



भारत रत्न डा बी. आर.

अम्बेडकर विश्वविद्यालय, दिल्ली

Bharat Ratna Dr B.R.

**Ambedkar University, Delhi**

A University Established by the Government of NCT of Delhi



**Bulletin of Information  
2011-2012**

**School of Human Studies (SHS)**

**MA Psychology (Psychosocial Clinical Studies)**

**MA Gender Studies**





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## The University

The Bharat Ratna Dr B.R. Ambedkar Vishwavidyalaya (Ambedkar University, Delhi or AUD) was established by the Government of the National Capital Territory of Delhi through an Act of Legislature in 2007 and was notified in July 2008. Mandated to focus on research and teaching in the social sciences and humanities and guided by Dr Ambedkar's vision of bridging equality and social justice with excellence, AUD considers it to be its mission to create sustainable and effective linkages between access to and success in higher education. AUD is committed to creating an institutional culture characterized by humanism, non-hierarchical and collegial functioning, teamwork and nurturance of creativity.

AUD functions through its various Schools and Centres. The Schools that AUD has established so far are the School of Development Studies, the School of Human Ecology, the School of Human Studies, the School of Law, Governance and Citizenship, the School of Business, Public Policy and Social Entrepreneurship, the School of Educational Studies, the School of Liberal Studies, the School of Culture and Creative Expressions and the School of Design. These Schools will offer doctoral and master's programmes. The School of Undergraduate Studies will be the academic home for the undergraduate programmes in the social sciences, humanities, mathematical sciences and liberal studies.

AUD is in the process of establishing a few Centres for Studies and Research. It has already established a Centre for Early Childhood Education and Development. Other Centres on the anvil are a Centre for Community Knowledge, a Centre for Leadership and Change, a Centre for Equality and Social Justice, a Centre for Engaged Spiritualities and Peace Building and a Centre for Social Applications of Mathematics.

In the academic session 2010-2011, the University offered four MA programmes: MA Development Studies (in the School of Development Studies), MA Environment and Development (through the School of Human Ecology) and MA Psychology (Psychosocial Clinical Studies) and MA Gender Studies (through the School of Human Studies). In addition, the University offered BA Honours programmes with major in Economics, History, Psychology, and Social Sciences & Humanities (through the School of Undergraduate Studies).

All these programmes are being offered again in the academic session 2011-2012. Also, the University is offering MA programmes in History, Economics, English and Sociology (through the School of Liberal Studies) and BA Honours programmes in English, Sociology and Mathematics (through the School of Undergraduate Studies).



The School of Human Studies (SHS), Ambedkar University, Delhi announces admissions for 2011-2012 to the following programmes:

Programme	Duration	Credits	Seats
MA Psychology (Psychosocial Clinical Studies)	Two years (four semesters and a summer internship)	70	35
MA Gender Studies	Two years (four semesters and a summer internship)	64	35

## General Policies

**Medium of Instruction:** English

**Eligibility:** A Bachelor's degree in any discipline with 45 % marks (or an equivalent grade) from a recognised university. Relaxation of 5% for candidates belonging to SC, ST and Physically Disabled (PD) Categories will be given.

**Reservation of seats:** In accordance with the Government of NCT of Delhi rules.

The current scheme of reservations at Ambedkar University is as below:

(a) Based on domicile

Students from the NCT	85%
Students from outside the NCT	15%

(b) Social category based reservations separately for students from NCT and outside:

SC	15%
ST	7.5 %
OBC	15% (not available for outside NCT)
PD/PH	3 %
Wards of Armed Forces Personnel killed or disabled in action	3 %

Two additional seats in each MA programme may be given to students excelling in extracurricular activities. Such cases will be adjudged by a committee appointed by the Vice Chancellor for this purpose.

One additional seat in every programme is to be given to a single girl child. Students will have to apply for it after the admission results are declared.



Notes:

- (i) The NCT category will include those students who have passed their qualifying examination from an institution located in the NCT of Delhi or were residing in the NCT of Delhi during their study for qualifying degree.
- (ii) The quantum of reservation under the social categories specified above is subject to change according to the Regulations of the Government of the NCT of Delhi.

**Fees:** Rs 16,000 per Semester will be charged as the full programme fees. The total fee payable at the time of admission will be Rs 16,000 (for Semester 1) and a refundable caution deposit of Rs 2,000 for use of facilities.

**Fee Waivers and Scholarships:** A large number of Partial and Full Fee Waivers and Scholarships will be available. The University will ensure that no deserving prospective student, as far as possible, is denied the opportunity of studying at AUD just because of his / her inability to pay the fees.

**Cancellation of Admission:** Admission of Candidates who fail to provide proof of securing the merit as evident from original transcript is likely to be cancelled. Refund of fees in such cases will be as per the policy on refund of fees.

### Admission Procedure

1. 35 students will be admitted to each of the above MA programmes in 2011.
2. Candidates with a Bachelor's degree in any discipline from a recognised university with a minimum of 45% marks (or an equivalent grade) are eligible for admission.
3. The final selection for admission will be made after written tests and interview.
4. Admission will be made according to the procedures and guidelines of the University.
5. Bulletin of Information and application forms will be available according to the enclosed schedule on all working days at the University office from 10:00 am to 4:00 pm for Rs. 70 and Rs. 300 respectively. These can also be purchased at School of Human Studies office AUD Campus, Kashmere Gate in Delhi as well as at the AUD Campus at Dwarka.
6. Application forms can also be downloaded from the website of the University. There is no provision for online submission. Completed application forms will have to be submitted along with Rs. 300 for General candidates. For SC/ST/PD candidates the application forms will have to be submitted along with Rs. 100.
7. The completed application can be submitted by hand at the University Office or sent by post or submitted at AUD Campus, Kashmere Gate, Delhi – 110006 or the AUD Campus, Dwarka. Forms sent by post should have the draft enclosed.
8. The last date for submission of applications is indicated in the Admission Schedule enclosed. Those applying by post must ensure that their application along with enclosures reaches well in time. The University shall not be responsible for any delay on the part of the postal department. Applications will not be entertained after the due date.



9. Candidates will be selected on the basis of their merit. Candidates must consult the website and / or the notice boards of the University for checking their names. These will be available from the date indicated in the Admission Schedule.
10. Successful candidates will be required to submit attested copies of a character certificate from the Head of the Institution last attended, a certificate of their date of birth, transcript of marks and certificate of the last examination passed, as also certificates of belonging to a reserved category, where applicable. They will also have to submit affidavits, both personal and from their parent/guardian, in the format given in Annexure I and II of the anti-ragging regulations. They will be required to bring their original certificates for verification at the time of admission.
11. Admissions will be made in accordance with the reservation policies of the Government of the National Capital Territory of Delhi in respect of various social groups and other categories as applicable to institutions of higher education. Applicants claiming the benefit of reservations will have to produce the requisite certificates from the competent authorities.
12. A large number of Fee Waivers (Full as well as Partial) and Scholarships are available. The application form for these will be posted on the website for downloading. A candidate who wants to apply for Fee Waivers should fill in such a form and submit it after the admission.
13. University Policy on refund of fees:

<b>Time Period for refund</b>	<b>Amount to be deducted</b>
<b>Before the Orientation Programme</b>	<b>Rs. 1,000/-</b>
<b>After the start of the Orientation Programme</b>	<b>Only caution money to be refunded</b>

14. The decision of the Admission Committee in all matters of admissions will be final.
15. The jurisdiction of any dispute will be limited to the National Capital Territory of Delhi.



## ADMISSIONS

The format and structure of the Admission Tests for the different programmes are enclosed with the bulletin.

### Foreign Students

A few seats have been kept aside for foreign students. Overseas candidates would be admitted through a procedure to be decided by the School of Human Studies. The dates for submission of forms by them would be indicated on the University website.

**Eligibility:** The eligibility in terms of academic qualifications for foreign students would be the same as for Indian students. However, they must produce evidence of proficiency in English. In addition, foreign students should fulfill the following conditions:

1. They must hold a student visa endorsed by the Ministry of External Affairs to Ambedkar University, Delhi. The visa MUST be valid for the entire period of study.
2. Their eligibility equivalence must be recognized by the Association of Indian Universities.
3. They must meet the conditions specified by the UGC and the Ministry of External Affairs from time to time.

**Fees:** The fees for foreign students would be US\$ 600 per semester. In addition they would have to pay Rs 2,000 as refundable caution deposit.

### Foreign students should send their applications to the following address:

Dean, Student Services  
Bharat Ratna Dr. B.R. Ambedkar University, Delhi  
Sector 9, Dwarka, New Delhi 110077, INDIA.  
E mail: [info@aud.ac.in](mailto:info@aud.ac.in)

### The School of Human Studies (SHS) is presently located at:

Bharat Ratna Dr. B.R. Ambedkar University, Delhi  
GGSSIP University (Old Campus),  
Kashmere Gate, Delhi 110006, INDIA.  
E mail: [info@aud.ac.in](mailto:info@aud.ac.in)



## MA Psychology (Psychosocial Clinical Studies)

### Programme Structure

	Semester 1	Semester 2		Semester 3	Semester 4
<b>Foundational Courses</b>	1. Ideas, Knowledge and Ethics (4)	6. Ways of Humans (4)	<b>10. F I E L D W O R K</b>	11. Politics, Resistance and Transformation (4)	
<b>Programme Specific and Core Courses</b>	2. Psychology as a Human Science: History and Debates (4) 3. Family and Identity in the Indian Context (4)	7. Reading Freud (4) 8. Life at the Margins (4)		12. Childhood, Identity and Society (4) 13. Psychotherapeutics (4)	16. Deconstructing Normalcy (4) 17. Psychic Work: Paradox and Process (2) 18. Psychoanalytic Psychotherapy (4)
<b>Research Coursework</b>				14. Qualitative Research Methods (4)	
<b>Seminars / Workshops</b>	4. Experiencing the Self (4) 5. Clinical lectures on Psychopathology (2)				19. Listening, Communicating and Relating (2)
<b>Practicum / Fieldwork</b>		9. Preparing for Clinical Work (4)		15. Research Project/Dissertation (4)	
<b>Elective</b>					20. Gender and Psychology (4)*

\*Gender and Psychology: This course will be offered as an add-on course to interested students contingent on minimum enrolment of 7 students in the given semester.



## Programme Outline

The objectives of this 2-year programme are:

- to recognize the complexity of our inner worlds and to explore the forbidden realms in thoughts and feelings
- to experience the psyche as a source of inner freedom and to aspire towards playfulness and creative action
- to continue to appreciate the psyche as created and formed by the matrix of social, political and historical forces
- to appreciate difference and plurality in life and to critically understand the dynamic processes that foster marginalization and exclusion
- to reach others through a better understanding of ourselves
- to enable others to deal with their distress through mental health work.

