

Postgraduate CBCS Syllabus

Sociology

(With effect from Academic Session 2018-2019)

Structure of Courses for M.A

Semester	Paper Name	Paper Code	Credits
PG 1 st Sem	CLASSICAL THINKERS	SOCL 0701	4
	KINSHIP,RELATIONALITY & MOBILITY	SOCL 0702	4
	POLITICS	SOCL 0703	4
	ECONOMY AND SOCIETY	SOCL 0704	4
	SESSIONAL 1	SOCL 0791	4

Semester	Paper Name	Paper Code	Credits
PG 2 nd Sem	PHILOSOPHY & SOCIAL SCIENCES	SOCL 0801	4
	OPTIONAL	SOCL 0802	4
	RELIGION AND EMBODIMENT	SOCL 0803	4
	INDIAN SOCIETY	SOCL 0804	4
	SESSIONAL 2	SOCL 0891	4

Semester	Paper Name	Paper Code	Credits
PG 3 rd Sem	FIELD METHODS	SOCL 0901	4
	DISSERTATION PART 1	SOCL 0902	4
	SUBJECT & METHOD	SOCL 0903	4
	OPTIONAL	SOCL 0904	4
	SESSIONAL 3	SOCL 0991	4

Semester	Paper Name	Paper Code	Credits
PG 4 th Sem	GENDER & SEXUALITY	SOCL 1001	4
	OPTIONAL 1	SOCL 1002	4
	OPTIONAL 2	SOCL 1003	4
	DISSERTATION PART 2	SOCL 1004	4
	SESSIONAL 4	SOCL 1091	4

Optional Papers List:(Detailed Outline of each such Course provided later)

1. Sociology of Media
2. The Sociology of Knowledge
3. Sociology of Childhood
4. Intimate Relations
5. Industrial Society
6. Sociology of Science
7. Globalization and Indian Society
8. Environmental Sociology
9. Social Movements
10. Death and Dying
11. Dalits
12. Medical Sociology
13. Sociology of Education
14. Social Statistics
15. Sociology of Aging

Sessional:**Course Objectives and Outline:**

Students are expected to explore a given research field which may even be a Text. Those that involve doing ethnography in a field outside of texts engage students with one or more than one research questions, a review of literature and a method and methodology in order to understand the field in terms of linking literature to ethnographic findings, analysing the field in terms of the research questions, asking some more in the process of reading, writing and interpreting and then bringing out the epistemological relation to the field in terms of using the particular methods of exploring it. Those that involve analysing the field in terms of reading and reviewing particular texts, do the same by treating the text as the field, raising theoretical possibilities of looking at the text anew and or linking it with any other/s that tell similar stories within or outside of the context of its production and narrative.

Course Learning Outcomes :

1. Learning to formulate sociological problems, and then approach these problems/ research questions by learning to be strongly grounded in research methods and philosophies and experience firsthand, the tools and techniques of data collection and exploration of the field.

2. Learn to engage with the field, by immersing oneself into detailed observation, empathy and reflection thereby learning to grapple with the issues of subjectivity, objectivity, scholarly detachment, and value neutrality.
3. Connecting sociological theory and empirical analysis, connecting the micro with the macro and also learning to appreciate interconnectedness as well as uniqueness.
4. Ability to read, analyse and interpret diverse kind of texts, materials and sources.
5. Learning to be ethically responsible by writing with rigorous referencing, noting and bibliographical skill thereby pledging against plagiarism.

Dissertation:

Course Objectives and Outline:

Students in their final year of Masters write a dissertation paper which is divided over the two semesters as two courses, Dissertation I and Dissertation II. In these courses students choose a topic of their interest and work with supervisors over the two semesters. These courses impart the skill of doing original research by identifying a research problem, reading relevant academic literature in the field, applying sociological concepts and categories to analyse the data collected and framing arguments to contribute to existing debates in sociology. Students collect data by engaging in fieldwork in selected sites, not only in Kolkata, but also in neighbouring districts of Kolkata. Dissertations may also be based on archival sources and textual materials and innovative methods of data collection are encouraged.

Students write two chapters in each semester which are evaluated in two parts. First, based on the writing skill and organisation of the paper, individual supervisors evaluate each student. Second, students present their papers in dissertation seminars where all faculty members and students of the particular batch are present. All faculty members collectively evaluate the student based on their presentations and ability to defend the argument of the paper.

Course Learning Outcomes:

1. Students learn to apply the knowledge that they have acquired in their taught courses.
2. In these courses students can relate theoretical ideas of the discipline with the realities they encounter in their respective fields.
3. Formulating a research problem and designing the research project methodologically is a particular skill that they learn in this course.
4. Students develop the skill to organise and analyse data, write research papers with rigorous referencing, noting and bibliographies.
5. Students learn the importance of anti-plagiarism and ethical research practices.
6. By presenting their work in two semesters, they learn the skill of good communication.

Semester – 1**SOCL: 0701****Classical Thinkers****Course Objectives:**

Students who come for Post-Graduation in Sociology have some prior knowledge about classical western thought. They have a specific paper on Western Sociological Thinkers at the UG level. The aim of a Masters level course on thinkers is to engage them with primary original works of the masters themselves. The epistemological break in a UG course and a PG course on Thinkers can be heuristically somewhat achieved by making a distinction between commentaries and original texts/monographs. While UG course primarily initiates students to the thinkers via commentaries and texts on the thinkers, the PG course is a compulsory, detailed, cover to cover, text reading of the originals. The main objective of this course is on Classical Thinkers is to introduce students to the thinkers directly devoid of any mediating agency. This will help them in understanding original ideas and thus they would be able to construct and deconstruct the theoretical and pedagogical systems built around each thinker. The thinkers that we wish to engage with are obviously the classical thinkers, Karl Marx, Emile Durkheim, Max Weber. To

this we have added another module which takes us to the post Marxist debate. Unlike Durkheimian or Weberian thought, Marxist ideas got much light in the newer rise of Critical theoretical school as neo Marxism and post Marxism. We initiate the students to the early contributor of this genre, Louis Althusser. From him began the journey into post Marxism, Structuralism and Post Structuralism, and we thought this to be the right juncture to initiate Althusser and take the trajectory beyond the classical thinkers.

Course Learning Outcomes:

1. Advancing the theoretical foundations of disciplinary fundamentals less through mediatory commentaries and more through original text reading.
2. Inculcating the rigour of original text reading and therefore facilitating original thought and interpretation.
3. Reading the theoretical body of knowledge both in isolation and relational approach.
4. While analysing the theoretical canons, one is constantly reminded of not losing sight of the fact that all sociological masters are products of their intellectual time and space. Abstraction and projection of their theoretical contributions should not be delineated from their historicity.
5. Categorically, only in the light of the above, any student should relate classical theory to contemporary issues.

Course Outline:

1. **Karl Marx**
2. **Emile Durkheim**

3. Max Weber**4. Louis Althusser****Course Contents and Course Itinerary:****Module 1. Karl Marx (1818-1883) : (Week 1-5)**

Readings: Any one original text in each semester plus commentary (Reading list is not exhaustive)

Marx, Karl & Engels (1947), *The German Ideology*, New York, International Publishers Co. Inc.

Marx, Karl & Engels, F (1888), *Manifesto of The Communist Party*, Kolkata, National Book Agency (P) Ltd.

Marx, Karl (1967), *Capital: A Critique of Political Economy*, Vol. 1. New York, International Publishers.

Marx, Karl (1964), *The Economic and Philosophic Manuscripts of 1844*, Dirk J. Struik (ed). New York, International Press.

Worsley, Peter (1982), *Marx and Marxism*, Chichester, Eng, Ellis Horwood.

Lefebvre, Henri (1968), *The Sociology of Marx*, New York, Vintage.

Module 2. Emile Durkheim (1858-1917) : (Week 6-8)

Readings: Any one original text in each semester plus commentary

Durkheim, Emile (1964), *The Rules of Sociological Method*, New York, Free Press.

Durkheim, Emile (1964), *The Division of Labor in Society*, London, Macmillan Press Ltd.

Durkheim, Emile (1951), *Suicide*, New York, Free Press.

Lukes, Steven (1972), *Emile Durkheim: His Life and Work*, New York, Harper & Row.

Module 3. Max Weber (1864-1920) : (Week 9-11)

Readings: Any one original text in each semester plus commentary

Weber, Max (1930) *The Protestant Ethic and the Spirit of Capitalism*, Allen and Unwin.

Weber, Max (1971), *The Methodology of the Social Sciences*. Edward Schils and Henry Finch (eds.), New York, Free Press.

Gerth, Hans, and Mills, C. Wright (1958), *From Max Weber*, New York, Oxford University Press.

Module 4. Louis Althusser (1918-1990): (Week 12-14) are

Readings: Any one original text in each semester plus commentary

Althusser, Louis (1969), *For Marx*, Harmondsworth, Eng., Penguin.

Althusser, Louis (1970), *Lenin and Philosophy and Other Essays*, Monthly Review Press.

Althusser, Louis (1970), *On The Reproduction of Capitalism: Ideology and Ideological State Apparatuses*, London, Verso.

Hall, Stuart (1985), Signification, Representation, Ideology: Althusser and the Post Structuralist Debates, *Critical Studies in Mass Communication*, Vol 2 No 2

SOCL: 0702

Kinship, Relationality and Mobility

Course Objectives:

This is a postgraduate course that explores the interstices of kinship and belonging with social networks, diasporic community identities, migratory patterns and variegated concepts of relatedness. It builds upon the basic understanding and debates about kinship, marriage and family that students have from the undergraduate course, and looks at concerns about kinship as an object of study, a structure and as relationship along these dominant axes: The trajectory of kinship studies in anthropology and Sociology which have accompanied structural transformations; the mobilities that are facilitated by consanguinal and affinal networks sometimes acquiring transregional/ transnational character as with diasporic communities and finally with emerging concepts of belonging and relationality. It problematizes the notion of Kinship itself as well as its intellectual origins in the 19th century. The course aims to provoke students to think about the various ways in which political, technological and legal changes have restructured understandings about kinship in everyday life and the „spillages“ of kinship into questions of community identity, religion, economy particularly for mobile mercantile communities like the Marwaris and the Gujaratis. The debates around belonging and relatedness that emerge from concerns about assisted reproduction techniques, legislative changes like the legalization of gay marriages in some countries, transnational adoption etc. indicate an intensified transformation of how we think about our descent, ancestry and other social connections. These will also be explored not just through sociological and anthropological texts but also from their representation in films and popular literature.

Course Learning Outcomes:

1. The course shall acquaint students with the intellectual legacy of Kinship Studies and debates around the relevance of studying Kinship in Anthropology and Sociology from the 19th century to the present.
2. It would demonstrate the instrumentality of Kinship, especially in the context of Migration and Diasporic Communities.
3. It shall allow students to look for and recognize intersections between Kinship Studies and other subfields of Sociology, particularly relating to economy and politics.
4. It enables students to locate contemporary issues relating to legal and technological changes within the scholarship on Kinship.
5. The course shall enable students to think of the categories of kinship and relatedness critically, above and beyond “empirical” research within the field.
6. The central objective of this course is engaging students with the debates around how kinship is produced.

Course Outline:

1. The intellectual beginnings of Kinship Studies and key theoretical debates
2. Kinship, Networks and Migration
3. Practices Related to Kinship
4. Relatedness, Belonging and New Developments in Kinship Studies

Course Contents and Course itinerary:**Module 1(Week 1-4)****The intellectual beginnings of Kinship Studies and key theoretical debates**

Readings

Trautmann, T. R. 1987. *Lewis Henry Morgan and the Invention of Kinship*, Berkeley: University of California Press. (Selected chapters).

Radcliffe-Brown, A.R. 1950. „Introduction“, in A.R. Radcliffe-Brown (ed.) *African Systems of Kinship and Marriage*, U.K.: Oxford University Press. (Introduction and selected chapters)

Morgan, Lewis Henry. 1871. *Systems of Consanguinity and Affinity of the Human Family*, Smithsonian Contributions to Knowledge, Washington DC.

Levi-Strauss, Claude. 1969. *The Elementary Structures of Kinship*, London: Eyre and Spottiswoode. (selected chapters)

Schneider, David M., 1968. *American Kinship: A Cultural account*, N.J.: Prentice-Hall

Module 2 (Week 4-7)

Kinship, Networks and Migration

Readings

Choldin, H. M. 1973. „Kinship Networks in the Migration Process“, *The International Migration Review*, Vol. 7, No. 2, pp. 163-175.

Clifford, J. 1994. „Diasporas“, *Cultural Anthropology* Vol. 9, pp. 302–338.

Leonard, K.I. 2011. „Family Firms in Hyderabad: Gujarati, Goswami, and Marwari Patterns of Adoption, Marriage, and Inheritance“, *Comparative Studies in Society and History*, 53(4), pp. 827-854.

Poros, M. V. 2012. *Modern Migrations: Gujarati Indian Networks in New York and London*. New Delhi: Orient Blackswan.

Ramu, G.N. 1986. „Kinship Structure and Entrepreneurship: An Indian Case“, *Journal of Comparative Family Studies*, Vol. 17 Issue 2, pp. 173-184.

Module 3 (Week 8-10)

Practices Related to Kinship

Readings

Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*, Cambridge: Cambridge University Press. (Selected sections)

Das, Veena. 1995. "National honor and practical kinship: unwanted women and children", in *Critical events: an anthropological perspective on contemporary India*. New Delhi: Oxford University Press. pp. 55-84

Kahn, Susan Martha. 2004. "Eggs and Wombs: The Origins of Jewishness" in Robert Parkin and Linda Stone (eds.) *Kinship and Family: An Anthropological Reader*. Oxford: Blackwell. pp. 362-377.

Module 4 (Week 11-14)]

Relatedness, Belonging and New Developments in Kinship Studies

Readings

Butler, Judith. 2002. „Is Kinship Always Already Heterosexual? “*Differences: A Journal of Feminist Cultural Studies*, Vol. 13, No. 1, pp. 14-44.

Carsten, Janet. 2004. *After Kinship*. Cambridge, UK, New York: Cambridge University Press (New departures in anthropology).

Goody, Jack. 1969. „Adoption in Cross-Cultural Perspective“, *Comparative Studies in Sociology and History* Vol. 2, pp. 62–66

Pahl, R & Spencer, L. 2010. „Family, Friends and Personal Communities: Changing Models-in-the-Mind“, *Journal of Family Theory & Review* Vol. 2. pp. 197-210.

Weston, Kath. 1991. *Families We Choose: Lesbians, Gays, Kinship*. New York: Columbia University Press

SOCL: 0703**Politics****Course Objectives:**

This course provides an overview of the nature of politics and government, how to create good governments, and how to structure political institutions. The course examines basic political concepts, theories and ideologies, institutions of government, and the structures and processes of politics and policy-making. The course also prepares students for further study and research in the field of sociology of politics by providing conceptual and analytical tools appropriate to the field. This course introduces key concepts and ideas underpinning modern western politics, as well as contemporary challenges. It provides students with the conceptual vocabulary of our discipline.

