

The English and Foreign Languages University
School of Interdisciplinary Studies
Department of Cultural Studies
Hyderabad
MALCS– Course Descriptions
Semester I

Course title	BEGINNER’S GUIDE TO CULTURAL STUDIES (BGCS) [CORE]
Category (Mention the appropriate category (a/b/c) in the course description.)	Existing course with revision 30%
Course code	MALCSC400
Semester	I [August-November 2026]
Number of credits	4
Maximum intake	Maximum Course Intake 35
Day/Time	Tuesday 11—1 pm and Friday 2—4 pm
Name of the teacher/s	Dr. Parthasarathi Muthukkaruppan
Course description	This course is an introduction to Cultural Studies, an interdisciplinary approach to reading culture and society. Cultural Studies was initially set up as a domain of study in Britain in the 1950s and 1960s. The beginnings of cultural studies in India was located in the context of historical developments in the 1970s and 1980s: the breakup of the Nehruvian consensus and the rise of regional political formations, the crisis in secularism, the growth of new social movements (feminist and Dalit) and the spread of mass media. Around the same period, discussions around the crisis in the Humanities, Historiography and Social sciences and the emergence of Women’s Studies, Film Studies and more recently Dalit Studies laid the foundations for a new scholarship outside established disciplinary domains. The course will offer a survey of the key concepts and debates in British cultural studies. It will also introduce the early theories of culture in India and the renewed study of popular culture as an object of study in contemporary India. Please note that electronic gadgets are not allowed in the classroom. Students are expected to come to the class with hard copy of the reading material. Course Outcomes: 1. Students will demonstrate knowledge of the basic concepts and ideas in the field of cultural studies such as theories of discourse, representation, identity and subjectivity 2. Students will demonstrate analytical skills that will enable

	them to interpret both high and popular cultural texts 3. Students will gain a critical understanding of the mechanisms in which gender, class, caste and other social differences structure relations between people in society 4. Students will gain skills that will help them build careers in teaching, publishing, new media and the NGO sector
Course delivery	Lectures, discussions and presentations based on readings.
Evaluation scheme	1. Active participation in classroom discussions (10%) 2. Two Short Assignments/classroom tests (20%) 3. One classroom presentation (10%) 4. Final paper or Exam (60%)
Reading list	Introduction Raymond Williams, “A Hundred Years of Culture and Anarchy,” “Culture is Ordinary” Stuart Hall, “The Work of Representation”, Madhava Prasad, “Culture” Encyclopaedia Entry. S V Srinivas, After English: What do we Teach when we Teach Literary and Cultural Studies? Postcolonial India Sudipta Kaviraj “Indira Gandhi and Indian Politics” Nivedita Menon and Aditya Nigam, “Introduction: A Genealogy of the 1990s” “Globalization II: new economies of desire” Partha Chatterjee, “The Contradictions of Secularism” Balmurli Natrajan <i>Culturalization of Caste</i> (Extracts) Popular Culture/ Representation/Identity Stuart Hall “Deconstructing the Popular” Ranjani Mazumdar, “The Bombay Film Poster” R Srivatsan, “The Photograph on a Rowdy Sheet”, “Notes for a Theory of Advertising” Shahid Amin, “On Representing the Musalman” K. Satyanarayana and Susie Tharu, Introductions to Dossier 1 and 2 New Dalit Writings from South India History Ranajit Guha, "On Some Aspects of the Historiography of Colonial India",

Extracts from "The Prose of Counterinsurgency"

Partha Chatterjee, Extracts from "A Brief History of Subaltern Studies"

Kumkum Sangari and Sudesh Vaid, Extracts from "Introduction," *Recasting Women*

Stree Shakti Sanghatana, "Writing about Women in People's Struggles"

Pandian, *Brahmin and Non-Brahmin* (Extracts)

