



VOLUME 2

Australian-Asian Research Collaborations in the Humanities

Mapping the Present,
Planning the Future

03. India

**Australian-Asian Research Collaborations in the
Humanities: Mapping the Present, Planning the Future
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03



India

This profile explores humanities research in India. Following a thematic introduction by Robin Jeffrey, the substantive report by Brigid Freeman begins with an overview of the higher education system. It then explores humanities research and cultural institutions, humanities research policy, funding and incentives, humanities research outputs, and international engagement.

Introduction

ROBIN JEFFREY

Published research into history, religion and philosophy in India is as old as the modern period itself. From the late eighteenth century, British empire-builders and proselytisers felt the need both to learn about the societies they controlled, and to induct members of those societies into British intellectual practices. The Asiatic Society was founded in Kolkata in 1784 – the year after the conclusion of the American War of Independence, four years before European settlement at Sydney Cove, and three years after James Watt patented his steam engine. Sir William Jones, one of the founders of the Asiatic Society, studied religious and linguistic texts with learned Indians, published his findings and helped make ‘humanities research’ a tool for imperialist purposes. Works like James Mill’s *History of British India* (1817) and John Malcolm’s *Sketch of the Sikhs* (1812) and *History of Persia* (1815) demonstrated the proposition that imperialism needed scholars as well as soldiers. Such early-modern research strongly influenced subsequent British administrators and scholars, and for that reason remains controversial today. The evolution of ‘history’ as a discipline in India over the past hundred years has been elegantly explored by Dipesh Chakrabarty in *The Calling of History: Sir Jadunath Sarkar and His Empire of Truth* (2015).

Of all the tropical, ex-colonial world, India has the oldest and deepest traditions of European-style education. Its first three universities –

Calcutta, Bombay and Madras – were founded in 1857, the same decade as the universities of Melbourne, Sydney and Toronto. When India became independent in 1947, it had twenty universities overseeing more than 400 colleges. These universities were responsible for establishing curriculum, supervising the quality of teaching, and examining students studying in affiliated colleges (Rizvi, 2013, p. 85). This long-standing emphasis on teaching has had implications for research, particularly in the humanities. Until recently, there was little expectation that a college teacher would do research. Those who did – and there have been a good number – did so out of their own passion and ambition.

From the time of independence in 1947, higher education expanded rapidly, and the role of institutions changed as the scope of universities grew from simply overseeing curriculum and examinations to include teaching (predominantly at the postgraduate level). Since the 1990s, there has been increased emphasis on research. The disciplines encompassed in universities also increased to include training in technology, vocations and professions. In 2014–2015, India had more than 750 universities and approximately 38,000 colleges (Ministry of Human Resource Development [MHRD], 2015a, p. 1). The University Grants Commission (UGC) has oversight of university education across the country.

Universities are called on to implement policies of ‘reservation,’ affirmative action in favour of Scheduled Castes (so-called ‘untouchables,’ today referred to as ‘Dalits’ – about 15 per cent of India or 190 million people) and Scheduled Tribes (tribal people – about 7 per cent or 90 million). Places are ‘reserved’ for faculty and students from these groups, and there are provisions for fee concessions and scholarships. In some states, senior academic appointments are rotated among various caste categories in addition to Scheduled Castes and Scheduled Tribes. Senior appointments, such as vice-chancellors, may be highly political.

Such features underline the complexity of the Indian federation. Responsibility for higher education is shared between the states and the national government. The twenty-nine states and seven union territories range in size from mountainous Sikkim (population 600,000) to sprawling Uttar Pradesh (200 million). There are twenty-two official languages, plus English, written in eleven different scripts. Hindi, spoken by perhaps 40 per cent of the population, is an official language, but is not described as the ‘national’ language. Sanskrit, the language of ancient India, is no longer spoken, but its legacies live in varying degrees in India’s spoken languages. It is taught in schools and colleges, as Latin once was in Europe.

The federation was reorganised on a linguistic basis in 1956, and states usually have as their working language the language of the majority of their people, plus Hindi and English. Education at the university level may be conducted in a state’s language but is more likely to be primarily conducted in English. Although the decennial census does not seek information about English proficiency, estimates partly based on English-language newspaper circulations suggest that 5 to 10 per cent of India’s 1.3 billion people have a reading knowledge of English. Even at the lowest end of that estimate (65 million people), the English-using population of India is about the same as the population of the United Kingdom.

Language diversity is matched by religious diversity. According to the 2011 census, the population of 1.21 billion was 80 per cent Hindu, 14 per cent Muslim, 2 per cent Christian, 2 per cent Sikh, 2 per cent Buddhist and less than 1 per cent Jain ([Appendix A](#)). India is projected to become the largest Muslim country in the world by 2050 (Asian Studies Association of Australia, 2016). The Buddhist component is made up of recent converts, mainly followers of the Dalit leader, B.

R. Ambedkar, who converted to Buddhism shortly before his death in 1956.

The term ‘NRI’ – Non Resident Indian – has become a word in daily conversation in many Indian languages. There are an estimated 25 million NRIs in countries stretching from South Africa to Japan and Trinidad to Australia. In class terms, NRIs of the United States are sometimes seen as an elite, and the reputations of NRIs in Silicon Valley are widely celebrated. Elsewhere, NRIs may be third or fourth-generation residents of their countries of citizenship, such as the Nobel Prize-winning author V. S. Naipaul, born in Trinidad, where his grandparents had come as indentured workers.

The widespread use of English is reflected in the vigour of publishing in English and in the contribution of Indian writers to world literature. A 2015 estimate put the number of Indian publishers at 9000, and the annual value of Indian publishing at USD 3.9 billion (Mallya, 2015). Rabindranath Tagore won the Nobel Prize for literature in 1913; Salman Rushdie won the Booker Prize in 1981 and the ‘best of the Booker’ in 2008. Nine out of forty-six winners of the Booker Prize after 1969 have had Indian authors or Indian themes. The study of English, and the study of literature, are popular subjects in Indian colleges and universities.

Until the 1980s, humanities and social sciences were collectively referred to as ‘arts’ in Indian universities, and universities differentiated between ‘arts’ and ‘science’ streams (India Foundation for the Arts [IFA], 2010, p. 3). Fluidity between the terms remains (IFA, 2010, p. 23), and enrolment statistics do not disaggregate humanities from social sciences (Planning Commission [PC] now National Institution for Transforming India [NITI Aayog], 2013, p. 94; UGC, 2015, p. 57). Arts faculties embrace ‘literature, language, philosophy, history, education, psychology, sociology, anthropology, political science, geography, [and] economics,’ while performing and fine arts faculties include ‘visual and plastic arts; and dance, theatre and music’ (IFA, 2010, p. 3). The establishment of funding bodies such as the Indian Council of Social Science Research (ICSSR) strengthened the use of disciplinary terms (IFA, 2010, p. 3), but the IFA has observed that ‘a precise, objective definition of what disciplines constitute the arts and humanities in India is impossible’ (IFA, 2010, p. 4).

From the 1990s, Indian higher education institutions formed new centres and structures

that sometimes benefited the humanities. Interdisciplinary research has increased. New bodies have identified what appear to be emerging themes and have aimed to involve researchers, advocates and policymakers. The Centre for Internet and Society, Bangalore, which focuses on digital humanities is an example, though it is an independent body supported by a private trust.

In terms of research, 'social sciences' have overshadowed 'humanities' since independence. This is not surprising since disciplines promising to promote economic development and social change fitted well with the ambitions of Jawaharlal Nehru (Prime Minister, 1947–1964) and succeeding governments. Globally respected economists such as Nobel Prize winner Amartya Sen and former Prime Minister Manmohan Singh are products of the Delhi School of Economics (DSE), founded in 1949. Graduates of the DSE and other distinguished scholars started outstanding social science institutions in India's regions, such as the Centre for Development Studies in Thiruvananthapuram, the Centre for Studies in Social Sciences in Kolkata, and the Centre for Environmental Planning and Technology University in Ahmedabad, among others.

The emphasis on 'practical' research manifests itself in the fact that India's most famous and prestigious institutions are the nationwide network of Indian Institutes of Technology (IITs) and Indian Institutes of Management (IIMs). Their graduates have populated businesses and laboratories around the world for two generations. In 2016, there were twenty-four IITs and nineteen IIMs. Competition for admission is intense. Until relatively recently, however, these institutes were best known for the quality of their teaching and their graduates, rather than for an emphasis on research.

Research support in the humanities comes from bodies such as the Indian Council of Historical Research (ICHR), founded in 1972, among whose tasks is to provide 'fellowships and financial assistance' and to facilitate the 'scientific writing of history and to have rational presentation and interpretation of history' (ICHR, 2009a). The ICHR was once accused of being packed with 'leftists'. Since the election of the Modi government in 2014, the Council has seen a number of

appointees express views that are congenial to the Hindu-nationalist dogma of the ruling Bharatiya Janata Party (BJP). The Indian Council of Philosophical Research (ICPR), inaugurated in 1977 but operational from 1981, in 2016 was undergoing a period of change and limited activity (ICPR, 2013b). The National Film Archive of India (NFAI) in Pune has an outstanding collection and offers fellowships for the study of film (NFAI, n.d.); but the Film and Television Institute of India, also in Pune, was preoccupied in 2016 with controversy over the appointment of a politically well-connected director.

Research in the humanities tends to flourish within relatively few institutions. Within universities, such clusters are often the result of a group of scholars motivated by similar interests. The Australia-India Council (AIC), one of the Department of Foreign Affairs and Trade's bilateral councils, has fostered Australian Studies for more than twenty years, and enabled a number of Indian scholars to pursue research in topics such as Australian literature. The Indira Gandhi National Open University has maintained a well-subscribed Australian Studies Programme in the School of Social Sciences for more than ten years, although this is a teaching program with no research component.

Although research in the humanities is limited, issues surrounding humanities disciplines are at the forefront of Indian politics. Ancient and modern history, literature, archaeology, philosophy, and religious studies can be subjects of fierce debate. Books can be banned and bookshops and research centres attacked if their ideas or allusions do not square with the received wisdom of particular groups. Members of the BJP government of Prime Minister Modi have a fixed view of what a Hindu-nationalist India has been and should be, and scholars and artists whose work appears to question such orthodox values can face hostility and aggression. In reply, followers of the BJP assert that post-independence India under Nehru and his successors was in thrall to the West. Few who follow Indian politics and scholarship would argue that research in the humanities was irrelevant or unexciting.

REPORT 03

India

BRIGID FREEMAN

HUMANITIES RESEARCH AND CULTURAL INSTITUTIONS

The Indian higher education system is a hybrid of British pre-independence influence, and post-independence influence of American and Soviet traditions (Rizvi and Gorur, 2011, p. 2). The system is large, third in enrolment size to China and the United States despite a low gross enrolment ratio (GER). In recent years, historic growth has occurred in the number of higher education institutions and students, with expansion occurring rapidly in both the government and private sectors (PC, 2013, p. 95). Despite extraordinary growth, the system is under pressure for continued growth (Joshi and Ahir, 2013, pp. 43, 44).