The academic home of this MA programme is the School of Human Studies (SHS). Initiated in 2009, this programme comprises 14 taught courses consisting of:

- a) three interdisciplinary core courses of 4 credits each which will be common to all MA programmes of the School of Human Studies,
- b) nine core courses specific to this programme of which eight are of 4 credits each and one of 2 credits,
- c) one course of 4 credits in Qualitative Methods of Research, and
- d) one elective of 4 credits (Gender and Psychology).

Besides these, two courses will be transacted through seminars and workshops in addition to which we have practicums, dissertation work and internship/fieldwork.

The programme promises to be an enriching journey that combines a mode of relating with the inner elements of the psyche with an understanding of the structural and political processes that intermingle in the formation of human subjectivity. Students will be provided an understanding of theories and practices from Psychoanalysis, Critical Psychology, Gender Studies, Disability Studies and Engaged Spiritual perspectives. These orientations will open the prospective psychologist to greater self awareness and empathy towards others while enabling students to understand processes of social marginalization and exclusion.

Students will also be acquainted with the more popular medical understanding of psychological symptoms. However, the strength of the programme lies in understanding the relationship of clinical processes and symptomatic states to both personal life-history and cultural, political and historical forces. One of the underlying philosophies that inspires this programme is the belief that authentic clinical work emerges from the prospective clinician's openness to review and revisit painful, traumatic and shame-evoking parts in oneself as also a desire to keenly await the insights about these moments and finally celebrate the joyfulness of reaching understandings that



surprise us every now and then for having engaged with these critical moments. This is inspired by the Freudian understanding that, “you will never be able to observe in another, what you have not learnt to acknowledge in yourself.” Observing and understanding difficulties in one's life would simultaneously help the student to acquire sensitivity towards potential clients. In addition, the programme will also train those who are eager to enter community work, and gender studies. The course aims to provide students with theoretical and methodological tools that will enable a critical look at processes that generate marginality. While helping the student to develop as a reflective practitioner, promoting an understanding of the Indian cultural context would also be an imperative.

One of the unique strengths of this programme lies in its well developed interdisciplinary courses. Unlike most other MA programmes in Psychology, three of its taught courses are interdisciplinary in their orientation as they draw heavily from anthropological understanding, radical philosophy, political thought and literary writings. This programme thus has a dual ambition. It strives to help the potential psychologist reach psychological depth while promoting a wide range of understanding about social and historical processes.

The MA programme is anchored on one side by an intensive and well conceptualized undergraduate BA Honours programme running concurrently at Ambedkar University with effect from 2010. On the other side it will be linking to a rigorous MPhil programme in Psychotherapeutic Training which is to be launched in August 2011. A PhD programme has also been announced by the School of Human Studies recently. We hope some of our students will be eager to take their understandings further and enter into specialized training at the MPhil and PhD levels with us at AUD.



## Course Preambles

### 1. Ideas, Knowledge and Ethics

This core course in the School of Human Studies presents some of the finest ideas in philosophy. Philosophy takes a first look at the making of an object; it is an intellectual behind-the-scenes. The scene of the course, and its object, is the *human*. As a core course it carries a concern at the very heart of this School in which all the programs offered revolve around newly constituted objects. Our interest in the exploited-oppressed-marginalized human (for instance the gendered human) or the suffering human (suffering at times in a clinical sense), requires us to return to philosophy to see how it prepares the ground for asking new questions on the human but also sets a limit on the answers that are given. This return is as much political as it is intellectual. As we read about questions philosophers have repeatedly asked we will also think of those they have rarely asked.

A renowned philosopher once wrote of it: philosophy is the deepest cultural form available to us today within which to reflect upon the human condition. We will study some of these deep issues first and then reflect on the possible limits culture may have set on the answers philosophers have tried to give us. This demands of us a sense of history and indeed the course presents ideas around the human in a quasi-historical mode, that is, we study the history of philosophy, usually western philosophy, through some of its greatest moments in their contexts. The course thus traces a history of ideas, or a *history of the philosophy of the human*, in an attempt to examine some of the fundamental questions of human existence. Three vast questions, reflecting three big domains of philosophy (ontology, epistemology and ethics), also reflected in the title of the course, will be taken on: Who are we? How do we know? What must we do? The course is premised on the idea that this tripod of questions will create conditions for a reflexive form of psycho-social-clinical studies and gender studies.

### 2. Psychology as a Human Science: History and Debates

This course will debate the question of the nature of the particular science that Psychology in its various perspectives assumes. After a brief introduction to the mainstream understanding of Psychology as primarily a positivist Science, the course will open the question of the kind of science Psychology can become, given the features of a mind having to study itself, in addition to creating a purview of self, being and others (with their own minds). Further the complexity in the requirement of processing and communicating this understanding will be addressed. The course would seek to reflect on the meaning of shifting positions, of subjective experience and objective truth, and locating new precepts of study. The student will be encouraged to undertake a critical review of disciplinary practice in the light of the special emphasis on psychoanalytical and critical perspectives along with an appreciation of evolutionary and neurobiological perspectives.

### 3. Family and Identity in the Indian Context

Drawing upon the body of psychoanalytical writings on India, the course attempts to locate themes of childhood, sexuality, intimacy, family, violence and spirituality that get woven into the very fabric of our selves and identities. This engagement, routed through an involved reading of texts and an



imaginative elaboration of narratives, and some tales from India, is intended as an opportunity for the student to re-turn to his own experience that becomes a potential site for knowledge as one learns from it. As we go about 'collecting and ordering what is scattered – memories, parts of life and self,' through an exploration of the web of family life, its intimacies and transgressions, private moments of madness, faith and healing, in Indian myths and folklore, constellations of relations and characters herein as our early companions, we come to appreciate the interplay between the individual and *his* social that informs textures of an indigenous psyche. We study the formation of an identity and how it locates itself 'in the core of both the individual and his communal culture.' And we debate the universality of psychoanalytic tenets as we encounter the question of 'culture in psychoanalysis.'

Through a close reading of the works of Kakar and Erikson, we see psychoanalysis both as a method to reflect and to recover the cryptic tales of cultural permissions and inhibitions that sustain this complex 'return' to the collective. From the point of view of clinical work, the course aims at facilitating students in examining personal life stories, legends of mystics and madness located within a psychosocial matrix that is always defined by paradoxical tensions such as: the autonomous and the familial self; family as a structure that both enables and fails; the intimate relation with and the need for the distanced cultural 'other'. Using psychoanalytic precepts, the course hopes to traverse through these binaries or split voices to offer a deep listening to cultural forms and symbols that make psyche a site of creative resolutions and working through.

#### **4. Experiencing the Self**

This course will direct the participants towards a focused awareness and *experiencing* of personal selfhood which has not been addressed sufficiently in different streams. The course will be geared towards helping students develop responsiveness to their individual experiences and self-reflexivity in the paradoxical awareness of multiple selves and an indivisible self. The course will proceed largely through the modality of experiential workshops, while readings of selected texts, theoretical writings, reviews and analyses of films and literary stories and participative group work will supplement the process. The course will include insights from different perspectives such as Psychoanalysis, Existential, Engaged Buddhist and Critical Psychology. Students will be required to submit reflective and analytic writings on their journeys through the course.

#### **5. Clinical Lectures on Psychopathology**

This will be a two credit course that intends to create bridges between ways of thinking and engaging in psychodynamic work and those in psychiatry and mainstream clinical psychology. The workshops will endeavour to familiarize the student with states of human suffering such as neurosis, psychosis, personality disorders and childhood experiences of emotional distress. They will be encouraged to think about clinical case formulation from vantage positions of psychiatry and psychodynamic psychotherapy.

These sessions will be geared towards:

- facilitating young students to be increasingly curious and reflective about clinical processes at the same time.



- to appreciate long term clinical work as well as short term interventions into situations of psychic distress.
- to learn to formulate a diagnosis and appreciate its salience (as well as limits) from a psychiatric as well as psychotherapeutic perspective.
- to learn to communicate diagnosis to the patient and family.

## 6. Ways of Humans

This is the second core course of the School of Human Studies, it develops on the first, and attempts to capture certain essential aspects of human beings across time and space. We talk of the ways in which humans situate themselves ontologically, experientially, cognitively and societally in the world around them and among themselves. The course looks at the ways in which human beings organize and form structures through which they operate, experience and situate themselves in their daily lives. It therefore moves from everyday articulations of human practices to abstract notions about such practices, that is, from practice to theory, and back, in the attempt to open up both the similarities and the differences, across time and space, in how humans think, feel and act collectively.

## 7. Reading Freud

A theoretical introduction to the human psyche as revealed through the innovative and daring insights of Sigmund Freud will inform the basic course content. Students will be acquainted with the psychoanalytic perspective in some detail. The major objective of this course is to familiarize students with dynamics and processes of the psyche as well as the unique Freudian metapsychology situating psyche, soma and society in an inseparable triad. Beginning with the philosophical, contextual and life historical issues that led to the possibilities of the emergence of psychoanalysis, students will be familiarized with its history and origins. Core analytic concepts like the unconscious and its manifestations in repression, splitting and dissociation will be highlighted. A familiarity with the nature of the sexual and aggressive drives in human nature, as well as the spread of Eros and its life-preserving and nurturing forces will be deliberated on.

A small list of selected papers from Freud's corpus of metapsychology will lay the foundation to the reception and understanding of the human psyche. The reflections of some post-Freudian thinkers on Freud's thoughts and works will form an integral part of the course content.

The pedagogy and mode of teaching of this course will be in consonance with the psychoanalytic spirit. Students will be encouraged to look at their personal life as a field of clinical observation and reflection. Insights emerging from personal spaces and experiential aspects will be interwoven into the teaching and learning process.

## 8. Life at the Margins

Through a focus on the discourses, locations and phenomenologies of marginality, the course attempts to enable students to move beyond assumptions in mainstream psychology of the gender-neutral and abstract individual to a critical understanding of the self-*in-process-in-context*,



namely, life within real and imagined marginalities. The question this course raises is: what is the relationship of life at the margins to pain in living and living in pain, as also living beyond mere pain? How does a would-be psychologist learn to engage with such experiences? Through ethnographic encounters with margins and a close reading of the narratives from such margins, the course traces the shifting interstices of the psyche-in-class, -gender, -caste, -race, -displacement and other markers of otherness.

It also asks: what happens to the imagination of the social in the experience of pain? Do margins sometimes afford a self-conscious adoption of an identity potentially singular and revolutionary? If the self is a coordinate of the community, what happens to it when a community has been systematically oppressed and deprived? How does the self survive? How does it die? How do communities move from mourning to healing and celebration? How could celebration become perpetration? The course examines the inversions and recreation of the victim-victimizer position that occurs in psychic attempts at inclusion and mastery. A significant component of ongoing field work is aimed at encouraging the student for a radicalized imagination of clinical-community work such that the slipperiness of subjectivity can be tolerated and understood within a paradigm of 'relationship as intervention.' The course could thus be considered as a primer in 'psychology at the margins.' It gives students an appreciation of life at the margins, sensitivity and a conceptual template to engage with life at the margins, as also an occasion to reflect back on the discipline of psychology in terms of questions emanating from life at the margins.

