

THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY
HYDERABAD – 500 007

DEPARTMENT OF CULTURAL STUDIES
SEMESTER II & IV (Jan- May 2024)

MA LITERARY AND CULTURAL STUDIES PROGRAMME

COURSE DETAILS AND DESCRIPTIONS

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| Course title | Modes of Reading Culture |
| Category (Mention the appropriate category (a/b/c) in the course description.) | Existing course with 20% revision. |
| Course code | LCS 102 |
| Semester | Semester II Jan- June 2024 |
| Number of credits | 5 |
| Maximum intake | 30 (on first-come-first-served-basis for MA courses only) |
| Day/Time | Mondays & Wednesdays 11-1 |
| Name of the teacher/s | Prof. Satish Poduval & Dr. Vipin Kumar C. |
| Course description | <p>This course will serve as an advanced introduction to key concepts and theories in the field of Cultural Studies: culture/civilization, authorship and acts of reading, textuality and discursive formations, visual culture, and affective politics. We will examine the forms in which culture—“popular,” “national,” “ethnic,” “capitalist,” or simply “everyday”—circulates in our world.</p> <p>The course will comprise of the following three modules:</p> <ul style="list-style-type: none"> • Culture and Civilization: The Beginnings of Cultural Studies |

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| | <ul style="list-style-type: none"> • Authorship and Textuality • Visuality and Contemporary Society <p>Each of these modules will involve discussion of important theoretical statements as well as analytical essays that point to the interpretive possibilities of specific modes of reading cultural texts.</p> <p>Learning Outcomes:</p> <p>Students who complete the course would:</p> <p>(1) have an advanced understanding of theories of culture and civilization (contributes to Programme Outcomes A and B)</p> <p>(2) respond to textuality and the dissemination of meaning in the contemporary world (contributes to Programme Outcomes A, B and C)</p> <p>(3) contribute to discussions on debates related to visual culture in India today (contributes to Programme Outcomes B, C and D).</p> |
| Course delivery | Lecture and Seminar Mode |
| Evaluation scheme | <p>Regular attendance, careful reading of prescribed texts, and participation in class discussions will play a significant role in evaluating your performance in this course.</p> <p>Your evaluation for the course will be based on the following criteria:</p> <ul style="list-style-type: none"> • Participation in classroom discussions 10% • 2 Mid-term tests/tasks/assignments 30% • 1 End-term assignment/examination 60% |
| Reading list | <p>Essential reading</p> <p>Raymond Williams, “A Hundred Years of Culture and Anarchy”</p> <p>Chris Jencks, “Culture: Conceptual Clarifications”</p> <p>Tony Bennett, “Useful Culture”</p> <p>Roland Barthes, “From Work to Text”</p> |

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| | <p>Stuart Hall, “Notes on Deconstructing the ‘Popular’” Edward Said, “Jane Austen and Empire” Ranjit Guha, “Not at Home in Empire” Partha Chatterjee, “Two Poets and Death” Judith Butler, “The Value of Being Distrurbed” Fredric Jameson, “Narrative Bodies: Rubens and History” Michel Foucault, “Las Meninas” Ashish Rajadhyaksha, “Living the Tradition” Gulam Mohammed Sheikh, “Mobile Vision” Nicholas Mirzoeff, “How to See Yourself” Jacques Ranciere, “Are Some Things Unrepresentable?”</p> <p>Additional reading Raymond Williams, “The Analysis of Culture” / “Culture is Ordinary” Martin Heidegger, “The Origin of the Work of Art” David Saunders and Ian Hunter, “How to Historicize Authorship” Madhava Prasad, “Popular Culture and Cultural Studies” Udaya Kumar, “The Primacy of Criticism” W.J.T. Mitchell, “What Do Pictures Really Want?” Geeta Kapur and Ashish Rajadhyaksha, “Visual Culture in an Indian Metropolis” G. Arunima, “Cameras, Campuses and the Future of Politics in the Era of Imaging Technologies” Tapati Guha-Thakurtha, “Demands and Dilemmas of Durga Puja ‘Art’”</p> |
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| Course title | INTRODUCTION TO GENDER STUDIES |
| Category (Mention the appropriate category (a/b/c) in the course description.) | New course |
| Course code | LCS 104 |
| Semester | II & IV |

