

Masters Degree Programmes



SLS currently offers four Masters programmes in established areas of liberal arts ('humanities') and social sciences:

- MA Economics
- MA English
- MA History, and
- MA Sociology

Students enrolled in these programmes shall have opportunities to complete credited courses offered through other Schools of the University. The educational objectives of the four MA programmes include grounding students in the methods and conventional subject matter defining the respective disciplines while encouraging interdisciplinary understanding.

Applicants should consult the University website (aud.ac.in) for additional details about the application process (for example, dates of entrance tests and payment of fees).

42 seats are being offered in 2013-15 for each MA programme. Reservation is in accordance with the Government of NCT of Delhi rules. For details please refer to the main University prospectus.

MA Economics

MA Economics provides students with a rigorous and in-depth advanced training in economic analysis, with a particular emphasis on equipping them with the ability to comprehend and think about contemporary economic issues, including the challenges confronting developing countries like India.

The Programme will equip students for careers in government agencies, the corporate and financial sectors, development organisations, the media, and also in academia (including further studies).

The Programme draws from different theoretical perspectives and traditions within the discipline, bringing in perspectives from outside the discipline on contemporary social phenomena and using creative pedagogical approaches to offer a well-rounded training that would enable students to achieve a variety of objectives simultaneously. In keeping with the University's vision, students are enabled to develop a socio-political and historical perspective on the economy and the discipline which analyses it. Students master the quantitative techniques which are used extensively in economic analysis; they learn to analyse contemporary economic issues at the global and national levels; and they acquire skills for absorbing and communicating economic ideas on the 'social'.

ELIGIBILITY

Bachelor's degree with 45% marks (or an equivalent grade) from a recognised University. Relaxation of 5% for candidates belonging to SC, ST and PD categories.

PROGRAMME STRUCTURE

All students must complete 10 core courses (each of 4 credits, totalling to 40 credits) and 6 elective courses (totalling to 24 credits), amounting to 64 credits.

Up to 12 credits of elective courses may be undertaken from offerings of other MA programmes.

The first two semesters will focus on the core courses (there are 10 in total, each of 4 credits), which provide a mix of economic theory, quantitative techniques, economic history, and analysis of concrete development problems with a component focused specifically on India. To lay the disciplinary foundation of the MA, core discipline based courses in the first semester will be followed in the second semester by a broadening towards a mix of disciplinary grounding and interdisciplinary components of economics.

In the third and the fourth semesters, the mix of core and elective courses will build on these foundations to complement interdisciplinary perspectives and enable students to develop an element of specialisation in their preferred areas.

Course Overview

Semester wise course line-up (Credits per course in parenthesis)

	SEMESTER I	SEMESTER II	SEMESTER III	SEMESTER IV
CORE COURSES	1. Microeconomics I (4) 2. Macroeconomics I (4) 3. Statistics and Data Exploration (4) 4. International Trade and Capital Flows (4)	5. Microeconomics II(4) 6. MacroeconomicsII (4) 7. Capitalism, Colonialism and Development (4) 8. Theories of Value and Distribution (4)	9. Development Economics (4)	10. Indian Economy (4)
ELECTIVE COURSES			11. Elective 1 (4) 12. Elective 2 (4) 13. Elective 3 (4)	14. Elective 4 (4) 15. Elective 5 (4) 16. Elective 6 (4)
Support Workshop: Quantitative Techniques, Political Economy and Academic Skills				

CORE COURSES

Microeconomics I and II cover theories of utility, production and cost, and strategies of firms under perfect and imperfect competition along with general equilibrium models and social welfare.

Macroeconomics I and II will cover the evolution of the main body of macroeconomic theories both with reference to the setting towards which they are oriented - of a developed capitalist economy – and its changing context with a focus on macroeconomics of developing countries like India, along with and in

conjunction with the macroeconomics of the global economy.

Statistics and Data Exploration aims to train students in application of statistical methods for data analysis. It will focus on empirical investigation of relationships drawing on different frameworks and methods. The course will equip students with quantitative skills for analysis of both primary and secondary data with an understanding of the concepts and principles underlying the methods, and how to apply them to real world data. The course will also equip students with necessary computer skills.

International Trade and Capital Flows examines the significant contemporary features of international economic relations placed within a broader historical and theoretical context by focussing on two pillars of international economic relations – trade and finance. It shall cover different theories of international trade, balance of payments and capital flows, and the political economy of external sector policies. It will discuss different historical perspectives and economic theories on trade, finance and economic development that have shaped opinion, policy and outcomes in the contemporary world.