## 9. Preparing for Clinical Work

This course will orient students to the field of clinical work through a predominantly practicum-based modality. We begin with an introduction to the 'self' of the clinician as an instrument for clinical work. What and where is the *clinic*? From subversive readings on the history of insanity, to learning to listen to narrations of life-events of the 'patient' as against diagnosing and classifying symptoms, to becoming more open to self-reflective experiences as future clinicians, to acquainting oneself with the dynamics and vicissitudes of the human psyche, and finally, in learning to formulate a psychodynamic case history, as well as to analyze and interpret responses on projective tests, course participants will reflect on a range of human experiences and probable life situations, likely to be soon encountered by them in the professional field of their choice. An introduction to ways of understanding states of patienthood and psychological suffering will be another major objective of this course. A focus on selected symptom and patient groups will constitute the course readings and content.

### Practicums in Semester 2

As a part of some courses in Semester 2, students will be trained to do fieldwork along various possibilities like self work, listening to dilemmas and crises of others including our friends, visiting communities to engage with adolescents, women and children in striving to develop a social rhythm against odds and disruptions, etc. The purpose of this field work will be to connect empathically with the grave distinctions accompanying such relationships, which if not attended to can often precipitate tragic consequences. Students would be expected to develop clinical case narratives as well as ethnographic accounts whilst remaining open to their subjective states and their flux.



## 10. Fieldwork

After the second semester and during the summer break an intensive fieldwork will be initiated for a period of 30 days. Students will be assisted in placement in various institutions such as hospitals and NGOs engaged in work on mental health, work with trauma, work with people affected by violence and process of restoration and rehabilitation. The purpose of this internship will be to expose students to diverse settings which would help them acquire clinical and other skills. Additionally, students can make visits to places where indigenous processes of healing happen and document their observations and interviews. Regular supervision will be provided to the students during the course of the internship. At the end of the internship students will be required to submit a detailed report based on their experiences.

## 11. Politics, Resistance and Transformation

By placing sociality at the very heart of subjectivity and identity, this course effects a shift from psychic interiority to social and political formations. As members of a collective, what are the possibilities for resistance and transformation of the social and the historical that open up or close off? In turning away from the 'individual' and the 'abstract-theoretical', the course focuses on exploring the *performative* method of people's movements against deprivation, oppression and injustice. Students will be introduced through literature and narratives to histories and dynamics of struggles waged by working classes, women, dalits, adivasis, environmental and child rights movements, civil liberties and democratic rights, alternative sexuality and anti-racist struggles. Marked by the philosophy of 'personal as political,' the course will also engage with 'everyday forms of protest' as a mode of isolated dissent.

The role of the state and civil society, the relation between global and local dimensions, and between private and public will be important themes. The course involves presentations, interaction with movement participants, film viewing, and exposure to various forms of protest such as dharnas or demonstrations.

## 12. Childhood, Identity and Society

The course aims at bringing to the student an appreciation of a phase of life that is the bedrock of ourselves and identities – childhood. An emphasis in this knowing is psychodynamic thinking which endlessly mediates 'the mature and the infantile, the up-to-date and the archaic layers in the mind'. It is thus most suited to recover textures of living at once sharp and carrying a pliable softness. A close reading of Winnicott and Erikson facilitates for the student an encounter with the subjective processes of infancy and childhood as we meet 'the baby as a person' and come to appreciate his world. This listening is never away from the child / child-like parts that linger in deep recesses of the adult psyche.

We get glimpses into the absoluteness of dependence, the pleasure – pain of separation, the arrival of 'I' and 'me' – the relational beginnings of psyche - 'mind' when it could at best 'sense' things. We find ourselves wondering - What is the 'nature of the child's tie to the mother'? 'What is trauma for the child'? 'Why do children play?' 'Is there a relationship between playing and reality'? Through readings, film analyses and case discussions, we visit how a child, helped by the mother's formative



response begins to make the world his own, how playing – at once precarious and robust – allows the child to consolidate his being, to find a way to exist as oneself and relate to the other as oneself, how in this space marked by a peculiar concentration that allows one to be lost, the child is creating a personal idiom that is alive and 'feels real'. Erikson detailing a similar process that enables experiences to be organized in an individual ego gives to us the basics of identity, its formation and sensitively makes us see how such consolidation is routed through a culture's collective behavior - historical memory, mythology, rituals or avoidance - that closely inform individual experience. Here one is making a case for how an individual, a child, is at all times living in a body, evolving a psychic structure and developing as a member of a society - each a crucial dimension of experience out of which identity is knitted. A special focus in the course becomes 'childhood at the margins' that we trace through individual life stories and their complex realities.

Ongoing field work becomes a significant site of learning in the course that aims at promoting understanding as well as intervention through the tools of intuition and playful action and gives the student an opportunity to engage with the child 'outside' and the child 'inside'. Even as it deepens for the student what working with children entails, it is hoped that this engagement will allow the student to sensitively reflect on the forgotten margin of childhood, 'an arsenal of irrational fears' that it so often becomes and think about the possibility where one could 'lift childhood to a position of partnership in a more reasonable order of things'.

### **13. Psychotherapeutics**

Students will be introduced to the principles and practices of the major psychotherapeutic traditions - Psychoanalytic, Cognitive-behavioural, Humanistic, Existential and some Eastern healing traditions, especially Buddhism. The specific focus of the course will be to orient the student towards developing insights about the relational process of therapist-patient communication as influenced by the characteristic defenses and to provide an integrative understanding of healing processes. The teaching will also acquaint the participants with the essential skills, personal characteristics and ethics that need to be borne in mind by future clinicians. This involves listening deeply to the patient with an empathic imagination that engages with the symptoms through a reflective immersion in self experience.

### **14. Qualitative Research Methods**

The course introduces students to the overall orientation, philosophical and theoretical foundations of qualitative research. It will acquaint students with the schools of thought that inform such research as also with their methods and processes. Issues in research will be taken up in order to help students grasp research as a process guided by intuition and the disciplined use of reflexivity.

Along with theoretical sensitivity, the course aims to provide a familiarity with the practice of research, such as, formulating a research problem, developing a research strategy, the practical aspects of interviewing and observation, and qualitative data analysis. In alignment with a vision of social justice, this course will sensitize students to the potential through research of political transformation. To this end, it will emphasize on researches that focus on margins, the "othered"



and the silenced. Students will also be familiarized with interpretative frameworks such as psychodynamic and feminist methodologies, Disability Studies perspective and participatory research work.

### **15. Research Project/ Dissertation**

As a part of fulfilling their requirements towards completion of the Masters programme students in their final year will be required to draft a research proposal and complete a dissertation on an appropriate topic in consultation with their assigned supervisors in the faculty.

### **16. Deconstructing Normalcy**

The category of the 'normal' is widely (and sometimes unthinkingly) deployed in several branches of Psychology; and along with it comes a hasty pathologization of all forms of experiences and expressions that are 'out of the ordinary.' There is a way in which the 'natural' is revered, a way in which a unitary world view commands unquestioned respect. Being exposed to the varied cultural manifestations of a phenomenon, or the social construction of it, makes one more critical of 'reality' and more respectful of the diversity that makes the world. Bringing to dialogue insights from the writings of Michel Foucault and Jacques Derrida on Reason, this course will primarily cultivate critical thinking in terms of the normal/abnormal dyad. This helps us develop an ability to understand the manner in which natural/unnatural and health/pathology are (historically) constructed dyads and who (or what) systems stands to benefit by these constructions and who such constructions put at a disadvantage. This enables students to be sensitive workers when they enter their professions whether as a clinician, a social or community worker, a policy maker or a researcher.

### **17. Psychic Work: Paradox and Process**

We *touch* Psyche in the processes of evolving this paper. We recognize three types of thinking here: unconscious dreaming, pre-conscious reverie-like states and conscious reflection. We land in the necessary space of 'home' where relationships rule the evolving capacity to be Alone. We find ourselves with the pull that idiosyncrasy and madness necessarily exerts on our lives in order for it to be human.

We reach out from this madness to family as a part and parcel of community and its cultural processes to halt on an "identity moment" – to receive challenges of innovating the psychosocial as always evolving from the clinical.

### **18. Psychoanalytic Psychotherapy**

The course is a culmination of the psychodynamic journey across the four semesters. Here, the student goes in-depth into what constitutes psychoanalytic clinical work, deliberating on the experiences of transference, counter-transference and reveries. The course acquaints the student with the theoretical and clinical nuances of analytic work, traversing the distance from Freudian psychoanalysis to a more contemporary form also culturally adapted to Indian society. Beginning with the debates around the sanctity of the psychoanalytic setting, the course will encourage the



student to engage with pathologies traditionally not considered treatable by psychoanalysis such as the narcissistic states and autistic states. Building on this, the course further regresses to primitive states and childhood disorders especially as studied by Melanie Klein. The student will be acquainted with the challenges likely to be encountered while working with difficult patient groups such as psychotics as well as traumatized individuals and communities. An effort would be made to relativize psychoanalytic therapy to hospitals and community work.

### **19. Listening, Communicating and Relating**

Coming as it does in the last semester, participation in this 2-credit course will enable students to open themselves to listening and communicating yet again. This course will foreground the storied nature of lives and the intense universal desire for communication while acknowledging the paradox of its limits. As future clinicians, the course will initiate thinking and feeling in students to respond empathically to conflict, misunderstandings, failures of communication and to spaces of felt alienation and loneliness in human relationships. Through a simultaneous inward turning to one's own self, they will be encouraged to maintain experiential diaries around struggles and possibilities of listening, relating and communicating to themselves as well as their significant others.

Drawing from literary and creative narratives, short stories, films and therapy sessions, a foundational emphasis of this course is to enable one to listen to the deeper resonances of unconscious articulations. By tuning in to a receptive mode of listening, sequences of seemingly disconnected and free flowing communication would begin to acquire a pulsating and rhythmic flow, in consonance with unconscious human life. Further by focusing on lives (characters in literature) that have been rendered invisible, and which remain unheard and “underground”, we will listen to the struggle to communicate as well as, sometimes, the simultaneous desire to erase attempts to be understood by any other human being, and also the self.

Further, the philosophy of the course extends itself to not only listening to human life but to all forms of life, and therefore, at an implicit level the course will attempt to create bonds and linkages between psychological perspectives, the spiritual emphasis on compassion and understandings from deep and sustainable ecology. It is hoped that participation in this course will help students to forge healthier personal relationships, to become increasingly open to experiences of sharing joy and also pain within the family and in other intimate spaces.