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| Number of credits | 5 |
| Maximum intake | 30 (on first-come-first-served-basis for MA courses only) |
| Day/Time | Tuesday 2—4 pm and Friday 11—1 pm |
| Name of the teacher | UMA BHRUGUBANDA |
| Course description | <p>Course Description</p> <p>Over the last century, feminist theories of gender and sexuality have been one of the most significant and influential theories that has altered our understanding of different disciplines and the frameworks through which knowledge is produced. In the fields of literary, cultural, film and media studies, they have offered radically new perspectives to analyse texts and modes of reception. Over the years, feminism has tried to understand the relation of gender to questions of class, race, colonialism, caste and sexuality and has renewed and reinvented itself. The primary aim of this course is to introduce students to key texts of theory and criticism in liberal and Marxist feminism, post-colonial and Dalit feminism as well as black, queer and trans feminism. An important focus through the course will be on the debates in Indian feminism.</p> <p>MA LCS Programme Objective: An important Programme Specific Objective of the MA LCS programme is to inculcate constitutional values by promoting gender awareness and social inclusiveness. This course fulfils that objective.</p> <p>Learning Outcomes:</p> <p>a) <i>Domain Specific Outcome:</i> Students will acquire a grasp of the importance of the gender question in all its complexity, in the ways in which it shapes family, society and culture</p> <p>b) <i>Value Addition:</i> They will gain familiarity with all important theorists and writings in the field of feminist and gender studies from Western, Indian and other contexts.</p> |

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| | <p>c) <i>Skill Enhancement</i>: They will be able to analyze and critique cultural texts from a gender perspective</p> <p>d) <i>Employability Quotient</i>: The gender perspective gained from the course will enable students to flourish in any career in contemporary society because gender equality is an important norm today.</p> |
| Course delivery | Seminar Mode |
| Evaluation scheme | <p>Evaluation:</p> <p>Internal 40%: a) Regular attendance and completion of the assigned readings for class and active participation in class room discussions (10%) and b) Two short assignments (2x15%=30%)</p> <p>External 60%: Final Class Presentation and Term Paper (60%)</p> |
| Reading list | <p>Essential reading</p> <ul style="list-style-type: none"> ▪ Simone de Beauvoir Introduction to <i>The Second Sex</i> ▪ Betty Friedan Chapter 1 of <i>The Feminine Mystique</i> ▪ Shulamith Firestone <i>The Dialectic of Sex</i> ▪ Black Feminist Statement—Combahee River Collective ▪ Patricia Hill Collins. “The Politics of Black Feminist Thought” ▪ Heidi Hartmann “The Unhappy Marriage between Marxism and Feminism” ▪ Judith Butler “Merely Cultural” ▪ Spivak. “Three Women’s Texts and the Critique of Imperialism” ▪ Introduction to <i>Women Writing in India</i> ▪ Selections from <i>Women Writing in India—The Vow, The Housewife, Lowborn, Vantillu, Choopulu</i> ▪ Judith Butler “Imitation and Gender Insubordination” ▪ She Came from the World of Spirtis—Maya Sharma ▪ Laura Mulvey. “Visual Pleasure and Narrative Cinema” ▪ Bell hooks. “The Oppositional Gaze: Black Female Spectators” ▪ Angela McRobbie. “Young Women and Consumer Culture” |

- Lila Abu-Lughod. “Do Muslim Women Really Need Saving?”
- Sharmila Rege. “Dalit Women’s Autobiographies”
- Catherine Rottenberg. “The Rise of Neoliberal Feminism”
- Susie Tharu and Tejaswini Niranjana—Problems for a Contemporary Theory of Gender
- Nivedita Menon: Selections from *Seeing Like a Feminist*
- *Nanette—Film Screening*
- *Chitrangada--Movie Screening*

Additional reading

Nalini Jameela, ‘Memory, Alive And Clear’: Interview with J.

