

**The Undergraduate Political Science Curriculum at the University of Dhaka,
Bangladesh: An Analytical Study**

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Abstract: The University of Dhaka, at the beginning, was conceived as a research-led-teaching university and hence attention was given to the development of the library system. This idea of a research-led-teaching university was reflected in several other ways in the university's plans. Some suggested the University to follow the new generation of British universities like Manchester, Leeds and Liverpool. Others desired to see the University American style of teaching. In any case, the University of Dhaka was envisaged to be one of the most advanced universities in India. In its early years, the University signs of being both a teaching and research University. The academic vigour was lost within the span of a few decades. Using content analysis and interviews with the knowledgeable, the study found that the department of Political Science lags behind in many respects and failed to inculcate Islamic worldview among its graduates. It should develop an integrated model of education which should be the basis for redesigning or revising the existing curriculum.

Keywords: Bangladesh, Department of Political Science, Dhaka University, Integrated model of education, Oxford of the East.

Introduction

Scholars, having examined various models of an integrated university curriculum, have advanced a framework of integrated political science curriculum (IPSC). This study

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examines the undergraduate political science curriculum at the University of Dhaka, Bangladesh, using the IPSC framework. It analyses the university vision and mission, programme objectives, structure of the programme, content of the courses and selected readings of the political science department of the University of Dhaka, Bangladesh, in terms of Islamic Integration and the contemporary challenges.

This study is based upon the content analysis of the Department's curriculum and of the course outlines. It also relied upon published books, articles, and the research reports on the department or the University. The results obtained from content analysis are supplemented by interviews conducted with a distinguished Professor (T1), two Professors, a male (T2), and a female (T3), one Associate Professor (T4), and an Assistant Professor (T5) including the then Head of the Department. Two students were also interviewed, one of whom (S1) was a final year student while the second one (S2) was a third year student. The study used a self-constructed interview protocol for interviewing the selected teachers and students of the department. The researcher developed the questionnaire based on the IPSC framework and divided its analysis into six parts: the vision and mission of the University; the aims/objectives of political science programme as practiced by the Department; the curriculum structure including the courses offered and its content; the selected readings as required or recommended for each of the courses; the methods of teaching and evaluation; overall comments and suggestions.

THE ESTABLISHMENT OF THE UNIVERSITY OF DHAKA

The University of Dacca (currently 'Dhaka') was founded on the 1st of July 1921. It began functioning with 60 teaching staff, of whom 28 were in the arts faculty, 17 were in sciences and 15 in law. From 1921 till 2014, the number of faculties has increased from 3 to 21 (including 11 institutes), the departments increased from 12 to 77, the number of teachers

rose from 60 to 2,156, and the number of students from 877 to 30,015 (UGC report 2014). At the time of its foundation, about 80% of its students and teachers were Hindus. Subsequently, the University contributed to the development of the Muslim middle class.

The Vision and Mission of the University of Dhaka

The vision and mission of this university is not clearly mentioned in any official documents. Different studies found that the establishment of the University of Dhaka in the then East Bengal had a “political origin”. It was a political gift to the aggrieved Muslims of East Bengal who, as the former viceroy of India, Charles Hardinge pointed out, were lagging behind other communities, especially in terms of development. It is well known that the chief determining factor in government decision to make Dacca the location of a university, was their desire to accede to the demand for further facilities for the vast majority of Muslim population in Eastern Bengal. The University of Dhaka project in 1912 was a response to Muslim resentment of the decision to annul the partition of Bengal in 1911. It was a kind of compensation for nullifying the division of Bengal and also to pull the East Bengali Muslims out of their depressed state. For this reason, special emphasis was placed on Islamic Studies and an Islamic style of education at the new University.

The foundation of the University of Dhaka was the philosophical quest for universalism, for crossing the spatial and epistemic boundaries of Eastern and Western intellectual traditions. There was an equally universal quest for liberty and justice and a political quest that was not limited to Hindu-Muslim relations. Such bold conceptual foundation was paired with the ambition to become the most advanced university in India and beyond. Yet it was not all about following a secular educational path or a particular university model.

