PG SOCIOLOGY

LESSON PLAN

SEMESTER 1

SOCL : 0701

CLASSICAL THINKERS

4 Credits

Compulsory Paper

Course Description: Students who come for PG course 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 build around each thinker.

Week wise Lesson Plan: 16 weeks (4 classes each week)

Module 1

Karl Marx:

Text: The German Ideology (1846, 1932)

Introduction: Biography, Young Marx and Hegel: 1 week

Critique of Political Economy: 1week

The Leipzig Council: Bruno Bauer, Max Stirner: .5 week

True Socialism: .5 week

Theses on Feuerbach: 1week

Module 2

Emile Durkheim:

Text: The Division of Labour in society (1893)

Causes of Division of Labour: 1 week

Consequences of Division of Labour : 1 week

Law and Division of Labour: 1 week

Happiness and Types of Division of Labour: 1 week

Module 3

Max Weber:

Text: Protestant Ethic and The Spirit of Capitalism (1905)

Capitalism: 1 week

Sects of Protestantism: 1 week

Calvinism in focus: 1 week

Module 4

Louis Althusser:

Text: Lenin and Philosophy and Other Essays (1968)

Structuralism and Ideology: 1 week

State Power and State Apparatus: ISA, RSA: 1 week

Interpellation: 1 week

Internal Assessment: 2 weeks

Individual presentation by students

Basic Readings

Durkheim, Emile (1982),The Rules of Sociological Method, New York, Free Press.

Durkheim, Emile (1984), The Division of Labor in Society, London, Macmillan Press Ltd..

Gramsci, A (1971), Prison Notebooks, London, Lawrence and Wishart.

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.

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

Althusser, L (1970), Lenin and Philosophy and Other Essays, Monthly Review Press

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

SOCL : 0702

KINSHIP

4 Credits

This is a postgraduate course that familiarizes students with sociological and anthropological research on Kinship. It problematizes the notion of Kinship itself as well as its intellectual origins in the 19th century. Students are taught the various possibilities of descent and residence and about the theories surrounding lineage and inheritance. A significant portion of the course also attempts to provoke students to think about the various ways in which political, technological and legal changes have restructured understandings about kinship in everyday life.

Module 1

What is Kinship?

The Nature Culture Debate

The Invention of Kinship: Lewis Henry Morgan's contribution to Kinship Studies

Radcliffe-Brown's Work on African Kinship
Levi Strauss's work on Incest, Reciprocity

Readings

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

Studying Kinship

Levi Strauss' work on Exogamy and endogamy
David Schneider's contribution to theorizing Kinship

Rules of Descent
Consanguineous Kins
Marriage and Affinal Kins
Residence and Inheritance
Bourdieu's Official and Practical Kinship
National Honour, Politics, Religion and the Family

Readings

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.
Bourdieu, Pierre. 1977. *Outline of a Theory of Practice,* Cambridge: Cambridge University Press. (Selected sections.)
Das, Veena. (1976). Masks and faces: An essay on Punjabi kinship, *Contributions to Indian Sociology* (n.s.) 10:1-30.

Fox, Robin. (1967). Kinship and Marriage. An Anthropological Perspective. Cambridge. Cambridge University Press.

Module 3

The New Normal: Transformations in the Family and Marriage
Cultural Constructions: Fictive Kinship and Genealogical Memory
Carsten's Theory of Substance and Relationality

Reproductive Technologies and Kinship
Reconfigured Kinship owing to Sperm and Egg Donors

Debates on Kinship around Surrogate Mothers
Reconfigured Families and Gay Kinship

Gay Kinship, Legislation and Heterosexual Kinship
Friendship as Kinship
Relationality and Friendship

Readings

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.
Butler, Judith. 'Is Kinship Always Already Heterosexual?' *Differences: A Journal of Feminist Cultural Studies* - Volume 13, Number 1, Spring 2002, pp. 14-44.
Pahl, R & Spencer, L. 2010. Family, Friends and Personal Communities: Changing Models-in-the-Mind. Journal of Family Theory & Review 2. September, pp.197-210
Weston, Kath. 1991. Families We Choose: Lesbians, Gays, Kinship. New York: Columbia University Press

Module 4

Contemporary Debates on Kinship

Kinship and Genetics
Kinship and National Identity
Kinship, Technology and Religion
Incest, Reciprocity, Exchange and Relationality in Media and Fiction

Readings

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

Internal Assessment: Presentation of Core text, Term papers, and end semester examination

SOCL : 0703

POLITICS

Credits: 4

Political system is the important institution of social sciences. Students will learn from this course the theoretical and empirical approaches in understanding the different political and social issues in the contemporary world. It will enable the students to international political economy, gender and sexuality, international development, etc. and how race, class, caste, gender, etc. is politicized. It will also enable students to learn about how the revolutions and welfare states influenced the institutional structures. It will also deal with how personal experiences in people's affect and are in return affected by social processes like globalization, industrialization, etc. It will enable the students learn about the concept of cultural hegemony as created by Italian Marxist Gramsci. He said that the dominant classes successfully create a definition of the reality in such a way that consensus develops among other classes to accept the world as shown by them, and anyone who tends to defy such a view is marginalized.

Through this course the students would learn to critically think and would be able to develop original ideas to see how society and politics are related in different way and operates at different levels in society. It will create more knowledge about the relation held between citizens, state and society. How political policies will be influenced by social forces and structures of domination, what led to the formation of modern state, and inequality among various groups influence politics, how social movements, public opinion, etc. influence formal politics are all a part of this course. The course will also encompass a detailed analysis on how power relations are formed between and within the various social groups.

