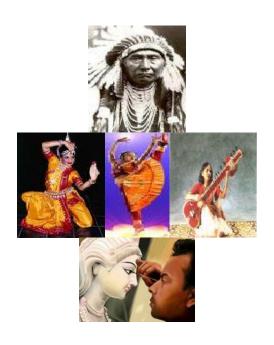# PG DIPLOMA IN FOLKLORE AND CULTURE STUDIES
(PGDFCS PROGRAMME GUIDE)

SOITS
Indira Gandhi National Open University
Maidan Garhi
New Delhi-110 068

PG Diploma in Folklore and Culture Studies

Programme Code	*PGDFCS*
Programme Credits	*32*
Eligibility	Graduation
Duration	*1-4 years*
Programme Fees	*Rs. 2400/-*
Programme Begins	*July 2009*
Term End Examination	*December/June*
Last Date to submit Admission Form	*As per dates given in the Advertisement*
Last Date to Submit Examination Form	*As per University norms*
Programme details	*As per previous advertisements*

Regarding academic information
You may write to:

Prof. Nandini Sahu
Professor of English,
Programme Coordinator, PGDFCS
SOH
IGNOU
Maidan Garhi
New Delhi
nandinisahu@ignou.ac.in

Assignment submission:

Send your Assignments to

Regional Centre or HQ or pdfcs@ignou.ac.in

 Clearly mention the course code, programme code and the name of the school i.e. SOITS on the cover letter.

Queries regarding admissions and other Logistical Details:

Please send all your queries regarding the admission and other related issues about PGDFCS to:

Dr.Sadanand Sahoo, Assistant Professor, SOITS,IGNOU, New Delhi
ssahoo@ignou.ac.in; pgdfcs@ignou.ac.in.in; 9818602718(Mob)
Mr. Vikram Singh, SOITS,E-mail: vsmalik88@yahoo.com
Mobile: 09899932790, 01129573374

Project Synopsis:

Please send your synopsis of MFCP-005(8 credits) to the Programme Coordinator for approval. Email: nandinisahu@ignou.ac.in

DETAILS OF COURSES

Programme	Course Code	Course Title	Credits
PG Diploma in Folklore and Culture Studies	Course 1: MFC– 001	**Folklore and Culture: Conceptual Perspectives**	*6*
	Course 2: MFC-002	**Tradition, Identity and Cultural Production**	*6*
	Course 3: MFC-003	**Cultural and Societal Transformation**	*6*
	Course 4: MFC-004	**Tribes of India: Identity, Culture and Lore**	*6*
	Course 5: MFCP-005	**Project Manual**	*8*

Syllabus

COURSE I: MFC – 001: Folklore and Culture: Conceptual Perspectives

Block 1: Folklore: Issues and Methods
Unit 1:   Definition, Function and Genres

Unit 2:   Brief History of Folklore Studies with Special Reference to India

Unit 3:   Folklore and Allied Disciplines

Unit 4:   Folklore as Discourse

Block 2: Culture Studies
Unit 1:   Meanings and Types of Culture

Unit 2:   Tribal Folk and Classical Cultures: Definitions and Interrelationship

Unit 3:   Conventional and New Approaches to the Study of Culture

Unit 4:   Culture – 'High' and 'Low'; Popular and Mass

Block 3: Folklore and Culture Studies in India : Approaches
Unit 1:   Sanskritization and 'Palace Paradigm'

Unit 2:   Structuralism

Unit 3:   Developmental and Evolutional Models

Unit 4:   Folk Forms as Protest

Block 4: Documentation, Preservation and Conservation of Culture

Unit 1:   Meanings and Significance of Heritage and Culture

Unit 2:   Archiving

Unit 3:   Different Approaches to Language and Cultural Preservation

Unit 4:   Different Approaches to Folklore and Cultural Preservation

Unit 5:   Conservation and Preservation: Some Ethical and Legal Issues

COURSE 2: MFC- 002: Tradition, Identity and Cultural Production

Block 1: Tradition
Unit 1:   Meaning and Significance

Unit 2:   Oral, Performative and Knowledge-base

Unit 3:   Tradition and Creativity

Block 2: Identity
Unit 1:   Meanings and Significance

Unit 2:   Different Approaches to Identity

Unit 3:   Identity: Formation and Transformation

Block 3: Cultural Production
Unit 1:   Meaning of Cultural Production: The Dialectic of Text and Context

Unit 2:   Visual and Literary Art Forms

Unit 3:   Performative Art Forms

Unit 4:   Folklore and Modern Art Forms

Unit 5:   Festivals and Rituals

Block 4: Market and Cultural Property
Unit 1:   Globalisation and Indigenous Cultures