As India is a developing country, the higher education system is conceived as playing an essential role in both economic and social development, and in building democracy. The central ('union') government aims to achieve 'genuine endogenous and sustainable development along with social justice and equity ... especially in generating research-based knowledge and developing a critical mass of skilled and educated personnel' (MHRD, 2013, p. 2). Despite these aspirations, India's higher education system is unable to meet demand, and is characterised by disparity on the basis of gender, ethnicity, geographical location, and class (Joshi and Ahir, 2013, pp. 42, 47). Many of India's best researchers

are lured overseas, although a core of high calibre academics remains committed to contributing to India's knowledge economy. These remaining academics are frequently heavily burdened with teaching and administrative demands, with limited time for research. Research is largely undertaken external to the university sector through autonomous research institutions. While research culture is longstanding, research capacity is limited and the system produces limited research. In 2007, Arjun Singh, then Minister of Human Resource Development, was reported in the *Times of India* (September 18, 2007) as referring to the system as a 'sick child.'

In recent years, there has been a dramatic increase in the level of political intervention in the Indian higher education system, notably in universities. Student activism has increased (Menon, 2016), and there have been a number of examples of harassment, persecution and threats (see Sen, 2016 regarding the branding of Jawaharlal Nehru University Professor Nivedita Menon as 'anti-national'). There were national protests in response to the suicide of Dalit doctoral student, Rohith Vemula of Hyderabad University, following his suspension after apparently clashing with right wing student group, Akhil Bharatiya Vidyarthi Parishad (see 'Student protest in Kolkata', 2016). Pressure has also been exerted in various ways on academics working in western institutions (see Redden, 2016 regarding the decision of UC

Irvine to reject endowed chairs from the Dharma Civilization Foundation). Increased government political intervention has implications both for humanities scholars and scholarship in India, and scholars internationally seeking to collaborate with Indian scholars (see Jaschik, 2014 as an example of denial of entry to India).

Higher education system features

In 2014 to 2015, the Indian higher education system comprised more than 50,000 institutions, including universities (757), colleges (38,056), stand-alone institutions¹ largely delivering technical, teaching and nursing diploma qualifications (11,922) (MHRD, 2015a, p. 1) and autonomous research institutions. Across the system, research activity is low and predominantly undertaken through autonomous research institutions rather than universities, colleges or stand-alone institutions (IFA, 2010, p. 25). Many of these institutions were established in the 1950s and 1960s by legislation to explore particular matters identified by the then PC. In the college sector teaching is mandated, and research is not a yardstick for promotion (Umashankar and Dutta, 2007, p. 56); in the university sector, too, faculty are predominantly appointed to teach. While scholarship is required, no research is carried out in the majority of universities (Bound and Thornton, 2012, p. 32), and those universities where research is performed have greatly varying research profiles (Agarwal, 2009, p. 70). For this reason, there is a problematic bifurcation between teaching and scholarship on the one hand, and research on the other (Agarwal, 2009, p. 66; Kapur, 2010, p. 313). Parthasarathi (2005) refers to this as the ‘two box disease’ dividing universities and research and development

laboratories. The government’s approach to higher education perpetuates this dichotomy, and some commentators suggest that ‘[o]pening new autonomous research institutes outside of the higher education system remains the number one long-term problem with the Indian higher education system’ (Forbes, 2014, p. 88).²

The higher education system is complex, with ‘enormous structural and functional diversity’ (Jayaram, 2004, p. 90). The university sector includes public Central Universities,³ State Universities (Public, Private),⁴ Deemed Universities (Government, Government-aided, Private),⁵ Open Universities (Central, State, Private), and Institutes (Institutes of National Importance,⁶ Institutes under State Legislature Act). State Universities dominate the university sector, with State Universities – Public comprising 42 per cent of all Indian universities, and State Universities – Private comprising a further 23 per cent in 2014–2015 (see [Appendix B](#)). While some universities are ‘centrally funded institutions,’⁷ approximately 80 per cent of public monies are derived from state, rather than central, government (Joshi and Ahir, 2013, p. 46). Universities confer degrees delivered through affiliated colleges, with some universities ‘burdened with [an] unmanageable number of affiliated colleges’ (Umashankar and Dutta, 2007, p. 55) totalling as many as 400 (Rizvi, 2013, p. 86). The college sector is large, comprising roughly 40,000 institutions. Colleges are affiliated to public universities, and subject to their university’s authority for the purpose of conferral of degrees.⁸ The college sector is predominantly privately managed (76 per cent including Private – Unaided at 61 per cent, and Private – Aided at 15 per cent) (MHRD, 2015a, p. i). Many private colleges are

1. Stand Alone Institutions include: Type I – Diploma Level Technical Institutes, Type II – Diploma Level Teacher Training Institutes, Type III – Diploma Level Nursing Institutes, Type IV – Post Graduate Diploma in Management Institutes, and Type V – Institutes under the control of Central Ministries.

2. This dichotomy may not exist in central institutions such as IITs and Jawaharlal Nehru University.

3. Central Universities are autonomous higher education institutions that offer education and provide research facilities. Central Universities are established by a Central Act, and the majority of Central Universities are overseen by the MHRD. The government envisages Central Universities as centres of excellence.

4. State Universities are established by a State/Provincial Act. Private Universities are established by a Central or State Act.

5. The Central Government may declare institutions – other than universities – as ‘Deemed to be Universities’ where they offer education and provide research facilities. The UGC may fund these institutions, some of which are privately managed.

6. These institutions are established under an Act of Parliament and declared to be an Institute of National Importance.

7. ‘Centrally Funded Institutions’ include Central Universities, Deemed Universities, Technical Institutions (including IITs and National Institutes of Technology), IIMs, Information Technology Institutions (Indian Institutes of Information Technology), Science and Research Councils, Planning and Architecture Institutions, Training Institutions, Planning and Consultancy Institutions, and Area/Sector specific Institutions.

8. There are several categories of colleges: 1) ‘Colleges’ affiliated to public universities through which degrees are granted (noting that ‘private universities cannot affiliate colleges’); 2) ‘Stand-alone Institutions’ (referred to as institutions or colleges) that are *not* affiliated to a university and that deliver diplomas; and 3) ‘Autonomous Colleges’ that ‘determine [their] own curricula, teaching, assessment, examination strategies ... under [the] aegis of a university for the purpose of granting degrees’ (Shankar, 2016, p. 2).

linked to politicians (Kapur, 2010, p. 316), which raises issues regarding transparency and autonomy.

Private higher education has experienced growth in recent decades (Trilokekar and Embleton, 2015, p. 319), in large part in response to demands from the ‘influential urban middle-class and rural notable constituents’ (Rudolph and Rudolph, 1987, p. 296). This growth has been in teaching and learning, rather than research capacity. Pressure for teaching and learning growth has increased as India’s urban middle class population has swelled (Zakaria, 2013, p. 7). The quality of higher education provided through the private system is uneven at best, despite the fact that many private colleges are affiliated to public universities (Rizvi, 2013, pp. 79, 87).

While the language of instruction in higher education institutions at the time of independence was English, this now varies as some institutions (including most universities and many highly selective institutions) retained English while others adopted regional languages (Altbach, 2014, pp. 504–05). There has been a proliferation of English-teaching institutions (Rai, 2012, p. 65). For postgraduate studies and research purposes (other than language studies), the language of instruction is generally English (IFA, 2010, p. 9), reflecting the colonial foundations of modern Indian universities. English-language education also provides Indian researchers with a core advantage (Bound and Thornton, 2012, p. 11) in the globalising domain of higher education, particularly in terms of international scholarly collaboration. The vast majority of Indians, however, do not speak English, and scholars wishing to disseminate their work need to write both in English and one of the major Indian languages, of which Hindi is the largest.

The Indian higher education system comprises an extremely large student population, totalling some 33.27 million in 2014–2015 (MHRD, 2015a, p. T-7). Participation varies between the different types of higher education institutions. Almost all of India’s undergraduate students (88 per cent) and more than two thirds (71 per cent) of postgraduate students⁹ were enrolled in colleges, while the remainder were enrolled in universities. Unlike undergraduate students, the majority of higher degree by research students (74 per cent) enrolled through universities (UGC, 2015, p. 55). In recent decades, the system has experienced rapid growth,

much of which has been concentrated in a few disciplines including ‘engineering, pharmaceuticals, business, and computer applications’ (Forbes, 2014, p. 85). More than half of India’s higher education students enrolled in private institutions (58.9 per cent), while the remainder enrolled in state government institutions (39 per cent) and central government institutions (3 per cent) (PC, 2013, p. 90). Recent rapid growth has increased India’s GER to 18 per cent (2011–2012 estimate) (PC, 2013, p. 96), moving Indian higher education from an ‘elite’ system to a ‘mass’ one. Despite this extraordinary size and recent rapid growth, Altbach observes that ‘[e]veryone recognises that India has a serious higher education problem’ relating to unmet demand (2013, p. 187). The Indian government aims to increase the GER to 30 per cent by 2020–2022 (MHRD, 2016a, p. 7).

Of students enrolled in higher education programs in 2014 to 2015, nearly 80 per cent were undergraduates. A relatively small proportion (11 per cent) were enrolled in postgraduate programs, while a very small proportion and number (additional to the postgraduate enrolled students) were enrolled in Doctor of Philosophy programs (0.3 per cent or 112,456 students) and Master of Philosophy programs (0.1 per cent or 32,371 students) (MHRD, 2015a, p. 2).¹⁰ Doctoral candidates are concentrated in State Public Universities, Institutes of National Importance, Central Universities, and Deemed Universities – Private (see [Appendix C](#)). Participation in doctoral programs varies by state, with enrolment numbers highest in Tamil Nadu (18,535), Delhi (11,896), Uttar Pradesh (11,609) and Karnataka (11,070) (MHRD, 2015a, p. T-5). The number of Doctor of Philosophy graduates annually is low (22,849 in 2013–2014), and concentrated in the arts (7480 or 33 per cent), science (7018 or 31 per cent) and engineering/technology (2533 or 11 per cent) (UGC, 2015, p. 60). India’s capacity to undertake high quality research and rapidly expand doctoral training is constrained, particularly in the humanities.

Substantial inequality exists in the higher education system (Desai and Kulkarni, 2008, p. 245). Women’s participation has increased gradually from less than 10 per cent prior to independence to 47 per cent of the student population in 2014–2015;

⁹. Qualifications offered include three- to five-year undergraduate degrees, generally two-year masters degrees, a pre-doctoral Master of Philosophy program (following completion of an initial masters degree), and Doctor of Philosophy (PhD) program. The PhD degree is achieved through two years study additional to a Master of Philosophy, or three years study additional to another masters program (Agarwal, 2006, p. 7).