A. The Vocabulary of Classical Political Philosophy

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

Gramsci, Antonio (1992). Selections from the Prison Books.International Publishers.

Foucault, Michel (2003). Society must be defended: lectures at the Collège de France, 1975-76. Picador.

Anderson, B (2006), Imagined Communities: Reflections on the Origin and Spread of nationalism, Verso Publishers.

Marx, K (1932), A Critique of The German Ideology, Progress Publishers.

Time taken to cover: 3 weeks

B. Introduction to Political Anthropology

Engels, Friedrich (2010). The Origin of the Family, Private Property and the State.Penguin Classics.

Steinberger, J P, (2004) The Idea of the State (Contemporary Political Theory)-Cambridge University Press.

Marx, K (1932), Economic and Philosophic Manuscripts, Progress Publishers.

Lewellen, Ted C. (2003): Political Anthropology: An Introduction (Third Edition). Praeger.

Time taken to cover: 2 weeks

C. Power

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

Gramsci, Antonio (1992). Selections from the Prison Books.International Publishers.

Marx, K (1932), A Critique of The German Ideology, Progress Publishers.

Lukes, Steven (2005): Power – A Radical View (2nd Edition). Palgrave.

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

Time taken to cover: 3 weeks

D. Trends in Political Thought and Action in India

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

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

Nehru, Jawaharlal. (2008), *Discovery of India.*New Delhi: Penguin.

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

Time taken to cover: 3 weeks

IA: students are asked to write a term paper (not less than 3000 words) on any social issues related to politics. They are also encouraged to conduct an original research work in this area to enrich their understanding in the field of politics and society. (15 marks)

SOCL : 0704

ANTHROPOLOGY OF ECONOMY

Credits: 4

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 category of the 'social' . This course entails indepth understanding of all those processes which constitute the economy as a practice in the real world. In order to explicate this the course has been divided into four distinct modules.

Module 1

Production

4-5 weeks

Understanding production as a socio-economic process is the core idea that is explored in this module. The political economic approach exhibited in Karl Marx's writings are taken to explicate this point. Karl Polanyi's theory of socially embedded nature of production takes a step further strenghthen Marxist ideas on production. Similarly modes of production debate explores various transformations that have appeared in production at different historical junctures. Global and local convergences also throw ample light on the way in which production is understood in contemporary times and Immanuel Wallerstein and Althusser's writings are taken to understand these new debates in this context.

Core Readings:

1. Marx, Karl. Capital Vol.1. Penguin:
2. Harvey, David. (2010). A Companion to Marx's Capital. Verso: London & New York.
3. Althusser, Louis. & Etienne, Balibar. (1970). Reading Capital. Francois Maspero: Paris.
4. Banaji. Jairus. (2010). Theory as History Essays on Modes of Production and Exploitation. Brill: Leiden & Boston.
5. Gunder, Andre Frank. On Primitive Accumulation.
6. Wallerstein, Immanuel. (1983). Historical Capitalism. Verso: London.

Module 2

Exchange

4-5 weeks

This module endevours to look at socio-anthropological theories of exchange and move beyond the common sensical understanding of exchange as only a medium of buying and selling things in a market situation. The idea of exchange is situated in the spatio-temporal realm in order to see the nuances it entails. Theoretical disctinction between gift and commodities which appeared in the works Bronislaw Malinowski and Marcel Mauss is crucial to understand the entire process of exchange. Transitions in modes of exchange from barter system to modern price making markets and consequent changes in the notion of value is also explored in detail in this module.

Core readings:

1. Parry, J. and M. Bloch (ed.). (1989). Money and the Morality of Exchange, Cambridge University Press, Cambridge.
2. Graeber, David.(2001). Towards an Anthropological Theory of Value: The False Coin of Our Own Dreams, Palgrave, New York.
3. Mauss, Marcel. The Gift the form and reason for exchange in archaic societies. W.W. Norton: New York
4. Polanyi, Karl, Arensberg, C.M. and H.W. Pearson (eds.) (1957). Trade and Market in the Early Empires. The Free Press, Illinois.
5. Belshaw, Cyril. S. (1969). Traditional Exchange and Modern Markets. Prentice Hall of India Private Limited: New Delhi.

Module 3

Consumption

4 weeks

This module locates the process of consumption that emanates from the womb of the twin processes of production and exchange. the very idea of consumption is explored from the perspective of sociology i.e. how consumption creates class distinctions and niche habitus as exemplified in the theory of Pierre Bourdieu . Consumption is embedded in the social and cultural context of different societies but modernity and globalisation is striving to genearate a homogeneous understanding of consumption, is it actually happening ? this question is integral to understand theoretical and practical conception of consumption. How class culture and consumption are produced in societies is another thought provoking question which is deleberated upon in this module.

Core readings

1. Bourdieu, P. (1984). Distinction: A Social Critique of the Judgement of taste. Routledge, London.
2. Liechty, M. (2003). Suitably Modern: Making Middle Class Culture in a New Consumer Society. Princeton University Press

3. Miller, D. and Woodward, S. (eds.). (2011). Global Denim. Oxford University Press
4. Miller, D. (1995). Acknowledging Comsumption: Review of New Studies. Routledge, London.

Internal Assessment=15 Marks

For Internal assessment students have to write a term paper on any one of the themes studied in the course.