Devika

Ismat Chughtai, *Lihaaf (Short Story)*

Rinchin. *Querying Marriage and Family*

Foucault. “Friendship as a Way of Life”

Foucault “ Right of Death and Power over Life” from History of Sexuality Vol.I

Nick Mansfield. “Femininity: From Female Imaginary to Performativity”

Ratna Kapur, “Too Hot to handle: The cultural politics of Fire”

Shohini Ghosh. “The Troubled Existence of Sex and Sexuality: Feminists Engage with Censorship”

Flavia Agnes. “Law, Ideology and Female Sexuality: Gender Neutrality in Rape Law”

Lalithambika Antherjanam “Prathicaradevatha” [the Goddess of Revenge] (*Short Story*)

Ratna Kapur, *Sexcapades and the Law*”

Pratiksha Baxi. “Justice is a Secret: Compromise in Rape Trials”

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| | <p>Anveshi Law Committee, "Is Gender Justice Only a Legal Issue? Political Stakes in the UCC Debate"</p> <p>Emily Martin. "The Egg and the Sperm"</p> <p>Rajeshwari Sunder Rajan, "Beyond the Hysterectomies scandal: Women, the Institution, Family, and State"</p> <p>Anita Ghai. "Disabled Women: An excluded agenda for Indian Feminism"</p> <p>Joseph Adler: "Celibacy, Sexuality and the Transformation of Gender into Nationalism in North India"</p> <p>Partha Chatterjee, "The Nationalist Resolution of the Women's Question"</p> <p>Mahasweta Devi's "Doulati the Bountiful"</p> <p>Veena Das "The Figure of the Abducted Woman: The Citizen as Sexual"</p> <p>Stree Shakti Sanghatana, "Writing about Women in People's Struggles" from <u>We were Making History</u></p> <p>Davesh Soneji—"Subterfuges of 'Respectable' Citizenship: Marriage and Masculinity in the Discourse of Devadasi Reform"</p> <p>Tejaswini Niranjana, "Nationalism Refigured: Contemporary South Indian Cinema and the Subject of Feminism"</p> <p>Anupama Rao--Intro to <i>Caste and Feminism</i></p> <p>Sharmila Rege. "Dalit Women Talk Differently: A Critique of 'Difference' and Towards a Dalit Feminist Standpoint Position"</p> <p>Gogu Shyamala. "Father Maybe an Elephant and Mother Only a Small Basket"</p> <p>Tanika Sarkar. "Pragmatics of the Hindu Right: Politics of Women's Organizations."</p> <p>Flavia Agnes. "Women's Movement in a Secular Framework."</p> <p>C.K.Janu, "We need to Build Huts all over Kerala, Again and Again"</p> |
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| Course title | Cultures of Violence: Ideology, Representation and Critique |
| Category (Mention the appropriate category (a/b/c) in the course description.) | B. Existing course with revision. 20% revisions |
| Course code | LCS 122 |
| Semester | II & IV |
| Number of credits | FIVE |
| Maximum intake | 30 (on first-come-first-served-basis) |
| Day/Time | Tuesday & Friday 9-11am |
| Name of the teacher/s | Parthasarathi Muthukkaruppan |
| Course description | <p>Violence has increasingly become a structuring feature of our contemporary societies. The aim of this course is to revisit the important theoretical and historical discussions/debates around the problem of violence to shed light on our contemporary times. The first module deals with the (1) The Proper Name of Violence. Remaining modules deal with (2) the Colonial Epistemology (3) State and the Law, (4) Language and the Symbolic and (5) the Other of Violence.</p> <p>Objectives of the course:</p> <p>a) The course will provide an introduction to the theoretical and historical discussions on violence.</p> |