Matching Course Outcomes with Programme Objectives

	PO 1	PO 2	PO 3	PO 4	PO 5
CO 1	3	3	3	2	2
CO 2	3	3	3	2	3
CO 3	3	2	3	1	3
CO 4	3	3	2	1	3

Course title	INTRODUCTION TO GENDER STUDIES [CORE]
Category (Mention the appropriate category (a/b/c) in the course description.)	Existing course with revisions
Course code	MALCSC446
Semester	I [August-November 2026]
Number of credits	4
Maximum intake	30 (on first-come-first-served-basis)
Day/Time	Monday 2—4 pm and Thursday 11—1 pm
Name of the teacher	Dr. Uma Bhugubanda
Course description	Course Description 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 analyze 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. 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. Learning Outcomes: <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 <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. <i>Skill Enhancement:</i> They will be able to analyze and critique cultural texts from a gender perspective <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.
Course delivery	Seminar Mode

Evaluation scheme	Evaluation: Internal 40%: a) Regular attendance and completion of the assigned readings for class and active participation in class room discussions is a must. Three short assignments will be given. The best two of these will be considered for the internal grade. External 60%: Final Class Presentation and Term Paper (60%)
Reading list	Essential reading: We will read selections from the work of scholars such as Lila Abu-Lughod, Sara Ahmed, Flavia Agnes, B.R. Ambedkar, PratikshaBaxi, Judith Butler, Uma Chakravarti, Michel Foucault, Nancy Fraser, Mary John, Angela McRobbie, Nivedita Menon, Janaki Nair, Tejaswini Niranjana, Shailaja Paik, Sharmila Rege, Anupama Rao, Gayatri Spivak, Susie Tharu Additional Reading: A list of additional readings will be suggested in class based on discussion of the essential readings and student interests.

Course title	CINEMA AND SOCIETY IN INDIA [CORE]
Category	Existing course with revision 30%
Course code	MALCSC581
Semester	I [August-November 2026]
Number of credits	4
Maximum intake	35 (priority will be given to LCS students)
Day/Time	Tuesdays 2-4 pm & Fridays 11-1pm
Name of the teacher	Prof. Satish Poduval
Course description	This course will explore the parallels and intersections between Indian cinema and a set of social discourses that have animated public life in India, since the 1990s. A key aim of the course is to acquaint students with the significant initiatives and transformations set in motion by government policies (on the one hand) and the economic practices and infrastructural transformations specific to the film-industry (on the other). These would include discussions leading to the granting of “industry” status to cinema; to debates around censorship; to developments related to intellectual property rights and piracy; to regional histories and differences within Indian cinema; to the challenges and opportunities posed by new distribution technologies; and to the phenomenon of “fandom” and fan activities in public life. Scholarly discussion on these topics would help students to have an informed engagement with wider questions of film theory; cinema and citizenship; cinephilia and social movements; and the mediation of economic liberalization through popular cinema. Films relevant to these debates will be discussed in class, and students will be expected to write short reviews/responses to films as well as a longer analytic essay. By the end of the course, students would be well acquainted with the writings of some of the leading film theorists who have written on Indian cinema. The course will consist of three Modules: (1) Historicizing Contemporary Indian Cinemas, (2) Cinema as a Cultural Industry in India, and (3) Cinema as Popular Culture in India. Discussions on the first two modules will primarily be initiated by the instructor, while the third module will be an extended seminar in which students make presentations based on a project they undertake in consultation with the instructor. (Light entertainment or “film appreciation” are <i>not</i> aims of this course!)
Course Outcomes:	1. Students would learn to interpret film texts based on narrative analysis, auteur theory, and debates on genre 2. Students would develop abilities to critically appreciate Indian film traditions and disruptions through a study of diverse language cinemas 3. Students would draw on concepts from cultural studies (representation, subjectivity, interpellation, performativity) to engage with Indian popular cinema 4. Students would be trained to use draw upon and contribute to new

	digital online film archives 5. Students would be trained to write short film reviews and academic essays, and be encouraged to publish them
Evaluation scheme	Assessment on this course will be based on the following criteria: • Written response 1: 10% • Written response 2: 10% • End-term presentation: 20% • Final examination: 60%
Reading list	Course readings will include essays and extracts by scholars such as Ashish Rajadhyaksha, Madhava Prasad, Ravi Vasudevan, S.V. Srinivas, Ranjani Mazumdar, Anustup Basu, Meheli Sen, Navaneetha Mokkal, Shohini Ghosh, Mukul Kesavan, Parama Roy, Meena Pillai, Tejaswini Ganti, Adrian Athique, Lawrence Liang, among others. A dossier of Readings will be made available at the start of each module.

