OPTIONAL PAPERS

OPTIONAL PAPER 1: ETHICS AND POLITICS

Course Objective: The purpose of this course is expressed in the title itself. Ethics is inseparable from all domains of life from the issues of hunger and poverty to matters of violence and war to the problems of family decency to political virtues to the ethics of professional behaviour. As many contemporary political practices demand ethical reasoning we need a more focused and comprehensive engagement between ethics and politics that the paper provides.

1) The Nature of Ethical Reasoning
   a. The Domain of Ethics
   b. Rationality and objectivity in Ethics
   c. Ethical Reasoning in politics

2) Sexual, Racial and Caste Discrimination
   a. What is wrong with discrimination?
   b. Affirmative action: Right or Wrong?

3) Poverty and Hunger
a. Hunger, Homelessness and Freedom  
b. Hunger and Capabilities  
c. International obligation to remove poverty  

4) Environment. 
   a. The moral limits on the use of nature  
   b. Environment and Equality  
   c. Environment, Displacement and Culture  

5) Militarization 
   a. Just and unjust wars  
   b. Militarization, Women and Children  
   c. What is wrong with Nuclearisation?  
   d. Terrorism  

6) Corruption 
   a. Public ethics and Private Morality  
   b. Corruption as the Intrusion of Inappropriate Principles  
   c. Corruption in Public Life  
   d. Corruption in Private Life  

7) The Problem of Dirty Hands 
   a. Must politicians always dirty their hands?  
   b. Morally defensible ways of dealing with dirty hands  
   c. Dirty hands and Democracy  

8) Free Speech 
   a. Values of Free Speech  
   b. Free Speech and Democracy  
   c. The moral limits of Free Speech  
   d. Hate Speech: Gender and Religious community  

9) Secularism, Tolerance and Minority Rights 
   a. Traditions of Tolerance in India  
   b. Values of Secularism  
   c. Secularism and Minority rights  
   d. Secularism and Legal pluralism  
   e. Fundamentalism  

10) The Morality of Representation 
    a. When is representation justified?  
    b. Who should represent me/us?  
    c. Representation and the value of privacy  
    d. Non-Political representation  

11) Ethics and the Politics of the Family 
    a. Politics and the private-public distinction  
    b. Justice within the family  
    c. Family and the Ethics of Care  

12) Ethics and the Professions 
    a. Medical, Legal and Business ethics  
    b. The Ethics of Research
READINGS:


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OPTIONAL PAPER 2: CRITICAL TRADITIONS IN POLITICAL THEORY

Course Objective: While the compulsory papers provide the necessary and mainstream bedrock of political theory, ancient and modern, this course highlights the primary challenges to mainstream liberal theory. It does so from various perspectives which would not otherwise receive the fuller treatment they deserve.
1) **Introduction**
   a. Interrogating tradition
   b. What is a critique?
   c. The importance of a critical tradition

2) **Marxism**
   a. Debates on Historical Materialism
   b. Critique of Capitalism: Alienation, Exploitation
   c. Theories of Revolution and non-western Marxism
   d. Philosophical encounters- Feminism, Psychoanalysis, Environmentalism, Postmodernism

3) **Feminism**
   a. Theories of knowledge, critiques of science and rationality
   b. Theories of the Public/Private, Equality/Difference
   c. Development of the sex/gender distinction, gender and caste/class/race
   d. Gender and Sexuality

4) **Dalit Bahujan Critique**
   a. Critique of the theory and practice of caste
   b. Theorising the encounter with modernity

5) **Critical race theory**
   a. The problematization of "race"
   b. Critiques of the theory and practice of race

6) **Ecological Critique**
   a. Ecological democracy and Ecological citizenship
   b. Ecofeminism, Ecosocialism, Social Ecology

**READINGS:**


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OPTIONAL PAPER 4: SOCIAL MOVEMENTS AND REVOLUTIONS

Course Objective: This course is a comparative study of social movements and revolutions in their historical and contemporary contexts. The course details the ideology, practice, and social bases of different movements, emphasizing the conceptual, historical and empirical distinction between revolutions and social movements, the diverse kinds of social movements, and the manner in which they have unfolded in Asia, Africa and Latin America.