¹⁰. The remainder enrolled in diploma, postgraduate diploma, certificate, and integrated programs.

however, women's GER remains well below their male counterparts (13 per cent compared to 17 per cent) (Joshi and Ahir, 2013, p. 47).¹¹ Women's enrolments are concentrated in the arts (42 per cent of all women students' enrolments in 2014–2015), which include the humanities, social sciences and languages (UGC, 2015, p. 62). In addition to arts enrolments, almost 20 per cent of all women students are enrolled in science, and a further 16 per cent in commerce/management.

Urban, upper caste women have higher participation rates in arts than other groups (John, 2012, p. 209). While women comprise nearly half of all higher education students, their representation in doctoral programs is below parity (40 per cent) whereas in Master of Philosophy programs it is higher than that of men (58 per cent). Inequality in higher education is also marked with respect to representation of students from Scheduled Castes (13 per cent of the higher education student population), Scheduled Tribes (5 per cent), Other Backward Classes (33 per cent), the Muslim Minority (4 per cent) and the Other Minority Community (2 per cent) (MHRD, 2015a, p. ii). Access to private higher education is restricted by official fees and prohibitive 'capitation fees' (that is, cash donations). 'Reservation' or affirmative action policies that aim to address inequalities, such as those faced by India's Dalits, remain controversial (Trilokekar and Embleton, 2015, p. 324). Participation rates also differ between geographical locations, reflecting differences in socio-economic status and urbanisation.¹²

Although there were approximately 1.4 million higher education teachers in 2014–2015 (MHRD, 2015c, p. 3), the system records extremely high levels of unfilled teaching staff vacancies, with one study finding that more than half of all university

teaching vacancies remained unfilled (UGC, 2008, p. 204). In 2008, the government sought to address this shortage by increasing pay for approximately half a million government-employed faculty in universities and colleges (Kapur, 2010, p. 312). While 39 per cent of India's higher education teachers were women in 2014–2015, female teachers are under-represented at high classification levels (Professor, Reader, and Associate Professor, Lecturer/Assistant Professor) (**Appendix D**) (MHRD, 2015a, pp. T-27–T-29).¹³ Representation in the teaching staff also differs by social categories, with minorities under-represented, and women from minorities particularly under-represented (MHRD, 2015a, pp. T-25–T-26).

The higher education system is plagued by concerns regarding quality. In the university sector, Deemed Universities rank higher than both Central and State Universities (UGC, 2008, pp. 200–01). In the college sector, where most undergraduate teaching is undertaken, Singh (2004) suggests that 'the stark fact today is that more than 50 per cent of the colleges in India are intellectual and social slums' in large part because 'there is no set of rules governing the establishment of colleges' (p. 45). Agarwal (2006) has suggested that some private institutions, in particular, are 'substandard and exploitative,' particularly as growth has been 'chaotic and unplanned' (p. iv). Others have reported that many, but not all, private institutions feature 'poor quality education, unethical practices, and crass approaches to commercialisation' (Trilokekar and Embleton, 2015, p. 319), while the system is characterised by bureaucracy and mediocrity (Altbach and Jayaram, 2013, p. 172). Government instrumentalities recognise quality concerns, with the PC acknowledging that 'standards of research and teaching at Indian universities are far below international standards' (2013, p. 90).¹⁴

11. There is also much variation in women's participation between states/provinces (from 32 per cent in Daman and Diu, to 71 per cent in Lakshadweep, noting the low numbers in both of these states). In absolute numbers, women's participation is highest in Uttar Pradesh (49 per cent or 4.4 million) and Maharashtra (2.86 million or 46 per cent) (UGC, 2015, pp. 54, 61). Women's representation in research training programs varies considerably by institution type, being highest in affiliated and constituent colleges of Central Universities (50 per cent) and Deemed Universities – Private (48 per cent) (MHRD, 2015a, p. T-36) (see Appendix D). Women from some religious groups (particularly Muslim groups) and lower castes face the greatest disadvantage (UGC, 2008, p. 8).

12. Institutions in 'rural, hilly, remote, tribal, and border areas (UGC, 2008, p. 9) experience notable challenges while others (such as Uttar Pradesh, Maharashtra, and Tamil Nadu) have large student enrolments (UGC, 2015, p. 54). Overall, Delhi, Mumbai, and Bangalore are recognised as key geographical hubs for Indian research and innovation (Bound and Thornton, 2012, p. 38). The Indian government has identified a number of 'special category states', many of which are in India's north-east, that receive support to redress more limited development (MHRD, 2015b, p. 194). In addition to physical institutions, the Indira Gandhi National Open University (IGNOU), known as 'the people's university,' has driven virtual education, enrolling over 3 million students (IGNOU, 2016).

13. In addition to India's teachers, approximately 20,000 visiting teachers participated in the sector in 2014–2015 (MHRD, 2015a, pp. T-32, T-34).

14. Accreditation (through the National Assessment and Accreditation Council [NAAC]) is one mechanism provided to institutions to attest to institutional quality; however, few Indian universities or colleges availed themselves of optional NAAC accreditation until such processes were mandated in January 2013 (*The Gazette of India*, 2013, p. 115) for implementation by 1 June 2014 (UGC, 2015, p. 46). For example, only approximately one quarter of all universities (182) had been accredited by NAAC by March 2014 (NAAC, 2015, p. 14).

Paradoxically, following huge growth in the higher education student population in recent decades, India experiences both graduate unemployment (the ‘educated unemployed’) and skill shortages (Agarwal, 2006, p. 2).

Indian higher education institutions perform poorly in international university rankings. India had only one university in the Academic Ranking of World Universities (ARWU) ‘top 500’ for 2016, with the Indian Institute of Science (IISc) ranking 301–400 (ShanghaiRanking Consultancy, 2016). The IISc is widely recognised as India’s leading scientific research institution (Bound and Thornton, 2012, p. 32; MHRD, 2016b, p. 9). The Quacquarelli Symonds Limited (QS) World University Rankings 2016–2017 includes eight Indian higher education institutions in their ‘top 500’; however, none of these institutions are ranked in the ‘top 100.’ With the exception of the IISc and University of Delhi, India’s high-ranking institutions are all IITs (QS, 2016). In addition to high research output and international links, the IITs are widely recognised for the quality of their graduates (Bound and Thornton, 2012, p. 32; Altbach, 2015, p. 7). The IITs success and inclusion of research has much to do with how they were envisioned and developed as institutes of national importance. The Times Higher Education (THE) Asia University Rankings 2016 ‘top 100’ includes eight Indian higher education institutions, including the IISc, several IITs and Jawaharlal Nehru University (THE, 2016) (see [Appendix E](#)).

Recognising that the processes of globalisation and internationalisation are creating pressure to enhance the research functions of Indian universities as they currently largely remain outside the international university rankings, the Ministry of Human Resource Development (MHRD) introduced the National Institutional Ranking Framework (MHRD, 2015c). This framework aims to capture research effort and output through bibliometrics under the heading ‘Research Productivity, Impact and IPR.’¹⁵ According to the outcomes of the recent ranking

exercise, leading universities include the IISc, the Institute of Chemical Technology, Mumbai, and several universities (Jawaharlal Nehru University, University of Hyderabad, Tezpur University, University of Delhi, and Banaras Hindu University) (MHRD, 2016b, p. 9). Some Indian universities and colleges use other rankings results, such as the Top Universities in India by Careers360, Indian Education Awards by Franchise India, Best Global Universities in Asia by Asia-US News and World Report, and various Brazil, Russia, India, China and South Africa (BRICS) rankings. Many universities prominently display rankings results for marketing purposes. While these exercises and rankings may not adequately capture the richness of humanities research, at least the government initiatives may improve data quality overall and progressively reveal centres of excellence in humanities research (see MHRD, 2016b).

Humanities research in leading higher education institutions

Humanities research is predominantly conducted in autonomous research institutions and a small number of universities. The IFA, Bangalore identified twenty-six humanities ‘centres of research excellence’ and humanities ‘centres with research potential’ (IFA, 2010, pp. 33–34)¹⁶ that were either autonomous research institutions or departments/schools within universities. These centres of excellence or research potential, frequently based at central universities, are located within the broader system where research is largely absent, and quality is very problematic. Disciplinary areas covered by these centres of excellence and research potential include cultural and communication studies (nine centres), the performing and visual arts (six), language and linguistics (three), history (three), English language and literature (two), philosophy (one), literature (one), and Asian studies (one) ([Table 1](#)). A further two centres are multidisciplinary ‘advanced studies’ autonomous research institutions with humanities specialisations in philosophy, literature, fine arts, and cultural studies. In the university

15. This metric considers publications and citations (drawing on Scopus, Web of Science, Google Scholar and the Indian Citation Index) and intellectual property rights (i.e., patents, copyrights, and designs).

16. The IFA noted methodological challenges in drawing up such a list, including the divide between English-language research and research in other officially recognised languages, the latter in particular where it was ‘virtually impossible to adequately map the variable nature, extent, quality and impact of the research’ (2010, p. 21). The IFA relied on a range of sources in drawing up the list of centres, including Indian government publications from the National Knowledge Commission and Education Commission (including University Commission Reports), and lists from the UGC and National Assessment and Accreditation Council. The IFA also relied on publications from non-government and autonomous institutions, such as the *Social Science Research Capacity in South Asia* (Chatterjee, 2002) report, *Higher Education Strategy Paper* (Centre for Studies in Culture and Society [CSCS], c.2006) prepared for the Sir Ratan Tata Trust, and proceedings of conferences co-ordinated by the Higher Education Cell, CSCS, Bangalore. The IFA also drew on academic publications regarding the status of arts and humanities research in India.

sector, humanities research is best illustrated by centres, schools, and departments located in four universities: the University of Delhi and Jawaharlal Nehru University, both in New Delhi, Jadavpur University in Kolkata, and the University of Hyderabad. The following section explores humanities teaching and research within these leading universities.