Course title	MEDIA AND THE PUBLIC DOMAIN [ELECTIVE]
Category	Existing course with changes
Course code	MALCSE478
Semester	I [August-November 2026]
Number of credits	4
Maximum intake	30
Day/Time	Monday & Thursday 9 am -11 am
Name of the teacher/s	Dr. Torsa Saha
Course description	This course introduces students to the shifting architectures, philosophies, and political economies that shape and mediate the understanding of “the public”. It parallelly explores how media — from print and broadcast to digital platforms and artificial intelligence — construct public life, political participation, cultural production, and everyday experience. The course approaches media not simply as channels of communication but as social, political, and technological infrastructures through which power, identity, knowledge, and subjecthood are constituted and contested. We will begin by unpacking the early conceptualisations of the “public sphere”, drawing on the Enlightenment notion of “public reason”, critical arguments from the Frankfurt School, and the later theoretical positions that emerged within Cultural Studies. This foundational section of the course will address questions pertaining to the qualitative configuration of the modern “public” and the nature of its relationship with contemporary socio-political institutions. These key concepts will inform the subsequent critical exploration of thematic concerns such as: • Digital Publics, Platform Society, and Algorithmic Cultures • Surveillance, Privacy, Datafication, and Digital Citizenship • Copyright, Intellectual Property, and the Digital Commons • Mediating Modernity: Technology, Infrastructure, and Everyday Life Particular attention will be paid to the Indian context through debates on digital governance, gaps in digital access, platform regulations, and networked political participation. Readings will combine foundational theoretical texts with contemporary scholarship, selected legal judgments, and policy documents. Assessment will comprise three short written mid-term examinations, of which the best two performances will be considered for internal evaluation, and an end-of-term research project. The final project will require students to apply theoretical concepts to a contemporary issue concerning media and the public domain.
Course delivery	Lectures/Presentations/Discussions

Evaluation scheme	Mid-term Assignments/exams: 40 % Final assignment: 60 %
Reading list	Essential reading will be drawn from the works of Immanuel Kant, Theodor W. Adorno, Jürgen Habermas, Stuart Hall, Marshall McLuhan; José van Dijck, Tarleton Gillespie, danah boyd; Michel Foucault, Shoshana Zuboff, Usha Ramanathan; Lawrence Lessig, James Boyle; Lawrence Liang, Ravi Sundaram, Peter Manuel.

Course title	CRITICAL THEORY, AMBEDKAR AND LITERATURE [ELECTIVE]
Category (Mention the appropriate category (a/b/c) in the course description.)	Existing course without changes
Course code	MALCSE502
Semester	I [August-November 2026]
Number of credits	4
Maximum intake	Maximum Course Intake 35
Day/Time	Monday 4-6pm and Wednesday 11-1pm
Name of the teacher/s	Dr. Prashant Kumar Kain
Course description	Critical theory is one variant of social theory which has its roots in the sociology and literary criticism. The central component of this theory lies in its critique of culture and ideology. This school of thought is also known as Frankfurt school which initially established as ‘institute for social research’ in Frankfurt, Germany. The primary concerns of critical theory are justice, freedom and emancipation. It therefore questions the traditional schools of thought that see society in terms of binaries. Critical theory sees knowledge as a critical political process which should play an important role in transformation of society by engaging with history, culture and politics. B.R. Ambedkar is one of the prominent and tallest figures in Indian history and traditions. He is well known in the world as the champion of human rights and a fierce advocate of social equality and justice. The study of Indian history and culture cannot be complete without taking into consideration of the critique and contributions of Dr. Ambedkar. There are growing concern about human rights and justice around the world. It is imperative to bring those concerns to academic world too. This course intends to introduce the Ambedkar’s life, his ideas, thoughts, literature 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. few issue based movies/documentaries will be screened as part of this course
Evaluation scheme	Internals: 40% (20+20). two best assignment out of three will be considered for internal grading end semester written exam 60%