Course Learning Outcomes:

1. Students will get acquainted with basic theoretical concepts of politics and society.
2. Students will get a basic understanding of the potential and problems inherent in different ways of organizing the public administration, and how different forms of implementation can affect the public perception of the state in its totality, as well as of politics.
3. Will gather appropriate knowledge and understanding of methods and techniques required to carry out advanced research in the field of politics and society.
4. A foundation learning which will help in forming good policy makers.

Course Outline:

1. The Vocabulary of Classical Political Philosophy
2. Introduction to Political Anthropology
3. Power
4. Trends in Political Thought and Action in India

Course Contents & Course Itinerary:**Module 1: The Vocabulary of Classical Political Philosophy: State, Civil Society, Sovereignty, Democracy. Nationalism. (1-3) weeks**

Janoski, Thomas et al: *The Handbook of Political Sociology: States, Civil Societies and Globalization*, [Political Sociology in the New Millennium]

Engels, F. 2010. *The Origin of the Family, Private Property and the State*. Canada: Penguin Classics

Anderson, B. 1991. *Imagined communities: reflections on the origin and spread of nationalism*. London: Verso.

Module 2: Introduction to Political Anthropology: Cross Cultural Political Process, Emergence of Modern State, Theories of State: Liberal, Pluralist, Post-modernist etc. (4-6) weeks

Lewellen, T. C. 2003. *Political Anthropology: An Introduction* (Third Edition). London: Praeger.

Leach, E. R. 1970. *Political Systems of Highland Burma*. London: Houghton Mifflin Co.

Module 3: Power: Machiavelli, Hegemony, Ideology, Discourse, Knowledge/Power. (7-10) weeks

Lukes, S. 2005. *Power – A Radical View* (2nd Edition). New York: Palgrave.

Machiavelli, N. 2003. *The Prince*. Wellesley: Dante University Press.

Althusser, L. 2001. "*Ideology and Ideological State Apparatuses*" in *Lenin and Philosophy and other Essays*. Monthly Review Press.

Gramsci, A. 1992. *Selections from the Prison Books*. London: International Publishers

Foucault, M. 2003. *Society must be defended: lectures at the Collège de France, 1975-76*. Picador.

Chatterjee, P. 2004. *The Politics of the Governed: Reflections on Popular Politics in Most of the World*. New York: Columbia University Press.

Module 4: Trends in Political Thought and Action in India (11-14) weeks

Roy, M.N. 1939. *New Humanism: A Manifesto*. Delhi: Ajanta Publications.

Nehru, J. 2008. *Discovery of India*. New Delhi: Penguin.

Gandhi, M.K. (1910), *Hind Swaraj or Indian Home Rule*.

Ambedkar, B.R. *Annihilation of Caste A reply to Mahatma Gandhi*.

SOCL: 0704**Economy and Society**

Course Objectives: The aim of this course is to situate economy in the wider discipline of sociology and anthropology in order to understand that economy is not an autonomous institution divorced from the ‘social’ context. This course strives to engage students in an in depth understanding of all those processes within economic realm that are also simultaneously affected by and implicated in the social, political and cultural institutions. One of the objectives of this course is to introduce students to the sociological understanding of the concept of economy in contrast to pure economic understanding of the phenomenon. This is a compulsory course and is designed to cover all major components of economic phenomena and its nuanced understanding is aimed through comprehensive reading of sociological and economic anthropological texts. The four modules cover wide spectrum of themes for discussion, it includes approaches that have emerged towards the understanding of economy, production, exchange and consumption, and globalisation of economy. Within each of these broad modules sub themes are part of the course like perspectives from economic sociology and economic anthropology, mode of production, surplus value production, formal and informal production, labour value production, gift, barter, market, consumption as culture, international integration of economic activities, and flow of labour, capital and commodities in the global economic order, form the corpus of this Masters course.

Course Learning Outcomes:

1. Develop a comprehensive understanding of economy and its linkage with social institutions.
2. Enabling students to interpret theoretical texts critically and facilitate original inputs.
3. Enhance the ability to read multiple and diverse reading on a particular subject matter in order to facilitate comparative and analytical understanding.
4. Theoretical knowledge is incomplete without practical and empirical emphasis. In this regard great emphasis is placed on striking a balance between empirical and theoretical texts so that students may be able to develop research based questions for further explorations.

Course Outline:**1. Approaches towards understanding of economy and society**

- a) Perspectives from economic sociology
- b) Perspectives from economic anthropology

2. Production

- a) Modes of production
- b) Labour, value, surplus value and accumulation
- c) Formal and informal production

3. Exchange and consumption

- a) Gift, barter, market

b) Consumption as culture

4. Globalisation of economy

Course Contents and Course Itinerary:

Module 1. Approaches towards understanding of economy and society: (Week 1-5)

Smelser Neil J and Richard Swedberg (eds) (2005). *The Handbook of Economic Sociology*. Princeton: Princeton University Press.

Swedberg, Richard (1991) Major Traditions of Economic Sociology. *Annual Review of Sociology* 17: 251-76.

Parsons Talcott and Smelser Neil J (2003) *Economy and Society: A Study in the Integration of Economic and Social Theory*. London: Psychology Press. (Pg. 8-28)
<https://books.google.co.in/books?id=XOLSB30FtKEC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false>

Weber Max (1978) *Economy and Society: An Outline of Interpretive Sociology*. California: University of California Press.

Polanyi Karl (1957) *The Great Transformation*. Boston: Beacon Press. (Part II, Section I pages 45-81 and Part II, section II)

Polanyi, K., Conrad, M. A., & Pearson, H. W. (Eds.). (1957). *Trade and Market in Early Empires Economies in History and Theory*. Glencoe: Free Press.

Granovetter, Mark (1985) Economic action and social structure: The Problem of Embeddedness. *American Journal of Sociology*, 91 (3): 481-510.

Module 2. Production: (Week 6-8)

Banaji, Jairus. (2010). *Theory as History Essays on Modes of Production and Exploitation*. Brill: Leiden & Boston.

Marx Karl (1976) *Capital: A Critique of Political Economy Vol. One*. England: Penguin Books. Translated by Ben Fowkes.

Victor Nee and Swedberg (2005) *The Economic Sociology of Capitalism*. Princeton: Princeton University Press.

Meek, Ronald L.(2009). *Studies in the Labour Theory of Value*. New Delhi: Aakar. (Selected chapters)

Luxemburg, R. (1951). *The Accumulation of Capital*. London: Routledge and Kegan Paul. (Selected chapters)

Wallerstein, Immanuel. (1983). *Historical Capitalism*. Verso: London

Moser, C. O. (1978). Informal sector or petty commodity production: dualism or dependence in urban development?. *World development*, 6(9-10), 1041-1064.

Portes, Alejandro., Castells, M., & Bunton, L. A. (eds.). (1989). *The Informal Economy: Studies in Advanced and Less Developed Countries*. John Hopkins University Press.

Module 3. Exchange and Consumption: (Week 9-11)

Gregory Chris A (1982) *Gifts and commodities*. New York: Academic Press.

Mauss, Marcel. *The Gift the form and reason for exchange in archaic societies*. W.W. Norton: New York

Appadurai Arjun.1988. *The social life of things. Commodities in cultural perspective*. Cambridge University Press

Parry, Jonathan (ed) (1989) *Money and the Morality of Exchange*. Cambridge: Cambridge University Press.

Belshaw, Cyril. S. (1969). *Traditional Exchange and Modern Markets*. Prentice Hall of India Private Limited: New Delhi.

Bourdieu, P. (1984). *Distinction: A Social Critique of the Judgement of taste*. Routledge, London.

Das, V., & Das, R. (2010). *Sociology and Anthropology of Economic Life I: The Moral Embedding of Economic Action*. Oxford University Press.

Taussig, M. 1980. *The Devil and Commodity Fetishism in South America*. Chapel Hill: University of North Carolina Press.

Campbell, C. 1987. *The Romantic Ethic and Spirit of Modern Consumerism*. Oxford: Basil Blackwell.

Module 4. Globalisation of Economy: (Week 12-14)

Frank J. Lechner and J. Boli. (eds.). *The Globalisation Reader*. Oxford: Wiley Blackwell.

Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. Minneapolis, Minn: University of Minnesota Press.

Ritzer, G. (ed). 2002. *McDonaldization of Society*. Thousand Oaks CA: Pine Forge Press.

Harvey, David. 1982. *Limits to Capital*. Oxford: Basil Blackwell.

SOCL: 0791
Sessional –I

Refer to concept note provided earlier

Semester -2

SOCL: 0801

Philosophy and Social Sciences

Course Objectives:

Almost all over the world practicing social science means carving out the domain of the social with a box of tools and techniques commonly known as method. This box has a deep relationship, which often goes unnoticed and untheorised, with the canonical vocabulary of a variety of philosophical traditions. The relationship is so deep, and the lack of the acknowledgement of this depth so glaring, that often, as social scientists, we reproduce the very images of society we wish to critically investigate by being completely unreflective of traditions of critique. In this course, therefore, we wish to take some tottering steps towards being more reflective of our own enterprise of simultaneously thinking the ‘social’, and the ‘philosophical’. Setting an immediate agenda to this monumental task, we plan to keep in mind the production of the categories of the ‘subject’ and the ‘object’, and the fashioning of changing forms of relationship between the two in ‘philosophy’ and the ‘social sciences’, throughout this course. In the process, we hope to reflect on questions of epistemology and ontology, and their relatedness in and through the writings of a small selection of great thinkers.

We begin by paying attention to the figure of ‘thought’ in Rene Descartes’s *Meditations*, and the problem of sense-perception in David Hume’s framing of ‘induction’ as contending conversations between two fundamental formulations of epistemology in European philosophy, and its consequences for social science method. From there we move towards Immanuel Kant’s *Critique of Pure Reason* reading it as one of the greatest inquiries into self-reflexivity--a metacommentary on the constitutive condition of knowledge itself. Next we briefly engage with the tradition of idealism in Germany, focusing on Hegel, taking up links between history, self-consciousness, and the ‘social’. We end the course by discussing, as varying forms of inquiry in the tradition of phenomenology, ideas of ‘being-in-theworld’ in Martin Heidegger and ‘embodiment’ in Maurice Merleau-Ponty, and their implications for categories like ‘subject’, ‘object’ and ‘experience’.

All along, as we read selections from these traditions, we discuss ethnographic works focused on different parts of the world. We examine how the problems of ‘philosophy’ are taken up, engaged with, reframed, and expanded in these encounters with conditions of social living across the globe.

Course Learning Outcomes:

1. Introduction to rigorous and systematic use of logical reasoning in defining problems of thought.
2. Exposure to canonical texts and the vocabulary of modern European philosophy, in order to demonstrate their entanglements with contemporary social science.
3. Rethinking of hardened binaries like ‘theory-practice’, ‘abstract-concrete’ and ‘general-specific’, in order to develop insights into different kinds of abstractions in use in the social sciences.
4. Understanding of the inherent Eurocentrism in social thought, and its philosophical underpinnings,
5. Introduction to the possibility of thinking across cultural traditions.

Course Contents and Course Itinerary:

1. Rationalism and empiricism: The Cartesian-Baconian paradigms
2. Kant: Knowledge and the external world
3. Idea and history: Hegel
4. Heidegger, Merleau-Ponty: Experience and the subject

Rationalism and Empiricism: The Cartesian-Baconian paradigms (Weeks 1-4)

Rene Descartes, *Meditations on First Philosophy*, (translated & edited by John Cottingham): (Cambridge: Cambridge University Press, 1986)

Michael Della Rocca, ‘Descartes, the Cartesian Circle and Epistemology without God’, *Philosophy and Phenomenological Research*, 70: 1, 2005, 1-33

Peter Markie, 'The Cogito and its Importance' in *The Cambridge Companion to Descartes*, ed. J. Cottingham, (Cambridge: Cambridge University Press, 1992), 141-173

David Hume, *A Treatise of Human Nature*, (The Floating Press: 2009 [1740]), pp 715, 17-53, 118-156

V. Das, M. Jackson, A. Kleinman & B. Singh (eds.) *The Ground Between: Anthropologists Engage Philosophy*, (Orient Blackswan: Delhi, 2014) (Introduction and Ch. 1)

Kant: Knowledge and the external world (Weeks 5-8)

Immanuel Kant, *Critique of Pure Reason* (select chapters)

Immanuel Kant, *Anthropology from a Pragmatic Point of View* (pp 19-75)

Sebastian Gardner, *Routledge Philosophy Guidebook to Kant and the Critique of Pure Reason*, (Routledge: London & NY, 1999) (Chapters 1 & 2)

V. Das, M. Jackson, A. Kleinman & B. Singh (eds.) *The Ground Between: Anthropologists Engage Philosophy*, (Orient Blackswan: Delhi, 2014) (Ch. 4)

Philippe Descola, *Beyond Nature and Culture*, (University of Chicago Press: Chicago, 2013) (select chapters)

Vincent Crapanzano, 'Hermes's Dilemma: The Masking of Subversion in Ethnographic Description' in *Writing Culture: The Poetics and Politics of Ethnography* (UC Press: Berkeley, 1986), 51-77

Idea and History: Hegel (Weeks 9-12)

G.W.F. Hegel, *Introduction to Lectures on the History of Philosophy* (Clarendon Press, 1987) (select chapters)

K. Ameriks (ed.) *The Cambridge Companion to German Idealism* (Cambridge: CUP, 2000) (Introduction, ch 1, ch 2)

Jonardan Ganeri, *The Lost Age of Reason: Philosophy in Early-Modern India*, (OUP, 2011) (select chapters)

V. Das, M. Jackson, A. Kleinman & B. Singh (eds.) *The Ground Between: Anthropologists Engage Philosophy*, (Orient Blackswan: Delhi, 2014) (Ch. 7)

Heidegger, Merleau-Ponty: Experience and the subject (Weeks 13-14)

Taylor Carman, Merleau-Ponty, Routledge: 2008 (select chapters)

M. Heidegger, *Basic Writings*, (Harper Collins, 2008) (select chapters)

C. Macann, *Four Phenomenological Philosophers: Husserl, Heidegger, Sartre, Merleau-Ponty* (London: Routledge, 1993)

M. Merleau-Ponty, *Phenomenology of Perception*, (New York: Routledge, 2012).

S. Sarbadhikary, *The Place of Devotion: Siting and Experiencing Divinity in Bengal-Vaishnavism* (UC Press: Oakland, 2015) (select chapters)

J. Bennett, *Vibrant Matter: A Political Ecology of Things*, (Duke UP: Durham, 2010) (select chapters)

SOCL: 0802

Optional

To be chosen from list provided

SOCL: 0803**Religion and Embodiment****Course Objectives:**

Moving ahead of understandings of religion as belief only, this course foregrounds religion as a necessarily embodied practice and experience. So it engages with simultaneous new perspectives in studies of religious traditions and embodiment. It addresses debates on theology and phenomenology in their distinct influences on conceptions of religious truth. In addition to Hindu, Islamic, Christian, and Buddhist practices for instance, it includes contemporary references to popular religious thought. It asks the following kinds of questions: what goes into the making of a religious subject? Do the mind and body receive or produce religious truth? What are the relations among religious emotions, aesthetics, and power? What are the different kinds of classical representations of the religious body (especially in India)? How do the sacred and the embodied intersect with the political, in formations of religious and secular statehood? Do the senses, affect, and material dispositions maintain autonomy for the religious, in relation to theology and the state? Taken together, the course sensitizes students to the possibility of theorizing religion with and beyond texts, beliefs, and appropriations.