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| | <p>b) The readings will cover western and Indian debates on violence</p> <p>c) The course will focus on the Indian discussions.</p> <p>d)The course will enable students to engage with range of texts including scholarly writings, visual materials; cultural texts; and theoretical debates on violence</p> <p>Learning outcomes:</p> <p>a) Students will develop the knowledge to the different ways of engaging with the problem of violence</p> <p>b) Students will develop a good understanding about the different theoretical framings of the problem of violence.</p> <p>c) Students will develop critical skills to analyze the work of the different forms of violence at the discursive sites.</p> <p>d) Students will familiarize with the theoretical and historical writings on violence that emerged from across the world.</p> |
| Course delivery | Course will consist of lectures, student presentations and group discussions. It also includes experiential learning (Innovative assignments and class room activities) |
| Evaluation scheme | <p>Internal (modes of evaluation): 40% Assignments& Presentation</p> <p>End-semester (mode of evaluation): 60% Final Assignment (Take-home)</p> |
| Reading list | <p>The Proper Name of Violence</p> <p>Slavoj Zizek, <i>Violence: Six Sideways Reflections</i>, New York: Picador, 2008.1-39</p> <p>Etienne Balibar, “Reflections on Gewalt” <i>Historical Materialism</i> 17 (2009) 99–125</p> <p>Etienne Balibar, “Violence and Civility: On the Limits of Political Anthropology” <i>differences</i> 2009. 20:2&3. 9-33</p> <p>Achille Mbembe, “Necropolitics”, <i>Public Culture</i> 15(1) 2003: 11–40</p> <p>Veena Das, <i>Life and Words</i>. Berkeley: University of California Press, 2009. 1-17</p> |

Paul Brass, *Forms of Collective Violence: Riots, Pogroms, and Genocide in Modern India*, Gurgaon (Haryana): Three Essays Collective, 2006. (Selections)

Violence of the Colonial Epistemology

Edward Said, *Orientalism*. New York: Pantheon, 1978.1-28

Frantz Fanon, *Wretched of the Earth*. New York: Grove, 1966 (Selections)

Mahmood Mamdani, *Good Muslim Bad Muslim*, New York: Pantheon, 2004 (Selections)

Partha Chatterjee . "Talking about our Modernity in Two Languages." *A Possible India*. New Delhi: Oxford University Press, 1997. 263-85

Nicholas Dirks, *Castes of Mind*. Delhi: Permanent Black, 2002.3-17

Gyan Pandey, *Construction of Communalism in Colonial Northern India*, Delhi: Oxford University Press 1990.

Violence of Law and the Modern State

Ashis Nandy Ed. *Science Hegemony and Violence: A Requiem for Modernity*, Tokyo: United Nations University 1988 (Selections)

Veena Das Ed. *Mirrors of Violence: Communities, Riots and Survivors in South Asia*. Delhi: Oxford University Press,1990

Anupama Rao, *The Caste Question: Dalits and the Politics of Modern India*. Ranikhet: Permanent Black, 2010. 163-182

Janaki Nair. *Women and Law in Colonial India: A Social History*. N. Delhi: Kali for Women, 1996

Ranjit Guha. "Chandra's Death." *Subaltern Studies V: Writings on South Asian History and Society.*, New Delhi: OUP, 1987. 135-165

Violence of the Language and the Symbolic

Beatrice Hanssen, *Critique of Violence* London: Routledge2000. 158-178

Slavoj Zizek, *Violence: Six Sideways Reflections*, New York: Picador, 2008.40-73

Pierre Bourdieu, 'Symbolic Violence', *Pascalian Meditations*. Malden: Polity Press, 2000.164-205

Jean Luc Nancy, *The Ground of the Image*, New York: Fordham Press. 2005.15-50

Judith Butler, *When Life is Grievable?*. London: Verso, 2009. 63-100

John Tagg, *The Disciplinary Frame*, Minnesota: UOM, 2009. (Selections)