Reading list	1. Aloysius, G. (1998). <i>Nationalism without a Nation in India</i>. New Delhi: Oxford University Press. 2. Altekar, M.D. (1929). Caste System and Its Relation to Social and Economic Life. <i>Annals of the American Academy of Political and Social Science</i>, Vol. 145, Part 2, (Sept.), Pp. 183-187. 3. Ambedkar, B.R. (1997). <i>Buddha or Karl Marx</i>. New Delhi: Critical Quest, 4. Ambedkar, B.R. (2007.) <i>Annihilation of Caste</i>. New Delhi: Critical Quest. 5. Ambedkar, B.R. (2010). <i>Philosophy of Hinduism</i>. New Delhi: Critical Quest. 6. Ambedkar, B.R. (2013). <i>Castes in India: Their Mechanism, Genesis and Development</i>. New Delhi: Critical Quest. 7. Bernard, R.S.J. (1949). Consequences of Racial Segregation. <i>The American Catholic Sociological Review</i>, Vol. 10, No. 2 (June), Pp. 82-100. 8. Bronner, S. E. (1994). <i>Of Critical Theory and Its Theorists</i>. USA: Blackwell Publishers. 9. Dangle, A. (Ed.) (1992). <i>A Corpse in the Well: Translations from Modern Marathi Dalit Autobiographies</i>. Bombay: Orient Longman Ltd. 10. Dant, T. (2003). <i>Critical Social Theory: Culture, Society and Critique</i>. London: Sage Publications. 11. Deliege, R. (1992). <i>Replication and Consensus: Untouchability, Caste and Ideology in India</i>. Man, New Series, Vol. 27, No. 1, Pp. 155-173. 12. Dirks, N. B. (1999). <i>Castes of Mind: Colonialism and the Making of Modern India</i>. Princeton, Nj: Princeton University Press, 2001. 13. Dubois, A.J.A. (1906). <i>Hindu Manners, Customs and Ceremonies</i>. Oxford: The Clarendon Press. 14. Fay, B. (1987). <i>Critical Social Science: Liberation and Its Limits</i>. UK: Polity Press
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	15. Forbes, G. (2004). <i>Women in Modern India</i>. New York: Cambridge University Press. 16. Gandhi, M.K. (2010). <i>Hind Swaraj</i>. New Delhi: Rajpal and Sons. 17. Fuchs, S. (1965). <i>Religious Prophets: A Study Of Messianic Movements in Indian Religions</i>, New York: Asia Publishing House. 18. Horkheimer, M. (2009). <i>Traditional & Critical Theory</i>. New Delhi: Critical Quest. 19. Jaffrelot, C. (2005). <i>Dr. Ambedkar and Untouchability: Fighting the Indian Caste System</i>. New York: Columbia University Press. 20. Kivisto, P. (2003). <i>Social Theory: Roots and Branches</i>. Los Angeles: Roxbury Publishing Company. 21. Mani, B. (2011). <i>Debrahmanising History: Dominance and Resistance in Indian Society</i>. Delhi: Manohar. 22. Pande, G.C. (1978). <i>Sramana Tradition: its history and contribution to Indian culture</i>. Ahmedabad: I.D. Institute of Indology 23. Rao, A. (2006). (ed). <i>Gender and Caste: Issues in Contemporary Indian Feminism</i>. New Delhi: Kali. 24. Teltumbde, A. (2016). <i>Mahad: The Making of the First Dalit Revolt</i>. New Delhi: Aakar Books. 25. Zelliot, E. (2013). <i>Ambedkar's Conversion</i>. Delhi: Critical Quest.
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Course title	INTRODUCTION TO ADIVASI/INDIGENOUS STUDIES IN INDIA
Category (Mention the appropriate category (a/b/c) in the course description.)	Existing course with revision 30%
Course code	MALCSC517[CORE]
Semester	I [August-November 2026]
Number of credits	4
Maximum intake	Maximum Course Intake 30
Day/Time	Tuesday and Thursday 4-6 pm
Name of the teacher/s	Dr. Venkatesh Vaditya
Course description	This course introduces students to Adivasi/Indigenous Studies by examining Indigenous societies, politics, and epistemic plurality. It acquaints students with the debates surrounding the concepts of <i>tribe</i> , <i>Adivasi</i> , and <i>Indigeneity</i> , as well as the interactions and conflicts between Indigenous communities and the state, society, and other social groups. The course also explores Indigenous worldviews and examines the participation of Indigenous communities in the processes of state formation. Additionally, it provides a foundational theoretical understanding of Indigenous cultures and their changing perspectives in contemporary contexts. The course further introduces students to the challenges and opportunities facing Indigenous communities under neoliberal regimes. Finally, it examines the historical, political, and economic factors that have contributed to the marginalization of Indigenous communities in India.
Evaluation scheme	Internals: Written test and seminar presentations End-semester: Written Exam (Note: Additionally, attendance and class participation would also be considered in the overall grading for the course)
Reading list	Module-I: Conceptual and historical foundations: Xaxa, Virginius. (1999). "Transformation of Tribes in India–Terms of Discourse." <i>Economic and Political Weekly</i>, 34 (24), pp. 1519-1524. Beteille, Andre. (1986). "The Concept of Tribe with Special Reference to India." <i>Journal of European Sociology</i>, 27, pp. 297-318. Bhukya, Bhangya. (2008) The Mapping of the Adivasi Social: Colonial Anthropology and Adivasis, <i>Economic & Political Weekly</i>, 43(39), 103–109. Bodhi, S. R., & Darokar, S. S. (2023). Becoming a Scheduled Tribe in India: The history, process and politics of scheduling. <i>Contemporary Voice of Dalit</i>. Advance online publication. https://doi.org/10.1177/2455328X231198720. Module-II: Society-state relations and social transformations:

