

INTEGRATED MASTERS IN HUMAN SCIENCES

CONCEPT NOTE

School of Arts, Humanities and Social Sciences

Chanakya University · Bengaluru, Karnataka

INTEGRATED MASTERS IN HUMAN SCIENCES

The strongest humanities graduates in the world today are increasingly working at the frontier where technology, psychology, ethics, institutions, society, and human meaning intersect. They work in domains where technical systems alone prove insufficient and where the deepest challenges become not computational but possessing of interpretive and intercultural skill sets. The evidence emerging from leading technology firms, research ecosystems, design labs, policy institutions, and entrepreneurial ventures points toward a striking pattern: the most effective graduates increasingly possess forms of intelligence that combine human understanding with analytical sophistication. Four forms of intelligence stand out in these graduates as has been discussed below.

1. They are becoming translators between humans and technology

The most powerful technologies today often need understanding of human beings. While we have developed sophisticated technologies and powerful systems of the future, the challenge currently lies in ensuring that these systems can meaningfully coexist with the complexities of human life. Increasingly, the strongest humanities graduates occupy precisely this space: they translate between human experience and technological systems, between code and culture, between technical possibility and lived reality.

Consider Tinder, a platform often dismissed as a superficial dating application built on swiping behaviour and attraction metrics. Yet Tinder hired sociologist Jessica Carbino, trained at UCLA, because billions of behavioural interactions alone did not amount to understanding. One could say that AI is capable of data interpretation. But let us not forget that sense making of a context is a unique judgement that's still a complex action, that's one of the one million probabilistic generations AI can make. Carbino has done exactly this. She has helped Tinder understand how trust, vulnerability, self-presentation, gendered expectations, and split-second judgments shape the architecture of intimacy in digital environments, turning behavioural traces into insight about human relationships. This involves higher level of interpretive skills.

A similar story unfolds at Nissan's autonomous vehicle division, where anthropologist Melissa Cefkin was recruited to study human behaviour. It is easy to think that roads are governed merely by traffic laws and rules and that automation is possible. But it's often not as mechanical as it is imagined to be. Humans around the world in their roads from high speeding corridors of America and China to the congested roads of India, move through tacit negotiations, eye contact, hesitation, irritation, improvisation, and subtle social signalling. Self-driving cars may recognize stop signs, but can they understand hesitation at an intersection or a pedestrian's unspoken intent? Cefkin's anthropological expertise enabled engineers to reconstruct the hidden grammar of human interaction so that machines could better navigate human worlds.

2. They are becoming builders of human-centred innovation

Many of the individuals building transformative products were first trained to understand people rather than machines. The frontier economy increasingly rewards those capable of understanding meaning and operating in complex environments.

Most of us know Mark Zuckerberg as the lightning-fast coder who lacked social skills and had a hard time with interpersonal relationships. What's been overlooked is that he was a liberal arts student at Phillips Exeter Academy, where students learn around "Harkness tables" and teaching happens through the Socratic exploration of ideas rather than through lectures, and then at Harvard University, where he loved learning Latin and Greek. He even aced an art history final by creating a website that displayed two hundred works of art and allowed his fellow students to offer their comments about the works' importance, an early crowd-sourced study platform. Like his older sister Randi Zuckerberg, he studied psychology, and in building Facebook, he applied insights about the innate human desire to connect with one another. While Zuckerberg also possessed prodigious coding skills that allowed him to spearhead Facebook's early development, he tapped into human psychology with Facebook.

Stewart Butterfield, founder of Slack, studied philosophy and repeatedly credits philosophical reasoning—particularly the discipline of following problems to their logical conclusion—as central to how he builds products and organizations. Slack recognized communication software as an experience of human interaction. The company therefore hired theatre graduates such as Anna Pickard to design moments of emotional resonance into everyday digital exchanges.

Likewise, Katelyn Gleason, a theatre major with no formal technical background, founded the healthcare technology company Eligible and raised millions in venture funding. Theatre had taught her persuasion, emotional resilience, confidence, improvisation, and storytelling—all indispensable entrepreneurial capacities. Her success illustrates an increasingly important truth: in environments defined by uncertainty, the ability to learn rapidly and communicate compellingly may matter more than prior technical specialization. In matters as serious as providing health services, empathy can hardly be achieved as a coded computational behaviour.