A public Central University, the University of Delhi, was established in 1922. Initially conceived as an ‘all-India university’ (Bali, 1986, p. 44), it offers a range of predominantly postgraduate programs, maintains a strong research profile, and is consistently ranked the leading university in the Indian higher education system (ShanghaiRanking Consultancy, 2016). The university has pursued internationalisation by formalising agreements with leading universities in Asia (Japan, China, Taiwan, Korea, Vietnam, Kazakhstan), North America, Europe (Denmark, France, United Kingdom, Germany, Spain, Norway, Sweden), the Middle East (Turkey), New Zealand, and Australia. Humanities teaching and research spans history, philosophy (Indian, continental, comparative, Buddhist), Sanskrit, Buddhist studies, language, literature, and linguistics (Arabic, English, Germanic and romance studies, Hindi, modern Indian, Persian, Punjabi, Urdu), area studies (African, East Asian), music, and fine arts. Humanities research strengths at the University of Delhi are illustrated by examining four leading departments. In the Faculty of Arts, the Department of Modern Indian Languages and Literary Studies delivers masters programs in ‘Bengali, comparative Indian literature and Tamil,’ and concentrates research on ‘comparative Indian literature, folklore and Indian languages and literature’ (University of Delhi, n.d.-a). Hindi research spans Hindi language, translation, and Hindi, Dalit, and Bhakti literature. Also in this Faculty, the Department of English offers a masters program in English, and concentrates research on English, Indian, and American literature, Dalit literature, cultural studies (queer theory, gender studies), and postcolonial literature. The Department of Music, in the Faculty of Music and Fine Arts, offers masters and doctoral programs, and concentrates research on musicology and aesthetics, Indian classical, folk, and instrumental music. Finally, the Department of History, in the Faculty of Social Sciences, offers a masters program in history and concentrates research on India’s

‘social, economic and cultural history’ (University of Delhi, n.d.-b).

Jawaharlal Nehru University was founded with ‘Nehruvian objectives’ in 1966.¹⁷ The university teaches and supervises postgraduates, and admission is highly competitive. Internationalisation has been pursued through agreements with other institutions in Asia, Africa, the Middle East, South America, Anglophone countries (including Australia), and Europe. Humanities teaching and research is undertaken through a number of schools and centres. The School of Language, Literature and Culture Studies comprises centres for English studies, Asian studies (Indian, China and Southeast Asia, Japan, Korea, and Northeast Asia, Persia and Central Asia, Russia), Arabic and African studies, European studies (France, Germany, Spain, Portugal, Italy), and Latin American studies. Doctoral programs are offered in Hindi, Hindi translation, Tamil, Urdu, Persian, other Asian languages (Chinese, Japanese, Korean, Russian), English, European languages (French, German, Spanish), Arabic, and linguistics. The school also hosts the Centre for Linguistics, and a Language Labs and Multimedia Complex. The Centre for Historical Studies in the School of Social Sciences, a UGC centre of excellence, delivers programs on ancient, medieval, and modern history, and conducts socio-economic historical research spanning ‘histories of law and power, histories of crime and punishment, histories of gender, histories of caste and communities, histories of mobility and migration, histories of identity and culture, histories of environment, [and] histories of power and legitimacy’ (Jawaharlal Nehru University, 2014, p. 166). The School of Arts and Aesthetics delivers programs in cinema, theatre and performance, and visual studies (Jawaharlal Nehru University, 2014, p. 19).

Jadavpur University in Kolkata was established in 1955. The UGC has recognised it as a University with Potential for Excellence. It enrolls both undergraduate and postgraduate students and has engaged in internationalisation initiatives. Jadavpur University has three faculties (Arts, Science, Engineering and Technology), interdisciplinary schools, area studies centres, and other centres (translation of Indian literatures, theatre studies, religion and society). Its area studies centres span African literatures and cultures, Ambedkar studies (after B. R. Ambedkar), Canadian

17. This includes ‘national integration, social justice, secularism, the democratic way of life, international understanding and scientific approach to the problems of society’ (Jawaharlal Nehru University, n.d.).

studies, European studies, Sri Aurobindo studies (after the Indian nationalist and philosopher), Victorian studies, Indology and India-China cultural studies (Jadavpur University, 2014a). Several interdisciplinary schools illustrate the university's humanities research profile. For example, the interdisciplinary School for Women's Studies, a UGC Nodal Centre for Women's Studies in the Eastern Region, promotes both research and advocacy regarding gender issues. The interdisciplinary School of Cultural Text and Records concentrates on 'documenting, processing and studying the textual basis (both verbal and audio-visual) of human society and cultural life' (Jadavpur University, 2014b). The Department of Film Studies in the Faculty of Arts delivers postgraduate programs on cinema, media and communication studies while research is concentrated on Indian cinema and television, European cinema, and Asian cinema.

The University of Hyderabad, a central university, was established in 1974 in Hyderabad, Telangana. It offers a range of postgraduate programs for which admission is extremely competitive. Doctoral programs are offered in English, philosophy, Hindi, Telugu, Urdu, applied linguistics, translation studies, comparative literature, Sanskrit studies, English language studies, Dalit and Adivasi studies and translation, history, regional studies, folk culture studies, Indian diaspora, gender studies, communication, dance, theatre studies, and Buddhist studies. The university maintains a comprehensive research profile, with emerging research efforts in areas including folklore studies, Dalit studies, and women's studies. The University of Hyderabad has actively pursued internationalisation and has established linkages with a number of Asian, European, North American, Russian, South African, and Australian higher education institutions (University of Hyderabad, 2012a), and enrolls international students from Asia, the Middle East, South Africa, Europe, and North America (University of Hyderabad, 2016, pp. 20, 138). The university's humanities research strengths are illustrated by three leading centres. The Centre for Applied Linguistics and Translation Studies, based in the School of Humanities, 'specialises in language interface studies with a special emphasis on language technology ... translation studies, lexicography, language planning and language teaching' (University of Hyderabad, 2012b).

The Centre for the Study of Indian Diaspora, established with support from the UGC in 1996 under the Area Studies Programme, is an interdisciplinary centre concentrating research on emigration and identity, ethnicity, and transnational networks and linkages. The Sarojini Naidu School of Performing Arts, Fine Arts and Communication delivers doctoral programs in theatre arts, dance, and communication. The school hosts the Media Lab, established to house the Future of Celluloid project funded by the Navajbai Ratan Tata Trust.

The leading centres of language and linguistics, history, English language and literature, and literature research are thus located in a small number of elite universities (Jawaharlal Nehru University, the University of Delhi, Jadavpur University, the University of Hyderabad, Jamia Millia Islamia University, and the English and Foreign Languages University).

A few of these autonomous research institutions combine research, advocacy, and activism and adopt interdisciplinary approaches spanning humanities and social sciences. The Centre for Women's Development Studies in New Delhi concentrates on cultural and communication studies, and issues regarding women and development. The Vikram Sarabhai Foundation and ICSSR sponsor this centre. Several other universities and research institutes specifically concentrate on women's studies, or women's development more broadly (for example, see the Shreemati Nathibai Damodar Thackersey Women's University, Mumbai). Another centre, the National Folklore Support Centre (NFSC) in Chennai, sponsored by the Ford Foundation and Tata Education Trust, aims to 'integrate scholarship with activism, aesthetic appreciation with community development, comparative folklore studies with cultural diversities and identities, dissemination of information with multidisciplinary dialogues, folklore fieldwork with developmental issues, and folklore advocacy with public programming events' (NFSC, n.d.). The Centre for Internet and Society in Bangalore, concentrates research on internet and digital technologies, including digital accessibility and inclusion, digital natives, and digital humanities. This centre is sponsored by international philanthropic organisations including Kusuma Trust UK, Hivos, and the Ford Foundation.

TABLE 1 Select Humanities Centres of Excellence (COE) and Centres with Research Potential (CWRP), India

Discipline	COE	CWRP	Centre Name	University-Based or Research Institution/Centre	Location
Language and Linguistics	✓		School of Language, Literature and Culture Studies	Jawaharlal Nehru University	New Delhi
	✓		Department of Modern Indian Languages and Literary Studies	University of Delhi	New Delhi
	✓		Centre for Applied Linguistics and Translation Studies, School of Humanities	University of Hyderabad	Hyderabad
History	✓		Centre for Historical Studies (UGC centre of excellence)	Jawaharlal Nehru University	New Delhi
	✓		Department of History and Culture	Jamia Millia Islamia University	New Delhi
	✓		Department of History	University of Delhi	New Delhi
Philosophy and Religion		✓	Centre for the Study of Indian Diaspora	University of Hyderabad	Hyderabad
Archaeology				—	
Area Studies/ Asian Studies		✓	Maulana Abul Kalam Azad Institute of Asian Studies	Research institution/centre	Kolkata
Cultural and Communication Studies*	✓		Centre for Women's Development Studies	Research institution/centre	New Delhi
	✓		School for Women's Studies UGC Nodal Centre for Women's Studies in Eastern Region	Jadavpur University	Kolkata
	✓		Anveshi Research Centre for Women's Studies	Research institution/centre	Hyderabad
	✓		Centre for the Study of Society and Culture	Research institution/centre	Bangalore
		✓	National Folklore Support Centre	Research institution/centre	Chennai
		✓	Indian Institute of Dalit Studies	Research institution/centre	New Delhi
		✓	Sound and Picture Archives for Research on Women	Research institution/centre	Mumbai
		✓	Centre for Culture, Media and Governance	Jamia Millia Islamia University	New Delhi
		✓	Centre for Internet and Society	Research institution/centre	Bangalore
English Language and Literature	✓		Department of English	University of Delhi	New Delhi
	✓		Department of English	English and Foreign Languages University	Hyderabad
Literature	✓		School of Cultural Text and Records	Jadavpur University	Kolkata
The Arts	✓		Department of Film Studies and Media Lab	Jadavpur University	Kolkata
	✓		Department of Art History and Aesthetics	Maharaja Sayajirao University	Baroda
	✓		Sarojini Naidu School of Performing Arts, Fine Arts and Communication	University of Hyderabad	Hyderabad
	✓		Department of Music	University of Delhi	New Delhi
		✓	Sound and Picture Archives for Research on Women	Research institution/centre	Mumbai
		✓	School of Arts and Aesthetics	Jawaharlal Nehru University	New Delhi
Digital Humanities					
Other	✓		National Institute of Advanced Studies	Research institution/centre	Bangalore
	✓		Indian Institute of Advanced Study	Research institution/centre	Shimla

Source: Adapted from India Foundation for the Arts, 2010, pp. 33–34.

*In addition to these leading Indian universities and research institutions/centres, a number of institutions predominantly concentrate on the social sciences but may overlap humanities disciplines such as media, communications, and cultural studies. For example, see the Shreemati Nathibai Damodar Thackersey Women's University in Mumbai, and Tata Institute of Social Sciences in Mumbai.

In addition to Asian studies teaching and research conducted through the identified universities, the Maulana Abul Kalam Azad Institute of Asian Studies (MAKAIAS) provides an example of an autonomous research institution identified as a ‘centre with research potential.’ MAKAIAS was established as a collaborative initiative supported by the central and West Bengal government. The institute focuses on social, cultural, and economic developments relating to South Asia, Central Asia and West Asia, including area studies

focusing specifically on the ‘five Central Asia Republics of the former Soviet Union (Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan, and Kyrgyzstan), Turkey, Iran, Afghanistan and Bangladesh’ (MAKAIAS, n.d.).

University departments and schools, and autonomous research institutions referred to in **Table 2** illustrate humanities research in various fields.