Clastres, P. (1989). *Society Against the State: Essays in Political Anthropology*. New York: Zone Books. "Society Against the State," pp. 189–218.

Sinha, Surajit. (1965). "Tribe-Caste and Tribe-Peasant Continuum in Central India." *Man in India*, Vol. 42, No. 1, pp. 35-48.

Surendra Munshi (1979). "Tribal Absorption and Sanskritisation in Hindu Society." *Contributions to Indian Sociology*, 13(2), 243–263.
<https://doi.org/10.1177/006996677901300206>.

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.

Module-III: Development, governance, and constitutional frameworks:

Elwin, Verrier. (1964). A Philosophy for NEFA. Shillong: Adviser to the Governor of Assam. (Chapter 1).

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

Xaxa, Virginius. (2008). State, Society and Tribes. New Delhi: Pearson. (Chapter 2: "Tribes and Development"). 23–47

Kurup, Apoorv. (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.

Module-IV: Contemporary theoretical and decolonial debates:

Tripura, Biswaranjan. (2023). "Decolonizing Ethnography and Tribes in India: Toward an Alternative Methodology." *Frontiers in Political Science*, 5, 1047276.

Smith, Linda Tuhiwai. (2021). Decolonizing Methodologies: Research and Indigenous Peoples. London: Zed Books. (Chapter 1).

Bodhi, S. R. (2022). "Tribal Studies in India: Pre and Post Xaxa." *Journal of Tribal Intellectual Collective India*, 6(1), 70–89.

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