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| | <p>Martin Jay. <i>Refractions of Violence</i>. New York: Routledge, 1994. 11-24</p> <p>Other of Violence Hannah Arendt, 'On Violence', in Manfred B.Steger and Nancy S. Lind eds, <i>Violence and its Alternatives- An Interdisciplinary Reader</i>, London: Macmillan, 1999pp3-11 Etienne Balibar, 'Violence, Ideality and Cruelty' in <i>Politics and the Other Scene</i>, London: Verso, 2002 Judith Butler, <i>When Life is Grievable?</i> London: Verso, 2009. 165-184 Wendy Brown, "Tolerance as a discourse of depoliticization" <i>Regulating Aversion</i> New Jersey: Princeton University Press 2006</p> |
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| Course title | ADIVASI/INDIGENOUS STUDIES IN INDIA |
| Course code | LCS 127 |
| Semester | II |
| Number of credits | 5 |
| Maximum intake | 30 |
| Day/Time | Tuesday & Thursday, 4pm to 6pm |
| Name of the teacher/s | Dr. Venkatesh Vaditya |

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| <p>Course description</p> | <p>C. This course will introduce Adivasi/Indigenous studies; its growth, nature and scope, which includes understanding Adivasi/Indigenous society, politics and epistemic plurality. It will acquaint the students with the debates on the term tribe, adivasi, indigenous and other related terms of discourse, the process of Adivasi/Indigenous and non-Adivasi/Indigenous interaction as well. The paper will also appreciate the Adivasi/Indigenous worldviews and know about the participation of Adivasi/Indigenous communities in the process of Indian state formation. It also provides basic theoretical understanding of Adivasi/Indigenous in both cultural and changing perspectives. This course will introduce students to the challenges and opportunities facing Adivasi/Indigenous communities in the current context. They will be oriented to historical, political and economic factors leading to marginalization, exploitation and economic stagnation of Adivasi/Indigenous communities. On completion of this course, the students will be able to demonstrate knowledge about Adivasi/Indigenous studies in its theoretical and practical aspects. Evaluate about interface of Adivasi/Indigenous, state, society, market at theoretical as well as at practical level in Indian context, and understand, and analyze about the formation of Adivasi/Indigenous social and political institutions. From the practical component, this course would deepen the understanding of Adivasi/Indigenous struggle for survival and autonomy in India. At the same time, it would help them in skill development and employability both in state and civil societal developmental sector domain that deals with Adivasis development. To create a dynamic learning experience the course would be in both lecture and more interactive seminar modes.</p> |
| <p>Evaluation scheme</p> | <p>Internals: Written test and seminar presentations End-semester: Written Exam/Term-Paper</p> |

Essential reading

Akhup, Alex. (2013). Revisiting tribal studies in India: an epistemological perspective. *Journal of Tribal Intellect. Collect. India* 1, 1–14.
<http://www.ticijournals.org/revisiting-tribal-studies-in-india-an-epistemological-perspective/>.

Apoorv Kurup. (2008) Tribal Law in India: How Decentralized Administration Is Extinguishing Tribal Rights and Why Autonomous Tribal Governments Are Better, *Indigenous Law Journal*, 7(1), 87-126.

Banerjee, Prathama. (2016) “Writing the Adivasi: Some Historiographical Notes,” *Indian Economic and Social History Review*, 53(1), 131–53.

Beteille, Andre. (1986) The concept of Tribe with Special Reference to India, *Journal of European Sociology*, 27, pp.297-318.

Beteille, Andre, (1998) ‘The Idea of Indigenous People’, *Current Anthropology*, 39(2) 187- 191.

Bhukya, Bhangya. (2008) The Mapping of the Adivasi Social: Colonial Anthropology and Adivasis, *Economic & Political Weekly*, 43(39), 103–09-1.

Bhukya, Bhangya. (2021) “Featuring Adivasi/Indigenous Studies,” *Economic & Political Weekly*, 56(25), 13–17-2.

