

Social Science Teaching in Hindi : **An Inventory and Analysis of Current Curricular** **Materials at Six North Indian Universities**

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PROJECT REPORT

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PROJECT SUMMARY

The Larger Issue

Whatever the official 'medium of instruction', in actual practice most Indian universities work in Indian languages and not in English. This is true of both the teaching activities of faculty and specially the learning activities of students. Despite longstanding awareness of the problem, there is a marked lack of good teaching/learning materials in Indian languages with only rare exceptions. The social sciences are the worst affected because they are more dependent on language than the natural sciences, and do not possess the Indian language resources available to the humanities. This situation has been peculiarly stable because the factors and forces that may have led to change have for various reasons been ineffective. Although sustainable change requires internal roots, the initial impetus must perforce be external.

Project Objectives

This project aims to produce an inventory and review of the popular curricular materials in Hindi used in six major universities in five states of north India. The social science disciplines covered are History, Political Science and Sociology. Both the B.A. and M.A. levels are considered, along with local variants of these courses. The universities considered are: Patna University (Bihar); Allahabad University and Banaras Hindu University (Uttar Pradesh); Barkatullah University, Bhopal (Madhya Pradesh); Maharshi Dayanand University, Rohtak (Haryana); and Rajasthan University, Jaipur (Rajasthan). Taking the syllabi and course content as given, the project focus is on evaluating the textbooks selected according to the following criteria: a) the coverage of the course content; b) academic quality of content in terms of its suitability for the relevant level and course; and c) production quality. Such a systematic survey of existing resources is an essential precondition for planning future initiatives to address the larger problem of quality teaching materials in Indian languages.

Project Summary

Methods and Modalities

The most critical methodological component in this project is the evaluator or reviewer, who must produce a coherent account of an uneven body of material that varies across courses, syllabi, and type of textbook. The project has been very fortunate in its stellar team of consultants with extensive experience of social science teaching at the college and university level as well as prior engagement with the challenges of Hindi language pedagogy. Questions of approach and detailed procedures were left to individual consultants with the following broad framework being decided in preliminary meetings: a) The focus is on 'popular' materials (as different from those 'prescribed' in university reading lists); b) since no rigorous definition of 'popular' textbooks is possible, we will ask knowledgeable local informants to suggest suitable booksellers/publishers and use the materials found there; c) only compulsory courses will be considered; d) only 'textbooks' with chapters and topics will be considered and not 'kunjis' or guidebooks organised as answers to examination questions; e) no attempt will be made to critique syllabi or course structure beyond brief remarks; and f) every effort will be made to be self-conscious about the influence of implicit norms imported from English, and to think beyond them.

Main Findings

The textbook market plays a decisive role in determining the kind of curricular resources available to the average college or university student. The market itself is shaped by the examination system, including competitive examinations for recruitment to government jobs at the state and national levels. Both kinds of examination are in turn structured partly by university syllabi and partly by local tradition. The average textbook is designed to supply students with the minimum information needed to pass specific examinations.

There is a spectrum of genres in the textbook market that are distinguished primarily by their degree of directness in addressing examinations and secondarily by price-quality or brand considerations. At the top end of the spectrum is the translated classic with an autonomous – i.e., exam-independent – identity of its own, though this is true only in principle and not in practice. At the bottom end of the spectrum is the booklet known as a 'pass-book', which merely contains answers to the questions expected in a specific examination in a specific year. Roughly speaking, this Report considers the top third of this spectrum, with special reference to the middle and lower portions of the segment.

The unsurprising overall finding is that the Hindi-based social sciences are in desperate need of more and better teaching-learning resources. This general conclusion is based on a detailed qualitative hierarchy. At the top of this hierarchy is a tiny set of *outstanding* texts that are as good as or better than their English-language counterparts, but need to be updated. Next is a more numerous minority of *competent* textbooks that cover the required material well, but leave room for improvement in specific topics/areas; or in providing references and suggestions for further reading; or in the need to incorporate newer material. The vast majority of the textbooks reviewed must be considered *deficient* due to serious problems like: inadequate coverage; factual errors; unjustifiably biased presentations; lack of any citations or references; and, in general, poor quality of reasoning and exposition.

In general, the most serious – i.e., the most widespread and most consequential – problem is the lack of a critical-scholarly approach as reflected in: a) an overwhelming emphasis on transmitting information rather than framing issues and questions for multi-dimensional and many-sided debate or discussion; and b) the failure to encourage further reading and investigation through provision of citations and references, specially to existing Hindi materials. Another problem is the lack of meaningful calibration – there is little attempt to adapt textbooks to the level of the student (i.e., freshers vs. final years, Honours vs. Pass Course, BA vs. MA, etc.). At best, higher levels seem to invite quantitative expansion of content (sometimes not even that), but without qualitative change.

There are some disciplinary differences and specificities. Indian History and Ancient Indian History are expectedly the best endowed, and History as a whole is somewhat ahead of Sociology and Political Science in the quality and variety of textbooks, but World History and Historical Method are seriously deficient. Sociology is fortunate in the number and accessibility of translated classics, and some high quality original works, though their dissemination is limited. Political Science has a relatively high average level of textbook quality, though peaks are rare and troughs many. On the whole, disciplinary differences are much smaller than the overall similarities described above.

Suggestions for the Future

The biggest long term challenge is clearly the market-exam nexus. Bad textbooks flourish because they fulfill – or promise to fulfill – the real need to pass exams and acquire credentials. As long as this promise remains plausible, bad textbooks

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will tend to drive out – or at least not lose ground to – good textbooks, because the latter will always demand much more from both teachers and students. But there is still a lot to be done in the short and medium term future.

Initiatives offering the best returns to investment include: a) Wider dissemination of good existing curricular material by compiling and publicising subject-specific bibliographies; b) Producing annotated teaching-guides detailing how existing (extra-curricular) Hindi material from literature, journalism, film and other fields can be used to supplement textbooks in specific courses.

Initiatives addressing the areas of greatest need, but requiring significant investments of time, money and collective effort include: c) A series of course-specific ‘Readers’ at the MA level, containing a mix of existing, newly translated, and newly written materials; d) A similar series of short monographs on key topics with extensive bibliographies aimed at BA Honours students; e) Strategic, discipline-specific ‘gap-filling exercise’ that will produce new translations or original texts to plug holes in available curricular material; f) ‘Inspirational’ general introductions to disciplines designed to exploit and extend the momentum provided by the new NCERT class XII textbooks in the hope of weaning fresh undergraduates away from the temptations of the guide book genre; and g) Sustained efforts to ensure that good textbooks are updated regularly, both to drop obsolete material and to include new perspectives.

However, the fact remains that all such initiatives ultimately depend on ‘idealistic voluntarism’ – they require students and teachers to voluntarily cultivate a preference for good textbooks for their own sake. This is not sustainable in the long term unless examinations and syllabi are also changed. The prospect of attempting to transform such a vast and well-entrenched system of interlocking vested interests is indeed daunting. Strategic incremental changes designed to reward good textbooks and raise the risks of relying on ‘pass-books’ may be the more pragmatic route to take. Whatever the route chosen, the ultimate success of textbooks will continue to be determined by examinations in an educational system where the possession of a credential is more important than the possession of the skills and abilities it is supposed to guarantee.

Finally, we urgently need fora where various initiatives working towards broadly similar ends can learn about one another. ‘Coordination’ is too ambitious an objective, but mutual awareness, alliances and collective projects are not. In particular, interaction between state and non-state initiatives, and between Hindi and other Indian languages is likely to yield significant synergies.

Chapter 1

INTRODUCTION

Satish Deshpande

Although it was conceived as a relatively straightforward empirical enquiry, this Project was nevertheless shaped by a particular interpretation of the problems faced by higher education in India today. Part I of this Introduction briefly outlines our perspective on the complex distortions produced by the skewed relationship between English and Indian languages, with specific reference to the implications of this relationship for the social sciences; Part II summarises the practical guidelines that were framed for this study.

Part I

Higher Education, the Social Sciences and the Language Question in an Unequal Society¹

At first glance, inequality appears to be a characteristic and endemic – which is to say, almost inevitable – feature of higher education. Clearly, not all of this inequality is necessarily unjust or in need of redressal. For example, higher education in almost all societies is a relatively exclusive or elitist field – only a minority get there. But this elitism may be ‘natural’ or benign: not everyone possesses the skills or the talent needed to become a neuro surgeon or a virtuoso singer; most people may not be inclined to pursue doctoral research even in subjects they may like or be interested in. To take a different kind of example, the various fields or disciplines within higher education tend to be quite unequal in terms of the power and prestige they command in society: it is hardly surprising to find that fields which promise high incomes or powerful jobs are privileged over those that do not offer such prospects. Yet another kind of inequality is that among institutions – within the same field or discipline, every college or university is not considered equivalent to every other; some are sought after, others are not.

1. The following account builds on (and occasionally borrows from) my earlier work on inequality in Indian higher education which, however, did not focus on the language question. See: ‘Social justice and higher education in India today: Markets, states, ideologies and inequalities in a fluid context’, in M.Nussbaum and Z.Hasan (eds) *Affirmative Action in Higher Education in India, the United States and South Africa*, forthcoming 2010; ‘Inclusion versus excellence: Caste and the framing of fair access in Indian higher education’ in *South African Review of Sociology*, v.40, n.1, 2009, pp.127-47; and ‘Changing social composition’ in *Seminar*, n.587, July 2008, pp.23-26.

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But the kinds of inequalities that worry activists, educationists or other concerned people are rather different. Broadly speaking, the educational system is crucial not because of its internal inequalities, but because of the role it plays in sustaining or undermining larger inequalities in society itself. Inequalities in access to higher education cause concern not just because they are not explained by differential abilities or interests and cannot be taken as inevitable, but because they are quite central to the shaping of social inequality. In most modern societies higher education provides the fastest, most durable, and most legitimate modes of upward social mobility. However, at the same time, higher education also offers the most effective and ideologically sustainable means for perpetuating traditional inequalities and exclusions in modern garb.

The contradictory role of higher education has been particularly prominent in independent India. To simplify and shorten a longish story, higher and specially technical-professional education changed the class structure decisively while leaving the social structure largely unchanged. Helped in part by colonial legacies, the substantial investments in higher education in the early decades after independence helped to create a large professional middle class whose primary assets were their credentials. Because large sections of this middle class did come from relatively modest economic backgrounds, their shared journeys quickly created an immensely powerful modern myth, the myth of meritocracy.

Like all potent myths this too was based on partial truths rather than outright lies. The myth of meritocracy played a crucial role in shaping post-independence Indian society – it encouraged the misrecognition of inherited privilege as achieved merit. To put it differently, the myth of meritocracy allowed the upper castes to reinvent themselves as a professional middle class. The hard work and talent required to obtain advanced degrees and technical qualifications was stressed, as were the modest economic backgrounds of most such degree holders. But the myth was mostly silent about another equally true and important fact – higher education in the early decades of independence was an almost exclusively upper caste domain. The exclusion of the lower and even most middle castes was achieved ‘naturally’ despite the formal equality promised by the Constitution. The accumulated social and educational capital of the upper castes allowed them easy passage through the educational system while the first generation learners from lower and middle castes were eliminated from competition long before they reached the apex of the educational pyramid.

Thus the large post-independence investment in higher education – made at a time when the longstanding effects of the caste system ensured that only the

upper castes could take advantage of it – allowed caste capital to be converted into credential capital. In other words, it ‘laundered’ caste privilege and transformed it into pure merit. The use of merit and meritocracy laid claim to the Western history of these terms where they were opposed to the inherited privileges of the feudal era, whereas in India ‘merit’ (at least in the first phase of post-independence history) actually reinforced and ‘modernized’ the traditional privileges of caste. Most importantly, all this happened through a thoroughly secular mechanism that claimed to be objective and caste-blind. Even if this was not a conspiracy, the fact remains that insisting on treating all castes equally when they were actually profoundly unequal, was indeed the best way to promote upper caste interests.

If almost all of higher education was effectively ‘reserved’ for the well-positioned upper castes in the first decades after Independence, this was no longer true by the 1970s. The rapid urbanisation of the upper castes and the expansion in the middle class segment within them, and the small but growing demand for higher education from the newly affluent sections of the middle and lower castes had far outstripped existing capacity. In the 1970s, this forced a second wave of expansion in higher education which also brought in language as a significant axis of inequality. Much of the expansion had to be in the vernacular as the colonial equation of higher education with English as medium of instruction could no longer be sustained. Perhaps the emblematic move that captures this transition is the hugely popular decision made in the early 1970s by the then Chief Minister of Bihar, Karpoori Thakur. Thakur did away with the rule that made it mandatory for all matriculation or SSLC candidates to pass in English as a subject in order to pass the exam. Made famous as ‘PWE’ (Pass Without English), Karpoori Thakur’s initiative was followed (or had already been anticipated) in most other states and gave rise to the now familiar linguistic divide in higher education between English and the Indian languages.

The Language Question and the Segmentation of Higher Education

In common with the history of nationalist movements elsewhere in the world, language has been a potent political force in India since well before Independence. However, the almost overwhelming complexity of the language question in the subcontinent makes for a unique history. In the context of higher education, the English-Indian language dyad must additionally be aligned with the three fold division among the broad fields of science and technical-professional subjects; the social-sciences; and the humanities and arts. The resulting

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segmentation of the higher education 'market' is quite complex even if we ignore the regional specificities that form yet another compelling dimension. The following summary presents a drastically simplified account of the segmented markets in Indian higher education.

Consider first a tripartite hierarchy of 'national elite', 'regional elite' and 'sub-regional' higher educational institutions. National elite institutions and their alumni aspire to join the global elite, and of course, to be active at the national and regional levels. The regional elite, too, have the same ambitions, but are generally restricted to the regional level though they are often successful in breaking into the national level, and occasionally, into the global elite. Sub-regional institutions are normally restricted to the local or regional level, and can at best aspire to be active at the regional level. 'Being active' here means being active in the market for employment, as well as in the broader social structure at each level.

There is an analogous tripartite hierarchy of fields with the scientific-technical-professional sector on top, the social sciences a long way below, and the humanities and arts at the bottom. The disciplinary hierarchy, when crossmapped on to the regional hierarchy, provides a two dimensional mapping of the higher educational sector with locations like national-elite-scientific-professional, subaltern-arts-and-humanities, regional-elite-social-sciences and so on. The mutual positioning of these locations on the power-influence hierarchy is a complex context-specific matter (eg, does the national-elite-arts-and-humanities sector rank higher or lower than the regional-elite-social-sciences sector? etc.).

But the map is still not complete – we need to add another dimension in the form of the public-private distinction, or state-supported versus privately funded sectors of higher education. Until the 1990s, the public-private division was a relatively simple one – most privately funded educational institutions were in the technical-professional sector at the regional and sub-regional levels, with almost everything else being funded by the national or regional state. It is only now that language can be added to this already crowded map as a mostly double layered (English-Indian Language) and sometimes triple layered (English-Hindi-Regional Language) dimension.

It is common knowledge that, barring a handful of universities mostly at the national-elite and regional-elite levels, the pedagogic activities of most graduate and post-graduate teaching institutions in India occupy a linguistic twilight zone bounded by English on one side and the various Indian languages on

the other. While this condition of linguistic inbetween-ness is common to all academic disciplines, the social sciences are faced with a particularly difficult set of challenges.

Broadly speaking, the subject matter of the natural sciences is context-independent and can therefore be more easily conveyed (taught) through any language, because here language is functioning purely as a medium of communication. Moreover, the sciences and technical-professional fields have over time worked out a viable compromise consisting of a common technical vocabulary in English which is then mobilised in Indian-language syntax to provide a hybrid communicative language. At the other extreme of the academic spectrum, the humanities (literature, philosophy, the arts) already have linguistic resources that can be put to pedagogic use. From the most obvious case of literature, where the subject matter itself constitutes a linguistic resource (i.e., poetry, novels, etc.) to the arts and philosophy, there are significant indigenous traditions of description and criticism that have their own vocabularies and languages, even though these may need to be supplemented or revised.

The social sciences fall between these two ends of the spectrum, and their linguistic inbetween-ness is arguably more debilitating. Stated in its most general form, the subject matter of the social sciences is social life itself, and social life is deeply embedded in language. To grasp and to then describe and analyse social life, the social sciences are required to cultivate an intimate relationship with both the ‘language’ in which social life is lived as well as the ‘language’ that supplies their theoretical tools and concepts. The cultivation of this two-sided relationship takes place in yet another ‘language’ which is the language of social science practice, i.e., the language in which routine activities like teaching, learning, examinations or publishing happen. Of course, these ‘languages’ are not always exactly equivalent to languages in the simple sense of entities like Malayalam, Hindi or English – hence the quotation marks. Nevertheless, it is also true that they are for the most part constituted by and through such ordinary languages and are dependent on them.

We can now restate the special predicament of the social sciences with respect to language. In the case of the natural and technical sciences, the object (nature) has no language of its own, and the language of theory is relatively axiomatic and therefore amenable to translation; as a result, Indian languages (or hybrids) can function as the language of practice because they face little difficulty in mediating between theory and object. In the arts and humanities, the object is ‘all language’ (so to speak), but there exist prior traditions of both theory and

practice rooted in Indian languages which can act as resources and as sources of creative tension. In the case of the social sciences, the object (society) is itself an active, language-creating and language-using entity and this raises the stakes invested in the relationship between the languages of object, theory and practice. At the same time, theory tends to be polyvalent and interpretive rather than axiomatic, so that translation is a complex and demanding process. The language of practice thus faces stiff challenges from both object and theory. If the language of practice were close to the language of society, one of these challenges could be turned into an asset, but there is no significant tradition of social science practice in Indian languages. This means that the English language acquires in Indian social science a decisive – and wholly unjustified – gatekeeping function controlling access to not just theory but also meaningful practice. In short, if access to ‘good English’ is a small or big advantage in other academic contexts, in social science it is elevated into a precondition for entry.

There are thus very good and very urgent reasons for promoting the practice of social science in the Indian languages. These reasons must not be confused with various kinds of indigenist arguments whose main opposition is to the ‘foreign-ness’ of social science *theory*.² It must also be emphasized that the standpoint adopted here is that of social science and not language – the aim is to invigorate Indian social science, not the Indian languages concerned; any benefits to the latter are byproducts, welcome but unintended. To put it bluntly, nurturing Indian language social science is not an expression of language chauvinism and still less an anti-English campaign. Finally, the distinction between the social justice and the social science arguments for investing in Indian language curricular resources must be pointed out, even though they overlap and are linked in a relationship of positive synergy. The social justice argument seeks to redress the disadvantages of discriminated sections of society, and thus supports arguments for investing in Indian language curricular materials because the disadvantaged lack access to English and will be benefited by an increase in the efficacy of Indian languages. The social science argument stresses the benefits that these measures bring to Indian social science rather than to particular social groups; it is worth noting in passing that the latter argument has a broader sweep than the former.

2. This is not the place for a detailed discussion, but, in brief, the main difficulties with indigenist arguments are: a) they are unable to concretely specify the (avoidable or unnecessary) losses or distortions caused by ‘foreign’ theory; b) they are unable to clearly define an indigenous theory and how it may be recognised; and c) being over-committed to a manichean dichotomy between the foreign and the indigenous, they are unwilling and/or unable to respond to the degrees and gradations of foreign-ness and indigeneity commonly found in the history of ideas and disciplines.

Recent History and Current Developments

The language question in higher education has had a long history in independent India, but without much progress in resolving it. In the early phase, the goal was an evenhanded bilingualism that seems so naïve from a contemporary standpoint. The Education Commission of 1964-66 hoped to cultivate English as a 'library language' and to foster bilingualism among teachers and students at the college and university level.³ But this goal remained a distant dream, as did the more realistic and politically viable goal of moving from English to the Indian languages. As N. Jayaram laments:

The need for switching over from English to the regional languages as the medium of instruction at all levels of education has been repeatedly emphasized for over half a century now. But the lack of political will in implementing this policy, and the inefficient and lukewarm response to the challenging academic preparation it calls for, have allowed the situation to drift into a morass. Whatever little significant progress was achieved in this direction has been generally confined to primary and secondary education.⁴

In fact, so dismal has been the record on this front that the remarkable stability and expansion of the Indian higher education system presents a puzzle: Why did the system allow dysfunctional institutions to multiply with impunity? How was the privileging of English over Indian languages perpetuated against the logic of populist politics? Why was there a growing – indeed, an insatiable – demand for entry into obviously substandard higher educational institutions? Part of the answer to these questions involves the familiar factor of bureaucratic vested interests. In a poor and job-scarce country, the role of the higher education sector as a secure salariat takes precedence over its role as the provider of trained 'scientific-technical manpower' (to cite a popular phrase from that era). But two other factors are more important and much more instructive.

The first of these hinges on the distinction between formal qualifications (or credentials) and substantive skills and competencies (or training). In the 1970s

3. "No student should be considered as qualified for a degree, in particular, a Master's degree, unless he has acquired a reasonable proficiency in English (or some other library language). The implications of this are two fold: all teachers in higher education should be essentially bilingual in the sense that they would be able to teach in the regional language and in English, and all students (and, particularly postgraduate students) should be able to follow lectures and use reading materials in the regional language, as well as in English." Government of India, Report of the Education Commission (1964-66): Education and National Development, Ministry of Education, New Delhi 1971, p.528, as quoted in N. Jayaram, 'The language question in higher education: Trends and issues', *Higher Education*, v.26, 1993, p.110.

4. N. Jayaram, op.cit., p.111-12. (See note 3)

phase of expansion of higher education, the evolving class-caste and regional dynamics of post-independence India generated two mutually supportive tendencies. First, it created a huge demand for higher educational credentials from the newly expanding intermediate classes, still predominantly urban upper-caste, but with a growing rural dominant-caste segment. Second, it helped to entrench powerful networks of both institutionalised and informal patronage. These stretched across a very wide spectrum, ranging from various kinds of quotas (sons-of-the-soil, caste and occupational groups etc.) in the state sector, through the routinised caste-kin and social network channels of the corporate sector to the blatant familial nepotism of self-employed professionals and privately owned businesses.

In the aftermath of the general disillusionment triggered by the multiple national crises of the mid-1960s, the myth of meritocracy had lost much of its popular appeal. What the economy and the state were actually able to offer by way of opportunities fell far short of the expectations of aspiring groups. This included not only the newly franchised intermediate castes but also the not-yet-affluent sections of the upper castes. This was the era when the problem of the 'educated unemployed' dominated perceptions. In this harsh post-Nehruvian world, it was patronage and social capital – and not abstract merit – that was seen as winning jobs. The same forces that regulated entry also insulated incumbents from the discipline that the meritocratic market was supposed (in theory) to enforce. The cynical seventies made explicit what had remained implicit before, namely, that in most concrete contexts, 'merit', 'skills', or 'competence' were less a product of innate individual *attributes* and more a matter of collectively achieved *performance*.

These changes drove a wedge between credentials and training. The demand for credentials continued to soar because these were part of the formal-legal requirements for getting jobs. But although they were necessary, credentials alone were far from sufficient – the range of patronage networks and forms of social capital described above were in fact the decisive factors. These same factors also introduced a relative indifference to the substantive training component of formal degrees and credentials. Shrewd, well-informed and affluent parents willingly admitted their wards to second and third-rate institutions known to provide little or no training. They did this in the knowledge that a legally-recognized degree certificate was far more important than the actual skills or competences that these guaranteed. The latter could be acquired gradually 'on the job', with the help of the allies and patrons who had facilitated

recruitment in the first place. While waiting for this to happen, the same structures of power and influence would shelter the holders of paper degrees from the consequences of their incompetence.

It must be emphasised that the processes outlined above worked most vigorously in the technical-professional fields that were by far the most sought after courses in higher education. But a weaker version of the same logic helps to explain why Indian language-based courses and institutions faced less pressure to improve themselves than they would have otherwise. In the case of the 'less employable' fields like the social sciences and humanities, the negative logic of 'some degree is better than none' was also at work.

If the unbundling of credentialling and training was one reason for the stability and growth of a dysfunctional system, another major reason is the force field of English. The continued existence and privileging of English medium education has had two consequences that have harmed the cause of the Indian languages. English acts as the aspirational horizon for the upwardly mobile in every social group. This gravitational pull triggers the migration of precisely those actors who are most likely to carry sufficient influence and command the resources needed to initiate change in the Indian language sphere. There are no incentives facilitating the return of those who escape into English.

Secondly, when community resources do get mobilised, there is always the temptation to invest them in English rather than the Indian languages, since it is usually the more desired and better organised sector. From the point of view of investors, English offers much higher rates of return. In a peculiar twist of the immunity to quality controls outlined above, educational institutions only have to claim to be using English – they do not actually have to deliver on this claim, since 'customers' are willing to accept this state of affairs as long as the official certificate specifies English. To put it differently, the real pressure is to avoid the stigma of an Indian language credential, and almost anything is acceptable of a nominally English medium institution. However, formal identification with English is enough to ensure that even when such institutions may in practice be operating in Indian languages, they lack strong incentives to invest in developing Indian language materials. Finally, the national elite, the really privileged and powerful minority who monopolise the top rungs of every social sphere except that of electoral politics, have washed their hands of the Indian language sector of higher education long ago. Whatever minor interest they may still cultivate in the formal-scholarly versions of Indian languages is more than satisfied by literature, the popular media, or religious-cultural institutions and activities.

