

## **Made by Academics, Marked by Politics: An Analytic Study of Gradually Vanishing Liberal Voices from Academic Curriculum**

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### **1. Abstract**

This Study will investigate the removal of liberal voices from Indian university curricula. It will further discuss the gradual shift taking place in academia and how academic policies are increasingly suppressed by ruling elites in India and around the world. The paper will review the removal of Arundhati Roy's "Walking with the Comrades" from Manomaniam Sundaranar University and Mahasweta Devi's "Draupadi" from the Delhi University syllabus, both labelled as anti-national and inappropriate for students. The paper will also investigate the texts queued for exclusion from academic curricula. The paper will be a critical reflection on how liberal thoughts have been continuously marginalised in Indian educational institutions. And highlight the broader pattern of undemocratic encroachment on higher education, where curricular censorship undermines democratic values, freedom of expression, and critical thinking in academia. The paper will draw on governance theory, critical theory, and an institutional perspective, and will critique the use of censorship by ruling elites as a strategy to shut out dissent and promote ideologically aligned narratives in the education system. The Study will explore the broader consequences of authoritarianism for democratic educational patterns, its impact on students' intellectual perspectives, and its influence on literary studies, paving the way for a deeper understanding of academic censorship and the evolving role of the humanities in a politically changed climate.

**2. Keywords:** Liberalism, Academic Censorship, Marginalities, Arundhati Roy, Mahaswetadevi, Politics

### **3. Introduction**

Within a few years, the academic structure has changed drastically. The impact of educational policies on academic censorship can be measured through recent academic decisions. Academic censorship plays a vital part in balancing the whole educational and pedagogical structure. In recent years, the role of academic censorship has become a matter of discussion for the intellectual class. With shifting times and governments, the role of academics and academicians is quite important in shaping the ideological perspective of upcoming generations. Academia plays a crucial role in shaping common people's social and political ideologies through education. When the decision-making body ceases to be independent and political involvement influences its decisions, it's high time to investigate the changing patterns of academic censorship and their long-term impact on students' futures.

This paper will investigate the removal of Mahasweta Devi's "Draupadi" from Delhi University's honours syllabus and Arundhati Roy's "Walking with the Comrades" from

Manonmaniam Sundaranar University's (MSU) master's curricula. This work has been criticised and called inappropriate, anti-national and offensive to the sentiments of particular communities and groups. At the same time, the intellectuals and Scholars opposed its removal by calling it the voice of the marginalised and suppressed class that is intentionally silenced by the ruling authorities. This study will offer a firm critique of academic censorship and its impact on democratic knowledge production in the Indian higher education system.

#### **4. Literature Review**

According to the Academic Freedom Index survey, Indian education policies are eroding academic freedom, particularly in institutional autonomy, campus-related issues, and teaching and research (Kinzelbach et al., 2020; Lührmann et al., 2023). Intellectuals, liberals, and literary scholars are deeply concerned about changing policies and the shifting structure of academia, both influenced by radical ideologies (Chandhoke, 2018). The ideological filtering of syllabus in the name of appropriateness is the most visible shift in education policy (Batra, 2020). In the name of Indianization of education, many exclusions and inclusions are taking place. This usually aligns with the ideologies and policies of ruling parties and their attempts to reshape historical context accordingly (Gupta, 2022). Such policies become a literal threat to the marginalised and downtrodden people and will play a crucial role in silencing their voices. It is claimed that, earlier too, the academic syllabus was used by governments to impose their ideologies through education. Academic literature was used to shape students' ideologies in their preferred way, and the same is currently under revision. As a part of policy, "Draupadi" by Mahasweta Devi was removed from the syllabus of BA Honours from Delhi University in 2021, as well as the removal of "Walking with the Comrades" by Arundhati Roy from the syllabus of MA English from Manonmaniam Sundaranar University, Tirunelveli, Tamil Nadu. The suppression of feminists, Marginalised, and downtrodden voices from the syllabus in the name of upholding decency is a matter of concern, particularly for political science and literature students who need to learn the complexities of society and analyse it for the future (Menon, 2021; Gupta, 2022).