Modue 4

Material Culture

4 weeks

This module is designed specifically to see the linkages between culture and the basic product of any economic phenomena which is things or commodities. How these things produce and reproduce culture in society is the aim which is under consideration in this module. Things have a motion and it creates value in the process of this movement hence there is a biography embedded in things itseldf which needs exploration in social theory. The concept of materiality is yet another aspect which is discussed herein. Dualism between subjects and objects and its continual mutual co-constitution for example how clothes define not only culture but self and identity of groups and individuals and on the other hand clothing itself has a history which is rooted in the social context. These dimensions are matter of deliberation in this module of the course.

Core Readings

1. Appadurai, A. (1986). The Social Life of Things: Commodities in Cultural Perspectives. Cambridge University Press, Cambridge.
2. Miller, D. (1998). Material Cultures: Why Some Things Matter. UCL Press, London.

SEMESTER 2

SOCL : 0801

PHILOSOPHY OF THE SOCIAL SCIENCES

4 Credits

There is a certain uneasiness in the relationship between domains of thought disciplinarily labeled as 'social sciences' and 'philosophy'. For this course, we will strategically use the metaphor of 'debt' to characterize this relationship, and frame the social sciences as the debtor party. We would like to tell our interlocutors, that as disciplinary practitioners of the social sciences, we present ourselves as 'insolvent debtors' to 'philosophy'; we stand as bankrupt, colonized, and consumed by this debt, so much so that we have lost ourselves in the other. This course begins as a journey to recover the self, surely not as a pristine unity brimming in the ideological conviction of autonomy, but more as a fraught terrain where a wanderer ventures out to find traces of encounters. These wanderings would become entanglements, as in the process of this journey, we would turn this debt inside out to interrogate the constitutive conditions of the relationship which tries to separate 'philosophy' and the 'social sciences' as two distinctive, analytically autonomous domains of thought and practice. But let us suspend such interrogations temporarily, and turn towards the debt, and its nature.

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 European philosophical traditions. The relationship is so deep, and the lack of the acknowledgement of this depth so glaring, that we end up, as social scientists, reproducing the very images of society we wish to critically investigate by being completely unreflective of critique itself. In this course, therefore, we wish to take some tiny tottering steps towards being more reflective of our own enterprise of simultaneously thinking the 'social', and inhabiting it. 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, 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 Descartes's *Meditations*, as one of the foundational texts of 'reason' and 'rationalism', while probing critically into its constitutive conditions. Along with that we consider briefly David Hume's framing of the problematic of 'induction' and 'empiricism', 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* which was one of the greatest attempts to generate a grand formulation of self-reflexivity by reflecting on the constitutive condition of knowledge itself. Moving away from the density of this text, we then turn towards scattered reflections on the tradition of idealism in Germany, focusing on Hegel. For our

purposes, we wish to take a closer look into the idea of the 'geist' in Hegel, and the question of history, self-consciousness, and the 'social'. As we draw towards the end of the course, we discuss, as varying forms of inquiry in the tradition of phenomenology, ideas of 'being-in-the-world' in Martin Heidegger and 'embodiment' in Maurice Merleau-Ponty.

Modules

1. **Rationalism and the Cartesian subject**

Readings

Rene Descartes, *Descartes: Meditations on First Philosophy: With Selections from the Objections and Replies***,** ed. John Cottingham, Cambridge University Press: 1996 (Meditations 1-3)

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

2. Empiricism and the object-world

G.H.R. Parkinson (ed.) *Routledge History of Philosophy Volume V: The Renaissance and Seventeenth-Century Rationalism* (chapter 4: Francis Bacon and Man's Two-Faced Kingdom)

David Hume, *A Treatise of Human Nature*, OUP (selections)

3. The Kantian problematic: conditions of knowledge

R. C. Solomon & K. M. Higgins (ed.) *Routledge History of Philosophy Volume VI: The Age of German Idealism* ('Kant's Copernican Revolution' and other chapters)

S. Critchley & W. Schroeder (ed.) *A Companion to Continental Philosophy*, Blackwell: 1999 ('The Context and Problematic of Post-Kantian Philosophy')

Immanuel Kant, *Critique of Pure Reason* (translated and edited by Paul Guyer & Allen W. Wood), CUP: 1998 (select chapters)

Sebastian Gardner, *Routledge Philosophy Guidebook to Kant and The Critique of Pure Reason*, Routledge: 1999 (select chapters)

Rashbehari Das, *A Handbook on Kant's Critique of Pure Reason*, Progressive Publishers (select chapters)

4. Idealism, being, and embodiment

Charles Taylor, *Hegel*, CUP: 1975 (select chapters)

F. C. Beiser (ed.) *The Cambridge Companion to Hegel and Nineteenth Century Philosophy* (Cambridge: CUP, 2008) (Ch. 6, 'Hegel's Idealism')

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

Martin Heidegger, *Being and Time*, tr., John Macquarrie and Edward Robinson, : Harper and Row Publishers: 1962 (select chapters)

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

Internal Assignment (IA): 15 marks

Mode of Assignment: Individual presentation in class, and submission of the same, as a short paper (2500 words), based on single/multiple texts chosen from within, or outside the list of readings.