It is this combination of factors that has maintained the status quo because it has rendered ineffective almost all the possible sources of internal change. These are the conditions which produce the ‘endless deferral’ of the language question and perpetuate the abject poverty of the Indian language curricular resources in higher education.⁵ That this state of affairs holds true to this day is affirmed by Suhas Palshikar’s observations made just a few months ago:

There is no mechanism in the country to encourage good quality textbooks in Indian languages for many subjects; nor are there mechanisms to encourage and bring out viable research journals in Indian languages.⁶

These issues have acquired a new salience in the light of the ambitious targets set for higher education in the XIth Plan, which is also being referred to as the ‘Education Plan’. The official objective is to raise the Gross Enrolment Ratio for higher education from its current rather low level of about 11% to 15% by 2011-12.⁷ To secure this massive increase, the outlay on higher education has been increased by between eight to nine times the previous levels in an effort to turn India into a ‘knowledge society’. Since Indian language instruction and learning will inevitably have to constitute a large part of of this hoped for increase in enrolment, there is a massive translation effort being planned, with the National Translation Mission being the lead institution overseen by the National Knowledge Commission. However, as Tejaswini Niranjana has pointed out, translation is envisaged here as uni-directional, from the Western languages, chiefly English, into the Indian languages. This may be a displacement of the real problem, which is one of the circulation and legitimation of local linguistic resources which could give a different account of the complexity of contemporary social phenomena in our own context.⁸

Concerned that this might be less than what we should aim for, Niranjana wonders whether this moment could be used to broaden our notion of what constitutes social science research and writing, since (for reasons discussed

5. “The language question in its many ramifications is something Indian intellectuals tend to deal with through endless deferral.” Tejaswini Niranjana, Presentation at the ICSSR Roundtable on the Future of the Social Sciences, Hyderabad, 2008.

6. Suhas Palshikar, ‘Quality in Higher Education: Complex issues, superficial solutions’, in *Economic & Political Weekly*, May 15, 2010, v.45, n. 20, pp.29-31, p.31.

7. The gross enrolment ratio is defined as the number of persons enrolled in a particular segment of the educational system – in this case, college or higher education – expressed as a percentage of the total population in the age group considered appropriate for that level of education. As the XIth Plan document notes, “Our GER of around 11% is very low compared to the world average of 23.2%, 36.5% for countries in transition, 54.6% for the developed countries, and 22% for Asian countries.” (Planning Commission 2008:23)

8. Niranjana, *op. cit.* (see note 5)

earlier in this chapter) it is the social sciences that are fundamentally affected by the language question:

A turn of the lens could widen the field, and bring into focus a range of writings in different languages that provide accounts of their social spaces, constituting in part the critical resources from which we draw today. The idea is to juxtapose these writings with more universally recognizable social science research on the same topics, to compile and translate – into the regional languages and into English – both kinds of writings side by side, with the ambition that a new generation will learn to draw on both for their critical vocabularies.⁹

To aim for this kind of a ‘critical bilingualism’, we need to think beyond simply matching the standards and genres of English language materials. We need to remember that much of what is nominally termed as English medium is actually functioning in Indian languages, and that therefore, curricular resources in Indian languages will help this world as well. Moreover, developing such resources helps to reduce longstanding social inequalities in the higher education system at the same time that it helps to create conditions for the revitalisation of Indian social science. On the other hand, the challenges are also formidable. The (dysfunctional) system is stable for a variety of reasons and the inertia is hard to break because, within a certain context, ‘bad’ or minimum-time-effort textbooks do make sense. Internal and external resources for change making have to be painstakingly generated, and even more important, new kinds of stakes and stakeholders have to be nurtured. It is clear that to produce a significant impact, interventions will have to be large scale, collective efforts involving as many institutions and organisations as is feasible. It is also clear that, because of the international, state and private initiatives that are already transforming higher education, the time to launch such initiatives is now.

Part II *Framework and Guidelines*

This project is a small pilot study designed to answer some preliminary questions about curricular material for social science teaching in Hindi. Hindi is the largest Indian language by far, and is used in 151 universities and deemed universities in the ten Hindi speaking states. It is obvious that it will occupy a

9. Niranjana, op. cit. (see note 5)

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central position in any initiative addressed to the Indian languages. It is also true that because of its projection as the ‘national language’, Hindi has had a difficult and controversial past in independent India, particularly in relation to state policy. However, this project is firmly focused on the *modalities of social science pedagogy* and will engage with the politics of language only in so far as it is relevant to this concern.

Project Objectives and Design

As a pilot study, the project has rather simple and modest objectives. Stated most generally, the aim is get a concrete sense of the curricular material – essentially textbooks – in use today for social science teaching and learning in the universities of Hindi-speaking northern India. The ‘concrete sense’ aimed at here has both an *inventory* and a *review* dimension: we want to produce a reasonably complete listing of the textbooks in use; and we also want to produce a preliminary assessment of the quality and content of these textbooks. This is not intended as a review of syllabi, of universities or of departments – these are used simply as identifiers for the textbooks reviewed. Finally, the project does not wish to emphasize solutions or to make detailed proposals about these – this ought to be part of different and later exercises. Our goal is provide the initial information required to prepare more elaborate plans for tackling the problems and issues identified.

With these objectives in mind, the broad terms used above have been delimited in the manner described below. This could also be thought of as the sampling design of the study.

Social Sciences:

We have chosen to limit ourselves to three disciplines, History, Political Science and Sociology (in alphabetical order). All three are found in every university; they are also sufficiently alike to be comparable, at least from a pedagogical point of view. Economics was excluded because it is beginning to approach a natural science model of pedagogy, and because the kind of students it attracts are also closer to science students. The differences between economics and each of the three disciplines considered here would be much greater than the differences within the three. Geography and Psychology were also excluded because they are not as common, and also because there is much more variation across departments in these disciplines than in others (depending on whether, to what extent, and what specific kind of technical – i.e., clinical psychology or physical

geography – orientation is stressed). We also did not consider specialised fields like Demography, Media and Communications, or Social Work for similar reasons.

University Courses:

We have considered both the undergraduate (B.A.) and postgraduate (M.A.) levels of university courses in the three disciplines. Wherever relevant, variants of these – such as Honours or Pass courses – have also been considered, though no attempt has been made to be exhaustive in this regard. Correspondence or Distance Learning courses have not been considered, although we later realised that they do exert some influence on the textbook market.

States:

Since the objective is to cover the Hindi-speaking north India, the obvious limitations are logistical. We wanted to cover as many of the big states as possible, so Bihar, Uttar Pradesh, Madhya Pradesh, and Rajasthan were included. Haryana is included as a small state easily approached from Delhi. We could not manage Uttarakhand, Jharkhand, Chattisgarh, Himachal Pradesh and thought that the first three in any case would be close to the states from which they have been carved out (i.e., UP, Bihar and M.P. respectively, which are covered in the study). Delhi was excluded for reasons given below.

Universities:

The only criteria for selection were that the universities should be big and not too new (i.e., older than 25 years or so). Among universities which met these simple criteria, we chose on the basis of convenience (prior knowledge, presence of knowledgeable local informants, or ease of access). The final list included: Patna University (Bihar); Allahabad University and Banaras Hindu University (Uttar Pradesh); Barkatullah University, Bhopal (Madhya Pradesh); Maharshi Dayanand University, Rohtak (Haryana); and Rajasthan University, Jaipur (Rajasthan). Delhi University was excluded because of two reasons: first, it is today the ‘capital’ of Indian social science and therefore atypical; and second, all the project personnel are currently based at this university, a fact that could introduce biases and distortions.

Curricular Materials or Textbooks:

From the outset, we were clear that the project would focus on *popular* materials, that is, on what students actually used, rather than the prescribed materials that

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may be on formal university reading lists, but may not really be used by students (or even many teachers). However, it was not only difficult to define exactly what constituted a ‘popular’ textbook, it was also clear that even if one arrived at a definition, there would be the further need to select within this category since we could not possibly expect to cover everything. We were also clear that the lower end of the textbook market – consisting of various kinds of ‘guide books’ – would be excluded. Based on these considerations, a working definition of the difference between a textbook and a guidebook was framed: the former category would be restricted to books with chapters organised under topics or subjects. The contrast was with guidebooks, which were organised according to examination questions and did not have any other kind of chapterisation. As for the problem of selection within the category of textbooks, a rough practical procedure was adopted: through local enquiries in each university city, the names of the ‘best’ (most popular, best regarded etc.) booksellers would be ascertained, and a ‘full set’ of the textbooks required for each course/paper at each of the levels (BA and MA) for the three disciplines would be purchased. It was recognised that this was a pragmatic procedure and we would not dwell too much on the imprecision and arbitrariness that it inevitably involved.

Methodological Issues

Since a mere inventory of textbooks could essentially be done by anyone, the main task of this project is clearly to *review and evaluate* these textbooks. Given the nature of this task, it is equally clear that it is an unavoidably subjective one, and that, as in all cases of qualitative content analysis, the critical component is the ‘judge’ or ‘reviewer’. Since it is simply impossible to devise a set of objective criteria that could be mechanically applied by the proverbial objective outsider, there is no alternative but to trust to ‘insiders’ and their specialised knowledge. Indeed, it could also be argued that it is only such an insider – and not the unbiased outsider – who stood any chance of doing a meaningful evaluation. In fact, so important were the reviewers (in each of the three disciplines) to this project that it was necessary to ensure that they would be available before undertaking it.

We were looking for a combination of characteristics that are rare because it is precisely this combination that the logic of institutions and disciplines conspires against. First of all, we were looking for academics who were not merely readers but also writers of *scholarly Hindi* – we were looking for practitioners, not merely occasional visitors or observers. While such people can

obviously be found in the world of Hindi academics, we were looking for them in the English world, and that too within its elite enclaves, because only such people would be intimately aware of what constitutes 'best practice' today in the three disciplines. In short, we were looking for people at the top of the English-language hierarchy who could actually function in academic Hindi. Finally, we were looking for people with the additional qualification of having taught these disciplines at the college and university level, including specially the experience of having taught (formally or informally) in Hindi. Only persons with all three attributes would qualify as ideal reviewers.

This project has been hugely fortunate in having found precisely such people to be our consultants. The project would quite simply have not been worth attempting without the benefit of their expertise and experience, and it is they who constitute the core 'methodological component' of this study. (See the Acknowledgements and the Notes on Project Personnel for related information.)

Having found the ideal reviewers, it made sense to leave specific questions of approach and style to their discretion. Only a bare minimum set of guidelines was agreed upon: a) apart from passing comments, syllabi would be left alone; b) reviews would focus on the following features: adequacy of the material for the course/syllabus for which they were prescribed; academic quality of the material, including awareness of the current literature; bibliographic support for further reading; clarity and felicity of style appropriate to the typical student/user; and production quality and price. Reviewers were to organise the textbooks by courses and universities, and by sub-fields in any manner they felt appropriate. We also reminded ourselves to be self-conscious about uncritical use of English as a standard, and to be alert for innovative original material that was better than or as good as what was available in English.

We hoped that each discipline-based review would address the same set of broad questions: What are the areas of strength and weakness in existing materials? Where is fresh effort most urgently needed? What kinds of inputs will have the most impact? How can the good material that is already available be more widely disseminated? Are there any lessons to be learnt about what not to do?

This Introduction presents our view of the project as we prepared to work on it. Draft reports were presented to a group of invited experts at a Workshop held in June 2010, and the final versions constitute the next three chapters, followed by a brief Summary of Findings and Suggestions for the Future.

Chapter 2

REPORT ON HISTORY

This report evaluates currently available popular teaching and learning materials for university level curricula of History. It analyses commercially available popular textbooks in Hindi that are oriented to the syllabi of undergraduate and graduate courses in 6 major Hindi-region universities, i.e. Patna, Varanasi, Allahabad, Bhopal, Rohtak and Jaipur. The Hindi material assessed here largely falls in the ambit of textbooks, usually written originally in Hindi. These are books that are bought by students the maximum, and pertain to a specific course prescribed by the university. They have chapters that cover topics quite closely matching the university syllabi. A total of 76 such books have been looked at in this report.

The structure of this report has 2 parts. In part 1, the material available has been largely divided on the basis of various Universities, their syllabi, courses/papers offered by them at BA and MA level, and the books in Hindi that are correspondingly available on them in the market. The focus is on compulsory papers specifically and sometimes certain topics are taken for more detailed analysis. The second part of the report gives a general analysis, suggestions and conclusions, pertaining to the broad areas on which History teaching takes place.

Before undertaking the report in detail, certain caveats are necessary. This report does not cover recommended Hindi books in syllabus, which are in any case very few, but focuses on what is most sold in the market and what is most sought after by students. It makes no comment on the syllabi, which are taken as given. Instead, it focuses on the popular Hindi History books, their strengths and weaknesses, not at an abstract level, but in the context of the syllabus for which they are used. It also does not cover all the courses, but only those on which books have been collected and which largely fall in the category of 'compulsory' courses. It seeks to see the fit between the syllabi and the material in the textbooks. It looks at various aspects like contents, errors, biases, production quality, pricing etc., but in relation to the syllabi.

PART I:

UNIVERSITY SYLLABI AND POPULAR HINDI TEXTBOOKS

1. Banaras Hindu University

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A. BA Honours. History

I Year

Paper I: History of India from early times to 600 AD

For this paper, the most popular book in Hindi is Nilkanth Shastri's edited Nand-Maurya Yugin Bharat. This book is also used at the MA level. This appears a standard book, is well produced and contains various pictures and images. It is a slightly expensive book at Rs. 375 and is not a textbook in the conventional sense, as it does not cover all the topics of the syllabus. At the same time, it has strengths. It has a bibliography of additional books, which maybe used for different topics. It has good footnotes. The book comprehensively covers topics III and IV, but it is not a textbook meant to cover all topics. It is good on the topic of Mauryas. Thus for topics like sources of ancient history and religious movements, students need to consult other books. However, overall, this is one of the relative good books on the subject in Hindi.

Paper II: The Rise of Modern West

Partha Sarathi Gupta's edited, Adhunik Paschim ka Uday is the main book that students use for this course. It is very cheaply priced at Rs. 70, is of fairly good quality and its topics are very closely related to the syllabus. However, it is a little dated, and it will be useful to have a latest version of the book, with revisions. Some of the more recent debates around Renaissance and Reformation can be included in the chapters. Further, there is unevenness in the chapters in this book. Some have footnotes, while others do not. For example, the chapter on 'Nirankushvaad' (12) has no footnotes. Though the book has a bibliography, it needs updating. I would strongly urge that Hindi material available on the course be particularly mentioned in the bibliography.

II Year

Paper III: History of India from 600 AD to 1200 AD &

Paper IV: History of India from 1200 AD to 1526 AD

V.Pathak's Uttar Bharat ka Rajnaitik Itihas (600 to 1200) is used for Paper III, while Harishchandra Verma's edited book Madhyakaleen Bharat (750-1540) is used for both Paper III and IV by students. V. Pathak's book is good, as it uses substantiated footnotes, has a bibliography and is well produced. It is reasonably priced at Rs. 140. However, while the book is good in terms of political topics, it lacks a focus on social and cultural developments and feudal economic structure. Further, it has nothing on Muslim invasions. It is imperative to cover this topic in an unbiased fashion. The book by Verma is much better in comparison and covers

the syllabus well. It was a pleasure to read the chapter on invasions by Muhammad Ghori and Ghazni, as it was written cogently. However, the book needs updating and should also have footnotes, so that students can know the source. Otherwise, the various chapters may appear as good tutorials. Also, since it starts from 750 AD, the earlier period is left out. I wish to also point out that while the book has a good chapter on Sufi and Bhakti movements, an important topic in the syllabus, it is very much tilted in favour of north India. Thus, it does not take into account trends in the South, showing an implicit bias towards the north. The book has a very good section on trends within historical writings pertaining to the period. Taken together, they can provide substantial Hindi material of good quality to students, at least at the BA level.

III Year

Paper V: History of India from 1526 AD to 1740 AD

Harishchandra Verma's edited book *Madhyakaleen Bharat (1540-1761)* is the book most sought after in this course. Verma's book is comprehensive, and has undergone revisions. It covers a wide range of topics, and is written lucidly. Though the various chapters appear to be translations, the arguments can be followed. What is good about the book is that besides political history of the Mughals, it has substantial sections on their economic, social and cultural histories. However, the biggest lacuna of the book is lack of references and footnotes. It however does have a comprehensive bibliography and a glossary, which is very useful.

Paper VI: History of India from 1740 AD to 1857 AD &

Paper VII: History of India (1858-1947)

R.L.Shukla's (ed.), *Adhunik Bharat ka Itihas* and Jagannath Prasad Mishra's *Adhunik Bharat ka Itihaas* are the two books used by most students for these two courses. Both these books together cover almost all the topics in the syllabus. However, both the books can do with updates. The book by Shukla is priced well (Rs. 150). Various articles in it have footnotes. The first chapter on historiography is quite good. It covers Cambridge, nationalist, Marxist and subaltern historiographies. Other Hindi books on modern India lack this, and it would be a good idea to have something on historiography in other books as well. The book appears to be a translation of articles, but broadly they have been done well and are easy to follow. However, many of the chapters really need to be updated and need to take into account new material that has emerged. The book by Mishra is relatively of a poor quality. It has no footnotes or bibliography. It is

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written like a political history and seems to have been standing still since 1974, when it was first published. Though it states that a revised version was brought out in 2003, it appears very dated. The chapter on 1857 does not cover new trends in its historiography, for example, 'revisionist' and subaltern views. It has no discussion on the 'margins', like Punjab and North-East, nor does it take into account the marginalized groups and their relationship to the revolt. There has been substantial new material that has come out in Hindi on this topic. Again on a topic like social reforms, the book offers simplistic analysis. It fails to critically see movements like the Arya Samaj, which though radical at times, could also strengthen Hindu identity politics. It eulogizes the movement, without reflecting on its complexity. There is a lack in seeing the contradictory impact of social reforms, whether in terms of caste, gender or religious identities. Thus it reproduced straight-jacketed understandings of social reforms.

B. MA History

The situation of Hindi books gets more interesting at the MA level. I will not take all courses here but focus on some of them for which Hindi books have been collected. I will take some courses pertaining to ancient, medieval and modern India, on which Hindi books have been collected.

Modern India:

BHU offers various compulsory courses on Modern India like 'Indian Nationalism (socio-religious and other protest movements) up to 1905' (MA Prev, First Semester) and 'Indian National Movement (1905-47) (MA Prev, Second Semester). There are good reference books in Hindi that students are asked to use and that are available in the market, for example, Shahid Amin and Gyan Pandey's ed. *Nimnvargiya Prasang* (II Vols), which are translations of some articles published in *Subaltern Studies* series and elsewhere. While the books are very well produced, they are priced high (Rs. 350 and Rs 260 respectively). However, the translations are good and they are fine reference material in Hindi, particularly for MA Modern India students. These books do not fall under the category of textbooks but are meant for reference and research. These should be used more widely at the MA level. Similarly, the book by Deepak Kumar and Roy M.(eds) (*Praudyogiki aur Bharat mein Angrezi Raj*) falls in the same category. Again it is a good reference book for MA students. What is important about this book that it gives fresh insights into the topic of science and technology, pertaining to the colonial period. The book has detailed footnotes and bibliography, but is priced very high

at Rs. 525. It can never attain the status of a 'popular' book and is good for referencing and to be bought by libraries more than the general students.

Medieval India:

But besides these, there are some other books that the students at the MA level use, which pertain to one-two subtopics in a course. These are thin books, but are written well. I am referring here to two books meant for an MA Previous course on 'State and Governance in Medieval India'. The two books are by Usha Rani Bansal (Saltanatkaleen Sarkar tatha Prashasnik Vyavastha and Madhyakaleen Sarkar tatha Prashasnik Sanrachna). These books have a limited agenda, as they cover just administrative aspects during the medieval Indian period. However, these subtopics are covered well. The books have good footnotes, though they can do with a bibliography in the end. The books are well priced at Rs. 50. More of such kind of books, which really fall in the category of research papers or pamphlets should be brought out, especially for MA level students. They can cover 1 or 2 topics well, arouse the interest of students in that particular topic, and also give ideas for further research agendas.

Ancient India:

Jaishankar Mishra's *Pracheen Bharat ka Samajik Itihaas* is used by MA Final students, who do the course on 'Society, Culture and Religion in India from early times to 1200 AD'. It is a thick book of 891 pages, but is priced reasonably at Rs. 165. The book seems to be largely based on the syllabus. It has substantial footnotes. The chapter on Caste has an admixture of footnotes from western and Indian sources. However, it lacks the latest debates on the topic, for example, questioning of Sanskritisation models or jati and caste debates. These criticisms notwithstanding, it has some well written chapters, cogently argued and quite detailed. It is also interesting that it brings out clearly the exploitative roots of the caste system comprehensively. There is a fascinating chapter in the book on Hindu masculinity. However, it leaves the category of masculinity unproblematically. However, there are problem areas as well. There is an interchange in the whole book between India and Hindu, as they appear to be used synonymously. Another chapter on the position of women in ancient society continues with the old biases, as it argues that the position of women in ancient societies was very high, and that Hindu religion always held them in high order. It is written keeping in mind just a few high-caste women. There are lines that say that 'women were highly respected in every field of Hindu life' (p. 404) or that 'Vedic education was at the highest level for women' (p. 408). Such statements

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reflect clear biases and do not take into account more recent research on the subject. Students inherit such perceptions, and present a distorted view of the historical past.

Historical Method:

There are some courses offered at the MA level, which pertain to historical method. Here the Hindi books appear to be of very poor quality. There is an MA Prev. compulsory paper (I) on 'Principles of History', for which most students read Parmanand Singh's *Itihas Darshan*. The book does not correspond to the syllabus at all. It is dated, is Hindu centric and lacks conceptual tools. It has nothing on important topics (which are part of the syllabus) like 'Problems of Periodisation'. It covers very marginally topics like what is meant by terms such as 'Objectivity', 'Relativism', 'Causation' or 'Moral judgement in history'. When it talks of modern Indian historians, its list has Nehru and Lohia but misses on many important names.

2. Patna University

A. BA Pass & Honours.

I Year

History of Ancient India

K.N. Jha's *Pracheen Bharat ka Itihas* is the basic textbook used by students for this course. The production quality of the book is bad. It has no footnotes or bibliography. It falls more in the category of a 'kunji'. It is exactly structured according to the syllabus and has the same topics. There is no attempt at referencing. The section on Jainism and Buddhism has biographies of Buddha and Mahavir, but no critical analysis of the two religions. There are just banal descriptions offered, which read like stories. It is imperative that students are made aware of much better books on this course, which are actually quite easily available.

History of Great Britain

Radhakrishna Chaudhari and Akhileshwar Kumar have penned the book *England ka Rajnaitik aur Vaidhanik Itihas*. This book is not only popular with the students, but also finds a mention in the suggested readings pertaining to the syllabus. While the book is quite thick (393 pages) and is reasonably priced at Rs. 140, it lacks any footnotes or references. What it does have are some interesting quotes in English, by various rulers of England, which are given as footnotes. However,

no source for them is mentioned. However, overall the book is competent and gives broad insight into the history of England. Students studying this course can bank on this book.

II Year

History of Early Medieval India

K.N.Jha seems to have written almost all popular books for History courses at Patna University, which students seem to buy in large quantities. For this course, his book *Purva-Madhyakaleen Bharat ka Itihas* appears to be the most popular. However this book too has exactly the same problems that are there in his earlier book mentioned above. It too reads more like a 'kunji'. The book is written like a political history. It has nothing on social or economic aspects of the period.

History of Modern Europe

Dhanpati Pandey's *Europe ka Itihas* is the book most popular for this course. The book attempts to cover all the topics of the syllabus. It has very few footnotes, and they are of uneven quality. Book references are incomplete. The book also has quotes of various personalities like Napoleon, but with no source mentioned. The quotes are in English and given in footnotes. At various places, an author is mentioned but no book. There is no bibliography. The positive thing about this book is its language, which is lucid and simple. But the contents can be improved. As an example, the chapter on 'French Revolution' is descriptive but lacks analysis. It competently covers major events and causes of the revolution. However, other exciting arenas like underground and travel literature produced at this time, cultural revolution in the fields of art, journalism, theatre and music, or how the revolution restructured the social order, especially in terms of peasants, workers, women and slaves are not covered. It would be very useful to have in such chapters a section on major historiographical debates on the revolution. In terms of production, the book is of decent quality and priced at Rs. 182.

III Year

History of Medieval India

Akhileshwar Kumar and Ramnandan Kumar are the authors of the book *Madhyakaleen Bharat*, which is used by students for this course. The book has only sporadic and very few footnotes and references, and they too are incomplete. There is no bibliography. Again we see the emphasis on north India, while south is marginalized. The book also upholds a primordial view of Hindu Muslim antagonism since very early times (p.233), without contextualizing it. The book is good at descriptive level but like many other books lacks a critical edge or

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analysis of recent historical trends and writings. The book however is produced well.