### **20. Gender and Psychology (Optional)**

This course will look at the interface of gender and psychology. It will see how hospitable the discipline of psychology is to the question of gender. It will also see how engaged the space of Gender Studies is with questions incumbent upon psychology - questions of self-subjectivity-relationality. To make sense of the above questions and concerns the course will move through 3 related steps:

- (1) The Gender Question in Psychology: Is psychology gender-sensitive? Or is it gender blind/biased? Why is it gender blind/biased, if at all?



- (2) The Gender Question in Psychoanalysis: Did psychoanalysis take a close look at the subject-constitution of woman? Was it gender sensitive in its engagement with the 'woman question'? Or was it andro-centric and phallo-centric? What is andro-centrism? What is phallo-centrism?
- (3) Do we then need to feminize psychology? Why do we need to feminize psychology? What does it mean to feminize? What would the discipline look like once the gender question is brought in? What would be the new ways of learning and doing psychology? What would be the new ways of being a psychologist or psychotherapist? What new skills and new perspectives are required?

This paper will also give students a sense of how the received understanding of gendering can be rendered complex and enriched by engaging with the psychoanalytic approach to gendered subjectivity. In addition to this methodological focus (covered in the first 3 units), the course then takes students through substantive areas where the gender question is of special relevance such as the body, motherhood, gender relations, sexuality and mental illness. The aim is to both develop research sensitivity as also sensitize students to issues of praxis – areas they may want to intervene in through their future work.

### **Mentorship**

Mentorship is an integral part of the programme and serves as an extension of the class room. It is introduced to deepen the learning process and capitalize on the individual capacities of each student. A set of students (5-7) would be provided with a mentor who would meet them twice a week. In this space students can bring their anxieties, academic concerns, thoughts or ideas, and get personalized attention. Students are also encouraged to maintain personal diaries, share stories or present clinical cases and their reflections on them. In the mentorship, selected readings are also taken up as tutorials which help form links across courses. Here they also get feedback and reflection on their assessments and grades. With growing intimacy and engagement in the space of mentorship peer learning gets promoted.



## MA Gender Studies

### Programme Structure

	Semester 1	Semester 2	Semester 3	Semester 4
<b>Core Interdisciplinary</b>	1. Ideas, Knowledge and Ethics (4)	5. Ways of Humans (4)	11. Experiencing the Self* (4)	
<b>Programme Specific and Core Courses</b>	2. Introduction to Gender (4) 3. Family (4)	6. Gender, Work and Labour (4) 7. Sexualities (2)	12. Health (4) 13. Masculinities (2)	16. Media (4) 17. Bodies (2) 18. Gender and Education (2)
<b>Elective</b>			14a. Gender and Environment/ 14b. Violence: Feminist Critiques and Resistance (2)	19a. State, Nation and Citizenship/ 19b. Literature/ 19c. Gender and Psychology (4)
<b>Research Coursework</b>		8. Introduction to Research Methods (2)	15. Feminist Research Methods (2)	
<b>Seminars / Workshops</b>	4. Feminist Movements in South Asia (4)	9. Global Feminisms (4)		
<b>Practicum / Fieldwork</b>			10. Summer Internship (2)	20. Dissertation (4)

\*Present Semester 3 will offer 'Politics, Resistance and Transformation' instead of 'Experiencing the Self.'



## Programme Outline

The objectives of this 2-year programme are:

- To unravel the biases that operate within the traditional disciplines whether in the sciences, social sciences or humanities.
- To understand social reality from a gender sensitive perspective.
- To develop analytical skills and critical thinking about the operation of gender at multiple levels.
- To intervene in multiple settings – governmental and non-governmental organizations, educational, mental health and disability, media and academia – requiring a focus on inequities associated with gender.
- To question and re-imagine disciplines and knowledge from a feminist lens.
- To study the history and politics of women's activism and social change.
- To appreciate the intersections between the personal and the political.

The MA in Gender Studies is placed in the School of Human Studies (SHS). The uniqueness of MA in Gender Studies is its focus on inter-disciplinarity and this programme comprises of:

1. Three interdisciplinary core courses of 4 credits each which is common to all MA programmes of the School of Human Studies.
2. Eleven core courses specific to MA Gender Studies of which seven are of 4 credits each and five are of 2 credits each.
3. Five elective courses of which two are 2 credits each and the other three are of 4 credits each.
4. One course of 2 credits in Introduction to Research methods followed by 2 credits course of Feminist Research Methods.
5. Summer internship/Fieldwork carries 2 credits and the dissertation in the 4<sup>th</sup> semester carries 4 credits.

Besides these, there are courses with which engage through seminars, workshops, practicum, project work and fieldwork.

The past half a century has seen an increased interest in the analysis of the socially constructed nature of gender and the inequities associated with it. This analysis has made apparent that gender not only organizes the everyday lives and embodied experiences of men and women but also operates within the socio-cultural, economic and political realms. Further, gender is a central dimension in the construction of the very knowledge systems that provide analytical tools through which we make sense of this reality. Paradoxically, however, as the study of gender has shown, the structure of knowledge itself has been constructed within patriarchies. Thus both the experience of women and the category of gender have been obscured in many traditional disciplines.

The increased sensitivity to gender that has emerged in the past several decades has seen the development of courses in women's studies and gender studies in many universities across the



world. One of the significant lessons from teaching and research on gender issues concerns the limitations that arise in attempts to work within the confines of a single disciplinary framework. Given the intersections between gender and other categories such as race, class, caste, community, and nation, the study of gender must be interdisciplinary in nature. The richness of such interdisciplinary work is evident in the growth of the field in India over the past decade. Whether in domains such as feminist theory or law, body, sexuality, masculinity and femininity, literary and cultural representations as well as their critiques, or the nature of epistemology, writing in gender is amongst the most exhilarating. Moreover, scholarship and research in gender often addresses the theoretical and the applied simultaneously. This has translated in the addition of gender in core and concurrent courses at the undergraduate level creating a larger number of students with some inclination towards the study of gender at a deeper and more intricate level. It is this group of students to whom the Masters programme in Gender Studies at AUD seeks to reach out. The MA programme is likely to be of interest to graduates, post-graduates and professionals from allied disciplines like Political Science, Psychology, Law, Public Administration, Economics, History, Sociology, Home Science, Education and Literature. In addition, persons involved in the area of gender issues seeking an extension of their personal and professional capacities may also find the course beneficial.

The MA in Gender Studies is envisioned as one of the Masters' programmes offered by the School of Human Studies at AUD. The central concern of the programme offered in the School of Human Studies is to enable students to develop a sound interdisciplinary understanding of their field that generates a capacity for theory, research and intervention with human experience. The student who has graduated from the School should be able to understand human experience and functioning as determined simultaneously by micro and macro processes.

Consistent with this ideal, the Masters programme in Gender Studies in AUD is envisaged as a thoroughly interdisciplinary course drawing upon gendered analysis from the sciences, social sciences and the humanities. On completion, students should be able to understand the situatedness of an individual within a family, society, culture, nation state and global politics. Unlike some courses in Women's Studies / Gender studies in India, this course does not focus on the development aspects alone. Rather, it considers the understanding of psycho-social and subjective aspects of the gendered experience to be integral to any gender studies programme. This is also one of the unique strengths of this programme.

The programme will combine theory, method and contemporary context to develop in student's sensitivity towards the workings of gender in wide ranging domains. It will challenge students to think about the operation of gender at multiple levels through an exhaustive set of readings and stimulating experiences. Subject matter experts and resource persons whose work incorporates an edge of gender would employ alternative pedagogical devices such as film screenings, visits to NGOs, workshops and so on to make the learning experience enriching and enjoyable.

Students equipped with the degree would be able to intervene in multiple settings that require a focus on the inequities associated with gender such as governmental and non-governmental organizations, educational settings, mental health and disability, media as well as academia



## Course Preambles

### SEMESTER 1

#### 1. Ideas, Knowledge and Ethics

This core course in the School of Human Studies presents some of the finest ideas in philosophy. Philosophy takes a first look at the making of an object; it is an intellectual behind-the-scenes. The scene of the course, and its object, is the *human*. As a core course it carries a concern at the very heart of this school in which all the programmes offered revolve around newly constitute objects. Our interest in the exploited-oppressed-marginalized human (for instance)

The first interdisciplinary paper in the programme will explore contemporary epistemological and ethical concerns by examining 'knowledge', 'truth' and 'goodness' through multiple perspectives. We examine knowledge as reflective and constitutive of human beings attempting to meet different needs, which could include survival, control of nature, and power over others. An effort would be made to deliberate upon contemporary ethical issues like vegetarianism, abortion, euthanasia, sexual codes, terrorism and war. We look at morality in the context of everyday life, relationships and social and political stances. We will enquire into sources of knowledge, and processes by which different knowledge systems are validated or invalidated, privileged or discredited. Science, spirituality and other modes of arriving at 'truth' will be considered; for instance, why is intellectual knowledge privileged over bodily, emotional, experiential or practical knowledge? Academia based on scientific rationality will be examined, as also traditional knowledge and wisdom, and people's science, for instance in the realms of health, environment and childbirth. This course seeks to demystify philosophy and help illuminate life-concerns in a deeper way.

#### 2. Introduction to Gender (ITG)

The course aims to introduce students to some of the central categories employed in a gendered analysis of human existence. This gendered analysis is grounded in the context of contemporary India. The themes of patriarchy, sexuality and their intersections with caste and religion are foregrounded. Issues of modern development will be explored from a gendered perspective. The course aims to provide students with conceptual tools that would enable them to navigate the multiple domains within which gender operates. It will initiate and prepare students for all the courses that follow.

#### 3. Family

The course will introduce students to the family as a social construction that is central in the process of formation of identities. The dimension of power as discussed in feminist theory will also be demonstrated. An attempt would be made to bring out the theoretical frameworks that emphasize early socialization such as psychoanalysis and contrast them with social constructionist and discursive understandings. The question of essentialism in constructions of masculinity and femininity and its relationship to gender stereotyping, violence and mental health would be other concerns. The course will also be concerned with the intersections between disability, mental illness and gender as sites of struggle against the dominant discourses. A major purpose of the course is to familiarize students with the Indian context, both as traditionally represented and in its evolution in the contemporary context.

