

Category II

BA (Prog.) with Sociology as Major

DISCIPLINE SPECIFIC CORE COURSE – 03: Sociology of India

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSC 03 Sociology of India	4	3	1	0	12 th Pass	Nil

Course Learning Objective:

1. To provide an outline of the institutions and processes of Indian society.
2. To initiate students into viewing Indian society through a sociological lens.
3. To enable students to understand important social structures of Indian society.

Course Learning Outcomes:

Students will be able to:

1. *Recognize* the bases of plurality of Indian society.
2. *Outline* the concepts of caste, tribe, class, village, and religion.
3. *Debate* the basis of order and dynamics of social change in India.

Outline Syllabus of DSC-03:

Unit I. Introducing India (08 Hours)

Unit II. India as a Plural Society (08 Hours)

Unit III. Social Institutions, Processes and Change (44 Hours)

- a. Caste
- b. Tribe
- c. Class
- d. Village
- e. Religion

Practical component (if any) - NIL

Essential/Recommended Readings:

Unit I. Introducing India

Stern, Robert W. 2003. *Changing India*. Cambridge: Cambridge University Press. Pp. 16-31.

Unit II. India as a Plural Society.

Mason, P. 1967. "Unity and Diversity: An Introductory Review" in Philip Mason(ed.) *India and Ceylon: Unity and Diversity*. London: Oxford University Press, Introduction. Pp. 1-29

Unit III. Social Institutions, Processes, and Change.

a. Caste

Ambedkar, B.R. 1977. "Castes in India: Their Mechanism, Genesis and Development," Jullundhur, Bhim Patrika. Pp 2-32.

Srinivas, M.N., 1956, "A Note on Sanskritization and Westernization", *The Far Eastern Quarterly*, Volume 15, No. 4, pp 481-496.

b. Tribe

Xaxa, V. Tribes in India, in Veena Das ed. *The Oxford India Companion to Sociology and Social Anthropology* Vol I. New Delhi: Oxford University Press, 2003. Pp..373 – 408.

c. Class

Dhanagare, D.N., 1991, "The Model of Agrarian Classes in India", in Dipankar Gupta(ed.), *Social Stratification*. Delhi: Oxford University Press, pp. 271-275.

Deshpande, S. 2003. "The Centrality of Middle Class" in *Contemporary India: A Sociological View*, Viking Bombay. Pp. 125-150.

d. Village

Desai, A. R. 1978, *Rural Sociology*, 5e. Bombay: Popular Prakashan. Pp.10-16

Srinivas, M.N and Shah, A.M. 1960. "The Myth of Self Sufficiency of the Indian Village", in *The Economic Weekly*, Vol. 12, No.37, (10 Sep. 1960), Pp. 1375-1378.

Jodhka, S. S. 2002. Nation and Village: Images of Rural India in Gandhi, Nehru and Ambedkar", in *Economic and Political Weekly* Vol. 37, No. 32 (Aug. 10-16, 2002), pp. 3343-3353.

e. Religion

Madan, T.N. 2003. "Plurality and Pluralism", *The Oxford India Companion to Sociology and Social Anthropology*, Vol I. New Delhi: Oxford University Press, 2003. Pp.775-801.

4. Issues and Challenges in Contemporary India.

Kumar, Radha. 1999. From Chipko to Sati: The Contemporary Women's Movement", in Nivedita Menon (ed.) *Gender and Politics in India*. Delhi: Oxford University Press, pp. 342-369.

Weiner, Myron. Migration, in, Veena Das. Ed. 2006. *Oxford Hand Book of Indian Sociology*, Delhi: OUP. pp. 156-171.

Suggested Readings:

Ahmad, I. 1983. "Modernization and Social Change among Muslims in India," Delhi, Manohar.

Ambedkar, B. R. 2007. *Annihilation of Caste* New Delhi : Critical Quest.

Gupta, D. (ed) (1991). *Social Stratification*. Delhi. Oxford University Press.

Dumont, L. 1997, *Religion, Politics, and History in India*, Paris: Mouton, Chapter 5. Pp. 89-110.

Eck, D. 2012. *India: A Sacred Geography*, New York: Harmony Books, Chapter 2, What is India? Pp. 42-105

Haimendorf, C.V.F. 1967."The Position of Tribal Population in India", in Philip Mason (ed.), *India and Ceylon: Unity and Diversity*, New York: Oxford University Press, Chapter 9.

Madan, V. (ed.) 2002. *The Village in India*. Delhi: Oxford University Press; Introduction

Nehru, J.N. 1946. *The Discovery of India*. Calcutta, Jawaharlal Nehru Memorial Fund.

Oommen, T.K. 2019. "Religious pluralism and Linguistics diversity", in T. K. Oommen and C.N. Venugopal (eds), *Sociology*, Lucknow: EBC Publishing. Pp. 262-296.

Roy Burman, B.K., 2002. "Challenges and Responses in Tribal India" in M.S.A. Rao (ed) *Social Movements in India* Delhi: Manohar .

Shah, Ghanshyam (2001). *Dalit Identity and Politics*. Delhi: Sage Publications, Chapter 1 and chapter 7.