Course Learning Outcomes:

1. To arrive at analytical clarity about difficult theoretical approaches to the study of religion, with specific emphasis on its necessarily embodied characteristics.
2. To extend interdisciplinary imagination in understanding religiosity, through the engagement of historical, anthropological, and philosophical lenses.
3. Alongside critical conceptual thinking, this course shall necessarily involve deep intuitive sensibilities in learning to decipher different kinds of sources.

4. The course shall also hopefully generate new visions about living generally, in secular statehoods and religious societies, with greater sensitivity, empathy, and a stronger, though nuanced sense of equality.

Course Outline:

1. Basic conceptual debates
2. Sacred Emotions
3. Mind, Body, and Political Religiosity
4. (Indian) Religious Traditions and Embodiment

Course Contents and Course Itinerary:

1. Basic conceptual debates (Weeks 1-3)

Asad, T. 2002. „Construction of Religion as an Anthropological Category“. In Michael Lambek (ed.) A Reader in the Anthropology of Religion 2nd edition. Blackwell Publishing.

-----2003. “Thinking about Agency and Pain“. In his Formations of the Secular: Christianity, Islam, Modernity. Stanford: University Press.

-----1987. “On Ritual and Discipline in medieval Christian monasticism“, Economy and Society 16/2, 159-203.

-----1983. “Notes on body pain and truth in medieval Christian ritual“, Economy and Society 12/3, 287-327.

Csordas, T.J. 1990. “Embodiment as a Paradigm for Anthropology“, Ethos 18/1, 5-47.

-----1994. The Sacred Self: A Cultural Phenomenology of Charismatic Healing. Berkeley, Los Angeles, London: University of California Press. (Reference).

Hurcombe, L. 2007. “A Sense of Materials and Sensory Perception in Concepts of Materiality“, World Archaeology, 39/4, 532-45.

Low, S.M. 1994. “Embodied Metaphors: Nerves as Lived Experience“. In T.J. Csordas (ed.)

Embodiment and Experience: The Existential Ground of Culture and Self, 139-62. Cambridge: University Press.

Massumi, B. 2002. <http://www.brianmassumi.com/textes/Autonomy%20of%20Affect>.

2. Sacred Emotions (Weeks 4-6)

Chakrabarti, A. 2009. "Play, Pleasure, Pain: Ownerless Emotions in Rasa-Aesthetics". In *History of Science, Philosophy and Culture in Indian Civilization Vol.: XV Part III*, edited by D.P. Chattopadhyaya and A. Dev (189-202). New Delhi: Centre for Studies in Civilization.

Classen, C. 1997. „Foundations for an Anthropology of the Senses“, *International Social Science Journal* 49/153, 401-12.

Lakoff, G. and M. Johnson. 1999. *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books.

Leavitt, J. 1996. "Meaning and Feeling in the Anthropology of Emotions", *American Ethnologist* 23/3, 514-39.

Lutz, C. and G.M. White. 1986. "The Anthropology of Emotions", *Annual Review of Anthropology* 15, 405-36.

Marglin, F.A. 1990. "Refining the Body: Transformative Emotion in Ritual Dance". In *Divine Passions: The Social Construction of Emotion in India* (ed.) O. M. Lynch, 212-36. Berkeley, Los Angeles, Oxford: University of California Press.

Mitchell, J.P. 1997. "A Moment with Christ: The Importance of Feelings in the Analysis of Belief", *The Journal of the Royal Anthropological Institute* 3/1, 79-94.

Sarbadhikary, S. 2015. "Hearing the Transcendental Place: Sound, Spirituality and Sensuality in the Musical Practices of an Indian Devotional Order". In *Music and Transcendence* (ed.) Ferdia Stone-Davis. Ashgate.

3. Mind, Body, and Political Religiosity (Weeks 7-10)

Alter, J.S. 1994. "Celibacy, Sexuality, and the Transformation of Gender into Nationalism in North India", *The Journal of Asian Studies* 53/1, 45-66.

Chakrabarty, A. 2008. "Jibananda O Antarmukh Dehabodh". In his *Deha, Geha, Bandhutva: Choti Sharirak Tarka*. Kolkata: Anushtup.

Chakrabarty, A. 2009. "Is This A Dream? Analytical Reflections on Objecthood and Externality", *Journal of Indian Council of Philosophical Research* XXVI/1, 29-44.

Cook, J. 2010. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. Cambridge University Press.

Das, R.P. 1992. "Problematic Aspects of the Sexual Rituals of the Bāuls of Bengal", *Journal of American Oriental Society* 112/3, 388-432.

Halliburton, M. 2002. "Rethinking Anthropological Studies of the Body: Manas and Bodham in Kerala". *American Anthropologist (New Series)* 104/4, 1123-1134.

Hirschkind, C. 2006. *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics*. New York: Columbia University Press.

Kearns, C.M. 2005. "Irigaray's Between East and West: Breath, Pranayama, and the Phenomenology of Prayer". In *The Phenomenology of Prayer* B.E. Benson and N. Wirzba (eds.), 103-18. New York: Fordham University Press.

Khandelwal, M. 2001. "Sexual Fluids, Emotions, Morality: Notes on the Gendering of Brahmacharya". In *Celibacy, Culture, and Society: The Anthropology of Sexual Abstinence* (eds.) E.J. Sobo and S. Bell, 157-79. Madison, Wisconsin: The University of Wisconsin Press.

Mittermaier, A. 2011. *Dreams that Matter: Egyptian Landscapes of the Imagination*. University of California Press.

Morley, J. 2001. "Inspiration and Expiration: Yoga Practice through Merleau-Ponty's Phenomenology of the Body". *Philosophy East and West* 51/1, 73-82.

Sarbadhikary, S. 2015. *The Place of Devotion: Siting and Experiencing Divinity in Bengal-Vaishnavism*. University of California Press.

Sarukkai, S. 2002. "Inside/Outside: Merleau Ponty/Yoga", *Philosophy East and West* 52/4, 459-78.

Scheper-Hughes, N. and M. M. Lock. 1987. "The Mindful Body: A Prolegomenon to Future Work in Medical Anthropology", *Medical Anthropology Quarterly* 1/1, 6-41.

4. (Indian) Religious Traditions and Embodiment (Weeks 11-14).

Collins, S. 1997. *The Body in Theravada Buddhist Monasticism*. In *Religion and the Body* (ed.) S. Coakley, 185-204. Cambridge: University Press.

Doniger, W. 1997. *Medical and Mythical Constructions of the Body in Hindu Texts*. In *Religion and the Body* (ed.) S. Coakley, 167-184. Cambridge: University Press.

Hatley, S. 2007. "Mapping the Esoteric Body in the Islamic Yoga of Bengal", *History of Religions* 46/4, 351-68.

Khandelwal, M., S.L. Hausner and A.G. Gold. 2007. *Nuns, Yoginis, Saints, and Singers: Women's Renunciation in South Asia*. Palgrave Macmillan.

Michaels, A. and C. Wulf. 2009. *Images of the Body in India: South Asian and European Perspectives on Rituals and Performativity*. New Delhi: Routledge.

Sarbadhikary, S. 2018. "The Body-Mind Challenge: Theology and Phenomenology in Bengal-Vaishnavisms". *Modern Asian Studies* 52/6, 2080-2108.

Williams, P. 1997. *Some Mahayana Buddhist Perspectives on the Body*. In *Religion and the Body* (ed.) S. Coakley, 205-30. Cambridge: University Press.

SOCL: 0804**Indian Society****Course Objectives:**

Undergraduate students coming for post-graduation in Sociology have had some understanding on Indian society. There are many papers at UG level familiarizing them with the history, process of development, theories, ideas and institutions. This course offers them a detailed understanding on the nature of Indian society, the multiple narratives of nationhood, nation building often contested and relentlessly debated. Post-Colonial India and its institutions like Family, Marriage, Kinship and Caste are understood as intertwined complex on the basis of monographs that are more contemporary, ethnographically time and region specific and yet beyond time and space. Processes of change like industrialisation and globalisation are studied in relation to structural changes and identity formation. The scope of this paper being very wide, an attempt has been made to initiate students to the existing debates and important ethnographic, theoretical works. However the list is only indicative and not exhaustive.

Course Learning Outcomes:

1. The paper initiates students into the historiographical journey as well as the debates. It is important to grasp the historical, political and philosophical entanglements that are embedded in

each of the historiographies and it is also important to move beyond the often unproblematized, rigid binaries that are made between them in terms of ‘archive-field’, ‘macro-micro’, ‘objective-subjective’ distinctions.

2. Equipped with the above academic insight and being unbiased to any one historiographical school, students could effectively embark upon theory and fact linkage while studying Indian society.

3. The Indian reality/realities can be understood both empathetically and critically.

4. Strong historical foundation develops reflexivity and sensitivity. While studying ‘the India’ and ‘many Indias’, a student constantly shapes, reshapes and nuances her/his own standpoint. This is almost therapeutic and thus makes her/him a more responsible stakeholder in society.

Course Outline:

- 1. Nature and Historiography**
- 2. Institutions**
- 3. Processes**
- 4. Identities**

Course Contents and Course Itinerary:

Module 1: Nature of Indian society, the historiography (Week 1- 4)

Cambridge School, Old and New: Thomas Metcalf, Edward Said’s critique ; Nationalist School: A R Desai, Bipan Chanda ; Subaltern School: Ranajit Guha, Dipesh Chakraborty and Gayatri

Spivak Dialogue ; Post Colonial Predicament: Sumit Sarkar, Partha Chatterjee ; Global History Perspective: Prasannan Parthasarathi.

References:

Metcalf, Thomas (1994), *The New Cambridge History of India: Ideologies of The Raj*, Cambridge: Cambridge University Press.

Said, E. (1978), *Orientalism*, London: Penguin.

Chatterjee, P (1997), *The Nation and Its Fragments: Colonial and Postcolonial Histories*, New Delhi: Oxford University Press.

Das, V., D. Gupta, and P. Uberoi (1999), *Tradition, Pluralism and Identity*, New Delhi: Sage.

Desai, A.R (1948), *Social Background of Indian Nationalism*. New Delhi: Oxford University Press.

Sarkar, S (2002), *Beyond Nationalist Frames, Delhi: Permanent Black*.

Guha, R. (1982), *Subaltern Studies*, Vol 1, New Delhi: Oxford.

Guha, R. (1985), *Subaltern Studies*, Vol 1V, New Delhi: Oxford.

Roy, K (2012), *Partition of India: Why 1947?*, New Delhi: Oxford University Press.

Parthasarathy, P (2011), *Why Europe grew Rich and Asia did not: Global Economic Divergence, 1600-1850*, Cambridge: Cambridge University Press.

Module 2: Institutions (Week 5-8)

Family, Marriage, Kinship, Caste.

Understanding the relational dynamics through the works of ethnography. The indicative authors are P. Uberoi, V. Das, T.N. Madan, S. Jodhka, P. Chaudhury, R. Singh.

References:

Uberoi, P (1994), *Family, Kinship and Marriage in India*, New Delhi: Oxford University Press.

Madan, T.N (1989), *Family and Kinship: A Study of the Pandits of Rural Kashmir*, New Delhi: Oxford University Press.

Parkin, R and L. Stone (eds.) (2004), *Kinship and Family: An Anthropological Reader*, Oxford: Blackwell.

Patel, S (ed) (2011), *Doing Sociology in India*, New Delhi: Oxford.

Chowdhry, P (2011), *Political Economy of Production and Reproduction*, New Delhi: Oxford.

Jodhka, S (2015), *Caste in Contemporary India*, New Delhi: Oxford.

Das, V (2004), *Handbook of Indian Sociology*, New Delhi: Oxford.

Das, V (1990), *Mirrors of Violence*, New Delhi: Oxford.

Module 3: Processes (Week 9-11)

Westernisation, Modernisation, Sanskritisation, Industrialisation, Globalisation.

The works and ideas of the following sociologists are brought into play: M. N. Srinivas, Y.

Singh, T. K. Oommen, A. Appadurai.

References:

Bose, N.K (1975), *The Structure of Hindu Society*, New Delhi: Orient Longman.

Mandelbaum, D.G (1972), *Society in India*, Bombay: Popular Prakashan.

Rudolph, L.I. & S.H. Rudolph (1987), *In Pursuit of Lakshmi: The Political Economy of the Indian State*, New Delhi: Orient Longman.

Gupta, A (1998), *Post Colonial Developments: Agriculture in the making of a Modern India*. NC Duke University Press.

Singh, Y (1988), *Modernization of Indian Tradition*. Jaipur: Rawat.

Srinivas, M.N (1962), *Caste in Modern India and Other Essays*, Bombay: Asia Publishing House.

Appadurai, A (1996), *Modernity at Large*, Minnesota, University of Minnesota Press.

Oommen, T.K (2005) *Crisis and Contention in Indian Society*, New Delhi: Sage.

Module 4: Identities (Week 12-14)

Rural, Urban, Civilian, Citizenship, Consumer Class.

The works and ideas of the following social scientists are discussed: D. Gupta, K. L. Sharma, G. Partahsarathy, R. Bhargava, T.K. Oommen, C. Jaffrelot and others.

References:

Das, V., D. Gupta, and P. Uberoi (1999), *Tradition, Pluralism and Identity*, New Delhi: Sage.

Kakar, S (2007) *Indian Identity*, New Delhi: Penguin.

Srivastava, S (2015) *Entangled Urbanism*, New Delhi: Oxford.

Jaffrelot, C., P. van der Veer (eds) (2008), *Patterns of Middle Class Consumption in India and China*, New Delhi: Sage.

Bhargava, R (1998) *Secularism and Its Critics*, New Delhi: Oxford.

Gupta, D (2000) *Culture, Space and Nation State*, New Delhi: Sage.