##### **I. About Mahasweta Devi's "Draupadi"**

The short story of Mahasweta Devi, "Draupadi", had its old existence from 1998 in the curriculum of Delhi University in the undergraduate program of BA English. In general, the story revolves around the character "Dopdi Mejhen" and about how she has been exploited and victimised by the military (Roy, "Reading Mahasweta Devi's Draupadi"). However, in 2021, it was removed from the syllabus of DU, citing that it was inappropriate for undergraduate students. Along with Mahasweta Devi, the Dalit authors like Bama and Sukirtharani were also removed (Sikdar). The chairman of the committee that removed the story from the syllabus argued that its graphic depiction of private parts may disturb learners' minds and disrupt inclusive learning (Outlook Editorial Board). This decision was criticised by the intellectual class and feminist society, along with the expectations of marginalised people. They all condemn it as an influenced move, inspired by certain ideologies. 15 members of the Academic Council disagreed with the decision and called it "Maximum vandalism" and a deliberate attempt to abolish the voices of marginalised, backwards and harassed women (Nayar, 78). More than 115 faculty members of Delhi University issued a collective statement criticising the decision (The Telegraph).

In contrast, a small group of people defended the decision, calling it part of the “De-sensationalise” academic syllabus aligned with NEP 2020’s guidelines (Narayan). Educators like Kritika Narula, who taught “Draupadi” in classrooms for years, state that the discomfort it evokes is something that makes it powerful for the teaching-learning process, enabling students to learn about the criticalities of the caste system and Gender violence (Narula). According to academicians, removing such works from the syllabus will diminish the importance of liberalism in the education system. The dialogue went on “Draupadi” because it's not about removing one chapter from the syllabus, but about silencing the downtrodden voices through political pressure and changing the pedagogy to change the mindsets of the coming generations.

## II. About Arundhati Roy’s “Walking with the Comrades”

After Mahasweta Devi’s “Draupadi”, another notable case that draws attention to the role of censorship in academia and its long-term impact on education policy is Arundhati Roy’s “Walking with the Comrades”. It was introduced in the course of the Master's in 2016-17 by Manonmaniam Sundaranar University (MSU) in Tamil Nadu. The essay deals with the author’s experience with Maoist rebels of Chhattisgarh. However, it was removed from the curricula in November 2020 due to pressure from external forces. The book was tagged as anti-national and faced charges of promoting Maoism (Ilangovan).

The Akhil Bharatiya Vidhyarthi Parishad filed a complaint against the university and asked to remove Roy's essay from the syllabus. According to them, it was promoting Naxalism and could harm nationalism. In its response, the VC of Manonmaniam Sundaranar University (MSU) made a review committee that finally suggested replacing the essay with another collection of essays by M. Krishnan titled *My Native Land: Essays on Nature* (Ilangovan). The reason provided for its removal was that it would be harmful for the ideological growth of students, and ABVP even threatened the university for dragging this issue to the Union Ministry of Education unless the immediate removal of the book (“TN University Removes”). Many liberals and educationists opposed this decision and called it a threat to academic freedom of expression, including Dravida Munnetra Kazhagam (DMK) leader and Member of Parliament Kanimozhi, who argued that such politically motivated decisions will end the culture of critical thinking in Indian academia (“TN University Removes”). Well-known platforms like the Frontline advocated that walking with the comrades is an internationally acclaimed work for human rights advocacy and its in-depth journalistic insight. Critics also argued that the work is totally appropriate for postgraduate level students to match and enhance their critical thinking skills. The author Arundhati Roy responds by calling it the state’s insecurity and the abolition of the marginalised voice in the name of sanitisation (Ilangovan).

It is interesting that conventional publications like “Swarajya” said that publishing Roy's work without explaining its opposing ideology would not be a fair decision. Intellectual freedom can be achieved only by keeping both kinds of ideologies together so that the balance can be maintained for analytic thinking. They suggested that, along with Arundhati Roy’s works, nationalist authors like Arun Shourie must be included to achieve ideological balance rather than dominance (Neelakandan).

The controversy sparked by these two works shows the silently changing nature of academic censorship and deliberate attempts to make space for the works that promote power-governed ideologies. This kind of ancient is clearly highlighting the shrinkage of alternative opinions in the literary world.