Capitalism, Colonialism and Development is the core economic history component of the Programme and explores the political economy of development and underdevelopment in relation to the role of colonialism in the history of capitalism. Part of the course will be devoted to the study of British and Indian economic histories during the period of colonialism in a unified framework.

Theories of Value and Distribution looks at the divide between Classical and Neoclassical theories of value and distribution. These schools and the theories that make them up will be discussed with reference to the contexts in which they emerged and developed, the differences in their premises and the fundamental questions they are designed to answer, and the critiques advanced of them.

Development Economics explores contemporary challenges facing developing countries through a comprehensive discussion the thinking on and experience of

the world development. The course will examine the nature and extent of economic inequality and poverty at the national and household levels. The course provides intends to equip students with theoretical and applied tools to address issues related to health, malnutrition and productivity; intra household allocations and gender biases; private and social returns to education; and credit and micro finance.

Indian Economy examines the historical evolution and contemporary situation of a variety of issues arising in the process of the attempted transformation of India's low-income agriculture-dominated economy after independence. Problems of industrial development and the role of services, the agrarian situation, employment, poverty and inequality, etc. shall be discussed with reference to the changing economic policy context.

ELECTIVE COURSES

The elective courses would also include courses offered from programmes within SLS as well as those offered by or in collaboration with the School of Development Studies, the School of Human Studies or the School of Human Ecology.

Elective courses offered from amongst a large set of possible courses are broadly classified in to three groups:

- Specialisation within the discipline of Economics
- Specialisation across more than one discipline
- Courses intersecting the boundaries of both of the above.

Many of these courses will be of interest and

accessible to students in other MA programmes at AUD. These courses would be spread across many areas – advanced quantitative techniques; advanced economic theory and general equilibrium analysis; monetary economics, public finance; economics of the financial sector; industrial organisation; agricultural economics, growth and dynamics; development and the Indian economy; economic history, history of economic thought and political economy; energy, natural resources and environmental economics; labour economics; economics of gender, economics of institutions, economics of marginalisation and discrimination, research methods, etc. The elective courses would also include courses offered from programmes within SLS as well as those offered by or in collaboration with the School of Development Studies, the School of Human Studies or the School of Human Ecology.

The following is a non-restrictive list of Elective courses offered in the Programme:

- Econometrics and Data Analysis
- Law and Economics
- Introduction to Research Methods in Economics
- Marxist Political Economy-1
- Economics of Environmental Health
- Theories of Agrarian Development
- Monetary Theory
- Social Choice Theory
- Marxist Political Economy-2
- Introduction to Health Economics
- Natural Resource Economics
- Cross-sectional Econometrics
- Political Economy of Institutions

- Gender and Macroeconomics
- Industrial Organization
- Game Theory
- Growth and Development
- Twentieth Century Economic Thought
- Mathematical Methods of Economics
- Growth and Development
- Macroeconomics of Financial Markets and Institutions

Support Modules in Quantitative Analysis and Research Skills Development

These non-credited modules delivered through workshops over the course of the Programme are designed to equip students with research and writing (and presentational) skills. For example, there could be instruction in effective use of library and computing resources.

For queries contact Dr Arindam Banerjee, MA Economics Programme Coordinator, at arindam@aud.ac.in

MA English

The **MA English** programme dismantles the hierarchy between British Literature and other literatures in English, including literatures in translation. It seeks to bring into focus the significance of literatures belonging to lesser known languages and regions. Strengthening the overall vision of the University, this programme hopes to orient students towards engaged and reflective scholarship. A concern with social and literary margins will consistently guide the Programme's overall vision, philosophy and content. It is hoped that the Programme's ethical concern with linking education to the lives and struggles of individuals and communities will enable the students to achieve a holistic understanding of literature that includes deeper psychic, social and creative sensibilities. Students will develop a critical sensibility towards the larger politics of culture and society so that they actively and artistically interrogate and intervene within hegemonic political and cultural orders.

The Programme integrates interdisciplinary paradigms to facilitate a greater amalgamation between various literatures, theory and practice on the one hand, and between music, dance, theatre, cinema, literature and visual arts, on the other. Students are offered a wide range of interdisciplinary courses which will help them

situate literature in the context of other disciplines.

In order to enable critical thinking, intervention and praxis, the Programme will encourage community-oriented research work and promote students' engagement with lesser known literatures and cultures existing in India and elsewhere. Students are led to develop critical insights into cultural resources and to gain deeper appreciation of Indian realities.