Jodhka, S ed. (2013), *Interrogating India's Modernity: Democracy, Identity, Citizenship*, Delhi: Oxford University Press.

SOCL: 0891

Sessional –II

Refer to concept note provided earlier

Semester - 3**SOCL: 0901****Field Methods****Course Objectives:**

This course provides the conceptual and methodological tools that enable students to learn from experience, to apply the knowledge and skills gained in language study and the Thematic Course, and to prepare to undertake field study in a foreign culture. At the end of the session, the student will have the cultural understanding and the methodological skills to complete his/her Independent Study Project successfully. The course aims to give students adequate theoretical foundations for and guided practical experience in conducting research. Through a series of assignments, and in-depth Independent Study as well as proposal development sessions, students gain skills in techniques such as observation and note-taking, participant-observation, formal and informal interviewing, mapping, surveys, and other ethnographic methods.

Course Learning Outcomes:

The course attempts to enrich students in various techniques of field methods. At the end of the syllabus, students will be able to:

1. Utilize basic ethnographic and fieldwork methods that may include note-taking and transcription, participant observation, kinship charting, mapping, collection of life histories, formal and informal interviewing, and the use of simple surveys for qualitative data collection

2. Assess the impact of a researcher on local cultures being studied, using sensitivity and awareness.
3. Integrate information gathered from primary sources with secondary source material to produce a sound research proposal as a material product.
4. Demonstrate and articulate critical insights and knowledge on a particular topic in an oral presentation.

Course Outline:

1. Observation method: Participant and Non Participant Observation
2. Interview Method: Open, Semi Structured and Structured
3. Case Study: Strategies, techniques and issues of values
4. Archives, Visual Ethnography and Discourse analysis

Course Contents & Course Itinerary:

Observation method: Participant and Non Participant Observation (1-4) weeks

Hammersley, M. & Atkinson, P. 2007. *Ethnography: Principles in Practice*. USA: Routledge.

Denzin, N. & Lincoln, Y. 2011. *The Sage Handbook of Qualitative Research*, Los Angeles :Sage Publications.

Jeffrey S. S., Antonius C. G. M. & Robben V. A. 2011. *Fieldwork in Cultural Anthropology: An Introduction Ethnographic Fieldwork in Anthropological Reader*, 2nd. ed, USA: Wiley-Blackwell, p.2-26

Dewalt, K. Dewalt, B. & Wayland, C. 1998. *Participant Observation* in Bernard, R. (ed.) *Handbook of Methods in Cultural Anthropology*, Walnut Creek: Alta Mira Press, pp 259-291.

Interview Method: Open, Semi Structured and Structured (5-8) weeks

Spencer, D & Davies, J. 2010. *Anthropological Fieldwork: A Relational Process*, Cambridge: Cambridge Scholars Publishing.

Narayan, K. 1993. *How Native Is a "Native" Anthropologist?*, *American Anthropologist*, New Series, Vol. 95, No. 3. (Sep., 1993), pp. 671-686.

Case Study: Strategies, techniques and issues of values (9-11) weeks

Davies, J. & Spencer, D. 2010. *Emotions in the Field: The Psychology and Anthropology of Fieldwork Experience*, Stanford: Stanford University Press, p. 1-26.

April L. F. Dionne P. S. and Marlo R. A. 2003. *Sister-to-Sister Talk: Transcending Boundaries and Challenges in Qualitative Research with Black Women, Family Relations*, Vol. 52, No. 3 (Jul., 2003), pp. 205-215, National Council on Family Relations (URL: <http://www.jstor.org/stable/3700271>)

Archives, Visual Ethnography and Discourse analysis (12-14) weeks

Karri A. H. and Julia C. 2009. *Rethinking Texts: Narrative and the Construction of Qualitative Research*, *Educational Researcher*, Vol. 38, No. 9 (Dec., 2009), pp. 680-686, American Educational Research Association, (URL: <http://www.jstor.org/stable/25592191>)

May, T. 2001. *Social Research: Issues Methods and Processes*, Buckingham: Open University Press.

SOCL: 0902

Dissertation –I

Refer to concept note provided earlier

SOCL: 0903**Subject and Method****Course Objectives:**

The aim of this course is to make students familiar with the profound transformation in theoretical practice that took place in Europe in the second half of the twentieth century. The tremors of this transformation were many, all of which can be seen as effecting redefinitions in a grand network of allied yet autonomous traditional disciplinary formations, like literary criticism, anthropology, history, linguistics, psychoanalysis, and philosophy. While recognizing the multiplicity, heterogeneity, and even singularity of these movements in various fields of knowledge, we will be looking for an unity in this variegated field of force. We wish to explain this unity as a method, and call it structuralist. Structuralism, for our purposes, is a method of critical theoretical practice, which continues to have tremendous bearing on the analytical reservoir of contemporary social sciences. This course will examine the formation of this method across a variety of works, by assembling generalities in and through a close reading of specificities. In conversation with our previous course, we will, at times, revisit the question of the theoretical relationship between ‘philosophy’ and ‘social science’, or the ‘transcendental’ and the ‘empirical’, in the light of the new analytical possibilities offered by structuralism as a method. Further, taking up terms like ‘unity’ and ‘method’, we will ask what the much-abused ‘post’ in ‘post-structuralism’ means. Finally, we will probe into the bearings of these strategies on politics, as a field of radical activity.

Course Learning Outcomes:

1. Exposure to contemporary modes of criticism in the social sciences.
2. Familiarity with the interdisciplinary character of methodological issues.
3. Awareness of the role of language as a critical theoretical tool of the social sciences.
4. Introduction to experimental conversations between ‘science’ and ‘philosophy’.

Course Outline:**Modules & Itinerary:**

1. The Structuralist Moment
2. Analytical Maps
3. Tools and Texts
4. Plays and Plateaus

The Structuralist Moment (Weeks 1-4)

Francois Dosse, *History of Structuralism, Volume I: The Rising Sign, 1945-1966*, (University of Minnesota Press: Minneapolis, 1997)

Francois Dosse, *History of Structuralism, Volume 2: The Sign Sets, 1967-present*, (University of Minnesota Press: Minneapolis, 1997)

R. Macksey and E. Donato (eds.), *The Structuralist Controversy: The Languages of Criticism & the Sciences of Man*, (Johns Hopkins University Press, 2007) ('The Space between-1971' & Richard Macksey, 'Lions & Squares: Opening Remarks')

Analytical Maps (Weeks 5-8)

John Sturrock, *Structuralism* (Second edition), (Blackwell, 2003), pp 25-73

Josue V. Harari, 'Critical Factions/Critical Fictions', in J.V. Harrari (ed.) *Textual Strategies: Perspectives in Post-Structuralist Criticism*, (Cornell University Press: Ithaca, 1979), pp 17-72

M.H. Abrams, 'The Deconstructive Angel', *Critical Inquiry*, Vol.3, No.3, (Spring 1977), pp 425-38

Robert Young, 'Post-structuralism: An Introduction' in R. Young (ed.) *Untying the Text: A Poststructuralist Reader*, (Routledge & Kegan Paul: London, 1981), pp 1-28

Sibaji Bandopadhyay, 'Atha-binirman', in *Alibabar Guptobhandar: Prabhandas Sankalan*, (Ababhash), pp 3- 114

Tools and Texts (Weeks 9-12)

Ferdinand de Saussure, *A Course in General Linguistics*, (Select chapters, to be specified)

Roland Barthes, 'The Death of the Author' and 'From Work to Text' in *Image-Music-Text*, (Fontana, 1977), pp 142-148, 155-164

Claude Levi-Strauss, *The Elementary Structures of Kinship*, (Beacon Press: Boston, 1969) (Ch. 29: The Principles of Kinship), pp 478-98

Claude Levi-Strauss, *The Savage Mind*, (Oxford University Press: Oxford, 1966) (Ch. 1: The Science of the Concrete, Ch. 2: The logic of totemic classifications, Ch. 3: Systems of Transformations, & Ch. 9: History and Dialectic)

Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences*, (Vintage: New York, 1970) ('Preface', Ch. 9: Man and his doubles & Ch. 10: The human sciences)

Plays and Plateaus (Weeks 13-14)

Jacques Derrida, *Writing and Difference*, (Routledge: 1978) (Ch. 10: Structure, Sign and Play in the Discourse of the Human Sciences)

Jacques Derrida, *Of Grammatology*, (Johns Hopkins University Press: Baltimore, 1974) (pp 6-64)

Gilles Deleuze & Felix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, (University of Minnesota Press: Minneapolis, 1987), pp 3-25

Gilles Deleuze & Felix Guattari, *What is Philosophy*, (Columbia University Press: New York, 1991) (Select chapters)

SOCL: 0904**Optional****To be chosen from list provided**

SOCL: 0991**Sessional III**

Refer to concept note provided earlier

Semester- 4**SOCL: 1001****Gender and Sexuality****Course Objectives:**

The course will introduce students to the theories of sexuality in relation to gender and to the approaches that interrogate the Vnaturalness of the category sex. These theories will be explored in relation to a range of substantive topics including heterosexuality, same sex sexualities, the politics of sex and the sexualisation of culture. The concept of heteronormativity will be explored in the creation of dominant masculinities and the subordination of female sexualities and marginal masculinities. The cultural politics of gendering and sexualisation is then examined in the sexualisation of race and the creation of gendered nations. The project of nation building and the making of modernity and its gendered underpinning is traced within the South Asian context. How the discourse of nationalism is connected with masculine desire, hope and humiliation on one hand and the project of recasting the bhadramahila, the respectable, upper and upper middle class Hindu women, on the other is explored in the context of Bengal. In this regard the interlocking spaces of gender, race, religion caste and class will

be theorised by drawing upon various perspectives and approaches from postcolonial and post modern feminist thoughts and feminist epistemologies. Finally, the course will look at the concepts of performance and performativity in shaping sexual identities. It will also introduce queer theory and ask how far queer theory can help in the understanding of gender and sexuality and if it has the potential to destabilise gender and sexual binaries and initiate new spaces of gendered and sexual imagining and practice. While the course's disciplinary focus is sociology, it will draw substantially from gender studies, feminist theory, post-colonial history, masculinity studies, lesbian and gay studies, cultural studies, and Queer theory.

Course Learning Outcomes:

1. Develop a critical connection between sex, gender, sexuality and identity.
2. Develop an intersectional approach in understanding gendered and sexualised spaces.
3. Introduced to the idea of the queer and the politics of queerness.
4. Develop the methods of empathy and intuitive knowledge to locate, read and analyse gender and sexuality.
5. Link the academic with the aesthetic, personal with historical, poetic with the political.

Modules and Itinerary: Each module is approximately 4 weeks

1. Gender and sexuality: Theoretical Perspectives

Select Readings:

Foucault, M. (1990) *The History of Sexuality: Vol 1: An Introduction*. Harmondsworth: Penguin

Butler, J. (1990) *Gender Trouble*. London: Routledge.

Plummer, K (1995) *Telling Sexual Stories: Power, Change and Social Worlds*. Routledge

Caplan, P (1987) *The Cultural Construction of Sexuality*, London: Tavistock

Bhattacharya, G (2002) *Sexuality and Society: An Introduction*. London: Routledge

Holland, J., Ramazanoglu, C., Sharpe, S., et al. (1998) *The Male in the Head: Young People, Heterosexuality and Power*. London: Tufnell Press.

Ramazanoglu, C. (ed.) (1993) *Up Against Foucault: Explorations of some Tensions between Foucault and Feminism*. London: Routledge.

Butler, J (1993) *Bodies that Matter: On the Discursive Limits of Sex*. Routledge

2. An Intersectional Approach to the Study of Gender and Sexuality

Select Readings:

Sangari, K. and Vaid, S. (eds.) (1989) *Recasting Women: Essays in Colonial History*. New Delhi: Kali for Women.

Sarkar, T. (2001) *Hindu Wife, Hindu Nation: Community, Religion and Cultural Nationalism*. Bloomington: Indiana University Press.

Chatterjee, P. (1989) Colonialism, Nationalism and Colonized Women: The Contest in India. *American Ethnologist*, 16(4): 622-633.

Sinha, M. (1995) *Colonial Masculinity: The 'Manly Englishman' and the 'Effeminate Bengali' in the late Nineteenth Century*. New Delhi: Kali for Women.

Mahmood, S (2005) *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press

Skeggs, B. (1997) *Formation of Class and Gender: Becoming Respectable*. London: Sage.

Gupta, C (2001) *Sexuality, Obscenity, Community: Women, Muslims, and the Hindu Public in the Colonial India*. Delhi: Permanent Black

Loomba, A & Lukose, A (2012) *South Asian Feminisms*. Duke University Press

Lewis, R & Mills, S (eds) (2003) *Feminist Postcolonial Theory: A Reader*. Edinburgh: Edinburgh University Press

3. Relations and Identities

Select Readings:

Flood, M. (2008) Men, Sex, and Homosexuality: How Bonds between Men Shape their Sexual Relations with Women. *Men and Masculinities*. 10(3): 339-359.

Ghosh, A. (2007) *Behind the Veil: Resistance, Women and the Everyday in Colonial South Asia*. Ranikhet: Permanent Black

Gough, B. (2001) 'Biting your Tongue': Negotiating Masculinities in Contemporary Britain. *Journal of Gender Studies*. 10(2): 169-185.

Gough, B. and Edwards, G. (1998) The Beer Talking: 4 Lads, a Carryout and the Reproduction of Masculinities. *The Editorial Board of the Sociological Review*. 46(3): 409-435.

Jolly, M (2008) *In Love and Struggle: Letters in Contemporary Feminism*. New York: Columbia University Press.

Soderback, F. (2011) 'Motherhood According to Kristeva: On Time and Matter in Plato and Kristeva. *Philosophia: A Journal of Continental Feminism*. Vol-1, Issue-1. Pp-65-87.

Chakraborty, C. (2011) *Masculinity, Asceticism, Hinduism: Past and Present Imaginings of India*. Delhi: Permanent Black

4. Queer Theory: Borders and Transgressions

Select Readings:

Sedgwick, E. (1985) *Between Men: English Literature and Male Homosocial Desire*. New York: Columbia University Press.

Sedgwick, E. (1990) *Epistemology of the Closet*. Berkeley: California University Press

Ahmed, S (2006) *Queer Phenomology: Orientations, Objects, Others*. Durham: Duke University Press

Bose, B. and Bhattacharyya, S. (eds.) (2007) *The Phobic and The Erotic: The Politics of Sexualities in Contemporary India*. Calcutta: Seagull Books.

Sullivan, N (2003) *A Critical Introduction to Queer Theory*. Edinburgh: Edinburgh University Press

Reddy, G (2005) *With Respect to Sex: Negotiating Hijra Identity in South Asia*. Chicago: University of Chicago Press.