This pattern repeats itself across Silicon Valley. Reid Hoffman of LinkedIn studied philosophy. Peter Thiel, cofounder of PayPal, studied philosophy and law. Alex Karp of Palantir completed a doctorate in social theory. Jack Ma, the founder of the e-commerce giant Alibaba, had a major in English. Susan Wojcicki of YouTube studied history and literature. Parker Harris of Salesforce studied English literature. Ben Silbermann of Pinterest studied political science. These examples reveal a pattern. Increasingly, the strongest innovators ask first: What human problem are we trying to solve? before asking: What technology are we trying to build?

Such graduates emerge from educational systems that cultivate disciplined writing, rigorous argumentation, narrative intelligence, interpretive depth, and intellectual flexibility. They learn how to think under uncertainty—one of the defining capacities of leadership and innovation today.

3. They are becoming designers of institutions and teams

In a world of increasing complexity, success increasingly depends not on isolated brilliance but on collective intelligence. One of the most revealing studies of organizational success came from Google's Project Aristotle, which analysed hundreds of internal teams to determine what made some outperform others. It produced surprising results. The most effective teams were defined by psychological safety: environments where individuals could disagree openly, admit mistakes, experiment, and collaborate without fear.

Excellence today is about understanding institutions, and collective action. Building robust work force for the future, needs education that trains graduates to read people carefully, engage disagreement productively, think historically about institutions, and understand the dynamics through which human groups cooperate or fail. They become people capable of coordinating complexity.

4. They are restorers of the human question in science and medicine

Oliver Sacks represents a rare kind of physician: one who could diagnose the brain without losing the person. Being a neurologist, he changed the moral and imaginative status of the patient. He made it impossible to see neurological patients merely as damaged mechanisms. He showed that every neurological condition is also a human situation: a struggle to preserve a self, rebuild a world, recover a rhythm, find language, sustain dignity, and remain recognizable to oneself and others.

He was trained as a physician and neurologist, but he did not practice neurology as a narrow clinical science concerned only with lesions and syndromes. In *The Man Who Mistook His Wife for a Hat*, he presented neurological cases as revelations of human life under strange conditions. A man with visual agnosia cannot recognize faces and objects in ordinary ways; another patient loses proprioception and must consciously "will" her body into motion; others experience unusual forms of memory, music, language, or perception. He showed how each patient was trying to rebuild a world from the fragments left available to them. The disorder became a way of seeing the hidden architecture of normal life. In *An Anthropologist on Mars*, Sacks went further. He wrote about people whose neurological differences opened alternative ways of inhabiting the world: autism, Tourette's syndrome, visual loss, memory disturbances, artistic transformations, and altered perception. The book suggests that the neurologist must become an anthropologist of human experience. He asked how people create meaningful lives under altered neurological conditions.

Paul Farmer, a medical anthropologist in his famous works *AIDS and Accusation* was able to show the poor do not die only because they have diseases; they die because the world is organized in ways that makes treatment unavailable, delayed, humiliating, or impossible. This is why his anthropology mattered. It trained him to ask not only what pathogen is present, but what history has made this body vulnerable. It trained him to see that illness has a social biography.

Francis Collins led the Human Genome Project a massive technical race to decode biological information. As a physician-geneticist, he did not stop there. Collins repeatedly insisted that the genome does not exhaust the value of the human being. Genetic knowledge gives medicine new power, but it also creates new

moral burdens: How should we use predictive knowledge? What does it mean to know one's genetic risk? How should society protect people from genetic discrimination? How do we avoid reducing persons to DNA? In *The Language of God*, he argued that scientific discovery and religious belief need not be enemies. Whether one agrees with his theological position or not, the importance of his intervention lies in the seriousness with which he treated science as a human question. He refused both crude scientism and anti-scientific faith. He tried to create a space where genomic knowledge, ethical reflection, and questions of purpose could coexist.

Together, these three examples show the finest outcome of general education. It trained them to reflect on human beings, societies, forms of life, and the moral consequences of scientific knowledge.

5. They are designers of trust, confidence and belonging in Modern Economic life

What is distinctive in the stories of Arundhati Bhattacharya, Howard Schultz, and Lloyd Blankfein is they make the invisible human foundations of economic life visible, usable, and institutionally powerful.