AREA OF STUDY

Areas of study are defined by the assumption that no literary canon or tradition can be fixed once and for all. Traditions are rediscovered and recreated by new generations of students, readers and critics in response to their own historical or cultural location. Indeed, even the definition of what is a text or what is literature has to be debated continuously. A literary and textual culture is, therefore, part of an on-going critical dialogue in a society about those social, political and philosophical concerns which 'matter' at a particular historical juncture and in a specific 'location'. The Programme invites students and teachers to become participants in an adventure of ideas--questors who understand that written texts, theatrical presentations, oral songs, folklores, paintings, films and music exist beside each other and are equally important components in a continuous tradition of thinking and knowledge-making.

Areas of Study for the current Programme are as follows:

- Literatures of North America and the British Isles
- Forms in literature
- Literature and the other Arts
- Themes in Literature
- Colonial and post Colonial Literatures
- World Literature in translation
- Literary and cultural theory
- English language education
- Translation: theory and practice
- Oral, indigenous and the folk imagination
- Literatures of the Indian subcontinent.

ELIGIBILITY

Bachelor's degree with 45% marks (or an equivalent grade) from a recognised University. Relaxation of 5% for candidates belonging to SC, ST and PD categories.

Course Overview

- The Programme consists of 16 courses of 4 credits each, amounting to a total of 64 credits.
- None of the courses is compulsory; the Programme is fully 'elective'.
- Each course is of a semester's duration runs through the full duration of the semester. In keeping with AUD's promotion of interdisciplinary learning, students will be encouraged to opt for up to four courses (of a total of up to 16 credits) from other SLS programmes or programmes from other Schools of the University.

Semester wise course line-up

SEMESTER I	SEMESTER II	SEMESTER III	SEMESTER IV
Interrogating Morality in Literature	ALPWA and IPTA	Short Story	Literatures from Africa
The Rural (India) through Literature, Art, Cinema and the Indigenous and Folk Imagination	Dalit Literature: A Critical Overview	Analysing Fiction: The Human Condition	European Cinema and its Exploration of the Human Psyche
Metaphysical Poets	20th century American Drama	Contemporary Indian English Fiction	Texts and Textiles
The Poet and the City: The Experience of European Modernism	Literature, Socialism and Dissent	Shakespeare's Many Adaptations: The Tragedies	English Structure and Practice
Literatures of Childhood	Women Writing in India	Lost Generation: American Literature between the World Wars	Translation: Theory and Practice
Literary Theory	Contemporary Indian Drama and Theatre	Postcolonial Theory and Practice	The Women Question in Anglo-American Literature

Brief descriptions of courses offered in Semester 1:

Interrogating Morality in Literature seeks to sensitize students about the critical issues related to the seemingly simple and 'universal' category of morals. Through a selection of texts from the seventeenth century onwards, the course will interrogate prevalent notions of morality and invite students to revisit, review and re-evaluate their own moral standpoints, and to reflect upon literature as a vehicle for moral sentiments.

The aim of the course, **Rural (India) through Literature, Art, Cinema and the Indigenous and Folk Imagination**, is to familiarize the students to the Indian rural through literature, art, cinema and folklore. The course through selected narratives will offer several dimensions of the rural, whether in the form of representing Indian villages or then the diverse Indigenous sensibility existing in India. The range of the selected texts will be

broad and will represent the various colours and shades of rural India. The narratives will range from being narratives of oppression and marginalization, to narratives that celebrate the rural and the indigenous imagination, to narratives that problematise the rural and depict the various complexities surrounding and existing within it.

Metaphysical Poetry features works of John Donne, George Herbert, Henry Vaughan, Andrew Marvell, Richard Crashaw, Edward Herbert and others who are widely and conventionally accepted as 'metaphysical poets'. The works of the metaphysical poets were distinctly different from the other poets of their time, the marks of their poetry being the use of stark and unique imageries, conceits, complex themes, wit, sarcasm, and compact expression. However cerebral their poetry had been, they were also capable of deep feeling and refinement even as they showed great flexibility in the use of meter and language. The course will outline the seventeenth century literary scene, probe the term 'metaphysical' and also look into the critiques of earlier scholars from Samuel Johnson to T.S. Eliot.