According to the University of Dhaka Act 1920, its object was to establish and incorporate unitary teaching and be a residential university at Dacca. The University of

Dhaka intended its teaching to be comprehensive, the students were required to be either resident or attached to any of the halls aiming to develop both their mind and body. The reasons behind the establishment of its residential character were not only meant to provide a place for students to live in but also to be the spring board for preparing students to be full human beings in academic, social and cultural terms. However, it is evident that the primary objective of the University of Dhaka was to provide higher education with an emphasis on Islam and comprehensive learning for Muslims and the eastern population.

As result of the lack of mention and specification, there emerged divergent views among the teachers and students with regards to the mission and vision the University. Replying to first part of the questionnaire, the interviewees mentioned that the vision and mission of the University was “nationalistic”, “secular” and “other”. According to T4, the University has failed to follow its mission and vision. T4 states:

Once the UD mission was to ensure qualitative higher education and it could be before independence but now its vision has been turned to produce partisan based cadre as the students’ supporters of the government. Those who belong to the opposition have no chance, even to stay on campus. In my consideration, there is no scope for a IIICE or a Nationalistic or Secular approach.

T1, a distinguish professor and celebrated political scientist of the country, clearly stated:

The mission and vision of the UD is secular. It does not provide space for Islamisation or integration of revealed knowledge with acquired human knowledge.

One student, S1, refused to answer this question but S2 stated:

The mission and vision of University of Dhaka is to produce good citizens who will help build an enriched country. It encourages secularism. I think, it doesn’t give space for Islamisation.

Policies and Practices related to Curriculum Development

In the case of courses and curricula, the 1920 Act provided that they “shall be prescribed by the Ordinances and Regulations”. The University of Dhaka 1973 Order was patterned very

similarly to the 1920 Act adopted during the British imperial rule with a few adjustments consistent with the new decision-making structure. The major weakness of the 1920 Act regarding courses and curricula was that it did not lay down any framework for offering higher education to the Muslims of East Bengal. In other words, the 1920 Act did not outline any guidelines in terms of what it would do with the students admitted to University of Dhaka and what kind of knowledge (e.g. utilitarian, anti-utilitarian, or both) it intended to generate. Having institutional autonomy and academic freedom without any officially declared set of learning/teaching objectives for the students eventually hindered the university's development of any definite academic personality.

The institutional arrangements for curriculum development are provided in the Dacca University Order 1973 that came into being after independence to ensure institutional autonomy and academic freedom of the teachers at the university. The Dacca University Order 1973 incorporated all the demands to restore institutional autonomy and academic freedom which was reflected in the changes to the structure of the university authorities. However, the Order broadly inherits a legacy of the colonial rule. The changes made mostly involved amendments to the power structure and elections for the representation of teachers in different layers of decision-making at the university. As a result, the order was again devoid of having any clear set of learning and teaching goals for higher education for the students.

The Ordinance of 1973 supposedly offered autonomy to the university, but it is evident that this wall of autonomy has been penetrated many a times by stake holders in national politics through students' and teachers' political activities. The Order of 1973 strengthened the hold of national politics at the university campus rather than upholding the autonomy of the university. The 1973 Order does not look good if it is analysed from the

perspective of students' rights and their welfare. The changes provide more freedom for the administrative teachers to participate in the governance structure of the university.

The Department of Political Science at the University of Dhaka

The Department of Political science was established in 1938. At present it is one of the largest departments in the faculty of social sciences at the University of Dhaka. The Department offers BSS (honours), MSS, M Phil and Ph.D programmes intending to specialise in various fields of political science. The requirements for the above mentioned programmes are as follows;

- i.** The Ph.D programmeme is for a minimum of 2 years studying full-time by dissertation only.
- ii.** The M Phil programmeme is for two years studying full-time. 1st year by course-work and 2nd year by a thesis/research monograph on a topic approved by the department.
- iii.** The Master's programmeme takes one year and is divided into two semesters consisting of eight compulsory courses for a total 800 marks and 32 credit hours.
- iv.** The BSS (Honours) programmeme takes four years; it is divided into eight semesters consisting of 32 courses for a total of 3,200 marks and 128 credit hours.