Unit 2:   Impact of Technology in Transforming Folk Art to Commodity

COURSE 3: MFC-003: Cultural and Societal Transformation

Block 1: Folk Forms and their Transformations

Unit 1:   Verbal / Oral and Non-Verbal

Unit 2:   Oral-Written Continuum

Unit 3:   Genre Transformations

Block 2: Translation: Problems and Possibilities

Unit 1:   Limits of Representations and Translations

Unit 2:   Explorations of Folk Traditions in Documentaries, Films and Advertisements

Unit 3:   Translation and the Politics of Language

Block 3: Societal Transformation

Unit 1:   Tribes and Castes: Characteristics and Conceptual Issues

Unit 2:   Gender and Folklore: Concept and Characterization

Unit 3:   Tribe – Caste Continuum: Sanskritization and Great – Little Traditions

Unit 4:   Dynamics of Tribal Identity Transformation

Block 4: The 'Folk' and Modern Narratives

Unit 1:   Representation of 'Folk' in World Literature

Unit 2:   'Folk' in Indian Literature

Unit 3:   'Folk' Representations by/of Dalits and Tribals

COURSE 4: MFC- 004: Tribes of India: Identity, Culture and Lore

Block 1: Tribes of India

Unit 1:   Types of Tribes – Migrant, Hunting - Gathering, Cultivating

Unit 2:   Distribution of Indian Tribes, Groups and Sub-Groups: Causes of Variations

Unit 3:   Strategies of Survival

Unit 4:   Tribes and the 'Others'

Block 2: Tribes of India: Typology

Unit 1:   Migrant

Unit 2:   Nomadic

Unit 3:   Hunting and Gathering

Unit 4:   Cultivating

Block 3: Economic and Cultural Strategies of Survival

Unit 1:   Tribes and the Forest

Unit 2:   Seasonal Migration as a Strategy of Survival

Unit 3:   Cultural Strategy for Asserting Identity

Unit 4:   Tribe as a Political Identity

Block 4: Tribal Cosmogenies

Unit 1:   Etymological Tales: Definitions

Unit 2:   Dravidian Tribes

Unit 3:   Mongoloids

Unit 4:   Migrant Tribes / Nomads

COURSE 5: MFCP-005: Project Manual

A Project Manual of approximately 5000 words discussing the themes and methods in the study of folklore and culture will be sent to the students along with the study material. For project guidance, the local guides will be given only academic credit; they are not subject to any payment from the University. After the approval of the synopsis by Prof. Nandini Sahu, the students have to submit a Project Report of 20,000 words

Instructional System

The University follows a multiple-media approach for instruction. This approach comprises the following components:

- Self Instructional Printed Materials
- Audio and Video Materials
- Teleconferencing
- Gyan Darshan and Gyan Vani programmes
- Interactive Radio Counselling
- Face-to-face Counselling
- Assignments
- Practical Work

Parameters for inclusion in evaluation methodology:

Name of the Programme: *PG Diploma in Folklore and Culture Studies (32 Credits)*

Programme Code: **PGDFCS**

Weightage for continuous evaluation or Assignments: 30%

Weightage for term-end examination: 70%

Whether any **Project Report / Dissertation** is prescribed: Yes (for Course V)

Numerical Marking or **Grading System**: Numerical marking

Overall percentage wise division of the Programme:

1st Division with Distinction: Above 75%

1st Division   : Above 60% and Below 75%

2nd Division   : Above 50% and Below 60%

3rd Division   : Above 40% and Below 50%

Failed   : Below 40%

Any further enquiries may be addressed to:

PROGRAMME PROPOSER AND COORDINATOR:

Prof. Nandini Sahu
**Professor of English
School of Humanities
IGNOU,New Delhi, India**

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pgdfcs@ignou.ac.in

Tel: 011-29572785

www.kavinandini.blogspot.in

About the Programme

PG Diploma in Folklore and Culture Studies (32 Credits)
School of Interdisciplinary and Trans-Disciplinary Studies, IGNOU

