



DR. B. R. Ambedkar University Delhi

**Note on items listed under 7.1.10, 7.1.11, 7.1.17**

The following items listed in the DVV query for the metric relate to the Centre for Psychotherapy and Clinical Research (CPCR) and the psychotherapeutic service managed by it under the name Ehsaas. The listed activities are integral and regular part of the functioning of CPCR and Ehsaas all through the period covered under the current reaccreditation.

- CPCR - Emerging hub of learning and knowledge in psychotherapeutic practices
- Access to visiting scholars,
- Use of skype to facilitate sessions keeping in mind mobility of patients/clients out of Delhi
- Ehsaas - Low fee psychotherapeutic services
- Community Outreach work with Safai Karamchari, Refugee Groups and people from marginalised sections of the society
- Developing critical discourses in supervision of research and psychotherapeutic work
- Activities geared towards creating an environment of emotional sustenance and caretaking, a culture of social harmony, cohesion and tolerance for one's fellow beings

Therefore, in addition to the documents specifically related to particular events in this file, a list of documents indicating the overall work and undertakings of CPCR and Ehsaas is given below, which pertain to the abovementioned initiatives.

- Centre of Psychotherapy and Clinical Research: vision and objectives  
<https://aud.ac.in/uploads/1/page/centres/cpcr-brochure.pdf>
- Information about CPCR and its work  
<https://aud.ac.in/center-for-psychotherapy-and-clinical-research>
- Low fee vision of CPCR with its objectives of making psychodynamic psychotherapy accessible to all in need  
<https://aud.ac.in/uploads/1/page/centres/a-note-about-cpcr.pdf>  
<https://aud.ac.in/ehsaas>



**DR. B. R. Ambedkar University Delhi**

- A report on CPR's contribution to Mental Health in making psychotherapy accessible to those in need  
<https://indianexpress.com/article/cities/delhi/ambekar-univs-clinic-making-mental-health-help-accessible-5874050/>
- SHS and CPR's work in training socially sensitive psychoanalytic psychotherapists  
<https://shs.aud.ac.in/programme/research-studies/58-mphil-psychoanalytic-psychotherapy>  
<https://shs.aud.ac.in/uploads/1/admission/admissions2015/Introductory%20note%20mphil%20psychoanalytic.pdf>
- CPR's Ehsaas clinic listed in top facilitates for providing fee mental health services to students in the city of Delhi 2017  
<http://dubear.com/2017/08/mental-health-facilities-for-students/>
- New direction to Psychology Studies at SHS in AUD. Interview with Prof. Honey Oberoi Vahali in *The Hindu*, 2016  
<https://www.thehindu.com/features/education/new-direction-to-psychology-studies/article8630106.ece>
- *Awaaz 2019* CPR's Annual mental health day and Mental Health Challenges in Conflict Zone, 2019  
<https://www.facebook.com/Centre-of-Psychotherapy-Clinical-Research-458099444318>