History of Modern India

The book by B.L.Grover, Alka Mehta and Yashpal (*Adhunik Bharat ka Itihas*) appears a very popular book for this course. It is usually popular in more than just Patna University. Its publishers S.Chand have marketed it effectively and more than 19 editions of it have come out till date. The book hardly has any footnotes. It does give some references (3 or 4) at the end of each chapter. I think the book can suffice for BA Pass course level but not for Hons. In some chapters it gives important dates. Students I think find this book very user friendly. The book however has some biases. Regarding the Wahabi movement it writes that it was a movement for, by and of the Muslims and its purpose was to make India a Muslim country (p.181). Such categorical and sharp statements take away objectivity of history. The book however is written in a style easy to follow for students, with various subheadings and easy language. The book is also geared for UPSC prelim exams. Suddenly, while talking of lower caste movements in colonial India, it brings in the Mandal commission. The book tilts here towards an anti-reservation policy (p. 289). It is to be noted however, that the chapter on communalism and partition does not focus just on the Muslims, but also takes into account the communal politics of the Hindu Right in the period, and that is to be appreciated.

There are courses offered at MA level on 'History of Bihar'. For this students use a book by Kauleshwar Rai. Since this is a course offered only at this University, the report is not undertaking an analysis of this book. Broadly it covers a large time span from ancient to modern times. It has no footnotes or references. Considering that the book is meant for an MA course, this is a serious lacuna in the book.

3. Maharshi Dayanand University, Rohtak

A. BA Programme

I Year

Ancient India

Students seem to use Romila Thapar's translated book *Purvkalen Bharat* for this course. It is a very well produced book of 661 pages and is very reasonably priced at Rs. 180. It has a detailed bibliography chapter wise and a useful glossary. However, all the books mentioned in the bibliography are in English. It is

imperative to have bibliographies and reading lists of Hindi material so that students can refer to them. The translation is of good quality. However, the book does not cover all the topics of the syllabus and students will need to use another basic text book.

II Year

Modern India

For a study of modern Indian history, students here seem to be mainly relying on Pratapsingh and Manglani's *Adhunik Bharat ka Samajik evam Arthik Itihas*. The emphasis of this book is on social and economic history, and so it is slightly different and more specific from other textbooks of modern India. It has very few footnotes and only a very short bibliography, and has no reference to books published in the last 20 years. This book has glaring omissions. Thus for example, its chapter on social reforms just focuses on Hindu reforms and does not even mention important ones amongst the Muslims like Deoband or the Aligarh movement. Shuddhi and sangathan movements launched by the Arya Samaj have been referred to as revolutionary steps (p.18) without any attempt at offering a critique or seeing it in larger contexts. Again, following crude nationalist frameworks, Hindu reforms are depicted as a relatively straightforward affair, celebrating them as a truly liberating force in terms of both caste and gender reforms. This adulation leaves no scope for more nuanced analysis. The book is really dated, gives a crude nationalist framework, and does not develop any critical thinking in the student.

III Year

Ancient and Medieval World History

This course is supposed to give a panoptic view of world history in ancient and medieval times, spanning a huge time period and geographical area. Bipin Bihari Sinha's *Pracheen evam Madhyakaleen Vishva Itihas* gives an overview of ancient and medieval societies of the world, including India. It has sections on Mesopotamia, Egypt, Rome, Vedic period, Mauryas, Gupta, Indian feudalism etc. It is geared exactly towards the syllabus pertaining to this course. Again, like many other books, in the name of footnotes, it has this amazing style of using English quotes by historians and important personalities of history but rarely the source from which it is derived are mentioned. It has no bibliography. Instead, it has questions in the end. It may be categorized as a slightly better off 'kunji'. Another book used for this course is Rita Singh's *Vishwa ka Itihas*, which is worse than Sinha's book. It is badly produced, is very dated. It is used both in Rohtak

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and Patna University. Again, it lacks footnotes and bibliography and focuses on questions. The book covers a very long time span and many topics, but with no analysis. The section on Renaissance (p.226-33) is not only too brief, but follows a model which has now been completely rejected. It sees Renaissance as a period of enlightenment, progress and of light after a period of darkness. It thus fails to offer its contradictory implications. Students thus imbibe a very dated (going back to more than a century!) view of the subject.

B. MA History

Ancient World:

The popular book for this MA (Previous) compulsory course is Shriram Goel's *Vishwa ki Pracheen Sabhyatayen*. The book is badly produced, though it is cheaply priced at Rs. 120. It is quite amazing that this book seems to be not much different from the books used by students of Rohtak University to study the course on 'Ancient and Medieval World History' at the BA level. There is no distinction to mark out this as a book meant for more advanced level students. It does follow the MA syllabus of this course broadly, but then in terms of its content, does not advance much from the books used by students at the BA level. Though it has a bibliography, it is very dated and it has no footnotes. The language however, is easy to follow of the book.

Ancient India:

We have with us a book pertaining to the course 'Ancient Indian Society and Culture' (MA Final, Paper IX). The book is by Om Prakash (Pracheen Bharat ka Samajik evam Arthik Itihaas). This is a well produced book, has updates, includes footnotes and bibliography. It also list sources in Hindi, which can be very useful for students. The chapters are competently written, largely in an unbiased manner. For example, the chapter on untouchables acknowledges its deep roots in Vedic society and explicates its reasons and implications. Even the two chapters on women (pp. 220-51), though at times falling into stereotypes, do acknowledge the complexities and take a more balanced view than a simple eulogy. They also refer to textual sources extensively, which is also a strength of the book.

Medieval India:

Translations of Satish Chandra's two books on Medieval India are used here. One volume stretches from 1206 to 1526 and the other from 1526 to 1761. The

translations are of fairly good quality. The book is fairly updated and is well written. However, it lacks footnotes. There are some references mentioned in the end but they are very few. I think any book in Hindi that is particularly used by MA students of history needs to have footnotes and some material from primary sources. The book can also do by having sections at various places on latest historiographical debates.

Historical Method:

There is a course offered by Rohtak University at the MA (Prev) level on 'Historiography, Concepts, Methods and Tools' (Paper VI). Two Hindi books pertain to this course loosely, though none of them are exactly based on the syllabus. They are Panchal and Baghela's *Itihas ke Sidhanth evam Padhatiyen* and Koleshwar Rai's *Itihas Darshan*. Panchal and Baghela's book is badly produced. It has only a few sporadic footnotes. They also leave many areas in darkness vis-à-vis the syllabus. For example, there is a topic in the syllabus on Orientalist, Imperialist, Nationalist, Marxist, Annals, Subaltern and Post-Modernist writings. The book offers nothing on this. One wonders what the Hindi medium students use to prepare such topics. Even the book by Rai suffers from similar limitations.

4. Bakatullah University, Bhopal

A. BA Programme

The books most popular for the first and second years of BA are written by the same authors. They are a total of 4 books, which are exactly patterned on the syllabus and each book is meant for 1 semester. Thus they all are analysed together here.

1 Year

1 Semester: History of India (Beginning to Mauryas) and World (mid 15th century to American Revolution)

2 Semester: History of India (Post-Maurya to 1200) and World (1789 to 1870)

2 Year

1 Semester: History of India (1200 to 1526) and World (1871 to 1919)

2 Semester: History of India (1526-1823) and World (1920 to 1945)

The first two years of the BA Programme have these four courses and there are 4 books written by A.K.Mittal, all under the title of History, and they are exactly patterned on the syllabus. The way these books are structured, they fall in the

category of 'kunjis'. They follow the syllabus to the hilt and are basically geared towards exam papers. They have no bibliographies but all of them contain important dates, both pertaining to India and the world. They have important questions at the end of each chapter. They give the syllabus and then go on to have an exactly matching index. The chapters are very brief, and it appears they are meant to give students very limited knowledge. They are written like tutorials, though not in the form of question-answers. Each volume is cheaply priced at Rs. 140. The books are well produced but their content leaves a lot to be desired. The topics are very brief and there are many subheadings. These books are geared in such a way that the student reads just the topic, gets information in a capsule form and reproduces it exactly in the exam paper. For example in Volume 1, the Upper Paleolithic period has three paragraphs (half a page). It tells major events of history chronologically. Students will find these books useful from the exam point of view but they leave considerable amount to be desired in terms of knowledge. There also appears a near monopoly of one author over all areas of history, from India to the world. The book actually seems to have drawn from a number of already produced books in Hindi and presented a mixture in miniscule form, minus analysis.

3 Year: History of India (1740 to 1857 and 1858-1950)

For third year students, a popular book is A.C.Dahibhate's *Bharat ka Itihas*. This book too, like the books mentioned above, falls in between the category of kunji. It is a crudely written book, again following dated arguments and nationalist paradigms. It again presents topics in miniscule form, with subheadings and like tutorials. It has same stereotypes on women, caste, reforms as observed earlier. Gandhian era is just a chronological account of different phases. NCERT books actually offer a much more nuanced and better analysis of the period than this book. The book has no footnotes.

B. MA History

Ancient India, Medieval India, Modern India:

The three streams are analysed here together because the same person has written the book for all the three years at the MA level! L.P.Sharma's three books on the three periods respectively seem to be the most popular amongst MA history Hindi medium students. I would rate these books to be good enough for BA Pass level, where History is one of the subjects, but they definitely do not qualify for MA teaching and studying. The books have few footnotes and a very brief bibliography. But they are highly dated. There is no attempt to tackle

historiography or any latest work. These books first came out in 1975. Though they all claim that these are the 18th revised editions of the book, hardly much seems to have changed in them since the past 35 years. They maybe used partially for descriptive political narrative of modern India, but seeing the large amount of very good material available in Hindi for Indian history, students need to be offered something better in the market in Bhopal.

World Histories:

There are three books that seem to be popular among students to study world histories at the MA level. They are Khurana and Sharma's *Vishwa ka Itihaas*, Dinanath Verma and Shiv Kumar Singh's *Vishwa Itihas ka Sarvekshan* and Sanjeev Jain's *Beesveen Sadi ka Vishwa*. Khurana is priced at Rs. 80 (326 pages), Verma at Rs. 170 (654 pages) and Singh at Rs. 300. They cover slightly different time periods but broadly have the same strengths and weaknesses. Though Khurana has footnotes, like many others they are just English quotes, with no actual references. All books, previously mentioned, which use this style seem to be actually replicating the quotes! Verma's book has no footnotes or bibliography. Jain's book too falls in the same category. Again, these books can work for BA Pass History. They are descriptive and give the main events but do not work for MA level.

Historical Method:

L.L.Khare's *Itihas Lekhan ki Avdharna* is popular to study this course. Like other books of this genre, it has nothing on topics like 'Approaches to History' Also the chapters are very brief.

5. Allahabad University

A. BA History Honours

This is an interesting and unique case in terms of syllabi, where the BA History Hons is divided into two streams or departments, i.e. 'Ancient History, Culture and Archeology' and 'Medieval and Modern History Department'. Thus, for example, a student who opts for the first stream, in the course of three years of BA, does 7 courses of which 5 pertain to Ancient India. This is not the case with any other university analysed here, where at the BA level students may do 1 or maximum 2 courses in Ancient India. Here the students further do 2 courses on Ancient World Histories. It is clear from this that unlike other popular Hindi books on Ancient Indian History, students here would require more detailed works.

Ch.2: Report on History

Thus the popular Hindi books bought by students here in the course of 3 years are analysed stream wise, taking into account the syllabi.

Ancient History, Culture and Archeology

The 7 courses that students have to do in the course of 3 years here are as follows: 1 Year: 1) Early Cultures and Civilisations of India; 2) History of India up to the Guptas (600 BC to 600 AD); 2 Year: 3) Outline of Ancient World Civilisations; 4) History of Ancient India (600 AD to 1200 AD); 3 Year: 5) Indian Culture; 6) Concepts and Currents in History; 7) Ancient Indian Art and Architecture.

There are 3 popular books which the students use, each catering to 1 year, and dealing with all the courses taught in that year. All the 3 books are written by the same person S.C Agarwal. These are three volumes, all by the title of Naveen Pracheen Itihas. All are published by 'Ajanta Prakashan'. They are exactly based on the syllabus of each year, are without any footnotes or bibliography and are just geared towards the examination. Each volume is further divided into the number of courses offered that year. Thus the books are not divided area wise but according to the courses that are taught. They are not about ancient India, but encompass all papers taught in a particular year. These books fall in the category of 'kunjis'. They are written like tutorials and have important questions in the end. It is clear that since they are moulded exactly on examination patterns and are geared towards that, they will be very popular with the students. They give information in capsule form, describing all major events and periods briefly. They make no attempt to cover latest historiographic debates or material. For example, in volume one, describing the causes of decline of Indus valley civilisation, usual points are listed chronologically, without referring to latest debates or historians who have questioned older paradigms. The language is accessible and the books are decently produced and priced at Rs. 160 each volume. It is amazing that they switch over to courses 3, 5 and 6 as well, encompassing ancient world histories, Indian culture and concepts and currents in History. The range of volume 3 is all encompassing, dealing from sources for ancient India to freedom movement, to concepts in History to art and architecture. These books are not mentioned in the syllabi. Their standard is low, and they are geared towards average or below average students, who can pass reading these volumes, but will not do well.

There are also some additional books that are bought by students for a specific course. For example, V.C.Pandey's Pracheen Bharat ka Rajnaitik tatha Sanskritik Itihas is based on course 1 of the syllabus. This book is more detailed

and well written than the earlier one, but maybe less popular with students. It has a good bibliography and footnotes. Though it is relatively free of biases, its language is more difficult. It is good for political and religious history of the period, but can do with emphasis on certain social aspects. An important book in Hindi popular among students is H.N.Dube's *Dakshin Bharat ka Brihad Itihas*. As I have noted elsewhere, South India is relatively a neglected area. A book that caters exclusively to the area, is in Hindi and comprehensively covers the ancient period is welcome. While it does not have any footnotes, it still fills a lacuna in the study of History. It is also interesting and a welcome edition that there are thin pamphlets available on a specific topic of Ancient India. A particular author V.K.Pandey seems to have penned many such pamphlets. We have with us three of them: *Sindhu Sabhyata*, *Vaidik Sanskriti* and *Sangam Yug*. These are thin pamphlets, less than 80 pages each. While they do not have footnotes, they have a small bibliography. More important, they cover one particular topic adequately. However, their language is difficult and they too are not free of biases. The pamphlet on *Vaidik Sanskriti* for example has the same stereotypes about women. It claims (p.26) that all Aryan were very pure at heart, with no incidences of kidnappings or loot. R. N. Pandey's *Pracheen Vishwa ki Sabhyatayen*, which largely caters to course 3 of II Year, seems to be used by students as supplementary reading material. However, it has no footnotes. It is to be noted that this book is listed in the syllabus, and has a better standard.

Medieval and Modern History Department

Like in the other stream, here too there are three books, all written by the same author S.C.Agarwal, and published by the same publisher 'Ajanta Prakashan'. These are guide books or 'kunjis'. Each volume caters to one year. They cover all the courses taught in the course of the three years. The first volume covers Modern World History (1453 to 1789) and Delhi Sultanate (1206-1526). The second volume includes Modern World History (1789-1945) and Medieval Indian History (1526-1740). The third volume covers the following 3 courses: Cultural History of India (beginning to 1950), Medieval Indian Economic and Social Life (1206 to 1740) and Modern India (1740 to 1906). Like the previous guides, they are geared exactly on examination patterns. While they may suffice to an extent for BA Pass students, they are inadequate for Hons level students. However, their language is simple and they are priced at Rs. 180 for each volume. These volumes are written either in terms of topics or question and answers, covering each very briefly. The books are highly dated and have no critical

Ch.2: Report on History

analysis. They make no attempt at covering any topic in detail. For example, the section on causes of the revolt of 1857 gives a simplistic account. There is eulogisation of Arya Samaj, and virtually nothing on women. All discussion on communalism is geared towards Muslims. Basically these books leave a lot to be desired.

Besides these three books, there are two books that deal with various aspects of Medieval Indian History. One is Radheyshyam's *Madhyakaleen Prashasan, Samaj evam Sanskriti* and the second is *Madhyakaleen Bhartiya Sanskriti* by Layik Ahmed. They cater to the course on Medieval Indian Economic and Social Life. The book by Radheyshyam has no footnotes, but is fairly detailed and well produced. The book by Layik Ahmed, also listed in the syllabus is fairly good, has some footnotes, and a bibliography. It is one of the better books on the subject, with separate chapters on Urdu and Hindi literature. On Modern World History, there are two books by Lal Bahadur Verma titled *Adhunik Vishwa ki Jhalak*. One volume is from 1453-1789 and the other from 1789 to 1945. I must say that these are very well produced books, priced at Rs 100 each. Though they are thin and can do with some more details and updates, they are well written. Further, though they do not have footnotes, they are one of the better books on world history. There is one course on 'Historical Method' as well, for which students refer to Shashikant Rai's *Itihas Darshan*. All books in this category seem to be carbon copies of each other, with similar problems and gaps, and lacking footnotes.

6. University of Rajasthan, Jaipur

A. BA Programme

I Year

History of India (up to 1200)

There are two popular books in Hindi for this course: Kaluram Sharma and Ved Vyas's *Bharat ka Itihas (Beginning to 1200)* and Om Prakash's *Pracheen Bharat ka Itihas*. In fact, in Rajasthan University, books of Sharma and Vyas, who have written on all areas -- ancient, medieval, modern and world history -- seem to be the most popular in History. The book by Sharma and Vyas is exactly based on the syllabus, again with no footnotes or bibliography. It is well produced and well priced at Rs. 125. The topics are little more than tutorials but with some details. The language of this book is slightly difficult compared to other books on ancient India. Also the emphasis of the book is too much on political history. However, in spite of this lacuna, the book is better than Prakash's as it is more updated.

There is a course on the History of Rajasthan taught at this university, for which too the book is written by Kaluram Sharma and Vyas. Since this course is taught only in this university and is based on regional history, I am not analyzing it here, since I do not feel competent to do so.

II Year

Medieval Indian History (1200 to 1761)

Again Kaluram Sharma and Prakash Vyas's book, modelled on the syllabus is most popular amongst the students for this paper. The book, though well produced and cheaply priced is full of biases. It has a separate chapter on Shivaji (pp. 376-93), which is a separate topic in the syllabus. There is no critical analysis here. Instead, Shivaji appears here as the ultimate hero. The chapter is celebratory in its tone and has lines like Shivaji really respected his father, worshipped his mother, loved all his wives, and was extremely generous towards his friends (p. 388). It diminishes any views that see Shivaji in the larger context. Aurangzeb is portrayed in the book as the most evil character.

Indian Culture

It is indeed amazing that again the same two authors have written a book on this area as well i.e. Sharma and Vyas's *Bhartiya Sanskriti ke Mul Adhaar*. The book while covering all the topics of the syllabi, has almost all the stereotypes. Hindu social reforms are seen as a march towards progress. The paradigm of a Hindu nation remains intact.

III Year

Modern Indian History (1761-1956)

It is a sheer repetition here, with Kaluram Sharma and Vyas having written the book for this course too (*Adhunik Bharat 1761-1956*), again based exactly on the syllabus, with same time period, and covering all topics, but again without analysis, and with various biases. There is no attempt to deal with historiography or latest works that have emerged on this period, be it the subalterns, work of Dalits, environment or gender. Again, social reforms are all about progress, Muslims are largely blamed for communal politics and there is no critical analysis of Gandhi. Most of these books on modern India are written within a nationalist paradigm and take certain things as given. This book too falls in that ambit. Another book used for this is Harishankar Sharma and Saroj Pawa's *Adhunik Bharat ka Itihas*. This seems to be also used by MA students. Its standard too is like Sharma and Vyas, and again this book is not at all fit at the MA level, while it maybe used for BA. This book too upholds stereotypes observed in Sharma and Vyas.

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World History (1500 to 1945)

Oh the sheer burden of repetition! Sharma and Vyas have written the book for this course too (*Adhunik Vishwa ka Itihas 1500-1945*), and it too has lacunae. For example, Renaissance is depicted as a period of light after darkness, with no critical engagement with any of the later studies on this topic. There are more than 100 books in English, which have emerged on this topic in the last 25 years, offering various interpretations, but none have made it to this book. Another book popular amongst the students for this course is Jain and Mathur's *Adhunik Vishwa ka Itihas (1500 to 2000)*. It is a thick, big, fat book of 1022 pages, priced at Rs. 455. In spite of being so big, it has no footnotes or bibliography. It does contain a short bibliography. It is written simply, is well produced and has undergone various editions. While not as good as Parthasarathi Gupta's or Lal Bahadur Rai's, at least it has more to offer in terms of wider context. However, it has a lot of unnecessary stuff which is not a part of the syllabus. This is because the book is also aimed at Civil Service (Main) Exams and has topics geared for that as well, like the period from 1945 to 2000.

B. MA History

Medieval India:

Two popular books have been collected which are meant especially for students doing Medieval Indian History at the MA level from Jaipur University. The two books are written by Pratap Singh. The first volume covers 1526 to 1656 and the second volume 1656 to 1761. Considering that they are meant for MA students, they can well do with bibliography, which they do not have. They have some sporadic footnotes. However, at least they cover various topics in a more detailed fashion. The chief problem with them is that they are mainly political histories. The emphasis of the first volume is only on individuals. The second volume is slightly better. However they are slightly more expensive at Rs. 300 for each volume.

Part II

AREAS OF HISTORY

Having looked at all the books that were collected from these six universities and having seen them in relation to the syllabus, it is time to make some broad generalizations. This unit takes all the books together and attempts to offer a

broad analysis on the basis of specific areas. Here almost all the books available in one area are put together. They are ranked here, with the best ones stated first. In marking them as such, various markers like what course they cater to (BA Hons, Pass or MA), pricing, publication quality and strengths and weaknesses have been kept in mind. The contents and quality of the material is reviewed from the point of view of pedagogy, relative to the best standards available.

The areas analysed are as follows: 1. Ancient Indian History; 2. Medieval Indian History; 3. Modern Indian History. In these three streams, again one has attempted to see coverage of social, economic and political histories. Besides these, two other areas analysed are: 4. World Histories, which have been divided chronologically within and 5. Methodology/Philosophy of History or Historiography. However, the problem here is that each university has different emphasis with different time periods. Most history textbooks follow chronology and begin and end depending on the syllabus of the university at which they are used. This makes area wise divisions difficult.

Ancient Indian History

The books are listed here in order of rating and scale, keeping in mind various markers like contents, biases, production quality, pricing etc.:

1. D.N.Jha and K.M.Shrimali (eds), Prachin Bharat ka Itihas (Patna, BHU, BA);
2. Romila Thapar's translated book Purvkaleen Bharat (Rohtak, BA);
3. Nilkanth Shastri's edited Nand-Maurya Yugin Bharat (BHU, BA and MA);
4. Jaishankar Mishra's Pracheen Bharat ka Samajik Itihaas (BHU, MA);
5. Om Prakash's Pracheen Bharat ka Samajik evam Arthik Itihaas (Rohtak, MA);
6. V.C.Pandey's Pracheen Bharat ka Rajnaitik tatha Sanskritik Itihas (Allahabad, BA);
7. V.K.Pandey's 3 pamphlets Sindhu Sabhyata, Vaidik Sanskriti and Sangam Yug (Allahabad, BA, MA);
8. H.N.Dube's Dakshin Bharat ka Brihad Itihas (Allahabad, BA);
9. Kaluram Sharma and Ved Vyas's Bharat ka Itihas (Beginning to 1200) (Jaipur, BA);
10. A.K.Mittal's Itihas (Bhopal, BA);
11. L.P.Sharma's Pracheen Bharat (Bhopal, MA);
12. 3 books by S. C. Agarwal titled Naveen Pracheen Itihas (Allahabad, BA);
13. Om Prakash's Pracheen Bharat ka Itihas. (BA, Jaipur);
14. K.N. Jha's Pracheen Bharat ka Itihas (Patna, BA).

There is a considerable amount of material available on Ancient Indian History in Hindi. Some of it is of very good quality and has good standards. Books by Jha and Shrimali and Thapar are good text books, relatively free of biases, and

covering large areas. However, even they need updating. Jha and Shrimali's book also has hardly any references. Romila Thapar's is a translated well produced book of 661 pages and is reasonably priced at Rs. 180. It has a detailed bibliography chapter wise and a useful glossary. However, all the books mentioned in the bibliography are in English. The translation is of good quality. The book is not a text book in the conventional sense and does not cover all the important topics. Nilkanth Shastri's edited book too is not really a textbook. A standard book, it is expensively priced at Rs. 375. It is good on the topic of Mauryas but others like sources of ancient history and religious movements are not covered by it.

There are some books on specific areas within ancient India like Mishra's, Prakash's, Pandey's and Dube's, which are competent. Mishra and Prakash cater to specific syllabus in universities. Mishra's book, used at MA level, focuses on society, culture and religion from early times to 1200 AD. A thick book of 891 pages, it is priced at just Rs. 165. It has substantial footnotes from western and Indian sources. There is an interesting chapter in the book on Hindu masculinity. However, it leaves the category of masculinity unproblematically. Prakash's book lists many sources in Hindi. Prices of most books are reasonable. However, many of them seem to be carbon copies of each other, drawing from each other. Still, I would say that BA level students have quite a bit of good material for them. However, the story is different at MA level. Sharma's book is not at all fit for MA level, and is actually worse than many of the ancient India books which students use at the BA level. Here more detailed material is needed, as well as more reference books. Pandey's 3 pamphlets on specific topics is a good idea here.