The Poet and the City: The Experience of European Modernism investigates how Modernist European poetry in early twentieth century grew in response and reaction to the rapid urbanisation of Europe and the Americas during the late 19th and early 20th century. London, Berlin, Moscow, Rome, Paris and New York grew in size and dominance, triggering anxiety, alienation and sense of loss. Writings of European poets reflected this emerging urban modernity and its problems. Some debates and themes examined in this connection are

sense of place and territory, politics of the mass and shifting elites, breakdown of frames of reference, radical art movements, militarisation of skies and seas, urban expansionism, alienation and the search for a personal space in the urban ecosystems.

Literatures of Childhood will examine the notion of childhood through its representations in Anglo-American and Indian literatures. It engages with the evolution of childhood into its contemporary forms in these cultures. The point of departure for this course is the belief that the construction of childhood is significantly influenced by the dominant ideas of the period and is informed by the specificities of the culture within which it is being formed. The main texts include those written about children as well as those written for them. These texts are supplemented by studies of childhood conducted in the social, legal and psychological domains.

Literary Theory introduces the study of literary theory. In keeping with the overall vision of the Programme, it seeks to engage students with ideologies, discourses, movements and changes in critical and interpretive thought. To facilitate 'critical' reading and understanding of literature and to sharpen students' critical and analytical sensibility, this course features literary theories of Psychoanalysis, Marxism, Feminism, New Historicism and Cultural Materialism, Structuralism, Post-Structuralism and Post-Modernism, as well as Reception Theory and Postcolonial Theory.

For queries contact Dr. Vikram Singh Thakur at: vikram@aud.ac.in

MA History

The MA History programme is designed to impart understanding of historical phenomena and processes as well as to transmit skills of historical analysis and encourage the historical imagination. Students learn the historian's craft and are expected to acquire competence in independently formulating ideas and judgments on the basis of historical data and through logical procedures of enquiry. The Programme teaches students to inquire historically while making use of insights and interpretive techniques of other disciplines, and it seeks to encourage a spirit of critical thinking about contemporary social questions. Tools of historical scholarship combined with a spirit of critical engagement shall serve Programme graduates well not only in academe but in such careers as journalism, publishing, educational administration, museumship/archival management, tourism/heritage management and government service (among others).

Course Overview

- Normal duration of the programme is 4 semesters spread over 2 years. A student's enrollment may be extended in accordance with AUD rules and regulations- for example, leave of absence.
- A student may complete up to a maximum of 68 credits of graded courses.

- The normal credit load in each semester is 16 credits. No student is permitted to undertake more than 5 courses (4-credit each) in the same semester but must instead enroll for additional semesters in order to obtain the minimum 64 credits, if required.
- Core Courses are compulsory for all students. A total of 16 credits are allotted to 4 core courses (4 credits each).
- Students may choose from a list of Elective courses (4 credit each) – History & Non-History. Elective history courses (4 credits each) are identified according to two broad categories - Elective area 1 (South Asian history) and Elective Area 2 (Comparative history). Students must complete at least 8 credits of elective courses in each of these two categories, spread over the 4 semesters. Conclusively, they may take a maximum of 32 credits in each of these two categories. Undertaking Non-History Electives is not mandatory. During this semester s/he would also undertake 8 credits of elective courses: History or non-History courses, or both
- Each student is required to complete a significant research project amounting to 8 credits during Semester 4 .
- An MA History student shall not be permitted to enter the fourth (or final) programme semester or undertake the research paper requirement unless s/he has completed at least 40 credits of courses including all 4 core courses.

The total credit requirements to be completed over the 2 year duration (4 semesters) of the Programme are represented in the table given here.

Core Courses (Compulsory)	16 Credits
Elective History Courses (Elective Area I)	8-32 Credits
Elective History Courses (Elective Area II)	8-32 Credits
Elective Non-History Courses (not required)	0-8 Credits
Research Paper ('Non-taught' Course)	8 Credits
TOTAL CREDITS	≥ 64 Credits

CORE COURSES

The four core courses (total 16 credits) are offered in successive semesters and must be completed in the sequence in which they are offered. Most of the core courses are team taught.

MHC01: The State in Indian History

offered in Semester 1, focuses on the important institution called the State. Students examine processes of state formation, ideas and institutions of the state and the different types of state-systems that have emerged in the Indian subcontinent from c. 1000 BCE down to the present time. Exercise of power and construction of authority are examined in relation to economic and social activities and to culture. Beginning with the period of transition from pastoralism to agriculture (involving also trade and urbanization), we shift attention to the establishment of more complex kingdoms, particularly the Mauryan state, examining religious literature and key texts of statecraft like Kautilya's Arthashastra. In

approaching 'medieval' polities, we examine concepts like Oriental Despotism, feudalism and the segmentary state. Sultanate and Mughal state systems are studied with particular focus on representations of kingship, while the colonial regime c. 1750-1857 is examined in terms of forms of centralization and ideologies of imperial rule. Finally, we examine the Indian state during the late colonial period up to the establishment of independent India and Pakistan. Continuities between the earlier eras and the post-colonial situation are also studied.