SOCL: 1002

Optional –I

To be chosen from list provided earlier

SOCL: 1003

Optional –II

To be chosen from list provided earlier

SOCL: 1004

Dissertation –II

See concept note provided earlier

SOCL: 1091

Sessional IV

See concept note provided earlier

Given below is the list of all PG optional papers for paper codes 0802, 0904, 1002, and 1003.

Optional Papers

1. Sociology of Media

Course Objectives:

This course on Sociology of Media will encourage students to analytically study and assess the new and old media machineries, which incorporate all forms of representational media, ranging from oral to written or visual. It also includes mass media, i.e. print, television, radio, film; and the new media, like the multimedia, internet, or the social network. It helps to comprehend the key conceptions, methods and moulds underlying diverse theories of media from an interdisciplinary approach that covers numbers of different disciplines, like Anthropology, History, Language studies, Cultural studies, Media studies, Sociology, Mass communications, Gender studies etc. This course also will make students aware of the centrality and communicative power of media in contemporary societies, which can also be seen as a field of constant conflict over the claims on facts, opinions, politics, economy, truth and worldview.

Course Learning Outcomes:

1. This course will make students aware about their role as an active participant in media rather than being a passive receiver.
2. This will provide the students a better grasp and multidisciplinary understanding of the centrality of media in the contemporary world.
3. Through this course the students will be conscious about the debates around power, politics, economy, identity, resistance on media and its claims on opinion, fact, truth.

4. The basic as well as critical understanding of this field can help those students who want to pursue a career in media

Course Outline:

1. What is Mass Media
2. Understanding the Language of Media: Media as a 'text', Visual methodology, Syntax, Phenomenological understanding of media
3. Theorizing Media: Production of 'Texts', Consumption of 'Texts', Ideology, Politics of Representation, Feminism and Media
4. Media and Everyday Life: Understanding Audiences, The Impact of New Media, Media and Social Change, Reality within Hyper-reality

Course Contents and Course Itinerary:

1. What is Mass Media (Week 1-3)

Briggs, Asa, and Burke, Peter. 2005. *A Social History of the Media*. Cambridge: Polity Press.

Inglis, David. 2005. *Culture and Everyday Life*. Oxon: Routledge.

2. Understanding the Language of Media: Media as a 'text', Visual methodology, Syntax, Phenomenological understanding of media (Week 4-7)

Hall, Stuart (ed). 2001. *Representation*. London: Sage

Croteau, David R., and Hoynes, William. 2002. *Media/Society: Industries, Images, and Audiences (Third Edition)*. Thousand Oaks, CA: Sage Publication.

Monaco, James. 2009. *How to Read a Film (4th edition)*. New York: Oxford University Press.

Williams, Raymond. 1974. *Television: Technology and Cultural Form*. London: Fontana.

3. Theorizing Media: Production of 'Texts', Consumption of 'Texts', Ideology, Politics of Representation, Feminism and Media (Week 8-11)

Laughey, Dan. 2008. *Key Themes in Media Theory*. New Delhi: Rawat Booksellers.

McLuhan, Marshall, and Lapham, Lewis H. 1994. *Understanding Media: The Extensions of Man*. Cambridge, Mass: MIT

Fortner, Robert S., and Fackler, Mark. 2014. *The Handbook of Media and Mass Communication Theory*. Chichester, England: Wiley.

Long, Elizabeth (ed). 1997. *From Sociology to Cultural Studies*. Massachusetts: Wiley-Blackwell;

4. Media and Everyday Life: Understanding Audiences, The Impact of New Media, Media and Social Change, Reality within Hyper-reality (Week 12-14)

Prasad, Madhava, M. 1998. *Ideology of Hindi Film: A Historical Construction*. New Delhi: Oxford University Press.

Green, Lelia. 2010. *The Internet: An Introduction to New Media*. Oxford New York: Berg.

Wittkower, D. E. 2010. *Facebook and Philosophy: What's on Your Mind*. Chicago: Open Court.

2. The Sociology of Knowledge

The key objective of the course is to allow students to critically reflect on the category of knowledge itself. It will begin with historically tracing debates on knowledge and consciousness, which influence the discipline, with an emphasis on some of the most significant methodological disputes within Sociology which have implications for sociological research. The course will engage with the themes of knowledge production, the instrumentality of knowledge and knowledge cultures. Reflecting on key discussions on the archival method and fieldwork, it will demonstrate how debates on epistemology have implications for research practices. It would thus encourage students to critically reflect on the status of knowledge communities and practices from the Indian context. The course will reflect on some of the contemporary debates within this field, particularly encouraging students to think about alternate epistemologies and how they can interact with theoretical knowledge.

Course Learning Outcomes:

1. Introducing students to debates around knowledge production, and the status of particular categories of knowledge.
2. Introducing students to key debates as well as disputes within Sociology of Knowledge

3. Demonstrating with the help of texts and conversations, how knowledge is instrumental to various kinds of practices.
4. Introducing students to epistemological concerns related to research.
5. Initiating conversations around atheoretical knowledge and their relationship with theory.
6. Allowing students to critically reflect on the category of knowledge itself and on other areas of sociological research.

Course Contents and Course Itinerary: Each module is approximately 4 weeks

1. Historical Background of Wissenssoziologie prior to Mannheim; Karl Mannheim's contribution to the Sociology of Knowledge; The Sociology of Knowledge Dispute
2. Intellectuals and Epistemological Locations
3. Knowledge, Power and Practice
4. Contemporary Developments in the Sociology of Knowledge

Basic Readings:

Alam, Arshad. 2011. *Inside a Madrasa: Knowledge, Power, and Islamic Identity in India*. London: Routledge.

Aron, Raymond. 1957. *The Opium of the Intellectuals*. Garden City NY: Doubleday.

Bourdieu, Pierre. Frankfurt am Main: Suhrkamp (Suhrkamp-Taschenbuch Wissenschaft, 1002).

Chaudhuri, Maitrayee. 2003. *The Practice of Sociology*. Hyderabad, India: Orient Longman. (Selected Chapters)

Foucault, Michel. 1980. *Power-Knowledge: Selected Interviews and Other Writings, 1972-1977*. Edited by Colin Gordon. Essex: Prentice Hall.

Haraway, Donna. 2001. 'Situated Knowledges. The Science Question in Feminism and the Privileges of Partial Perspective' in Muriel Lederman and Ingrid Bartsch (ed.) *Gender and Science Reader*. (pp.169-188) London: Routledge.

Latour, Bruno (1993): *We have never been u.a: Harvester Wheatsheaf*.

Mannheim, Karl; Kecskemeti, Paul. 1952. *Essays on the Sociology of Knowledge*. London: Routledge & Kegan Paul (International Library of Sociology and Social Reconstruction).

Mannheim, Karl. 1936. *Ideology and Utopia: An Introduction to the Sociology of Knowledge*. London: Routledge & Kegan Paul.

Srinivasan, Amrit. 1998. 'The Subject in Field Work. Malinowski and Gandhi'in Meenakshi Thapan (Ed.) Anthropological Journeys. Reflection on Fieldwork (pp. 54-82). New Delhi:Orient Longman.

3. Sociology of Childhood

Course Objectives:

This is an optional course which introduces students to some of the key debates around childhood and children. It allows students to engage with childhood as a category which is not subsumed within conceptualizations about education, family or the State. At the same time, its relationship with these institutions will be elaborated. Students will be introduced to some of the debates within Childhood Studies, which were integral to how childhood and children are seen in Sociology. It will reflect on the challenges of some of its formulations, particularly the concept of “children’s agency”, even as it emphasizes the importance of centering larger sociological articulations around children’s doings. The history of ideas surrounding childhood and associated ideas about chronological age and juvenility will be traced so as to show how these are constantly produced through various institutions and processes. This apart, it examines through select works diverse contexts of children’s experience in some of the modules, inviting students to reflect on how “children” like “childhood” in effect mean different things. The course will acquaint students with select works in Anthropology, Sociology and History with the objective of showing how childhood has been instrumental to a range of political and cultural projects, but also raise questions about how to retrieve or access children’s experiences ensconced within State policies or education practices. A key thrust is on how childhood can be thought of and researched from the Indian context. The course’s primary objective is to push students’ thinking about childhood beyond a constructivist canon and to look at other issues – from the lens of generational location. It invites deliberation on the possibilities and the many challenges of research around childhood within the Global South and in the Indian context in particular.

Course Learning Outcomes:

1. The course will introduce students to some of the key conceptualizations of “childhood”, and works which historicize childhood.
2. It will acquaint students with key debates within Childhood Studies and History of Children - such as “agency” and allow them to reflect on their potential and also their various challenges.
3. It will teach students to envision possibilities of empirical research with children and on childhood.
4. As the primary theoretical impetus for childhood related research emerges from the Global North, the course will show students how to work on as well as conceptually engage with ideas and practices from “Southern” contexts, and it will initiate reflections on whether conceptualizations emanating from the Global South, and in particular from the Indian context can be reconciled with research around Childhood.

Course Outline:

1. Childhood as a Conceptual Category
2. Children and Childhoods in Different Contexts
3. Contemporary Concerns in Childhood Research
4. Locating Childhood in India

Course Contents and Course Itinerary:**1. Childhood as a Conceptual Category (Week 1-3)**

Readings

Aries, Philippe. 1962. *Centuries of Childhood: A Social History of Family Life*. New York: Vintage.

James, Allison and Alan Prout. 2002. *Constructing and reconstructing childhood: Contemporary Issues in the sociological study of childhood*. Repr. London: Routledge Falmer.

Honig, Michael-Sebastian. 2009. “How is the Child Constituted in Childhood Studies?” In Jens Qvortrup, William A. Corsaro, Michael-Sebastian Honig (Eds.), *The Palgrave Handbook of Childhood Studies*. Houndmills, Basingstoke, Hampshire, New York: Palgrave Macmillan.

2. Children and Childhoods in Different Contexts (Week 4-6)

Readings

Hardman, Charlotte. 2001. "Can there be an Anthropology of Children?", *Childhood* Vol. 8 (4), pp. 501–517.

LeVine, Robert A. 2007. "Ethnographic Studies of Childhood: A Historical Overview", *American Anthropologist*, 109 (2 June), pp.247-260.

Matter, Sonja. 2017. "She doesn't look like a child": Girls and Age of Consent Regulations in Austria (1950-1970), *The Journal of the History of Childhood and Youth*, Volume 10, Number 1, Winter 2017, pp. 104-122.

Balagopalan, S. 2011. "Introduction: Children's lives and the Indian context", *Childhood* 18 (3), pp. 291–297.

Hirschfeld, Lawrence A. 2002. "Why Don't Anthropologists Like Children?", *American Anthropologist* 104 (2), pp. 611–627.

3. Contemporary Concerns in Childhood Research (Week 7-10)

Readings

Alanen, Leena. 1994. "Gender and Generation: Feminism and the "Child Question"", Jens Qvortrup, Marjatta Bardy, Giovanni B. Sgritta, Helmut Wintersberger (Eds.) *Childhood Matters*. England: Avebury. Aldershot, pp. 27-42.

Holmberg L (2018) "The future of childhood studies? Reconstructing childhood with ideological dilemmas and metaphorical expressions". *Childhood* 25(2): 158–172.

Rabello de Castro, Lucia. 2020. Decolonising child studies: development and globalism as orientalist perspectives, *Third World Quarterly*.

Spyrou S (2017) Time to decenter childhood? *Childhood* 24(4): 433–437.

Zinnecker, Jürgen 1995. "The Cultural Modernisation of Childhood", Lynne Chisholm, Peter Büchner, Heinz-Hermann Krüger, Manuela Du Bois-Reymond (Eds.) *Growing up in Europe. Contemporary horizons in childhood and youth studies*. Berlin [u.a]: de Gruyter (International studies on childhood and adolescence, 2), pp. 85-94.

4. Locating Childhood in India (Week 11-14)

Readings

Bowen, Zazie. 2018. Interacting Circles of Educational Desire in Rural Odisha: Students, schools, state, *Modern Asian Studies*, Vol. 52, No. 1, pp.1639-1663.

Lal, Ruby. 2013. *Coming of Age in Nineteenth-Century India: The Girl-Child and the Art of Playfulness*. Cambridge: Cambridge University Press.

Sen, Hia. 2013. 'Time-Out' in the Land of Apu. *Childhoods, Bildungsmoratorium and the Middle Classes of Urban West Bengal*. Wiesbaden: Springer Fachmedien Wiesbaden. (Selected Chapters).

Pande, Ishita. 2012. "Coming of Age: Law, Sex and Childhood in Late Colonial India", *Gender & History* 24, no. 1 pp. 205–230.

Video [theme-4-childhood-and-youth](#)

4. Intimate Relations

Course Objectives:

The course provokes certain questions and brings us to discuss, debate and explore the defining parameters and paradigm of this rather new field of academic enquiry. We begin by asking, what is the study of personal life? What new insight can sociology offer in studying the personal? What is the personal? Is the personal, private? Is intimacy a part of personal lives? Can it be studied sociologically? How and Why? Why hasn't it been studied for long in sociology? What is the epistemic violence within the discipline of mainstream male-stream

sociology itself that marginalises the enquiry of the personal? How is the personal imbued with the politics of gender, class, caste, race, religion and sexuality? How is the category of the personal itself always already political? What are the theoretical perspectives of reading the personal? What are the epistemological standpoints of locating it? Through what methods can it be analysed and interpreted? How do the categories of time, narrative and memory constitute the

personal space and redefine the very idea of space itself? How is intimacy as part of the personal intertwined with the discourse of modernity and the rise of the individual? What are the late modern theories of intimacy? Theories of reflexive modernisation as they call themselves talk about a reflexive transformation of love and intimate relations. In what way is this reflexivity reflexive? In what way do they fail to be reflexive of their reflexivity? What

narratives of self and intimacy do Giddens, Beck and Beck-Gernsheim, Bauman talk about? How do Bourdieu's concepts of habitus and field critique these narratives? How do Foucauldian categories of power, difference and otherness interrogate the very category of the self? What do feminists take from these notions of power in defining the intimate and what do they critique about Foucault? How do intimate personal lives within South Asian contexts dialogue

with theories of intimacy within the west. What are their contexts and narratives? What stories do they tell of their personal life? Was the idea of self-amongst the Bengalis, for instance, always already a part of their lives? Or were the Bengalis self-less before the writings of Tagore? How did Tagore rediscover the term? Is the concept of self in the writings of Tagore a western import or a contextual imagining? How does the modern discourse of intimacy arrive in Tagore's works? How does his preoccupation with ordinariness, interiority and individuation

make his language of intimacy modern? Or make possible an intimate language itself?