## **5. Theoretical Framework**

This paper examines the governance theory as well as the critical theory to keenly examine the topic with a deep analytic eye. Governance theory provides the rules and regulations, as well as the role of government, in structuring the elements of academic censorship. Here, the researcher has applied the concept of “Waves of academic freedom” This concept deals with the historical patterns of academic censorship and its flexibility and rigidity, and how it changes with the changing governments and their ruling patterns. In addition, the researcher also had a glance at institutional theory, which informs us about the introduction and regularisation of dominant ideologies through academic conformity (Fuchs, 2022). The formula of “hacker’s veto” was also looked at because, eventually, through censorship, a deliberate attempt is made to mute the voices that may go against the vision and mission of the ruling class

## **6. Methodology**

This study uses a qualitative method to identify the concrete reasons behind the removal of Mahasweta Devi’s “Draupadi” and Arundhati Roy’s “Walking with the Comrades”. In this study, the researcher has applied the qualitative method because the paper is based on several facts, points of view, and suggestions, and doesn’t deal with the quantity and numbers (Creswell and Poth 7). The secondary sources include articles, journals, media reports, academic reports, and news websites. Moreover, to understand the views of common people, the data is gathered from published interviews and Television reports in the context of this issue. The researcher has keenly reviewed the data connected with the topic, including the official notification related to the material removal, administrative correspondence, and recommendations of committee members. These documents provide us with in-depth information on the decision-making mechanism of institutions (Kallet, 2004). The researcher has used thematic and textual analysis to find the themes and motifs covering the set of results (Braun and Clarke 79). The investigation does not just talk about the issue but also attempts to find the root cause and consequences behind it. The selected sources directly discuss about the academic censorship and the involvement of politics in interrupting its freedom. This study will try to reach out to both sides of the coin by analysing and interpreting the facts and findings, utilising the academic papers, articles, government orders, and media reports, and conducting an in-depth discussion of abolishing the mentioned work and its opposing voices to maintain a balance for analysing and understanding the ongoing circumstances of academic censorship.

## **7. Case Analysis: Syllabus Exclusions**

The removal of Mahaswetadevi’s “Draupadi” from DU and Arundhati Roy’s essay “Waking with comrades” from Manonmaniam Sundaranar University reveals the reality of censorship and authoritarianism and how political ideologies can transform the academic structure by suppressing the realistic works documenting the historical happenings. “Walking with the comrades” was taught in the MA English syllabus but was removed after ABVP filed a complaint against the work, which was deemed anti-national. After that, it was removed by

the university and replaced with M. Krishnan's "My Native Land" (Frontline, 2020). A similar kind of incident happened at the Central University of Kerala in 2019 when a proposed work for Dalit studies, including Arundhati Roy's writings, was taken off even before its implementation. The excuse was that it could fuel political controversy in the future and harm the country's peace. So the real problem wasn't its implementation in class but its pre-predicted future outcome. Eventually, the ruling elites have been given the choice of deciding what should and shouldn't be taught in classrooms (The News Minute, 2019; Fuchs, 2022).

Case	Institution	Official Reason for Removal	Critical Intervention	Long-term Academic Impact
<i>Draupadi</i> by Mahasweta Devi	Delhi University	Labelled anti-national and pro-Maoist	Criticised as suppression of marginalised and feminist voices	Reduced engagement with caste and gender discourse
<i>Walking with the Comrades</i> by Arundhati Roy	Manonmaniam Sundaranar University	Curriculum rationalisation and restructuring	Intellectuals denounce it as censorship driven by politics.	Restriction of political critique in academia
Erasure of Mughal History	NCERT Curriculum	Curriculum rationalisation and restructuring	Historians regarded it as an ideological revision of history.	Deterioration of pluralistic historical understanding
Removal of Darwin's Theory	NCERT Science Curriculum	Reduction of academic burden during rationalisation	Scientists and educators protested the removal	Impact on scientific reasoning and critical inquiry
Book Ban in Kashmir	Jammu & Kashmir Administration	Security and public order concerns	Human rights and academic freedom concerns raised globally	Growth of self-censorship and restricted academic discourse

The above events reveal the repetitive patterns of political mediation in curriculum reshaping aligned with the ideologies of ruling elites. It also shows the constraints that prevent critical and rational thinking in educational discourse through the syllabus. The rapid growth of political influence and its impact on pedagogical independence is being challenged.

The exclusion of such literature which deals with historical, cultural and scientific studies is gradually becoming the site of ideological domination rather than free academic exercise. Such interventions not only restrict intellectual variety but also alter the interpretative frame works through which students interact with history, politics, culture, and social reality. The academic environment transitions from critical inquiry to selective knowledge creation, wherein politically acceptable narratives get greater institutional credibility than opposing or alternative viewpoints.