In addition to this, the Department offers an 18-month professional Master's programme on Governance Studies (MGS). Under the Department's jurisdiction, a few research and training centres are being operated. These are: the Japan Study Centre, Centre for Governance Studies, Centre for East Asian Studies and Centre for Human Securities.

The Department organises lectures, discussions and special seminars. The training offered by the Department often reflects recent research on current subject matters. There are now 25 teachers working in the Department. The Department offers unique opportunities for

its students to consult with Student Advisors on a number of diverse issues. It offers computer and internet facilities for both teachers and students.

The Department has a high profile Curriculum and Development Committee which ensures that the academic curriculum of all the programmes is updated to address recent national and international issues concerned (University website).

The Evolution of Political Science Curriculum, 1938-2018

Since its inception in 1938, the Department experienced different kinds of programme structures which included the year/semester system, honours with subsidiary system, honours in combined system, courses or papers system and numbers or credit hours' system etc. Table 1.1 shows the evolution of the academic system from the British period to the present period.

Table 1.1 Evolution of Political Science Curriculum at the University of Dhaka

SL	Period	Year system/ Semester System	Nature of the programme (either with subsidiary or combined)	Total Courses/Papers	Total Numbers / Credit Hours
1	British Period (1938-1947)	Year system (3 years honors)	Honors with Subsidiary (elective)	14 (Core-8 Elective-6)	1400 numbers
2	Pakistan Period (1948–1971)	As above	As above	As above	As above
3	Bangladesh Period-1 (1971–1990)	As above	As above	As above	As above
4	Bangladesh Period-2 (1991-2005)	Year system (4 years honors)	Honors without subsidiary (elective)	19 courses (All are compulsory)	2000 numbers
5	Bangladesh Period-3 (2006-2018)	Semester system (8 semester)	Honors in combined system	32 courses (All are compulsory)	128 credit hours

From 1938 to the middle of 1990, there were three year honours programme with 1400 numbers/credit hours for 14 courses/papers which included subsidiary subjects. In 1991-2005, the 4-years honours programme opened with a total 2000 numbers for 19 courses.

Objectives of the Programme

The Political Science Department of the University of Dhaka enrolls some 250 students every academic year for its undergraduate programme. The Department's objective of undergraduate education across all specialties of the discipline is to provide training that will enable its students to make professional contributions in their future careers.

The aims and objectives of the Department are very general. It seems fuzzy due to the use of idealistic terms. This makes it difficult to translate the objectives into something practical and manageable. Aims can be made clearer by breaking it into more specific behavioural objectives that are measurable.

The goal of national economic development is important for the well-being of the people but it should not override the goal of becoming a good man with excellent morals or integrity. Commodification of knowledge should not be the only yard stick to determine the courses that universities should offer even if it is a private institution of higher learning.

There are some who argue that the objectives of a neo-liberal university in terms of pedagogy should include new market oriented courses, vocational learning, and mode of learning, defined as knowledge which is linked directly to the functional imperatives of the world of work. While suggesting academic curricula and courses, the SPHE finds liberal arts and even pure science in compatible with market demands. According to it, departments of literature, philosophy and pure sciences have little relationship with either the real life situation or the available job market or real life situation. However, it is important to produce

a good man than to produce a good citizen. Because a good man in Islam will no doubt also be a good citizen. But the good citizen will not necessarily be a good man. Unfortunately, the programmes related to the contemporary philosophy of education, are driven by utilitarian and pragmatic aims rather than Islamic educational goals.

Two of the interviewees (T2, T3) thought that the University's objectives, among others, were to produce employable graduates. Interviewee T4 gave a detailed answer to the question as follows:

Theoretical aims and objectives of the Department are to produce conscious students who would be able to lead the country in terms of socio-political aspects but in practice, they produced graduates who are not very talented because the quality of some faculty members are tremendously inferior in terms of academic excellence due to political appointment under all regimes. Most of the graduates are still searching for jobs.