#### 4. Feminist Movements in South Asia (FMSA)

The paper explores significant issues, events and ideas in the histories of women's struggles and feminism in South Asia, with a particular focus on India. South Asian nations are socially and



politically distinct, yet share a common regional identity. They are characterized by histories of colonialism and post-colonial identities, as well as ancient civilization and cultures. Oppressive patriarchies, within societies stratified along class, ethnic, caste and/or religious-communal lines, are common across the region. Large parts of the region have been ridden with violent conflicts. Women's extremely low status in South Asian societies is perpetuated under contemporary processes of global capitalist development, and their vulnerability is accentuated under contemporary conditions of armed conflict and militarization. Within each of these nations, women's movements have been active on many fronts. This paper will explore women's collective struggles, forms of activism and resistance. Issues will be studied as relevant particularly to India, Pakistan, Bangladesh, Sri Lanka and Nepal. Students will be introduced to the salient issues through social science as well as literary works.

## **SEMESTER 2**

### **5. Ways of Humans (WOH)**

This is the second core course of the School of Human Studies, it develops on the first, and attempts to capture certain essential aspects of human beings across time and space. We talk of the ways in which humans situate themselves ontologically, experientially, cognitively and societally in the world around them and among themselves. The course looks at the ways in which human beings organize and form structures through which they operate, experience and situate themselves in their daily lives. It therefore moves from everyday articulations of human practices to abstract notions about such practices, that is, from practice to theory, and back, in the attempt to open up both the similarities and the differences, across time and space, in how humans think, feel and act collectively.

### **6. Gender, Work and Labour (GWL)**

This course explores the field of Gender, Work and Labour relating to sexual division of labour and women's work in the development process. It looks at work from a gender perspective, particularly with a focus on analytical frameworks and contemporary experiences. The course also focuses on statistical issues relating to women's work and offers a survey and critique of the policy framework regarding work and gender. The course examines trends and implications of the globalization process for gender, particularly in the context of the global production structure, service labour and the experiences of the Structural Adjustment Programmes. It also looks at the politics of organization and resistance in the context of women's work and the legal framework to deal with women and gender at the workplace.

### **7. Sexualities**

The approach to the study of sexualities, in this course, moves away from the biologism that has historically afflicted the study of gender and sexual identities. Biologism continues through naturalizing social categories and processes and unfolds the gendered operations of power. To see 'sexuality' as a world-unto-itself is soon imagined to be a fundamental 'truth' which is fixed, unchanging and biologically given. A significant part of the course would be dedicated to take the student through the modern history of the study of gender and sexual cultures in the history of biologism located in the works of thinkers such as Richard Freiherr von Krafft-Ebing, Havelock Ellis, and others such as Sigmund Freud. The course would critique and question the constructs or notions around sexuality such as 'expression' and 'enactment'; 'natural' and tolerable or 'unnatural' and unacceptable; and a narrowly confined domain that has nothing to do with politics and economics. Historically sexuality has been significant to the making of a wider world; however its



role as a social field has been downplayed by treating it as an inner and private aspect of a person's life. The course aims to position an understanding of sexualities in a wide range of social, cultural and political contexts in order to better understand its shifting and unstable meanings.

### **8. Introduction to Research Methods (IRM)**

The aim of this course is to introduce students to the fundamentals of research in the social sciences and humanities. This requires a multi-layered approach beginning with engaging students with the idea of research, the conventional research paradigm developed within positivism, the critique of the conventional perspective from a range of positions particularly feminist epistemology. This would serve as an introduction to the concept of research.

### **9. Global Feminisms (GF)**

For centuries women's voices and struggles have not been heard or recorded; thus there is limited access to what women thought. However, the fact is that women have always thought about their lives and tried to resist their subordination. It is a theoretical and practical response to the particular conditions of modernity, and to the exclusions and contradictions embedded in the modern liberal capitalist nation-state. The course will briefly introduce the student through the earliest articulated feminist consciousness traced in the works of Mary Astell of 17th century Europe; the non-western world situated in the context of colonial and missionary interventions who framed emerging social and religious issues around the trope of gender focusing on the immorality of the natives; 18th century repression of feminist consciousness and emergence of voices such as Mary Wollstonecraft, Utopian Socialists and female revolutionaries in France. It will also briefly touch upon 19th century transformations in the social and economic relations in Europe due to industrialization and urbanization to the history of pre-Bolshevik movements in Russia and Eastern Europe. However, the central focus of the course will be on 20<sup>th</sup> century women's movements and feminisms. It will engage with social reform movements and early nationalist consciousness in Asia as important landmarks in the discussion of the history of feminisms. The writing of Simone de Beauvoir would form a conventional takeoff point for the postwar feminist movement in the West. The course will situate the contemporary feminist history with an emphasis on both the universality and particularity of women's movements' issues and debates. The course will introduce Cuba, Russia, East Europe or China as examples of socialist experiments that provide a rich archive of thinking on universal women's questions like women's labour, the organization of housework, sexual arrangements, eugenics / reproduction / abortion and the relationship between the public and the private.

### **10. Summer Internship (Field work)**

The students will be expected to spend 30 days in the summer doing field work. The field here will be defined as any setting in which gender is a primary concern. These settings could include hospitals, NGOs involved in questions of violence, education, sexuality, health etc., working with media personnel specializing in gender, fields associated with legal issues, amongst others. The aim of the fieldwork will be to facilitate an understanding of the gendered quality of lived experience as well as to promote ways of negotiating with it. Students will be expected to write a small report of their experiences in the field. It is hoped that apart from providing a rich experiential base and relevant skills the field work will also promote greater understanding of the role of gender in students own lives.



## SEMESTER 3

### 11. Experiencing the Self (ETS)

This course will direct the participants towards a focused awareness and *experiencing* of personal selfhood which has not been addressed sufficiently in different streams. The course will be geared towards helping students develop responsiveness to their individual experiences and self-reflexivity in the paradoxical awareness of multiple selves and an indivisible self. The course will proceed largely through the modality of experiential workshops, while readings of selected texts, theoretical writings, reviews and analyses of films and literary stories and participative group work will supplement the process. The course will include insights from different perspectives such as Psychoanalysis, Existential, Engaged Buddhist and Critical Psychology. Students will be required to submit reflective and analytic writings on their journeys through the course.

#### \* Politics, Resistance, Transformation

By placing sociality at the very heart of subjectivity and identity, this course effects a shift from psychic interiority to social and political formations. As members of a collective, what are the possibilities for resistance and transformation of the social and the historical that open up or close off? In turning away from the 'individual' and the 'abstract-theoretical', the course focuses on exploring the *performative* method of people's movements against deprivation, oppression and injustice. Students will be introduced through literature and narratives to histories and dynamics of struggles waged by working classes, women, dalits, adivasis, environmental and child rights movements, civil liberties and democratic rights, alternative sexuality and anti-racist struggles. Marked by the philosophy of 'personal as political,' the course will also engage with 'everyday forms of protest' as a mode of isolated dissent.

The role of the state and civil society, the relation between global and local dimensions, and between private and public will be important themes. The course involves presentations, interaction with movement participants, film viewing, and exposure to various forms of protest such as dharnas or demonstrations.

### 12. Health

The objective of the paper is to locate the concerns of women's health and well being in the larger context of socio historical, economic and political realities. The paper seeks to understand the biological, psychosocial and political factors affecting women's health and also analyze the extent to which this understanding is integrated into existing public health initiatives. Traditionally, the health of women has been seen as synonymous with maternal or reproductive health. Since the 1970s, women's health activists began to argue for a broader definition of women's health and increased participation of women in research studies. The major focuses of the women's health movement includes reproductive freedom, understanding health in a broader social context, and a critical orientation toward the medical establishment. The movement emphasizes that any understanding of women's health includes the study of illnesses and conditions that are unique to women, more common or serious in women, have distinct causes or manifestations in women, or have different outcomes or treatments in women. Importantly the paper aims at understanding women's health in the context of women's work- its kind and conditions, and also in the context of violence in women's lives. Finally the paper looks at privatization of health services and the impact of new medical technologies on women.

### 13. Masculinities

Masculinity refers to the socially produced but embodied ways of being male. Its manifestations



include manners of speech, behavior, gestures, social interaction, a division of tasks appropriated for men and women through divisions of work domains and an overall narrative that positions it as superior to its perceived antithesis, femininity. The discourse of masculinity as a dominant and privileged gender position is produced at a number of sites and has specific consequences for women as well as those men who may not fit into the dominant and valorized models of masculinity. These sites include: customary laws and regulations, the state and its mechanisms, the family, religious norms and sanctions, popular culture, and, the media. The mass media is one of the most important means for the transmission, circulation and reception of local and global masculine identities. With the rise of new technologies of media and communication, representations of masculinities find both local and global anchoring. In this sense, the media becomes a transformative force field with a capacity to change structures of belief. This course will explore various cultural, political and social contexts through which ideas of masculinity / masculinities circulate and take shape.

#### **14a. Gender and Environment (GAE) (Optional)**

The paper explores the links between gender and contemporary environmental concerns. Women's relationship with the environment is generally differentiated from the male experience, in most societies – a difference associated with their gendered work responsibilities. In subsistence-based economies, women have been closely linked to gathering of food, fodder, fuel, water and other necessities. Destruction of natural habitats, speeded up within contemporary global capitalism, has led to loss of livelihoods and means of daily sustenance, affecting entire communities. The course will examine the impact of environmental degradation and destruction, upon women and men, in a range of contexts, and explore their responses. The paper will enable the student to look critically at eco-feminist analyses of the roots and sources of environmental destruction, including issues such as deforestation, industrial waste, bio-engineering and food toxicity, global warming and climate change. Struggles, strategies and varied efforts to protect the environment will be studied in India and elsewhere, at local and international levels. Myth, anthropology and literature will add dimensions to our overall understanding of issues that are today at the cutting edge of debate.

#### **14b. Violence: Feminist Critiques and Resistance (VFCR) (Optional)**

The paper examines contemporary feminist critiques of violence against women, seeking to understand why violence is pervasive and integral to patriarchal ideologies and institutions, and exploring feminist resistance to various forms of violence. The course will help create a dialogue with the nuanced histories of thought and action, within personal and public spheres, across domains of sexuality, family, work and the state. Violence is interrogated as a means to establish and maintain power structures, through controlling the dominated groups. Women are particularly targeted, intermeshed within communal, class, caste and sexual power relations.

If violence is a means of reinforcing power, resistance can be understood as a form of countervailing power. Women's resistance is expressed through individual rebellion and dissent, as well as creation of strategic spaces such as rape counseling centers, collective protests, sit-ins, songs and writings: these methods of resistance will be at the heart of the exploration. The paper provides scope for interactive pedagogies, experiential sharing, critical thinking, presentations and a weeklong internship / micro-research.

#### **15. Feminist Research Methods (FRM)**

The second paper would combine theory with practice by acquainting students in detail with the



principles of feminist methodology and other gender-based analytic approaches. Ultimately, students should be able to develop a research project that incorporates a gender-based methodology. The readings comprise of textbooks of feminist methods laying out the conventional foundations of the different approaches.