SOCL : 0803

RELIGION

Credits: 4

The aim of this paper is to help students conceptualise the vital role religion plays in the social world and personal life-worlds of people. Religion is analysed both as a cultural construct and as an experienced reality with its own agency. This course discusses a number of related questions. It begins with analyses of religion which understand it as a system and studies its varied modes of creating coherence. These include explanations of the classical sociological thinkers, traditions of interpretive sociology, studies of symbols, signs and mythical structures of religious cultures, analyses of cosmologies and ritual systems, and Foucauldian analyses of the construction of religion itself as a category. It then moves on to studies which highlight the embodied dimensions of religion, its experiential and sensory nuances in different contexts. These include for instance, classical Turnerian ideas, various psychological approaches, and later phenomenological developments including the analyses of interfaces among gender, religion and the body. The crucial role played by religion and its different constructions in the transnational globalized space, and the socio-political implications of diasporic religion, are also addressed. Students are encouraged to relate to the theoretical questions and cross-cultural practices by thinking about religiosities which are more familiar to them. For instance, the course discusses Hindu, Buddhist, Jain, and Islamic constructions of religious worldviews. It also

analyses classical and folk mythical traditions in these systems, popular transgressive religious practices including tantric ones, experiential dimensions including trance, meditation, yogic rituals and many other bodily practices, and the public lives of these religions, including their relations with secular democratic systems and negotiations in the global space.

Modules: each lasting for approximately four weeks

1.**Religion as an anthropological category**

Select readings:

Asad, T. 2003. Formations of the Secular: Christianity, Islam, Modernity. Stanford: University Press.

Geertz, C. 2002. Religion as a Cultural System. In Michael Lambek (ed.) *A Reader in the Anthropology of Religion.* Wiley Blackwell.

Durkheim, E. 2002. The Elementary Forms of Religious Life. In Michael Lambek (ed.) *A Reader in the Anthropology of Religion.* Wiley Blackwell.

Weber, M. 2002. The Protestant Ethic and the Spirit of Capitalism. In Michael Lambek (ed.) *A Reader in the Anthropology of Religion.* Wiley Blackwell.

2.Theoretical approaches to religion

Select readings:

Bowen, J.R. 2002. Religions in Practice: An Approach to the Anthropology of Religion. Boston and Massachusetts: Allyn and Bacon.
Bowie, F. 2000. The Anthropology of Religion: An Introduction. United Kingdom: Blackwell Publishers.
Lambek, M. 2002. A Reader in the Anthropology of Religion. USA, Oxford: Blackwell Publishers (special attention should be paid to essays by W.E.H. Stanner, S.K. Langer, E.E. Evans Pritchard, C. Levi Strauss).
Cox, J. 2006. A Guide to the Phenomenology of Religion: Key Figures, Formative Influences and Subsequent Debates. London and New York: T and T Clark International.

3.Body and subjectivity in studies of religion

Select readings:

Lambek, M. 2002. A Reader in the Anthropology of Religion. USA, Oxford: Blackwell Publishers (special attention should be paid to essays by P. Radin, V. Turner, M. Fortes, G. Obeyeskere, J. Boddy, C. Hirschkind, J. Cook).
Coakley, S (ed.). 1997. Religion and the Body. Cambridge: University Press.

4.India and religion

Select readings:

Babb, L. A. 1986. Redemptive Encounters: Three Modern Styles in the Hindu Tradition. Berkeley, Los Angeles, London: University of California Press.

Dasgupta. S. 1946. Obscure Religious Cults as Background of Bengali Literature. Calcutta: University Press.

Lopez, Jr., D.S (ed.). 1995. Religions of India in Practice. Princeton: University Press.

V. Dalmia, A. Malinar and M. Christof (eds.) Charisma and Canon: Essays on the Religious History of the Indian Subcontinent. Oxford and New York: Oxford University Press.

Assessment: A 15 mark internal presentation on any text related to the course, and a written submission of a term paper.

SOCL : 0804

INDIAN SOCIETY

4 credits

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 industrialisaiton 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.

Week wise Lesson Plan:16 weeks(4 classes per week)

Module 1:

Nature of Indian Society

Cambridge School: Metcalf, Said's critique: 1 week

Nationalist School: A R Desai, Bipan Chanda: 1 week

Subaltern School : Ranajit Guha, Dipesh Chakraborty and Gayatri Spivak Dialogue: 1 week

Post Colonial Predicament: Sumit Sarkar,Partha Chatterjee : 1 week

Readings:

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.(1985), Subaltern Studies 1V, New Delhi:Oxford
Said, E.(1978), Orientalism, Pantheon Books

Module 2:

Institutions:

Family, Marriage, Kinship, Caste: 3 weeks

Understood in relational dynamics through the works of ethnography. The indicative names are Patricia

Uberoi, Veena Das ,TNMadan, Surinder Jodhka, Prem Chaudhury, Renuka Singh

Readings:

Uberoi, P (1994), Family, Kinship and Marriage in India, Delhi: Oxford University Press.
Madan, T.N (1989), Family and Kinship: a Study of the Pandits of Rural Kashmir. New Delhi: Oxford University Press.
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:

Westernisation, Modernisation, Sanskritisation, Industrialisation,Globalisation: 3 weeks

The works and ideas of the following sociologists are brought into play: M N Srinivas, Y Singh, T K Oommen, A Appadurai,

Readings:

Bose, N.K (1975), The Structure of Hindu Society.
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.
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:

Rural, Urban, Civilian, Citizenship, Consumer Class: 3 weeks

The works and ideas of the following social scientists are discussed: D Gupta, KLSharma ,G Partahsarathy ,R Bhargava, TK Oommen, A Palackal, C Jaffrelot

Readings:

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

Internal Assessment: 3 weeks

Individual presentations where students are encouraged to work on ethnographic works of

contemporary relevance.

SEMESTER 3

SOCL : 0901

FIELD METHODS

4 Credits

Field of sociology emerged as late as 19th Century. It had no model which it can follow at that point of time. Therefore, the discipline started as an objective and descriptive method to explain the social world in quantitative terms. Auguste Comte the father of sociology coined the term sociology and claimed it to be a "positive"science and said invariant laws of nature- observation, experimentation, and comparison can be used to study sociology. The method of Verstehen as proposed by Max Weber was an interpretative understanding of society and is close to the anthropological concept of participant observation. The aim of this kind of field work was to develop an intimate familiarity by living inside a social setting to gain deeper understanding of the group and their lives.