Bodhi S.R. (2020). Tribes and State Policy in India: Revisiting Governing Principles from a Decolonial Social Work Perspective, *British Journal of Social Work* (2020) 50, 2372–2388 doi: 10.1093/bjsw/bcaa186.

Bodhi, S.R. & Raile, r. Ziipao. (2019) Integration: A Historical Conspectus from a Tribal/Adivasi Perspective. In bodhi, s.r & bipin, j. (Eds.), *The Problematics of Tribal Integration: Voices from India's Alternative Centers* (pp.76-143). The Shared Mirror.

Damodaran, Vinita, (2006) ‘olonial Construction of the ‘Tribe’ in India. The Case of Chotanagpur’, *Indian Historical Review*, 33(1), 44-75.

Das N.K, (2015), ‘Indigeneity, Anthropology and the Indian Tribes. A Critique’, *Journal of Adivasi and Indigenous Studies*, 2 (1), 11-34.

Baker David. (1991) State Policy, the Market Economy, and Tribal Decline: The Central Provinces, *The Indian Economic and Social History Review*, 28(4), 341-370.

- Devy, Ganesh. (2006) *A Nomad Called Thief: Reflections on Adivasi Silence*, Delhi: Orient Longman.
- Elwin, Verrier. (1939) *The Baiga*. London:Wyman and Sons, Ltd.
- Hardiman, David (1987): *The Coming of the Devi: Adivasi Assertion in Western India*, New Delhi: Oxford University Press.
- Kovach, Margaret. (2010) Conversational method in indigenous research. *First Peoples Child Fam. Rev.* 5, 40–48. doi: 10.7202/1069060ar
- Padel, Felix and Samarendra Das. (2010) *Out of This Earth: East India Adivasis and the Aluminium Cartel*, India: Orient Blackswan. Padel, Felix, 2011: *Invasion of Tribal Landscape*, India: Orient Blackswan.
- Prasad, Archana (2003): *Against Ecological Romanticism: Verrier Elwin and the Making of an Anti-Modern Tribal Identity*, New Delhi: Three Essay Collective.
- Radhakrishna, Meena. (2008) *Dishonoured by History: 'Criminal Tribes' and British Colonial Policy*. Orient Blackswan.
- Ratnagar, Shereen (2010): *Being Tribal*, Delhi: Primus Books.
- Sinha, Surajit. (1965) Tribe-Caste and Tribe-Peasant Continuum in Central India, *Man in India*, 42(1), 35-48.
- Tripura Biswaranjan (2023) Decolonizing ethnography and Tribes in India: Toward an alternative methodology. *Front. Polit. Sci.* 5:1047276. doi: 10.3389/fpos.2023.1047276.
- Wilson, Shawn. (2001). What is indigenous research methodology? *Canadian Journal of Native Education; Edmonton*, 25 (2), 175–179.
- Xaxa. Aashish. (2021) Transformation of Tribal Hinterlands into Urban Spaces in India's Fifth and Sixth Schedule Areas: Emerging Issues and Contestations" in "Social Change" 51(3), pp. 362–378, DOI <https://doi.org/10.1177/00490857211032952>
- Xaxa, Virginius. (2003) Tribes in India, in Veena Das (ed) *The Oxford Companion to Sociology and Social Anthropology*, Delhi, Oxford University Press.
- Xaxa, Virginius. (1999) Transformation of Tribes in India-Terms of Discourse, *Economic and Political Weekly*, 24 (24), 1519-1524.
- Xaxa, Virginius. (1999) Tribes as Indigenous People of India. *Economic and Political Weekly* 34 (51): 3589-3595.

Xaxa, Virginius. (2021). Education, assimilation and cultural marginalization of tribes in India. *Economic and Political Weekly*. 56, 10–13.

Ziipao, Raile Rocky Ziipao. (2013). Tribes and tribal studies in North East: deconstructing the politics of colonial methodology. *J. Tribal Intellect. Collect. India* 1, 25–37.