MHC02: The Making of the Modern World

offered in Semester 3, the time period covered by this course witnessed unprecedented movement of people, things and ideas, literally creating what we now refer to redundantly as the 'globalized world'. The course begins with the global upheavals precipitated by (and as part of) the French Revolution (1789) and closes with the First World War (1914-18). 'Making' and 'world' in the course title

suggest methodological problems: for example, is writing world or global history possible, and how if at all does it allow for local perspectives?; how do we imagine human togetherness and separateness on a global scale? (As illustration: how is the 'Haitian Revolution' after 1789 part of the 'French Revolution?') 'Modern' refers to modes of consciousness and material functions characteristic of our own time and constituting our sense of that time: these include reason and rationality; liberty and individuality; democracy and nation (and 'mass society'); science, industry and organization of production; capitalism and its competitors. Does it make more sense to speak of 'modernities' than of a single condition of being in 'the modern world'? Sanjay Subrahmanyam's notion of 'connected histories' will help guide us in linking the more with the less visible aspects, people and places of the larger picture.

MHC03: Power, Culture and Marginality in India offered in Semester 4, familiarizes students with the key concepts of power, culture and marginality and their relations to historical processes, patterns and structures in India. We explore power not only as exercised through 'political' authority structures or institutions but as dispersed through social practice and culture—in dynamics of gender, caste, class and ethnicity, and in relation to 'religious' identity formation. Comparisons will be drawn between India and other parts of the world. In order to concretize theoretical constructs (concepts), examples and illustrations will be drawn from literature, music, folk-life and films. By focusing on processes of 'othering', the

course dissects politics of cultural hegemony and shows how marginalization is overturned by re-appropriation of symbols, texts, 'culture' and memories. The course traces the emergence, perpetuation and dissolution of identities and examines the social conflicts or tensions contained within (and spilling out of) the identities.

MHC04: Problems of Historical Knowledge: Can we have historical understanding without a philosophy of history? Offered in Semester 1, this course focuses on questions and problems involved in historical research and writing and reviews various historiographical traditions and formulations of historical method, giving special attention to the development of historical science during the nineteenth and twentieth centuries. The course familiarizes students with key ideas of modern philosophy that have influenced the development of the social sciences in general and history in particular. While the first module of the course explores theory and philosophy of history (and selected historiographical traditions), subsequent modules turn to particular examples of making of historical knowledge—in Indian history and other areas—and illustrate how perception of 'historical reality' has changed or been challenged by new discoveries or approaches.

ELECTIVE COURSES

A total of 40 credits must be completed in various Elective courses. Out of these 8 credits may be from Non-History courses; the balance must be from the two Elective

areas from History.

Courses will be added to the offerings below according to the availability and interests of faculty (including visiting and guest faculty) and in response to the expressed needs of the students.

In every semester there will be courses on offer from both categories of Elective History Courses. The courses offered from each category may change from year to year. Information about which of the courses are offered in each semester shall be communicated at commencement of each semester.

Elective Area 1: The South Asian history courses are unified with respect to their geographical dimension—areas and regions within or across the Indian subcontinent—and address various themes. The South Asian history category presently includes the following courses:

1. India's Economy and Colonial Rule, c. 1750-1950
2. The Indian Nationalist Movement
3. Communalism and Partition in South Asia
4. Environmental History of India
5. Urbanization in India
6. Aspects of Rural Society in Western India
7. Oral Epics: Exploring History and Identity in India
8. The Making of Modern Punjab
9. Devotion, Diversity and Dissent in Medieval India

The following courses in this category are available for research paper :

10. Kingship in South Asia

11. Folklore in India: History and Identity
12. What is Intellectual History in India?
13. Famines, Public Works and Welfare in Colonial India
14. Conceptualizing a Region
15. Leadership and Politics in 20th-century South Asia
16. Aspects of Environmental History of India

Elective Area 2: Comparative history courses are not unified by a particular geographical area, period or set of themes and historical issues. They are designed to acquaint students with the eclectic nature of historical research while encouraging them to reflect upon connections between 'Indian history' and other fields of history.