Some of these books are not free of biases. In books like Mishra's and Sharma's Hindu and India are interchangeable terms. In most books like Pandey's, Sharma's, Mishra's and Jha's, the position of women in ancient societies is eulogized, and most of them are written keeping a few high-caste women in mind, with very broad generalizations. For example, Mishra's book has lines that say that 'women were highly respected in every field of Hindu life' (p. 404) or that 'Vedic education was at the highest level for women' (p. 408). These books also hold Aryans in very high esteem. The pamphlet by Pandey on Vaidik Sanskriti for example claims (p.26) that all Aryan were very pure at heart, with no incidences of kidnappings or loot. Students inherit such perceptions, and present a distorted view of the historical past. These books are also very dated in terms of their knowledge. However, books like Prakash's acknowledge deep roots of untouchability in Vedic society, and also take a more complex view on the position

of women. The production quality of some books like Jha's is really bad. Many books like Sharma's, Kaluram's, Agarwal's, Mittal's and Jha's have no references, footnotes or bibliography. They fall in the category of 'kunjis', giving information in a capsule form, in the form of tutorials and that too is distorted at times. A welcome addition in popular books of Ancient India is H.N.Dube's Dakshin Bharat ka Brihad Itihas. As I have noted elsewhere, South India is relatively a neglected area. A book that caters exclusively to the area, is in Hindi and comprehensively covers the ancient period is welcome.

It is to be noted that many books in Hindi are mentioned in recommended books in various syllabi on Ancient Indian History, for example, B.B.Pandey's, Prachin Bharat, J.S.Mishra's, Prachin Bharat ka Samajik Itihas, G.C.Pandey's, Buddha Dharma ke vikas ka itihas, R. Sankritayan's, Buddha kal and V.S.Agrawal's, Bhartiya kala, V.C.Pandey's, Prachin Bharat ka Itihas (600 to 1200), which do not seem to be popular, but maybe better written in terms of knowledge, and maybe relatively free of biases. I think there is also an urgent need to have in any Hindi book pertaining to ancient India a section on sources. It maybe a good idea to also have some sections of the Vedas, an important primary source for the earlier period, to be translated and put as appendix in Hindi textbooks of ancient India, though this should be done with qualification as it otherwise may strengthen Brahmanical notions of the period.

Medieval India

The books are listed here in order of rating and scale:

1. 2 volumes edited by Harishchandra Verma on Madhyakaleen Bharat (750-1540) and (1540-1761) (BHU, BA).
2. 2 pamphlets by Usha Rani Bansal (Saltanatkaleen Sarkar tatha Prashasnik Vyavastha and Madhyakaleen Sarkar tatha Prashasnik Sanrachna) (BHU, MA).
3. Satish Chandra's two translated volumes titled Madhyakaleen Bharat (Rohtak, MA).
4. V.Pathak's Uttar Bharat ka Rajnaitik Itihas (600 to 1200) (BHU, BA).
5. Layik Ahmed's Madhyakaleen Bhartiya Sanskriti (Allahabad, BA).
6. Radheyshyam's Madhyakaleen Prashasan, Samaj evam Sanskriti (Allahabad, BA).
7. Akhileshwar Kumar and Ramnandan Kumar's Madhyakaleen Bharat (Patna, BA).
8. Pratap Singh's two volumes on medieval India (1526 to 1656) and (1656 to 1761) (Jaipur, MA).
9. S.C.Agarwal's volumes on Medieval India (Allahabad, BA).

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10. Kaluram Sharma and Prakash Vyas's book on Medieval India (1200-1761)
(Jaipur, BA)
11. K.N.Jha's *Purva-Madhyakaleen Bharat ka Itihas* (Patna, BA).
12. A.K.Mittal's 2nd volume called *History* (Bhopal, BA).
13. L.P.Sharma's *Madhyakaleen Bharat* (Bhopal, MA).

The two volumes edited by H.Verma on medieval India are comprehensive and lucidly written. Though the various chapters appear to be translations, the arguments can be followed. They cover various syllabi substantially. The first volume has a well written chapter on invasions by Muhammad Ghori and Ghazni. They have good section on historical writings and historiography. Besides political history, they cover economic and social histories of the period. However, both the volumes need updating and should also have footnotes, so that students can know the source. Otherwise, the various chapters may appear as good tutorials. The books do seem to be heavily tilted toward north India though. Satish Chandra's two volumes also fall in the category of textbooks, covering almost all topics, and are well translated. However, they too lack footnotes. Considering that these books are used by MA students as well, they need to have more references and some primary source material. For MA level, Usha Bansal's pamphlets on a subtopic have substantial footnotes and bibliography. They arouse the interest of students in that particular topic, and also give ideas for further research agendas. V. Pathak's book is good for political aspects of the period but needs to have more on social and cultural developments and feudal economic structure. Further, it has nothing on Muslim invasions. It is imperative to cover this topic in an unbiased fashion. Layik Ahmed's and Radheyshyam's books deal with specific aspects of medieval history, with a focus on economic and social life. Ahmed's book is fairly good with footnotes and bibliography, and has well written chapters on Urdu and Hindi literature. Kumar and Kumar's book has only sporadic and very few footnotes and references, and they too are incomplete. There is no bibliography. Again we see the emphasis on north India, while south is marginalized. The book also upholds a primordial view of Hindu Muslim antagonism since very early times, without contextualizing it (p.233). The book is good at descriptive level but like many other books lacks a critical edge or analysis of recent historical trends and writings.

Kaluram Sharma, S.C.Agarwal, K.N.Jha, A.K.Mittal and L.P.Sharma have written extensive kunjis on all areas. Their books are based on syllabus, and read like tutorials, with a mixed quality. They are brief. For example, in Mittal's volume, the Upper Paleolithic period has three paragraphs (half a page). There is overemphasis on political history, and much less on social or economic aspects of

the period. They have no footnotes or bibliography. They often carry biases. For example, in Kaluram's book Shivaji appears as the ultimate hero and Aurangzeb is portrayed as the most evil character, without contextualizing it. This is reflected in a lesser fashion in other books of this genre as well. There are no footnotes or bibliography in any of these books, and they are quite dated. However, the language of all these books is simple, and they are priced well, all less than Rs. 200, and generally production quality too is not bad. It is difficult to rate these books as all fall in the same category. Sharma and Pratap Singh's books are meant for MA level students but they are not fit for that level. Of the two, Singh's books are slightly better, as they at least have some sporadic footnotes. But they are also more expensive.

While there is substantial material available in Hindi, students seem to be using only some popular books. There are many Hindi books listed in the syllabi which students can well use alongside, like A.B.Pandey's *Uttar Madhya Kalin Bharat*.

Modern Indian History

The books are listed here in order of rating and scale:

1. R.L.Shukla's (ed.), *Adhunik Bharat ka Itihas* (BHU, BA).
2. Shahid Amin and Gyan Pandey's ed. *Nimnvargiya Prasang* (II Vols) (BHU, MA) (reference book).
3. Deepak Kumar and Roy M.(eds) (*Praudyogiki aur Bharat mein Angrezi Raj*) (BHU, MA) (reference book).
4. B.L.Grover, Alka Mehta and Yashpal's *Adhunik Bharat ka Itihas* (Patna, BA)
5. Pratapsingh and Manglani's *Adhunik Bharat ka Samajik evam Arthik Itihas* (Rohtak, BA).
6. Jagannath Prasad Mishra's *Adhunik Bharat ka Itihaas* (BHU, BA).
7. S.C.Agarwal's volume on modern India (Allahaba, BA).
8. Kaluram Sharma and Vyas's *Adhunik Bharat 1761-1956* (Jaipur, BA).
9. Harishankar Sharma and Saroj Pawa's *Adhunik Bharat ka Itihas* (Jaipur, BA and MA).
9. A.C.Dahibhate's *Bharat ka Itihas* (Bhopal, BA).
10. L.P.Sharma's book on *Modern India* (Bhopal, MA).

R.L.Shukla's book, while comprehensive, can do with updates. However, it is priced well at Rs. 150 and many of its articles have footnotes. The first chapter on historiography is quite good. It covers Cambridge, nationalist, Marxist and subaltern historiographies. Other Hindi books on modern India lack this, and it

would be a good idea to have something on historiography in other books as well. The book appears to be a translation of articles, but broadly they have been done well and are easy to follow. The textbook by B.L.Grover, Alka Mehta and Yashpal appears to be very popular and is used by many students across universities. There can be two reasons for its popularity: it also caters to UPSC preparations, and is aggressively marketed by its publishers S.Chand. The book hardly has any footnotes. However, it is good for use at the BA Pass level. The book however has some biases. Regarding the Wahabi movement it writes that it was a movement for, by and of the Muslims and its purpose was to make India a Muslim country. It is to be noted however, that the chapter on communalism and partition does not focus just on the Muslims, but also takes into account the communal politics of the Hindu Right in the period, and that is to be appreciated. The book by Pratapsingh and Manglani has glaring omissions. Thus for example, its chapter on social reforms just focuses on Hindu reforms and does not even mention important ones amongst the Muslims like Deoband or the Aligarh movement. In this book, along with that of Mishra's, Arya Samaj is eulogised, and there is no attempt to see how it inadvertently strengthened Hindu politics. Shuddhi and sangathan movements have been referred to as revolutionary steps. Following crude nationalist frameworks, Hindu reforms are depicted as a relatively straightforward affair, celebrating them as a truly liberating force in terms of both caste and gender reforms. This is in fact observed in many books, for example, in kunjis by Sharma and Vyas, Sharma and Pawa, Dahibhate and L.P.Sharma. The kunjis are very dated. The chapter on 1857 in all of them does not cover new trends in historiography, for example, 'revisionist' and subaltern views. They have no discussion on the 'margins', like Punjab and North-East, nor do they take into account the marginalized groups and their relationship to the revolt. Again on a topic like social reforms, these kunjis offer simplistic analysis. None of these books deal with historiography. In books like Sharma and Vyas, L.P.Sharma and S.C.Agarwal, Muslims are largely blamed for communal politics. Most of these books on modern India are written within a nationalist paradigm and take certain things as given. These books, along with Dahibhate's, are usually crudely written, follow dated arguments and nationalist paradigms. Gandhian era is just a chronological account of different phases. NCERT books actually offer a much more nuanced and better analysis of the period than such books.

There are certain lacunae in most books of Modern India that need to be addressed. Historiography needs to be a part of various textbooks, since it is usually a topic in the syllabus in one form or another. More recent debates on

eighteenth century need to be included. While various topics are good at the descriptive level, they can do with more analysis. Further, while political history of modern India is often covered well in many books, social and economic history needs more inputs. At the same time, the field of Modern Indian History has rich material now available in Hindi, most of which are translations. There are good reference books like those edited by Amin and Pandey, which are translations of some articles published in Subaltern Studies series and elsewhere. The translation is excellent, and some of the articles especially provide fine reference material in Hindi, particularly for MA Modern India students. Another book in this category is that by Kumar and Roy. What is important about this book that it gives fresh insights into the topic of science and technology, pertaining to the colonial period, but the translation of this book is difficult to follow at places. Also, these books are expensive (Rs. 350, 260 and 525 respectively), though well produced. They seem to be bought less by students though and cannot be classified as 'popular' History books. It is to be also noted that many leading journals in Hindi like Tadbhav and Alochana have been regularly taking out very good issues on Indian History. For example, they have published original papers on 1857, which provide excellent material in Hindi on the topic. There are many other books also available. Besides Sumit Sarkar's Modern India, which has a good translation in Hindi, more recently Sekhar Bandyopadhyay's book From Plassey to Partition has been translated in Hindi (Plassey se Vibhajan tak). It is written and translated well, is more updated and can prove to be a very good textbook for students doing Modern India course, especially at the BA Hons level. There are other books like Sumit Sarkar's translated book Samajik Itihas Lekhan Ki Chunauti, Satya Roy, Bharat mein Upniveshwad aur Rashtrawad and S.Bhattacharya, Adhunik Bharat ka Arthik Itihas, that are available and can provide supplementary material.

World Histories

The books are listed here in order of rating and scale. There is a division between books that deal with ancient and medieval world histories and those that cover modern world histories.

Ancient and Medieval:

1. Bipin Bihari Sinha's Pracheen evam Madhyakaleen Vishva Itihas (Rohtak, BA).
2. Shriram Goel's Vishwa ki Pracheen Sabhyatayen (Rohtak, MA).
3. Rita Singh's Vishwa ka Itihas (Rohtak, BA).

Bipin Bihari Sinha's book gives an overview of ancient and medieval societies of the world, including India. It has sections on Mesopotamia, Egypt, Rome, Vedic period, Mauryas, Gupta, Indian feudalism etc. It may be categorized as a slightly better off 'kunji'. Rita Singh's book is worse than Sinha's. It is badly produced and is very dated. It is used both in Rohtak and Patna University. It lacks footnotes and bibliography and focuses on questions. The book covers a very long time span and many topics, but with no analysis. The section on Renaissance is not only too brief, but follows a model which has now been completely rejected. It sees Renaissance as a period of enlightenment, progress and of light after a period of darkness. It thus fails to offer its contradictory implications. Students thus imbibe a very dated (going back to more than a century!) view of the subject. Shriram Goel's book, even while meant for MA students, is badly produced. It is quite amazing that this book seems to be not much different from the books used by BA students and there appears no distinction to mark it as a book meant for more advanced level students. It has a dated bibliography and no footnotes. The language however, is easy to follow of the book.

Modern:

1. Partha Sarathi Gupta's edited, *Adhunik Paschim ka Uday* (BHU, BA).
2. Lal Bahadur Verma's two volumes *Adhunik Vishwa ki Jhalak* (Allahabad, BA).
3. Jain and Mathur's *Adhunik Vishwa ka Itihas (1500 to 2000)* (Jaipur, BA).
3. Radhakrishna Chaudhari and Akhileshwar Kumar's *England ka Rajnaitik aur Vaidhanik Itihas* (Patna, BA).
4. Dhanapati Pandey's *Europe ka Itihas* (Patna, BA).
6. Dinanath Verma and Shiv Kumar Singh's *Vishwa Itihas ka Sarvekshan* (Bhopal, MA)
7. Khurana and Sharma's *Vishwa ka Itihaas* (Bhopal, MA).
8. Sanjeev Jain's *Beesveen Sadi ka Vishwa* (Bhopal, MA).
9. Sharma and Vyas's *Adhunik Vishwa ka Itihas 1500-1945* (Jaipur, BA).

Partha Sarathi Gupta's edited book is very cheaply priced at Rs. 70, is of fairly good quality and its topics are very closely related to the syllabus. However, it is a little dated, and it will be useful to have a latest version of the book, with revisions. Some of the more recent debates around Renaissance and Reformation can be included in the chapters. Further, there is unevenness in the chapters in this book. Some have footnotes, while others do not. For example, the chapter on 'Nirankushvaad' (12) has no footnotes. Though the book has a bibliography, it needs updating. I would also urge that Hindi material available on the course be particularly mentioned in the bibliography.

The two volumes by Lal Bahadur Verma, though a little thin, are very well produced, cheaply priced and lucidly written. However, they too can do with updates, and they also need footnotes. But still they are one of the better volumes on world history. Jain and Mathur's book is very thick, i.e. of 1022 pages and is expensive at Rs. 455. Though lacking footnotes, it is competent. Not as good as Parthasarthi Gupta's or Lal Bahadur Verma's, at least it has more to offer in terms of wider context. However, it has many unnecessary stuff which is not a part of the syllabus. This is because the book is also aimed at Civil Service (Main) Exams and has topics geared for that as well like the period from 1945 to 2000. Radhakrishna Chaudhari and Akhileshwar Kumar's book lacks any footnotes or references. However, overall the book is competent and gives broad insight into the history of England. Students studying this course can bank on this book. Dhanpati Pandey's book, while covering topics of the syllabus for which it is used, has very few footnotes, and they are of uneven quality. Book references are incomplete. However, the positive thing about this book is its language, which is lucid and simple. It is also decently produced and cheaply priced. But the contents can be improved. As an example, the chapter on 'French Revolution' is descriptive but lacks analysis. It competently covers major events and causes of the revolution. However, other exciting arenas like underground and travel literature produced at this time, cultural revolution in the fields of art, journalism, theatre and music, or how the revolution restructured the social order, especially in terms of peasants, workers, women and slaves are not covered. It would be very useful to have in such chapters a section on major historiographical debates on the revolution. The books by Khurana and Sharma, Dinanath Verma and Shiv Kumar Singh and Sanjeev Jain are not fit for MA level at all. Sharma and Vyas's books have been analysed before. They too depict Renaissance as a period of light after darkness, with no critical engagement with any of the later studies on this topic. There are more than a 100 books in English, which have emerged on this topic in the last 25 years, offering various interpretations, but none have made it to this book.

Broadly, there appears to be a certain trend and a set mode for writing textbooks in Hindi pertaining to World Histories. They are usually descriptive, with various subheadings like politics, society, economy, religion, city states, science etc. The subheadings are also carbon copies in almost all books, especially those listed above from 4 to 9. They lack analysis or an update. They seem geared toward mugging things, without developing any critical faculties. Another very interesting facet of the books is that either they do not use footnotes or they

use them in particular ways. In all the books from 3 to 9, English quotes by historians and important personalities of history are used as footnotes, without source or reference mentioned. Sometimes an author is mentioned but no source or book. Quotes are in fact replicated in many books! I would also strongly urge that Hindi material available on these course be particularly mentioned in the bibliography. I further recommend that Meenakshi Phukan's book in English on the 'Rise of Modern West' be undertaken for translation in Hindi, as it is used by many BA Hons History students studying in English medium. Another book, H.L.Singh and R.B.Singh's, *Adhunik Europe ka Itihas, 1453-1789*, which is listed in recommended books in syllabi can be used by the students as supplementary text for the period.

Historical Method

This is the least developed of the areas of History books in Hindi. The books that fall in this genre appear to be of very poor quality. Authors here seem to be at a loss regarding what they are dealing with. I am not listing the books here in any order because all of them more or less have similar lacunae. Also, courses pertaining to it are offered mostly at the MA level, though sometimes at BA too and there is a grave need for good Hindi textbooks here. The books that fall in this category, without any order of listing, are Parmanand Singh's *Itihas Darshan* (BHU, MA); Panchal and Baghela's *Itihas ke Sidhanth evam Padhatiyen* (Rohtak, MA); Koleshwar Rai's *Itihas Darshan* (Rohtak, MA); L.L.Khare's *Itihas Lekhan ki Avdharna* (Bhopal, MA); and Shashikant Rai's *Itihas Darshan* (Allahabad, BA). Parmanand Singh's book is dated, is Hindu centric and lacks conceptual tools. It has nothing on important topics like 'Problems of Periodisation'. It covers very marginally topics like what is meant by terms such as 'Objectivity', 'Relativism', 'Causation' or 'Moral judgement in history'. When it talks of modern Indian historians, its list has Nehru and Lohia but misses on many important names. Panchal and Baghela's and Koleshwar Rai's books are badly produced, and leave many areas in darkness like differences between Orientalist, Imperialist, Nationalist, Marxist, Annals, Subaltern and Post-Modernist writings. L.L.Khare's book has nothing on topics like 'Approaches to History' Also the chapters are very brief. All books in this category seem to be carbon copies of each other, with similar problems and gaps, and lacking footnotes.

OVERALL IMPRESSIONS

Overall it appears that there are a substantial number of textbooks in Hindi available for students studying History, but they are of very mixed quality and extremely uneven. Also, while they are rich in the field of Indian History, i.e. Ancient, Medieval and Modern streams, they are much less and limited for non-Indian history courses. The inadequacy is particularly visible in courses pertaining to Historical Method, where the material is also of a poor quality. Various text books follow chronology and end and begin at the time period listed in a particular syllabus for which they are being used. Though there are considerable degrees of overlaps in syllabi, there are distinctions in terms of time periods, which are reflected in the books as well. Since various courses are divided on the basis of regions and chronology and not thematically, it is reflected in the Hindi text books.

Equally important, some of the good books work for BA level, but they are highly inadequate for the MA level. Many books are good textbooks at the BA Pass level, where History is one of the subjects. In many areas, material is insufficient or of poor quality for the BA Hons courses. The demarcation between books meant for History Hons, Pass course and MA rarely exists and there is repetition of material in all. Besides a textbook, which is supposed to cover all the topics in a course, there is an urgent need to have more reference books in Hindi, particularly when it comes to MA level courses. There are some courses offered at the level of regional histories, like History of Bihar and History of Rajasthan, for which textbooks are available in that particular region. It needs to be taken into account that there are some interesting courses offered at various universities like 'Ecology and Environment in History' (compulsory course at BHU MA level) or 'Women in Indian History' (optional course at Rohtak MA level). One wonders as to what is the Hindi material available for such courses.

It is to be commended that most of the syllabi make an effort to list books in Hindi, thus showing a conscious effort to recognize ground realities and take into account the large number of students who study history in the Hindi medium. However, there is a dichotomy between what is listed as recommended books and what students actually buy. While the books listed may have better standards, may be more updated and nuanced, most of the students seem to find them difficult and resort to buying the popular books that cater to examination patterns and which are geared towards the average student. It is to be also noted that almost all the popular books are written in an easy style and easy language, accessible to an average student. One wonders if factors like aggressive marketing techniques of other books by various publishers, and their networks

with distributors makes certain books more 'reachable' to the students as well. It is to be noted that there are monopolies of a particular author in various universities and regions, who appear to be writing on all courses and in all areas in terms of popular books used at a University for History. This was visible in many Universities (Bhopal, Jaipur, Allahabad). These authors write books according to the syllabus of the university, but most such books have very low standards. These basically fall in the category of 'kunjis'.

The books produced by Hindi Nirdeshalya are broadly not biased, and try to cover topics in a comprehensive manner. However, what they need urgently is regular updates, to add more information coming out. While developing further materials for BA Pass course, we need to keep in mind that the Hindi text must be in clear, simple language, without long, complicated sentences, The aim should be to inform and interest. Also, for History courses in general a large number of original sources, for example, Gandhi's writings, Ambedkar's works, writings of many reformers like Dayanand's Satyarth Prakash, are available to us in Hindi. These should find an active place in the readings listed and made available, so that Hindi medium students too read original sources, especially those doing MA. Here, it needs to be reiterated that it is a very good idea to have thin books (say of 50 pages), which cover one specific topic, and have footnotes and a bibliography in the end. These can be priced cheaply, and be written by an expert on that particular topic. Besides such pamphlets, one should think of anthologies, a compilation of various good articles on a specific course, taken from various books and journals, put together and translated in Hindi, with a good introduction. These perhaps will sometimes work better than textbooks. We also need to think as to how to have better writers of History in Hindi. It is also a good idea to have a History journal in Hindi, which is regular. ICHR gets its journal translated in Hindi as Itihas, which is published by Rajkamal, but it is very sporadically done.

It is also imperative to get out of the mould of 'guide-books' or 'kunjis', even if they are sophisticated, as even the best of them work out to be good tutorials. This is particularly true for MA level. It is urgently needed to think of translating some good, standard English books. But equally important, original writing in Hindi is needed. Textbooks should not be carbon copies of each other but should borrow, adapt and innovate according to local needs. While their 'fit' as per the syllabi is an important criteria, each topic of the syllabi maybe updated in the teaching but does not get reflected in the books available. In spite of claims of revised editions, many textbooks seem to have not added much since many

years. Each topic in the syllabus after all can be treated in a much more sophisticated fashion than is reflected at present. Also, many textbooks are good commentaries but lack analysis. And at places where some arguments are given, they lack substantiation. It seems that various authors have decided that they need to give information in a capsule form and too much analysis or arguments (with sources) complicate things. There is thus a very real need to include new approaches and trends in the textbooks.

Given the prices of most Hindi textbooks, perhaps it may be too much to state that production quality be improved. However, we do see variations. Two books almost evenly priced can have very different production qualities. Further some will have hardly any printing mistakes, while others will be fully of them. Perhaps, there need to be some broad guidelines for textbook production in Hindi, at least in terms of quality of production, page sequences, grammatical mistakes and pricing.

There is also an urgent need to compile comprehensive bibliographies and list of material available in Hindi, which besides books also cover articles from various Hindi journals and magazines. Such a list should be made available to various universities. If we look around us, we will see that there is substantial amount of good material in Hindi, at least in the discipline of Indian History, which needs to be disseminated much more widely. It is clear that Hindi books in History are a dynamic field. Many efforts at making good books available are going on but they are inadequate at present and a lot can be done in this field. This report is very preliminary and at best can be a launching pad for a larger, collective effort at addressing the issue of teaching materials for teaching History in Hindi.

Chapter 3

REPORT ON POLITICAL SCIENCE

This report is an analysis of the state of Political Science in the Universities of the Hindi belt in the country. At the outset, however, it must be made clear that the report does not purport to be an exhaustive study of the entire Hindi belt, and focuses on a select list of relatively more prominent Universities, such as Allahabad University (Allahabad), Barkatullah University (Bhopal), Patna University (Patna), Rajasthan University (Jaipur), Maharshi Dayanand University and (Rohtak). While the syllabus of the Benaras Hindu University (Varanasi) was available, we did not have for our perusal the books in Hindi being taught in the University. It must also be made clear that while the medium of instruction in the selected Universities is both English in Hindi, the report was concerned only with an assessment of the Hindi textbooks. Moreover, since the assessment could not possibly cover all textbooks that were being prescribed and read by the Hindi medium students in the selected Universities, the survey focused on books which catered to the syllabi of MA and BA classes and spanned the main streams that constitute the discipline in all these Universities (viz., Political Theory, Indian Government and Politics, Comparative Politics, Constitutions, Western and Indian Political Thought, International Relations, and Public Administration).