## 8. Discussion

### I. Impact on critical thinking and democratic values

Placing a seizure on the liberal works in the academic syllabus will make students less critical of the realities around them, reduce their political understanding and analysis, and prevent them from viewing things from different perspectives. The suppression of books that question the ideologies of the ruling class has become a new trend at the international level. Such decisions will weaken students' democratic values in future generations and make them think only scantily (Audretsch et al., 2023; Fernandez et al., 2024). In the field of the humanities, critical thinking and maintaining an analytical perspective play the most crucial role. English literature, like social and political science, plays an important role in constructing students' future perspectives, and the kind of literature they are exposed to is vital in this regard.

State-aligned interference in academic censorship has gradually become part of higher education over the past few years. The major changes in the syllabus are normalised in the name of sanitisation. This may be a challenge to constitutional academic independence and its operation. The faculties expressed their concerns in the interviews and were alarmed about the reduction in classroom discussions and freedom of expression, and this is not limited to India only; globally, such practices of silencing voices are taking place (Spannagel & Kinzelbach, 2023).

Curriculum censorship is not a newly introduced phenomenon in India; earlier, too, in many parts of the world, it was practised and imposed to suppress opposing voices and reshape the ideological structure for future generations. As we have studied the facts about the abolishment of Mahaswetadevi's work "Draupadi" and Arundhati Roy's "Walking with Comrades", in a similar manner, in the United States, multiple subjects and topics related to gender, race and human rights were removed or banned, including Margaret Atwood's "The Handmaid's Tale" and Toni Morrison's "Beloved" in certain districts of the US (Johnson, 215). These intermediations were being held under the impression of protecting the students. However, they worked in the same way as they did in India, resulting in narrowing the scope for intellectual diversity and limiting the landscape of critical thinking. Comparable decisions were witnessed in Turkey following the 2016 political circumstances, as numerous works by authors show that the ideologies of opposition political parties were abolished (Akarli 142). In Hungary, the decision to eliminate gender studies was another eye-opening case of academic censorship where not just subjects but whole disciplines are at target (Pető 11). These cases show that at the international level, all the ruling elites follow a similar pattern of applying the state's preferred formal mechanism, which will follow their suggestions and reshape the higher education patterns

### II. Banning of more than two dozen books in Kashmir

Recently, a similar incident occurred in Kashmir, where 25 books were written by well-known authors, acknowledged worldwide, including works by Arundhati Roy, whose Booker Prize-recognised "Azadi", Mo. Yusuf Saraf's "Kashmiris fight for freedom", Agnieszka Kuszewska, Piotr Balcerowicz's "Human Rights Violations in Kashmir" and Kanan Poshpora's "Eassar Batool". The mentioned books directly question the position of the state during the massacres and violence in Kashmir (Al Jazeera ). The banning of these books in Kashmir shows a pattern of suppressing intellectual and rational voices in the

country. Research experts have investigated that law and political pressure are often used to control academic issues, usually framed as protecting “security” or preventing “offence” (Taylor 612). The limits established by the government remain permanent because they reappear whenever authorities seek to control public discourse during times of conflict or political transitions (Taylor 624). The Economic and Political Weekly has written about these restrictions for numerous years. In 2001, it observed how academic work on Kashmir was often treated with suspicion, making genuine research difficult (“Academic Freedom and Kashmir” 4721). By 2007, the journal described new forms of surveillance and administrative control in universities, which further narrowed freedom of expression in the Valley (“Academic Freedom in Kashmir and Elsewhere” 3603). These examples illustrate how temporary “emergency” measures gradually become part of normal academic life. Scholars looked at it as a national dissent crisis, which shows how laws and administrative powers systematically diminish the space for criticising dominant narratives (Bhatia 6). The book bans establish a system that makes people self-censor their opinions. The fear of legal consequences and political repercussions leads publishers and teachers, together with students, to steer clear of sensitive topics (Bhatia 10). Unspoken pressure determines which materials enter educational spaces without requiring formal directives.

Censorship in Kashmir maintains a direct relationship with the preservation of historical records and collective memory. Labelling research that opposes official narratives as “propaganda” transforms historical scholarship into a dangerous political activity (“Academic Freedom in Kashmir and Elsewhere” 3603). The removal of materials from archives results in future students losing access to complete historical discussions. Almost all writers and academics view these bans as detrimental to society rather than as protective measures. The “EPW” publication stated that book prohibitions fail to eliminate controversy because they weaken democratic institutions, restrict educational opportunities, and prevent society from confronting its complex historical realities (“On Banning Books” 509). The book bans establish a system that makes people self-censor their opinions. The fear of legal consequences and political repercussions leads publishers and teachers, together with students, to steer clear of sensitive topics (Bhatia 10). Unspoken pressure determines which materials enter educational spaces without requiring formal directives. If we see in Indian as well as the broader context, the issue of academic censorship has extended beyond the removal of certain books by the particular authors. In fact, it has impacted the autonomy of the entire pedagogical structure, limited students’ opportunities for critical engagement, and allowed only state-preferred teaching-learning patterns, rather than universal approaches accepted by the world’s academicians. This will encourage only a restricted, politically acceptable educational environment.