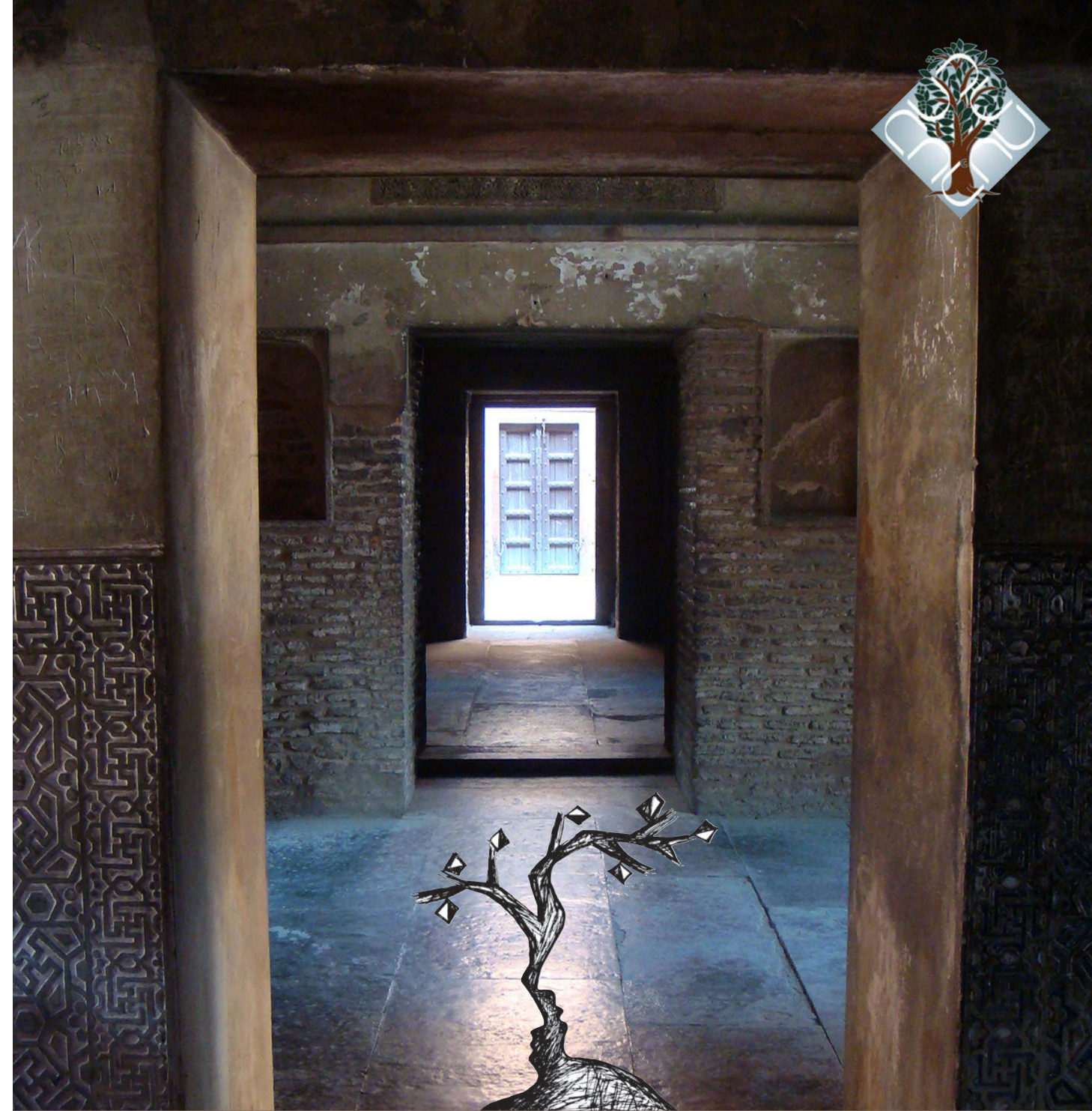
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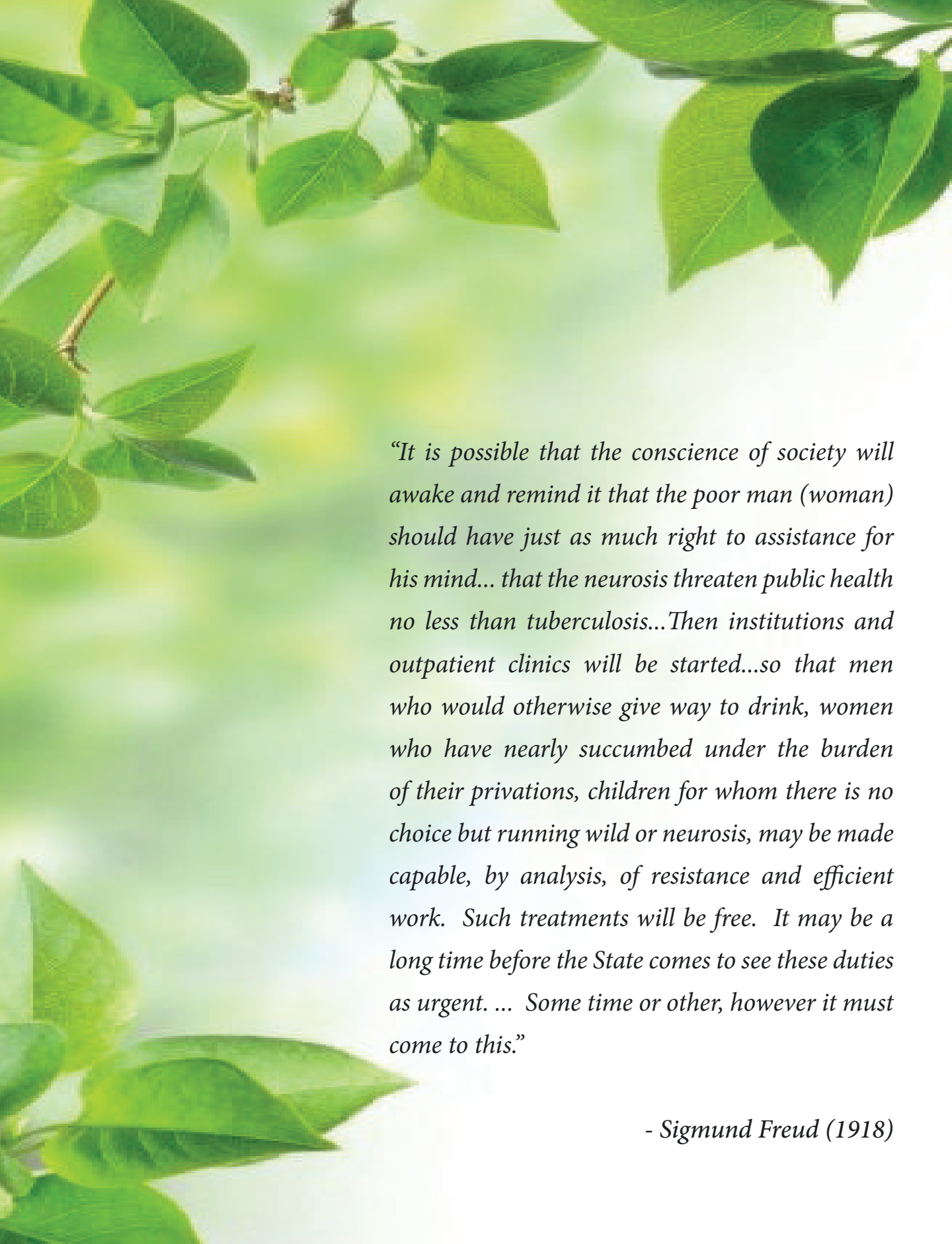
Photographs Courtesy—Shivangi Verma  
& Padma Kasturi  
Front Cover—Sakshi Oberoi  
Paintings—Ananya Kushwaha