The parameters of assessment were framed by questions such as the extent to which the books were able to address the requirement of the course, are the contents of the books substantive, are they adequate in terms of covering the contemporary development in the discipline, or alternatively, do they indicate (e.g., through a list of further readings) a trajectory for the reader beyond the text book. While examining specific textbooks, which as stated earlier had been put into the conventional streams that constitute the discipline of political science, there were certain common descriptive standards which were applied uniformly to all books. On the other hand, the survey also looked for specificity, if any, of a book, in terms of the particular way in which a certain book approached the field, and laid it out for the student reader. Moreover, an effort was also made to identify, the dominance, if any, of a particular perspective or current in each stream of the discipline, e.g., Political Theory, which is discussed in the section which follows, appears from the books under review, is characterized by a predominantly historical approach, rather than a thrust on debates around the key concepts which inform Political Theory.

Political theory and the preoccupation with historical developments

Of the entire set of books assessed, eight books by the following authors dealt with political theory.

1. Dr. Shriram Verma (2009) [Rajasthan University, B.A. 1st year]
2. Amba Datt Pant, Madangopal Gupta and Harimohan Jain (2004) [Allahabad University, B.A. 1st year]
3. Nandlal (2009) [Barkatullah University, Bhopal, B.A. 1st year]
4. Pukhraj Jain (2010 A) [Barkatullah University, Bhopal, B.A., 1st year]
5. Gandhiji Rai (first edition, 1994, revised edition 2009) [Patna University, B.A. 1st year]
6. S.P. Agrawal (2009 A) [Allahabad University, B.A. 1st year]
7. S.P. Verma (1999) [Rajasthan University, B.A. Final year]
8. O.P. Gauba (2004) [Patna University, B.A. 1st year]

At a more general level, these books may be characterized as follows:

Of the eight, only S.P.Agrawal follows the 'kunji' (made easy) format. Written in the question-answer mode, Agrawal addresses the questions that have appeared in the examination papers of Allahabad University in the past years. The remaining are 'text-books' which have been written to cater especially to the courses of particular universities. Yet, some of these (viz., Nandlal, Shriram Verma, Pukhraj Jain and Gandhiji Rai) cover all the topics that are included in the courses of a particular University, whereas others like Pant, Gupta and Jain, on the other hand, do not cover all the topics in the course of a particular university. On the other hand, none of these books is listed in the reading list of the universities where they are actually being taught. Indeed the course design and syllabi of Allahabad University and Barkatullah University made available to us, had no reading lists. Yet, those books which have been written with the course of a specific university in mind, do appear to have taken care to make the subject matter accessible to students (e.g., the chapter have been written in the form of notes; the contents have been presented in bullet form; bold fonts have been used to emphasise important parts; each chapter is followed by a set of questions, which differ in their form from one book to another – while Verma, Jain and Rai list questions which require short or descriptive answers, others have only 'long answers type' questions. Almost all books quote from original writings of thinkers, some of which are also translated in Hindi. Having said that, it must also

be pointed out that except Verma (1999), all other books, including Gauba and S.P.Agrawal do not give complete references for the quotations, leaving out the publisher and importantly the year of publication in most cases. Only Gauba and Gandhiji Rai give a bibliography towards the end of the book, which in the case of the latter (Rai) remains incomplete in details. The majority of the books in the bibliography remain at least 35 to 40 years old. All the books are accessible; follow an easy to read Hindi, although in Verma the sentences tend to be a little long.

Specific Comments on the relative worth and limits of the books

Among the books assessed, Pant et.al (2004), S.P.Verma (1999) and O.P.Gauba (2004) may be slotted above the remaining five, primarily because they are analytical and not merely descriptive, and attempt to go into details rather than skimming the surface of specific topics. For example, in Pant et.al, the concept Justice is analysed intensively, so is behaviouralism and post-behaviouralism in S.P.Verma (1999). While Gauba is less detailed in the sense that it does not map the contours of the debates surrounding concepts, it compensates this by making the content interesting through their presentation in boxes/tables.

On the other hand, the books have some obvious limits. As mentioned earlier, some like S.P.Agrawal, do not seek to develop a critical understanding of the subject among students. Written in the form of answers to questions which have and are likely to appear in the university examination, the book is an attempt to merely help a student pass the exam rather than develop an expertise/excellence in the subject. Others, which manage to go beyond the 'kunji' mode, are nonetheless constrained by the 'notes' format which basically means that they present the subject matter descriptively rather than looking at it analytically. This applies to all books except for Pant et.al., S.P.Verma and O.P Gauba. Perhaps the most glaring limitation of all books is that except for Gauba, none of them attempts to bring contemporary development within their purview, e.g., feminism, communitarianism, multiculturalism, environmentalism, all of which have made significant changes in the way one reads Political Science, find no place in these books. Thus, Pant et.al., whose analysis of justice is quite adequate otherwise, do not go beyond an analysis of Rawls, so that the contemporary developments, which have enriched the theory of Justice, remain unexplored. Most books remain trapped in similar time wrap, giving adequate space to the historical development of a particular concept, be it sovereignty,

equality or liberty, without, however, examining the ways in which a particular concept may have been reconfigured in contemporary debates. Even Gauba, which is titled *Modern Political Theory*, stops in its analysis in the 1960s. Thus the relevance and worth of even the best among these books suffers owing to the absence of the debates that have taken place in the last forty-fifty years.

A crucial lacuna in the books is political theory is divested of all its context, especially the Indian context, which makes it irrelevant for a large number of readers, who even after having read these books will find it difficult to relate the contents to their immediate contexts and social reality. Often a defense against appeals for relevance and contemporaneity is made by pitting them against accessibility and comprehensibility and the needs of a large mass of students who may find it difficult to handle the more complex debates in the field. At other times, it is the syllabus, which is put at fault for failing to update itself with the changes that are taking place in the discipline. Yet, none of these arguments stands to scrutiny. There can be no persuasive argument, for example that in order to make political theory less complicated for students, they should remain ignorant of the complex arguments and contemporary turns and trends that the discipline has taken. Moreover, the datedness of the syllabus does not hold as an argument, because all the key concepts, viz, justice, liberty, equality, sovereignty, liberalism, to name just a few, are part of the syllabi of all universities. What is missing, however, is the earnest desire to bring up to date, the ‘study’ of these concepts, which already figure in the course syllabi.

Indian Government and Politics: Thrust on Institutions

The books under review for this section were:

1. Dr. Harimohan Jain (2008) [Allahabad University, B.A. 1st year]
2. Pukhraj Jain (2009 A) [Rajasthan University, B.A. 2nd year; Patna University, B.A. 3rd year]
3. Pukhraj Jain and B.L.Fadia (2010) [Rajasthan University, M.A. 2nd year]
4. Nandlal (2009) [Barkatullah University, B.A. 1st year]¹⁰
5. Pukhraj Jain (2010 B) [Barkatullah University, B.A. 1st year]
6. S.C. Agrawal (2009 B) [Allahabad University, B.A. 1st year]

¹⁰ Since Nandlal’s book is written especially to cater to the needs of the semester system in Madhya Pradesh, this book has two parts, dealing with political theory and Indian government and politics, respectively.

7. Durga Das Basu (9th edition, 2008)

These books may be seen as falling into three distinct categories:

(a) Those which follow the question answer (solved questions/kunji) format: As seen in the case of Political Theory, for this section, S.C. Agrawal follows the pattern where the answers to the question papers of previous years for Allahabad University examinations have been printed.¹¹

(b) Those, which claim to be addressing the requirements of specific University syllabi more adequately than any other book. The books by Pukhraj Jain (2010B), Nandlal (2009), Pukhraj Jain (2009A) fall in this category.

(c) In the third category are those books (by Harimohan Jain (2008), Jain and Fadia (2010) and Durga Das Basu (2008), which do not make claims of catering to the requirements of any particular syllabus.

Limits and possibilities

Quite like the previous section, only Pukhraj Jain and B.L. Fadia (2010) are mentioned in the syllabus/courses of the University where they are being taught. Except for Harimohan Jain (2008), all other books covered the topics mentioned in a specific syllabus. Jain, excludes an entire unit (unit 5) of the Allahabad University syllabus. All books, with the exception of S.C.Agrawal, have attempted to present their chapters as lucid and meticulous notes on a specific topic, with the important portions highlighted in bold letters. Again, except for Jain and S.C. Agrawal, all other books give references for statements and arguments made in the text. Yet in most cases, the references are incomplete, leaving out important details like the publisher and the year of publication. Moreover, most books, which claim to be addressing the requirements of specific syllabi (e.g., Pukhraj Jain and Nandlal), give a list of important questions towards the end of every chapter. No bibliography for further readings is provided in the books so that the student is not made familiar with the wider range of possible readings in the field. The language in most cases is good, except perhaps for D.D.Basu, which is replete with words and expressions which are not normally used in by people in their daily lives.

¹¹ Interestingly, the first page upon opening the book comes with the commendation of the book's excellence, for catering to the needs of the recent syllabi of the Political Science, and carrying the answers for two sets of question papers.

While most books address Indian politics entirely from an institutional perspective, some books while adhering to the institutional framework, bring out the complexities of institutional practices with a degree of dexterity. Of these, Jain and Fadia's book is notable for looking at the constitutional frameworks, and doing an analysis of the changing forms and roles of contemporary institutions, while also using innovative ways of presentation, viz., tables and illustrations. This is the only book among the entire lot, which examines the changing role of the Prime Minister in the context of coalition governments. The details of constitutional provisions, amendments, and related court decisions are discussed in D.D.Basu which has for several years, sustained as the most significant book for studying the Indian constitution. Some of these books, in their analysis of institutions, also attempt to examine the relationship among institutions, e.g., Harimohan Jain (2008). Also, since we included the study of the Indian National Movement within the purview of Indian government and politics, Pukhraj Jain's book presents a more or less adequate study of the movements in what may be seen as a non-analytical statement of facts.

As far as the limits of the books are concerned, most books focus entirely on the institutional frameworks of government, rather than political processes. Moreover, as a study of institutions, the books remain inadequate, since they lack a historical-analytical perspective, so much so that the facts about institutions are divested of historical contexts, e.g., if one looks at the chapter on Fundamental Rights in Harimohan Jain's book, there is no effort to situate them in the particular historical context (viz., the Karachi Convention) within which they emerged and took form in India. Also, missing is an analysis of constitutional provisions, especially an analysis of their emergence in specific political developments and contexts of India, e.g., preventive detention. Even Fadia's book which is otherwise meticulous in its discussion of institutional developments, is completely ignorant of recent debates/research in the field, e.g., in the chapter on caste a significant absence is that of the writings by D.L.Sheth. On the other hand, some interesting aspects of Indian politics are presented, but without any adequate analysis, e.g., in chapter 27, which takes up the theme of the ideology and programme of the major political parties in India, it presents the election manifestoes of different political parties, but as a factual rather than an analytical presentations of documents. In the chapter on Fundamental Rights gives facts of the enactment and subsequent repeal of POTA, but fails to bring into consideration the political contexts of the law. Moreover, there is no

reflection on the state and its nature is not brought in the picture at all. There is no bibliography in this book as well.

Pukhraj Jain (2009A), which takes up a discussion of the Indian National Movement alongside constitutional development in India, presents the national movement in a way which almost stereotypes it as something inextricably linked to the politics of the Indian National Congress, so that other equally important events, aspects, and most importantly perspective on the movement, remain neglected, while a single perspective gains pre-eminence. Given the vast scholarship that has come into existence on the hitherto 'subterranean' aspects of the movement including, the subaltern, feminist, and grass-roots perspectives, it is quite surprising that in Jain's book, they find no mention, e.g., the adivasi struggles against colonial rule, which were innumerable, fail to find any mention in the book. Further, the book fails to present an analytical presentation of communalism, which is a significant component of Indian politics. Indeed, the presentation is prejudiced by the fact, that communalism is presented only as Muslim communalism, so much so that an entire chapter of 35 pages focuses on the 'emergence, development and ascendance of Muslim communalism in India', misleading the reader/student into the belief that communalism = Muslims and that Hindu communalism may be a historical impossibility. Similarly, in a chapter on the leaders of the national movement, those discussed are Madan Mohan Malaviya, Deshbandhu Chitranjan Das, Motilal Nehru, Mahatma Gandhi, Subhash Chandra Bose, Jawaharlal Nehru, Sardar Vallabhbhai Patel, Abdul Kalam Azad and Dr. Rajendra Prasad. A more analytical approach to the identification of leaders would have made space for leaders of a different kind, women, dalit and adivasis. Towards the end, it may be said that the books surveyed for this segment have by and large neglected a large body of recent scholarship pertaining to contemporary debates on caste, community, and critical perspectives on studying Indian government and politics. Yet, of these, the book by Fadia (2010) is among the better books in this field. Durga Das Basu is difficult to slot, not only because it is not a textbook in Hindi (translated from English), and remains one of its kind for the study of the Indian constitution and its development irrespective of the language in which it is made available.

Comparative Constitutional Studies: Institutional and descriptive

This segment was kept separate, especially from comparative politics, despite the fact that some books included in this section claim to be books on comparative

politics (e.g., Gandhiji Rai 1993, 2007). While comparative constitutional studies could have been included in the section on comparative studies, this section was treated as distinct, because comparative politics works with specific theoretical and conceptual tools viz., constitutionalism, political culture etc., unlike comparative constitutional studies which focuses exclusively on the constitutions and constitutional arrangements of different countries, without developing tools/categories for comparisons. Of the books available with us, the following three fell in this category:

1. Pukhraj Jain (2010C) [Rajasthan University, B.A. 2nd year]
2. Pukhraj Jain (2008) [Barkatullah University, B.A. 2nd year]
3. Gandhiji Rai (1993A) [Patna University, B.A. 2nd year]

Of the three, Jain (2010C) and Gandhiji Rai (1993A) are mentioned in the syllabi as readings for the courses where they are taught. Further, both the books include their text all the topics in the courses for which they are prescribed. On the other hand Jain (2010C), which is included in the readings in Rajasthan University, does not cover all the topics from the course, in particular the constitutions of Sri Lanka and Pakistan, which are not discussed at all in the book. Significantly, all three books, wherever they are citing authoritative texts and authors, have produced the quotations from the original in English, rather than attempting to translate them in Hindi. This reproduction of the original is effective in the sense that it has helped maintain clarity of ideas, which could have got lost in the process of translation. While the references to these citations have been made available, they are in most cases incomplete. Both Rai and Jain (2008) have a list of questions at the end of each chapter, which is important since it enables the student to test her grasp of the subject content. As far as the language is concerned Jain (2008 and 2010C) is not accessible, the sentences tend to be long and the words used are sanskritised. In comparison, Gandhiji Rai's book has been written in a more easy to understand Hindi.

Limits and possibilities

All the three books present adequately and in detail the constitutional systems of different countries, including the manner in which these systems incorporate institutions and how these institutions function in specific constitutional frameworks. Yet, despite the detailed factual presentation, there are some obvious drawbacks in all these books. For example, if one were to examine Jain (2010), one notices that the book treats constitutional

arrangements, institutions and institutional practices as static and frozen in time, disregarding the ways in which institutions and constitutional systems are and have always been dynamic. There has been an attempt to make the discussion contemporary, for example, the establishment of a Supreme Court in England, and the debates surrounding the Presidential elections in the USA, show that the book has kept abreast with recent developments. Yet, these developments are treated more as events rather than situated in an analytical framework, which examines the changing nature of particular institutions and their role in specific historical and socio-political contexts. Moreover, some names have been translated in Hindi in the book, while for others the English names have been retained. For example, the Labour Party in Britain has been translated as Mazdoor Dal and the conservative party as Anudaarvaadi Dal, while the name of the Liberal Democratic Party is retained. For the USA, the names of the major party remain as such. While making a case for uniformity, it is also important to note that the English names must be retained for clarity. Both Jain (2008 and 2010C) and Rai (1993) do not attempt to compare, constitutional systems so that each constitution is discussed in isolation, which does not lead on to a robust understanding of institutions and constitutional arrangements.

The World of Political Thinkers: Stereotypes and Neglect of Contemporary Research

In this section we shall examine books pertaining to both Indian and Western Political

Thought. The following ten books were identified under this category, of which four dealt exclusively with Indian political thinkers:

1. Pukhraj Jain (2009B) [Barkatullah University, B.A. 1st year]¹²
2. S.C. Agrawal (2009C) [Allahabad University, B.A. 3rd year]
3. Dr. V.P. Verma (1971 1st edition, 2003, 5th edition)¹³
4. Pukhraj Jain (2010C) [Rajasthan University, B.A. 1st year]

¹² Barkatullah University has the semester system at the undergraduate level. The courses, which are prepared for a year, are split into two so as to cover two semesters. Thus if the students are expected to study Indian and Western Political Thinkers in a particular year, they would study Indian thinkers in one and western in the following semester in the same year. The books, which are written to cater for the courses taught in this and other universities of Madhya Pradesh, are therefore designed in a way, so that the same book covers the syllabus for the entire year, carrying two section, which deal with the syllabus for the course in each semester of the year.

¹³ The information available in this book did not convey whether the book was being taught in a specific university, and class. But this is a popular book which is available in English as well.

The following five books dealt exclusively with western political thinkers:

5. S.P.Singhal (2007) [Barkatullah University, M.A. 2nd year]
6. B.L.Fadia and Kuldeep Fadia (2009) [Rajasthan University, B.A. 3rd year]
7. Prabhudatt Sharma (2007) [Rajasthan University, B.A. 3rd year]
8. Pukhraj Jain (2009C) [Barkatullah University, B.A. 2nd year]
9. Gulshan Rai, Somnath Verma and Dr. Suresh Kumar (Maharshi Dayanand University, Rotak, B.A. 3rd year]

The remaining book dealt with both Indian and western political thinkers:

10. Pukharaj Jain and B.L.Fadia (2007) [Patna University, B.A. 3rd year]

We will discuss the books starting with some general comments, followed by a discussion of books on Indian Political Thinkers with comments on the limitations of the books and the possibilities that they present. The discussion of the books on western political thinkers will come thereafter.

General comments

Of the books under review, only S.P.Agrawal's book may be described as a 'made easy' (kunjji) following the question/answer format, which we believe are not in the best interests of the students. Not only do they make the students narrowly focused on the examination, but also dependent on such books, which do nothing more than facilitate the passing of an examination with the minimum possible marks.

Of the remaining text books, only Prabhudatt Sharma, is mentioned in the reading list of the course in the university in which it is being taught.

Except for S.P.Singhal (2007), the other books cover all the topics which figure in the course for the university where the books are being taught. V.P.Verma (2003) and Prabhudatt Sharma (2007) are the only two books, which are taught in more than one university and are relatively better known.

The books which have been written bearing in mind the course content of a particular university are more likely to be presenting their content in the form of notes, where each chapter carried bullet points, and highlights the important points, statements and names, which the students may need to remember for their exams, with a set of questions at the end of each chapter. Pukhraj Jain, Rai, Verma and Kumar (2003), and S.P.Singhal (2007) may be put in this category. While Jain and Fadia (2010), Fadia and Fadia (2009) and Pukhraj Jain (2010C) also present the contents as notes, they do not list questions at the end of each chapter. Both Prabhudatt Sharma (2007) and

V.P.Verma (2003) are notable for going in depth into the subject. Except for V.P.Verma, none of the books gives complete references for citations. Only Prabhudatt Sharma (2007) and V.P.Verma (2003) give a list of further readings. While in Sharma the detailed references of the books listed for further readings are often incomplete, Verma gives complete reference for all further readings at the end of each chapter. All the books, with the exception of Verma are written in accessible Hindi. Verma's book uses a form of Hindi, which is not commonly used, often using words which have no occurrence in daily usage, e.g., vicharanugat, rajshastravadi, mitvadi, asmadkalin etc.

Indian Political Thinkers: The perpetuation of stereotypes

For Indian political thinkers, we had under review, three books by Pukhraj Jain of which Pukhraj Jain (2009B and 2010C) were exclusively dealing with Indian political thinker and a third book by Jain and Fadia (2007), dealt with both Indian and western political thinkers. S.C. Agrawal (2009C) and V.P. Verma (1971 1st edition, 2003, 5th edition) were the other two books on Indian political thinkers.

The books by Jain (2009B, 2010C) and Jain and Fadia (2007) present the life histories and the significant features of the thought of Indian political thinkers adequately. Often the some of the debatable aspects of their thought is addressed head on, with the chapter on a thinker devoted entirely to the contested issue, e.g., the chapter on Bal Gangadhar Tilak raises the question, 'Was Tilak a Hindu Nationalist and opposed to Muslims?' In some chapters, Indian political thinkers are compared with the western thinkers, e.g, Kautilya with Plato, Aristotle with Machiavelli, and Gandhi with Marx.

The book by Verma is in comparison, extensive in its scope. The remarkable feature of this book is that it covers a wide range of Indian political thought, and attempts to situate the thought of a particular thinker in the context of the historical events and circumstances, which may have had an impact on its specific aspects. Moreover, the book makes use of the original writings by various thinkers as well as commentaries on them, as reference material. The book has a separate bibliography for each chapter, and an index at the end of the book.

Yet, despite the extensive scope of the book, the book has conspicuous 'absences'. Both Ambedkar and Phule, whose thought has had a momentous impact on Indian politics after independence, are not included in the book. Similarly, no woman thinker, except for Annie Besant, finds a place. Moreover, the thought of Hindu revivalists is presented positively, precluding the possibility

of a critical perspective, e.g., commenting on Savarkar's Hindutva, Verma says on page 433 that it was a scientifically organized and developed intellectual thought rather than a narrow and sectarian ideology. Books, which like Verma's occlude the impact of Hindu revivalists on the lives of non-Hindus, in particular Muslims, may be seen as propagating a normalisation of communalism. Another aspect of the book, which is striking is the way in which the author presents statements by Jinnah. While all thinkers are addressed with the respectful 'kahte hain', for Jinnah the author uses 'Jinnah kahta hai'. New research in Indian political thought, which has changed the way in which the field has hitherto been constituted, through the inclusion of critical perspectives, is missing entirely, e.g., Gandhi's thought has been presented without any reference or insights from dalit, feminist or subaltern critiques. This lack of critical readings, through the inclusion of contemporary debates, research and publications, holds true for the other books as well. Such an approach eventually reinforces and perpetuates the understanding which had for sometime dominated the field, resisting the possibilities of reconfiguring the field, which new and critical writings have persuasively opened up.

Western political thought: No space for new/contemporary research

All the books reviewed for this section dealt with the lives of the thinkers, the contexts and circumstances which influenced their thought, their methodology and the significant aspects of their thought. However, one can distinguish one book from the other on the basis of how each book approaches and presents them. Accordingly, the books under review may be divided into two categories – one, which presents all the above in more or less the conventional way, and the second which attempts to go beyond mere presentation to reach the essentials/fundamentals of western political thought. Prabhudatt Sharma's (2007) is the only book, of the five under review, which may be kept in the second category. Sharma's book has a wide scope, bringing in its purview a range of topics, which are not in the syllabus of Rajasthan University, where this book is studied. Moreover, the book includes certain thinkers about whom no material/reading is available in Hindi, e.g, Auguste Comte, and Huxley.

Almost all books in this section falter in presenting an adequate exposition of the methodology of particular thinkers, e.g., all books including Sharma do not explain the idea of giest in the chapter on Hegel. No book attempts to introduce/explain the young Marx in the chapter on Marx. Moreover, the manner

in which each thinker is studied, is almost insipid, and devoid of any debates that would make the study of a thinker not only more analytical but also interesting. Even Sharma who emphasizes at the outset that his attempt in the book has also been to give space to new and critical readings, and debates on specific thinkers, with a view to giving the student the tools and grounding wherefrom he or she can think about contemporary issues, is not able to live up to the expectations he builds up. For example, while all present day communitarians draw upon the thought of Hegel and Aristotle, theorists of deliberative democracy take recourse to Aristotle, and normative political theorists like Rawls draw their resources from Kant, there is no indication of this enduring link between the body of thought which is seen confined to a specific historical period. It is important to look at the reasons why a particular thinker assumes significance in the present context, and what are the ways in which transcendence across historical/temporal contexts takes place. Such an approach would have made any book on political thought substantially more interesting. The importance of examining methodology of thinkers is in any case to be emphasized, not the least because how a particular thinker may be read, has been a matter of some debate among scholars.

Jain and Fadia (2007) has 37 chapters, of which 10 deal with Indian political thinkers. Of the 27 remaining chapters, 24 are on Plato and Aristotle, making the distribution extremely disproportionate. Similarly, S.C.Singhal's book *Western Political Thought*, which claims to be meeting the requirements of the UGC syllabi across the country, conflates and confuses thought with theory. The language in all the books is relatively accessible.

Comparative Politics: Absence of conceptual exploration and comparison

The following three books were reviewed for comparative politics:

1. A.R.Maheshwari (1997) [no mention of the university in which this book is taught in the available list of courses and readings]
2. Prabhudatt Sharma (2010A) [Rajasthan University, M.A. 1st year]¹⁴
3. C.B.Gena (first edition, 1978; reprint 2007) [Barkatullah University, M.A. 1st year]

Adhering to the pattern we have been following so far, we will now give a general overview of the books with a content specific assessment of their limits and positive aspects thereafter.