Interviewee T5 thought that the aims and objectives of the department should be:

to keep abreast of political events and political discourse. To produce graduates with versatile knowledge on national, international, and regional politics and public policy. The graduates must be able to choose their profession.

One interviewee, S1, apparently concurs with T5 but adds that the aims and objectives of the department should be:

1. to make good citizens, and
2. to produce good leaders who can lead the country efficiently.

S2 was happy that some graduates of the university work in the civil service, some are teaching in universities, and some are involved in politics.

Structure of the Programme

The BSS (Honours) programme is of four-year duration, divided into eight semesters. Each year is divided into two semesters. Students are required to take 32 courses of 128 credit hours and to obtain 3,200 marks in four years. Each full course consists of 4 credits. Distribution of the courses in each semester is provided in Table 1.2.

Table 1.2 Course Distribution by Semester

Semester	Course
First Semester	PS 101 : Ancient and Medieval Western Political Thought PS 102 : Political Theory and Organization PS 103 : Government and Politics : UK, USA and France PS 104 : Principles of Sociology
Second Semester	PS 201 : Modern Western Political Thought PS 202 : Principles of Economics PS 203 : Socio-Political and Constitutional Development in British India (1757- 1947) PS 204 : Public Administration in Bangladesh
Third Semester	PS 301 : Oriental Political Thought PS 302 : International Politics : Theory and Practice PS 303 : Socio-Political and Constitutional Development in Pre-Independent Bangladesh (1947 – 1971) PS 304 : Qualitative Approaches to the Study of Politics
Fourth Semester	PS 401 : Quantitative Research Methods in Political Science PS 402 : Local Governance and Rural Development in Bangladesh PS 403 : Principles of International Trade and Finance PS 404 : Military and Power in Comparative Perspective
Fifth Semester	PS 501 : Political and Constitutional Development in Bangladesh 1971 – till date) PS 502 : Politics, Power and Corruption PS 503 : International Politics since World War II PS 504 : Government and Politics in Middle East
Sixth Semester	PS 601 : Political Economy of Bangladesh PS 602 : Democracy and Democratization PS 603 : Gender and Politics in Bangladesh PS 604 : Government and Politics in South Asia
Seventh Semester	PS 701 : Geopolitics and Bangladesh PS 702 : Research Methodology in Political Science PS 703 : Political and Development issues in Asia, Africa and Latin America PS 704 : Politics of Identity : Ethnicity, Religion and Nationalism
Eight Semester	PS 801 : Globalization, Regionalism and International Financial Institutions PS 802 : Non-Traditional Security Issues : Environment and Migration PS 803 : Human Rights and Political Violence PS 804 : Public Sector Management in Comparative Perspective

The programme structure does not classify courses into elective, specialisation or any other. Evidently, all courses are compulsory. However, it is customary to classify the programme structure into FIVE divisions based on the nature of the existing courses following the framework for an Integrated political science curriculum (IPSC). The divisions

are as follows: i) Political Science courses-core (PSCC); ii) Political Science Courses-specialisation (PSCS); iii) Fundamental or Faculty required courses (FRC); iv) Generic skills courses (GSC) and v) Revealed knowledge courses (RKC). The study found that there are 15 courses of 60 credit hours for departmental core including 1 course of 4 credit hours for religious and Asian political thoughts, 7 courses of 28 credit hours for departmental specialisation, 9 courses of 36 credit hours for faculty required courses, 2 courses of 8 credit hours for methodology courses which can be considered generic skills courses. The major features of this curriculum that draws immediate attention are as follows.

I. A Step-by-Step/Gradualist Approach is Missing in the Design of the Curriculum

For instance, the very first course PS 101: Ancient and Medieval Western Political Thought is offered in the first semester without offering any introductory course on the political science discipline like “Introduction to Political Science”.

There is also another course named PS 702: Research Methodology in Political Science offered in semester seven for undergraduate students while the curriculum of Master’s programme contains a course with the same title PS 908: Research Methodology in political science. It is also not clear how a Master’s level programme is different from an undergraduate programme. In addition to this, two specific modes of research courses named PS 304: Qualitative Approaches to the Study of Politics and PS 401: Quantitative Research Methods in Political Science are offered in Semester 3 and 4 respectively. Despite offering three courses, a foundation or basic course on ‘Research Methodology (in general)’ is absent. In other words, step/gradualist approach is missing in the Department.

