



अंग्रेजी एवं विदेशी भाषा विश्वविद्यालय

हैदराबाद - ५००००७

THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY
HYDERABAD - 500 007

Department of Indian and World Literatures
MA Literatures in English / MA CAFETERIA
SEMESTER I (August - December 2026)

COURSE DESCRIPTION

Course title	POSTCOLONIAL LITERATURE: THEORY AND PRAXIS
Category	New course
Course code	MAIWLC-423
Semester	I (Aug – Dec 2026)
Number of credits	4
Maximum intake	Open
Day & Time	Tuesday 9.00 am to 11.00 am. Friday 11.00 am to 1.00 pm.
Name of the teacher	Prof. Narasimha Rao Kedari
Course description	Postcolonial theory and criticism radically interrogate the aggressively expansionist imperialism of the colonizing powers, which is manifest in their system of values dominating the western world. The course offers informed insights into the effects of cultural displacement that follow the colonial conquest and rule, and its consequences for personal and communal identities. While the theoretical perspectives trace the beginnings of cultural self-definition and political self-determination, as envisaged by the Afro-American writers, the discussions on the texts reassert the emergence of national literatures as important instruments in the struggle for political independence. The course offers a discussion on a good range of texts adorned with a postmodernist question for the need to oppose the established literary canon that impose a version of worlds-views, values, perceptions and forms of writing, which largely exclude the different experience of the colonized under the imperial agenda. Texts for discussion: 1. Postcolonial Theory – Race and its literary constructs – Colonialism and Imperialism – Decolonisation – Aime Cesaire's <i>Discourse on Colonialism</i>, and Leopald Senghor – Frantz Fanon's <i>Wretched of the Earth</i> – Language, discourse, culture and power – Edward Said's <i>Orientalism</i> – Nation and Nationalism.... 2. Abrahams, Henry Peter. <i>Tell Freedom</i>. Alfred A. Knopf, New York, 1954. 3. Mistry, Rohinton. <i>A Fine Balance</i>. McClelland and Stewart, Canada, 1995. 4. Coetzee, J.M. <i>Waiting for the Barbarians</i>. Penguin, 1980.

	5. Roy, Arundhati. <i>The God of Small Things</i>. Random House, UK, 1997. 6. Atwood, Margaret. <i>Surfacing</i>. McClelland and Stewart, Canada, 1972. 7. Thiongo, wa Ngugi. <i>A Grain of Wheat</i>. Heineman African Series, 1967. Objectives of the Course: • To attain an informed view about the theory of postcolonial literature and its representation in the texts, which calls for a discerning critical response. • To respond, in even critical terms, to the creative activity and critical expression of the postcolonial writers. • To develop insights into key concepts of postcolonial literatures studying the movements and trends that led to new readings with non-European dimensions. • To engage with the raging issues in literatures produced by writers from different cultural geographies, and literary traditions, which reveal their antagonistic and ambivalent moments within the 'rationalisations' of modernity. Learning outcomes: 1) [PO1- Knowledge and Understanding: a) <i>Domain specific outcome</i>] – be able to perceive the distinction between canonical literature that imposed versions of values, perceptions and forms of writing, which need to be responded evenly with responses of ideologically engaged reactions. 2) [PO5- Skills: b) <i>Value addition</i>] – will enable the learners being attentive to postcolonial attitudes of resistance and engage them in capturing the multi-ethnic nature of current writing in English.
Course delivery	The course will be delivered through lectures and classroom discussions
Evaluation scheme	Internal (Weightage 40%): - Three Take-Home Assignments End-semester (Weightage 60%): - In-class (sit-down) examination 60%
Reading list	Essential reading: All the prescribed texts under Course description Additional reading: 1. Gunning, Dave. <i>Postcolonial Literature</i>. Edinburgh University Press, 2013. 2. Quayson, Ato (Ed.). <i>The Cambridge History of Postcolonial Literature</i>, Vol. I and II, Cambridge University Press, 2012. 3. Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin (Eds.), <i>The Postcolonial Studies Reader</i>, Routledge, 2024. 4. _____. <i>The Empire Writes Back: Theory and Practice in Post-Colonial Literatures</i>. Routledge, 1989. 5. Boehmer, Elleke. <i>Colonial and Postcolonial Literature</i>. Oxford University Press, 2005. 6. Guha, Ranajit. "The Migrant's Time," <i>Postcolonial Studies</i>, Routledge, 1998, pp. 155-160. 7. Young, Robert J.C. <i>Postcolonialism: An Historical Introduction</i>. John Wiley & Sons Ltd, 2016. 8. Parry, Benita. <i>Postcolonial Studies: A Materialist Critique</i>. Routledge, 2004.



