

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

Course title	RESEARCH METHODS AND ACADEMIC WRITING [CORE]																																	
Course code	MALCSC598																																	
Category (Mention the appropriate category (a/b/c) in the course description.)	Core Course (Existing course with 30 % percentage revision)																																	
Semester	III [August-November 2026]																																	
Number of credits	4																																	
Maximum intake	30 (only for M.A. (LCS) students or students willing to exit with M.A. LCS degree)																																	
Day/Time	Monday 11-1 pm; Thursday 2-4 pm																																	
Name of the teacher/s	Prof. K. Satyanarayana																																	
Course description	The aim of this course is to introduce critical reading and writing strategies and the mechanics of research paper writing. This course will be writing intensive and the students have to do some amount of writing every week. As part of this course, the students are expected to define their broad area of their M. A projects and finalise their topics. Course Outcomes: 1. Students will be introduced to critical reading and writing practices and research paper writing. 2. Students will learn writing and analytical skills. They will be ready for content analysis, critical reading, research writing, and other tasks. 3. Students will complete a research proposal for their MA projects. Matching Course Outcomes with Programme Objectives <table border="1"> <thead> <tr> <th></th><th>PO 1-4</th><th>PO 5-7</th><th>PO 8-11</th><th>PO 12-18</th></tr> </thead> <tbody> <tr> <td>CO 1</td><td>3</td><td>3</td><td>3</td><td>2</td></tr> <tr> <td>CO 2</td><td>3</td><td>3</td><td>3</td><td>3</td></tr> <tr> <td>CO 3</td><td>3</td><td>3</td><td>3</td><td>2</td></tr> <tr> <td>CO 4</td><td>2</td><td>2</td><td>3</td><td>3</td></tr> <tr> <td>CO 5</td><td>1</td><td>2</td><td>3</td><td>3</td></tr> </tbody> </table>					PO 1-4	PO 5-7	PO 8-11	PO 12-18	CO 1	3	3	3	2	CO 2	3	3	3	3	CO 3	3	3	3	2	CO 4	2	2	3	3	CO 5	1	2	3	3
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CO 5	1	2	3	3																														
Course delivery	Lectures/ Practice of Writing Strategies. Student Presentations.																																	
Evaluation scheme	Course Requirements 1. Active participation in class room discussions and practice sessions. 2. Two Short papers /proposal drafts (2- 3 pages): (40%) 3. Final Project Proposal (3000-4000 words): (60%)																																	

Reading list	Recommended books
	Graff, Gerald, and Cathy Birkenstein. <i>“TheySay/I Say”</i>: <i>The Moves that Matter in Academic Writing</i>. W.W. Norton&Company, 2014. <i>MLA Handbook</i>. Ninth Edition. The Modern Language Association of North America, 2021.

Course title	CINEMA AND SOCIETY IN INDIA [CORE]
Category	Existing course with revision 30%
Course code	MALCSC581
Semester	III [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	STUDYING POPULAR CULTURE [ELECTIVE]
Category	Existing course with changes
Course code	MALCSC576
Semester	III [August-November 2026]
Number of credits	4
Maximum intake	30
Day/Time	Tuesday and Friday 9 am -11 am
Name of the teacher/s	Dr. Torsa Saha
Course description	For over a hundred years now, ‘popular culture’ under different guises has been the object of social anxiety, public enthusiasm, and scholarly inquiry. Negative definitions dominated in the beginning with popular culture being defined residually as everything that is not high culture, or as an inferior, easy-to-digest culture whose consumption led to intellectual impoverishment. In the last four to five decades, however, a more affirmative definition has emerged and along with it a discipline devoted to its study. In this course we will inquire into the history of the category itself, the meanings of the terms ‘popular’ and ‘culture’, the concepts and modes of inquiry that define the field of popular culture studies. We will pay particular attention to the challenges posed to its use in the somewhat different modern Indian context. Readings will include theoretical texts and case studies. Assessment for the course will consist of three mid-term examinations (of which the best two scores will be counted towards the final grade) and one end-of-term assignment. The final assignment will require students to critically analyse a contemporary popular culture phenomenon by applying the theoretical concepts, critical frameworks, and modes of inquiry discussed during the course. The emphasis will be on demonstrating the ability to connect theoretical debates with concrete cultural texts, practices, or events.
Course delivery	Lecture/Seminar/Presentations
Evaluation scheme	Mid-term Assignments/examinations: 40% Final assignment: 60 %
Reading list	Essential reading will be drawn from Theodore Adorno, Walter Benjamin, Antonio Gramsci, Stuart Hall, Pierre Bourdieu, Tony Bennett, Ien Ang, Christine Gledhill, John Fiske, Michel de Certeau, Terry Lovell, Adam Krims, Madhava Prasad, SV Srinivas, Partha Chatterjee, Abhijit Roy, et al.

Course title	INTRODUCTION TO ADIVASI/INDIGENOUS STUDIES IN INDIA [CORE]
Category (Mention the appropriate category (a/b/c) in the course description.)	Existing course with revision 30%
Course code	MALCSC517[CORE]
Semester	III [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</i>

Voice of Dalit. 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*

	<i>Intellect. Collect. India</i> 1, 25–37.
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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	III [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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