The Comparative history category presently includes the following courses:

1. Introduction to Global Environmental History
2. The Indian Ocean in History
3. History of Modern Japan
4. Capitalism and Race in Southern Africa, 1850-2000
5. British Imperial Experiences, 1600-1960
6. Labour Relations and Wellbeing in Comparative Perspective

The following courses in this category are available for research paper

7. Migrations and Diasporas
8. Aboriginal Histories
9. Urban Societies
10. Meta-narratives and the Historiography of Everyday

11. Historicizing Social and Cultural Marginality
12. Critiques of a Racially Divided Society: South Africa, 1899 to Present

Note: The above lists of Elective History Courses does not include courses currently under development.

Non-History Electives: AUD is committed to interdisciplinary learning, recognizing that students experience intellectual enrichment when they are exposed to more than one knowledge area or 'discipline'. History students invariably encounter ideas, concepts and theories that have either been generated from within other knowledge areas or have interdisciplinary implications and applications.

MA History students are encouraged but not required to complete up to 8 credits of non-History courses, whether in SLS or from postgraduate programmes of other Schools of the University.

RESEARCH PAPER

Each MA History student is required to complete a significant research project amounting to 8 credits during Semester 4 (During this semester s/he would also undertake 8 credits of elective courses: History or non-History courses, or both).

Students will engage in extensive and intensive review of secondary sources and/or conduct research with historical data

(primary documents/source materials). 'Research paper' courses shall be guided by faculty members but will involve little or no classroom instruction. The research paper is expected to be of 5,000 – 8,000 words, including notes and bibliography. The research papers may involve use of non-English as well as English language sources and could involve oral interviews or utilizing other non-written sources.

Each student's research shall be evaluated by a faculty member or a group of faculty members at the conclusion of the semester; this shall normally involve a viva voce exam attended by other students.

**For queries contact MA History Programme Coordinator.
Dr. Tanuja Kothiyal:
tanuja@aud.ac.in**

MA Sociology

MA Sociology is designed to equip students with the knowledge and skills that will make them engaged citizens of the world capable of critical thinking and reflective action. The unique approach of the program is its focus on orienting students to the relationship between text and context, between sociology and society, and between the past and present. Over the course of their program, students develop a reflexive awareness of the historicity of the social and the ability to locate the history of the discipline within the sociology of knowledge. In so doing, we aim to ensure that, while their learning is relevant in today's market-driven world, as sociologists, they are also equipped to critique the commodification of knowledge in a consumerist economy.

The Programme treats its students as passionate researchers and active learners who are committed to making a difference in the world. Such objectives are achieved by means of innovative courses that sharpen students' communication skills and professional capabilities. Our unique courses Workshop on Expressions and Organizational Exposure demonstrate this orientation. The former aims at developing students' writing, library research and presentation skills as it takes them through the mechanics and protocols of various genres of writing—from proposals to

reports and theses. Organizational Exposure introduces students to a range of organizations in and around Delhi that are engaged in social science research and advocacy, and hence to the world of employment opportunities for sociologists in the NGO, governmental, and private sectors.

The Programme includes a core (compulsory) Research Project designed to train students in the craft and protocol of social research. Introduced as a 'seminar course' in the second semester, the course is based on the assumption that students doing the course on Theory, Research and Workshop on Expressions will have sufficient grounding to apply theoretical knowledge to the touchstone of reality.

AUD fosters an interdisciplinary approach to scholarship and research. Students must complete five elective courses over the course of the Programme, to be chosen from a range of courses on offer within SLS and other Schools. Programme graduates are thus taught to think broadly and to ask questions from multiple vantage points, while delving deeply into specific research issues. This breadth and depth of scholarship and training is unparalleled among Sociology programmes in Indian academia.

Programme faculty is drawn from varied academic backgrounds whose research methodologies span the spectrum of survey research, caste studies, life histories, interviews and narrative and content analysis. Fields of research specialization include the environment, agrarian change, caste and exclusion, class formation, culture and consumerism, globalization and

transnational migration, social movements, and gender and sexuality studies. Sociologists and anthropologists at AUD are also located in Schools other than SLS. They make significant contributions to the scholastic and educational life of Sociology at AUD and are an important resource for students as research advisors.