II. Neo-Liberal Influence

Under the dominance of a neo-liberal setting, education is now a new business that must try to focus on creating markets. With this in mind, education has evolved as a “transaction between consumers and service providers”. Apart from suggesting financial schemes along

with governance issues, it reflects the curricula and courses offered at tertiary level. For instance, the undergraduate curriculum also contains a course on the PS 403: Principles of International Trade and Finance. The contents of the course are similar to those taught in business studies and are epistemologically and ontologically different from the original discipline of political science. It is, however, evidence that the curriculum is multidisciplinary, but without linking with the study of trade and finance to politics. Endeavouring to make the discipline of political science job/market oriented might have motivated the department to incorporate these courses.

In recent studies, that there is a recent trend emerging at University of Dhaka regarding curricula and course development. Taking advantage of the inbuilt structural flexibility, NGOs are now making inroads into academic affairs of the university. For instance, the Management and Resources Development Initiative (MRDI), an NGO, successfully lobbied to incorporate a course on “Corporate Social Responsibility (CSR)”. This proposed course on CSR was not tabled by the Course Committee of respective departments for discussion. It begs the question of how a business course fits the epistemological and ontological features of a social science discipline.

Apart from suggesting financial schemes along with governance issues, it reflects the curricula and courses offered at tertiary level. While suggesting academic curricula and courses, the SPHE finds liberal arts and even pure science incompatible with market demands. According to them, those departments have little linkage with the available job market or real-life situations.

III. The Course Curricula do not Formally Reflect the Learning/Teaching Objectives

With regards to the curriculum of the University of Dhaka, Tanzimuddin (2016) observes that the experiences of the departments of the social science faculty with regards to curriculum-design demonstrates how the absence of fixed academic goals impacts their

academic activities. The situation gets more precarious in this neoliberal age of higher education when the university authority is not sure what kind of knowledge they seek to offer to the students or what kind of knowledge the public university aims to produce.

The common feature that draws attention is that none of course curricula of the political science department formally address the learning/teaching objectives. Consequently, the academic departments are at liberty to decide the content of the curriculum. What will prevail is how keen the university colleagues are to develop quality content and whether they have any vested interests (if any).

The reading lists of the respective courses are too long and there are no core reading and supplementary reading lists specific to the topic to be taught in different courses offered at undergraduate and postgraduate levels. For example, the reading list for the course PS 701: Political and Constitutional Development in Bangladesh (1971 till present) contains as many as sixty items that includes books, book chapters and articles. Similarly, Bangladesh Politics: Issues and Priorities offered to Masters students has 85 items on its list of reading materials/references. There is also a course named PS 601: Political Economy of Bangladesh. But its reading list does not include a single book written on Bangladesh or by a Bangladeshi author. The same applies to the reading list for the Geopolitics and Bangladesh course. The scope for the course of PS 703: Political and Developmental Issues in Asia, Africa, and Latin America are also too broad.

In summary, the reading list for each course demonstrates that the academic staff are not familiar with Islamic literature. There is a conscious attempt to ignore Islamic reading materials. However, there is an effort to constantly update their reading lists. The reading list is supplemented by additional reference materials provided during the lecture periods. All are euro-centric liberal western thoughts.