This course aims to instill in its students the interplay between theory, epistemology and the detailed practice of research.

A. Observation method: Participant and Non Participant Observation

Malinowski, M (2002), Agronauts of the Western Pacific, Routledge publication.

Frazer J (1998), The Golden Bough, Oxford University Press.

Spradley J (1980), Participant Observation, Harcourt Brace Jovanovich College Publishers.

Marshall, W V, Participant Observation In A Multiple-Methods Study Of A Retirement Community: A Research Narrative, Mid-American Review of Sociology, Vol. 6, No. 2 (WINTER 1981), pp. 29-44.

Geertz C (1973), The Interpretation of Cultures: Selected Essays, Basic Books.
Time taken to cover: 3 weeks

B. Interview Method: Open, Semi Structured and Structured

Denzin, Norman & Lincoln, Yvonna (2011), The Sage Handbook of Qualitative Research, Los Angeles, Sage Publications.

Given, L (2008), The Sage Encyclopedia of Qualitative Research Methods ol 1 & 2, Sage Publications.

April L. Few, Dionne P. Stephens and Marlo Rouse-Arnett(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.

Elis, A, Questionnaire Versus Interview Methods in the Study of Human Love Relationships.II.Uncategorized Responses, American Sociological Review, Vol. 13, No. 1 (Feb., 1948), pp. 61-65.
Time taken to cover: 2 weeks

C. Case Study: Strategies, Techniques and Issue of Values

Given, L (2008), The Sage Encyclopedia of Qualitative Research Methods ol 1 & 2, Sage Publications.

Eisenhardt M K, Building Theories from Case Study Research, The Academy of Management Review, Vol. 14, No. 4 (Oct., 1989), pp. 532-550.

Roberts B, Performative Social Science: A Consideration of Skills, Purpose and Context, Historical Social Research Vol. 34, No. 1 (127), Linking Theory and Data: Process Generated and Longitudinal Data for Analysing Long-Term Social Processes.

Petry L, Problems in the Use of the Case Study Method, The American Journal of Nursing, Vol. 31, No. 2 (Feb., 1931), pp. 231-234.

Patnaik M S, Relevance of Case Study Method in Anthropology of Development,
Indian Anthropologist, Vol. 20, No. 1/2 (June & December, 1990), pp. 31-38.

Irudayam A et al (2012), Dalit Women Speak Out: Caste, Class and Gender Violence in India, Zubaan Publishers.

Time taken to cover: 3 weeks

E. Archives, Visual Ethnography and Discourse Analysis

Denzin, Norman & Lincoln, Yvonna (2011),The Sage Handbook of Qualitative Research, Los Angeles, Sage Publications.

Given, L (2008), The Sage Encyclopedia of Qualitative Research Methods ol 1 & 2, Sage Publications.

Karri A. Holley and Julia Colyar(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.
Ramsay A et al (2009), Working in the Archives: Practical Research Methods for Rhetoric and Composition, SIU Press.

Foucault, M (1977), Discipline and Punish: The Birth of the Prison, Vintage Books.

Harris Z, Discourse Analysis, Language, Vol. 28, No. 1 (Jan. - Mar., 1952), pp. 1-30.

Blommaeart J et al, Critical Discourse Analysis, Annual Review of Anthropology, Vol. 29 (2000), pp. 447-466.

Time taken to cover: 3 weeks

IA: students are asked to write a term paper (not less than 3000 words) on any social facts applying field methods. They are also encouraged to conduct an original research work in this area to enrich their understanding in the field of qualitative research methods. (15 marks)

SOCL : 0903

METHODOLOGY OF THE SOCIAL SCIENCES

4 Credits

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 field of radical activity.

Modules

1. **The Structuralist moment**

Readings:

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')

2. Analytical maps

Readings:

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 Post-structuralist reader*, Routledge & Kegan Paul: London, 1981, pp 1-28

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

3. Tools and texts

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)

4. Plays and Plateaus

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, 1974 (pp 6-64)

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

Gilles Deleuze & Felix Guattari, *What is Philosophy*, Columbia University Press, 1991 (Select chapters, to be specified)

Internal Assessment (15 marks): Students will be asked to write a term paper as their internal assignment (2500 words) the topic of which will be given in the first lecture.

SEMESTER 4

SOCL : 1001

GENDER

4 Credits

Course description:

The course will introduce students to the theories of sexuality in relation to gender and to the approaches that interrogate the naturalness 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 in 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.

Modules:

1. **Gender and sexuality: theory and epistemology**

Select Readings:

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

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

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

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

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

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 Limites of Sex. Routeledge

2. Gender and modernity: the project of nation building

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.

3. Intersections: gender, sexuality, class, religion, race.

Select Readings:

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

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

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

4. Queer theory: Gender borders and transgressions

Select Readings:
Sedgwick, E. (1985) Between Men: English Literature and Male Homosocial Desire. New York: Columbia 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.

Internal Assessment:

Internal Assignment (15 marks): A term paper of (2500) words has to be submitted and presented in class based on the application of theory/theories of gender and sexuality to any aspect of contemporary Bengali society.