Course Overview

Semester wise course line-up (Credits per course indicated in paranthesis)

	SEMESTER I	SEMESTER II		SEMESTER III	SEMESTER IV
CORE COURSES	1. Social Theory 1 (4) 2. Sociology of Indian Society (4) 3. Culture, Hierarchy & Difference (4) 4. Movements, Protest and Social Change (4)	1. Social Theory 2 (4) 2. Social Research (4) 3. Workshop on Expressions (2) 4. Research Project (Seminar) (2)	SUMMER: Data Collection (Non-Credit)	1. Economy, Polity & Society (4) 2. Faith Religion and Society (4) 3. Organizational Exposure (2) 4. Research Project (Submission) (2)	1. Relationships and Affinities (4)
ELECTIVE COURSES		Elective 1 (4)		Elective 2 (4)	Elective 3 (4) Elective 4 (4) Elective 5 (4)
TOTAL CREDITS	16 Credits	16 Credits		16 Credits	16 Credits

CORE COURSES

Social Theory 1: Classical Theory explores frameworks of analysis, perspectives and paradigms that seek to explain the society and aspects within it. New social theories are built upon the work of their predecessors and these classical theories are still considered important and relevant. The course starts by exploring some foundational ideas and philosophies, underlying social theories and then goes on to discuss the founders of theoretical discourses in sociology. The founding fathers that this course concentrates on are Karl Marx, Emile Durkheim, Max Weber and Georg Simmel. Some of the issues and concerns they were grappling with, at the turn of the century, are germane to any understanding of society; issues such as the nature of society and change, the inequalities in society and the process of social reproduction, the ontology of the social and methods suitable to study society, the place of individual in society -- structure and agency as it were, the origin and nature of social cohesion as well as disorder

Social Theory 2: Contemporary Theory: If the classical social theorists were preoccupied with understanding 'modern' society, more contemporary theorists have been engaged with the dual project of debating these theories on the one hand, while also attempting to understand the emergent realities of their own social worlds. Our reading of contemporary theory will thus be comparative and historical in ways that productively extend students' knowledge of classical social theory. This course will examine exemplary

works that address a range of social issues and develop varied theoretical standpoints—from later strands in hermeneutics to contemporary forms of discourse analysis, post-Marxism, post-structuralism, postmodernism, post-colonialism and feminism—which are germane to a wide variety of substantive fields in the social sciences. The aim is to provide students with the necessary skills to enable them to 'read' theory as they progress further in their studies and focus on specific issues, and to start building their own theoretical 'tool-kits.'

The course **Social Research** begins by introducing students to the epistemological foundations of a major methodological tradition in social sciences, namely Positivism and its implications for the pursuit of research. Building on the debates on Positivism, the course trains students in the formulation of research problem, research designs and various techniques of data collection. Here the objective of the course will be to expose students to various statistical methods of data analysis and computer aided packages such as M.S. Excel, SPSS and AtLasti. The course further builds up with critiques of positivism, such as, Hermeneutics, Feminist, Post-Structuralist, Marxist and Post-Marxist, and their methodological implications for the pursuit of social research.

Sociology of Indian Society introduces students to the growth and development of sociology in India and the debates pertaining to it. It traces the trajectories of 'can there be a Sociology of India' debate initiated in 1957 by Dumont and Pocock. Building on those debates the

course further examines various discourses on Indian Society. Whether tradition-modernity continuum is still a relevant frame, whether there are distinct schools as articulated by some scholars or whether historicizing Indian society is a way out-are some of the questions the course will address. In addition, the course will examine the dominant and central themes, namely village dynamics and caste and Kinship networks, of the early sociology in India and how the disciplinary focus gradually shifted to other substantive themes. Here the focus of the course will shift from macro theoretical debates to the way these debates get played out on the ground. The course will try and examine various attributes and features of Indian society in terms of its institutions and processes.

The course in **Organizational Exposure** is designed to create an interface between students and various organizations working largely on social issues. The course attempts to prepare and equip the students with the relevant exposure to areas of work, people and organizations where sociology as a discipline is not just valued but also preferred. This course would therefore involve field visit to organizations ranging from NGOs, international research and development agencies to media and corporate houses, with an aim to acquaint the students with various career prospects. The students will be expected to locate the organizations they visit in the larger contexts of social processes and structures.

Workshop on Expression is meant to equip students with writing and research skills. This course restricts itself to training

students in some of the fundamental learning skills which research methodology courses do not cover systematically, techniques of gathering information and the second part towards sharing information. Upon completion of this course the students are expected to learn various skills required for gathering information like effectively using library and internet and also learning to read literature, and how to avoid plagiarism. They are also supposed to master different techniques related to sharing of information like procedure of citation, writing texts, and making effective presentation.