This course will combine lectures with workshops where students would have the opportunity to hone their research skills through exercises like mock interviews, debate etc from a gender-sensitive perspective and feminist/gender-based research in particular.

#### **SEMESTER 4**

##### **16. Media**

The course has been designed to take the students through all the major debates in film and media studies, from early feminist debates to later interventions made through the conceptual tools of cultural studies, bringing together textual analysis, perspectives of political economy and engaging audiences to provide critical and political optics. The aim of the course is to help students develop a critical understanding of the artifacts of media bringing in the political, the aesthetic and the experiential in a highly media dominated world. Importantly, the course will also familiarize students with debates on the interstices between Gender, Performance and the Nationalist Cultural project in the Indian context.

##### **17. Bodies**

The body has been at the centre of feminist theory precisely because it offers no such "natural" foundation for our omnipresent cultural notions about femininity. The paper foregrounds the friction between women's lived bodily experiences and the cultural meanings inscribed on the female body that mediate those experiences. The disciplines reflected in this course examine a wide range of issues which have arisen from the writings of theorists such as, Butler, Douglas, Foucault, Haraway and others. The course will explore the body from a gender perspective, and consider how understanding of the body changes from biological to phenomenological and social cultural perspectives. The course will consider the body as a site, where power relations converge and are articulated and agency is acquired or performed. Further the implications of ways of altering, shaping and configuring bodies as well as images of women in sports, arts, entertainment, and the fashion industry will be discussed. Also the consequences of socio-cultural influences on a women's body image: dieting, eating disorders, cosmetic surgery, etc will be studied. Finally the course will touch upon the potential for resistance against the normative culture.

##### **18. Gender and Education (GAE)**

The paper introduces key concepts concerning the interface between gender and education. Placing education within wider political and philosophical currents, it seeks an overview of historical evolution of educational institutions and women's entrance into these. The paper brings the focus on Indian situations and processes, within an understanding of the androcentric construction of academic knowledge; gendered access to educational institutions; gender issues within schools and university; and diverse intervention strategies. The course will reflect on the issues of class, caste, nationality, region, religion, race and disability and hopes to enable students to interrogate educational goals and processes from a gender perspective, oriented to understanding the potential of education as a site for radical subversion

##### **19a. State, Nation and Citizenship (SNC) (Optional)**

The modern state has been understood within feminism both as friend and foe. While the state and nation may denote forms of belonging for women that offer an escape from oppressive traditional structures and communities, they have also demanded disproportionate sacrifices from women,



especially during times of war, economic insecurity or other conflict situations. This course will attempt to highlight the intimate and reinforcing relationship between state, nation, citizenship and modern patriarchy, but also keep a window open for discussing the radical, transformatory potential of these structures. It will also examine at a general level, the relative limits and possibilities of interventionism and separatism as alternate feminist strategies vis-a-vis the state.

### **19b. Literature (Optional)**

Literature and gender are categories where each is implicated in the formation of the other. The literature and gender course would foreground how literature is instrumental in the shaping of gender and in the perception of gender roles. The broad areas to be explored would be the reading of gendered power relations and politics with/in literature, issues surrounding writing by women, exploration of the 'feminine' and the 'masculine' in literature, the relationships between gender and genre, and the destabilizing of gendered categories in literary works. This course will offer an introduction to the relationships between gender and literature through an exploration of some of the above issues. The course will choose significant works from various genres such as myth, epic, short story, poetry, novel, etc. to understand and appreciate the issues of gender as creative and edifying strivings that have led to the shaping of identities in different epochs.

### **19c. Gender and Psychology (GAP) (Optional)**

This course will look at the interface of gender *and* psychology. It will see how hospitable the discipline of psychology is to the question of gender. It will also see how engaged the space of Gender Studies is with questions incumbent upon psychology - questions of self-subjectivity-relationality. To make sense of the above questions and concerns the course will move through 3 related steps: The Gender Question in Psychology: Is psychology gender-sensitive? Or is it gender blind/biased? Why is it gender blind/biased, if at all?

The Gender Question in Psychoanalysis: Did psychoanalysis take a close look at the subject-constitution of woman (we have in mind Freud's essays on 'woman', 'female sexuality' and 'femininity')? Was it gender sensitive in its engagement with the 'woman question'? Or was it androcentric and phallo-centric? What is andro-centrism? What is phallo-centrism?

Do we then need to *feminize* psychology? Why do we need to feminize psychology? What does it mean to feminize? What would the discipline look like once the gender question is brought in? What would be the new ways of *learning* and *doing* psychology? What would be the new ways of *being* a psychologist or psychotherapist? What new skills and new perspectives are required?

This paper will also give students a sense of how the received understanding of gendering can be rendered complex as also enriched by engaging with the psychoanalytic approach to gendered subjectivity. In addition to this methodological focus, the course then takes students through substantive areas where the gender question is of special relevance such as the body, motherhood, gender relations, sexuality and mental illness. The aim is to both develop research sensitivity as also sensitize students to issues of praxis – areas they may want to intervene in through their future work.

### **20. Dissertation (Project)**

The course will allow students to do independent work under the guidance of a supervisor on any area of their interest. The project could take the form of a guided research in the traditions of the social science. However, given the interdisciplinary nature of the MA in Gender Studies, students will be free to select from a variety of themes and methods for pursuing the project. Some of these could include analysis of literary texts or media and film making, script writing and other modes to present their work.



## Student Assessment and Evaluation

The purpose of assessment and evaluation at AUD is to facilitate and promote learning with understanding. Students are expected to be regular in attending classes, workshops and other educational exercises. Work done by students during the teaching semester will count for as much or more than the end-of-course examination. Grades will be given to students for performance in tests, classroom presentations, group discussions, fieldwork/project works, term papers and other exercises designed by teachers. Ability to work in a group or design an investigative project may be tested and evaluation may include peer assessment. Results of assessment will be communicated to students in a timely manner so that they have adequate opportunity to improve their subsequent work. Tutorials and mentoring will be important features of all programmes.

### List of activities held at SHS over the past academic year 2010-2011.

1. Collaborative workshop on 'Psychobiography as Methodology' with Anup Dhar and team from CUSP [Studies in Culture-Subjectivity-Psyche: Rethinking Mental Health], Centre for the Study of Culture and Society, Bangalore. August 16-17, 2010.
2. Dialogue with Prof. Veena Das, Anthropologist and Professor, Johns Hopkins University, on her work, "Life and Words: Violence and the Descent into the Ordinary." August 20, 2010.
3. Events with Prof Neil Altman, Fulbright fellow, Adjunct Clinical Professor, Postdoctoral Program in Psychotherapy and Psychoanalysis, New York University. Prof Altman's visit to India during the months of August and September was hosted by SOHS, as part of an ongoing collaborative program to develop a project on Community Mental Health under the Fulbright Fellowship. During his stay in Delhi, a number of events were organized at AUD. These included:
  - a) Faculty Seminar on 'Interdisciplinary linkages of Psychoanalysis and the Extension of Analytic Thought to Community based work.' August 27, 2010.
  - b) Special Lectures on 'The Place of Aggression and Sexuality in Psychoanalytic Theory' and "Relational Child Psychotherapy" on September 6, 2010.
  - c) Seminar on 'How can Psychoanalysis contribute to Social Justice.' September 8, 2010.
4. Faculty seminar on 'Network Limited': People's Movements and Online Activism in India' by Dr. Anja Kovacs on November 19, 2011.
5. Special lecture by Dr. Anja Kovacs on 'Empowering Reproduction? Researching Motherhood as a Paradigm for Activism among Women in the Hindu Nationalist Movement' on November 23, 2010.
6. Book Release of 'GHAZAL@ENGLISH JUNCTION' by Salman Akhtar, Psychoanalyst, followed by a public talk by the author titled 'Poetry and Psychoanalysis: What do they have in common?' Presided by Mr. Nida Fazli, Moderated by Dr. Sudhir Kakar. Held at India Habitat Center. December 12, 2010.
7. Seminars on 'Health Psychology' by Dr Swapna Gupta, Professor at the Alberta Children's Hospital in Calgary, Canada. January 11 and 13, 2011.



8. Gender Studies team field visit to Wardha, Maharashtra (MGAHVV) to attend the XIIIth National Conference of Indian Association for Women's Studies (IAWS) and a field visit to a village struggling with cases of farmer's suicides. January 21- 24, 2011.
9. Talk on 'Dialogics of Self, The Mahabharata and Culture: The History of Understanding and Understanding of History' by Dr. Lakshmi Bandlamudi, Professor of Psychology at the City University of New York. February 14, 2011.
10. Department educational trip to Balaji, Rajasthan: February 24 to 28th, 2011.
11. Special lecture delivered by Dr. Ritikha Khera on 'NREGA and its Impact on Women' on February 28, 2011.
12. Festival to mark 100 years of International Women's Day, March 8, 2011.
13. Special Lecture by Prof. Nitya Rao on 'Agrarian Women: Assets and Property Relations' on 7 March 7 and 9, 2011.
14. Special lecture by Dr. V. Geetha on 'Talking about Labouring Women' on March 10, 2011.
15. Special lecture by Prof. Padmini Swaminathan on 'Beginning with, But, Going Beyond Numbers' on March 24, 2011.
16. Inter-University Dialogue between National Law University and AUD on 'Towards Creating Gender Friendly Campus Spaces: Understanding Sexual Harassment, Dignity and Freedom on April 8, 2011 at NLU Dwarka.
17. Talk on 'Conflict in the Therapy Room: A Family Therapist's Experience' by Reena Nath, Psychotherapist and Family therapist. April 5, 2011.



## Creating Gender-Sensitive Campus Spaces

Ambedkar University, Delhi is committed to ensuring a dynamic and participatory academic experience and safe campus environment. Our endeavour is to evolve campus spaces for our students and staff, both women and men, in which we as individuals and as part of diverse collectives can grow and explore our potential without fear or the burden of prejudices.

Universities are institutions where the processes of learning and unlearning shape us into becoming who we are. Campus spaces are an integral part of our university life. Canteens, lawns, corridors, classrooms and other such spaces are those where a variety of gender ideologies play out in our daily interactions with our friends and colleagues. Campus spaces and even pedagogy affect the way we perceive and locate each other. Significantly, these practices directly affect women more than men and men in more subtle ways than women. Most of the time we find it difficult to grapple with the idea that our behavior or our casual comments, thoughts, jokes and so on can contribute towards consolidating the alienating and offending culture of patriarchy. It would be instructive for us to unpack our 'commonsense' ideas about men and women and the processes by which we gender our understanding of the 'self.' Building 'gender-sensitive,' healthy campus spaces would be crucial for creating an enabling environment where we as individuals and as groups can unfold our creative potential.