Each of them entered a domain that is usually imagined as technical: banking, retail, investment finance, corporate governance, global business. But their achievement was not merely technical mastery. They succeeded because they could see that economic life is never only about money, or transactions. Economic life rests on something more fragile and more human such as trust, aspiration, credibility, story and collective belief.

Arundhati Bhattacharya's journey from English Literature to the leadership of the State Bank of India shows this very clearly. A bank is an institution, a public trust-bearing organism. It holds people's savings, anxieties, futures, loans, ambitions, salaries, and social mobility. To lead such an institution, especially one as vast as SBI, requires the ability to hold together law, regulation, bureaucracy, human motivation, public confidence, and institutional

change. Her humanities education becomes visible as the deeper capacity to understand how people, systems, and authority speak to one another. She succeeds by making trust governable.

Howard Schultz does the same in the world of consumption and brand. Starbucks did not become a global company because it sold coffee alone. It succeeded because Schultz understood that modern people were looking for an experience: a place between home and work, a small daily ritual, a feeling of warmth, identity, pause, and belonging. He converted a product into a shared social atmosphere. His capacity to understand how human desire becomes a brand, how habit becomes loyalty, and how a commercial space can become part of everyday life are remarkable. He succeeds by making belonging marketable without reducing it to the product alone.

Lloyd Blankfein's background in history shows the same pattern in high finance. Global finance is often mistaken for a purely numerical world, but at its highest level it depends on historical judgment: confidence, crisis, timing and public perception. A person trained in history learns that no event stands alone. Every

event belongs to a larger sequence of causes, tensions, ruptures, and consequences. In finance, this becomes the ability to read not only price movements, but the larger situation in which markets behave. He succeeds by making historical judgment usable in economic decision-making.

6. They are becoming analytical thinkers capable of stripping problems to fundamentals

For more than two decades, a powerful story has dominated public discussion about higher education: the future belongs to technical specialization, while the humanities belong to an older world. Students are repeatedly told that reading philosophy, studying history, analysing novels, or engaging debates about ethics and politics may be intellectually satisfying, but are increasingly detached from economic relevance. Figures as influential as Bill Gates, Vinod Khosla, and Marc Andreessen have argued in different ways that technological education will define the future, while the liberal arts risk irrelevance in a machine-driven world. Yet the evidence emerging from the contemporary economy suggests something far more interesting—and far more paradoxical.

The highest levels of technological and institutional leadership are increasingly occupied by individuals whose education was shaped not by narrow vocational training, but by a broad humanistic formation—one deeply rooted in the classical university ideal of *Bildung*: the cultivation of judgment through philosophy, literature, history, language, argument, and reflection, combined with sufficient technical literacy to move confidently through changing worlds.

What such an education appears to cultivate is not simply “creativity” or “critical thinking,” terms so overused that they often mean very little. Rather, it cultivates something more difficult and more consequential: the ability to strip complex situations down to first principles, identify the human problem hidden beneath technical complexity, and reconstruct solutions by moving across domains of knowledge.

Consider Stewart Butterfield, founder of Slack. Before building one of the world’s most influential workplace communication platforms, Butterfield studied philosophy at the University of Victoria and later at Cambridge. Philosophy trained him in a demanding discipline: following arguments rigorously, exposing hidden assumptions, clarifying concepts, and tracing problems back to their fundamentals. When Butterfield eventually built Slack, his insight was not primarily technical. He identified a deeply human problem embedded inside organizational life: the fragmentation of attention, exhaustion caused by email overload, and the invisible friction that modern communication imposed on collective work. Butterfield had the intellectual disposition to ask a foundational question: why has communication itself become exhausting? His education had cultivated a habit of inquiry—an ability to move beneath symptoms and identify structural problems. He was not able to stop at solving an engineering problem of emails and their frequency of usage.

A similar pattern appears in the life of Reid Hoffman, founder of Linked In. Hoffman pursued philosophy at Oxford not as an ornament to later business ambitions, but because he believed philosophical training sharpened one’s ability to think clearly about systems, institutions, and human coordination. Linked In

ultimately emerged from a deceptively simple insight: careers are not isolated events but social networks of trust, reputation, mentorship, and opportunity. Anyone would have merely thought of a website for employment. But Hoffman reimagined professional identity itself as a networked phenomenon. Such insight required more than technical skill. It required the capacity to understand institutions, incentives, human aspiration, and social organization at a structural level.