Singh, Y. (1986). *Modernization of Indian Tradition*, Delhi: Rawat Publication.

Thorner, D. (1992). "Agrarian Structure" in Dipankar Gupta (ed.), *Social Stratification in India*, New Delhi: Oxford University Press, pp. 261-270.

Xaxa, V. (1999). "The Transformation of Tribes in India: Terms of Discourse", *Economic and Political Weekly*, 34 (24), pp. 1519-1524.

Zelliot, E. (2004). "Caste in Contemporary India" in Robin Rinehart (Ed). *Contemporary Hinduism: Ritual, culture, and practice*, California: ABC-CLIO. Pp. 243-271.

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

DISCIPLINE SPECIFIC CORE COURSE – 04: Religion and Society

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSC 04 Religion and Society	4	3	1	0	12th Pass	Nil

Course Learning Objectives:

The course introduces students to a sociological understanding of religion including beliefs, practices, and religious organisations. The three key components of this course are - sociological approaches to the understanding of religion; manifestations of religion in diverse forms and practices; and a focus on contemporary religious practices. The objective of the course is to offer an empirical and comparative view of religion and its role in society.

Course Learning Outcomes:

1. Understanding religion from a cultural, social, symbolic and comparative perspective.
2. Understanding religion as a socially constituted reality.
3. Familiarity with some of the contemporary issues in the sociology of religion.
4. A sociological understanding of the diversity of religious life.

Outline Syllabus of DSC-04:

Unit I. Introduction to Sociology of Religion (24 Hours)

- a. **Meaning and Scope**
- b. **Sacred and Profane**
- c. **Religion and Rationalization**
- d. **Religion as a cultural system**

Unit II. Myth, Body, and Rituals as elements of Religion (24 Hours)

- a. **Ritual**
- b. **Body**
- c. **Myth**

Unit III. Contemporary Issues in Religion (12 Hours)

- a. **Religion and Media**
- b. **Secularism**

Practical component (if any) - NIL

Essential/Recommended Readings:

Unit I. Introduction to Sociology of Religion:

a. Meaning and Scope

Béteille, A. 2002. *Sociology: Essays on Approach and Method*. OUP: New Delhi, Pp 134-150.

Berger, P. 1967. *The Sacred Canopy*. Garden City: New York, Pp175- 186.

b. Sacred and Profane

Durkheim, E. 2001. *The Elementary Forms of the Religious Life*. Carol Cosman (trans). Oxford: Oxford University Press, Pp 25-46; 87-100; 153-182.

c. Religion and Rationalization

Weber, Max. 1905. *The Protestant Ethic and the Spirit of Capitalism*, New York: Free Press, Pp 102-125

d. Religion as a Cultural System

Geertz, C. 2008. Religion as a Cultural System. In Michael Lambek (ed.) *A Reader in the Anthropology of Religion*. Blackwell Publishing Limited. Pp.57-76

Unit II. Myth, Ritual and the Body

Fuller, C.J. 2004. *The Camphor Flame: Popular Hinduism and Society in India*. (Revised ed.) Princeton University Press. Pp. 204-223

Hertz, Robert. 1973 (1909). "The Pre-eminence of the Right Hand." In *Right and Left: Essays on Dual Symbolic Classification*, edited by R. Needham. Chicago: University of Chicago Press, Pp. 3-10, 13-14, 16-17, 19-21.

Uberoi, J.P.S. 1997 'The Five Symbols of Sikhism', in T.N Madan (ed) *Religions in India*. Delhi: OUP, Pp 320-332.

Pangborn, Cyrus R. 1991. Parsi Zoroastrian Myth and Ritual: Some Problems of their Relevance for Death and Dying. In T.N. Madan Ed. *Religion in India* OUP, India. Pp. 415-430

Ostor, Akos. 1991. Cyclical Time: Durgapuja in Bengal: Concepts, Actions, Objects. In T.N. Madan Ed. *Religion in India* OUP, India. Pp. 176-198

Srinivas, M. N. 1952. *Religion and Society among the Coorgs of South India*. Clarendon: Oxford, Pp100-122.

Unit III. Contemporary Issues in Religion

Stolow, Jeremy. 2010. "Religion, Media, and Globalization" in Turner (Eds) *The New Blackwell companion to Sociology of Religion*. Wiley-Blackwell Pp 544-562

Madan, T.N. 1991. 'Secularism in its Place' in T. N. Madan, T.N. (ed.) *Religion in India*. New Delhi: OUP, Pp 394 -413.

Suggested Readings:

Asad, T. 2008. The Construction of Religion as an Anthropological Category. In Michael Lambek (ed.) *A Reader in the Anthropology of Religion*. Blackwell Publishing Limited. Pp. 110-126

A. Babb and Susan S. Wadley (ed.) 1998. *Media and the Transformation of Religion in South Asia*. Philadelphia: University of Pennsylvania Press. Pp.139-166.

Eck, D. 1996. *Darsan: Seeing the Divine Image in India*. Columbia University Press. NY.

Ortner, S.B. 2008. On key Symbols. In Michael Lambek (ed.) *A Reader in the Anthropology of Religion*. Blackwell Publishing Limited. Pp.151-159.

Note: Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.