## Programme Structure

<table>
<thead>
<tr>
<th>Fundamental Courses</th>
<th>Programme Specific and Core Courses</th>
<th>Research Coursework</th>
<th>Seminars / Workshops</th>
<th>Practicum / Fieldwork</th>
<th>Elective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ideas, Knowledge and Ethics (4)</td>
<td>2. Psychology as a Human Science: History and Debates (4)</td>
<td>4. Experiencing the Self (4)</td>
<td>9. Preparing for Clinical Work (4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Ways of Humans (4)</td>
<td>7. Reading Freud (4)</td>
<td>5. Clinical lectures on Psychopathology (2)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Field Work</td>
<td>8. Life at the Margins (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11. Politics, Resistance and Transformation (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>12. Childhood Identity and Society (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13. Psychotherapeutics (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>14. Qualitative Research Methods (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>16. Deconstructing Normacy (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>17. Psychic Work: Paradox and Process (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>18. Psychoanalytic Psychotherapy (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>19. Listening Communicating and Relating (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>15. Research Project / Dissertation (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20. Gender and Psychology (4)*</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

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

The course studies the kind of science psychology becomes in its various manifestations. After introducing 'mainstream' ideas about science itself, about psychology as a positivist science, and the methods associated with such a science, the course raises questions on the kind of science psychology has or can become, given that it involves a mind studying itself to create a theory of the self and of being. That this is only a beginning is evident since such a theory must inevitably accommodate (and convince) others (with their own minds). The complexities in processing and communicating this knowledge will be noted by reflecting on the meaning of shifting positions, of subjective experience and objective truth so as to locate new precepts of study. The student is encouraged to undertake a critical review of disciplinary practices given our emphasis on psychodynamic and critical thought.

3. Family and Identity in India

The course visualises the family as a primary source of identity. Families are assumed to be the primary location for the transmission of cultural values. This course examines the possibility of a culturally informed psychoanalytical understanding of families in India and the possibilities of Indian identity that follow from it. It is expected that the course will prepare the students to comprehend the inner world of Indians and the possibilities of a culturally informed psychoanalysis.

This course draws upon psychoanalytical writing on India to understand childhood, sexuality, intimacy, family and violence as they are woven into our selves. The course enables students to appreciate the links between the personal and the social. The formation of identity as elaborated in the work of Erikson and its elaboration for the Indian context by Kakar will be the main sources around which this course will be developed. From the point of view of clinical work the course enables students to relate to the psychosocial matrix that will enable a deep listening to personal narratives within their cultural locations.
4. Experiencing the Self

This course hopes to direct the participants towards a more focused yet free flowing awareness and experience of personal selfhood. The course content includes enriching insights from five major perspectives – Psychoanalysis, Feminist, Existential, Engaged Buddhist and Critical Psychology. The course is geared towards helping potential students/psychologists or Gender Professionals develop a self reflexive relationship with themselves and to enter the challenges of young adulthood in a more free flowing, vibrant and alive manner. The course proceeds with the help of experiential workshops, readings of selected texts and theoretical writings, review and analysis of films and literary stories and participative group work. Students are required to submit reflective and analytical writings on their journey 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 familiarise 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. The course will be geared towards cultivating a clinical sensibility that remains open to the need for psychiatric vocabulary and yet attempts to approach psychopathology as a lived experience that asks for an attuned and involved psychological-interpersonal engagement. The course is designed to orient students towards the imagination of the hospital as a site of caretaking. The hospital will be a primary site for internship for students in their summer break after the first two semesters. The course thus creates a bridge between the textual classroom learning and states of distress that students would encounter in the hospital.

6. Ways of Humans

This is the second foundational 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 organise 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 familiarise 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 familiarised 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.

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-victimiser 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 radicalised 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.

Field work

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. Summer 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.

In one sense, SHS wants its students to be political in their thinking and in their relation to the world. In another sense, the School does not want them to be just political but to reflect on the political. And maybe through such reflection on the political (What the political is? What is the history of the political? Can we have other imaginations of the political? Can the non-western world contribute to the re-thinking of the political? Can we draw from spiritual and non-violent as also feminist, Dalit and ecological perspectives?) give shape to a political imagination that is tied to the psychological as also a psychological imagination tied to the political.