TABLE 2 Focus Areas: Humanities Teaching and Research, Indian Universities, and Autonomous Research Institutions

Discipline	Focus Areas
Language and Linguistics	<ul style="list-style-type: none"> Indian languages and linguistics (modern Indian, Hindi, Assamese, Bengali, Gujarati, Kannada, Malayalam, Manipuri, Marathi, Oriya, Sindhi, Tamil, Urdu, Persian, Punjabi, Telugu, Sanskrit; translation and semiotics, e.g. Polish-Hindi translation; language technology, lexicography, language planning, and language teaching) Other Asian languages (Chinese, Japanese, Korean, Russian, Arabic) European languages (French, German, Spanish)
History	<ul style="list-style-type: none"> Ancient, medieval, modern, and contemporary Indian history and historiography; subaltern studies; social, economic, and cultural history
Philosophy and Religion	<ul style="list-style-type: none"> Philosophy (Indian, continental, comparative, Buddhist, aesthetics) Indian (Hindu studies, Indian nationalism, Indian diaspora, folklore) History and philosophy of science Philosophy of economics
Archaeology*	<ul style="list-style-type: none"> History of archaeology Archaeology Museum studies
Area Studies/ Asian Studies	<ul style="list-style-type: none"> Asian studies (India/Indology; South Asia: Afghanistan, Bangladesh; Central Asia: Russia, Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan, Kyrgyzstan; West Asia; East and Southeast Asia: China, Japan, Korea; Northeast Asia; Arabic studies) Middle East (Turkey, Iran) African studies European studies (France, Germany, Spain, Portugal, Italy) Latin American studies American studies Canadian studies
Cultural and Communication Studies	<ul style="list-style-type: none"> Women’s/gender studies, Dalit studies, Adivasi studies, minority studies, development, cultural studies, queer theory, media and communication, history of the internet
English Language and Literature	<ul style="list-style-type: none"> English studies, English language, English literature American literature
Literature	<ul style="list-style-type: none"> Indian (comparative Indian literature; folklore and tribal lore; Bengali literary studies; textual scholarship; Hindi, Dalit, and Bhakti literature; postcolonial literature) Germanic and romance studies
The Arts	<ul style="list-style-type: none"> Performing arts (dance, theatre arts, folk and classical performance; Indian music: classical, folk, instrumental; museology/musicology) Fine arts (painting, sculpture, applied arts, printmaking) and craft Cinematic arts (cinema and film studies; television: Indian, European, Asian) Art history and aesthetics
Digital Humanities	<ul style="list-style-type: none"> Digitisation of manuscripts Cataloguing collections of texts Digital archives for recordkeeping and research

*In India, archaeology is generally considered as a branch of science, rather than of the arts, humanities and social sciences (IFA, 2010, p. 4).

Digital humanities initiatives are increasingly evident. At the national level, the National Mission for Manuscripts was launched in 2003 by the Ministry of Tourism and Culture in conjunction with Manuscript Resource Centres and Manuscript Conservation Centres to conserve India's manuscripts through digitisation (National Mission for Manuscripts, n.d.). Similarly, the growing accessibility of technology has encouraged universities, autonomous research institutions, and cultural organisations to embrace the digital humanities to preserve India's cultural heritage. For example, the Centre for Studies in Social Sciences has launched the Archive and Access project to develop digital catalogues of India's various collections of texts through a consortium of archives and libraries. Some universities and autonomous research institutions have established digital archival collections for both recordkeeping and future research purposes. These initiatives are particularly relevant to the regional languages (IFA, 2010, p. 26).

With the rapid expansion of the Indian higher education system, a number of other universities and autonomous research institutions have come to be recognised for their humanities teaching and/or research profiles. Several of these institutions have global aspirations, with international footprints, and teaching and research linkages. Notable examples of private universities with humanities teaching and/or research potential include the O.P. Jindal Global University in Haryana established by industrialist and former parliamentarian, Naveen Jindal; Amity University, with campuses throughout India, founded by Ashok Chauhan; Shiv Nadar University established by technology entrepreneur Shiv Nadar; and Ashoka University, established in Haryana as a liberal arts institution.

Humanities undergraduate provision and research training

The proportion of students participating in higher education arts programs (including the humanities, social sciences, and languages) is high. Despite fluctuations over the last decade from 40 per cent in 2006–2007, to 30 per cent in 2011–2012 (PC, 2013, p. 94), and 37 per cent in 2014–2015

(UGC, 2015, p. 57), absolute numbers increased over this period.¹⁸ The continued dominance of arts enrolments is a legacy of colonial emphasis on civil service training, coupled with the post-independence expansion of low-cost humanities and social science programs (Seth, 2015, p. 1356). However, this trend is changing as interest grows in professional programs such as management and engineering (Forbes, 2014, p. 85). Arts degrees are more commonly taken by rural than by urban students (Ganguly, 2013). This is consistent with a general devaluing of the humanities in higher education, seemingly among women as well as men (Chanana, 2007, p. 598; Seth, 2015, p. 1356).

While approximately one third of undergraduate students undertake arts programs, participation in doctoral level humanities programs is very low, and concentrated in languages (Indian language at 6 per cent; foreign language at 3 per cent in 2012–2013). The proportion enrolled in other arts (including other humanities) doctoral programs was negligible during this period. Rather, enrolments at this level were dominated by science, technology, engineering, and mathematics (STEM) disciplines (including science at 21 per cent, and engineering and technology at 17 per cent) and social science (18 per cent) (MHRD, 2014, p. 5). The dearth of humanities doctoral candidates poses questions about the capacity of the education system to increase humanities research effort, particularly in disciplines other than Indian and foreign languages.

Humanities academic societies

Following independence, three national academies (*Akademis*) were established to promote India's literature, and performing and visual arts. The national academy of music, dance, and drama (*Sangeet Natak Akademi*) was established in 1952, and now operates as an autonomous body under the Ministry of Culture. The academy's role is to preserve and promote India's performing arts heritage. The academy has three centres,¹⁹ two education institutions,²⁰ and a gallery of musical instruments. The key project undertaken through the academy involves mapping the traditional performing arts in India, culminating in the establishment of the National Inventory of Intangible Cultural Heritage. The academy

18. In addition to participation in arts programs, large proportions of students also enrolled in science (18 per cent), commerce/management (16 per cent) and engineering and technology (16 per cent) (UGC, 2015, p. 57).

19. This includes the Centre for Kutiyattam, Thiruvananthapuram, the Chhau Centre, and the North East Centre.

20. This includes the National School of Drama (Jawaharlal Nehru Manipur Dance Academy in Imphal), and the National Institute of Kathak Dance in New Delhi (Kathak Kendra).

cultivates cultural contacts, coordinates regional and state academies, and publishes the *Sangeet Natak Akademi Journal*.

The national academy of letters (*Sahitya Akademi*) was inaugurated in 1954 and operates as an autonomous organisation ‘for literary dialogue, publication and promotion in the country and [is] the only institution that undertakes literary activities in 24 Indian languages, including English’ (Sahitya Akademi, 2016). *Sahitya Akademi* conducts a range of projects including Archives of Indian Literature, Indian Literature Abroad, Encyclopaedia of Indian Poetics, National Bibliography of Translations, National Bibliography of Indian Literature, and History of Indian Literature. The academy houses the Sahitya Akademi Library, hosts several centres,²¹ and publishes journals,²² books, monographs, encyclopaedias, biographies and dictionaries.

The National Academy of Art (*Lalit Kala Akademi*), inaugurated in 1954, is an autonomous organisation under the Ministry of Culture. The Academy promotes the creative arts including painting, sculpture, and graphics. In addition to awarding grants, the Academy is undertaking two major projects. The first involves the ‘documentation on popular native arts of Chitpur and allied areas of Kolkata,’ while the second involves the ‘preservation and digitising [sic] [of] art activities during Puja Festival in Kolkata’ (Lalit Kala Akademi, 2016).

Despite being invested with great hope at their establishment, even official commentary such as the Ministry of Culture’s *Report of HPC [High Powered Committee] on the Akademis and Other Institutions Under the Ministry of Culture* has acknowledged that the Akademis ‘have received as many brickbats as bouquets about their work... [as they] seem to be in a time warp, that they have not been able to shake off their stagnant mindset and embrace the modernity of the 21st century’ (High Powered Committee Report [HPCR], 2014, p. 22). Further, the report observes that despite their mandates, ‘there [has been] a certain loss of functioning in the Akademis,’ which do little or no research (HPCR, 2014, p. 104).

Cultural institutions and humanities infrastructure

India hosts a large number of cultural institutions relevant to humanities research, however, in

many instances these are under-resourced and even in ‘crisis’ (Agarwal, 2009, p. 291). Notable examples of infrastructure include libraries (e.g., the Nehru Memorial Museum and Library; New Delhi, National Library of India, Kolkata; Raza Library, Rampur), archives (e.g., the National Archives of India; NFAI, Pune; National Mission for Manuscripts, based in New Delhi), museums (e.g., the National Museum, New Delhi; Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, Mumbai), and galleries (e.g., the three National Galleries of Modern Art, the oldest established in New Delhi in 1954, with recent additions in Mumbai in 1996 and Bangalore in 2009). Ancient monuments and archaeological sites are regulated by the Archaeological Survey of India. India’s cultural heritage is reflected in UNESCO registers such as the List of the Intangible Cultural Heritage of Humanity.

HUMANITIES RESEARCH POLICY, FUNDING AND INCENTIVES

Higher education policies and reforms

Higher education reform has faced structural complexity and resistance to change from both governments and the universities themselves (Rizvi, 2013, p. 79). The higher education system has been characterised as ‘an immobile colossus’ (Dube, 1988, p. 46).

The Draft National Education Policy (DNEP), released by the government in June 2019, promises to be the document of reference for next five years. The 480-page report is a comprehensive attempt to prescribe for the ills of Indian education at all levels. It holds out the prospect of significant support for the Humanities (DNEP, 2019).

At its most general, the report identifies major deficiencies in Indian education at all levels. Less than 3 per cent of the Gross Domestic Product (GDP) is invested in education. Only a quarter of the ‘youth’ age cohort is enrolled in post-secondary education; India has fifteen researchers per 100,000 people, while China has 111, the USA more than 400, and Israel more than 800. Indian investment in research and innovation declined from 2008 and was 0.69 per cent of GDP in 2014. (Committee Report Summary. Draft National Education Policy 2019, pp. 2–3).

21. This includes the Centre for Oral and Tribal Literature, and Centres for Translation in Bangalore, Ahmedabad, Delhi, and Santiniketan.

22. Journals include *Indian Literature*, *Samkaleen Bhartiya Sahitya*, and *Sanskrita Pratibha*.

What is important for the humanities are recommendations for emphasis on humanities study, and major increases in spending on education generally and research particularly. The DNEP report recommends doubling investment in education from 10 per cent of all public expenditure to 20 per cent by 2030. Of the additional expenditure, half would be on higher education. A new National Research Foundation, responsible for distributing funds, would consist of four divisions, one of which would be ‘arts and humanities.’ The social sciences, sciences, and technology would constitute the other three divisions.