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MA Literatures in English / MA CAFETERIA
SEMESTER I (August - December 2026)

COURSE DESCRIPTION

Course title	INTRODUCTION TO WORLD LITERATURES
Category	b. Existing course with 50% revision.
Course code	MAIWLC-400
Semester	I (Aug – Dec 2026)
Number of credits	04
Maximum intake	Open
Day/Time	Tuesday 11 am-1pm & Thursday 11 am-1pm
Name of the teacher/s	Dr. Chinnadevi Singadi
Course description	Brief overview of the course: The debate concerning 'World Literature(s),' has from the very beginning, led to a series of academic deliberations, and has meant many things at once. Ever since Goethe coined the term <i>Weltliteratur</i>, the notion is being widely discussed and interrogated by scholars and critics, not only with regard to the acceptability and reception of the term but also with regard to the circulation and production of the texts to be consumed as part of the World Literature canon. The course aims to initiate students to the major conceptual ideas concerning World Literatures with a view to familiarize students with the crucial evolutionary stages of the notion; such as Global Literature, Cosmopolitan Literature, and Literatures of the World. The course seeks to approach the notion not in its unitary and hegemonic sense of foregrounding the singularity of a particular canon emanating from the west, but in a pluralistic and nuanced manner as a heterogeneous and diverse notion that includes literatures from the western world as well as the non-European countries. Thus, it includes canonical texts and also the popular manifestations of World Literature(s). \Texts for Classroom Discussion <i>The Epic of Gilgamesh</i> Selections from <i>The Arabian Nights</i> Fyodor Dostoevsky: <i>Crime and Punishment</i> Franz Kafka: <i>Metamorphosis</i> Gabriel García Márquez: <i>One Hundred Years of Solitude</i> Salman Rushdie: <i>Midnight's Children</i> Michael Ondaatje: <i>The English Patient</i> Bernhard Schlink: <i>The Reader</i> Markus Zusak: <i>The Book Thief</i> Samantha Harvey: <i>Orbital</i> Objectives of the course:

	1. Familiarity with plural cultures of the world as represented in the literary writings of the selected authors. 2. an understanding of the multiple literary voices and their uniqueness with regard to literary craftsmanship and narratological configurations. 3. understanding the mechanisms of canon formation and to comprehend the processes that deconstruct canons 4. the nexus between capitalism, publishing industry and marginalization of literary texts in the international scenario. 5. an academic engagement with issues pertaining to race, ethnicity, caste/class, gender, and their narrativization in literary writings 6. a comparative understanding of the literatures from different parts of the globe with an ability to investigate interliterariness, literary differences as well as mutual interanimations. Learning outcomes a. Domain specific outcomes: Academic Reading and Writing Understanding Mythology, oral traditions, History, Geography, Geopolitics, war, conflict, Psychology and Philosophy.
Course delivery	Lectures/Seminar/Presentations/Films
Evaluation scheme	Internal(Weightage 40%): - Two Presentations with Viva End-semester(Weightage 60%): - One Research Paper
Reading List	Essential Reading Casanova, Pascale. <i>The world republic of letters</i>. Harvard University Press, 2004. Moretti, Franco. <i>Distant reading</i>. Verso Books, 2013. Moretti, Franco. "Graphs, maps, trees." <i>New Left Review</i> 24 (2003):67. Rabin, Elliott. "David Damrosch. What Is World Literature?." <i>World Literature Today</i> 78.2 (2004): 95-97. Additional Reading d'Haen, Theo, David Damrosch, and Djelal Kadir, eds. <i>The Routledge companion to world literature</i>. London: Routledge, 2012. Puchner, Martin. <i>The Norton Anthology of World Literature. Vol 1 (Shorter)</i>. WW Norton & Co., 2018.



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SEMESTER I (August - December 2026)

COURSE DESCRIPTION

Course title	The <i>Rāmāyana</i> Tradition: Text, Performance and Iconography
Category (Mention the appropriate category (a/b/c) in the course description.)	Existing course with around 40% revision. The section titled "Course Structure" under Course description is the revised part.
Course code	MAIWLC-413
Semester	I (Aug – Dec 2026)
Number of credits	4
Maximum intake	30
Day/Time	Thursday 4pm – 6 pm; Friday 4 pm to 6 pm
Name of the teacher/s	Dr Lavanya Kolluri
Course description	Course Overview <i>Rāmāyana</i>, the <i>ādikāvya</i>, one of the world's oldest and largest literary works, has been a timeless influence on art and culture across Asia, generating popular and scholarly responses from around the world. An enduring, dynamic, transgenerational legacy, it is archived endlessly through performative traditions - folk, classical and popular - and in text and visual cultures. This archive is 'lively' because it is not merely an historical repository, but a living tradition that continues to be experienced and enacted in musical-recitational and oral-gestural forms, underscoring the oral nature of the work and the culture that nourished it. Over centuries, different regions in India and across Asia adopted the <i>Rāmāyana</i> and created their own versions – in language, literature, visual art, architecture, and performative traditions, making it an unparalleled global, intersemiotic tradition This course seeks to enable students to learn about this vibrant, global <i>Rāmāyana</i> tradition. The aim is to facilitate an inter-semiotic appreciation of the multi-modal and multi-pronged reception of the <i>Rāmāyana</i> and its weaves, in the cultural and artistic fabric of India and the world. Course Structure (i) The Indian tradition: Under this component, the course will explore the <i>Rāmāyana</i> in textual (recensions, translations, adaptations, retellings) performative (music, dance, theatre, ritual, folk traditions) and visual cultures (painting and plastic arts). Students will be encouraged to explore the tradition in their own languages and regions for the assignment on this section. (ii) The Asian tradition: Under this component, students will learn about versions of the <i>Rāmāyana</i> in text, art, architecture and performance

