

**Ambedkar University Delhi**

**Course Outline**

**Monsoon Semester (July-December 2017)**

**School:** School of Development Studies

**Programme with title:** MA SDS

**Semester to which offered: (I/ III/)** Monsoon Semester

**Course Title:** Prejudice & Politics: Perception & Manifestation

**Credits:** 4Credits

**Course Code (new):**

**Course Code (old):**

**Type of Course:**

Elective                      yes

**For SUS only** (Mark an X for as many as appropriate):

1. Foundation (Compulsory)
2. Foundation (Elective)
3. Discipline (Compulsory)
4. Discipline (Elective)
5. Elective

**Course Coordinator and Team:** MoggallanBharti

**Email of course coordinator:** **moggallan@aud.ac.in**

**Pre-requisites:** A basic understanding in Social Sciences.

**Aim:****Brief description of modules/ Main modules:**

Prejudices among people are generally considered as something which corrodes their actual understanding of issues and hence influences human capacity to think rationally. Naturally, then understanding the nature and the dimensions of prejudice is very vital to our understanding of world we live in and the knowledge we develop therein. In this light, prejudices are invariably political in nature and obviously then have an impact on organization of politics in a given time and space. Prejudices, causing the disparagement of others on the very basis of their group identity are found to be of very serious in nature leading to pervasive social and political exclusion of the affected group. Much of the focus on this aspect of political and social discrimination has been the focus of the political psychologist and has broadly centred on racism and the racial discrimination. It is a common perception now that notions of prejudices with its varying cultural specificities influence the political behaviour of us all in the increasingly globalised society. Quite often one gets to witness that one doesn't even have to have an experience to harbour a certain shared belief which perpetuates the sense of prejudice today. This very sense of un-experiential belief system that fuels prejudice against a community can be corroborated by the presence of strong racism in India, despite again a commonly believe understanding (?), racism it not being the country of its origin.

The purpose of this course is to look in to the social foundations of prejudices and its impact on the politics in the contemporary times. This course will make an attempt to locate the stereotypes, biases and prejudices closer to home in the broader available theoretical acquaintance on the nature and political dimensions of Prejudice. The concept of graded inequality embedded in the Hindu caste system, along with the process of racial otherizing and the process embedded in the post-colonial structures in the world today; they all have the common foundational respective belief system that informs prejudices of our times. This course will make an attempt in underlining the processes behind the racial prejudice and that of caste prejudice, along with that of gender, which have all but a common thread running and that is they all dehumanizes a community and gender.

## Main Modules

In this course an attempt will be made to have a theoretical understanding of prejudices that informs and consolidate its political manifestations and most importantly how the objective of politics could then be refashioned in to primarily dispelling prejudices. Keeping in mind this core perspective the course will discuss four related modules in the course of semester. The modules are as following:

- (I) Conceptualising Prejudice
- (II) Prejudices, Stereotypes and the formation of Identity
- (III) Prejudices and Discrimination: Race, Caste & Gender
- (IV) Politics and Prejudice

## Primary Readings:

Allport, G.W., 1979. *The nature of prejudice*. Basic books.

Arendt, H. and Kohn, J., 2005. *The Promise of Politics*. Schocken Books, New York.

Ambedkar, B.R. and Rege, S., 2013. *Against the Madness of Manu: BR Ambedkar's Writings on Brahmanical Patriarchy* (p. 266). Navayana.

Ambedkar, B.R. and Moon, V., 1989. *Dr. Babasaheb Ambedkar: Writings and Speeches*.

B. R. Ambedkar (1916) *Castes in India: Their Mechanism, Genesis and Development* , paper presented at an Anthropology Seminar, Columbia University on 9th May 1916; Text first printed in: *Indian Antiquary* Vol. XLI (May 1917)

Baird, R.M. and Rosenbaum, S.E. eds., 1999. *Hatred, bigotry, and prejudice: Definitions, causes, and solutions*. Prometheus Books.

Bayly, Susan (1999) *Caste, Society and Politics in India from the Eighteenth Century to the Modern Age*, The New Cambridge History of India series, CUP India, Chapter 3

Brown, R., 2011. *Prejudice: Its social psychology*. John Wiley & Sons.