### III. Exclusion of Mughal history from the NCERT books

If we look at the scenario beyond universities and colleges, we find similar patterns are being followed by NCERT, which is established for enhancing and developing the school education and framing curriculum and educational research. The removal of important literature on the history of the Mughal empire from the NCERT syllabus has evoked intellectual debate among scholars and has become a matter of concern among academicians, especially for provoking certain sentiments and limiting critical and analytical points of view in education. The chapter that shows the law and order and governance pattern of the Mughal Empire, “Lords and Chronicles: The Mughal Courts”, was completely removed from the

class 12 history curriculum, which used to give details about the Mughal court policies in the Mughal rule (National Council of Educational Research and Training ( NCERT, 2023). Many references to medieval regimes were overlooked, shedding light on India's prolific literary heritage (BBC News, 2023). Critics claim that these picky variations fulfil ideological ends nearly tied to a political document that prioritises nationalist narratives. According to political scientist Suhas Palshikar, these exclusions constitute an "act of rewriting," reflecting the repression of inconvenient literal data in favour of a more politically palatable interpretation of history (BBC News, 2023). Prestigious annalist Romila Thapar also disapproved of the revised handbooks for presenting a "politicised and malformed interpretation of India's history." The NCERT has stated that variations form part of class vindication, aligned with the National Curriculum Framework 2023 under the National Education Policy. The variations aim to reduce curricular cargo while apparently maintaining the content of medieval Indian history, emphasising a "balanced approach" that portrays both the "bright and dark sides" of Mughal rule (NDTV, 2025).

For example, the latest Class 8 Social Science textbook included a section called "Note on Some Darker Ages in History," which highlights examples of religious radicalism during that time and proposes social change and adaptability (NDTV, 2025). However, academic discourse has cautioned that such biased deletions endanger people's sophistication of complex textual realities and reinforce ideological biases that support critical thinking and establish a pluralistic understanding of Indian history among scholars. Aditya Mukherjee, an expert on Indian modern history, suggests that the removal of such references could accelerate the collective polarisation of a reportedly pluralistic social order and devalue the knowledge and understanding of India's immensely complex artistic elaboration (Economic Times, 2025). Moreover, academics worry that the removal of vital textual narratives undermines scholars' critical and rigorous readings of history, downgrades educational standards, and compromises India's development in the global scholarly community (Ahmed & Verma, 2023). The NCERT claims these changes in textbooks emerge organically from intellectual developments to enhance pedagogical efficiency. Many historians and educators, based on their collective memories, believe such changes represent ideological pressures and are designed to reconfigure textual accounts to meet specific political needs. Similar developments warrant close vigilance about academic freedom and textual sensitivity, in order to safeguard the educational integrity of India.

#### IV. Trimming of Darwin's theory from the NCERT curriculum

The reason, in the name of rationalisation of textbooks, the National Council of Research and Training (NCERT) in 2022-23 removed Charles Darwin's theory from standard X science chapters. The government cited the removal as a way to reduce the extra burden during the COVID-19 period. There are several books that the NCERT released during the time of the pandemic, and Darwin's theory is one of them. Earlier, the name of that chapter was "Heredity and Evolution," which is now named "Heredity" The NCERT believes that this action will lighten the mental burden of students and help in avoiding the reparative teaching exercise (NCERT), but the intellectuals and scientific community sensed it as a deliberate attempt to remove one of the most foundational ideas of biology. Scholars and experts from across the country signed a petition to restore Darwin's theory, arguing that evolution supports epidemiology, modern-day medical practices, and ecology (Breakthrough Science Society; Indian Express). Dharmendra Pradhan, the education minister, later said that there was no other intention behind its removal than the rationalisation of the subject and admitted that Darwin's context had been cropped from the syllabus (NDTV). The experts on the topic

argue that omitting such theories from school education indicates the imposition of certain ideological patterns that challenge rationalistic narratives. The removal of such important documents from history, science and civics from the curriculum will impact the critical and rational thinking of future generations. (Hindustan Times; ThePrint). The future generation of science students will remain strangers to the thought of Charles Darwin and will be ill-equipped to understand the important theory of biology. The scholars demand the restoration of this evolution because it is not just about preserving the important science document but about protecting academic freedom from ideological agendas.