Course Learning Outcomes:

1. Locate the personal within the binary of the private and public.
2. Understand how emotions are socially ordered, culturally mediated and linguistically learned.
3. Connect discourses of modernity with the rise of the intimate.
4. Develop ways of writing about the intimate.
5. Understand studies of personal life as a critique of mainstream, malestream sociological thinking.

Course Outline:

Modules and Itinerary: Each module is approximately 4 weeks

1. Locating and theorising the personal and the intimate

Readings:

Chatterjee, A (2018) *Is the Personal beyond Private and Public? New Perspectives in Social Theory and Practice* Kindle Edition. New Delhi: Sage Publications

Smart, C. (2007). *Personal Life: New Directions in Sociological Thinking*. Cambridge: Polity Press. May, V. (2011). *Sociology of Personal Life*. London: Palgrave Macmillan.

Kaviraj, S (2014) *The Invention of Private Life: Literature and Ideas*. New Delhi: Permanent Black

Ahmed, S (2004) *The Cultural Politics of Emotion*. Edinburgh: Edinburgh University Press

Evans, M. (2003) *Love an Unromantic Discussion*. Cambridge: Polity Press.

Orsini, F. (ed.) (2006) *Love in South Asia: A Cultural History*. Cambridge: Cambridge University

Press.

C. Lutz and L. Abu-Lughod (eds.) *Language and the Politics of Emotion*. Cambridge: Cambridge University Press.

2. Modernity and the Marking of the Intimate

Giddens, A. (1992) *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies*. Cambridge: Polity Press.

Gross, N. (2005) *The Detraditionalization of Intimacy Reconsidered*. *Sociological Theory*. 23(3): 286–311.

Beck, U. and Beck-Gernsheim, E. (1995) *The Normal Chaos of Love*. Cambridge: Polity Press.

Bauman, Z. (2000) *Liquid Love*, Cambridge: Polity Press.

Jamieson, L. (1998) *Intimacy: Personal Relationships in Modern Societies*. Cambridge: Polity.

Mody, P. (2008) *The Intimate State: Love-Marriage and the Law in Delhi*. London: Routledge.

Duncombe, J. and Marsden, D. (1993) *Love and Intimacy: The Gender Division of Emotion and 'Emotion Work': A Neglected Aspect of Sociological Discussion of Heterosexual Relationships*. *Sociology*. vol. 27, no. 2:221-241.

Majumdar, R. (2000) *Marriage and Modernity: Family Values in Colonial Bengal*. New Delhi: Oxford University Press.

Ray, R.K. (ed.) (1995) *Mind Body and Society: Life and Mentality in Colonial Bengal*. Calcutta: Oxford University Press.

Hochschild, A. R. (2003) *The Commercialization of Intimate Life: Notes from Home and Work*. California: University of California Press.

3. Friendship as Philosophy

Derrida, J (1994) *The Politics of Friendship*. London: Verso

Nixon, J (2015) *Hannah Arendt and the Politics of Friendship*. London: Bloomsbury

Visvanathan, S (2007) *Friendship, Interiority and Mysticism: Essays in Dialogue*. New Delhi: Orient Longman

Price, A.W. (1989) *Love and Friendship in Plato and Aristotle*. Oxford: Clarendon Press

Josselson, R. (1995) "Imagining the Real: Empathy, Narrative, and the Dialogic Self". In R. Josselson and A. Leiblich (eds.) *Interpreting experience: The narrative study of lives*. Thousand Oaks: Sage. pp. 27-44.

Misztal, B. (2003) *Theories of Social Remembering*. Buckingham: Open University Press. Reed-Danahay, D.E. ed. (1997) *Auto/Ethnography: Rewriting the Self and the Social*. Oxford: Berg.

Ricoeur, P. (1980) *Narrative and Time*. *Critical Enquiry*. 7(1): 169-190.

Pakaluk, M (1991) *Other Selves: Philosophers on Friendship*. Cambridge: Hackett Publishing Company

4. Intimate Space and Time

Bachelard, G (1994) *The Poetics of Space*. Boston: Beacon Press

Chakraborty, D., 2000. *Provincializing Europe: Postcolonial Thoughts and Historical Difference*. New Jersey: Princeton University Press.

Boym, S (2008) *The Future of Nostalgia*. New York: Basic Books

Agamben, G. (2009) *What is an Apparatus and Other Essays*. Stanford. Stanford University Press.

Certeau, M. De. (1984) *The Practice of Everyday Life*. Berkeley and Los Angeles: University of California Press.

5. Industrial Society

Course Objectives:

As industrial society is a part-society with all its distinctive characteristics and as industrialisation has been seed-bed of sociological treatise on society, the knowledge and scholarship on industry and society should be the necessary requirement for the students. As there is a distinct pattern of work and its organisation with all its technological conditioning factors, the work in industrial society, the labour, the labour and organisation require to be an essential sociological knowledge for students as a corollary to it, the management and organisation aspect of work and workers in industrial organisation has to be the inevitable skill to diagnose the sociological trends in industrial community.

Course Learning Outcomes

1. To expose the students with the knowledge on industrial society and sociological order.
2. To critically understand the process of industrialisation, work, organisation and its transformation.
3. To analyse critically the Industrial conflicts and various modes of resolution.
4. To engage the students with various theories on Industrial society and globalisation.

Course Outline

1. Understanding Industrialism
2. Nature of Work and Organisation in Industrial society
3. Industrial Conflict and modes of resolution
4. Restructuring of Industrial society under the impact of globalisation

Course Contents and Course Itinerary

1. Understanding Industrialism (1-4 weeks)

Kumar, K. (1991). *Prophecy and Progress: The Sociology of Industrial and Post Industrial Society*. Penguin: Delhi.

Kumar, K. (1999). *From Post Industrial to Post Modern society*. Blackwell: UK.

Marx, Karl. *Capital: A Critique of Political Economy*. Penguin Classic.

2. Nature of Work and Organisation in Industrial society (5 – 7weeks)

Breman, Jan. (1996). *The Footloose Labour: Working in India's Informal Economy*. OUP: Delhi.

Erikson, K. and P. Vallas. eds. (1990). *The Nature of Work: Sociological Perspectives*. Yale University Press: New Haven and London.

3. Industrial Conflict and modes of resolution (8 – 11 weeks)

Dahrendorf, Ralph. (1959). *Class and Class Conflict in Industrial Society*. Stanford University Press: Stanford.

Philip Hancock, Melissa Taylor (2001). *Work Post Modernism and Organisation*. Sage: India.

4. Restructuring of Industrial society under the impact of globalisation. (12 – 16 weeks)

Chaturvedi and Chaturvedi. (2010). *The Sociology of Formal Organisation*, OUP: Delhi.

Gouldner, Alwin. (1954). *Patterns of Industrial Bureaucracy*. The Free Press: New York.

Bell. Daniel. (1976). *The coming of Post Industrial Society*. Hienman: London.

Appadurai, Arjun. (1996). *Modernity at Large: Cultural Dimensions of Globalisation*.

6. Sociology of Science

Course Objectives:

This course is an attempt to evaluate the complex relationship of science and society. Students will be introduced to the histories of European sciences and significant moments in the trajectory of scientific inventions and debates. The process of the construction of ‘scientific’ knowledge and worldview will be sociologically analysed following debates in epistemology through readings of Kuhn, Popper, Lakatos, Feyerabend. As in sociology the study of science and technology demands placing it in the context of social relations and institutional framework, this course will emphasise the roles that society, politics, economy, ideology etc. play in shaping scientific knowledge and technological innovation. The debate with ‘technological determinism’ will also be taken into consideration throughout all the modules of this course.

Course Learning Outcomes:

1. Students will learn the Histories of European sciences, with special focus on the emergence of a scientific culture of 18th and 19th century
2. This course will make students aware of the debates in Epistemology through readings of Kuhn, Popper, Lakatos, Feyerabend
3. Students will be able to critically analyse the ‘technological deterministic’ approach in relation to the roles that society, politics, economy, ideology play in shaping knowledge and technology
4. Through readings of Bruno Latour, Ian Hacking and contemporary theories students will be able to make sense of the science and technological realities surrounding them

Course Outline:

- 1. Histories of European Sciences:** The Emergence of a Scientific Culture (18th and 19th Century)
- 2. Debates in Epistemology:** Kuhn, Popper, Lakatos, Feyerabend
- 3. Science, Politics, Technology:** Beyond the Blame Game
- 4. Science and the Social:** Bruno Latour, Ian Hacking and others

Course Contents and Course Itinerary:

1. Histories of European Sciences: Emergence of a Scientific Culture (18th and 19th century) (Week 1-3)

Ake, Claude. 1982. *Social Science as Imperialism: A Theory of Political Development*. Ibadan: Ibadan University Press.

Briggs, Laura. 2002. *Reproducing Empire: Race, Sex, Science and Imperialism in Puerto Rico*. Berkeley: University of California Press.

Clark, William, Jan Golinski, and Simon Schaffer. 1999. *The Sciences in Enlightened Europe*. Chicago: University of Chicago Press.

Nye, Mary Jo. 2003 (Ed.). *The Cambridge History of Science, Vol. 5: The Modern Physical and Mathematical Sciences*. Princeton: Princeton University Press.

2. Debates in Epistemology: Kuhn, Popper, Lakatos, Feyerabend (Week 4-8)

Kuhn, Thomas. 1962. *Structure of Scientific Revolutions*. Chicago: University of Chicago Press.

Popper, Karl. 2002. *Conjectures and Refutations: The Growth of Scientific Knowledge*. London, and New York: Routledge.

Lakatos, Imre. 1976. *Proofs and Refutations: The Logic of Mathematical Discovery*. Cambridge: CUP.

Feyerabend, Paul. 2010. *Against Method*. London, and New York: Verso.

3. Science, Politics, Technology: Beyond the Blame Game (Week 9-11)

Cartwright, Nancy. 1983. *How the Laws of Physics Lie*. Oxford: Clarendon Press.

Dear, Peter. 2006. *The Intelligibility of Nature: How Science Makes Sense of the World*. Chicago: The University of Chicago Press.

Steel, Brent (Ed.). 2014. *Science and Politics: An A-to-Z Guide to Issues and Controversies*. Thousand Oaks, California: CQ Press, Sage.

McCarthy, Daniel R. 2018. *Technology and World Politics: An Introduction*. Abingdon, Oxon New York, NY: Routledge.

4. Science and the Social: Bruno Latour, Ian Hacking and Others (Week 12-14)

Latour, Bruno, and Steve Woolgar. 1979. *Laboratory Life: The Construction of Scientific Facts*. Princeton: Princeton University Press

Latour, Bruno. 1999. *Pandora's Hope: Essays on the Reality of Science Studies*. Harvard: Harvard University Press.

Hacking, Ian. 1999. *The Social Construction of What?*, Harvard: Harvard University Press.

7. Globalization and Indian Society

Course Objectives:

This course has been designed around contemporary theoretical conceptualizations of globalization and introduces students to look at the developments of India from the perspective of these. It charts out some of the key theoretical debates about globalization from Wallerstein's World Systems to Ulf Hannerz's concept of transnational connection. Through debates from Sociology, Political Science, History and Culture Studies, it attempts to understand the contemporary Indian context, and also problematizes the utility of the concept of globalization.

Course Learning Outcomes:

1. Know the historical development of globalization.
2. Critically examine the theoretical debates about globalization.
3. Understand globalization in relation to Indian society from a sociological perspective.

Course Outline:

- 1. Historical Development of Globalization**
- 2. Globalization and Indian Economy**
- 3. Society, Culture and Globalization**
- 4. State, Politics, Civil Society and Globalization**

Course Contents and Course Itinerary:

Module 1. Historical Development of Globalization (1-3 weeks)

Waters, M (2001), 2nd ed, Globalization, Routledge: Oxon.

Lemert, C; A. Elliott; D. Chaffee; E. Hsu, eds (2010), Globalization: A Reader, Routledge:Oxon.

Module 2. Globalization and Indian Economy (4-6 weeks)

Ganguly-Scrase, R. and T.J. Scrase (2011), *Globalization and the Middle Class in India: The Social and Cultural Impact of Neoliberal Reforms*, Routledge: Oxon.

Assayag, J and C. Fuller (2006), *Globalizing India: Perspectives from Below*, Anthem South Asian Studies: London.

Module 3. Society, Culture and Globalization (7-10 weeks)

Robertson, R (1992), *Social Theory and Global Culture*, Sage: London.

Featherstone, M, ed (1990), *Global Culture: Nationalism, Globalization and Modernity*, Sage: London.

Module 4. State, Politics, Civil Society and Globalization (11-14 weeks)

Baylis, J. and S. Smith, eds (1997), *The Globalization of World Politics*, Oxford University Press: Oxford.

8. Environmental Sociology

Course objectives:

The course aims to introduce the students to the debates that surround the relationship between humans and their physical environment with emphasis from the late twentieth century when the devastating effects of human societal development like deforestation, desertification and global warming started to find recognition. The awareness of human's dependence on nature has a long ancestry and a sense of the human as a maker and unmaker of nature has only more recently dawned upon us, and along with it the sense of our own mischief and mayhem. The course tries to highlight this trajectory with an understanding of the idea of nature and man's persistence to maneuver nature for 'development' of the human world. The development discourse with relation to the physical environment is highlighted simultaneously with the various social movements that have arisen due to the devastating impact of such developmental projects. Eco feminism is strongly tied to the various issues that surround the social movements but with a special focus on the role of women during such movements.

Module one: Contextualising the subject matter (society ecology interface) **Each module is approximately 4 weeks**

Basic readings:

- 1) Catton, William. R. Jr., and Riley R. Dunlap. (1978). "Environmental Sociology: A New Paradigm." *American Sociologist* 13(1): 41-49.
- 2) Buttel, Frederick. H. (1987). "New Directions in Environmental Sociology." *Annual Review of Sociology* 13: 465-488.
- 3) Arnold, David. & Guha Ramachandra. 1997. *Nature, Culture, Imperialism: Essays on the Environmental History of South Asia*, Delhi: OUP.

Module two: Idea of nature

Basic readings:

- 1) William, Raymond. (1980) *Ideas of Nature*. Verso: USA.
- 2) Macnaughten, Phil and John, Urry. (1998). *Rethinking Nature and Society*. Sage:London.

Module three: Development discourse and Environmental Movements

Basic readings:

1. Baviskar, Amita. (2004). *In the Belly of the River: Tribal Conflicts Over Development in Narmada Valley*. OUP: Delhi.
2. Baviskar, Amita. (2008). *Contested Grounds: Essays on Nature, Culture and Power*. OUP: Delhi.
3. Roger, C. Field. (1997). "Risk and Justice: Capitalist production and environment." *Capitalism, Nature and Socialism* 8(2): 69-94.