Several questions were asked to find out the views of teachers and students regarding the current curriculum structure of political science and its contents. Most of the interviewees expressed dissatisfaction with the prevalent system. Respondents T4 and T5 did not express total dissatisfaction with the syllabus but mentioned that “one course in the entire syllabus has an Islamic content” (T4). Some of the respondents believed that there is slight emphasis on comparing the Islamic and western perspectives on political concepts and theories but majority of them argued that it does not address Islamic perspectives. The respondent T1 found a limited scope for addressing Islamic perspectives. According to him: “It only touches Muslim political thinkers like Al-Farabi, Ibn Rushd, IbnKhaldun, Imam Ghazali and Ibn Sina.” Nevertheless, all the interviewees agreed that the department does not provide much space for students to gain adequate knowledge from Revealed (Qur’an and Sunnah) and Acquired (Human intellect) sources. There is agreement among the interviewees that the current curriculum does not help students to become wise Islamic leaders (role model of the society). The nature of the political science programme is traditional, and uses scientific knowledge which is similar to American programmes. Interviewee T4 and T5 think that the political science programmes is a mixture of various aspects, both national and international. To some extent, the US and UK systems are followed while interviewee T1 sees the programme as quite similar to the British system. Interviewee T5 states that “the programme gives students the theoretical knowledge only.”

IV. Lack of Appropriate Teaching Methods

Lecturing is the only teaching method chosen by most of the teachers because of the limited budget available. Generally, there are no seminars, no discussions, no simulations, no practice and no reading assignments. Lecturing as the only way to teach cannot inspire the students to broaden their vision. This is a major problem in developing countries such as Bangladesh and Indonesia, where priority is usually given to economic growth, an expanding

labour market, eradicating poverty etc. Teaching Islam at a tertiary level receives less priority. There has also been no official assessment on teaching and learning at a tertiary level during the last fifteen years.

On the methods of teaching and evaluation, respondents raised the following issues:

1. Students were not encouraged to quote any evidence/references from the Qur'an, Hadith or other Muslim scholars besides western scholars.
2. Students were not given assignments that require research/studies on Islamic civilisation or similar aspects.
3. That "the present teaching method does not encourage students to be critical" (T1). Other respondents, however, believed that teaching methods encourage students to be somewhat critical.

V. Limited Number of Specialisation Courses

Compared to other public universities, specialisation within the political science course is very limited because there are only three departments in the University of Dhaka, namely the Department of International Relations, the Department of Public Administration, and Department of Peace & Conflict Studies which are basically specialisation courses of political science.

VI. Faculty Required Courses are Reasonable

A reasonable number of courses are offered as faculty required courses or related subjects such as sociology, economics, environment and law etc. This is a good sign as it helps to produce well-rounded citizens for the state.

VII. Basic Skills Course/Transferable Job Skills Courses are not Offered

Although two methodology courses offered by the department can be considered as generic skill courses, there are no basic skill courses like language courses, ICT courses, thinking or

analytical or problem-solving skills courses. Indeed, courses dealing with Islamic Revealed Knowledge or Islamic Religious Studies are totally ignored.

VIII. The Curriculum does not Manifest the Spirit of Integration

The Department does not offer any course with Islamic heritage to be a “Good Man” as well as teach students to become political scientists with a grounded Islamic tradition. The nature of the present curriculum only transmits information, facts, data and professional knowledge with utilitarian purposes. Sidek Baba (2000) asserts that the utilitarian tendency means the process of acquiring knowledge has the sole object of getting a diploma or degree in order to be a good citizen, by knowing how to read and write in order to earn a living. In Islam, education is not merely meant to develop a good citizen but also a good person. A good person possesses a value-laden approach in acquiring knowledge and skills. The concept of “a good man” is also expressed by Dr. Yusuf al-Qardawi as being to “assume the moral responsibility of Allah, by acquiring the good qualities which are the divine ones, and those of knowledge, good deeds, virtue, the pouring of bounty on humans, giving them advice, and guiding them to truth, and preventing them from committing injustice, among other aspects of the rules of Islamic Law”.

Many Muslim scholars have emphasised the importance of introducing Islam-related courses as core courses into higher education curriculums whilst others have called for moral education. However, the political science curriculum of the University of Dhaka does not address this issue.

Content/Outline of the Selected Courses

To analyse the content of the courses, the following courses are selected for analysis:

PS 101: Ancient and Medieval Western Political Thought;

PS 201: Modern Western Political Thought; and

PS 301: Oriental Political Thought.

These courses are a fundamental part of all political science curricula and are compulsory.

The idea is to ensure that political scientists are grounded in political thoughts. The existing description of the courses is provided in Table 1.3 for necessary analysis and discussion.