## **V. Additional Information About Censorship and Authoritarianism**

From 2021 until today, NCERT's so-called rationalisation of a newly emerged practice, where textbooks are not fully removed but rewritten and trimmed according to the ruling ideology. This practice mostly happened in the books of social and political science, where many important chapters have been removed and rewritten with the excuse that "rewiring is required" (National Council of Educational Research and Training 4) and "in accordance with earlier regionalisation, the first chapter is deleted" (National Council of Educational Research and Training 69). That is how, by giving it official recognition, many important historical chapters were removed from texts. In them, the NCERT removed many chapters from the 10th standard text related to democracy, such as caste, religion, gender, and mass protests for social reforms in 2020. In the same year, from the 11th standard's political science books, chapters related to "Sandhivad," secularism, nationality, and patriotism were removed. Following the same pattern seen in the 9th standard textbook, topics related to constitutional rights and the constitutional structure were deliberately removed. In addition, the role of freedom fighters like Gandhiji and Jawaharlal Nehru is reduced or sidelined by trimming them from the curriculum.

Intellectuals don't count it as a neutral act of editing the text but as an intentional exclusion and inclusion of ideological strategy. The *Economic and Political Weekly* editorial on this subject cautions that "ideologically streamlining the curriculum in the name of rationalisation will constrain the minds of students" (EWP). If we see the overall framing, the above evidence-based arguments suggest that trimming of the curriculum will not only erase the important parts of the social, political, and cultural history of India, but the future generation will also miss the opportunity for critical thinking and may lose the ability to rationalise things in their civic life.

## **9. Conclusion and Policy Recommendations**

To safeguard freedom of expression and maintain transparency in academia, especially in curriculum-making, Indian universities must adopt effective methods that align with UGC regulations. The political ideologies and state interests shouldn't be considered while structuring the curriculum and maintaining the flow by continuing the conventional text in the syllabus. The academic freedom indicators should be integrated into national accreditation processes, and the panel should be composed of representatives from multiple disciplines to maintain authenticity. To address the threats to academic freedom, following the suggestions in policymaking can be helpful.

**I. The free and unbiased curriculum making body :** The text recommendation should be reviewed by the intellectuals of multiple disciplines or cross-disciplines to maintain the transparency and to avoid politicised oversight(Lührmann et al. 12,13). Empowering

autonomous institutions is important for protecting academic freedom, since transformative actions are necessary for lasting and sustainable reformations (Lott 1013–14).

**II. Compulsion on transparency protocols:** Before the official removal of any text from the university syllabus or making any revision in curriculum, the details must be presented with concrete reasons for removal, its earlier approvals by the panels when it was introduced, for maintaining the academic integrity (Chandhoke 14). Before removing or adding any text, the universities should hold meetings with government officials as well as the scholars of a particular discipline to discuss about its long-term impact.

**III. Global connectivity for the academic network support:** If the country is associated with an international academic network, it will enhance the quality of education as well as allow the universities to adopt new ideas and help in decision-making by studying their policies, such as international human rights, and several educational groups working together for successful outcomes (Spannagel and Kinzelbach 18). International participation will help keep the policies unbiased, rational, and universal.

**IV. Legally enforced academic freedom policies:** The education policies must follow guidelines of UNESCO concerning the Status of Higher-Education Teaching Personnel (1997).

These recommendations protect the rights of Academicians and Scholars and give them freedom to decide their teaching and learning methods. This should also give assurance that opposing ideologies or points of view should also be given place in the curriculum (SAGE Journal 8).

**V. Fair governance through student participation:** Many theorists suggest that student delegation should be included in the curriculum-making committee so that democratic values can be maintained, as well as help add intellectual diversity and vitalise the legitimacy of the education system and its decision-making body (Apple 119). The participant students should be from different caste cultures and religions so the secularistic principles stay unaffected, especially when it comes to a multicultural society like India.

Implementing these reforms will help universities in achieving sustainable goals and in maintaining a balanced curriculum that works effectively without any influence or suppression of ruling elites in academia. It's just not about adding or removing certain works, but about the integrity of academia in any democratic nation that will serve in shaping the future of the world.

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