Perhaps an even more striking example is Peter Thiel and Alex Karp, founders of Palantir. Thiel studied philosophy and law; Karp completed a doctorate in neoclassical social theory. Palantir's work—integrating massive, fragmented streams of information for intelligence and security—demands precisely the kind of reasoning cultivated through a deep humanistic education. Intelligence work especially like security has real world consequences. It requires identifying significance under uncertainty, distinguishing noise from meaningful signals, understanding historical context, institutional behaviour, political motivations, and unintended consequences. Karp's social-theoretical training and Thiel's philosophical education cultivated a form of analytical rigor capable of moving between abstract systems and real-world ambiguity. Theirs is not the mindset of narrow technical optimization; it is the mindset of synthetic reasoning.

This same spirit is seen in the work of Donald Norman, one of the pioneers of modern user experience design. Trained at the intersection of psychology, cognition, and human behaviour, Norman argued that technologies fail when they are built merely to function rather than to be understood. A badly designed object frustrates not because the machine is broken, but because the designer misunderstood the human being interacting with it. Norman famously insisted that technologies are “social devices”—they must respond to human habits, desires, frustrations, and limitations. His work eventually helped create the modern field of user experience at Apple, demonstrating that the deepest technological breakthroughs often emerge from close attention to human psychology rather than engineering sophistication alone.

What unites these examples is a particular kind of educational formation. These individuals emerged from traditions of education that combined broad intellectual inquiry with analytical rigor and practical experimentation. Their formation resembled the older European university ideal: students exposed to philosophy, literature, history, politics, ethics, science, and language—not to produce encyclopaedic knowledge, but to cultivate judgment. Technology became an instrument placed in the hands of people capable of asking deeper questions.

The strongest graduates of the future will therefore not be those who merely know how to use tools. They will be those capable of asking: What is the real problem here? What assumptions are hidden beneath this system? What forms of life does this technology enable—or diminish? How do we think from first principles rather than inherited assumptions?

Such capacities emerge from a formation that is simultaneously classical and contemporary: deeply humanistic, analytically rigorous, and technologically conversant. That, increasingly, is the mark of educational superiority in the twenty-first century.

What in their education enabled them to do this?

Though the above examples are from various domains of development and technology, one pattern is surprisingly consistent. Across the world's strongest educational ecosystems, exceptional humanities graduates tend to emerge from programmes that share a common architecture of formation.

1. They build intellectual foundations before specialization

The strongest programmes resist premature specialization. Students first encounter philosophy, literature, history, logic, science, social theory, languages, and quantitative reasoning before narrowing into expertise. Why? Because the world's hardest problems do not arrive departmentally organized. The graduates explore multiple domains before committing to serious depth. This creates intellectual agility—the capacity to move across domains without losing rigor and to connect ideas that others see as unrelated.

2. They cultivate interpretive intelligence

Exceptional humanities programmes train students to read not only texts, but institutions, technologies, societies, rituals, symbols, and human behaviour. Interpretation becomes transferable across disciplines and frameworks.

3. They emphasize inquiry over vocational training

The programmes understand that careers will repeatedly transform over a lifetime. Instead of training students merely for existing jobs, they cultivate the ability to learn continuously. Students are trained not merely in what to think, but in how to enter unfamiliar worlds, ask good questions, reconstruct problems, and think independently.

4. They integrate humanistic insight with technological literacy

Students become humanities graduates who understand technology and technologists who understand human beings. They recognize that the future belongs neither to code alone nor culture alone, but to those capable of moving between them intelligently.

How do we cater to the new realities we discussed?

“Integrated Masters in Human Sciences”

Thus, the debate of future education must be about the capacity to move between frameworks and disciplines, to recognize their assumptions and limits, and to exercise judgment across systems that do not naturally speak the same language. It is the ability to move between frameworks without collapsing complexity. It is the capacity to strip apart the superficial layers of the problem and get to the fundamentals of

the design and assumptions that cause it. It is the potential to make higher-order judgments, wherever necessary. This is perhaps a rarer capacity, now found in individuals, due to multiple accidents in learning and is not a result of design.