The prevalence of sexual harassment is one of the hindrances towards an enabling campus space. While we all might recognize and agree upon extreme forms of harassment, the acts that constitute harassment can be much more general and diffused in our life. It is, therefore, important to understand what constitutes sexual harassment and how it affects our everyday lives in both public and private spheres, in educational institutions and work environments. Our attempt is to devise methodologies through which we can generate a consciousness amongst the university community that treats the experience of sexual harassment as a violation of one's dignity as well as freedom of mobility, freedom of speech and expression. Through this, we can hope to evolve a consensus on a definition of sexual harassment and create a code of guidelines to ensure a congenial and equitable environment.

We are committed to providing a creative and stimulating academic culture and healthy and safe campus life to our students and staff. We welcome all those who join us in the coming year to become a part of this process of creating a campus environment with a unique and fulfilling experience.



## Zero Tolerance for Ragging

The Ambedkar University, Delhi is opposed to all forms of ragging. Fresh students are advised that they should desist from doing anything, willingly or against their will, even if ordered to do so by a senior or any other student, and that any attempt at ragging should be promptly reported to the Anti-Ragging Squad or to the Dean or to the Head of the Institution, as the case may be.

A summary of the anti-ragging regulations of the University are provided in this Bulletin of Information. The detailed anti-ragging regulations are available on the University website. All students who are admitted will have to submit an affidavit against indulging in any form of ragging. An affidavit by their parents / guardians will also have to be submitted against ragging. The formats for these affidavits are given as Annexure I and Annexure II of this Bulletin.

**Merely qualifying in the entrance test and the interview will not entitle candidates to claim the right to admission. They will have to satisfy all the eligibility conditions laid down by the University.**



## **Bharat Ratna Dr B.R. Ambedkar University, Delhi**

### **ANTI-RAGGING REGULATIONS**

**(As devised by the UGC on the Directions of the SUPREME COURT)**

**The Ambedkar University, Delhi is a zone of Zero Tolerance towards Ragging.**

**Every member of the University community is a partner in preventing, curbing, reporting and taking any other action towards maintaining Zero Tolerance towards Ragging.**

**Students must go through the complete Regulations available on the university web site at [www.aud.ac.in](http://www.aud.ac.in)**

The following are the Guidelines for Students of AUD issued under the Regulations.

#### **Objectives:**

To prohibit any conduct by any student or students whether by words spoken or written or by an act which has the effect of teasing, treating or handling with rudeness a fresher or any other student, or indulging in rowdy or indisciplined activities by any student or students which causes or is likely to cause annoyance, hardship or psychological harm or to raise fear or apprehension thereof in any fresher or any other student or asking any student to do any act which such student will not in the ordinary course do and which has the effect of causing or generating a sense of shame, or torment or embarrassment so as to adversely affect the physique or psyche of such fresher or any other student, with or without an intent to derive sadistic pleasure or showing off power, authority or superiority by a student over any fresher or any other student; and thereby, to eliminate ragging in all its forms from the University.

#### **Clause 3 of the Regulations: What constitutes Ragging?**

Ragging constitutes one or more of any of the following acts:

- a. any conduct by any student or students whether by words spoken or written or by an act which has the effect of teasing, treating or handling with rudeness a fresher or any other student;
- b. indulging in rowdy or indisciplined activities by any student or students which causes or is likely to cause annoyance, hardship, physical or psychological harm or to raise fear or apprehension thereof in any fresher or any other student;
- c. asking any student to do any act which such student will not in the ordinary course do and which has the effect of causing or generating a sense of shame, or torment or embarrassment so as to adversely affect the physique or psyche of such fresher or any other student;
- d. any act by a senior student that prevents, disrupts or disturbs the regular academic activity of any other student or fresher;
- e. exploiting the services of a fresher or any other student for completing the academic tasks assigned to an individual or a group of students;



- f. any act of financial extortion or forceful expenditure burden put on a fresher or any other student by students;
- g. any act of physical abuse including all variants of it: sexual abuse, homosexual assaults, stripping, forcing obscene and lewd acts, gestures, causing bodily harm or any other danger to health or person;
- h. any act or abuse by spoken words, emails, post, public insults which would also include deriving perverted pleasure, vicarious or sadistic thrill from actively or passively participating in the discomfiture to fresher or any other student;
- i. any act that affects the mental health and self-confidence of a fresher or any other student with or without an intent to derive sadistic pleasure or showing off power, authority or superiority by a student over any fresher or any other student.

**A fresher or any other student, whether being victim, or witness, to any incident of ragging, is encouraged to report such occurrence, and the identity of such an informant shall be protected and shall not be subject to any adverse consequence only for the reason for having reported such incidents to any faculty member, Anti-Ragging Squad, or any authority of the University.**

*Information regarding members of the Anti-Ragging Committee is given on the last page of these guidelines.*

**Freshers are advised that they should desist from doing anything, with or against their will, even if ordered to by seniors, students or any other student, and that any attempt of ragging shall be promptly reported to the Anti-Ragging Squad or to a Dean or to the Head of the Institution, as the case may be.**

Every student studying in the University and his / her parents / guardians are required to provide the specific affidavits (required under clauses (d), (e) and (g) of Regulation 6.1) at the time of admission or registration, as the case may be, during each academic year.

The University will obtain the affidavit from every student as referred to above and maintain a proper record of the same and ensure its safe upkeep thereof, including maintaining the copies of the affidavit in an electronic form, to be accessed easily when required either by the Anti-Ragging Commission set up at the State level or any of the Councils or by the University or by any other person or organization authorized to do so (the format of Affidavits is given in the last pages).

Every student at the time of his / her registration is required to inform the University about his / her place of residence while pursuing the course of study, and in case the student has not decided his / her place of residence or intends to change the same, the details of his / her place of residence shall be provided immediately on deciding the same; and specifically in regard to a private commercially managed lodge or hostel where he / she has taken up residence.

The University shall apportion sectors to be assigned to members of the faculty, so that such member of faculty can maintain vigil and report any incident of ragging outside the campus or en-route while commuting to the University using any means of transportation of students, whether public or private.



The University shall, at the end of each academic year, send a letter to the parents / guardians of the students who are completing their first year in the Institution, informing them about these guidelines, Regulations and any law for the time being in force prohibiting ragging and the punishments thereof as well as punishments prescribed under the penal laws, and appealing to them to impress upon their wards to desist from indulging in ragging on their return to the University at the beginning of the next academic session.

It shall be the duty of the Anti-Ragging Committee to ensure compliance with the provisions of these Regulations as well as the provisions of any law for the time being in force concerning ragging; and also to monitor and oversee the performance of the Anti-Ragging Squad in prevention of ragging in the University.

The University shall obtain an undertaking from every employee of the Institution, including all teaching and non-teaching members of staff, contract labour employed in the premises either for running a canteen or as watch and ward staff or for cleaning or maintenance of the buildings / lawns and employees of service providers providing services within the Institution, that he / she would report promptly any case of ragging which comes to his / her notice.

The University has given necessary instructions to the employees of the canteens and mess, whether that of the Institution or that of a service provider providing this service, or their employers, as the case may be, to keep a strict vigil in the area of their work and to report incidents of ragging to the Head of the Institution or members of the Anti-Ragging Squad or members of the Anti-Ragging Committee or the Deans, as may be required.

Discreet random surveys shall be conducted amongst freshers every fortnight during the first three months of the academic year to verify and crosscheck whether the University is indeed free of ragging or not, and for the purpose the University may design its own methodology of conducting such surveys.

The University shall make an entry, apart from those relating to general conduct and behaviour made in the Migration/Transfer Certificate issued to a student while leaving the Institution, as to whether the student has been punished for committing or abetting an act of ragging, as also whether the student has displayed persistent violent or aggressive behaviour or any inclination to harm others, during his / her course of study in the University.

### **Clause 7 and Clause 9.1 of the Regulations: Punishments**

The Anti-Ragging Committee may, depending on the nature and gravity of the guilt established by the Anti-Ragging Squad, award, to those found guilty, one or more of the following punishments, namely:

- i. Suspension from attending classes and academic privileges.
- ii. Withholding/ withdrawing scholarship/ fellowship and other benefits.
- iii. Debarring from appearing in any test/ examination or other evaluation process.
- iv. Withholding results.



- v. Debarring from representing the University in any regional, national or International meets tournament, youth festival, etc.
- vi. Suspension/ expulsion from the hostel.
- vii. Cancellation of admission.
- viii. Rustication from the University for Period ranging from one to four semesters.
- ix. Expulsion from the University and consequent debarring from admission to any other Institution for a specified period.

Provided that where the persons committing or abetting the act of ragging are not identified, the University shall resort to collective punishment.

An appeal against the order of punishment by the Anti-Ragging Committee shall lie, with the Vice-Chancellor of the University;

### Members of the Anti-Ragging Committee and their contact details

S.No.	Name	Designation	Email ID	Contact No.
1.	Prof. A R Khan	Dean, Student Services	arkhan@aud.ac.in	9810862711
2.	Prof. Ashok Nagpal	Dean, SHS	ashonag@aud.ac.in	9810298462
3.	Prof. Chandan Mukherjee	Dean, SDS	chandan@aud.ac.in	9810795016
4.	Prof. Geetha Venkataraman	Professor, SUS	geetha@aud.ac.in	25074876 Ext. 248
5.	Mr. R Vinod	Senior Warden	vinod@aud.ac.in	9911761331

### Members of the Anti-Ragging Squad and their contact details

S.No.	Name	Designation	Email ID	Contact No.
1.	Prof. Honey Oberoi Vahali	Professor, SHS	honey@aud.ac.in	9873435949
2.	Dr Asmita Kabra	Associate Prof., SHE	asmita@aud.ac.in	25074876 Ext. 272
3.	Dr Sanjay Kumar Sharma	Associate Prof., SUS	sanjay@aud.ac.in	9811430510
4.	Dr Satyaketu Sankrit	Associate Prof., SUS	satyaketu@aud.ac.in	9868262626
5.	Dr Gunjeet Aurora	Assistant Prof., SUS	gunjeet@aud.ac.in	9971702606
6.	Mr. R Vinod	Senior Warden	vinod@aud.ac.in	9911761331
7.	Dr Oinam Hemlata Devi	Warden	hemlata@aud.ac.in	9911003726
8.	Dr Rachna Chaudhary	Assistant Prof., SHS	rachna@aud.ac.in	9810483411
9.	Mr. Akha Kaihrii Mao	Assistant Prof., SES	akha@aud.ac.in	9891682979



## ANNEXURE I AFFIDAVIT BY THE STUDENT

- 1) I, \_\_\_\_\_ (full name of student with admission /registration /enrolment number) s/o / d/o Mr / Mrs / Ms \_\_\_\_\_, having been admitted to the Bharat Ratna Dr B.R. Ambedkar University, Delhi, have received a copy of the Anti-Ragging Regulations of the University, carefully read and fully understood the provisions contained in the said Regulations of the UGC on Curbing the Menace of Ragging in Higher Educational Institutions, 2009, (hereinafter called the "Regulations").
- 2) I have, in particular, perused clause 3 of the Regulations and am aware as to what constitutes ragging.
- 3) I have also, in particular, perused clause 7 and clause 9.1 of the Regulations and am fully aware of the penal and administrative action that is liable to be taken against me in case I am found guilty of or abetting ragging, actively or passively, or being part of a conspiracy to promote ragging.
- 4) I hereby solemnly aver and undertake that
- a) I will not indulge in any behaviour or act that may be constituted as ragging under clause 3 of the Regulations.
- b) I will not participate in or abet or propagate through any act of commission or omission that may be constituted as ragging under clause 3 of the Regulations.
- 5) I hereby affirm that, if found guilty of ragging, I am liable for punishment according to clause 9.1 of the Regulations, without prejudice to any other criminal action that may be taken against me under any penal law or any law for the time being in force.
- 6) I hereby declare that I have not been expelled or debarred from admission in any Institution in the country on account of being found guilty of, abetting or being part of a conspiracy to promote, ragging; and further affirm that, in case the declaration is found to be untrue, I am aware that my admission is liable to be cancelled.