1) Revolution
   a. Why revolutions? Different theories
   b. Comparative study and recent interpretations of Ideology, Strategy and Social base of major Revolutions
      i. French Revolution
      ii. Bolshevik Revolution
      iii. Chinese Revolution

2) Ideology and Politics of liberation struggles in Asia and Africa

3) Social Movements
   a. What are social movements?
   b. Theories of social movements

4) Ideology and Politics of Social Movements
   a. Peasant
   b. Women
   c. Workers
   d. Environment
   e. Ethnic
   f. Civil rights

READINGS:


David Potter, David Goldblatt, Margaret Kiloh and Paul Lewis (eds.), *Democratization*, *Polity* in Association with The Open University, 1997.


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OPTIONAL PAPER 7: DEMOCRACY AND HUMAN RIGHTS IN INDIA

Course Objective: All rights, indeed most rights, are not human rights and general rights discourse reflects this reality. Insofar as human rights are a crucial sub-set of this discourse, they require a specific yet comprehensive treatment as given here by this course to interested students.

1) The Concept of Human Rights
   a. Western
   b. In the Third World Context

2) Human Rights: National and International Dimensions

3) Human Rights and Constitutional - Legal Framework in India
   a. Fundamental Rights
   b. Directive Principles of State Policy
   c. Protection of Human Rights Act, 1993

4) Human Rights: Issues and Challenges
   a. Refugees and Displaced Persons
   b. Caste
   c. Minorities
   d. Women
   e. Children
   f. Tribals, Landless, Bonded Labour, Unorganised Labour and Peasants
   g. Undertrails, Prisoners and P.O.W's
   h. People with Disability

5) Impact on Deprived Groups
   a. Gender Based Violence (Domestic and Public)
   b. Caste Based Violence and Discrimination
   c. Fundamentalism
   d. Organised Crime
   e. Custodial Torture and Death

6) State Response to Human Rights
   a. Role of Police, Administration, Army and Paramilitary Forces
   b. Administration of Justice, Judicial Intervention and Activism, Judicial Commissions on Human Rights
   c. Affirmative Action for Weaker Sections
7) Civil Society and Human Rights
   a. Media, Public Opinion and Human Rights
   b. New Social Movements and NGO's

8) NHRC and Other Commission Reports

9) Democracy, Development and Human Rights in India

READINGS:


Baxi, Upendra (ed.), *The Right to be Human*, Delhi, Lancer, 1987


Human Rights in India- *The Updated Amnesty International Reports*, Delhi, Vistaar


OPTIONAL PAPER 23: SOCIAL EXCLUSION: THEORY AND PRACTICE

Course Objective: Social exclusion is a process that deprives individuals as well as groups from their due share in an unequal social order. Social categories of exclusion have become heterogeneous over the years. No longer are class and caste the only social cleavages. Issues like religion, gender, alternative sexuality have occupied an important space in the debates on exclusion. In these circumstances it becomes imperative to study, understand and explain social exclusion in its various dimensions. No linear understanding will do justice to the process of explaining exclusion. What is required is an understanding of the intersection of various social categories and their interdependence on each other. The purpose of introducing this paper to students is to familiarize them with the concept of social exclusion having dimensions ranging from the social to the political, economic and cultural. This paper would also look critically at the exclusion located of time and space.

1) Social Exclusion: Theoretical Premises
   a. Origin, Concept, Dimensions
   b. Theories, Debates
   c. Issues and Challenges

2) Dimensions of Social Exclusion in India
   a. Socio-Cultural
   b. Political
   c. Economic
   d. Sexual
   e. Religious

3) Social Categories and Social Exclusion
   a. Caste, Class
   b. Gender
   c. Religion

4) Social Exclusion: Emerging Trends
   a. Alternative Sexuality
   b. Migrants
   c. Disability
d. Time and Space
e. Body and Language

READINGS:

Silver, Hilary, “Social Exclusion: Comparative Analysis of Europe and Middle East Youth,” Middle East Youth Initiative Working Paper (September 2007)


S Jodhka, Surinder S Newman, Katherine ‘In the name of Globalisation Meritocracy, Productivity and the Hidden language of Caste’–; Economic and Political Weekly, 13 October 2007

Deshpande, Ashwini and Katherine S Newman, ‘Where the path leads, the role of Caste in post university employment expectations’ - ; Economic and Political Weekly, 13 October 2007

Silver, Hilary “Social Exclusion: Comparative Analysis of Europe and Middle East Youth,” Middle East Youth Initiative Working Paper (September 2007), p. 15