OPTIONAL COURSES

THE SOCIOLOGY OF CHILDHOOD

This is an optional course developed to introduce students to the subdiscipline of Childhood Studies. It teaches a number of core texts from Sociology and history spanning the development of the concept of childhood as a particular biographical phase, to theoretical debates about socialization and agency as well to popular discourses about the end of childhood. Through debates and research within Anthropology from the 1980s, the course also trains students to think of possible directions of research on childhood in their social context. It also problematizes the concept of "generationing" by introducing students to very contemporary theoretical debates on childhood and gender.

Module 1

From the Discovery of Childhood to its End: Childhood as a Conceptual Category

Readings

Ariés, Philippe.1973. Centuriesofchildhood. Harmondsworth, Middlesex: Penguin Books.

James, Allison; Prout, Alan .2002. Constructingandreconstructingchildhood. Contemporary issuesin TheSociological Study of Childhood. Repr. London. Routledge Falmer.

Postman, Neil. (1994). The Disappearance of Childhood. London: Vintage.

Module 2

Theoretical Strands in the Sociology of Childhood: Socialization Theories; The 'new' Childhood Studies ;Contemporary Criticisms of the 'new' Childhood Studies.

Readings

James, Allison; Prout, Alan .2002. Constructingandreconstructingchildhood. Contemporary issues in thesociologicalstudyofchildhood. 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.

Module 3

Children and Childhoods in Different Contexts

Readings

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

LeVine, Robert A. (2007): Ethnographic Studies o fChildhood: A Historical Overview. In *American Anthropologist* 109 (2 (June)), pp. pp.247-260.

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

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

Module 4

Contemporary Concerns in Childhood Research: Agency, Childhood as Moratoria, Compliance, Generational Order

Reading

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

Sen, Hia.(2013). 'Time-Out' in the Land of Apu. Childhoods. Wiesbaden: Springer Fachmedien Wiesbaden. (Selected Chapters).

Zinnecker, Jürgen (1995): The Cultural Modernisation of Childhood. In 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. pp.85-94.

Means of Evaluation: Tex Presentation, Termpaper and End Semester Examination

GLOBALIZATION AND INDIAN SOCIETY

4 Credits

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.

Module 1

Historical Development of Globalization; Distinction between world systems and world empires; Theoretical Debates about Transnational Connections and Scapes.

Readings

Appadurai, A. (1996). Modernity at Large: Cultural Dimensions in Globalization (Public Worlds Series). University of Minnesota Press. Minneapolis

Hannerz, U. (2001). Transnational Connections: Culture, People & Places. Routledge. London.

Wallerstein, Immanuel. 1974. *The modern World System I: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*. New York: Academic Press.

Module 2

Globalization and Indian Economy; Economic Liberalization and the Indian Middle Class; Social Mobility from the 1990s

Readings

C. Jaffrelot, & P. van der Veer (Eds.) (2008), Patterns of middle class consumption in India and China. Sage. New Delhi.

Neve, G. D., & Donner, H. (Eds.) (2007). The Meaning of the Local: Politics of Place in Urban India. Routledge. London.

Ganguly-Scrase, R. (2011). Globalisation and the Middle Classes in India (Routledge Contemporary South Asia) (Reissue ed.). Routledge. Oxon.

Module 3

Society, Culture and Globalization:
Transnational popular Culture, Religion, Caste and Class Identities after Economic Liberalization

Reading

Upadhya, C. (2008). "Rewriting the Code: Software Professionals and the Reconstitution of Indian Middle Class Identity". In. C. Jaffrelot, & P. van der Veer (Eds.), Patterns of middle class consumption in India and China. Sage. New Delhi.

Gokulsing, K. M. & W. Dissanayake (Eds.)(2008). Popular Culture in a Globalised India. Routledge. Oxon.

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

Module 4

State, Politics, Civil Society and Globalization

Reading

Cooper, Frederick. (2005). Colonialism in Question: Theory, Knowledge, History. University of California Press. Berkeley

Clifford, J. (1994). "Diasporas" .Cultural Anthropology 9. 302–338.
Tsing, A. L. (2004). Friction: An Ethnography of Global Connection. Princeton University Press. UK

Means of Evaluation: Text presentation, Term Paper and end semester Examination

SOCIOLOGY OF THE BODY

Credits: 4

Description: This course aims at introducing students to recent developments in the anthropology and sociology of the body, and studies in embodiment. Beginning with ideas about shifts in social science debates in the 1980s when the body started emerging as a distinct field of studies in the social sciences, with new relations with the subject, the course goes back to the concepts of the critical phenomenologist, Maurice Merleau-Ponty. Representationalist paradigms of understanding the body are discussed along with critiques. Certain important historical, philosophical, and ethnographic works are analysed, which reflect upon notions of the social construction of the body, the problems of such perspectives, and other possible modes of narrativising corporeal experience. As cases in point, significant approaches to the problem of pain are analysed. Some of the debates that ensue are thus about the mind-body and emotions-affect problems. The importance of cultural tropes in understandings of bodies is also emphasised, with Indian examples and their significant relations with debates in Indian philosophy.

Modules: each extending for approximately four weeks

1. The Body: Experience, perception, and embodiment

Select Readings:

Carman, T. 2008. *Merleau Ponty.* London and New York: Routledge.

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

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

2.The Mind: Cognition, Representation, and the Mind-Body problem

Select Readings:

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.

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

3.Sensory Anthropology and Affect

Select Readings:

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

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

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

4.India and Emotion

Select Readings:

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

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.

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

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.

Assessment: A 15 mark presentation on any key text or theme related to the course, and a written submission of a term paper. Or, an assessment of five answers to questions announced at the beginning of the course.