¹⁴ The book by Sharma does not mention when the first edition was brought out. The only information it gives is that it was reprinted in 2010. The same is true for the two other books by Sharma which were reviewed earlier in this report.

Of the books under review, only Prabhudatt Sharma's book is mentioned in the syllabus and readings of Rajasthan University. While Gena's book has been mentioned in Rajasthan University's syllabus, it does not figure in that of Barkatullah University. We have mentioned earlier, that the syllabus of Barkatullah University does not provide a list of recommended readings. Sharma's book (2000A) covers all the topics in the syllabus of Rajasthan University, but the same cannot be said for Gena (2007) with regard to the syllabus of Barkatullah University. None of the three books have attempted to cover the syllabus topics in the form of notes, by which, as discussed in earlier sections, we mean a chapter written in a way where the presentation is done in the form of bulleted and highlighted points, with a list of questions towards the end – basically a format which makes it easier for a student to understand, remember and recall details at a later point in time. The reason for this could possibly be that the books themselves do not set out to meet the requirement of a university syllabus. On the other hand, the chapters are fairly detailed. The references to citations are given in the books but are in most cases incomplete. While A.R.Maheshwari gives no bibliography, those given by Sharma (2010A) are incomplete. Gena's book provides a bibliography, which is complete in all respect. Moreover, the books under review are not confined to the university for which they have been listed, and are commonly read by students across universities, e.g., students of both Allahabad and Delhi University also use Gena's book. The language is easy and accessible in the case of Maheshwari (1997) and Sharma (2010A), but Gena (2007) is dull and difficult. One suspects that the book may have been translated from English, attributing to its stilted Hindi, but there is no mention in the book that it is indeed a translation.

Sharma's (2010A) book presents the subject matter in extensive detail. Each chapter in the book is prefaced by a set of theoretical/conceptual propositions and principles, laying down an analytical framework. The chapter then unfolds by bringing in the experiences of different countries (USA, USSR, Britain and India) for comparison, using the conceptual tools identified in the beginning of the chapter. The significant quotations, which are used in the book, are reproduced in their original form, i.e., in English. Gena (2007) has also sought to present the subject matter extensively. The book also tries to elucidate the content by using illustrations. Maheshwari (1997) on the other hand, is not as wide in its scope, but compensates by making the presentation more intense.

The books are limited by the fact that all of them remain trapped in the traditional approach to comparative politics, which remains concerned with

systems analysis, structural functionalism and political development etc. In the process the new areas which comparative politics has traversed in the last several years, including the new studies and debates on the state, in particular the post-colonial state, federalism, political parties, etc. remain ignored. Even when the books do take up these issues, they are done in a way, which makes them appear static institutions. Moreover, developing societies are not given sufficient space, so much so that the comparisons remain narrowly focused on specific (western) experiences. The bibliography in all three books does not go beyond books published in 1975, which makes them woefully outdated.

International Politics

Six books were reviewed for this section on international relations and foreign policy of India. These were:

1. Gandhiji Rai (1st edition, 1993B, reprint 2003) [Patna University, B.A. 2nd year]
2. Prabhudatt Sharma (2010B) [Rajasthan University, M.A. 1st year]
3. Harimohan Jain (2007-08) (Allahabad University, M.A. 2nd year]
4. B.M.Jain (2009) [Rajasthan University, B.A. 3rd year]
5. U.R.Ghai (1st edition 1987, 19th edition 2010) [Maharshi Dayanand University, B.A. 2nd year]
6. R.S. Yadav (1st edition 1999, reprint 2005)¹⁵

An interesting fact about these books is that they are not mentioned in the course and reading list of the universities where they are being read. In fact, the syllabi of Allahabad University and Maharshi Dayanand University do not provide a reading list. While Patna University and Rajasthan University provide a list of books in both English and Hindi their syllabi, the books being reviewed do not figure in these lists. Except for Harimohan Jain and R.S.Yadav, all the books cover the major themes that comprise the course of the Universities in which these books are being read. In Jain, an entire unit of the course is missing. On other hand, as mentioned earlier, it is not clear, whether R.S.Yadav's book is being taught in any particular university. It appears, however, that these books have not been written with the view of catering to the syllabi of any particular university. Moreover, none of these books has been written in the 'made easy' (kunji) mode. While U.N.Ghai's book starts each chapter with a set of questions, it

¹⁵ In the syllabi and course readings available to us, there was no information regarding where this particular book was being recommended in the reading list.

cannot be slotted as a 'made easy' textbook. Except Ghai's book, all other books give detailed references, which, however, are incomplete in most cases, with the exception of Harimohan Jain. Only Gandhiji Rai and Prabhudatt Sharma have provided bibliographies, but they are incomplete or uneven. None of these books gives a list of further readings. The language is easy to understand in all books. Harimohan Jain's book gives Hindi translations for some of the expressions/words, which are used in International Law, which sometimes makes comprehension difficult.

On the positive side, all the books have attempted to situate the subject matter in a historical context, which is effective in terms of giving clarity on issues. Some books have done this more effectively than others. For example, the book by Harimohan Jain (2007) stands out of the lot, since it is able to present the historical contexts and evolution of specific issues/content with greater dexterity. Books by U.N.Ghai (2007) and Prabhudatt Sharma (2010B) and B.M.Jain (2009) also discuss more contemporary developments. Some like R.S. Yadav (1999) have used innovations, such as, including an analysis of major events, chronologically from 1946 till the year in which the book was published. B.M. Jain's book provides a glossary at the end of the book, with definitions of some major terms and concepts.

As for the limitations, the recent events in international relations remain outside the scope of these books. Even the three books mentioned above which give space to contemporary events and developments, they do not attempt to give an analytical and indepth understanding of an issue, which would require going beyond mere recording of an event. Of the three, on this count, B.M.Jain's book may be considered relatively better than the other two. The books that do not consider contemporary developments in international politics, are only accounts of a history of international relations. Yet, among these, Harimohan Jain's book stands apart since it brings in a different perspective, that of international law, and its significance in understanding international relations. Apart from Ghai, no other book discusses contemporary developments in international politics, with theoretical/conceptual tools of analysis.

Public Administration: Overload of institutions but practices also figure

The following 6 books were reviewed under this section:

1. B.L.Fadia (1st edition 1985, 17th revised edition 2009) [Barkatullah University, M.A. 2nd year]

2. S.P.Govil and D.K.Vajpayee (date of publication not mentioned) [Barkatullah University, B.A. 3rd year]
3. Shriram Maheshwari (2006) [no information concerning the university where it is being taught]
4. Amareshwar Awasthi and Shriram Maheshwari (1st edition, 1966; 25th revised edition, 2009) [Patna University, B.A. 2nd year]
5. Prabhudatt Sharma and Harishchandra Sharma (2010) [Rajasthan University, M.A. 1st year]
6. Mohit Bhattacharya (1st edition, 2000, revised 5th edition 2008) [Maharshi Dayanand University, Rohtak, B.A. 3rd year]

Of the books reviewed, only Govil and Vajpayee had been written with a specific syllabus in mind. The others were more general in their coverage of topic, so as to meet the requirements of students across universities. Only two books figure in the list of readings of the universities where they are taught: Awasthi and Maheshwari (2009, Patna University) and Prabhudatt Sharma and Harishchandra Sharma (2010, Rajasthan University). Almost all the books cover all the major topics that are being taught in these universities. Of the books, three, Awasthi and Maheshwari (2009), Mohit Bhattacharya (2008) and Shriram Maheshwari (2006) have given complete references for all the citations/information in the book. Others are uneven in giving full and detailed references. Only Prabhudatt Sharma (2010) has provided a bibliography, which is, however, incomplete, as the publisher and the year of publication are missing for all books. Govil and Vajpayee have provided questions and answers at the end of each chapter. None of the books is easy or accessible as far as language is concerned. Often, the translation of the technical terms is so technical that it eludes familiarity. While it is evident that some of these books have been translated from English (e.g, Mohit Bhattacharya), this is not mentioned in any of the translated books.

There are several positive aspects that may be identified in the books generally, and more specifically for some of them. We may divide the books in two categories: the first, including the book Govil and Vajpayee which has been written with the explicit purpose of catering to the syllabus of a single university, and the second category which has the remaining books, which are more general in their purpose and scope. The second category may be subdivided into two: (a) books like Sharma and Sharma (2010), Fadia (2009) and Awasthi and Maheshwari (2009) which venture to analyse the theoretical frameworks of public administration, and then also go into the details of explaining the diverse aspects of public administration in India. The books in this category are significant for their wide scope and also for examining the constitutional frameworks within which public institutions are embedded and function. (b) In the second category

are books by Mohit Bhattacharya (2008) and S.R.Maheshwari, which have not been written with the ambition of bringing into a single book all possible aspects of public administration. Bhattacharya's purpose is to analyse instead, the new and creative dimensions of public administration and the debates which surround them. Similarly Maheshwari's book is written with the limited purpose of examining local structures of governance. He focuses therefore on the Panchayati Raj and the municipal corporations, bringing out the historical frame of their development, and the constitutional provisions, which made them possible.

The limitations of the books under review are as follows:

Govil and Vajpayee present the subject matter in the form of notes, but a lot of things remain unexplained and unexplored. While Fadia (2009), Sharma and Sharma (2010) and Awasthi and Maheshwari (2009) have covered wide grounds, they falter on several counts: they do not bring within the scope of their discussion, more recent theoretical trends in the discipline, and secondly, they do not examine the changes that are taking place in the practical functioning of institutions; thirdly, they lack a critical perspective, e.g., Chapter 92 in Fadia on economic planning in India and the bureaucratic and institutional structures and mechanisms relating to them, and chapter 95 on local urban administration in India, are descriptive and bereft of an critical input from the authors. Chapter 92 analyses economic planning in the context of globalization, but the analysis is too brief, and ignores some aspects of domestic politics and their implication for planning, such as, the impact of coalition governments on the process of planning and institutional mechanisms like the Planning Commission. Maheshwari (2006) is good as far as giving a description of the institutional structures is concerned. However, it neglects the important aspects of the functioning of institutions.

Conclusion

Having reviewed some of the more significant textbooks being taught/read in the more prominent universities of the 'Hindi belt', the first thought that crosses the mind is that the state of the discipline in this belt lacks rigour, and perhaps a lot needs to be done to revive it. Yet if one goes beyond this initial pessimism it is immediately clear that part of the problem emerges from the fact that political science in the country straddles two separate worlds, which exist in a hierarchical relationship with each other. The dominant of these worlds is centred in the Political Science Departments and Centres in Delhi, and to some extent in some of the bigger Departments and centres outside Delhi, e.g, Hyderabad. It is in these

centres that the 'innovations' in research, teaching and determination of the contours of the discipline takes place. The 'subordinate' world of political science at the peripheries, which includes the Hindi belt, is distanced from this dominant world for a number of reasons. Consequently, teaching and research in these regions is less amenable to change, and is more comfortable with the conventional methods which have endured over time.

Yet, despite all the shortcomings that have been listed in this report, by and large it may be said that as textbooks, these books may be rated high. At the end of each report, through a comparison done on the basis of some common parameters, some books score over others, and even stand out on their own. O.P. Gauba (2009), Pant, Gupta and Jain (1999) and S.P.Verma (1999) in Political Theory; Jain and Fadia (2000) in Indian Government and Politics; Prabhudatt Sharma (2010) in Political Thought; Harimohan Jain, B.M.Jain (2009) and U.N.Ghai in International Politics; and Fadia (2009) and Awasthi and Mashwari (2008) in Public Administration, are among them. The reasons for slotting these books out, is their relative excellence, on specific parameters, which have been discussed in the different sections of this report. As mentioned earlier, Gauba was the only book, which includes recent debates, and analyses specific topics with adequate rigour. Jain and Fadia (2010) was considered better than others for Indian Politics, because it went beyond descriptions to analyse events. The other books listed here are also commended for being relatively thorough in their analysis.

Only some books, which have been listed through the sections, were meticulous with the bibliographical details, lists of further readings, and complete references for their citations. While the language in most books was accessible, there were quite a few which were dull and insipid, some because they were probably translations from English and others because they attempted literal translations of the technical English terms, and still others because they used words which are not familiar nor commonly used in Hindi, bordering on being strange and inscrutable.

As far as the contents were concerned, we mapped the books on the basis of their awareness or neglect of new concepts, research and debates; their ability to examine events and facts in an analytical manner, so that the chapters do not remain a mere description of facts, but urge the reader to think through specific conceptual frameworks; and the ability of the books to transcend the dominant and entrenched conventions and stereotypes, through a critical insights into specific issues.

Ch.3: Report on Political Science

The majority of books that we reviewed were relatively inexpensive.¹⁶ Moreover, since one book is more or less sufficient for a course, for large numbers of students these books are affordable. This explains partly why an 'inexpensive' book which is also relatively good, becomes extremely popular and widely read in this belt.¹⁷

¹⁶ See Appendix One for the comparative table on prices.

¹⁷ This of course is not to suggest that students studying in these universities are poor. The argument is that there is a tendency among students to opt for a single textbook (rather than several reference books), especially at the undergraduate level. Moreover, personal experience in certain universities (as in Allahabad) has shown that there is an absence of 'photocopy culture', a general disinclination towards reading original texts, and a greater dependence therefore, on textbooks.

Chapter 4

REPORT ON SOCIOLOGY AND SOCIAL-ANTHROPOLOGY

This report is based on the analyses of around fifty six books procured from regional bookshops located in the proximity of the six North-Indian universities chosen for the research's sample. The scope of the analyses of the books is guided by the syllabi of the universities but is neither limited nor defined by it. Since, the six universities span across five different states that has Hindi as one of the most dominant languages, both in officious and literary sections, there is a representative contribution by the respective state run Hindi Academy in publishing 'textbooks'. The books published by the academy are "randomly" collected as part of the sample, so there are no generalizations in the report about the role of the academies. Though the books published by these agencies could be seen under one category, which has books that are "formally" acknowledged to be "peer-reviewed" as against other books which are reviewed informally amongst peers (as the forewords suggest). The main stock of books of the sample is published by independent commercial publishers and there is not necessarily an overlap between the academies' sponsored writers and independently published authors. This form of writing as well as that of the academy sponsored writings could be called as the textbook genre. There are also established publication houses that have published translations in addition to the academies sponsoring translation work. Since, examination was not the focus of analysis there is no data and thus no comment on the link between examinations and the material available. A gap that one would like to bridge at the next level of the research.

The revision of the syllabi

Let me start by first of all bringing into a perspective, the syllabi of most of the universities that we have on us as part of the sample. It seems to be the case that the syllabi in sociology have been revised in the last decade and in some cases, as recently as last two-three years. Banaras Hindu University's undergraduate syllabus that I acquired from the academic affairs office in 2009 was under print at that time. Looking at the syllabi, it emerges that there is some rulebook in the background that is being followed because both the structure of the courses and the references prescribed have great degree of similarity. Following the reference from one of the text of the syllabi that it was based on the UGC model

syllabi, I decided to look up the format of the model curricula that UGC recommends.¹⁸ Here, I am referring to the ‘Curriculum Development committee’ set up by the UGC in 2000. The committee comprising of Professorial experts from the discipline across various universities in the country have made various suggestions about pedagogy, appeal, course content and the methodological issues related with the discipline of sociology. However, I would briefly comment on their suggestions regarding the structure of the course content of papers in general. At the undergraduate level the suggestion is that there must be five core courses including two as basic courses: ‘Introduction to sociology’ and ‘Foundation of social thought’. There are two papers recommended on India, one is to discuss change and development and the second is to discuss problems and issues facing the Indian society. There is also a mandatory paper on research. Then, there are ten electives that include courses on family and kinship, tribal sociology, elementary statistics and so on. The post graduate syllabi has six core courses: two on theories and thinkers, again two papers on India, mapping change and development, one on research and another paper on comparative sociology. There are 29 electives that are suggested, which broadly cover almost every possible stream within the discipline. It is important to note that sociology of Religion, Kinship, Economy and Politics are electives, both at the level of undergraduate and postgraduate courses. The committee, based on its research of the syllabi of fifty universities, arrived at the combination of the core and the elective papers. One may note here in passing that a rigorous analysis of the syllabi has been attempted here so any other similar research must follow this link or it must focus on separate issues that concern the dissemination of the subject. Coming back to the individual papers, let me give few examples that would illustrate and perhaps even explain the nature of references provided for different courses.

The undergraduate course on ‘Introduction to sociology’ has no original reading under what it calls as the “essential readings”, a feature that is mirrored in all the syllabi we have in our sample. As part of the essential readings it suggests T.B. Bottomore, M.Harlambos, and Alex Inkeles as commentators on the subject amongst others. Again, a set of writers who are universally recommended in all the universities that we are discussing here. This then is the prototype. However, let me clarify that there are some papers in the model curricula that have original writings as references and the contemporariness and the complexity of the debates are aptly represented (For e.g. see Sociology of

¹⁸ Please visit <http://www.ugc.ac.in/policy/socio.html>

gender). However, even in such cases the university syllabi continues with the spirit of commentaries rather than the original writings or excerpts thereof. Thus, it is not a surprise that essays from journals even more rarely find place in the universities' syllabi.

Take another example, a course on "Classical sociological tradition" as part of the M.A. syllabus has Marx, Durkheim, Weber, Pareto's key concepts to be discussed, however in the references there is not a single original writing of these thinkers that is represented. This again is a trend that is mirrored by all the university syllabi that we have on us. With this contextualization, now let me move to individual universities with respect to the representative literature in Hindi that we have procured. My attempt in the report is not so much to represent the syllabi of every university as I have shown already that there is a homogenous pattern to the course contents and the readings referred. In order to sharpen the focus on the material and I have tried rather, may be forcibly, to fit that into genres of writings. The first university that I am discussing is BHU. In this case I provide an exhaustive list of both the course content and the readings mentioned, which subsequently, I do not do for other universities as there is a repetition involved. Also, in case of BHU, since the material acquired is more diverse as compared to other universities, I separate the books into different genres, which to my mind, is more of a representative of *what all exists in Hindi* rather than *what students read most*, which may be the case with respect to the material acquired from other universities.

BHU as an example

The BHU's undergraduate syllabi were approved in 2008 and the copy that I have is the proof-editor's version. The course is divided into ten papers, spread over three years with examinations at the end of the year and not semester's end as it is for the Master's course. The first and the second year have two papers each and in the third year, there are six courses to be done. The first four papers, entitled 'General sociology', 'Indian society and Culture', 'Social movement' and 'Dynamics of Indian society' have an average of 15-18 readings. The third year has six compulsory papers entitled 'Indian social thought -I', 'Major perspectives in sociological thought', 'Method of social research and statistics', 'Sociology of development', 'Sociology of administration' and 'Sociology of deviance'. There are less than 10 readings prescribed for these papers on an average. There are fifteen references to books written in Hindi, across the entire syllabi, most of

them appear as introductory textbooks. Let me then also offer a similar picture of the Master's syllabi. There is semester wise distribution of courses. The first year, over two semesters has five papers, each to be done compulsorily and the second year has again five papers per semester. However, the second year has a number of 'optionals' offered in a set of two papers each. The characteristic features of the MA syllabi, that one can list here without going into the details of every paper, seem to be the following:

There isn't a corresponding match between the concepts listed in the paper and the references. For example, the first paper in social anthropology purports to teach basic terms of anthropology of kinship, but there is no reference from the same subject. Similarly, a paper on classical social thinkers that lists Comte, Spencer and Durkheim to be discussed has no reference to any of the original writings by these authors. Even in terms of commentary, there is just one by Sorokin, which is again not on classical thinkers but on 'Contemporary sociological theories'. Another paper on 'Traditional theoretical foundations' that has Marx, Weber and Pareto's contributions to be discussed, in the reading list has only Parson's 'The Structure of Social Action', both the volumes. There are two commentaries, one by Raymond Aron and second by Abraham and Morgan, titled 'sociological thought'. This observation has to be noted because one of the ways in which we attempted to evaluate the Hindi literature was in terms of the parity between the 'concepts' to be taught and the representation of key texts or authors in the reading list. It appears here that the concepts to be discussed as part of the paper are neither represented in original writings referred nor in the commentaries that are part of the "essential" readings. Thus, a review of 'parity' between concepts of a paper and the reading in Hindi has to take this universal feature of the syllabi in account.

Another feature that has to be mentioned here is the characteristic absence of exclusive papers on 'Political sociology' and 'Sociology of religion'. There is a paper on 'Tribal economy' and few papers on development but a paper on 'Sociology of economy' is not there and similarly 'kinship' is only discussed as part of 'simple societies' and there is not a single paper devoted to it. In terms of optionals, there are four papers on gender studies: 'Women and society', and 'Women and Social change in India' in third semester and 'Gender and development', and 'Gender mobility and change' in the fourth semester. The other courses offered as optionals are related with rural-urban sociology, tribal development, demographic dimensions of community health', 'Industrial management' and so on.

There is one reference to the translated version of Srinivas's 'Social change in Modern India' as part of a paper on 'Rural sociology'. Most other references in Hindi are, as stated above, presented as overviews of sub-disciplines or as textbooks. Let me then present a sample of few books in Hindi which could be classified under different genres based on similarities and differences.

The first book that I am reviewing here in its modular form is called *Samajshastra Vivechan* by Dr. Narendra Kumar Singhi and Vasudhakar Goswami, published by Rajasthan Hindi Granth Academy, that is run by the state government of Rajasthan. The book has been awarded 'Pragya Prize' by the Academy for its comprehensive coverage of topics and for being free from any ideological prejudice. The 21st edition is published in 2007. The book is offered as an aid to understand 'General sociology', a course that is under various names like 'Principles of sociology', 'Introduction to sociology', 'Basic sociology' offered in most undergraduate courses by different universities. The book has been reviewed in its formative stage by Prof. Y. Singh, Prof. S. C. Dube, Prof. A.R. Desai and Prof. K. L. Sharma.

I think it is useful as part of this research to represent authors' own views from their forewords or introductions, as their understanding of the nature of demand of academic literature in Hindi and where do they specifically see their contributions to be resonant with that demand. Vasudhakar Goswami writes in his preface to the 21st edition that a 'textbook' has to live up to the conditions set by the syllabus on a particular course. Attesting that this is indeed a textbook, and is committed to the elucidation of concepts listed in various syllabi for the introductory course in Sociology. Goswami says further, that though there is a huge shift in terms of how sociological concepts are to be rethought, according to him, those shifts cannot be mapped in a book like this and are not required to be mapped. Incidentally this feature of 'something-fundamental' in the discipline that has been paradigmatically challenged is acknowledged in most writings. However at the level of the concrete contextualization of ethnographic examples, view of the society, nature, norms and so on there is an unmistakable reliance on the functionalist views within sociology. To a large extent if one were to formularize the descriptions, one could say that while functionalist sociology makes the paradigm of the discipline here, a certain version of Marxian sociology under the rubric of 'Radical sociology' is extrapolated but even that much of adoption is not extended to the Weberian sociology for example. In other words

the question that Alvin W. Gouldner raises about what is “The coming crisis of western sociology”¹⁹ is only partly raised and naturally then is evasively answered.

At this stage, let me also try and describe what kind of textbook the said book seems to be, as it would become obvious by the end of this report that most of the books in Hindi are offered as ‘textbooks’. It is then an imperative to classify them further within that category. ‘Samajshastra Vivechen’ falls within a modular form best illustrated by Anthony Giddens’ commonly available ‘Sociology’²⁰. There is a marked shift by the authors to make it colloquial, by citing examples to illustrate almost every concept. The book begins by introducing the new trends in sociological research, where it claims that as wide ranging subjects as ‘Sociology of sickness’ and that of ‘laughter’ have emerged. After emphasizing the wide expanse of the discipline, it goes on to describe, what it takes to be a sociologist, which amusingly is very close to defining a good propensity to be professional voyeur (p8). Suggesting that one who shares the excitement of peeping through a keyhole and opening someone else’s letter may have the vocation to be a sociologist. The above mentioned quote is supposedly a paraphrase of the sociologist Berger’s view. Though the name Berger is given in a bracket, the year and page number is not there. A similar playful anecdote is provided without a reference to highlight the difficulty of being ‘objective’ in ‘other’ cultures. The anecdote recalls that a male fieldworker is asked by the tribal chief of the “other” culture that the researcher is studying about a certain woman who had been his guide in the field. The researcher replies that he thinks that the said woman is a kind, intelligent and sharp woman. To which the chief replies pointing to the meat that the researcher is eating that ‘you may then enjoy this meat as she was cooked in the morning’. The only curious thing about the example that we may be interested here is that its’ source is not even mentioned. Apart from the even more pressing concern about the authors not contextualizing an example within the ethnographic settings that the students may be familiar with.

Let me cite few more examples that will help us locate the text and also help us discern a pattern of reflexive appropriation that is very common to textbooks written in Hindi. In a chapter that introduces ‘social stratification’ as a concept, there is discussion on caste and class as categories of social stratification. While the authors mention that M.N. Srinivas, G.S. Ghurye and Narmadeshwar Prasad have written about the social mobility in caste, it goes on to exemplify through

¹⁹ Gouldner, Alvin W. 1970. *The coming crisis of western sociology*. New York: Basic Books.