General Programme Introduction

The programme *PG Diploma in Folklore and Culture Studies* aims at (a) studying folklore and other related cultural forms and (b) achieving this by situating them in their social context. The programme aims to explain to the students why communities in different regions have different kinds of folk traditions or why communities in different regions could also share certain similarities in their folk traditions. In other words, the course explores what are the different ways in which folk traditions spread from one community to the other and under what conditions such exchanges of traditions take place. There are units that discuss how factors like migration of people, contact among communities through trade and commerce, or different kinds of political contacts result in exchanges of elements of folk traditions among communities. At the same time, the units also discuss how despite these exchanges, the folk traditions of different communities continue to remain distinct, i.e. they do not become same. There are units that discuss how and why folk traditions are part of these *haute* cultural forms. Most of the discussions in the respective units are based on examples from South Asia. In fact, the course tries to address the folk traditions that abound in the region. Folk traditions are closely related with the economic, social and political life of a community. Therefore, various units of the course discuss in detail how economic, social and political factors affect the nature of cultural forms, including folk traditions. They elaborate on how, as a result of these factors, folk traditions undergo changes while at the same time certain elements of these cultural forms continue to survive with hardly any change.

The Programme *PG Diploma in Folklore and Culture Studies* primarily focuses on time, geography, space and literature of the folklore and culture of the world in general, and of India in particular. The Programme aims to find out the relation between folk culture and context through various frameworks borrowed from disciplines such as Literature, History, Sociology, Anthropology, Folklore Studies and emerging disciplines such as Culture Studies. This Programme is a result of the interdisciplinary approach to the paradigms of knowledge. The Programme focuses on themes such as oral literature, material culture, social customs, performing arts, the theories and methods of folklore employed so far such as historical-geographical, historical-re-constructional, ideological, functional, psycho-analytical, cross-cultural, structural and contextual-- all of which demand an inter-disciplinary approach.

Interdisciplinary approach has fundamentally changed the foundations of different bodies of knowledge in this Programme, as such, this approach may be applied to the tribal life of the world through the contributions from Folklore or History. It is necessary to redefine the concept of 'culture' through an interdisciplinary approach, which would be

the key point of the Programme. The Programme would also discuss about the developed and vibrant traditions of oral narratives in India and facilitate the issue of tribal literature as a concept with special reference to the literacy, linguistic and the historical studies of the folklore and culture of India. The social relevance of the Programme may be categorized as:

- ➢ In a vast and diverse country like India, it is important that policy planners are sensitive to the impact of the developmental processes on the marginalized communities. This Programme can contribute to that since it has two major concerns, first, to study the marginal society in their specificity, second, the impact of the contact with more complex societies on the marginal communities as tribes.

- ➢ This Programme seeks to address to that section of students who are not covered by formal education, mainly those students who seek to join the NGO circles or intend to pursue higher education in trans-disciplinary subjects such as Ethnography, Migration Studies, Marginal Studies, etc.

- ➢ It is a scholastic discipline which merges political restrains and sociology, social theory, literary theory, media theory, film/video studies, cultural anthropology, philosophy, museum studies, art history, communication and the appreciation to study cultural experience in various societies. It contemplates on how a detailed phenomenon relates to matters of ideology, nationality, ethnicity, social class, and/or gender.

- ➢ It has the objective of appreciating culture and folklore in all their composite forms and of evaluating the social and political context in which culture manifests itself. It has the object of study and the location of political criticism by its focal points such as Marginal Studies, Tribal and Folklore Literature, Language Death and Preservation, etc.

- ➢ It has an obligation to an ethical appraisal of traditional as well as the modern society.

- ➢ Some of the important faculty in this Programme may be categorized as: Critical Theory, Cultural Critic, Cultural Geography, Cultural History, Culture Theory, Ethnography, Feminism, Gender Studies, Museum Studies, Orientalism, Popular Culture Studies, Post-structuralism, Social Structuralism, Language Studies, History and Anthropology, etc.

Target Group:

Any graduate who wants to enter tourism, archaeological development or management of museums, NGOs working for Tribal Rights, Academic Institutes offering programmes on Folklore and Culture Studies.

The Programme is aimed to equip students with the understanding of what is folklore literature—both oral and written-- and culture; as well as to provide them with an outline of methodological tools that are required to understand them. This Programme is distinct as it does not deal with the *haute* forms of culture, such as written literature or classical music or dance or theatre or cinema. On the contrary, it deals with the folk traditions, such as folk dance, folk music, folk literature or various kinds of folk performances which are closely associated with the lives of a certain community. However, folk traditions are also part of the *haute* cultural forms. Therefore, the Programme aims to discuss how and why folk traditions are part of these *haute* cultural forms.

DELIVERY SYSTEM

The methodology of instruction at the school is more learner-oriented and the student is an active participant in the teaching-learning process. Most of the instruction is imparted through distance rather than face-to-face communication. The University follows a multimedia approach for instruction. It comprises:

a) Print Material

b) Audio-Visual Material Aids

c) Counselling Sessions and

d) Interactive Radio Counselling