The curriculum in the reformed higher education systems also holds out promise for humanities and for collaboration with international partners. ‘A multidisciplinary and liberal approach to higher education,’ the report promises, ‘will serve to enhance not only undergraduate programmes but also graduate programmes and research in HEIs [Higher Education Institutions]’ (DNEP 2019, p. 227). At undergraduate level, this suggests the need for many more qualified instructors, particularly since the report recommends doubling the proportion of young people in post-secondary education by 2035.

Writing in 2013, Rizvi concluded that ‘most commentators, both within India and abroad, now realise that, apart from a very small elite public sector and a few emerging privately-funded institutions, Indian higher education is in deep trouble’ (Rizvi 2013, p. 79). Various prior reports and statements, including the *National Knowledge Commission Report to the Nation 2006* (National Knowledge Commission, 2007) and the *Report of the Committee to Advise on Renovation and Rejuvenation of Higher Education* in 2009 (Yash Pal, 2009), had emphasised lack of research capacity and poor governance and accountability Measures in the Ministry of Education’s Five Year Plans of 2007–2012 and 2012–2017 (11th and 12th Plans) attempted to address some of the perceived defects, but nothing was so sweeping as the recommendations of the DNEP in 2019.

Administration of cultural institutions also caused concern. The Ministry of Culture’s High Powered Committee report (2014) drawing on recommendations going back to the 1970s,²³ decried ‘internal politicking and bickering’ in the three Akademis (HPCR, 2014, p. 23). The report

calls for the establishment of Indian Institutes of Arts and Culture (mirroring the successful IIMs and IITs), increased transparency in Akademis’ grant-making, and maintenance funding for cultural infrastructure (HPCR, 2014, pp. 101–104).

Various difficulties face the National Education Policy, and it will require energetic ministers and support at the highest levels – ‘the willpower to reorganise’ – to implement the bulk of the recommendations (Kumar, 2019, p. 13). For a start, education is a state subject and about half of expenditure on higher education comes from state budgets. States guard their powers, and state politicians are often entangled with money-making colleges. The recommendations of the DNEP gloss over problems of state powers and social and cultural differences among the states. And the report does not attempt to suggest how governments will find the funds to double GDP investment in education.

Nevertheless, in calling for internationalisation to improve and maintain ‘standards of quality,’ the report holds out the prospect of collaboration between Indian scholars of humanities and their counterparts from other countries. It envisages ‘having larger numbers of international students studying in India’ and enabling ‘greater mobility to students in India... to visit, study at, transfer credits to, or carry out research at institutions abroad.’ Even the report’s critics note with approval its ‘all-out support for the humanities and the introduction of liberal arts’ (Kumar, 2019, p. 13).

The DNEP report also recommends that it should become easier for foreign collaborators to identify appropriate Indian institutions. Today, India has more than 800 universities and 40,000 public and private colleges, many of them of poor quality (p. 203). The recommendations call for a restructuring of higher education into 10,000 to 15,000 large institutions with greater autonomy and with internationalisation as a key part of their brief. The restructured institutions would be encouraged to attract foreign staff and students, send their students abroad, and set up campuses in other countries.

Critics points to ‘an endless series of official reports and programmes aimed at improving higher education’ beginning in 1949, none of which has led to systematic implementation. What’s needed, they say, is ‘long-neglected action’ (Altbach and Mathews, 2019). It seems certain that aspects at

23. See the reports of the Bhabha Committee, 1964; Khosla Committee, 1972; and Haksar Committee, 1990.

least of the DNEP will be implemented, and even if the process is piecemeal, the recommendations will be the focus of higher education discussion and action for the life of the newly elected government. The emphasis on humanities and internationalisation hold out promise for substantial exchange and interaction.

Structures (Ministries, Departments, Councils)

The MHRD has responsibility for higher education. The Ministry's Department of Higher Education has responsibility for the development of India's higher education sector, including providing increased opportunities for access, supporting an expanded pool of public and private providers, strengthening research and innovation, and promoting quality.²⁴ The Department of Higher Education's Central Advisory Board of Education is the peak advisory board for central and state government on education. The Department of Higher Education's All India Council for Technical Education is the statutory authority responsible for technical education, including applied arts and crafts.

The Ministry of Culture has responsibility for the preservation, promotion and dissemination of India's art and culture, including heritage, historic sites, and ancient monuments; libraries; literary, visual, and performing arts; Buddhist and Tibetan studies institutions; and international cultural agreements (Ministry of Culture, 2016). The ministry oversees a number of autonomous bodies including India's three peak academies, Buddhist Institutes,²⁵ key libraries and museums, and zonal cultural centres.²⁶ Attached offices include the Archaeological Survey of India, and the National Archives of India, both located in New Delhi. Through Indian Literature Abroad, the Ministry aims to promote India's non-English heritage and contemporary literatures internationally.

Three councils support humanities research in India.²⁷ As noted above, the ICHR, an autonomous organisation under the auspices of the MHRD, fosters the 'objective and scientific writing of history' (ICHR, 2014, p. 3). It aims to:

have rational presentation and interpretation of history [and to] ... promote, accelerate and co-ordinate research in history with special emphasis on areas which have not received adequate attention so far. (ICHR, 2009a)

The council has adopted a broad conception of 'history' spanning 'the history of Science and Technology, Economy, Art, Literature, Philosophy, Epigraphy, Numismatics, Archaeology, Socio-Economic formation processes and allied subjects containing strong historical bias and contents' (MHRD, 2015e). The council undertakes special projects²⁸ and is preparing a historical research bibliographic survey with the aim of publishing a series entitled *The ICHR Survey of Research*. The council publishes the *Indian Historical Review* and *Itibas*, and indexes research (see *Papers on Indian History January 2015–June 2015* compiled by the Library-cum-Documentation Centre). Internationalisation is supported through a range of initiatives, including formal memorandums of understanding with foreign institutions including the Japan Society for the Promotion of Science, United Kingdom's Arts and Humanities Research Council, and Taiwan's Academia Sinica.

The second peak council, the ICPR, is also an autonomous organisation under the auspices of the MHRD. The council aims to 'enhance and deepen critical understanding of our own rich philosophical tradition ... make philosophical reflection available to our thinking about social, cultural and political issues currently engaging our intellectual attention; and ... [intends] enlarging and deepening the areas of interdisciplinary research with philosophy as a major component' (ICPR, 2013b, p. iii). The council conducts orientation programs, hosts seminars,

24. With respect to research, the department aims 'to create conditions for knowledge generation through improved research facilities in universities and colleges [and] to promote collaboration with international community, foreign governments, universities/institutions and regional and international institutions, for the advancement of universal knowledge and intellectual property rights [and] to promote development of Indian languages' (MHRD, 2015d).

25. This includes the Central Institute of Buddhist Studies in Leh; the Central Institute of Himalayan Culture Studies in Dahung, Arunachal Pradesh; Central Universities of Tibetan Studies in Sarnath, Varanasi; and Nava Nalanda Maha Vihara in Nalanda, Bihar.

26. This includes the Eastern Zonal Cultural Centre in Kolkata; North Central Zone Cultural Centre in Allahabad; North East Zone Cultural Centre in Dimapur; North Zone Cultural Centre in Patiala; South Central Zone Cultural Centre in Nagpur; South Zone Cultural Centre in Thanjavur; and West Zone Cultural Centre in Udaipur.

27. In addition to councils focused on history, philosophy, and cultural relations, the ICSSR promotes social science research and encourages interdisciplinarity.

28. In 2014, special projects included the Dictionary of Social, Economic and Administrative Terms in Indian/South Asian Inscriptions, Translation of Dutch Sources, Dictionary of Martyrs: India's Freedom Struggle (1857–1947), and Documents on Economic History During British Rule in India, Northern and Western India in the Late Nineteenth Century: Quality of Life (ICHR, 2009b).

symposiums and dialogues, fosters international collaboration and participates in World Philosophy Day. It publishes the *Journal of Indian Council of Philosophical Research*. The Ministry has recently reconstituted the council with leading Sanskrit scholars with a view to revitalising operations.

The third peak council, the Indian Council for Cultural Relations (ICCR) was established by the Education Minister in 1950 to contribute to external cultural relations policies and programs. The council aims to 'foster and strengthen cultural relations and mutual understanding between India and other countries; to promote cultural exchanges with other countries and people; and to develop relations with nations' (ICCR, 2014). The council sponsors chairs in Indian Studies, coordinates exhibitions and conferences, and produces several journals including *Indian Horizons*.

Research funding

NITI Aayog, the body that replaced the PC in 2015, is responsible for establishing policy parameters for financing higher education, and regulatory arrangements for new 'world-class' institutions. The UGC, established in 1953 as the peak government body for research in Indian universities, is responsible for distributing funding.²⁹ The commission is also responsible for the coordination and determination of academic standards (Singh, 2004, p. 31). The UGC supports basic scientific research and scholarship in universities and provides funding aimed at enhancing institutional excellence.³⁰ In addition to institutional funding, the UGC manages various schemes for academic staff. Principally, this involves awarding Research Projects for Teachers (Major/Minor) to employed or retired academic staff, with priority given to 'interdisciplinary research and inter-institutional collaborative research'³¹ (UGC, 2015, p. 133). UGC allocations are also made through a range of schemes referred to as

Research Awards/Research Scientist Awards, Post-Doctoral and Research Fellowships (UGC, 2015). In a few instances, schemes specifically target the humanities, such as the Dr S. Radhakrishnan Post-Doctoral Fellowship in Humanities and Social Sciences, including Languages.³² The UGC also supports the preservation of endangered Indian languages through the establishment of Centres for Indigenous and Endangered Languages in Central Universities.³³ It has a limited number of UGC and bilateral council fellowships, scholarships, and scholar exchanges with the United States, Europe (United Kingdom, Hungary, Germany, Norway), Israel, Australia, and New Zealand (UGC, 2015, pp. 115–18). Some commentators have questioned the effectiveness of the UGC, both in terms of its powers, and level of funding (Singh, 2004, pp. 21, 25). Research at universities has until now largely relied on government funding through the UGC and key councils (see below). Research at autonomous research institutions external to the university system relies heavily on non-government funding (IFA, 2010, pp. 6, 26), and its sustainability is often in doubt.

Key councils responsible for supporting research include the three peak councils (ICHR, ICPR, ICCR). The ICHR runs a program of grants-in-aid for historical research including fellowships (junior, postdoctoral, senior), research project grants, contingency grants, travel grants, publication subsidies, and seminar, workshop, or conference grants (ICHR, 2009c). Similarly, the ICPR allocates grants to support the publication of journals, periodicals and scholarly works; and awards grants-in-aid for philosophy research (including research projects, fellowships, seminars and workshops, lectures, refresher courses, and cultural exchanges). The ICPR also promotes interdisciplinary research, cross-cultural studies, and international academic exchange; provides technical assistance regarding philosophy research; and identifies emerging and neglected research topics (ICPR, 2013a). The ICCR

²⁹. The UGC funds all disciplines, including the humanities, which is captured under the broad heading of 'Humanities, Social Sciences and Languages,' recognising some fluidity in disciplinary definitions (IFA, 2010, p. 3).