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 our selves and identities: childhood. A close reading of Winnicott, Erikson and Kakar facilitates an encounter with the subjective processes of infancy and childhood as we meet the baby as a person and come to appreciate her world. 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 wonder – 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 her own, how playing – at once precarious and robust – allows the child to consolidate her being, to find a way to exist as oneself and relate to the other as oneself. Erikson and Kakar add a bio-psycho-social synthesis to our frame: a child, this growing individual is at all times living in a body, evolving a psychic structure and developing as a member of a society. Each is a crucial dimension of experience out of which identity is being knitted. How a culture’s collective behavior - historical memory, mythology, rituals or avoidance - closely informs individual experience is a critical emphasis. 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 engages the student with the child outside and the child inside. It is hoped that such an engagement will deepen for the student how working with children is facilitated by reflexivity, intuition and playful action even as it hones a critical sensibility that allows her to deconstruct and reconstruct the relationship between childhood, a forgotten margin and its society.
13. Psychotherapeutics

Participation in this course will sensitise the student with the field and process of psychotherapy. The course will also acquaint the participants with the essential skills, personal characteristics and ethics that need to be borne in mind by future clinicians. From listening deeply to the patient, to ways of understanding symptoms and using self experience, this course will focus on insight oriented psychotherapeutic traditions. Students will be introduced to the principles and practices of the major psychotherapeutics traditions – Psychoanalytic, Cognitive-Behavioral, 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 which involves listening deeply to the patient with an empathic imagination to engage with the symptoms through a reflective immersion in self experience.

14. Qualitative Research Methodology

Given the over-emphasis on quantitative kinds of research in present day psychology, this course on Qualitative Research aims to initiate inter-subjective kinds of research in the university which is influenced both by the Critical Psychology and Psychodynamic perspectives. It fits with the vision of the university to retrieve voices from the margins of society, from oppressed and dislocated populations. Within the course there is an emphasis for research to be more inclusive of the lives of traumatised individuals.

The course introduces students to the overall orientation, logic, the philosophical and theoretical foundations of qualitative research. The schools of thought that inform such research as also the methods/strategies associated with these will also be discussed. Methods and issues in research will be taken up with students in order to help them grasp research both as process and field guided by intuition and the disciplined use of reflexivity. Aside from developing intuition and 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 the vision of social justice, the course will sensitise students to the potential in research for political transformation. To this end, it will use as illustration for various methods, research that gives voice to the margins, the “othered” and the silenced. Interpretative frameworks such as feminist or disability studies and participatory research will also be a key theme in the course.
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 pathologisation 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

This being the last semester, we endeavour to engage with the core challenge of our Master’s programme in Psychology through different papers. This paper selects the focus on Psyche, akin to Ego, as capable of being addressed only indirectly in the manifestation of its work. Two prominent phenomena such as Dream-work and the work of Mourning reinvigorate our search to arrive in the interiors of being. The characteristic evanescence of Psyche which we have not fought shy by taking recourse to more prevalent but stereotypical forms of objectivity is sought to be grounded where making of mind and an arrival of psyche is inaugurated in. This we call Identity moments wherein a sense of individual conviction could be tasted- howsoever illusory or dream-like it may appear, every now and then.
The course relies on participation with critical events in living around surrender, loss, hallucinatory satisfaction leading to psychoanalytic meaning of subject (and subjectivity) and its near-immortality. Along with the other course on Psychoanalytic Therapy this course fosters a closer experience of self-work. The student is expected to encounter the dimension of contradiction in human living, to begin immersion in the experiential Process yet think through and arrive at a sense of Paradox – an essential attribute of separating towards Clinical neutrality without minimising either pole of a necessary duality.

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 more contemporary psychoanalysis through works of Ogden, Green and Bion. Beginning with debate around the notion of the psychoanalytic setting, the course will encourage the student to engage with pathologies historically not seen as treatable by psychoanalysis such as borderline states, narcissistic disorder to name a few. The course further engages with 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 traumatised individuals and communities. An effort would also be made to relativise 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.

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 (Elective)

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 three 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 feminise psychology? Why do we need to feminise psychology? What does it mean to feminise? 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 sensitise 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 capitalise 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 personalised 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.