Creating a curriculum that imparts higher-order judgement is not easy to accomplish via either a conventional humanities degree or a conventional STEM degree. An attempt at a new human formation must be the focus through a new curriculum. What do we mean by working on human formation? It is a cultivation/re-education of attention, perception, interpretation, and action. A conventional STEM degree may train the student to model a system. It may help optimize a process or solve a technical problem with precision. A conventional humanities degree may train the student to interpret texts, histories, cultures, and meanings with depth. Both are valuable. But higher-order judgment begins at the point where the student must ask: what kind of problem is this becoming when it moves from one world into another? What disappears when the problem is translated into a technical model? What forms of human experience remain invisible to systems optimized for measurement? How do communities interpret, absorb, resist, or reconfigure the consequences of large systems imposed upon them? What kinds of suffering become statistically invisible but socially pervasive? What forms of adaptation emerge outside formal institutional recognition? What concepts, rituals, narratives, or inherited practices do people use to remain intelligible to themselves during conditions of rapid change? These kind of questions and investigations, require a particular where the student learns to pause before reducing a situation to the first

available framework. They learn to see that every method carries a world-picture, every solution produces second-order effects, and every act of knowledge also shapes the field of action. It is in a way a formation that makes meta learning (learning to learn) possible. The 'Integrated Masters in Human Sciences' degree tries to accomplish this meta learning.

The recognition of need for meta learning skills in the field of higher education happened nearly two decades ago, especially in the Universities of US. They try achieving it through the fusion of modern humanities and digital technology in the form of digital humanities degrees. Their classical education that allowed human formation, the popular Bildung European legacy also continues to shape the curriculum. The classical and history in the Humanities degree aims to achieve interpretive intelligence and meta learning the curriculum in American and European Universities have achieved over decades. The deeper aim is to train students to enter different worlds of meaning with patience, discipline, and imagination. The course teaches students how to read a text, an institution, a social practice, an artwork, a philosophical argument, a technological system, and a historical moment as layered human constructions. In this sense, interpretive intelligence is the cultivated ability to ask: What kind of world makes this meaningful? What assumptions does it carry? What form of life does it presuppose? What problem is it trying to solve? What possibilities of human life does it reveal?

Through Western art history, Indian art history, Itihāsa and Purāṇa, World Epics, Saṃskṛta Nāṭaka, Greek tragedy, Shakespeare, the modern novel, and modern world literature, students learn that human beings think through story, image, rhythm, gesture, performance, memory, and form. History and Myths will be

treated as a world that must be entered on its own terms. The student learns to ask what kind of grief Greek tragedymakes visible, what kind of moral universe the Mahābhārata opens, what kind of social imagination Shakespeare stages and what kind of interiority the modern novel discovers.

The Long Read deepens this training by giving students sustained encounters with demanding texts: Aristotle, Euclid, Bharata, Ānand avardhana, Kant, the Upaniṣads, Marx, Goodman, Wittgenstein, Gadamer, along with the Mahābhārata, Rāmāyaṇa, Silappadikaram, Homer, Kālidāsa, Bāṇabhaṭṭa, Borges, Pessoa, Indian novels, Western novels, and Shakespeare. These are chosen because each text reorganizes the reader's sense of what it means to live, know, act, suffer, judge, create, and belong to a world. The student learns to dwell with difficult texts long enough for them to alter the quality of questioning itself.

Language study trains students to see that concepts do not travel innocently; they are embedded in grammar, usage, ritual, poetry, law, metaphysics, and everyday life. A student who learns to move between Sanskrit, Tamil or Kannada, Greek, Latin, Chinese, Arabic, Persian, Pali, or Tibetan begins to see that every language carries a particular organization of experience. This is one of the deepest sources of interpretive intelligence. Indian classical literature or classical literature of the East and their integration with technology is right now a niche field of research, especially with the increased use of NLP and

AI. What is now a tertiary sector R&D demand, might soon become inevitable skillset for any undergrad. In a way, it's time to incorporate these meta learning skills to graduates, who will be catering to the demands and jobs that have not been discovered yet.