Table 1.3 Course Descriptions of Three Political Thought Courses

<p><u>PS 101 : Ancient and Medieval Western Political Thought</u> Ancient: Greek society and institutions; Slavery and Greek Political Thought: Socrates, Plato, Aristotle; Four schools of thought-Sophists, Epicureanism, Cynicism, Stoicism; Roman contributions to political thought: Polybius, Cicero and Seneca. Medieval: Social structure and Political thought; Feudalism and General features-kingship; Church versus State; St. Augustine, St. Thomas Aquinas, Dante, Marsilio of Padua, Conciliar Movement.</p> <p><u>PS 201 : Modern Western Political Thought</u> Socio-economic background of Modern Political thought- renaissance and reformation; Rise of modern nation state-Machiavelli, Hobbes; Industrial capitalism and growth of modern bourgeoisie- John Locke, Montesquieu, Rousseau.</p> <p><u>PS 301 : Oriental Political Thought</u> Meanings of Oriental political thought; the idea of state, governance and social justice in the orient; Ancient and Medieval Indian Political thought: Kautilya and Abul Fazl; Muslim political thinkers: Nature of state, Governance and economic system- Al-Farabi, Ibn Rushd, Ibn Khaldun, Imam Gazzali. Political thinking in Bengal and the Indian sub-continent: Rabindranath Tagore: Nationalism and Internationalism; MK Ghandh: Non-Violence Political Thought in South East Asia and The Pacific: Confucianism; Taoism</p>
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Table 1.3 shows that PS 101 courses are taught in the first semester of the first year of the four years' programme. Plato, Aristotle, Cicero, Marcus Aurelius, St. Augustine, St. Thomas Aquinas, Marsilio of Padua and Machiavelli are studied as ancient political thinkers. These thinkers were selected for necessary orientation with Euro-centric political thought. There are no topics on classical Muslim or Islamic political thought.

In the Medieval period, Muslims were very developed and Islam spread over a large part of the globe. Islamic society, statehood, governance, economy, human condition, progress, education, culture, civilisation and ethics and moral standards etc. were highly

advanced. Islam contributed not only to science, but also to knowledge development all over the world. It simultaneously discovered the lost Greek-Roman and Western Civilisation culture through its discovery, collection, research, writings, vast translation, library facilities and educational centres. The above achievements are not included in Medieval Political Thoughts taught in the programme. In contrast, the western world especially Europe is analysed and declared by Western political scientists as under the Dark Age during the Medieval Period. Without considering the time structure, social surroundings, all other associated factors, reflections over life and human beings, the West drew conclusions that the medieval period was dark for not only Europe but Muslims and the Islamic world alike.

In the PS 201 course, modern political thought starts with Machiavelli which reflects the pragmatic application of the political maxim that the ends justify the means. By studying Machiavelli's political thought, students will know about pragmatic politics which is a distinctive feature of the current political practice. In addition to this, Bodin, Hobbes, Locke, Rousseau, Hegel, Marx are also modern political thinkers. There is nothing about contemporary Islamic political thoughts or Muslim contribution to modern politics and society. Thus, the issues of normative politics and Islamic integration are completely absent from the courses.

The PS 301 Oriental Political Thought course is offered in semester three. It is single course slightly based on religious political thought. The Indian, Chinese and Muslim political thoughts are covered by the course. Conflicting topics are very much present in this course. It combines Muslim thought with a significant amount of detail on Pagan, Hindu, Christian, Buddhist and atheistic thought. No proper adjustment and balanced objectivity remain present. On the one hand students are getting a mixed notion of Greek and Muslim thought, and on the other hand there are lessons from ancient Indian atheistic philosophy and Hindutyabadi Kautilya and Manu's philosophy. The minimal inclusion of Muslim thought

cannot serve the purpose of producing Muslim political scientists. Not only political philosophy, but political organization, governmental process and all other aspects of Political Science can't be covered from an Islamic perspective.