Additional reading

Akhup, Alex, Biswaranjan Tripura. (2022) Tribal Identity and Governance in Northeast India:

Tripura Tribal Areas, *The Indian Journal Of Social Work*, 83 (3) , DOI: 10.32444/IJSW.2022.83.3.383-408.

Arkotong Longkumer (2021) *The Greater India Experiment Hindutva And The Northeast*, Stanford University Press.

Baruah, Sanjib. (2003). Nationalizing Space: Cosmetic Federalism and the Politics of Development in Northeast India. *Development and Change*, 34 (5), 915-939.

Bhukya, Bhangya. (2007) 'elinquent Subjects': Dacoity and the Creation of a Surveillance Society in Hyderabad State, *Indian Economic and Social History Review*, 44(2), 179-212.

Bodhi S.R. and Bipin Jojo. (2019) *The Problematics of Tribal Integration: Voices from India's Alternative Centers*, Hyderabad : The Shared Mirror (e-book version).

Bodhi, S. R. (2020). *Epistemology of the Peripheralized: A Decolonial-Historical Approach*. Nagpur: New Vehicle Production.

Chaudhary, S. N. (2016) *Social movements in tribal India*. Jaipur: Rawat Publications.

Fernandes, Walter. (2017) Internally Displaced Persons and Northeast India. *International Studies*, 50 (4) 287-305.

Fürer-Haimendorf, C., Yorke, M., & Rao, J. (1982). *Tribes of India: The struggle for survival*. Berkeley: University of California Press.

Jaffrelot, Christophe. (1993) Hindu Nationalism and the strategic syncretism in ideology building. *Economic and Political Weekly*, 28, (12/13), 517-524.

Munshi, Indra 2012: *The Adivasi Question: Issues of Land, Forest and Livelihood*, Delhi: Orient Blackswan.

Nathan, Dev and Virginius Xaxa. (2012) *Social Exclusion and Adverse Inclusion: Development and Deprivation of Adivasis in India*, Oxford University Press.

- Padel, Felix. (2011) *Invasion of Tribal Landscape*, India: Orient Blackswan.
- RadhaKrishna, Meena (ed.) (2016) *First Citizens: Studies on Adivasi, Tribals and Indigenous Peoples in India* (Oxford India Studies in Contemporary Society), Oxford University Press.
- Rupavath, R. (2009). *Tribal land alienation and political movements: Socio-economic patterns from South India*. Newcastle upon Tyne, UK: Cambridge Scholars.
- Sajal Nag. (2002) *Contesting Marginality: Ethnicity, Insurgency and Subnationalism in North-East India*, New Delhi: Manohar.
- Skaria Ajay.(1998), Being Jangli: The Politics of Wildness, *Studies in History*, 14(2), 193- 215.
- Shah, Ghanshyam. (2002) *Social Movements and the State* (ed), Sage Publication Pvt. Ltd, New Delhi
- Singh, K. S. (2006). *Tribal movements in India*. New Delhi: Manohar.
- Singh, K.S.(edt.1982) *Tribal Movements in India*, Manohar Publication, New Delhi, Vol-1&11.
- Xaxa. Aashish . (2023) Dismantling Colonial Cartography: Indigenous Urbanism as Spatiality, India.
- Xaxa, Virginius. (2019) ‘Tribes and Indian national identity: Location of exclusion and marginality’, in Bodhi, S. R. and Bipin, J. (eds), *The Problematics of Tribal Integration Voices from India’s Alternative Centers*, Hyderabad, The Shared Mirror.
- Xaxa, Virginius. (2008) *State, Society, and Tribes:Issues in Post-colonial India*, New Delhi: Pearson Longman.
- Raile Rocky Ziipao (2020) Frontier tribes and nation states: infrastructural intersection at the Indo (Naga)-Myanmar borderland, *Asian Ethnicity*, [Asian Ethnicity](#) 23(2):1-21
DOI:[10.1080/14631369.2020.1856643](https://doi.org/10.1080/14631369.2020.1856643).