The student must be trained not only in what to know, but in how to become the kind of person who can enter suchdiscovery situations responsibly. Integrated Masters in Human Sciences achieves this by refusing to separate interpretive depth, technological fluency, civilizational literacy, and institutional action into sealed compartments. Philosophy trains the student to detect assumptions. Literature and history train the student to perceive lived worlds, memory, suffering, aspiration, and moral imagination. Technology and data train the student to work with abstraction, modelling, systems, and scale. Languages and classical traditions train the student to enter unfamiliar conceptual worlds without immediately translating them into modern clichés. Internships and practice-based work train the student to discover how knowledge behaves when it meets institutions and stakeholders.

The kind of graduates this Humanities programme wants to produce are people who will be able to trace the arc of how different disciplines construct objects of their study, devise methods of study, define what counts as explanation, and understand the limits of the explanations. They can trace how solutions and institutions amplify certain realities and in fact mutate or make it invisible in their immediate environment. As the nature of learning is an immersion in to the 'how' of things, we will be habituating students to a more sophisticated way of learning to learn. Through these we aim to address the deepest educational challenge of the twenty-first century which has moved past producing more information, more specialization, or even more innovation.

A graduate from this Humanities degree could be an ethnographer working with an indigenous community to map landscapes of a forest ecosystem using geospatial tools. He could also be working on modelling complex urban Eco spaces computationally and presenting in UN Environmental summits, the sustainable solutions that have been created. He would be able to navigate the available scientific modes of organizing spaces, while also knowing how human civilization and indigenous communities have treated space and issues of habitation. Coordination and communication with scientific community, government and any other institution should be seamless through these skillsets.

As a rigorously structured ten-semester intellectual progression, the programme is grounded in the conviction that education must cultivate judgment, depth, cultural literacy, and harmony in life. Each semester integrates six sustained streams of learning: Modern Philosophy, Indian Philosophy, Art and Literature, Society, Technology, and a The Long Read tradition, supported by classical language learning, artistic practice, and internships. The programme is designed in a way that movement and reflections across these streams creates a cognitive flexibility. The design helps in achieving the rare integration of three forms of intelligence-technological and analytical intelligence, interpretive and humanistic intelligence, organizational and strategic intelligence.

Employability and Skills:

This degree aims to build ethnography, interpretation, translation, field research, and digital skills such as coding, data analysis, curation, and product development. Its distinctive value lies in producing graduates who can work at the point where culture, language, technology, community, public experience, institutional delivery, and human judgment meet.

This convergence is already visible in the market. Roles such as Cultural Producer, Cultural Experience Designer, Cultural Programmer, Cultural Programming Manager, Digital Humanities Scientist, and AI-adjacent content-enrichment specialist all require more than technical execution. They demand the ability to interpret cultural material, work with communities, collaborate across institutions, understand language and narrative, and turn meaning into programmes, platforms, archives, interfaces, or institutional action.

The programme does not train students only as translators, coders, ethnographers, content writers, or researchers. It trains them to recognise when a problem is really one of interpretation, translation, conceptual loss, institutional framing, technological simplification, or human judgment. At the level of fundamentals, students learn the deep structures of human meaning: language, action, society, ethics, evidence, interpretation, and judgment. At the level of meta-learning, they learn how to enter unfamiliar domains, understand their assumptions, and collaborate across disciplines.

Most importantly, the programme develops frameshifting. Students learn to move between classical and living language, community practice and institutional programme, cultural object and visitor experience, field observation and design decision, or language and data without flattening complexity. They also develop

human formation: attention, patience, responsibility, interpretive humility, and ethical seriousness. That matters because these roles involve judgment under ambiguity and responsibility toward communities, texts, users, audiences, and institutions.

That is the deeper market argument. The new programme is not a soft-skills programme, not a narrow professional course, and not a decorative addition to technical education. It is a formation for a new kind of work: the work of interpreting, translating, structuring, communicating, and responsibly operationalising human complexity in a world increasingly organised by employers/employees through platforms, institutions, cultural systems, and intelligent technologies.