	across Asia, e.g., Nepal, Indonesia, Thailand, Cambodia, Vietnam, Malaysia, Philippines, Laos, China. (iii) The global scholarly tradition: The timeless appeal of the <i>Rāmāyana</i>'s message of <i>dharma</i>, devotion, courage and leadership, has made it a truly global classic. No wonder, then, that scholarship on the <i>Rāmāyana</i> also transcends space and time. Students will be introduced to the vast scholarly tradition on the <i>Rāmāyana</i>, from the traditional <i>tika</i> (commentary) tradition of India to a wide range of global scholarship exploring its relevance to global studies. Course Objectives in terms of Programme Specific Outcomes (MA Literatures in English) PO4 (Knowledge & Understanding): gain knowledge in areas such as marginalized literatures, Dalit and Tribal literatures, oral literatures, indigenous studies, Indian knowledge systems pertaining to literature and arts, childhood studies, graphic narratives. PO5 (Skills): demonstrate interdisciplinary approach and multicultural understanding in the study and research of literatures, cultures and geographies. PO6 (Skills): make constructive use of critical, reflective thinking, research skills and self-directed learning across domains. Learning outcomes a) domain specific outcomes – critical appreciation of an important Indian cultural text (<i>Rāmāyana</i>) and its global influence. b) value addition – inter-semiotic learning by working with different media (painting, music, dance, cinema) in relation to literature
Course delivery	Lecture – teacher-driven Seminar – student-mediated texts brought to class Experiential learning – approaching (and responding) to texts through multiple media
Evaluation scheme	Internal: 40% (2 class presentations; 1 written assignment) Semester-end: 60%: (sit-down exam)

Reading list	Debroy, Bibek. <i>The Valmiki Rāmāyana</i> Penguin India, 2017. Altekar, G.S. <i>Studies on Valmiki's Rāmāyana</i>. Bhandarkar Oriental Research Institute. Pune, 1987. Bose, Mandakranta ed. <i>The Ramayana Revisited</i>. OUP, 2004. Iyengar, Srinivasa K R. ed. <i>Asian Variations in Ramayana</i>. Sahitya Akademi, 1983. Krishnamoorthy, K. ed. <i>A Critical Inventory of Ramayana Studies in the World Vol I & II</i>. Sahitya Akademi, 1993. Manavalan A.A. <i>Ramayana: A Comparative Study of Ramakathas</i>, trans. CT Indra & Prema Jagannathan. Vitasta Publishing. New Delhi, 2021. Neelakantan, Anand. <i>Many Rāmāyanas, Many Lessons</i>. Harper Collins. India, 2025. Raghavan, V. ed. <i>The Rāmāyana Tradition in Asia</i>. Sahitya Akademi, 2009. Richman, Paula. <i>Many Rāmāyanas: The Diversity of a Narrative Tradition in South Asia</i>. University of California Press, 1991. Thiel-Horstmann, Monika. <i>Rāmāyana and Rāmāyanas</i>. Otto Harrassowitz. Wiesbaden, 1991. Pollock, Sheldon. "The Divine King in the Indian Epic" in <i>Journal of the American Oriental Society</i> 104.3 1984. Pusalkar, A D. "Rāmāyana: Its History and Character" in <i>The Cultural Heritage of India Vol II</i>. Ramakrishna Misson. Calcutta, 1963. Ramanujan, A K. "Three Hundred Rāmāyanas. Five Examples and Three Thoughts on Translation" in <i>The Collected Essays of A K Ramanujan</i>. Ed. Vinay Dharwadker. OUP, 2004. Rao, Venkat D. "Teleocultural Mediations: In Performing Traditions of the Rāmāyana." in <i>Performative Reflections of Indian Traditions</i>. Springer, 2021. Swamy Nihsreyananda. "The Culture of the Rāmāyana" in <i>The Cultural Heritage of India Vol II</i>. Ramakrishna Misson. Calcutta, 1963.
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