Thorat, Sukhadeo ‘Caste, Social Exclusion and Poverty linkages, concept measures and empirical evidences, 2005,

Thorat, Sukhadeo and Attewell, Paul. ‘The legacy of Social Exclusion, A corresponding study of job discrimination in India’ -; Economic and Political Weekly, 13 October 2007


A.S Woodburne, “Can India’s Caste system survive in modern life?” The Journal of the Religion, vol.2 no.5 (September 1922), pp 525-537


Omvedt, Gail, Dalit Vision-Tract Of The Times, Orient Longman Private Limited, 1995


Hasan, Zoya, and Ritu Menon, ‘The Diversity of Muslim women’s lives in India’ New Delhi: Oxford University Press, 2005

Hasan, Zoya, and Ritu Menon,’ Unequal Citizens: A Study of Muslim Women in India, New Delhi: Oxford University Press, 200


Guru, Gopal. 2002. ‘How Egalitarian are the Social Sciences in India’, Economic and Political Weekly, 37 (60), 14-20 December.
Guru, Gopal. 2007. ‘Politics of Representation’, Seminar, 558, 01 January


Sarukkai, Sundar. 2007. ‘Dalit Experience and Theory’, Economic and Political Weekly, 42 (40), 6-12 October.


Mohanty Manoranjan, Caste, Class and Gender, Sage Publications, Delhi, 2008.


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Optional Paper No. 31

Religion, Reform and Religious Nationalism in Modern India

Objective: The paper will examine the ways in which religion has been imbricated in movements of reform and nationalism. It will study new areas and modes of religious thought. Individual thinkers will be seen as points of anchorage to explore more general issues. The list of suggested readings is designed to generate critical thought about the large issues and not to limit the paper to the study of discrete thinkers alone.

I. The Gender Question; Vedanta: Rammohon Roy.
II. Critique of Orthodoxy Dayanand Saraswati.
III. Modernising Islam: Sir Sayyid Ahmed Khan.
IV. Hinduism and Hindu Nationalism: Bankim Chatterjee, Vivekananda and Savarkar.
V. Nationalism and the Pan Islamic Ummah: Muhammad Iqbal, A.K Azad, Maududi.
VI. Dalit Theology: Ambedkar.

Readings:


Shruti Kapila, Feisal Devji eds., *Political Thought in Action: The Bhagavad Gita and Modern India* (Ch.8), Cambridge: Cambridge University Press, 2013.


Optional Paper No. 32
Gandhi, Autonomy and Discourse

Objective: To capture the Gandhi’s social and political ideas, the course revolves around the Gandhian texts which are easily available. Although these ideas are historical since they evolved in a particular era of human history they are also cosmological given their transcendental application and importance in articulating a powerful voice of protest in various parts of the globe. It is simply not possible to comprehend the entire gamut of Gandhian thinking in a course. Hence this course draws on a selective set of ideas that Gandhi articulated to mobilize an unarmed section of humanity against perhaps the most powerful colonial power in the entire course of human history. Structurally, the course focuses on: transformation of Mohandas Karamchand Gandhi from MK Gandhi to Gandhi: the South African sojourn – intellectual roots of Gandhi’s socio-political and economic ideas – endeavour at providing an alternative method of political struggle which was shaped in the wake of 1918-19 Champaran, Kheda and Ahmedabad Satyagrahas.- recreating a space for organized politics drawing upon indigenous sources of inspiration, major themes in his socio-political and economic ideas.

I. Critique of modern civilization
II. Swaraj and Swadeshi
III. Ahimsa or the creed of non-violence
IV. Mass movements – civil disobedience or Satyagraha, in Gandhi’s vocabulary
V. Feminism and gender-based ideas
VI. Caste and untouchability
VII. Socialism and trusteeship
VIII. Nation, nationalism and national identity
IX. Communal harmony and multiculturalism

Readings:


Objective: This course will focus on the political thoughts of dalit-bahujan thinkers in India. So far the pedagogy has remained exclusive to the various egalitarian ideas put forward by dalit-bahuj thinkers. Still caste, community, religion and gender are the major categories on which society is being governed. A complete understanding of the society its, evolution and transformation needs to unfold the dalit-bahujan thinkers whose ideas and thought rendered inclusive and egalitarian. Their ideas have contemporary relevance to the wider extent. Their ideas has remained confined as a critic and radical thinking of past times, but this course brings in a complete historical presence of egalitarian thought since the ancient time to modern, Budhha to Kanshi Ram.