Module four: Eco feminism

Basic readings:

1. Plant, Judith. (1989). *Healing the Wounds: the promise of eco-feminism*.
2. Agarwal, Bina. (1998). "Environmental, management, equity and eco-feminism: Debating India's Experience." *Journal of Peasant Studies* 25(4):55-95.
3. Shiva, Vandana. 1988. *Staying Alive: Women, Ecology and Survival in India*, New Delhi: Indraprastha press.

9. Social Movements

Course Objectives:

This course aims to equip students to understand social movements conceptually, locating them in historical contexts. It introduces students to contemporary forms and practices of resistance in political and cultural spaces. It moves beyond categorizations of social movements based on issues and actors by looking at forms and meanings of resistance. The first module covers theoretical approaches to the study of social movements and conceptually understands resistance, power and subjectivity. The second module moves on to ethnographies of social movements, especially from India, while locating them in historical contexts. This module introduces students to questions of rights, identity and processes of claim-making by marginalized groups. The third

module explores transnational networks of social movement actors in the context of neoliberal globalization, and possibilities of emergent solidarities between actors located in particular „places“ with diverse identities and ideologies. The fourth module maps everyday forms of resistance and expressions through literature, performance and music to conceptualize and broaden the understanding of resistance, politics and culture.

Course Outline:

Modules and Itinerary:

1. Approaches to the Study of Social Movements: (1- 4) weeks

Edelman, Marc 2001. „Social Movements: Changing Paradigms and Forms of Politics“, Annual Review of Anthropology, Vol. 30, pp. 285-317

Buechler, Steven 1995. „New Social Movement Theories“, The Sociological Quarterly, Vol. 36 no. 3, pp. 441-464

Barker, Colin, Laurence Cox, John Krinsky and Alf Gunvald Nilsen (eds.). 2013. Marxism and Social Movements. Leiden, Boston: Brill.

Jabri, Vivienne. 2013. „Resistance as the Claim to Politics“ in Post Colonial Subject:

Claiming Politics/ governing others in Late Modernity. Oxon: Routledge.

Pickett, Brent L. 1996. „Foucault and the Politics of Resistance“, Polity, 28(4)

Mahmood, Saba 2011. „The Subject of Freedom“ in Politics of Piety: The Islamic revival and the Feminist Subject. Princeton University Press.

2. Mapping Social Movements (5-8)weeks

Wallerstein, Immanuel 1990. „Antisystemic Movements: History and Dilemmas“ in

Transforming the Revolution: Social Movements and the World System, Samir Amin, Giovanni Arrighi, Andre Gunder Frank and Immanuel Wallerstein. New York: Monthly Review Press.

Chandra, Uday and Daniel Tagioff (eds.) 2016. Staking Claims: Politics of Social Movements in Contemporary India, New Delhi: OUP.

Nilsen, Alf Gunvald and Srila Roy (eds.). 2015. New Subaltern Politics: Reconceptualizing hegemony and resistance in contemporary India. New Delhi: OUP

Bates, C. and Alpa Shah (eds.). 2014. Savage Attack: Tribal Insurgency in India (eds.) New Delhi: Social Science Press.

Subramaniam, Ajantha 2013. Shorelines: Space and Rights in South India. New Delhi: Yoda Press.

Bhattacharya, Niloshree 2017. „Networks, Solidarities and Emerging Alternatives: Farmer’s Movement in Karnataka“, Economic and Political Weekly, Vol. LII, no. 25 and 26. (Review of Rural Affairs)

Chakrabarti, Anindita 2017. Faith and Social Movements: Religious Reform in Contemporary India, New Delhi: Cambridge University Press.

3. Transnational Spaces and Networks.(9-12) weeks

Castells, Manuel. 2015. „Occupy Wall Street: Harvesting the Salt of the Earth“ in Networks of Outrage and Hope: Social Movements in the Internet Age. Cambridge: Polity Press.

Tsing, Anna 2005. Friction: An Ethnography of Global Connection. Princeton: Princeton University Press

Featherstone, David 2008. Resistance, Space and Political Identities: The Making of Counter-

Global Networks. UK: Wiley Blackwell.

McFarlane, C. 2009 „Translocal assemblages : Space, Power and Social movements“, *Geoforum*, 40 (4). pp. 561-567.

Routledge, P. 2003. „Convergence space: process geographies of grassroots globalization Networks“. *Transactions of the Institute of British Geographers*. 28:3, pp. 333-349.

4. Modes of Protest and Everyday Resistance (13-16)

Scott, James and Benedict J. Tria Kerkvliet 1986. *Everyday Forms of Peasant Resistance in South-East Asia*. London and New York: Routledge

Feenberg, Andrew and Freedman, Jim 2001. *When Poetry Ruled the Streets: The French May events of 1968*, Albany: SUNY Press

Mukharji, Manjita 2012. „Ek Rajye Hale Dujona Raja, kar hukume gata hoy praja: metaphors of everyday peasant resistance in Baul songs of colonial Bengal“, *South Asian History and Culture*, Vol. 3(1)

Bhatia, Nandi. 2004. *Acts of Authority/Acts of Resistance: Theatre and Politics in Colonial and Postcolonial India*. Ann Arbor: University of Michigan Press

Brueck, Laura R. 2014. *Writing Resistance: The Rhetorical Imagination of Hindi Dalit Literature*. New York: Columbia University Press

Chaudhury, Nandita, Pernille Hviid, Giussepina Marsico and Jacob Waag Viiladsen (eds.) 2017. *Resistance in Everyday Life: Constructing Cultural Experiences*. Singapore: Springer.

10. Death and Dying

Course Objectives:

As one of the pioneers of Sociology, Emile Durkheim, has extensively worked on death in his book 'On Suicide', the topic of death and dying has always occupied a central stage in sociology. This paper will attempt to introduce the social events of death and dying to students from both a philosophical and sociological point of view. Students will read about the social history of death and dying and the key theories associated with that. The institutionalisation of death through rituals, religion, politics, economy will be considered extensively. For example, the discussion on holocaust and concentration camps would make students apprehend the political aspect of death from a different perspective. An extensive discussion on medicalisation of death and dying and the processes of bereavement will make students contemporise and associate with this topic. Ethical and political debates on abortion, capital punishment, suicide, euthanasia, hospice movement would also be discussed to problematise these issues associated with termination of life. Students will also learn about the representational element of death and dying starting from myths and literature to its contemporary portrayals in films, graphic novels etc.

Course Learning Outcomes:

1. This course will enable students to consider death and dying as social facts
2. The institutional aspect of death and dying would make them understand the inherent politics, economy, ritualistic presentation of death
3. An understanding of medicalisation of death and dying, and issues like palliative care, hospice, caregiving will prepare students to encounter the issues of death and dying both academically and in a practical world
4. The discussion on bereavement and the symbolic and practical presence of death as everyday reality will empower students to deal with existential crises, and value life.

Course Outline:

1. Understanding Death and Dying across Time and Space
 - Philosophy and Social History of Death and dying

- Theories and Debates in Sociology of Death and Dying
2. Death, Dying, and Social Institutions
 - Mortuary Rights and Funeral Practices
 - Politics of death
 - Holocaust and Concentration Camps
 - Economy of death
 - Medicalisation of death and dying
 3. Representation of Death
 - Death and dying in myths, art, literature, and popular culture
 - Obituary as popular memory
 4. Ethical Debates on Death and Dying
 - Suicide
 - Abortion
 - The Euthanasia debate
 - Capital Punishment

Course Contents and Course Itinerary:

1. Understanding Death and Dying across Time and Space (Week 1-3)

Tolstoy, Leo. 1981. *The Death of Ivan Ilyich*. Bantam Dell.

Ariés, Philippe. 1974. *Western Attitudes towards Death*. Baltimore: Johns Hopkins University Press.

Kellehear, Allan. 2007. *Social History of Dying*. New York: Cambridge University Press.

2. Death, Dying, and Social Institutions (Week 4-8)

Becker, Ernst. 1973. *The Denial of Death*. New York: Free Press. (Selected Chapters)

Kearl, Michael C. 1989. *Endings: Sociology of Death and Dying*. New York: OUP.

Kübler-Ross, Elisabeth. 1969. *On Death and Dying*. London: Macmillan.

Agamben, Giorgio. 2002. *Remnants of Auschwitz: the Witness and the Archive*. New York: Zone Books.

Foucault, M., Senellart, M., and Butchell, G. 2008. *The Birth of Biopolitics: Lectures at the Collège de France, 1978-79*. London: Palgrave Macmillan. (Selected Chapters)

3. Representation of Death (Week 9-11)

Gorer, Geoffrey. 1955. 'The Pornography of Death', in *Encounter*, October.

Noys, Benjamin. 2005. *The Culture of Death*. New York: Berg. (Selected Chapters)

Fowler, Bridget. 2007. *The Obituary as Collective Memory*. New York: Routledge. (Selected Chapters)

4. Ethical Debates on Death and Dying (Week 12-14)

Lieberman, Lisa. 2003. *Leaving You: The Cultural Meaning of Suicide*. Chicago: Ivan R Dee. (Selected Chapters)

Moreno, Jonathan D. 1995. *Arguing Euthanasia : The Controversy Over Mercy Killing, Assisted Suicide, and The "Right to Die"*. New York: Simon & Schuster. (Selected Chapters)

Kronenwetter, Michael. 2001. *Capital Punishment: A Reference Handbook*. Santa Barbara, Calif: ABC-CLIO. (Selected Chapters)

Dworkin, Ronald. 1994. *Life's Dominion : An Argument about Abortion, Euthanasia, and Individual Freedom*. New York: Vintage Books. (Selected Chapters)

11. Dalits

Course Objectives:

The present course has been conceptualized with the primary objectives to generate awareness on the socio-economic, political, and cultural issues pertaining to Dalits, who are still treated as ‘minorities’, remain marginalized and socially excluded section of the Indian population. The course aims to achieve this by encouraging inter-disciplinary research and creating awareness disseminating views and opinions concerning Dalit issues.

Course Learning Outcomes:

1. To understand the historical construction of the concept of Dalit;
2. To understand the social exclusion, exploitation, violence and atrocities experienced by Dalits over the ages;
3. To familiarize the students and critically evaluate the work of Mahatma Jyotirao Phule and Dr. Bhimrao Ramji Ambedkar and their take on Caste system and social Injustice;
4. Analyse Dalit’s Struggle for self-liberation and the Dalit Assertion in Independent India.
5. Critically engage with Dalit Literature.

Course Outline:

- 1. Theoretical background of Dalit Discourse: Phule and Ambedkar.**
- 2. From Untouchable to Dalit: A journey from Colonial to Post-colonial Discourse.**
- 3. Situating Dalit Women.**
- 4. Dalit Autobiographies: An Alternative?**

Course Contents and Course Itinerary:

- 1. Theoretical background of Dalit Discourse: Phule and Ambedkar (1 - 4 weeks)**

Readings:

Ambedkar, B.R., 'Castes in India: Their Mechanism, Genesis and Development, Indian Antiquary, IX. VI, 1917.

---- Annihilation of Caste, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

---- Reply to Mahatma, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

---- Outside the Fold, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

---- From Millions to Fractions, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

---- Who were the Shudras, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

----- Origin of Untouchability, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

----- Caste and Class, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

----- Caste, Class and Democracy, in Valerian Rodrigues(ed.), 2002, The Essential Writings of B.R. Ambedkar, New Delhi: Oxford University Press.

----Dr. Babasaheb Ambedkar: Writings and Speeches, Vols I, III and VI, ed. Vasant Moon, Bombay: Department of Education, Government of Education, 1987 – 9.

2. From Untouchable to Dalit: A journey from Colonial to Post-colonial Discourse (5 - 8 weeks)

Zelliot, Eeanor, 2010, From Untouchable to Dalit: Essays on the Ambedkar Movement, New Delhi: Manohar.

Michael, S.M. 2007, Dalits in Modern India, New Delhi: Sage Publications.

Judge, Paramjit S. (ed.), 2014, Towards Sociology of Dalits, New Delhi: Sage Publications.

Omvedt, Gail , 1994, Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India, New Delhi: Sage Publications.

Ganguly, Debjani, 2010, Caste and Dalit Lifeworlds: Postcolonial Perspectives, New Delhi: Orient Blackswan.

3. Situating Dalit Women (8 - 10 weeks)

Rege, Sharmila, 2013, Writing Caste/ Writing Gender: Narrating Dalit Women's Testimonies, Zubaan Publisher.

S.J., Aloysius Irudayam, Jayashree P. Mangubhai and Joel G. Lee, 2014, Dalit Women Speak Out: Caste, Class and Gender Violence in India, Zubaan Publisher.

Omvedt, Gail, 1980, We will Smash This Prison: Indian Women Struggle, London: Zed Press.

Pawar, Urmila, The Weave of My Life: A dalit Woman's memoirs.

4. Dalit Autobiographies: An Alternative? (11 -14 weeks)

Omvedt, Gail, 2006, Dalit Visions, New Delhi : Orient Longman Private Limited.

Ilaiah, Kancha, 2009, Why I am not a Hindu! Calcutta : Samya Publications.

Dangle, Arjun (ed.), 1994, Poisoned Bread, New Delhi: Orient Longman.

Basu, Swaraj (ed.), 2015, Readings on Dalit Identity, Orient Blackswan.

Valmiki, Omprakash, 2008, Joothan, Kolkata: Samya

Kamble, Baby, 2008, The Prisons We Broke, New Delhi: Orient Blackswan

Dangle, Arjun, A Corpse in the Well: Translation from Modern Dalit Autobiographies.

Moon, Vasant and Gail Omvedt, Growing up Untouchable in India: A Dalit Autobiography.

12. Medical Sociology

Course Objectives:

Medical Sociology is an important substantive area within the general field of Sociology. Sociology in medicine is concerned with how sociology collaborates directly with the role of the physician and other health personnel in an attempt to study the social factors that are relevant to a particular health problem. This aspect of medical sociology is intended to be directly applicable to patient care or to the solving of a particular health problem. In the graduation course sociology of Health and Illness have empowered the students with an overview of medical sociology, in the post-graduation level the course aims to delve into the intricacies of the subject which inherently is an essential subject of observation post Covid 19 situation.

The present course aims to explore the interaction between society and health. In particular, sociologists examine how social life impacts morbidity and mortality rates and how morbidity and mortality rates impact society. This discipline also looks at health and illness in relation to social institutions such as the family, work places, school, and religion as well as the causes of disease and illness, reasons for seeking particular types of care, and patient compliance and noncompliance. Health, or lack of health, was once merely attributed to biological or natural conditions. Sociologists have demonstrated that the spread of diseases is heavily influenced by the socioeconomic status of individuals, ethnic traditions or beliefs, and other cultural factors. Where medical research might gather statistics on a disease, a sociological perspective of an illness would provide insight on what external factors caused the demographics that contracted the disease to become ill.