Research Project is spread across two semesters. In the second semester (winter) students are required to prepare a research proposal in consultation with his/her assigned supervisor, present it as a seminar paper. Student is expected to work around his/her research proposal over the summer break and finally prepare his/her research report and submit the same to supervisor in the monsoon (third) semester. The course aims to train students in the craft and protocols of social research. The opportunity of a seminar where student presents his/her research proposal to the faculty exposes student to the modalities of research.

Economy, Polity and Society aims to capture Indian society in the throes of transition. The course studies specific character of economic and political modernizations in India. It moves away from the trinity model whereby market, state and society appear as three distinct entities, towards an examination of the complex process of institution building shaped by colonial modernity and nation building in

post colonial India. The process of institution building has never been a uniform experience in India. What we encounter is not one single state or market, but its different avatars occasioned/ necessitated by regimes of governmentalities. The course intends to expose students to the changing political economy of India. Apart from looking at state and market as grand institutions articulating and drafting rules of governance, the course visits the idea of everyday state and market. The objective here is to view institutionalization from the bottom. It tells us a great deal about the banality of the so-called institutions and how they are minutely and at times imperceptibly textured into wider society.

Culture, Hierarchy and Difference will examine the ways in which culture re/produces difference, hierarchy and inequality and the produces individuals as cultural subjects. We will begin with some classic statements in the study of culture, such as Raymond Williams, Clifford Geertz, the work of Paul Willis and Stuart Hall from the Birmingham school of cultural studies, and the post-Orientalist scholarship of the subaltern studies collective. We will then turn to an examination of contemporary politics in India that have that have brought issues of cultural hegemony to the fore in the re-marking of identities, hierarchies and difference. These will include the rise of identity politics and the Hindu Right since the 1980s, the shaping of a majoritarian public sphere, the reinvention of tradition in the caste-gender nexus as evidenced in the incidents of honor killings and khap panchayats, and the emergence of a visible sphere of middle class consumerism and consumption in the urban cityscape and in

provincial towns. The goal throughout is to comprehend the making of hegemonic cultures through which compliant and desirous subjects are produced and, through them, hierarchy and inequality reproduced.

Faith, Religion and Society: Religion, as a social phenomenon, is of critical importance in the contemporary world. The religion and faith, as social categories, have always been core areas of Sociological research and teaching. The impact of positivism and classical modernity's fetish for science, however, brought about a momentary eclipse of the ideas of faith and divinity and god appeared to be on death bed in the social science discourse. The tall claims of Science that it would absolutely debunk and demystify nature soon proved to be ostentatious and even hollow. The questions of and about life and death, this worldly and otherworldly continued to engage human minds. The revival of religion and faith as the most indelible identity markers in the age of globalization has brought religion back to the centre in Social sciences writings and research. The course is important as it introduces the students to the world of divinity and the structures of domination within it; prepares them to make sense of the mind boggling dynamics of diversity that exists and defines the world of faith and spirituality.

Movements, Protests and Social Transformations: Social Movements and Protests as social phenomena are increasingly becoming ubiquitous in today's world. Instead of perceiving social movements as 'crowd pathology or 'mass hysteria', Sociology asserts that social movements are diverse, creative and

progressive as they carry alternative voices and ultimately reconstruct the society. While protests are the strategic manifestations of any social movements, social and political transformation is what they seek to achieve. This course attempts to unravel the manifold connections between Movements, Protests with that of socio-political Transformations. The aim of this course is to make the students understand how social agents collectively strive for social change by questioning the established power structures of any society.

Relationships and Affinities: Study of society is a study of human relationships—relationships through blood, marriage, adoption, friendship, and labour. The need for this course emanates from the complex and continuously changing nature of human relationships in modern, globalized societies. Thus to discuss only marriage and familial relationships seems limited today where same-sex relationships are challenging the normative of heterosexual, affinal unions. The phenomenon of adoption and the reality of a surrogate mother alter the biological bonding between a parent and child and redefine parenting. Realities of 'single' women, live-in relationships, friendships with otherwise strangers in big cities, or affinities created in the virtual space through social networking sites need the attention of contemporary sociology. The selected themes in this course that will be covered range from the theoretical to the topical.

ELECTIVE COURSES

These include courses on:

- Social Exclusion: Perspectives, Politics and Policies
- Agrarian Societies
- Globalization and Transnationalism
- Social Construction of Gender and Sexuality
- Sociology of Education
- Culture, Health and Systems of Healing
- Science, Technology and Society
- Environment and Society.

Number of Seats and Reservation

42 seats are being offered in 2013-15 for MA Sociology. Reservation is in accordance with the Government of NCT of Delhi rules. For details please refer to the main University prospectus.

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