DALITS

4 Credits

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. In so doing, it attempts to:

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

MODULES

1. **Theoretical background of Dalit Discourse: Phule and Ambedkar.**

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.

Zelliot, Eleanor, 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.

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?

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.

Internal Assessment: A term paper of 3000 words and presentation in the class.

SOCIOLOGY OF MEDIA

4 Credits

Sociology of Media encourages the study and analytical assessment of new and old media machineries. It helps to comprehend the key conceptions, methods and moulds underlying diverse theories of media from an inter-disciplinary approach that covers numbers of different disciplines, like Anthropology, History, Language studies, Cultural studies, Media studies, Sociology, Mass communications, Gender studies etc. In this course "Media" involves 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. The old and new media with their supplementary technologies both defines and are defined and redefined by the social and cultural institutions. The centrality of media in opinions, politics, economy, world view, culture, along with the present and historical influence of media on individuals and societies are the core topics covered by this course. It also demonstrates focussed comprehension and critical considerate of numerous fields of media studies, that include authorship, national and transnational media, genre, texts, and cultural theory.

Modules

Module 1: What is Mass Media (4 weeks)

Reading List:

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

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

Module 2: Understanding the Language of Media: Media as a 'text', Visual methodology, Syntax, Phenomenological understanding of media (4 weeks)

Reading List:

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

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

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.

Module 3: Theorizing Media: Production of 'Texts', Consumption of 'Texts', Ideology, Politics of Representation, Feminism and Media (4 weeks)

Reading List:

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

Long, Elizabeth (ed). 1997. *From Sociology to Cultural Studies*. *Massachusetts*: Blackwells

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

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

Module 4: Media and Everyday Life: Understanding Audiences, The Impact of New Media, Media and Social Change, Reality within Hyper-reality (4 weeks)

Reading List:

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

Bennett, Andy, and Brady Robards. 2014. *Mediated youth cultures: the internet, belonging and new cultural configurations*. Basingstoke: Palgrave Macmillan.

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, 2010.

Internal assessment:

1 Presentations: Right after the third module.

DEATH AND DYING

4 Credits

From its origin, Sociology has been predominantly associated with the problems of life, rather than with the issue of death. Peter Berger, for the first time, has pointed out that the tumultuous nature of death necessitates individuals to create a canopy of meaning and purpose as shelter; and to neglect death is to disregard one of the few universal parameters in which social and individual life is fabricated (1967). As Sociology examines the construction of social order in the face of disordered nature of human life, the human approach to dying, death and bereavement provides the opportunity to acknowledge some of the most fundamental properties of these social constructions. The fundamental problem posed by death and dying is not the bodily pain. Individuals can withstand all types of pain if it is meaningful, as long as pain makes sense to us. Pain becomes unbearable if it comes from irrational, meaningless suffering, i.e. suffering, which cannot be explained logically. Sociologically, death poses problems at two levels: for the stability of social structures, and for the individual meaning that sustain ontological security (Seale 1998). This course is an attempt to discuss the reality of death as a social fact and the institutional accommodation against the disturbing impact of death and dying. Starting from religion as the sole legitimising agency of death to the modern hospice care under advanced medical science and ethics, all institutions have tried to adjust to the existential angst fashioned by the very existence of death. Broadly this course looks into this discourse of death and dying.

Modules

Module 1: Understanding Death and Dying Across Time and Space (4 weeks)

- Philosophy and Social History of Death and Dying
- Key Theories and Debate in the Sociology of Death and Dying
- Medicalisation of Dying and Death

Reading List:

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

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

Kearl, Michael C. Endings: Sociology of Death and Dying. New York: Oxford University Press.

1989

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

Module 2: Death, Dying and Social Institutions (4 Weeks)

- Mortuary Rituals and Funeral Practices
- Hospice Movement
- Politics of Death
- Economy of Death

Reading List:

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

Becker, Ernst. The Denial of Death. New York: Free Press, 1973

Elias, Norbert. The Loneliness of the Dying. Oxford: Blackwell, 1985

Kearl, Michael C. Endings: Sociology of Death and Dying. New York: Oxford University Press. 1989

Module 3: Representation of Death (4 weeks)

- Death, Dying and Bereavement in Art, Literature and Popular culture
- Obituary as Popular Memory

Reading List:

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

Noys, Benjamin. The Culture of Death. New York: Berg. 2005

Module 4: Ethics of Death and Dying (4 Weeks)

- The Euthanasia Debate
- Suicide
- Abortion
- Capital Punishment

Reading List:

Noys, Benjamin. The Culture of Death. New York: Berg. 2005

Kearl, Michael C. Endings: Sociology of Death and Dying. New York: Oxford University Press. 1989

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

Liberman, L. Leaving You: The Cultural Meaning of Suicide. Chicago: Ivan R Dee, 2003

Internal Assessment

1 Presentations after the third module.

INTIMATE RELATIONS

4 Credits

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 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?

Modules:

Course duration is 16 weeks. Each module will extend for up to 4 weeks approximately.

1. **Locating and theorising the personal and the intimate**

Readings:

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

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

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

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

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

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

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

2. **The politics of the personal and the ordering of the intimate**

Lutz, C. (1990) “Engendered Emotion: Gender Power and the Rhetoric of Emotional Control in American Discourse”. In C. Lutz and L. Abu-Lughod (eds.) Language and the Politics of Emotion. Cambridge: Cambridge University Press, pp.69-91.

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

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

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

McNay, L. (1992) Feminism and Foucault. Oxford: Polity Press.
McNay, L. (1999) Gender, Habitus and the Field: Pierre Bourdieu and the Limits of Reflexivity. Theory, Culture and Society. 16(1): 95-117.
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.