Sample roles in the market today

The following is an actual list of sample jobs that the Integrated Masters in Human Sciences students would be suited for:

JOB TITLE	LINK
Oral Historian	https://oralhistory.org/jobs/oral-historian-jobs/ https://www.indeed.com/q-oral-historian-jobs.html https://jobs.code4lib.org/tags/Oral%20history
Archivist Jobs	https://www.linkedin.com/jobs/archivist-jobs-worldwide https://www.indeed.com/q-international-archivist-jobs.html https://www.jobsite.co.uk/jobs/work-from-home/archivist https://archivists.ca/job-opportunities https://www.linkedin.com/in/michthunt https://www.linkedin.com/in/fruma-mohrer-32135016
Historian Jobs	Indeed – History Museum Jobs (West Virginia) Indeed – Historian Remote Jobs
Museum Studies / Faculty	Indeed – Adjunct Online Faculty Museum Studies
Cultural Producer	Cultural Producer – London Borough of Culture LinkedIn US – Cultural Producer Jobs Indeed – Cultural Producer Jobs ZipRecruiter – Cultural Producer Jobs Job Market Finland – Cultural Producer
Cultural Experience Designer	Talent.com – Cultural Experience Designer (Remote) Cultural Experience Designer for Interiors & Brand LinkedIn – Nina Wright @ Fiverr Profile
Cultural Programming	LinkedIn – Cultural Programming Unit Head, Louvre Abu Dhabi
Digital Humanities	CaGraDoCo – Digital Humanities Scientist Job Posting Indeed Canada – Digital Humanities Jobs LinkedIn India – Digital Humanities Jobs
Content Strategist	Google Careers – Content Strategist LinkedIn – Content Strategist gTech Ad Customer Support @ Google LinkedIn – Google Content Strategist Jobs
Information Architect	GuideMeCareer – Information Architect Career Overview Careers360 – How to Become an Information Architect Cutshort – Principal Data & Information Architect @ GE Healthcare
Heritage Curator	LinkedIn – Heritage Curator Career Pathways Post

Course Structure

This is a 5-year Integrated Masters program comprising 200 credits, designed around 11 interdisciplinary academic baskets and extensive beyond-classroom learning. Students engage continuously in internships, book clubs, art practice, and classical language training throughout the program. From Years 4–5, learners can specialize in Philosophy, Digital Humanities, or Classical Humanities. The program also offers flexible exit pathways, allowing students to graduate after Year 3, Year 4, or complete the full 5-year IMA degree.

The following is the detailed course structure of the programme. Coursework carries 3 credits per course; the beyond-classroom strands carry 1 credit each per semester and run for all ten semesters.

SEM	TRACK	COURSEWORK — 3 CREDITS EACH					THE LONG READ	CR
		MODERN PHILOSOPHY	INDIAN PHILOSOPHY	ART & CULTURE	SOCIETY, LAW & INSTITUTIONS	SCIENCE & TECHNOLOGY	1 credit / semester	
1	Common	Logic	Sources of Indian Tradition	Itihasa and Purana	The Making of the Modern World	Scientific Reasoning & Quantitative Thinking	Kautilya, Arthashastra	21
2	Common	General Problems in Modern Philosophy	Nyaya & Vaisheshika	Shakespeare and the Early Modern World	Political Economy	Computing Systems & Digital Infrastructure	Plato, Republic	21
3	Common	Aristotle: Key Works & Contemporary Debates	Samkhya & Yoga	Kalidasa and the Classical Indian World	Justice	Programming for Enquiry & Problem Solving	Kant, Critique of Pure Reason	21
4	Common	Kant and German Idealism	Mimamsa & Dharmashastras	Greek Tragedy	Geoeconomics & Human Geography	Mathematics for Modelling Human Systems	Upanishads: Katha, Isha, Kena, Prashna	21
5	Common	General Introduction to Linguistics	Jaina & Non-Vedic Schools	Philosophical Sources of Indian Art	Anthropology and Ethnography	Data Science & Visualization	Rawls, Justice	21
6	Common	Philosophy of Language	Vedanta	Global History of Art Traditions	Reading Economic Evidence: Data, Models & Quantitative Reasoning	GIS and Spatial Analysis	Nelson Goodman, Ways of Worldmaking	21