³⁰. For example, [funding designated for] Universities with Potential for Excellence, Centres with Potential for Excellence in a Particular Area, Establishment of New Centres/Institutes and Inter-University Centres.

³¹. The UGC has prioritised 'such areas that cut across disciplines and subjects like Health, Gerontology, Environment, Bio-Technology, Stress Management, WTO & its impact on Economy, History of Science, Asian Philosophy, Defense and Strategic Studies which include national security affairs, insurance and banking and many other areas as would be identified by subject experts' (UGC, 2015, p. 133).

³². For example, awards made under Research Projects for Teachers (Major) for Humanities and Social Sciences are capped at 15.00 lakhs, and for Science and Engineering are capped at 20.00 lakhs. Similarly, Research Awards made for Humanities and Social Sciences are capped at 2.00 lakhs, and for Sciences and Engineering are capped at 3.00 lakhs.

³³. The UGC approved the establishment of Centres for Endangered Languages at a number of Central Universities, including Tezpur University, Assam; Rajiv Gandhi University, Arunachal Pradesh; Sikkim University, Sikkim; Indira Gandhi National Tribal University; Central University of Jharkhand, Jharkhand; Guru Ghasidas Viswavidyalaya, Chhattisgarh; Central University of Karnataka, Karnataka; Central University of Kerala, Kerala; and Visva Bharati, West Bengal (UGC, 2015, p. 72).

TABLE 3 Research Projects for Teachers (Major) (2014–2015)

Faculty	Number of Proposals During 2014–2015	Number of Projects Recommended	Grant Released (in crore)
Sciences, Engineering including Pharmacy and Medical	2,164	603	INR 31.31
Humanities, Social Sciences and Languages	1,186	414	INR 16.39
Total	3,350	1,017	INR 47.70

Source: University Grants Commission (UGC), 2015, p. 133. A crore is 10 million rupees. INR 30 crore is 300 million rupees or about \$6 million Australian dollars.

establishes Chairs of Indian Studies in foreign universities and allocates awards and scholarships.

The Ministry of Culture administers a number of research funding schemes, including the Buddhist and Tibetan Arts program, fellowships, scholarships, Hindi-language book writing (on culture), and an artists' pension scheme. The ministry has launched a scheme to facilitate the digitisation of museum collections.

Following international trends, non-government research funding has increased in the last twenty years (IFA, 2010, p. 77). Leading domestic philanthropic organisations include the Sir Ratan Tata Trust, Mumbai; the Sir Dorabji Tata Trust, Mumbai; the IFA, Bangalore; the New India Foundation, Bangalore; and the Ford Foundation, New Delhi.

Humanities research funding

Humanities research funding allocated to universities is predominantly derived from government sources, including the MHRD, and MHRD-funded organisations including the UGC, peak councils (ICHR, ICPR and ICCR), and the Ministry of Culture. Autonomous research institutions receive funding for humanities research from NITI Aayog and philanthropic sources. Historically, humanities research has been underfunded as the government has prioritised science and technology, and social sciences, which were considered important for development, nation-building and economic planning (Seth, 2015, p. 1356).

While much of the UGC funding for research is not reported at the discipline cluster level, a few schemes are. For example, the UGC recommended 414 'Humanities, Social Sciences and Languages' Research Projects for Teachers (Major) in 2014–2015, totalling INR 16.39, representing 34 per cent of the total allocation. The majority of funds under this scheme were awarded to 'Sciences, Engineering

including Pharmacy and Medicine' (UGC, 2015, p. 133) (Table 3).

During this period the humanities were well represented in UGC awards allocated under the National Fellowship for Students of Other Backward Classes. 21 per cent of all fellowships went to this category, though the majority were allocated to the Sciences, and Engineering and Technology (53 per cent) (UGC, 2015, p. 147) (Table 4).

TABLE 4 Scheme of National Fellowship for Students of Other Backward Classes (2014–2015)

Sciences	96
Social Sciences	76
Engineering and Technology	64
Humanities	64
Total	300

Source: Based on UGC, 2015, p. 147.

The UGC also makes available up to 200 awards annually under the Dr. S. Radhakrishnan Post-Doctoral Fellowship in Humanities and Social Sciences, including Languages (UGC, 2015, p. 137). The UGC also funded Social Sciences, Humanities and Languages Subject Associations at National Level, with fourteen universities receiving funding (INR 65.67 lakhs) in 2014–2015 (UGC, 2015, p. 156).

The ICHR allocated funding across a number of schemes (Table 5) for a diverse range of broadly defined history research projects and publications. The number of individual grants and fellowships is, however, relatively low given the size of India's higher education system, and the ICHR acknowledges that in some instances 'serious researchers do not feel inclined to apply' (ICHR, 2014, p. 5). The ICPR also made available a number of fellowships, and grants for projects (ICPR, 2013b).

TABLE 5 Number of ICHR Grants (Approved and Ongoing) (2010–2011 and 2013–2014)

Grants	2010–2011	2013–2014
Fellowships	370	191
Seminar/symposium/conference attendance	138	130
Contingency (Study-cum-Travel-Grant)	103	100
Foreign travel grants	40	67
Publication subsidy	46	50
Research projects	46	48

Source: India Council of Historical Research (ICHR), 2014, p. 10.

India’s national academies (*Akademis*)³⁴ (national academy of music, dance and drama, *Sangeet Natak Akademi*; national academy of letters, *Sabitya Akademi*; and national academy of art *Lalit Kala Akademi*) allocate funding for performing and fine arts. The IFA suggests, however, that these academies have focused on teaching rather than research, and ‘have had no real impact in terms of producing high quality research in the arts ... [due to] bureaucratic red-tape and ... a rather nationalistic definition of “arts and culture”’ (2010, p. 8).

HUMANITIES RESEARCH OUTPUTS

India’s humanities research publications are concentrated in language and linguistics, history, literature and literary theory, history and philosophy of science, and philosophy. India’s strength in history research is charted in Chatterjee’s *The Modern Social Sciences in India* (n.d.). Research output in a few disciplines is very low, including visual arts and performing arts, archaeology, music, classics and museology (SCImago Journal & Country Rank [SJR], 2016) (Table 6).

India’s lack of research activity in philosophy has been attributed to the ‘debilitating divide between classical Indian philosophical traditions entrenched in Indian languages, and the weight of Western philosophical traditions accessed through English’ (IFA, 2010, p. 15). While several humanities disciplines are extremely political – such as archaeology and classics – they remain under-represented in research publication activity and output.³⁵

TABLE 6 Humanities Publications (and ‘Arts and Humanities, Miscellaneous’) by Subject Categories, India (1996–2014)

Subject category	1996	2014
Language and Linguistics	8	134
History	30	126
Literature and Literary Theory	2	89
History and Philosophy of Science	20	56
Philosophy	8	56
Conservation	2	45
Religious Studies	—	38
Visual Arts and Performing Arts	1	26
Archaeology (Arts and Humanities)	2	19
Music	—	10
Classics	—	4
Museology	1	1
Arts and Humanities (Miscellaneous)	55	247

Source: SCImago Journal & Country Rank (SJR), 2016.

The number of India’s indexed arts and humanities publications has progressively increased from 123 in 1996 to 758 in 2014 (totalling 6494 arts and humanities publications during this period) (SJR, 2016). Despite these increases, India’s research publications output remains low by international standards. The total number of citations for arts and humanities publications during this period is 52,031 (h index = 92). India’s contribution towards the total number of regional humanities publications decreased from 12 per cent in 1996 to 9 per cent in 2014, in part reflecting China’s growing dominance; however, India’s contribution to global arts and

³⁴. This includes the national academy of music, dance and drama (*Sangeet Natak Akademi*), national academy of letters (*Sabitya Akademi*) and national academy of art (*Lalit Kala Akademi*).

³⁵. For example, Sheldon Pollock, the outstanding foreign scholar of Indian classical languages, bemoans the fact that there are few younger scholars with the training and skills to work in the classical languages.

humanities publications in this time grew from 0.4 per cent to 0.7 per cent (SJR, 2016). This citation data privileges English-language papers; many Indian journals and Indian journals in other officially recognised languages are excluded from leading international citation databases (Giri and Das, 2011, p. 33). The Indian Citation Index, launched in 2010, encompasses all disciplines and may progressively increase the visibility of India's humanities research through the Indian Social Science and Humanities Citations Index products (Giri and Das, 2011, p. 34).

INTERNATIONAL ENGAGEMENT

Inbound and outbound students

The number of inbound international students is low (35,178) and includes a high proportion of males (62 per cent). They are predominantly drawn from developing countries in Asia (Nepal, Bhutan, Afghanistan, Malaysia), the Middle East (Iran, Iraq), and Africa (Sudan, Rwanda) (MHRD, 2014, p. 7).

The number of outbound international students has grown rapidly in recent years to over 200,000 (Bound and Thornton, 2012, p. 59), the majority of whom are undergraduate or masters level students, rather than doctoral candidates (Kapur, 2010, p. 326). Many of India's outbound international students remain outside India at the completion of their studies, thereby increasing India's diaspora. This large population is estimated at between 20 and 30 million worldwide and is widely recognised as a key conduit for 'brain circulation' (Bound and Thornton, 2012, p. 59). In 2014, 26,018 outbound Indian international students enrolled in Australian universities, representing 7 per cent of all international students in Australia (total international students 347,560). This was well behind China's 100,000 students, and also trailed Malaysia (29,068), and Singapore (28,267) (Department of Education and Training, 2015). A decline in the number of Indian students at Australian universities occurred after 2010 and was attributed to security concerns following attacks on Indian students in 2009 to 2010 (Rizvi, Gorur and Reyes, 2013, p. 15). By 2019, these enrolments had recovered. In Canada, where the number of Chinese students in 2014 was approximately the same as in Australia, the number of Indian students was over 37,000 (Canadian Bureau of International Education, 2015).

Scholarly collaboration

In recent years in the Indian higher education system, increased emphasis has been given to domestic and international scholarly collaboration (IFA, 2010, p. 26; MHRD, 2016a). At the domestic level, there remain clear distinctions between faculty based in universities, and faculty based in autonomous research institutions. As such, domestic scholarly cooperation predominantly involves staff and student exchange rather than collaborative research (Agarwal, 2009, pp. 71–72). At the international level, during the period 1996 to 2014, the proportion of India's arts and humanities research publications that involved international collaboration was relatively low and fluctuating between 12 to 27 per cent (SJR, 2016). This is consistent with research indicating that 'international collaboration in the arts, humanities and social sciences is generally lacking and there is an anxiety about the recent neglect of these disciplines in India' (British Council, 2014, p. 6). Government policy shifts targeted growth in international scholarly collaboration.