Patterns of global change in health care systems make it more imperative than ever to research and comprehend medical sociology. Continuous changes in economy, therapy, technology and insurance can affect the way individual communities view and respond to the medical care available. These rapid fluctuations cause the issue of health and illness within social life to be very

dynamic in definition. Advancing information is vital because as patterns evolve, the study of the sociology of health and medicine constantly needs to be revisioned.

Course Learning Outcomes:

The above mentioned course will enrich students to:

1. To understand the meaning of health and illness especially as it relates to social structure;
2. Know the structure and dynamics of medical organizations as well as their processions
3. Understand the evolution and development of the professionalization of medicine;
4. Know and appreciate the role of politics in health.

Course Outline:

1. Introduction to Medical Sociology: Basic Concepts and Emerging Trends
2. Theories in Medical Sociology: Structuralism and post-Structuralism
3. Health and Disease: Pre-modern, Modern and Postmodern Era
4. Age, Ageing and Dying: Problems of Old Age; Care System and Health issues

Course Contents & Course Itinerary:

Module 1: Introduction to Medical Sociology: Basic Concepts and Emerging Trends (1-3) weeks

Cokkerham, W.C. 2010. *Medical Sociology*, London: John Wiley & Sons.

Cokkerham, W.C. 2005. *Blackwell Companion to Medical Sociology*, London: Routledge Publication.

Module 2: Theories in Medical Sociology: Structuralism and post-Structuralism (4-7) weeks

Scambler, G. 1987. ed., *Sociological Theory and Medical Sociology*, London and New York,:Tavistock Publications.

Module 3: Health and Disease: Pre-modern, Modern and Post modern Era (8-10) weeks

Conrad, P. 2005. *Sociology of Health and Illness*, New York: Worth Publishers.

Module 4: Age, Ageing and Dying: Problems of Old Age; Care System and Health issues (11-14) weeks

Cohen, L. 1998. *No Ageing in India; Modernity, Senility and the Family*, New Delhi :Oxford University Press.

Richardson, V. E. & Barusch, A.S. 2006. *Gerontological Practice and The Twenty-First Century: A Social Work Perspective*, New York: Columbia University Press.

Lamb, S. 2000. *White Sarees and Sweet Mangoes –Aging, Gender & Body in North India*, California: University of California Press

13. Sociology of Education

Course Objectives:

Sociology of education is an academic discipline that analyzes all kinds of educational phenomena sociologically. “Education” is the entire sphere of activity directed to the transmission of culture, promotion of human development, and formation of full-fledged members of society across all fields, not only in school education but also such activities as social education, home education, community education, vocational education, and education through media.

In the graduation level students were given an overview of the specialization with an understanding on theoretical aspects, in the post-graduation level, we look at the relationship between education and society, the social function of school education, the reproduction and transformation of society through education, and a range of educational problems. Through readings of academic literature and discussion, we explore how to tackle those topics using approaches in the sociology of education, and, based on a factual awareness gained through the use of such approaches, consider how to develop education and society into the future. Here students will be given an understanding on the philosophy of inclusion as well as the rising inequalities in the education arena. The course primarily explores the trending discourses in the field of Sociology of Education.

Course Learning Outcomes:

The above mentioned course aims to enrich students to:

- (1) Gain deeper, broad-based knowledge of sociological theories of education, and develop a “sociology of education” perspective founded on objective truths and attuned to how things are, not how they ought to be.
- (2) Think about one’s own educational experiences from a sociological standpoint, and think critically about the relationship between individual experience and society broadly.

(3) Use methodologies in the sociology of education to produce research analysis and make presentations on educational phenomena in line with specific topics.

Course Outline:

1. Introduction to the Sociology of Education: Sociology of Knowledge, Emergence, Social Implication of Schooling.
2. Theoretical Perspective: Functionalism, Conflict, Interactionist, Sub-altern.
3. Education: Inclusion and Exclusion; Caste, Class and Gender.
4. Education and the Nation: Policies and the Growth of Nations

Course Contents and Course Itinerary:

Module 1: Introduction to the Sociology of Education: Sociology of Knowledge, Emergence, Social Implication of Schooling (1-4) weeks

Pathak, A.2002. *Social Implications of Schooling: Knowledge, Pedagogy and Consciousness*, Rainbow: New Delhi.

Gramsci, A. 1999. *Selections from the Prison Notebooks*, London: Elec Book,

Module 2: Theoretical Perspective: Functionalism, Conflict, Interactionist, Sub-altern (5-8) weeks

Durkheim, E. 1956, *Education and Sociology*, NewYork: The Free Press.

Bourdeou,P. 1977. *Reproduction in Education, Society and Culture*, London: Sage Publications.

Module 3: Education: Inclusion and Exclusion; Caste, Class and Gender. (9-11) weeks

Vaid, D. 2005. *Gendered Inequality in Educational Transitions*, Economic and Political Weekly.

Nambisan, G.2010. "Exclusion and Discrimination in Schools: Experiences of Dalit Children" in S. Sukhadeo and K S. Newman ed. *Blocked by Caste: Economic Discrimination and Social Exclusion in Modern India*. New Delhi: Oxford University Press, pp 253-286.

Module 4: Education and the Nation: Policies and the Growth of Nations (12-14) weeks

Kumar, K. 2005. *Political Agenda of Education: A Study of Colonialist and Nationalist Ideas*, New Delhi: Sage Publications.

National policy on Education 1968, 1986

14. Social Statistics

Course Objectives:

This course introduces the students to the basics of social statistics—techniques that sociologists and other social scientists use to summarize numeric data obtained from censuses, surveys, and experiments. The topics include frequency distribution, central tendency, variability, probability theory, and estimation. Statistics is the primary analytical method in sociology (and many other social sciences). For those who pursue academic careers, statistical ability will influence your admissions to and performances in graduate programs as well as your research potentials as sociologists. Second, statistics also has a practical value for non-academic careers, because some jobs require experiences in data management and analysis (e.g., federal and state government jobs, marketing positions).

This course is designed to provide students with an understanding of the data and its relevance in developing an understanding of the quantitative techniques from statistics. A particular emphasis is placed on developing the ability to interpret the numerical information that forms the basis of decision-making. Most of the examples are drawn from a variety of social instances and occurrences. This course introduces social statistics and fundamental aspects of understanding social facts from sequential occurrence. It examines different aspects of society and social phenomena by applying basic statistical analysis. Students will be provided with the theoretical concepts, tools and methods of statistics as well as the opportunity to work through example problems.

Course Learning Outcomes:

The present paper will enrich students to:

1. Study a large population and describe them
2. Will enable them to give a scientific and objective analysis of the field.
3. They will be trained to gauge the reliability and validity of the tools and techniques to be used by them at survey.
4. They will be given the knowledge of data analysis and presentation of the same in a proper way.

Course Outline:

1. Introduction to Social Statistics: Basic Concepts, Terminologies, Parametric and Nonparametric statistics (An Overview)
2. Application of Statistics in Social Research: Measures of Central Tendency, Dispersion, Statistical Test
3. Graphical Interpretation: Introduction to Basic Terms, Plotting of Graph, Interpreting Graph.
4. Data Interpretation and Data Analysis: Interpretation of Secondary Data.

Course Contents and Course Itinerary:**Module 1: Introduction to Social Statistics: Basic Concepts, Terminologies, Parametric and Nonparametric statistics (An Overview) (1-4) weeks**

Elipson, K. 1990. *The Fundamentals of Social Statistics*, Singapore: McGraw-Hill Publishing Company

Vaus, D. A. 1985. *Surveys in Social Research*, Australia: Allen & Unwin

Module 2: Application of Statistics in Social Research: Measures of Central Tendency, Dispersion, Statistical Test (5-8) weeks

Blalock, H. 1979. *Social Statistics*, New York: McGraw-Hill Publishing Company

Module 3: Graphical Interpretation: Introduction to Basic Terms, Plotting of Graph, Interpreting Graph. (9-12) weeks

Elipson, K. 1990. *The Fundamentals of Social Statistics*, Singapore: McGraw-Hill Publishing Company.

Module 3: Data Interpretation and Data Analysis: Interpretation of Secondary Data (13-14)
weeks

Yadav, Y. 2008. *Whither Survey Research? Reflections on the State Of Survey Research on Politics on Most Of the World*, Malcolm Adiseshiah Memorial Lecture, Centre for the Study Of Developing Studies.

15. Sociology of Aging

Course Objectives:

Gerontology, the study of aging, has been a subject of interest among different sections of society and institutions. . The demographic transition –in which a population moves from high to low fertility and mortality rates – has created a pandemic trend towards a proliferating proportion of the elderly in today’s society. Ageing is a process that may take different paths in developing countries leading to multifarious complications and the urgency to adapt old tools to new problems. The multiple vicissitudes of globalisation, urbanisation and the embedding of capitalist principles in the modern work culture has fostered structural transformation and ideological re-conceptualization of families both in the West and Indian sub-continent. Advancement in science followed by rising life expectancy and falling birth rates, average age of population is going up. In this regard, the world is marching towards ‘graying of population’, which inherently has been treated as a social crisis. The elderly population is often treated as an unwanted liability throughout the society; it has also been seen that the bonds of solidarity among the elderly population with others are slowly degrading. Owing to the growth of nuclear families as well as the dominance of

virtual space, face to face interactions which often enhance social solidarity is waning. Elderly loneliness has thus been a major issue often been a cause of abuse, vulnerability as well as degrading health both physical and mental. Elderly population rise is an invincible fact coterminous with the degrading social bond. Being Elderly has turned into a straitjacket, under the auspices of which, the society has often prescribed a 'set of behavioural structure' for the seniles, as well as how to visualize an elderly. We often visualize them as someone characterized by physical deformities, mental problems, frailty, homely, religious and most importantly as someone who lives in home and awaits death by reminiscing bygone days. The elderly paradox is hidden within this mental imagery of the social structure as a whole, which had consciously provoked and distributed an elderly construction which is inherently cultural.

In the present course, students will be enlightened on various facets of elderly crisis and there will be a discussion of various discourses of elderly crisis.

Course Learning Outcomes:

Students who undergo this course will be able to:

1. Use sociological theories and multi-disciplinary perspectives to provide quality care for older adults, based on the knowledge of how the health and aging process is influenced by social structural and cultural factors, including age, abilities, nationality, race/ethnicity, social class, gender, sexual orientation, and religious or spiritual community.
2. Use resources and services to work with families and older adults to plan for culturally and socially appropriate aging in place, healthcare needs, and care management.
3. Develop health policies, programs, and care plans to ensure a safe and healthy aging process.
4. Work with increased confidence as researchers/professionals in the field of Gerontology and further the development of their professional portfolios.

Course Outline:

1. Sociologising the commonsensical understanding of Aging.
2. Issues and Problems: Developed and Developing Countries

3. State interventions: World and India
4. Elderly Recent Questions

Course Contents & Course Itinerary:

Module 1: Sociologising the Commonsensical understanding of Aging (1-3) weeks

Binstock, R, H and George, L .K. 2006. Eds. *Handbook of Aging and the Social Sciences*, 6th Edition, USA: Academic Press.

Cole, T.R. 1994. *The Journey of Life: A cultural History of Aging in America*, Cambridge: Cambridge University Press.

Kunkel, S, R. Brown, J.S, and Whittington F, J 2014. *Global Aging: Comparative Perspectives on Aging and the Life Course*, New York: Springer Publishing Company

Tepper, L, M, and Cassidy, T, M 2004. *Multidisciplinary Perspectives of Aging*, New York: Springer Publishing Company.

Victor, C. 2004. *The Social Context of Aging: A text book on Gerontology*, London: Routledge Publications.

Module 2: Elderly Issues and Problems: Developed and Developing Countries (Week 4-6)

- a) Health care challenges
- b) Economic challenges
- c) Abuse
- d) Quality of life

Lamb, S. 2000. *White Saris and Sweet Mangoes: Aging, Gender and Body in North India*, California: University of California Press.

Leibing, A and Cohen, L 2006. *Thinking about dementia: culture, loss, and the anthropology of senility*, New York:Rutgers University Press.

Minichiello V. and Coulson I.2005. *Contemporary Issues in Gerontology: Promoting Positive Ageing*, London:Allen and Unwin.

Module 3: Elderly and state Interventions: World and India (Week-7-10)

- a) Policies and programmes
- b) Legal security
- c) New policies

Chakraborti, R. D. 2004. *The Greying of India: Population ageing in the context of Asia*. Thousand Oaks, Calif: Sage Publications.

Cohen, L. 1998. *No Aging in India: Alzheimer's, The Bad Family, and Other Modern Things*. Berkeley: University of California Press.

Lamb, S. 2009. *Aging and the Indian Diaspora: Cosmopolitan Families in India and Abroad*. Bloomington: Indiana University Press.

Lamb, S. 2017. *Successful Aging as a Contemporary Obsession: Global Perspectives*. Brunswick, NJ: Rutgers University Press,

Module 4: Elderly: Recent Questions (Week11-14)

- a) Elderly and Life support systems
- b) Elderly and Sexuality
- c) Elderly and media

Cole, J and Durham, D ed. (2007) *Generations and Globalization: Family, Youth, and Age in the New World Economy*, Bloomington: Indiana University Press

Walker, A, 2014. Eds. *The New Science of Ageing*, Bristol: Policy Press.

Teaching Learning Methods

- The conventional lecture method supplemented with interactive discussions is followed.
- Much emphasis is given to a dialogic mode of participation in class whereby students not only ask question but are encouraged to reflect and formulate their arguments.
- Seminars and special lectures by experts from other disciplines and institutions are organized, with an objective of acquainting students with a wide variety of debates, locations and possibilities within regional to international academia.
- Discussions styled as tutorials help students develop the skills of reading and analyzing texts.
- Students at the undergraduate level are encouraged to do fieldwork for their assignments, giving them a sense of what research entails. This also encourages analytical approaches that allow one to make sense of regional contexts and practices from the undergraduate level.
- Students are encouraged to analyze cultural texts from the conceptual lens, which are provided through coursework. Given the kind of digital involvement in contemporary society, the sense of a field, which should be analysed, is extended to the non-physical, digital world.

Assessment and Evaluation Methods

- The students are evaluated on the basis of diverse kinds of performances. The end semester examination is one of the principal means of evaluation.
- Students are evaluated on the basis of their mid-semester assignments, which range from writing term-papers, to individual or group presentations.
- Mid-term examinations are conducted for some of the more theoretical courses.
- Assessment is continuous and also takes into account the attendance and participation of students in classes.
- Students are also assessed on the basis of the innovativeness and depth of their research.
- Students are assessed on the basis of autonomously developed projects as part of their course assignments.
- Some papers like Dissertation entail group work but individual submission and presentation. Such papers are guided by individual teachers but graded collectively by all teachers.