In summary, the focus of the Political Thought courses taught at the University of Dhaka is on classical theories of state and leadership. It ranges from classical Greek thought of Plato and Aristotle, Roman-Greco philosophers, Christian theologians and jurists to pragmatic politics of Machiavelli. All are concerned with western philosophical and epistemological foundations of knowledge. There is no comparison between western and Islamic political thoughts in the subsequent periods. For instance, the philosophies of Socrates, Plato and Aristotle are different from an Islamic view on matters concerning politics, the state, the government, citizenship, the economy, ethics, participation, leadership, education programmes, justice etc. Al-Farabi and Ibn Rushd have contributed their theories in some ways, but their contributions are not included in the respective courses. The Department provides only one subject (4 credit hours) of Oriental Political Thought comprising of Muslim and non-Muslim religious thought in its four-year undergraduate programme. This situation has provided a great setback for Muslim students as the curriculum contradicts the spirit of the establishment of the University.

Reading Lists of the Selected Courses

Reading lists are very important for any of the courses taught at educational institutions. In the case of higher education, required or recommended readings indicate the sources of knowledge whether it is concerned with western or Islamic epistemology. With regards to Islamic integration in curriculum, it is necessary to examine the sources of the references.

It is found that eighteen books are included in the reading list for the Ancient and Medieval Political Thought course (PS 101). All are written by western scholars and modern secular thinkers who base their thoughts and work on western philosophy. There is not a

single book written from the perspective of Islam, even by classical or medieval Muslim scholars. Similarly, for the Modern Political Thought course (PS 201), fourteen books have been included in the reading list, but also nothing on Islamic political thought or any work by modern Muslim Scholars. The Oriental Political Thought course (PS 301) is slightly different from the previous two courses. This course has recommended eighteen books on the list. Seven books are written from an Islamic perspective by reputable Muslims/western scholars. The remaining eleven books recommended have been written by Western secular scholars. Thus, it can be seen that most of the references or readings recommended are euro-centric which promotes western epistemology rather than Islamic epistemology.

Regarding the reading materials, respondents T2 and T3 stated categorically that there were no reading materials or references written from an Islamic perspective written by Muslim/non-Muslim scholars. However, to respondents T1 and T5:

There are reading materials and references with an Islamic worldview but these are related only to the oriental political thought courses but not to any other courses.

However, none of the interviewees could name Islamic readings covered in various courses.

In sum, it is evident that the Political Science Department of University of Dhaka is neither inter-disciplinary nor multi-disciplinary. It is not a research university either. The current education system of the University of Dhaka has failed to instil Islamic values into the Muslim students. This failure has resulted in the ultimate aim of education at the university changing from the production of a good man to helping him/her attain decent employment with a decent income. Materialism has become widespread amongst the graduates of the university. Since the Department does not offer any course with Islamic heritage, there is no scope for the graduates of political science to be grounded in Islamic traditions.

Conclusion

The university's fundamental purpose indicates that the UD's success as a teaching university was primarily due to the fact that it was conceived as a research-led- teaching university with a strong focus on original research. Integral to this teaching, learning and research environment was UD's library system. This idea of a research-led-teaching university was reflected in a number of ways in the university's plans.

The Calcutta University Committee agreed with the Nathan Committee report which stated that the UD should be more like the new generation of British universities like Manchester, Leeds and Liverpool. But there was also a desire for the University of Dhaka to follow American and British styles of teaching. The American style focused on training its students to teach before becoming faculty members and the British style focused on acquiring research skills within a limited timeframe. The rich combination of teaching and learning approaches meant that the University of Dhaka was envisaged to be one of the most advanced universities in India.

In its early years, University of Dhaka showed robust signs of being a teaching and a research University as well as a purely residential one. The combined academic vigour was lost within the span of a few decades. In the history of the global university rankings (which started at the beginning of this century) the University of Dhaka has never secured a respectable place. The university is not putting enough effort to produce graduates and professionals who have the right knowledge, skills and ethical values based on Islam. This is currently missing in the curriculum of the University of Dhaka. Therefore, the department of Political Science and all other departments should develop an integrated model of education and redesign or revision the existing curriculum to lift the University of Dhaka to the top-most level at least in the Muslim world.