PG DIPLOMA IN FOLKLORE AND CULTURE STUDIES

SOITS
Indira Gandhi National Open University
Maidan Garhi
New Delhi-110 068
**PG Diploma in Folklore and Culture Studies**

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<tr>
<th>Programme Code</th>
<th>PGDFCS</th>
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<tr>
<td>Programme Credits</td>
<td>30</td>
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<td>Eligibility</td>
<td>Graduation</td>
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<tr>
<td>Duration</td>
<td>1-4 years</td>
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<tr>
<td>Programme Fees</td>
<td>Rs. 2200/-</td>
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<tr>
<td>Programme Begins</td>
<td>July 2009</td>
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<td>Term End Examination</td>
<td>December/June</td>
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<td>Last Date to submit Admission Form</td>
<td>As per dates given in the Advertisement</td>
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<td>Last Date to Submit Examination Form</td>
<td>As per University norms</td>
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<td>Programme details</td>
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*Regarding academic information*

You may write to:

Dr. Nandini Sahu  
Associate Professor of English,  
Programme Coordinator, PGDFCS  
SOH  
IGNOU  
Maidan Garhi  
New Delhi  
[kavinandini@rediffmail.com](mailto:kavinandini@rediffmail.com)  
[nandinisahu@ignou.ac.in](mailto:nandinisahu@ignou.ac.in)
Centralized Admission System:

Centralized Admission for PGDFCS offered from SOITS, IGNOU

It was advised and approved by the members in the 7th School Board Meeting of SOITS that the programme PGDFCS may be centrally located. The proposal has duly been approved by the Vice Chancellor on 20th February 2010. The admissions, dispatch of material, assignments, counselling of the programme etc. are monitored from the School through mails, EduSats and IRCs, and with the help of MPDD as long as we are getting academic counselors for the same. The students need to send and the Regional Centres are requested kindly to forward all received application forms for PGDFCS to:

The Director (I/c)
SOITS, IGNOU
Maidan Garhi
New Delhi-110068
011-29573379
011-29573374

Assignment submission:

Send your Assignments to
Regional Centre or HQ

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

Queries regarding admissions:

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

Mr. Vikram Singh, SOITS
E-mail: vsmalik88@yahoo.com
Mobile: 09899932790, 01129573374
## DETAILS OF COURSES

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<td>PG Diploma in Folklore and Culture</td>
<td>Course 1: MFC-001</td>
<td>Folklore and Culture: Conceptual Perspectives</td>
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<tr>
<td>Studies</td>
<td>Course 2: MFC-002</td>
<td>Tradition, Identity and Cultural Production</td>
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<td>Course 3: MFC-003</td>
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<td>Course 4: MFC-004</td>
<td>Tribes of India: Identity, Culture and Lore</td>
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<td>Course 5: MFCI-005</td>
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### 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: Etimological Tales: Definitions
Unit 2: Dravidian Tribes
Unit 3: Mongoloids
Unit 4: Migrant Tribes / Nomads

COURSE 5: MFCI-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 Academic Counsellors will be paid
according to IGNOU rules, and the local guides will be given only academic credit; they are not subject to any payment from the University.

**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*

**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%
About the Programme

PG Diploma in Folklore and Culture Studies
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 restraints 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