²⁰ Giddens, Anthony. 2006. *Sociology* (Fifth edition). New Delhi: Wiley.

the study of Prasad the idea of 'caste stereotype'. Prasad, according to them has recorded a whole range of vernacular proverbs and sayings that provide a characteristic form to every caste identity and then he goes on to debunk them as pre-conceived notions (p163). Though the reference is aptly illustrated, the credit does not go beyond the name, there is no mention of the year of publication and at the end of the chapter, where references are provided with publishers' name, Narmdeshwar Prasad is missing. The lesson of this reference is slightly undermined though in another example, few pages later, while describing class. The authors go on to argue that how every class has a characteristic 'sub culture' (*upsanskriti*) which the sociologists can help discern and classify, even in the conduct of daily life (p160).

The editorial remarks about the book could be as following: the references are not comprehensive and are not of any particular style. As shown above, various things are mentioned without quoting the source. The end of the chapter, list of books is also not homogenous across the book, somewhere they are cited in *Devnagri* and elsewhere in English. The conceptual terms and phrases are similarly mentioned somewhere in Hindi, as translated version and elsewhere in English or *Devnagri*.

The second book that I am reviewing here is 'Adhunik Samajvigyanik siddhant parichay' by Prof. H.C. Srivastava. Prof. Srivastava's books are referred across various papers in the syllabi which he has written on various topics. This pattern of referring one author's books in Hindi across different papers is common and is not limited to BHU only. The book I am discussing is published by Uttar Pradesh Hindi Sansthan based in Lucknow and like the Rajasthan academy, is a state government's initiative in the interest of Higher education. First published in 1982, the third edition has been published in 2005. The book would again fall under the category of a textbook, however different from the last one reviewed. The difference lies in how the author does not rely on any discursive tradition of understanding concepts through acknowledged sources. That is, while *Samajshastra Vivechen* appeared as a collation of concepts and key ideas, *Adhunik Samajvigaynik siddhant parichay* has the author representing theoretical ideas as his own analyses. However, just as 'samajshastra vivechen' is modelled on Giddens' 'sociology', similarly Srivastava's commentary is also modelled on commentaries provided by T.B. Bottomore, Brian Turner and so on. This kind of a textbook could be understood as a 'reading' in its' form, independent of the fact that it may be based on commentary by authors in English. The theoretical contributions are reiterated through key phrases and formulaic models, like the

famous AGIL model for Parsons, Reference-group theory of Merton, Levi-Strauss's 'binary oppositions' and so on. The examples are vernacular, most of them colloquial and in fact situated in rural Indian contexts and the university settings. There is an alert attempt to provide translation for every concept and as the translated concept appears more evocative, the commentary addresses to that evocative aspect. For example, Phenomenology is translated as 'ghatnavigyan', 'Symbolic interactionism' as 'pratikatmak antarkriyavaad, ethnomethodology as lokvidhivigyan, structuralism as 'sanrachnavaad'. In terms of the vernacular examples and the use of the translated phrases to explain theoretical ideas, lies the original contribution of the book. Though the standardization of the translated terms may still be a worry. Different authors have used different phrases in Hindi for some of these concepts.

At this point it may be useful to quote from the foreword, to show how Srivastava himself construes the form and importance of the book. He says that "one of the difficulties in studying in Hindi is that we wish to become familiar with the latest currents in sociological thought without realising that there is no literature that facilitates such learning. Under such circumstances, it is futile to aim for such a goal. What this book aims to do is to introduce the major trends cursorily" (see preface: 2005).

In this context then some more observations on the book. There is an effort in the introduction to term sociology as 'samajvigyan' rather than the more common 'samajshastra'. Though the author has a long list of theorists and theories to explain from Comte to Althusser, the notable omissions are: Weber as a theorist is not discussed and feminism as a theory or a set of theories is not mentioned. There is an acknowledgement that the functionalist theories are not sufficient to understand the complexity of the social world and there is also recognition of the fact that a whole range of new theories have gained ground. Although the ruptures are not developed, as to why certain theoretical arguments have gained greater legitimacy. In terms of editorial comments, again there is no mention of the source of the arguments in the text and the reference at the end of the chapter is vague.

Another book that can be clubbed within the same category is 'Bharat ka Samajshastra' by Prof. Jaykant Tiwari, also published by the Uttar Pradesh Hindi Sanstahan. The book goes on to discuss the contributions of Louis Dumont, T.K.Oommen along with discussing Hindu marriage act and the genealogy of 'five year' plans implementation. The acknowledgements in the book follow the international style of referencing with the mention of the author's name, year of

publication and the page no. in parentheses. The book is a compilation of essays and does not have a seamless merge with the themes of discrete chapters. Though again, the author himself mentions in his foreword that the book is supposed to cater to the needs of students of 'Sociology of India' of both B.A. and M.A. as a textbook, it would be more apt to consider this as a compilation of essays. Prof. Jaykant Tiwari is currently teaching at the BHU.

The next book that I have is not a textbook and could be rather understood as a literary-academic 'bestseller'. 'Sanskriti ke Char Adhyaya' by Ramdhari Singh Dinakar, the Hindi writer of fiction, poetry and essays. The book is timed at the Indian Independence and its' purpose is to construct a sense of nation, as it were, in the idioms of Hindi as a language for the readers. The four chapters or 'adhyay' as he terms them are 'coming of the Aryans', 'the origin and emergence of Buddhism', 'invasion by the Muslims', and 'the colonial rule'. If a model were to be thought of for his book on which it could be said to be based, the closest would be a mix drawn from A.L Basham's 'A wonder that was India', and Nehru's 'Discovery of India'. Incidentally, Nehru has written an introduction to the first edition, published in 1956. Though the difference from Nehru's 'Discovery of India' could be in Dinkar's reliance on scriptural sources to base his analyses. In fact, considering the fact that in the introduction itself, he distances himself from the claim of authoring a historical work, the use of scriptural sources, methodologically provide originality to the text.

While discussing about genres of book, a point that emerged was that instead of locating texts in Hindi in terms of negative trends only, like what it does not have, if one were to make a positive category of text that is unique in its existence in Hindi, what that positive categorization could be. I am of the view that Dinkar's book could be considered within this genre for its' methodological use of scriptural and literary sources. For example, the book develops a link between origin of Shaivism and south Indian languages and through that comments on the 'coming of the Aryans' thesis. The book is part of BHU's undergraduate syllabi, under the reading list of the paper on Indian Social Thought. In terms of editorial fidelity the sources are cited and acknowledged. There is a thorough index provided as well.

The next book I am going to discuss here is also part of the undergraduate syllabi as part of the paper called 'Indian society and culture'. It is 'Bharatvarsh mein Vivah aur Parivar' (1963; 2008) by K.N. Kapadia. The book is well known amongst sociologists as 'family and marriage in India', reliant on W.H. Rivers' monograph and an insistent and may be even an exaggerated division of Hindu

marriage as ‘sacrament’ and Muslim and Christian marriages as a contract. There are also long discussions on polygamy, polygyny and polyandry. The translation is done by Harikrishna Rawat from Maharaja College, Jaipur and is published by Motilal Banrasidas. There are acknowledgements but no mention of the references, which I am assuming must be the case in the original too. There is a comprehensive index that lists the key concepts and phrases in Hindi. The quality of the language used in translation is impeccably correct, and consistent in the use of phrases in Hindi and application of grammar.

A similar example of a text that is worth mentioning here is the translation of S.C Dube’s ‘Indian Village’ as ‘Bhartiya Gram’ by Dr. Yogesh Atal. Dube has written a foreword to the translated version applauding the quality of translation that was originally done in 1975 and has been reprinted since. There are two other books by Dube called ‘Samay aur Sanskriti’ and ‘Vikas ka Samajshastra’ that we have here. These two books are written by Dube himself in Hindi. ‘Vikas ka Samjshastra’(1996; 2000) is modelled as a textbook with acknowledgements in the chapters of the sources and a reference of books at the end of the book. The second book called ‘Samay aur Sanskriti’ (1996; 2000) has a range of essays on various issues of culture, change, modernity, values and also a derisive commentary on the new sociological thought that according to him has started idolizing “Foucault and Derrida”. All three books are published by Vaani and there are no typographical, editorial or grammatical errors that I could find.

In terms of translations, another translation that we have, which could be categorized as ‘translated Classic’ is Simone de Beauvoir’s ‘The second sex’ by Dr. Prabha Khiatan as *Stree: Ek Upekshita* (2002; 2008). It is published by ‘Hind Pocket books’ with the assistance of the embassy of France in India. The book is not referred in any of the reading lists of the syllabi that we have part of the sample.

The guide books or the Kunjis

This brings us to the University of Allahabad, which has an anthropology department. The syllabi are based on UGC’s 2001 model curricula. The undergraduate course, spread over three years has three papers each, every year and the master’s course spread over two years has five papers each for both first and second year. There are more original monographs and texts by specific anthropologists, the number of readings for undergraduates is less than 10 on an average and for master’s it is just about 10 on an average. There are not more

than five to six Hindi texts prescribed in the syllabi. There are around eight books prescribed both in English and Hindi by Prof. A.R.N. Srivastava who is also the founder head of the department. His books are though not part of the research sample material. The syllabi on Indian anthropology, anthropological theories and Social anthropology match with the courses in sociology offered in other universities. There is a paper on anthropology of development; otherwise like the sociology departments of other universities, it does not have courses on poverty, delinquency, gender disparity and so on.

In terms of books, what we have from Allahabad is not a representative set that tallies with the syllabi, instead what we have here could be the best example of what is euphemistically known as 'kunjis'. In a series of three volumes, for every successive year of the undergraduate program, the book is called "Allahabad Visvavidalya, Naveen Samajshastra, pratham, ditivya, thritya varsh'. The promise of 'naveen' or the 'new sociology' is further strengthened by the claims of the latest update of the book in 2009. The book itself is touted as useful to students under three categories that is "Pathya Pustak" (Textbook), "Guide" and "Sahayak Pustak" (how Sahayak pustak is different from a guide could be only answered by assuming that either guide or sahayak pustak is an allusion to a kunji or a key). The book starts with the syllabi of the papers of the corresponding year of the undergraduate course. Then there are questions from previous years with the record of the year in which the questions were asked. The questions are successively arranged addressing in the form of long answers, every concept or theme of the particular paper. The answer starts with an introduction, which if I were to quote what H.C. Srivastava says in book – Adhunik Samajvigyan Siddhant parichay, wherever he has to talk about the idea and idioms of what constitutes the social, one could say 'yah ek santan satya hai' (This is a primordial truth). Thus from an unexplained vantage point, a whole range of things that are in the society, are explained as 'they are there as they constitute the social' and they are there as '*sanatan satya*'. After this introduction, there is a series of definitions from various authors, one after another to highlight the importance of the concept. As theorists across various theoretical domains are quoted next to each other, there is no sign of a rupture between their views, apart from some semiotic and semantic difference. In this sense, I would not call these texts as simplistic as much as I would call them abstract and reductive. Why abstract, because it does not lay down the context of a definition, the genealogy of a term, the definitions appear as words of God, spoken as unwavering truth claims. Why reductive because, most concepts are reduced to key phrases and definitions, and

even these formulations are taken from commentators on main theories and theorists. For example, typically, a question that asks to define 'society', the answer may start by quoting at least five definitions by different authors.

In terms of editorial fidelity, the language is grammatically correct, though there are a number of typographical errors: most common is the misspelling of theorist's names. There is no list of references or suggested readings list attached to the text. However the main critique of the text has to be registered at the level of content, where the absence of 'problematization of an argument' goes concurrently with most traditionalist and shastric views about for instance a traditional Hindu marriage, definition of 'shudra' and so on. In other words, on a chapter on caste, Manu and Ambedkar can exist on the same page, without having to say anything to each other.

There is another book here that caters to the question-answer demand but is not simply based on a solved paper format and has a reasonable discussion of the concepts found under the category of Social anthropology. The book is called *Samajik Manavshastra* by Prof. M.L. Gupta and Dr. D.D. Gupta, both based in Government college, Barran Rajasthan. The book is published by Sahitya Prakashan in 2009 and it retains the iterative concern of 'naveen' sanskard. The book more or less is modelled on Madan and Majumdar's book on social anthropology. The sources have been acknowledged, the original quotes are mentioned at the bottom of the text, wherever there is a citation. This book then does not fit into the 'kunji' model and could be again loosely fitted into one of the 'textbook' variety for the reason that there is an effort to construct a genealogy of the concepts through contextualization of theoretical themes.

With this background, let me now club Barkatullah University, Bhopal, Patna University, Patna and University of Rajasthan, Jaipur as their syllabi more or less follow a similar set of papers starting from introduction to sociology, through sociology of India to papers on development, kinship, politics, social psychology, theories of Marx, Weber, Durkhiem, Merton and Parsons, sociology of tribes, urban and rural sociology and sociology of gender. There is also a common running theme of sociology of pathology or deviance that every university has as part of their course. There are slight differences in terms of focus of the courses, while Barkatullah University has a paper on tribes of M.P., Rajasthan University has a paper on Tribes of Rajasthan. Also, Rajasthan University has sociology of religion, sociology of art and literature which neither, BHU, Patna University nor Barkatullah University has as part of their courses. In terms of reading lists also

Rajasthan University has most comprehensive references, while Barkatullah University has just mentioned the concepts and there is no reading list.

Major features of the textbooks in Hindi

At this stage then let me introduce some pattern to what I think is the main publishing venture in Hindi academic writings. Across all the universities mentioned above there is trend of publishing, jointly or by a single author, textbooks on various topics that are part of the both BA and MA syllabi. What is characteristic is first of all that all of these authors have written on an average more than five books. For instance, Dr. G. K. Agarwal from the sociology department of Kumaon Vishvidyala has some 20 books ranging from 'Samajshastra' for every year of undergraduate course to sociological research and Social psychology. Similarly, Virendra Prakash Sharma's five textbooks on various topics like sociological research, Principles of sociology, Indian society, Rural and Urban sociology are available with us. There is not a mention on the cover page of his books, how many more, such books he has published, but following the pattern one can imagine, he has written more. He is based in Vanashathali Vishvavidalya and his publication is Jaipur based, Panchsheel Prakashan. D. S. Baghel and Kiran Baghel from Reva, M.P. have published a similar range of books running into not less than 10 in number. Similar other authors are Dr. Amit agarwal from 'Rajkiya P.G. College, Ranikhet, Uttarakhand, who has published a number of volumes. His co author on some of the topics, Dr, Ravindra Nath Mukherjee from Bareilly College, Bareilly has no less than ten textbooks on his name. Finally, the works from which I am going to illustrate some sample of argumentation and editorial observations are authored by Dr. M. M. Lavaniya and Sashi K. Jain. Dr. Lavaniya is from Dayanand Mahavidyala, Ajmer and Shashi K. Jain is a postgraduate. Their publishers' name is 'research publication' based in Jaipur. Together with Jain and, individually, Dr. Lavaniya has authored 21 textbooks. As part of our research, we have five books on us, namely, 'Samajik Vicharak', 'Saidhantik Samajshastra', 'Samkaleen Samajshastriya siddhant', 'Bhartiya samajik Vayastha' and 'gramin samajshastra'. Interestingly, all of these five books do not have date of publication inside the cover page, where the copyright is mentioned, the date of "revised edition printed" is put on the end cover page on a sticker. This is not true for some of the other publications mentioned above. There is also a lot of cross quoting across these volumes, some

of which is acknowledged and some is not. Let me take these five books as a sample and try and contextualize them.

Though 'rural sociology' is an optional, I am considering the context here because it appears to me that one could seek to find the reason behind the fact that why there are several textbooks on rural and urban sociology in Hindi? The answer according to the survey of the texts is that if the paper on 'Indian society' or 'Sociology of India' could be made accessible, one of the ways would be to split the conceptual descriptions in term of rural and urban. Thus a whole range of questions like tradition, modernity, and development could be neatly divided in terms of the village representing the primordial, preferably Hindu shastric social organisation and the city representing a modular form of industrial and municipally regulated civic life. The point I am making is not such that the sociology of India or the study of Indian society could be conflated with Rural and urban sociology. Rather, rural and urban sociology contextualize the themes in a way in which a student's worldview of the city and village is not ruptured. In other words the accessibility of the subject is not simply derived by the language and exemplification, it is also achieved by providing a context which appears as familiar to the student. With this background let me illustrate the case of rural sociology. The book called 'Gramin samajshastra' by Dr. M. N. Lavaniaya and Sashi K. Jain, makes a case for rural sociology in its' introduction by locating 'rural' as a discrete unit of reality that can be separately studied. Though the idea of 'rural-urban continuum' is mentioned in some other textbooks, for example Virendra Prakash Sharma of Vanasthali Univiversity in his book called 'Rural and Urban Sociology' has devoted an entire chapter on the 'rural-urban continuum'. Lavania and Jain descriptions clearly declare that they have not ventured into the debates raised by Louis Dumont on the colonial construction of the supposed antiquity of the Indian village and its' so called self enclosed and republican character. Also, though Srinivas's ethnographic description of the village is cited and his notion of 'dominant caste' is extensively discussed, the debate on Dumont and Pocock's negation of the village as a community and Srinivas's appraisal of the same is missing.

Few other observation that can be made about the book is that the 'Indian village' is represented as an extension of the Hindu social organization, the idea of a Muslim or a Christian village and a tribal village is not evoked. In a discussion on marriage, the authors start by saying that "the norms of a rural wedding (marriage) are same as that of a Hindu wedding" (p142).

The content of the book is structured in what could itself be a model of an evolutionary paradigm. First, the quintessential social organization of the villages is discussed, then the political structures, followed by changes during colonial administration through Post independence Indian State's rural development initiatives and then by a conclusive commentary on the 'social evils' of a village.

The list of suggested reading at the end of the book ideally should be part of a bibliography because these are the authors that are quoted through out the book. They could be divided in loosely fitted two sets, one is that of sociologists like Andre Beteille, Oscar Lewis, Milton Singer, M. N. Srinivas, Robert Redfield and S. C. Dube and the other is that of those writers, who like Lavaniaya and Jain have written textbooks in Hindi on the same subject or similar topics. Such authors are P. C. Joshi, R. K. Mukherjee, R.B. Tomar, Ramnath Sharma and H. C. Shrivastava. The fact that both set of these writers are brought together in a discursive tradition is one of the key features of this kind of textbooks as a genre.

A feature that is illustrated by another book by the same set of authors called 'Bhartiya Samajik Vayasstha' (Indian social system). The opening chapter on 'unity and diversity' has cross references from Humayun Kabir and Ravindra Nath Mukherjee along with K. N. Kapadia, Majumdar and Madan, P. H. Prabhu, G.S. Ghurye, Iravati Karve etc. However there are another set of writings that are represented here and that is of the scriptural accounts from Manusmriti, Geeta and Rg Veda. The chapter on 'unity in diversity' follows several chapters on the Hindu social organisation like 'varnashram', 'caste', 'marriage', 'family' and 'status of women'. The eighth chapter is on 'Muslim social system', ninth on 'Christian Social organisation' and rest of the chapters discuss 'sanskritization', 'westernization', 'modernization', 'development', 'elites and social changes', 'nationalism' 'communalism' and the book concludes by describing the scheduled castes, scheduled tribes, other backward classes and social and political movements that have defined the post-Independence nation. The chapter on Muslim marriage bases its arguments on K M Kapadia's expositions and pitches Muslim marriage as a 'contract' for sexual and reproductive purposes rather than as a 'sacrament'. It goes on to quote scholars of Quran to substantiate various *sharia* related marital requirements. Similarly the Christian marriage is discussed within the framework developed with respect to Anglo-Indians.

The chapter on 'Communalism, Casteism, Regionalism, Linguism and Nationalism' is based on the popular book by Ram Ahuja called 'Social Problems of Modern India'. Let me take a detour here and review four of Ram Ahuja's books that we have as part of our sample. The book referred by Lavaniya and Jain is

actually titled 'Social Problems' and not 'social problems of modern India' as they mention in their book. We have three of Ahuja's books, namely 'Samajik Samasayein', 'Bhartiya Samaj' and 'Samajik anushandhan', I am considering 'Samajik Samasayein' and 'Bhartiya samaj' first, as related to these titles written by Lavaniaya and Jain are already discussed.

Ram Ahuja was a professor at the University of Rajasthan and a fellow of ICSSR. As I have already pointed out, books by select professors of their respective universities find mention in their syllabi. Ahuja's books then find place in Rajasthan university's syllabi, just as H.C. Srivastava and Jakant Tiwari find place in BHU's syllabi. However, there is also the case that some authors have been cited as references in the syllabi, even when the authors have not been part of those universities. For example Patna University has extensively referred Ravindra Nath Mukherjee, who is from Bareilly College in Bareilly, similarly Maharshi Dayanand University, Rohtak has referred Ram Ahuja for various courses. I have mentioned Ram Ahuja books as popular because of their wider availability — in the sample that we have, books by him are found from various regional sources like Jaipur, Rohtak, and Varanasi — and second, partly the reason why these books are so popular at the first place could be gauged from what the author himself has to say in his foreword to 'Bhartiya Samaj'. Where he claims that he has written the book so as to cater the growing needs of a student who may wish to read a book not only to pass an exam but also competitive exams (pXIII).

This gives me an opportunity to reflect on this feature of these textbooks as well. It is true that, as I have argued, a certain consensual model of the syllabus is represented by most of these textbooks, however there is also an emphasis in the prefaces of the books about the usefulness of these books for competitive exams. The repetitive stance maintained by most publishers of 'revised and updated' (navinatam aur sanshodhit sanskarad) is not so much directed towards a student alert to the examination requirements but that to the competitive exams.

With that let me return to Ram Ahuja's 'Samajik Samasyaein'. The book was first published in 2000 and is reprinted in 2009 by Rawat Publications Jaipur. Like all of his books in Hindi, this is also a translated version of the book written in English. The translators are not separately mentioned, but written in the fine print of foreword that a certain Dr. Vipra Kumar Sharma has translated, most of Ahuja's books. The cover page of the book says 'dwitya sanskarad, purdatah sansodhit avum parvartit' the copyright page does not mention it as a revised edition. Clearly then the chronology of publication, revision and republication is

caught in some kind of bad faith. However, turning to the contents' list one finds following headings, which are further broken down into various sub headings: Social problems: concepts and approaches', 'Poverty', 'Unemployment', 'Population explosion', 'Communalism and Communal Violence', 'Backward castes, tribes and classes', 'Youth unrest and agitations', 'Child abuse and child labour', 'Violence against Women', 'Illiteracy', 'Urbanization', 'Crime and Criminals' and then the key phrases of Sociology of deviance, 'Juvenile delinquency', 'Alcoholism', 'Terrorism', 'Drug Abuse', 'Corruption', 'AIDS', 'Bonded labour', 'Smuggling' and 'Black money'. 'Terrorism' and 'AIDS' seem to be new in the list, though are finding grounds in most references. In another textbook on 'Criminology' 'Apradhshastra' by D.S. Baghel of Reva Madhya Pradesh in his 2010 edition also lists AIDS along with environmental pollution in a discussion on 'deviance' though terrorism is missing from his list.

Some of these themes or in fact most of them have been listed under "Indian Society: Issues and Problems" model syllabus recommended by the UGC, where under developmental problems, environmental pollution finds place and 'drug addiction and suicide' find mention under 'disorganisational problems'. These categorizations are missing in both Ram Ahuja and D.S Baghel. Though there is another paper put forward modularly by the UGC called 'Crime and Society' that quite matches with what D.S Baghel has described in his book, from theories to case studies. The point however is that both Ahuja and Baghel cross the limit of any one of these two papers mentioned above.

Ahuja's 'Samajik Samasyaein' relies mostly on governmental measures and statistical evaluation of rate of incidences and alleviation of any particular problem that he is discussing. He invests in introducing the 'problem' in a way that the reader may already be familiar with and this part is rarely theoretically discussed. That is, why a certain social trend is a problem or an issue is not a theoretical question to him, close to the Durkheimian dictum of crime is what the collective conceives it to be, Ahuja's efforts are applied in showing which rate has increased or decreased.

Incidentally, Ahuja's another book 'Bahartiya Samaj', said to be published in 2000 and reprinted in 2009 also has chapters on 'Corruption', 'Black money' and 'Smuggling'. The book however starts with a promising description of the Indian society in three forms, traditional, modern and post-modern, though the actual discussion is about the traditional four fold varna model and the industrial-colonial economically regulated modern India which has forced the 'caste system' to decline and so on. The next chapter on social stratification has extensive

discussion on caste, notwithstanding the fact that the discussion on the theme of 'caste in Vedic period' follows 'caste system in present India'. Mandal commission report and reservation policies is discussed through arguments of social scientists like Andre Beteille and Rajni Kothari. What is curiously strange though is that within social stratification categories like 'class' 'gender' 'ethnicity' is not even broached. There is a chapter on tribes but outside the framework of social stratification. The discussion on family, marriage and as I have shown above, with respect to social stratification is all about the Hindu worldview and social organisation. All of these descriptions of the Hindu world and ways of life neatly fit with descriptions of Governmental initiatives and people's participation in modes of social reform. In this sense though Ahuja's books have in general greater consistency in editorial correctness, references are in place, arguments are acknowledged but a book written by Lavaniya and Jain could easily score over Ahuja's work because it is more extensive and exhaustive.