SEM	TRACK	COURSEWORK — 3 CREDITS EACH					THE LONG READ	CR
		MODERN PHILOSOPHY	INDIAN PHILOSOPHY	ART & CULTURE	SOCIETY, LAW & INSTITUTIONS	SCIENCE & TECHNOLOGY	1 credit / semester	
7	Philosophy	Philosophy of Science · Contemporary Analytical Philosophy	Ganita-Jyotisha · Theories of Meaning in Indian Languages	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	Nagarjuna, Mulamadhyamika	20
	Digital Humanities	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	Game Theory & Decision Science · Legal Hermeneutics and Jurisprudence	AI and ML · NLP and Computational Linguistics		
	Classical Humanities	<i>Project / RM — 2 cr</i>	Ganita-Jyotisha · Theories of Meaning in Indian Languages	Indian Folk and Popular Art · Cultural and Creative Industries	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>		
8	Philosophy	Philosophy of Mind · Phenomenology	Buddha · Philosophies of the East	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	Chomsky, Syntactic Structures	20
	Digital Humanities	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>	Cultural Semiotics · Accounting and Financial Management	Building End-to-End Intelligent Systems · HCI: Foundations and Interaction Design		
	Classical Humanities	<i>Project / RM — 2 cr</i>	Buddha · Philosophies of the East	Lineages of the Modern World · Graeco-Roman Classical Art and Architecture	<i>Project / RM — 2 cr</i>	<i>Project / RM — 2 cr</i>		

SEM	TRACK	COURSEWORK — 3 CREDITS EACH					THE LONG READ	CR
		MODERN PHILOSOPHY	INDIAN PHILOSOPHY	ART & CULTURE	SOCIETY, LAW & INSTITUTIONS	SCIENCE & TECHNOLOGY	1 credit / semester	
9	Philosophy	Mathematical Experience · Philosophy of Culture	Kashmir Shaivism & Abhinavagupta · Indian Aesthetics	Project / RM — 2 cr	Project / RM — 2 cr	Project / RM — 2 cr	Ryle, The Concept of Mind	20
	Digital Humanities	Project / RM — 2 cr	Project / RM — 2 cr	Project / RM — 2 cr	Management of Organisations, Strategy & Operations · Global Commons and Local Histories	Digital Cultural Heritage & Documentation · Digital Media Technologies		
	Classical Humanities	Project / RM — 2 cr	Kashmir Shaivism & Abhinavagupta · Indian Aesthetics	European Renaissance · Modern Art	Project / RM — 2 cr	Project / RM — 2 cr		
10	Dissertation	Pure research semester — original thesis submitted under faculty supervision (8 credits)					Wittgenstein, Philosophical Investigations	14

Beyond the classroom, six further strands run in every semester at 1 credit each: Art Practice, Internship, Sanskrit, Indian Classical Languages, Foreign Languages and The Long Read, with a non-credited Book Club. These are set out below.

Beyond the Classroom

Sixty credits sit outside the lecture room. These strands run every week, in every semester, alongside the coursework above.

The Long Read

10 CREDITS

One demanding primary text every semester, read whole and slowly. Ten semesters, ten books.

Art Practice

10 CREDITS

A studio practice chosen in the first semester and carried to the last — music, movement, theatre or visual art.

Internship

10 CREDITS

One placement every year: archives, museums, studios, newsrooms, publishers, labs, policy shops, think tanks.

Sanskrit

10 CREDITS

Four semesters of grammar, then unaided reading of shastra passages and research sources.

Indian Classical Languages

10 CREDITS

A second Indian language alongside Sanskrit — Tamil, Kannada, Telugu, Prakrit or Pali.

Foreign Languages

10 CREDITS

A modern or classical language taken to research-reading level — German, Mandarin, Greek, Latin, Arabic.

Book Club

NON-CREDIT

Students choose the book and run the room; faculty attend as readers rather than examiners.

Credit Summary — Basket-wise Totals by Track

BASKET / COMPONENT	IMA PHILOSOPHY	IMA DIGITAL HUMANITIES	IMA CLASSICAL HUMANITIES
Modern Philosophy (Coursework)	36	18	18
Indian Philosophy (Coursework)	36	18	36
Art & Culture (Coursework)	18	18	36
Society, Law & Institutions (Coursework)	18	36	18
Science & Technology (Coursework)	18	36	18
The Long Read (Beyond Classroom)	10	10	10
Art Practice (Beyond Classroom)	10	10	10
Internship (Beyond Classroom)	10	10	10
Sanskrit (Beyond Classroom)	10	10	10
Indian Classical Languages (Beyond Classroom)	10	10	10
Foreign Languages (Beyond Classroom)	10	10	10
Project / Research Methodology	6	6	6
Dissertation (Semester 10)	8	8	8
PROGRAMME TOTAL	200	200	200