I. Buddha
II. Ravidas
III. Kabir
IV. Jyotiba Phule
V. Ambedkar
VI. Periyar
VII. Tarabai Shinde
VIII. Kanshi Ram

Readings:


B R Ambedkar, *Who Were the Shudra and Why They have Become Untouchables*, available at [http://www.ambedkar.org/ambcd/39A.Untouchables%20who%20were%20they_why%20they%20became%20PART%20I.htm#pr](http://www.ambedkar.org/ambcd/39A.Untouchables%20who%20were%20they_why%20they%20became%20PART%20I.htm#pr), accessed: 5 June 2015.


Objective: This course aims at studying Indian politics within the discourse of state-society relationship through a historical unraveling of major developments in Indian politics since the decade of 1960s. The intent of this course is to see how India provides a unique model in which the political is enmeshed in the wider social, economic and cultural matrix. This course takes up a range of themes to study political processes and their sociological underpinnings namely, emergency, coalitional politics, reservation debates, social movements, neo-liberal economic policies, etc.

I. The chaotic decade of the 1960s
II. The national level coalition government in 1977 at the backdrop of the 1975-77 internal Emergency
III. Challenges of the 1990s – redefining social contour of Indian politics
IV. The study of India’s distinctive coalition experiments (in the wake of the NDA and the UPA)
V. Changing texture of Indian politics in the neo-liberal context, especially following the official endorsement of neo-liberal economic policies in 1991
VI. The consolidation of Maoism in India
VII. The failure of the conventional left, especially the major communist parties in India
VIII. Three major forces of colonialism, nationalism and democracy shaping the political in India

Readings:


Optional Paper No. 39

State Politics in India

Objective: Politics in each state has its own internal dynamics, and it is different from others, multifacetedly. It has undergone significant transformation over the decades since the formation of states in terms of social structure, their power relations, electoral participation on the one hand and political governance and economic development on the other. This course attempts to examine the commonalities, diversities and perspectives to study state politics in India. It also seeks to examine the changing role of caste, class and community and their impact on state politics, particularly in the context of global market economy.

I. State Politics: Perspectives and Approaches
   a. Institutional
   b. Political Economy
   c. Cultural - diversities

II. Patterns of State Formation
   a. Administrative Units
   b. Linguistic and Identity Formation
   c. Developmental

III. Power and Participation
   a. Changing Centre-State Relations
   b. Party Politics and Coalition Governments
   c. Mobilizations and Movements

IV. Development and Governance
   a. Empowering the ‘Local’
   b. Public Policies and their Implementation
   c. Varying Developmental Patterns: Some Case Studies (Jammu and Kashmir, Mizoram, Kerala, Gujarat, and Madhya Pradesh)

V. Globalization and States
   a. State and Investment
   b. Uneven Development

Readings:


Optional Paper No. 40
Identities and Political Transformation in India

Objective: This course explores various facets of the politics of identity in India. It analyses the consequences of colonial rule for identity-formation, and colonialism’s shaping of the identity-based conflicts that were to later emerge in the postcolonial phase. It examines how the politics of nationalism affected, and was itself affected by, the politics of caste, class, religion and gender. It probes the efforts made by the postcolonial state to deal with cultural difference and conflict, and historically deep ascriptive inequalities, focusing specifically on the legal and institutional innovations adopted in this regard. Identities are moulded not just by state processes, but also by political mobilization undertaken in electoral arenas and outside; the course thus explores the interaction between identities on the one hand, and movement and party politics on the other. Also looking at the relationship between identity politics and collective violence, it ends with a focus on globalization, and the consequences it has had for caste- and class-based politics in India.

I. Identities and Colonial Rule
   a. Colonialism, caste, tribe and religion

II. The National Movement, Partition and Identity Politics
   a. Indian nationalism and the question of caste
   b. Women and the nationalist movement
   c. Peasants and Indian nationalism
   d. Muslim identity and the Pakistan movement

III. The Legal and Institutional Treatment of Cultural Diversity and Ascriptive Inequality in Postcolonial India
   a. Caste and affirmative action
   b. Secularism and the recognition of personal law
   c. Tribal autonomy and the Sixth Schedule

IV. Identities, Political Mobilization and Conflict
   a. The modernity of tradition: identities in practice
   b. Identities and electoral politics: caste-based and religion-based parties; nativist parties
   c. Identities and movement politics: tribal and linguistic movements
   d. The struggle for gender rights
e. Identities and collective violence

V. Globalization and Identity Politics

(a) The emergence and politics of the new middle class
(b) The dalit movement in the era of globalization
(c) Globalization and labour

Readings:


Sangari, Kumkum and Sudesh Vaid eds., *Recasting Women: Essays in India’s Colonial History*.