Across the disciplines, the number of publications by Indian researchers involving an international collaborator increased steadily (by 10 per cent per year to 2010), predominantly involving partners in the United States, Germany, the United Kingdom, Japan and France (Bound and Thornton, 2012, pp. 59–60). Partners in the United States and Europe remain the preferred collaborators for India's researchers (Gorur and Loton, 2013, p. 6), while the number of inter-Asia collaborations is also growing. For example, Visva-Bharati University, established by Nobel Prize winner Rabindranath Tagore, and Nalanda University, a research-intensive interdisciplinary university in Bihar, have both attracted collaborators from other Asian countries (e.g., Singapore, China, Thailand).

Various regional initiatives have been launched to maximise opportunities for internationalisation. For example, EqUIP (EU-India Social Science and Humanities Platform) aims to nurture EU-Indian humanities and social science research, while the Carleton University Partnerships with India, established by the Canada-India Centre for Excellence in Science, Technology, Trade and Policy, supports Canada-India collaborations.

The Indian diaspora plays a leading role in international scholarly collaborations. The diaspora in the United States and United Kingdom have well-established networks with scholars in India, while in Australia, collaborations, such as those

between IIT Bombay and the Monash Research Academy, the University of Queensland and IIT Delhi, and the University of Melbourne and various IITs, illustrate the centrality of people-to-people linkages.

Australia-India collaboration

Australian scholars have a long history of working with Indian colleagues, but such collaborations have been ‘at a person-to-person level and have not become institutionalised... [and remain] ad-hoc [and] project-based’ (Gorur and Loton, 2013, p. 6). In addition to these person-to-person arrangements, the Department of Education and Training has identified a number of institutionalised Australian-Indian collaborations.³⁶ The Australian Academy of the Humanities (AAH) *Survey of the International Collaboration of Fellows*, conducted in 2013, identified a number of research-based collaborations. Collaborations between AAH Fellows and faculty in India represented a small proportion of all Australia-Asia collaborations. Collaborations were identified between AAH Fellows and partners at several universities (Jadavpur University, Kolkata; Nalanda University; Jawaharlal Nehru University), the St. Ephrem Ecumenical Research Institute, the Indian Medical Council, The Hoot (media monitor), the Association of Commonwealth Universities, and SAGE publishers in New Delhi. AAH Fellows had secured funding from Jadavpur University and the Indian Medical Council.

A range of Australian government initiatives support bilateral relationships. The AIC under the Department of Foreign Affairs and Trade aims to ‘broaden the relationship between Australia and India by encouraging and supporting contacts and increasing levels of knowledge and understanding between the peoples and institutions of the two countries’ (AIC, n.d.). In addition to Australian Studies networks, the AIC supports projects in several areas, including higher education. The Australia India Institute (Aii), based at the University of Melbourne, aims to build understanding of India, and deepen the Australia-

India relationship. Scholarly collaborations are supported through the Australia-India Strategic Research Fund; however, these funds are science and technology based. The Aii in 2019 revamped its centre in New Delhi to expand opportunities to connect with scholars and policy makers and to facilitate connections with Australian counterparts. Australia, however, does not have an equivalent to the American Institute for Indian Studies or the Shastri Indo-Canadian Institute.

CONCLUSION

India’s higher education system is complex and has been focused on teaching and certification rather than research. The system faces issues associated with quality, capacity for student places and research output, and, increasingly, academic freedom. Globalisation and internationalisation are creating pressure to enhance the research functions of Indian universities. The prevalence of English-language instruction increases the potential for international research collaboration.

Research is largely undertaken external to the university sector through autonomous research institutions. Other than the IISc, several IITs, Delhi University, and Jawaharlal Nehru University, Indian universities do not rank well in global rankings systems. However, there are notable examples of humanities research excellence at emerging centres of excellence and established universities such as Jadavpur University, the University of Hyderabad, Jamia Millia Islamia University, and the English and Foreign Languages University.

The difficulties foreign institutions have had in the past in establishing footprints in India and in encouraging student and faculty exchange may be mitigated by the changes expected to flow from the DNEP document of 2019. This promises to expand the higher education system, encourage internationalisation, and modernise the liberal arts and humanities. The changes that result will warrant close attention and prompt action to take up opportunities.

³⁶. See also Australia India Institute (AII), *Research Collaboration Between Australian and Indian Universities: Potential for Growth*, 2016. As a foundation partner of AII, La Trobe was engaged by Commonwealth’s DET to map and analyse current level of research collaboration between universities in Australia and India, resulting in this report: https://www.aii.unimelb.edu.au/wp-content/uploads/2018/09/Research_Collaboration_between_Australian_and_Indian_Universities.pdf Different forms of collaboration include: collaborative research, collaborative research exchange agreement, development of collaborative research, development of research collaboration and higher education, development of research cooperation, exchange of PhD students, joint research, MOU articulation and research, partnered PhD delivery research, research, research grant, and research credit transfer.

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APPENDIX A

KEY INDICATORS, INDIA

Geographical location	South Asia, bordering the Arabian Sea and Bay of Bengal, between Pakistan and Burma [^]
Economy	Economy Services (54.4%), industry (29.5%) and agriculture (16.1%) (2015 estimate) [^]
Population	1300 million (2019 estimate)
Official language	Hindi is the 'official' language. Hindi and English are used in administration at the national level. The constitution recognizes 22 regional languages; state governments conduct business in their local language.
Religions	Hindu (79.8%), Muslim (14.2%), Christian (2.3%), Sikh (1.7%) Other and unspecified (2%) (2011 estimate) [^]
GNI per capita (2011 PPP\$)	5,150 (2013) [#]
Human Development Index	0.431 (1990) 0.586; ranked 135 (2013) [#]
Population density	436 people per square kilometre (2011–2015) [*]

Sources: [^]Central Intelligence Agency, 2015. [#]United Nations Development Programme, 2015, pp. 208, 212.

^{*}The World Bank Group, 2016.

Abbreviations: GNI = gross national income; PPP = purchasing power parity

APPENDIX B

TYPE, NUMBER AND PERCENTAGE OF
INDIAN UNIVERSITIES (2014-2015)

Type of University	Number	Percentage
State University – Public	316	42%
State University – Private	176	23%
Deemed University – Government-aided	11	15%
Deemed University – Private	79	10%
Institute – Institute of National Importance	69	9%
Central University	43	6%
Deemed University – Government	37	5%
Open University – State	13	2%
Open University – Central	1	1%
Open University – State Private	1	1%
Institute – Institute under State Legislative Act	5	1%
Others	6	1%
Total	757	100%

Source: Based on Ministry of Human Resource Development, 2015a, p. T-1.

APPENDIX C

NUMBER OF STUDENTS ENROLLED IN MASTER OF PHILOSOPHY AND DOCTOR OF PHILOSOPHY PROGRAMS, BY INSTITUTION TYPE (2014-2015)

Type of University	PhD			MPhil		
	Male	Female	Total	Male	Female	Total
(a) Teaching Departments and Constituent Units/Off-Campus centres						
State Public University	18,309	13,271	31,580 (42.02%)	5,699	6,318	12,017 (52.58%)
Institute of National Importance	15,635	6,387	22,022 (29.00%)	57	104	161 (64.60%)
Central University	10,329	7,637	17,966 (42.51%)	1,925	1,574	3,499 (44.98%)
Deemed University Private	6,330	5,848	12,178 (48.02%)	627	694	1,321 (52.54%)
Deemed University Government	4,188	1,894	6,082 (31.14%)	175	165	340 (48.53%)
State Private University	3,424	2,545	5,969 (42.64%)	340	321	661 (48.53%)
Deemed University Government Aided	1,053	950	2,003 (47.43%)	239	408	647 (63.06%)
Institute under State Legislature Act	261	35	296 (11.82%)	0	0	0 (0%)
Central Open University	31	28	59 (47.46%)	5	12	17 (70.59%)
State Open University	31	14	45 (31.11%)	0	0	0 (0%)
State Private Open University	0	0	0 (0%)	0	0	0 (0%)
Others	26	17	43 (39.32%)	0	0	0 (0%)
Sub Total	59,617	38,626	98,243 (39.32%)	9,067	9,596	18,663 (51.42%)
(b) Affiliated and Constituent Colleges						
Central University	283	284	567 (50.09%)	23	75	98 (76.53%)
State Public University	7,183	6,463	13,646 (47.36%)	4,586	9,024	13,610 (66.30%)
Sub Total	7,466	6,747	14,213 (47.47%)	4,609	9,099	13,708 (66.38%)
Total	67,083	45,373	112,456 (40.35%)	13,676	18,695	32,371 (57.75%)

Source: Ministry of Human Resource Development, 2015a, p. T-36.

APPENDIX D

**NUMBER OF HIGHER EDUCATION SECTOR TEACHERS
(BY GENDER, BY LEVEL)**

Level	Male	Female	Total
Professor and Equivalent	93,211	31,061	124,272
Reader and Associate Professor	119,778	63,572	183,350
Lecturer/Assistant Professor	577,001	378,589	955,590
Demonstrator/Tutor	25,873	33,745	59,618
Temporary Teacher etc.	51,324	44,235	95,559
Total	867,187 (61.14%)	551,202 (38.86%)	1,418,389

Source: Ministry of Human Resource Development , 2015a, pp. T-27–T-29.

APPENDIX E

UNIVERSITY RANKINGS, INDIA (ARWU, QS, THE)

Academic Ranking of World Universities (ARWU) 'top 500' 2016			Quacquarelli Symonds (QS) World University Rankings 2016-2017		Times Higher Education (THE) World University Rankings (Asia University Rankings 2016)	
Country Rank	Institution	World Rank	Institution	World Rank	Institution	Asia University Ranking
1	Indian Institute of Science	301-400	Indian Institute of Science Bangalore	152	Indian Institute of Science	27
			Indian Institute of Technology Delhi	185	Indian Institute of Technology Bombay	43
			Indian Institute of Technology Bombay	219	Indian Institute of Technology Kharagpur	51
			Indian Institute of Technology Madras	249	Indian Institute of Technology Delhi	60
			Indian Institute of Technology Kanpur	302	Indian Institute of Technology Madras	62
			Indian Institute of Technology, Kharagpur	313	Indian Institute of Technology Roorkee	65
			Indian Institute of Technology Roorkee	399	Indian Institute of Technology Guwahati	=80
			Indian Institute of Technology Guwahati	481-490	Jawaharlal Nehru University	=84

Source: ShanghaiRanking Consultancy, 2016; Quacquarelli Symonds Limited (QS), 2016; Times Higher Education (THE), 2016.