Declared this                    (day) of                    (month) of                    (year).

**Signature of deponent**

**Name:**

### VERIFICATION

Verified that the contents of this affidavit are true to the best of my knowledge and no part of the affidavit is false and nothing has been concealed or misstated therein.

Verified at                    (place) on this the                    (day) of                    (month),                    (year).

**Signature of deponent**

Solemnly affirmed and signed in my presence on this the                    (day) of                    (month),                    (year) after reading the contents of this affidavit.

**OATH COMMISSIONER**



## ANNEXURE II

### AFFIDAVIT BY PARENT/GUARDIAN

- 1) I, Mr /Mrs / Ms \_\_\_\_\_ (full name of parent / guardian) father / mother / guardian of, \_\_\_\_\_ (full name of student with admission / registration / enrolment number), having been admitted to the Bharat Ratna Dr B.R. Ambedkar University, Delhi, have received a copy of the Anti-Ragging Regulations of the University, carefully read and fully understood the provisions contained in the said UGC Regulations on Curbing the Menace of Ragging in Higher Educational Institutions, 2009, (hereinafter called the "Regulations").
- 2) I have, in particular, perused clause 3 of the Regulations and am aware as to what constitutes ragging.
- 3) I have also, in particular, perused clause 7 and clause 9.1 of the Regulations and am fully aware of the penal and administrative action that is liable to be taken against my ward in case he / she is found guilty of or abetting ragging, actively or passively, or being part of a conspiracy to promote ragging.
- 4) I hereby solemnly aver and undertake that
  - a) My ward will not indulge in any behaviour or act that may be constituted as ragging under clause 3 of the Regulations.
  - b) My ward will not participate in or abet or propagate through any act of commission or omission that may be constituted as ragging under clause 3 of the Regulations.
- 5) I hereby affirm that, if found guilty of ragging, my ward is liable for punishment according to clause 9.1 of the Regulations, without prejudice to any other criminal action that may be taken against my ward under any penal law or any law for the time being in force.
- 6) I hereby declare that my ward has not been expelled or debarred from admission in any Institution in the country on account of being found guilty of abetting or being part of a conspiracy to promote ragging; and further affirm that, in case the declaration is found to be untrue, the admission of my ward is liable to be cancelled.

Declared this        (day) of        (month) of        (year).

**Name:**

Address:

Telephone/ Mobile No:

**Signature of deponent**

#### VERIFICATION

Verified that the contents of this affidavit are true to the best of my knowledge and no part of the affidavit is false and nothing has been concealed or misstated therein.

Verified at        (place) on this the        (day) of        (month),        (year).

**Signature of deponent**

Solemnly affirmed and signed in my presence on this the        (day) of        (month),        (year) after reading the contents of this affidavit.

**OATH COMMISSIONER**



### LIST OF THE AUD FACULTY AND ACADEMIC STAFF

S. No.	Name	Position	Discipline/Specialization
1	Gunjeet Aurora, PhD (JNU)	Asst. Prof.	Eng
2	Arindam Banerjee, PhD (JNU)	Asst. Prof.	Eco.
3	Minaketan Behera, PhD (Allahabad)	Asst. Prof.	Eco.
4	Ishita Bharadwaj, MA (BHU)	Asst. Prof.	Psy.
5	Divya Bhambri, MA (DU)	Res. Asso.	Math.
6	Tokchom Bibinaz Devi, MA (DU)	Asst. Prof.	Psy.
7	Rachna Chaudhary, PhD (DU)	Asst. Prof.	Gender St., Pol. Sc.
8	Kopal Chaube, MPhil (DU)	Res. Asso.	Pol. Sc.
9	Shyamolima Ghosh Choudhury, MA (DU)	Res. Asst.	Psy.
10	Mukulika Dadhich, MA (Jodhpur)	Res. Asst.	Psy.
11	Sumangala Damodaran, PhD (JNU)	Asso. Prof.	Dev. St., Eco
12	Dhirendra Datt Dangwal, PhD (JNU)	Asso. Prof.	His.
13	Kasturi Datta, MPhil (DU)	Res. Asso.	Pol. Sc., Dev. St.
14	Oinam Hemlata Devi, PhD (DU)	Asst. Prof.	Hum. Ecology, Soc. Anthrop.
15	Anup Kumar Dhar, PhD (Jadavpur)	Asso. Prof.	Psy, Gender St., Phil.
16	Ivy Dhar, PhD (JNU)	Asst. Prof.	Dev. St., Pol. Sc.
17	Radhika Govinda, PhD (Cambridge)	Asst. Prof.	Gender St., Dev. St, Pol.Sc.
18	Shifa Haq, MA (DU)	Res. Asst.	Psy
19	Manish Jain, PhD (DU)	Asst. Prof.	Edu. St.
20	Lovitoli Jimo, MA (JNU)	Asst. Prof.	Gender St., Soc.
21	Rachna Johri, PhD (DU)	Asso. Prof.	Psy, Gender St.
22	Asmita Kabra, PhD (JNU)	Asso. Prof.	Hum. Ecology, Eco.
23	Gangmumei Kamei, MA (DU)	Asst. Prof.	Psy.
24	Mamatha Karollil, PhD (TISS)	Asst. Prof.	Psy.
25	Venita Kaul, PhD (IIT, Del.)	Visiting Prof.	Early Childhood Edu. & Dev.
26	Ahmed Raza Khan, PhD (AMU)	Prof., Dean	His.
27	Tanuja Kothiyal, PhD (JNU)	Asst. Prof.	His.
28	Denys Leighton, PhD (Washington)	Visiting Prof.	His.
29	Subrata Kumar Mandal, PhD (JNU)	Asso. Prof.	Dev. St., Eco.
30	Preeti Mann, PhD (Oxford)	Asst. Prof.	Dev. St., Soc. Anthrop.
31	Akha Kaihrii Mao, MPhil (DU)	Asst. Prof.	Edu. St.
32	Surajit Mazumdar, PhD (JNU)	Asso. Prof.	Eco.
33	Zehra Mehdi, MA (DU)	Res. Asst.	Psy
34	Bhoomika Meiling, MPhil (JNU)	Asst. Prof.	Eng.



35	Shailaja Menon, PhD (JNU)	Asst. Prof.	His.
36	Shyam Menon, PhD (Baroda)	Vice Chancellor	Edu. St.
37	Salil Misra, PhD (JNU)	Prof.	History
38	Wrick Mitra, MPhil (DU)	Asst. Prof.	Psy., Soc.
39	Aruna Kumar Monditoka, PhD (Hyderabad)	Asst. Prof.	Dev. St., Pol. Sc.
40	Usha Mudiganti, PhD (IIT, Del.)	Asst. Prof.	Eng.
41	Chandan Mukherjee, PhD (ISI, Calcutta)	Prof., Dean	Eco., Dev. St.
42	Shubhra Nagalia, PhD (JNU)	Asst. Prof.	Gender St., Pol. Sc.
43	Ashok Nagpal, PhD (DU)	Prof., Dean	Psy.
44	Dharitri Narzary, PhD (DU)	Asst. Prof.	His.
45	Rohit Negi, PhD (Ohio State)	Asst. Prof.	Hum. Ecology, Geo.
46	Anshumita Pandey, MA (DU)	Asst. Prof.	Psy.
47	Anil Persaud, PhD (JNU)	Asst. Prof.	His.
48	Gopalji Pradhan, PhD (JNU)	Asso. Prof.	Hindi
49	Vinod R. , MPhil (DU)	Asst. Prof.	Psy., Edu. St.
50	Juhi Rituparna, Mphil (DU)	Res. Asso.	Eng.
51	Ashis Roy, MA (DU)	Res. Asso.	Psy
52	Deepti Sachdeva, MSc (Oxford)	Asst. Prof.	Psy., Soc. Anthrop.
53	Shubhi Sachdeva, MSc (DU)	Res. Asso.	Early Childhood Edu. & Dev.
54	Satyaketu Sankrit, PhD (Patna)	Asso. Prof.	Hindi
55	Neetu Sarin, MA (DU)	Asst. Prof.	Psy.
56	Anand Saurabh, MPhil (DU)	Res. Asso.	Pol. Sc.
57	Rukmini Sen, PhD (Calcutta)	Asst. Prof.	Soc., Gender St.
58	Anirban Sengupta, PhD (TISS)	Asst. Prof.	Dev. St., Soc.
59	Ghazala Shahabuddin, PhD (Duke)	Asso. Prof.	Hum. Ecology, Ecology
60	Sanjay Kumar Sharma, PhD (London)	Asso. Prof.	His.
61	Praveen Singh, PhD (JNU)	Asst. Prof.	Hum. Ecology, His.
62	Rajinder Singh, MA (DU)	Res. Asso.	Psy
63	Santosh Kumar Singh, PhD (JNU)	Asst. Prof.	Sociology
64	Yogesh Snehi, PhD (Panjab)	Asst. Prof.	History
65	Parul Taneja, MSc (DU)	Res. Asso.	Home Sc., Child Dev.
66	Manasi Thapliyal, MPhil (DU)	Asst. Prof.	Edu. St.
67	Sanju Thomas, MA (Kerala)	Asst. Prof.	Eng.
68	Diamond Oberoi Vahali, PhD (JNU)	Asso. Prof.	Eng.
69	Honey Oberoi Vahali, PhD (DU)	Prof.	Psy.
70	Vijaya S. Varma, PhD (London)	Adv. Planning	Physics
71	Geetha Venkataraman, PhD (Oxford)	Prof.	Math.

