

<b>Course Title</b>	<b>LITERARY MODES</b>
<b>CORE (DOMAIN SPECIFIC) COURSE</b>	CLIS COMPULSORY FOR MA COMP LIT SEM 3 STUDENTS OPEN TO STUDENTS OF SEM 1 AND 3 FROM OTHER DEPARTMETS/SCHOOLS WHO REQUIRE 5 CORE CREDITS
Course Code	CL - 110
Semester	3 (MA Comp Lit) 1/3 ( students from other departments and schools)
Class Hours	Tuesday 9-11 am; Thursday 11am – 1pm
No. of Credits	5
Faculty	I.CHANDA
Course Description: 150/200 words	<p>In this course we attempt to understand the literary modes as concrete phenomena that emerge and are experienced through the event of literature. The phenomenon of literature binds together in an experiential whole the modes of givenness and performativity of the literary work and the appropriative stance of the reader. So literature is characterized by a dialogic intentionality : it is not logically or formally structured, but concretely conceived only through the relation between reader and text, ie., experientially. The literary works to be read in this course will help us understand that mode does not imply prescriptions for content and/or form . “Literary” mode indicates particular and concrete ways of being made present in and through speech utterance, rather than linguistic structures created by isolated manipulation of symbols. This will also help us to address issues that arise from the discursive construction of literature as a linguistic structure, like the form content dualism, the nature of the literary work and assumptions underlying our ideas of literary genre .</p>
Evaluation Scheme	40 marks in semester project and presentation ; 60 marks end semester assignment

Course Title	<b>Indian Literary Tradition(s): Genres and Form(s) – Part-2</b>
Core Course /Code	<b>CL 145</b>
Semester	<b>II semester</b>
No. of Credits	<b>05</b>
Class Schedule:	<b>Monday 11am – 1pm</b>
Name of Faculty Member(s)	<b>Prof. Amith Kumar P V and Dr. Nilakantha Dash</b>
Course Description: words (100 words)	<p><b>This course aims to introduce the literary forms and genres that prevailed in the medieval India (from 1000 AD till 1800 AD). The chief concern is to understand the manner in which the socio-political scenario of the time had a crucial impact on the literary expression(s). The Bhakti and Sufi saints brought out drastically altered genological paradigms for the expression of their philosophical tenets and literary sensibilities. The course deals with the Alwars and the Nayanars, the poets of the Veerashaiva movement, the Varkari tradition, the Bhakti poets of North India such as Kabir, Meera, Sur and Tulsi, the Sufi saints such as Baba Farid, Amir Khusro and Bulleh Shah, and Guru Nanak and the Saakhi tradition(s). One of the prime motives of the course is to elucidate the characteristic features of the genres of medieval India such as the the <i>doha</i>, <i>saakhi</i>, <i>vachana</i>, <i>abhangas</i>, sufi mystical poetry and <i>dasa sahitya</i>.</b></p> <p><b>{This is a core course for MA in Comparative Literature}</b></p>
Evaluation Scheme	<b>40% Internal Assessment</b> <b>60% End-Semester Examination</b>

## ***Course II***

Course Title

Research Methodology in Literary Studies

Time: Friday 11-1, Wednesday 2-4

Course Code:CL-120

This course is offered as part of the 2year MA Degree in Comparative Literature, and is open to all second-year postgraduate students who need credits from the School of Literary studies in the domain of electives/ optional or core credits.

It is a compulsory core course for 3<sup>rd</sup> semester Comparative Literature.

The course intends to discuss research methodology in Arts and Humanities in general. It will bring to the class room various conceptual and methodological tools required to conduct research in Literary Studies and modes of choosing appropriate methodology for your research. The course will have academic writing exercises, with focus on writing a research paper, writing a proposal, and so on.

There will be continuous assessment based on class work and take-home assignments.

<b>Course Title</b>	Indian Philosophical tradition (Nyaya-Vaisheshika)
<b>Optional COURSE</b>	Optional
Course Code	CL - 275
Semester	3 (MA Comp Lit) 1/3 ( students from other departments and schools)
Class Hours	Tuesday and Friday 2.00pm – 4pm
No. of Credits	5
Faculty	NILAKANTHA DASH
Course Description: 150/200 words	<p>Astika and Nastika are two groups of Indian Philosophical thought. Modern thinkers call some systems of thought as realists, idealists etc. Indian enquiry into truth and removal of suffering brought many rich solutions in the form of Sankhya, yoga etc.. Among four purusharthas, dharma, artha, kama and moksha, philosophical schools offer ways to get rid of suffering (duhkha) or achieve moksha.</p> <p>Founder of Nyaya system of darshana is Gotama. Founder of Vaishesika system is KanAda. There is one neo-Nyaya (Navya-Nyaya) system developed after the writings of Gangesha. This course as an introduction to Nyaya and Vaishesika system will deal with extracts from texts such as Tarka-sangraha, Tarka-bhasa and prashasta-pada-bhashya.</p> <p>Knowledge of Sanskrit is not an essential factor. But sound knowledge of words of any Indian Language may help the students understand the texts better.</p>
Evaluation Scheme	40 marks in semester assignment 60 marks end semester Written Test

Course Title	Reading Virtuality CL 260
Optional Course	Optional
Semester	1/3
Class hours	Wednesday and Thursday 9am to 11am.
Credits	5
Faculty	Ipshita Chanda
Course description	<p>Aim : The aim of this course is to understand virtuality as a condition co-constituting the present conjuncture, characterised by the interface between the real and digitalised , mediatised (or virtual) world which we inhabit . Immersive Virtual Reality simulates an apparently transparent medium through which we enter an “other” world, wherein subject-object relations, intersubjectivity and the ethos in which these relations become operational, are reconfigured and controlled by user-environment interfaces fostered by digital applications of various kinds. From the facilitation of daily tasks to the differentially immersive environment of virtually constructed reality, we inhabit the real and virtual worlds simultaneously. In this course we will attempt to understand both construction and simultaneous habitation by juxtaposing virtuality with the existential world to contrast and contextualise the dynamics of relationality in user-environment interfaces.</p> <p>METHOD :Thus juxtaposition will reveal the distinction between textual practices of writing and reading which “produce” imaginary as distinct from virtual worlds. Our understanding will be grounded in the notion of poesis or making as a human activity.</p> <p>OUTCOME : The interconnectedness of the digitally produced virtual world and the material objective world in our individual and collective lives poses the question : “What kind of ethics does this sociality enable or require?” This course aims to locate and analyse the available means of engagement with alterity that virtual worlds offer, and the ethics of such engagements. Through our use, construction and engagement with digitally mediatised virtuality, we would attempt to understand our experience of digitally permeated life-world and our intentional relations with it as a necessary contemporary capability.</p>
Evaluation	2 in class presentations (40)+ paper and defence (60)