- Bronner, S.E., 2014. *The Bigot: Why Prejudice Persists*. Yale University Press.
- Derrida, J., 2005. *Politics of friendship* (Vol. 5). Verso.
- Swim, J.K. and Stangor, C. eds., 1998. *Prejudice: The target's perspective*. Academic Press.
- Crocker, J. and Major, B., 1989. Social stigma and self-esteem: The self-protective properties of stigma. *Psychological review*, 96(4), p.608.
- Dovidio, J.F., Glick, P.E. and Rudman, L.A., 2005. *On the nature of prejudice: Fifty years after Allport*. Blackwell Publishing.
- Guru, G., 2009. Food as a metaphor for cultural hierarchies. *Center for the Advanced Study of India Working Paper, University of Pennsylvania*.
- Guru, Gopal. "Humiliation: Claims and context." (2011).
- Guru, Gopal. "Freedom of Expression and the Life of the Dalit Mind." *Economic & Political Weekly* 48.10 (2013): 39-45.
- Bourdieu, Pierre. *Distinction: A social critique of the judgement of taste*. Harvard University Press, 1984.
- Hardtmann, Eva-Maria. *The Dalit movement in India: Local practices, global connections*. Oxford University Press, 2009.
- Joothan by Omprakash Valmiki (1997) Translated in english by ArunPrabha Mukherjee (2003), Columbia University Press
- Zinn, H., 1990. *The politics of history: with a new introduction*. University of Illinois Press.
- Arendt, H., 2005. *Responsibility and judgment*. Random House Digital, Inc..
- Whitley, B. and Kite, M., 2009. *The psychology of prejudice and discrimination*. Cengage Learning
- Lerner, G., 1986. *The creation of patriarchy* (Vol. 1). Oxford University Press, USA.
- Nelson, T.D. ed., 2009. *Handbook of prejudice, stereotyping, and discrimination*. Psychology Press.
- Nivedita Menon (2012), *Seeing Like a Feminist*, New Delhi: Zubaan.

- Pateman, C., 1989. *The disorder of women: Democracy, feminism, and political theory*. Stanford University Press.
- Plous, S., 2003. The psychology of prejudice, stereotyping, and discrimination: An overview. *Understanding prejudice and discrimination*, pp.3-48.
- Perlmutter, P., 1999. *Legacy of hate: A short history of ethnic, religious, and racial prejudice in America*. ME Sharpe.
- Rancière, J., 1995. *On the shores of politics*. Verso.
- Steele, C.M., 1997. A threat in the air: How stereotypes shape intellectual identity and performance. *American psychologist*, 52(6), p.613.
- Stroebe, W. and Insko, C.A., 1989. Stereotype, prejudice, and discrimination: Changing conceptions in theory and research. *Stereotyping and prejudice: Changing conceptions*, pp.3-34.
- Thorat, Sukhadeo, and Katherine S. Neuman. *Blocked by caste: economic discrimination in modern India*. Oxford University Press, 2012.
- Zelliot, Eleanor, 1995, *From Untouchable to Dalit: Essays on the Ambedkar Movement*, New Delhi, Manohar.
- Harari, Yuval Noah, 2014. *Sapiens. A Brief History of Humankind*. London: Vintage Books,

### **Further Readings**

- Arendt, H., 2013. *The human condition*. University of Chicago Press.
- Balibar, E. and Wallerstein, I.M., 1991. *Race, nation, class: Ambiguous identities*. Verso.
- Borooah, V.K., Sabharwal, N.S., Diwakar, D.G., Mishra, V.K. and Naik, A.K., 2015. *Caste, Discrimination, and Exclusion in Modern India*. SAGE Publications India.
- Chibber, V., 2014. *Postcolonial theory and the specter of capital*. Verso Books.
- Daya Pawar. Baluta. Translated by Jerry Pinto. Speaking Tiger Books.
- Fanon, F., 2008. *Black skin, white masks*. Grove press.
- Firestone, S., 2000. The dialectic of sex. *Radical Feminism: A Documentary Reader*, p.90.
- Juergensmeyer, M., 2003. *Terror in the mind of God: The global rise of religious violence* (Vol. 13). University of California Press.

Kandiyoti, D., 1988. Bargaining with patriarchy. *Gender & society*, 2(3), pp.274-290.

Kumar, Radha (1993), *A History of Doing*, New Delhi: Zubaan

Ramnarayan Rawat. 2011. *Reconsidering untouchability: Chamars and dalit history in North India*. Bloomington Indiana University Press. [An excellent political history of Dalits in northern India.

Rancière, J., 2014. *Hatred of democracy*. Verso Books.

*Surviving in my world: Growing up Dalit in Bengal*, by Manohar Mouli Biswas. Trans. and ed. by Angana Dutta and Jaydeep Sarangi, Kolkata: Samya, 2015.

Smith, N.G., Gramsci, A. and Hoare, Q., 1971. *Selections from the Prison Notebooks*. NY: International Pubs, p.328.

Trilling, Linonel 'The Moral Obligation to be Intelligent'  
<https://archive.org/stream/moralobligation00erskrich#page/4/mode/2up>

Wolf, N., 2013. *The beauty myth: How images of beauty are used against women*. Random House.

#### **Tentative Assessment schedule with details of weightage:**

| S.No | Assessment                              | Date/period in which Assessment will take place | Weightage |
|------|---|---|-----------|
| 1    | Assignment                              |   | 30%       |
| 2    | Presentation of a theme form the course |   | 30%       |
| 3    | Research Paper/Exam                     |   | 40%       |
|      |   |   |           |
|      |   |   |           |