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| Course title | Critical theory, Ambedkar and Literature |
| Category | a. Existing course without changes |
| Course code | LCS: 128 |
| Semester | 2 nd & 4 th |
| Number of credits | 5 |
| Maximum intake | 30 (on first-come-first-served-basis) |
| Day/Time | Monday & Thursday, 2-4 pm |
| Name of the teacher/s | Dr. Prashant kumar kain |
| Course description | <p>i) A brief overview of the course</p> <p>Critical theory is a variant of social theory that has its roots in the sociology and literary criticism. The central component of this theory lies in its critique of culture and ideology. Critical theory also known as Frankfurt school sees knowledge as a critical political process which should play an important role in transformation of society by engaging with history, culture and politics.</p> <p>Ambedkar is well known in the world as the champion of human rights and a fierce advocate of social equality. He provided a pervasive critique of inequalities and discrimination in Indian society. He heavily contributed in the field of history, religion, social policy, literature etc.</p> <p>There are growing concern about rising inequalities, human rights violations and violence world over. It is imperative to bring those concerns to academic world too. This course intends to introduce the Ambedkar's life, his ideas, thoughts and contributions to Indian society. It will be helpful to those students who are interested in critical theory, Indian history, social movements, Ambedkar's social visions and perspective.</p> <p>ii) Objectives of the course in terms of Programme Specific Outcomes (PSO of the Programme under which the course is being offered)</p> <ul style="list-style-type: none"> • Awareness of global development in cultural and critical theories • Popular movements and national politics • Discourses on justice and democracy <p>iii) Learning outcomes—</p> |

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| | <p>a) domain specific outcomes: tracing global developments in critical theory, epistemology and social movements</p> <p>b) value addition: importance of peace, justice and sensitivity in social life</p> <p>c) skill-enhancement-</p> <p>d) employability quotient-</p> |
| Course delivery | Lecture |
| Evaluation scheme | <p>Internal 40% (modes of evaluation):</p> <p>term paper 20%</p> <p>class presentation 20%</p> <p>End-semester: 60% (mode of evaluation)</p> <p>End semester limited time written exam</p> |
| Reading list | <p>Essential reading</p> <p>Ambedkar, B.R. (2010). <i>Philosophy of Hinduism</i>. New Delhi: Critical Quest.</p> <p>Ambedkar, B.R. (2013). <i>Castes in India: Their Mechanism, Genesis and Development</i>. New Delhi: Critical Quest.</p> <p>Ambedkar, B.R. (2013). <i>Hindu Social Order</i>. New Delhi: Critical Quest.</p> <p>Aloysius, G. (2010). <i>The Brahmanical Inscribed In Body-Politics</i>. New Delhi: Critical Quest.</p> <p>Beteille A. (1977). <i>Inequality among Men</i>. Oxford: Basil Blackwell.</p> <p>Boltanski, L. (2011). <i>On Critique: A Sociology Of Emancipation</i>. (Translated by Elliot, G), UK: Polity Press.</p> <p>Bronner, S. E. (1994). <i>Of Critical Theory and Its Theorists</i>. USA: Blackwell Publishers.</p> <p>Bronner, S. E. (2011). <i>Critical Theory: A Very Short Introduction</i>, New York: Oxford University Press.</p> <p>Chakravarti, U. (2006). <i>Gendering Caste: Through A Feminist Lens</i>. Calcutta: Stree.</p> <p>Chakravarti, U. (2013). <i>Brahmanical Patriarchy</i>. New Delhi: Critical Quest.</p> |

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Research Methods and Academic Writing
M.A. (LCS) 107 Seminar Course (Jan-April 2024)

Instructors: K. Satyanarayana

Mon and Wed: 11-1 pm

The aim of this course is to introduce research methods in cultural studies and some basic practices of academic writing. This course will be writing intensive and the students have to do some amount of writing every week. Through a series of presentations and papers, the students are expected to define their broad area of their M. A projects and their topics.

As this is a new course, a detailed course description will be worked out soon.