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

3. **Intimate space, time, memory and narrative**

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.

4. **Cultural artefacts, personal possessions and intimate belonging**

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

Miller, D (ed) (2001) Home Possessions: Material Culture behind Closed Doors. Oxford: Berg

Miller, D; Parrott, FR; (2009) Loss and material culture in South London. The journal of the Royal Anthropological Institute, 15. pp. 502-519

Internal Assessment:

Internal Assignment (15 marks): A term paper of (2500) words has to be submitted and presented in class based on a narrative study of an aspect of personal life within the field of contemporary Bengal.

AGRARIAN SOCIETIES

4 Credits

This is an optional course designed to understand a specialised field of study within sociology that is agrarian societies. Agrarian studies or study of rural societies emerged as an important field of sociological investigation because it was observed that almost all societies around the world have agrarian context which has its own typical specifitiy. Though Theodore Shanin a noted agro economist pointed out that the western capitalist world defined itself as a ‘world without peasants’. The division of societies into ‘modern’ and ‘backward’ in the evolutionist schema of early social theory meant that conceptually the agrrian populations, or the peasants, were reduced to an unspecified part of the mixed bag of ‘the remainders of the past’. This very neglect has indeed led to a skewed understanding of societies and a partial understanding of social change. Neither agrarian structures in all societies are similar nor do all agrarian structures undergo similar kind of transformations, each has its own socio, economic and historical context. Agrarian studies emerged in the late 1960s in various departments of

sociology in both western and eastern universities when agro economics became popular way to understand imapact of capitalism in both context and space. The course has been divided into four modules as followed.

Module 1

Classical political economy and the agrarian question in the 19th century.

4 weeks

Credit: 1

Classical political economy approach became the primary method to understand agrarian societies its stsuctures and systems to explore its complexity in the wider socio-economic context. some prominent agrarian questions were raised by marxists to probe the imapct of intervention of capitalism in agriculture.

Module 2

Marxism and peasantry, Russia and China

4-5 weeks

Credit: 1

Marx's theory of primitive accumulation of capital and feudal mode of production provide a standard analysis of characteristics of agrarian society in totality. The very idea of peasantry and farmers became a point of departure to distinguish between purely feudal structures and capitalist feudal relations. Russian and Chinese contexts provide a fair gorund for exporing socialist mode of production and its due imapact on societies based on agrarian structures. Russian and Chinese peasantry were very distinct and both these countries

experienced great transformations under socialism and communism respectively.

Module 3

Limits of economism culture and agriculture

4 weeks

Credit:1

This module explores the limitations of viewing agriculture purely as an economic phenomena. It situates the debate between culture and agriculture. It takes up readings which demonstrate agriculture as way of life in societies which produced a distinct cultural practices in societies. Agriculture and agrarian systems are not merely looked upon as transitory phase in the process of industrialisation and development, this argument is probed in detail through this module.

Module 4

From village as India to village in India

4 weeks

Credit 1

In this module Indian villages are centre of investigation to understand agrarian structures prevailing in Indian societies. The idea of village is discoursed upon by looking works of colonial ethnographers and Indologists and contemporary sociologists.

Reading Material

1. Tribe, K. (1978). Land, Laboir and Economic discourse. Routledge, London & New York.
2. Hussain, A. & Tribe, K. (1981). Marxism and Agrarian Question, Volume 1: German Social Democracy and the Peasantry, 1890-1907.
3. Shanin, Teodor. (1966). 'The Peasantry as a Political Factor', Sociological Review, vol. 14, pp. 5-27.
4. Vucinich, W. (1968). The Peasant in 19th century Russia. Stanford University Press: Stanford.
5. Gupta, A. (1998). The Peasant in Postsocialist China: History, Politics and Capitalism. Cambridge University Press: Cambridge.
6. Gupta, A. (1998). Postcolonial Developments: Agriculture in the making of Modern India. Duke University Press: New York.
7. Gold, A. & Gujar, B. R. (2002). In the time of trees and sorrows: Nature, power and memory in Rajasthan. Duke University Press: New York.
8. Gidvani, V. (2008). Capital Interrupted: Agrarian Development and politics of work in India. University of Minnesota Press: Minneapolis.
9. Gupta, Dipankar. (2005). Wither the Indian Village: Culture and Agriculture in Rural India. Economic and Political Weekly.
10. Jodhka, Surinder Singh. 'Agrarian Structure and their Transformation'. The Oxford India Companion to Sociology and Social Anthropology.
11. Banaji, J. (1976). 'A Summary of Kautsky's The Agrarian Question'. Economy and Society. 5(1): 2-49.'
12. Banaji, J. (2010). Theory as History essays on Modes of Production and Exploitation. IDC Publishers: Leiden and Boston.
13. Beteille, Andre. (1974). Studies in Agrarian Social Structure. Oxford University Press: Delhi.

14. Breman, Jan. (1974). Patronage and Exploitation: Changing Agrarian Relations in South Gujarat India. University of California Press: Berkley.

15. Dhanagare, D. N. (1988). 'The Green Revolution and Social Inequalities in Rural India'. Bulletin of Concerned Asian Scholars. 20(2):2-13.

16. Dube, S.C. (1958). India's Changing Villages: Human Factors in Community Development. Allied Publishers: New Delhi.

17. Cohn, B.S. (1987). An Anthropologist among the Historians and Other Essays. Oxford University Press: Delhi.

INTERNAL ASSESSMENT -15 MARKS

Students are required to write a term paper on any one the themes included in the course.