Let me then take three references by Lavaniya and Jain on related themes and again compare them with Ram Ahuja's writings. The three books by Lavaniya and Jain are 'Theoretical Sociology' (Saidhantik Samjshastra), 'Social thinkers' (Samajik Vicharak), 'Contemporary Sociological Theories' (Samkaleen Samjshastriya Siddhant). The three books respectively deal with (theoretical sociology) theoretical location of key concepts of sociology like society, nature, culture, role, status, modernity and so on. The second book on social thinkers discusses Marx, Durkheim, Weber and Pareto and the one on Contemporary sociological theories discusses different theoretical orientations from functionalism to ethno-methodology and phenomenology. All three books fit the requirements laid down by the model syllabi of UGC. As some of the books of the same genre reviewed above these books also rely on commentaries originally written in English, the book on thinkers has references to the original writings though. For example, the chapter on Durkheim has references to his major works. The writings are contextualized to the Indian sphere, most of the times though the contextualization takes the form of conflation of the Indian context to Hindu Social organization, but that is another matter. In comparison to Lavaniya and Jain's books on the subjects of theories and theorists, another reference that is present in both Rajasthan University and Maharishi Dayanand University Rohtak is 'Pramukh Samajshastriya Vicharak: Comte se Merton Tak' by S. L. Doshi and P.C Jain published in 2001 by Rawat. This book characteristically locates thinkers in their biographies, intellectual context and influences, however this premise is hardly productive as ten thinkers are their works are discussed in a chapter each.

The more startling feature though is the fact that there are no chronological references in the book, authors and their books are mentioned without the respective date of publication, there is no bibliography or list of references at the end of the book. Though there are acknowledgements to various commentators who have spoken about theorists and their intellectual context, Doshi and Jain limit themselves to mentioning their names, they do not cite the name of the text from which the information is taken, nor do they mention the year of publication. Going by the foreword of the authors, the book has been very successful and the authors say that they have not been able to include 'Bourdieu, Foucault and Derrida' in this volume they plan to take out another volume on these authors.

Before summing up with few general points, let me compare two textbooks on 'Social research and Statistics'. Ram Ahuja's 'Samajik Anushandhan', published in 2004 and reprinted in 2008 starts with a discussion on the difference between common sense and sociological knowledge. Though the book modularly follows the ubiquitous Goode and Hart referred in the syllabi of most universities, where it excels is in the contextualization with examples from the Indian context. For example, the discussion on why sociology is not common sense is discussed with reference to the stereotypes of caste and content analysis is exemplified by the research possibilities associated with TV soaps and match fixing in cricket. The chapter on statistics discusses 'mean, median, mode', measures of 'dispersion' and 'association'. Another book by Ravindra Nath Mukherjee, first published in 1969 and the '*naveentam sanskard*' in 2010 covers similar topics, while it is called '*Samajik Sodh aur Sankhiyaki*'. There is not a single cited reference in book though authors' views are represented. The book is vouched as useful for all competitive exams and courses like sociology, social work, political science, psychology and rural development.

Conclusion

Primarily the textbook as a genre appears to be the 'social fact' that has academic consent (recommended in the syllabus), and is reflexive towards contextualizing Indian social sphere with respect to theoretical observations originating in India or elsewhere. One can divide the kunji (key) from Pathyapustak (Textbook) at various levels. First, the kunji is not recommended. Ironically, though it is not recommended it has a panel of editors, contributors and reviewers whose names are mentioned in the beginning of the book (See Naveen Samajshastra, three volumes) and that one may assume, provides greater relief to the exam centric

students as some of these names must be of the possible examiners. This brings me to the second point, precisely because the kunji is bound within this familiarity circle, its' disseminative scope is limited to a particular university. The kunji also does not promise any success in the competitive exam and it is exaggeratedly dedicated to the syllabus. Though the individual Kunjis are cheaper, less than Rs.150 on an average compared to Rs.200-300 for the pathyapustikas, one has to remember that the kunjis come in three volumes and are to be bought separately for all three years.

Compared to this, the textbook genre has three apparent features. First, you just need to buy one book for a paper or preferably for two related papers. Second, you can certainly pass the exam reading these books, although the point is to get better marks through a certain contextualized 'understanding' of the subject. Third, this will get you through some of the common competitive exams that most students would be taking just after graduation or post graduation. The remarkable difference between the Kunji and the Pathyapustika or the textbook genre is that the latter is based on a belaboured attempt to reflexively contextualize the subject so as to make the student understand the subject. Another exclusive pattern that characterizes these textbooks is that in terms of references, those quoted, apart from the sociologists who may be part of an international mode of scholarship, and who must have published in peer reviewed journals and are engaged in critical analyses of theoretical paradigms of their times, they also include sociologists who specialize at the level of 'reading', 'interpreting' and contextualizing the theoretical trends supplemented by vernacular ethnographic examples and governmental data. Their skills lie in extending commentaries rather than providing convincing criticism. This linkage is mostly deferential, so it is not that Merton and Coser are not critiqued, Srinivas and Beteille are also not critiqued. Though, if this mode of 'engagement' – with more popular sociologists and the university specific commentators – has to be sustained, the response of the sociologists who publish in English is due. All the problems notwithstanding then, according to my research, the textbook genre is where one can intervene at various levels. The most significant intervention has to be in terms of editorial rigour, however the academic intervention has to be in terms of contributions either translated or originally written in Hindi, in the forms of textbooks that refer to the textbooks described above, provide a critical appraisal and thus structurally develop a field where academic standards come into a qualified contestation.

This brings me to the two other genres that the sample provides clues to, one is that of translated 'classics' and the second is that of sociologists writing in Hindi itself. The first, I consider as to be an above average work in terms of grammatical quality of the translation, the disseminative potential could be debated but that happens with best of translations. Perhaps, what we need to have is not one but more translations, retranslations of some of the already translated texts. The second genre is represented by Sociologists like S.C. Dube writing in Hindi not in view of a prescribed syllabus but as perspectives on the discipline itself, more in terms of meditations of the context of sociology with respect to change in the discipline and the lived society. Here I want to cite an example that does not come from the sample but does offer a glimpse of some original work that is published in Hindi. While at my fieldwork at Banaras, I discovered N.K. Bose foundation that has published original monographs on various issues by sociologists trained at BHU and Patna. Some are supervised and edited by Baidyanath Saraswati and they reflect his sociological rigour. Ideologically, it is almost another world governed by a very different theologico-politics than our journal based consent but that is another matter.

Let me briefly mention genres that are characteristically missing from the sample. One that is glaring is the genre of what we have in English as 'readers'. The fact that this is now the way in which we get introduced to a set of new writers and writings on a particular subject helps us in rupturing the paradigms within which we operate. The absence of this genre cultivates a relatively set idiom of sociology in Hindi, which is within the constellations of functionalist understandings of the world.

I am not suitably informed to comment on the subject but one would wish to explore the availability of a journal of sociology in Hindi. That brings me to talk about another absence, that is, of anthologies of essays from journals or from edited volumes. The last two observations may also push us towards thinking about how publishing industry in English operates. Just as those writing in Hindi dutifully engage with writings in English, similarly publishers in Hindi do modulate on their English counterpart, the next level of productiveness may come into being if there is a reciprocal exchange between these two set of fields.

Chapter 5

SUMMARY OF FINDINGS AND SUGGESTIONS FOR THE FUTURE

Satish Deshpande

The main findings of this study are the detailed observations on specific textbooks for specific courses reported in the previous three chapters. It is this kind of systematic and detailed effort that is a precondition for future interventions. This chapter briefly highlights some of the features of this study that did not find place in the disciplinary reviews, as well as some of the shared findings and suggestions across disciplines. It should be emphasized, however, that this study was from the outset intended to be a preliminary diagnostic aid – offering detailed prescriptions was never a part of its mandate.

Markets and Examinations: The Decisive Dyad

The first major discovery we made after beginning work on this project was about the central importance of the market for textbooks. While we had assumed, of course, that the market would be relevant, we found that we had severely underestimated the extent to which it dominates other aspects of the higher education system in Hindi and shapes the horizons of the average student. The ‘popular textbook’ is very much a product of the market, and the market in turn is (in large part) a creation of the ‘demand for credentials’ discussed in the Introduction.

Given the nature of the market for credentials, it is indeed naïve and unhelpful to express dismay at the type and quality of the texts that it promotes. Considered in the abstract, there is only one commodity being sold in this market, and this is hope. The hope is that of passing an examination on the road to acquiring the credential which will ultimately enable the examinee to compete for the job or other benefit that the credential commands. The popular textbook is intimately aware of the aspirations of its users and tries to address them as economically and convincingly as possible. The understandable focus of its attention is the examination.

The pedagogical principles which underwrite the syllabus as the level of knowledge prescribed for a particular course and the examination as a diagnostic

device are shortcircuited by the market.²¹ The syllabus is unimportant, even irrelevant, for the average student; it is for university administrators, examination paper setters, textbook writers and the tiny minority of (usually middle or upper class) ‘good’ students to worry about. The market reflects this perception and even amplifies it. Booksellers were puzzled by our enquiries about the syllabus. ‘Why do you want the syllabus?’, we were repeatedly asked. Such enquiries were often taken as indications that we were potential rivals wanting to enter the market, particularly when added to the fact that we were ‘from Delhi’ and wanted a ‘full set’ of books for all years. In most of the universities in our sample, syllabi were not available easily and had to be specially procured, sometimes from the official university press outlets. This does not mean that the popular textbook is indifferent to the syllabus – in fact, it takes pains to assure the customer (usually on the cover or the front matter) that it is trustworthy and up to date in that respect. Students/customers are not expected to worry about these background details, the textbook having taken care of them on their behalf.

It is not only the syllabus but also its prescribed reading lists that the market is understandably allergic to. Enquiries about the prescribed books (some of which were translations of ‘classics’ or of well known English textbooks) generally produced evasive answers. In some cases, these were directly discouraging – we were assured that the prescribed texts were not available anywhere in the market and not even in the University library, although this was almost certainly a false claim. This does not mean, of course, that the prescribed readings were easily available, but it does point to the direct conflict of interest between a textbook market tightly focused on the examination and anything with a broader perspective. In fact, in one university town we were even told quite confidently that reading the prescribed texts was a foolish and risky thing to do as it invited failure, whereas the popular textbooks were much better at helping students pass exams.

However, the textbook market needs to be taken seriously not because such claims are made – which are after all predictable – but because they are apparently believed by large numbers, as suggested by the robust health of this market. We have not (as yet) come across any studies on the textbook market, and have only an impressionistic sense of its size and scope; but it is clearly large, flourishing, intensely competitive and extremely price-sensitive. In an era when

²¹. I have discussed the social aspects of the examination in greater detail in: ‘Pass, Fail, Distinction: The examination as a social institution’, the Third Marjorie Sykes Memorial Lecture, Regional Institute of Education, Ajmer, 3rd March, 2010, published by the National Council for Educational Research and Training, New Delhi, September 2010.

state regulation has become distinctly unfashionable, careful consideration needs to be given to the structuring of the incentives which drive this market.

Supposing that ‘better textbooks’ are somehow available, what kinds of incentives will publishers need to market them successfully? What incentives will such textbooks offer to students that will lead them to choose these over other alternatives?

Attempts to think this through lead directly to an appreciation of the critical position occupied by the examination. As long as the credential market is in operation – and there is no reason for it to die out – examinations will retain their preemptive power to nullify any attempt at textbook reform. Unless the alternative textbooks are able to acquire credibility ‘from the exam point of view’, they run the risk of being reduced to the role of an oddity or luxury. In other words, changing textbooks is not going to work unless examinations change in the same directions, so that the new textbooks are seen to be offering more help than the rival products in the market.

On the other hand, given that the privileging of credentials over training essentially produces an indifference (or reduced sensitivity) to the quality of textbooks beyond the threshold condition of ensuring (or offering a high probability of) examination success, this is an unwinnable battle. There will always be room in the textbook market for a segment addressing the minimum investment (in terms of money, time, and effort) for minimum return (bare pass the exam) clientele, and this segment is likely to be a large one. Better textbooks will perforce have to occupy a high quality product niche for those with higher expectations; they can never hope to corner the market or perhaps even to acquire a dominant share. They can, however, hope to act as market leaders, and from this position exert a positive influence on competing products. While this needs more detailed investigation, it may be possible to avoid price disadvantages – that is, it may be possible to produce textbooks that are of clearly higher quality but are priced no higher than other textbooks.

We have emphasized the role of the market here because it is something that is often neglected. Discussions about textbook reform – or even educational reform more generally – tend to unwittingly take on a moral tone that discourages detailed attention to the concrete realities and rationalities that create and sustain large, mass-institutions. Awareness of this fact should not, however, lead us to be overawed by the power of the market. Higher education will always retain some sense of being a field that cultivates ‘ultimate’ rather than ‘instrumental’ values, even if this sense seems somewhat feeble and faint today.

As a corollary, 'better' textbooks are bound to exert a sort of moral pressure by setting the high standards to be striven for in the best of worlds. The longterm impact of this pressure should not be underestimated, even as we try to devise practical methods of amplifying it.

The Textbook Spectrum

Although we had a fair sense of the main types of textbooks available in the market, it is only after doing this study that we got a full sense of the range of products that are available. Although it is not the only factor, degree of exam focus is the single most important criterion of differentiation. The product range is briefly summarised below, in a roughly ascending hierarchy of exam-centredness.

1. *Translated Classic*: This is (in principle) not a textbook at all, since its existence does not owe anything to any university course or examination: if anything, the relationship moves in the opposite direction. However, the familiarity of the translated classic and its easy availability in affordable editions are a direct consequence of its being treated as a textbook. They are prescribed mainly for theory courses.

2. *Translated Standard Foreign (English) Textbook*: These are well known textbooks (usually decades old) from British or American universities translated into Hindi. This genre is often imitated, and sometimes plagiarised, by some of the other genres, particularly in categories 5 and 6 below.

3. *Translated Standard Indian (English) Textbook*: These include books originally written as textbooks as well as those that are used as textbooks. The difference from category 2 is that these are well known Indian authors and their subjects are also Indian (i.e., Indian history, politics or sociology). This category differs from category 5 in that the authors are leading scholars with a national (and for that matter, an international) reputation based on works other than their textbooks.

4. *Original Hindi Textbooks by Leading Scholars*: This is a rare genre and could be considered a subset of category 3 above distinguished by being original writing in Hindi rather than a translation. It is a category badly in need of expansion.

5. *Regional Textbooks*: This includes both translated as well as original Hindi textbooks, but is distinguished from categories 3 and 4 in that the authors are known primarily by their textbooks rather than other scholarly writings.

However, unlike category 6, these textbooks (and authors) have a regional – which is to say trans-local – reputation. Even if not every author is known across the entire Hindi region, many certainly are.

6. *Local Textbooks*: These are in original Hindi, but have a very limited circulation, being used/known in only one or two universities in the same state. They are generally authored by serving or (more usually) retired teachers from the same universities. Anecdotal evidence suggests that such publications are dependent on local patronage networks. A typical feature of the local textbook author is that she/he writes all or most of the textbooks for all specializations, courses and degrees in a particular discipline.

7. *Guidebooks*: The main difference between this and the previous category is that the guidebook is known by its publisher rather than its author, and is published in a fresh edition every year. Another way of putting this is that the guidebook belongs to a brand or ‘house’, and is marketed as such, with new ‘models’ being offered every ‘season’. However, it is often hard to separate it from category 6 in terms of content, except to say that this genre almost always provides a topic-wise list of exam questions from past years (and often also model answers) either at the end of each chapter or at the end of the book.

8. *Pass-books*: This is an extreme form of the guidebook, a genre we discovered through this study. A pass-book is strictly a collection of answers to examination questions and contains no other material. Pass-books come in different ‘durations’ (just as medicines are available in different ‘strengths’) depending on how much time the student/customer has (or is willing to invest) to study for the examination. The most common durations seem to be one day, one week, and one month. All pass books are based on ‘guess papers’, or the set of questions that is most likely to be asked in the current year’s examination. The difference across durations is in the number of questions covered, with a one-day pass-book containing answers to the minimum number of questions (i.e., as many as a candidate is expected to answer in the exam, usually 3-5); longer durations lower the risk of ‘guessing’ by including more questions. Pass books prominently advertise (usually on the back cover) their success rate in predicting questions in previous years’ papers.

The overall objective of this study was to get some sense of the full range, but we wanted to limit ourselves to categories 1 to 6, the main emphasis being on categories 4, 5 and 6. Unfortunately, we have no sense of the relative ‘weight’ of these categories in commercial terms (i.e., the share of each category in the total

volume and value of sales, or in profits). While we do have some sense of their popularity (in terms of the number of universities in which a given textbook is used) this is based on a limited and admittedly purposive sample.

Qualitative Evaluation: Similarities and Differences Across Disciplines

As already indicated at the beginning of this chapter, detailed discipline-specific evaluations ought to form the core of any appraisal. Having said this, it is also useful to look at common features across disciplines, despite the inevitable risk of the search for generalities leading to truisms.

It is clear from the preceding chapters that in each of the three disciplines considered in this report there is some excellent material, a fair amount that is reasonably competent, a large amount that is deficient, and a small amount that is too far below acceptable standards to be taken seriously. This is hardly surprising, since the bottom half of the spectrum (local textbooks and guidebooks etc.) was not even considered. What is more useful is a listing of the common grounds for dissatisfaction, which included the following:

- Incomplete or 'gappy' coverage of the topics specified;
- Factual errors;
- Biased or one-sided treatments;
- Oversimplification of explanations;
- Outdated or obsolete treatment;
- Insufficient differentiation between different levels (eg. BA, MA);
- Absence of citations, references;
- Lack of guidance for further reading, bibliographies;
- Poor language (i.e., cliché-ridden, jargon-filled or otherwise obscure);

Overall, the most serious complaints common to all three disciplines seems to be the lack of scholarly and critical approach in the sense that textbooks generally tend to convey information rather than encourage students to think critically or to consider an issue from different standpoints. The lack of scholarly orientation is felt most acutely not only in the absence of bibliographies or suggestions for further reading, but in the absence of even references and citations. The failure to cite material available in Hindi is another issue.

Coming to the differences across disciplines, History is expectedly the best endowed overall. However within the discipline it is only Indian History that fares well – there are serious deficits when it comes to World History, and specially in

Historical Method. Political Science appears to have a fairly large number of competent textbooks, but they pertain mostly to Indian politics, and on the whole there seem to be comparatively fewer textbooks by ‘national’ scholars. Sociology is fortunate in the small number of original texts in Hindi, and in the number of translated classics, but is disadvantaged by the disproportionate importance of abstract ‘theory’ which is generally very difficult for students to grasp through translations.

Some Suggestions for the Future

This section summarises some preliminary suggestions that might help future in planning future initiatives in this field, with the proviso that such plans must be context specific in terms of language and discipline.

Perhaps the most important new (or unanticipated) suggestion thrown up by this exercise is that we urgently need detailed studies of the textbook market. Both economic and ethnographic studies are required since the perceptions of different actors are as important as the monetary calculations involved. It is no exaggeration to say that any major intervention in this field will be seriously handicapped by our current levels of ignorance about the market-examination nexus. There seems to be a sort of Gresham’s Law at work in the textbook market by which ‘bad’ textbooks tend to drive out (or restrict the ambit of) ‘good’ textbooks. If we are to reverse this process or reduce its impact, we need to understand the implicit and explicit incentive structures that are at work today, and what an alternative incentive structure would look like.

Coming to more specific textbook-oriented initiatives, these may be roughly ranked according to their yield (the beneficial effects they are likely to produce) and the investment (in terms of collective effort, time, and money) that they would require. Two initiatives that seem to offer high returns on relatively low investment are:

- a) Wider dissemination of good existing curricular material by compiling and publicising subject-specific bibliographies; and
- b) Producing annotated teaching-guides detailing how existing (extra-curricular) Hindi material from literature, journalism, film and other fields can be used to supplement textbooks in specific courses.

Initiatives addressing the areas of greatest need, but requiring relatively large investments include the following:

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- c) A series of course-specific ‘Readers’ at the MA level, containing a mix of existing, newly translated, and newly written materials;
- d) A similar series of short monographs on key topics with extensive bibliographies aimed at BA Honours students;
- e) Strategic, discipline-specific ‘gap-filling exercises’ that will produce new translations or original texts to plug holes in available curricular material;
- f) ‘Inspirational’ general introductions to disciplines designed to exploit and extend the momentum provided by the new NCERT class XII textbooks in the hope of weaning fresh undergraduates away from the temptations of the guide book genre; and
- g) Sustained efforts to ensure that good textbooks are updated regularly, both to drop obsolete material and to include new perspectives.

However, the fact remains that, according to the present state of knowledge about the higher education sector, all such initiatives ultimately seem to depend on a sort of ‘idealistic voluntarism’ – they require students and teachers to voluntarily cultivate a preference for good textbooks for their own sake. This is not sustainable in the long term without parallel changes in examinations and syllabi. We already know that there is a vast and well-entrenched system of interlocking vested interests involved here, and any plan for transformation is likely to seem hopelessly ambitious. It may be much more prudent to begin with smaller, strategically placed incremental changes designed to alter the reward structures and the risks associated with ‘good’ and ‘bad’ textbooks. Whatever the route chosen, the ultimate success of textbooks will continue to be determined by examinations in an educational system where the possession of a credential is more important than the possession of the skills and abilities it is supposed to guarantee.

Finally, as we realised in the June Workshop where the draft reports were discussed, we urgently need fora where various initiatives working towards broadly similar ends can become acquainted with one another. ‘Coordination’ is too ambitious an objective, but mutual awareness, alliances and collective projects are not. In particular, interaction between state and non-state initiatives, and between Hindi and other Indian languages is likely to yield significant synergies.

APPENDIX A : NOTES ON PROJECT PERSONNEL

Kamal Nayan Choubey

Satish Deshpande was trained in the disciplines of economics and sociology and currently teaches at the Sociology Department in Delhi University. He grew up as a ‘Madras’ in what is now Jharkhand, but counts Hindi as his first Indian language. He has a longstanding research interest in higher education and has also been involved in school education, specially with textbook production at the NCERT and examination design at the CBSE. He has published essays in *Kriti Samskriti Sandhaan* and *Samayik Varta*, writes occasional articles in newspapers (*Dainik Bhaskar, Hindustan, Amar Ujala*), and is struggling to finish the long-delayed Hindi translation of his book *Contemporary India: A Sociological View* (Penguin 2003). His most recent academic publication is a collectively authored report, *International Benchmarking Review of U.K. Sociology* (Economic and Social Research Council, UK & British Sociological Association, March 2010).

Charu Gupta did her Ph.D. from the School of Oriental and African Studies, London, and is currently Associate Professor of History at Delhi University. She has held visiting appointments at the universities of Yale, Hawaii and Washington and has taught History in India – in both English and Hindi – at the college and university level for more than twenty years. Her doctoral work on gender issues in colonial India was largely based on Hindi primary sources. Besides publishing widely in international fora, Dr. Gupta has written research articles on gender, sexuality and nationalism in leading Hindi journals like *Aalochna, Tadbhav, Udbhavna, Hans* and *Samved*. Her book manuscript titled *Aupniveshik Bharat mein Yaunikta aur Sampradayikta* is being published by Rajkamal Prakashan.

Satendra Kumar has recently earned a PhD in Sociology from the University of Delhi. His research work has focused on the intermediate castes in contemporary north India, and on issues related to the ethnography of democracy, elections, politics, and labour. His earlier education before coming to Delhi for his M.Phil. has been entirely in Hindi. Dr. Kumar has been a guest lecturer at the Chaudhary Charan Singh University at Meerut. He has published essays and short stories in

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the Hindi literary journals *Kathadesh*, *Vartman Sahitya*, and *Itihas Bodh*, and several articles on unemployment, youth, and socio-economic discrimination in the newspaper *Dainik Bhaskar*.

Ravi Nandan Singh teaches sociology at Hindu College, Delhi University, and has recently submitted a Ph.D. thesis on *Representations of Death in Benares* to the Centre for the Study of Social Systems, JNU. While his interest in language and questions of translation have been shaped by his location as a Hindi speaker, his theoretical concerns have focused on the interface between sociological categories and religious representations in India. He has contributed to the translation of the NCERT 12th standard textbook *Indian Society*. Inspired by Father Camille Bulcke's renderings of the *Ramayana* and the *New Testament*, he is currently planning a project for translating Emile Durkheim's *Elementary Forms of the Religious Life* into Hindi.

Ujjwal Kumar Singh is Professor in the Department of Political Science, University of Delhi. He was earlier a Fellow at the Centre for Contemporary Studies, Nehru Memorial Museum and Library, New Delhi, and has also taught at Hindu College, Delhi University. He is the author of *Political Prisoners in India* (Oxford University Press, 1998) and *The State, Democracy and Anti-Terror Laws in India* (Sage, 2007). He has co-edited *Towards Legal Literacy: An Introduction to Law in India* (Oxford University Press, 2008) and is the editor of *Human Rights and Peace: Ideas, Laws, Institution and Movements* (Sage, 2009). He has long been associated with efforts to mentor Hindi-based students at Delhi University and has also supervised MPhil and PhD theses written in Hindi.

APPENDIX B

LIST OF BOOKS REVIEWED IN HISTORY