Objective: This course will examine how religious ideologies, practices and institutions have been politically mobilized in the public spheres of South and Southeast Asia. The course will emphasize a multidisciplinary intersection of religion, politics and conflict in modern South and Southeast Asia, with a particular focus on the interrelationship between religious nationalism and political violence drawing from communal violence in India, Buddhist nationalism and civil war in Sri Lanka, and Islamic radicalism in Indonesia.

I. Rethinking Key Concepts, Issues, Approaches and Arguments
   a. Understanding Religious Nationalism: Context and Debates
   b. ‘Religion’, Religious Nationalism and Globalisation
   c. Religious Violence and communal conflicts

II. India: Hindutva, Nation-Building and Contentious Communal Politics
   a. The social organization and production of collective violence
   b. Violence and the religious remaking of masculinity and femininity
   c. The politics of religious conversion
   d. Violence and communal politics

III. Sri Lanka: Sinhalese Buddhist Nationalism, Pluralism and Civil War
   a. Imaginaries of community, ethnicity and religion in Sri Lanka
   b. Buddhist nationalism, ‘othering’ and communal conflict
   c. Sangha politics, civil warfare and the peace process
   d. Remaking inter-religious spaces and relations

IV. Indonesia: Islamic Radicalism and Democratic Turbulence
   a. The logical genesis of communal religious violence
   b. Democracy, Islamic radicalism and Violence
   c. Changing modalities for organizing religious violence
   d. Vicissitudes of Islamic Nationalism and Intolerance
Readings:


Bob S. Hadiwinata, From Reformasi to an Islamic State? Democratization and Islamic Terrorism in Post-New Order Indonesia in Aurel Croissant, Beate Martin, and Sascha Kneip eds.


Ipsita Chatterjee, Globalization and the Production of Difference: A Case Study of the Neoliberal Production of Hindu Nationalism in India, Comparative Studies of South Asia, Africa and the Middle East 30(3), pp.621-632. 2010


Optional Paper No. 49

Democracy and Violence: Contestation, Convergence, and Discourse

**Objective:** How does one view the relationship between democracy and violence? Is it that violence resides in the margins of democracy and the boundaries of violence are constrained by the possibilities of democracy? Or is it that democracy and violence share a constitutive yet incongruous relationship? This course introduces students to the literature that probes the conceptual field within which the ambiguous affiliation between democracy and violence operates. It is an introduction to a set of significant dimensions and questions along which the normative connection between democracy and violence would be examined.

I. Exploring the Connection
   a. Thinking Democracy
   b. Thinking Violence

II. Politics of representation and Violence
   a. Electoral politics
   b. Social Movements

III. Democratic order and Violence
   a. State
   b. Anti-State
   c. Civil Society

IV. Democracy and the Logic of Exceptions
   a. Regimes of surveillance
   b. Extraordinary Laws

V. Democracy, Globalization and Violence

**Readings:**


Optional Paper No. 55
Global Justice and the South

Objective: This course will study debates surrounding global justice from the perspective of the global south. A distinctive aspect of the course will involve using the voices of the global south as vital inputs toward a revaluation of contemporary debates in global justice. The course will probe themes of global distributive justice, human rights, migration, climate change, the politics of aid and trade, and global institutions against the backdrop of increasing global inequality and current efforts underway to democratize institutions of global governance.

I. Justice: Domestic and Global
II. Cosmopolitanism: Moral and Institutional
III. Global Inequality, Poverty and Distributive Justice
IV. Human Rights & Capabilities Approaches
V. Migration and the Global Order
VI. Climate Change
VII. The Politics of Aid and Trade; Illicit Financial Flows
VIII. Democratizing Global Norms and Institutions

Readings:


David Miller, Justice and Boundaries, Politics, Philosophy, & Economics 8, pp. 291-309. 2009


Nicole Hassoun, Free Trade, Poverty, and Inequality, *Journal of Moral Philosophy* 8, pp. 5–44, 2011