**CENTRE OF PSYCHOTHERAPY  
AND CLINICAL RESEARCH**

**AMBEDKAR UNIVERSITY DELHI**





*“It is possible that the conscience of society will awake and remind it that the poor man (woman) should have just as much right to assistance for his mind... that the neurosis threaten public health no less than tuberculosis... Then institutions and outpatient clinics will be started... so that men who would otherwise give way to drink, women who have nearly succumbed under the burden of their privations, children for whom there is no choice but running wild or neurosis, may be made capable, by analysis, of resistance and efficient work. Such treatments will be free. It may be a long time before the State comes to see these duties as urgent. ... Some time or other, however it must come to this.”*

*- Sigmund Freud (1918)*



# CONTENTS

Foreword

Centre of Psychotherapy and Clinical Research

Association between Centre of Psychotherapy and Clinical Research  
and Psychology Programmes, (School of Human Studies)

Mental Health Needs in India

The Aims and Objectives of CPR

CPCR—Its Wings

Ehsaas—Psychotherapy and Counseling Clinic

MPhil in Psychotherapy and Clinical Thinking: Training Program in

Psychoanalytic Psychotherapy

Professionalizing Psychoanalytic Therapy

Psychosocial Clinical Research

Community Engagement

Events organized by CPR (2014-2015)

CPCR Team

# FOREWORD

The Centre of Psychotherapy and Clinical Research (CPCR) is guided by a psychoanalytic orientation, which believes in the unconscious, in an experiential lens, a value for caring relationships and an ethic of cultivating compassion. By focusing on psychological complexity—the ironic and tragic in existence—psychoanalysis makes us aware that all humans banish, exile and split off parts of the self in order to bear or avoid emotional pain and conflicts. The sources of suffering in individual and group life may range from subjection to emotional injustice, socio-economic marginalization and political oppression. Sometimes survival may become precariously contingent on the capacity of an individual or group to make life bearable by forgetting, repressing and dissociating or by over-emphasising and remembering in a frozen and un-symbolizable manner, one's history of endured trauma and abjection. Either way, at stake is the human potential for holism - a capacity to be in touch with our inner sense of freedom, playfulness, dreaming, creative fantasizing, lovingness and empathy.

The psychoanalytic journey, mediated by the long term care of a non-judgemental and devoted therapist, helps the patient - the suffering being- to reach relative health and integration of one's painful losses. More often than not, this process also opens up the patient's potential for dreaming and embracing life with a relative sense of self-aware joyfulness.

Unique to this tradition is the emphasis that before becoming a healer, the analyst too undertakes the same treatment as the one through which she would lead her patients. In this sense, the analyst and the patient are fellow travellers, both of whom journey through the darker labyrinths of their respective inner worlds. This is the authentic space from where empathic understanding and compassionate attending take birth.

At CPCR we are also concerned with the modern crisis of capitalism which plagues all fields, including education and health services, particularly mental health, psychiatry and psychotherapy. Our times threaten us with a dangerous dehumanizing situation. All other imaginations of care are quickly being subsumed under a profit oriented, individualistic, "give and take model", with little or no regard for social justice. Going against the powerful currents of mainstream medicine and health care, we at CPCR, AUD work with a free work or low fee ethic. Of course we are aware of the multifarious ways in which the setting and question of fee impact the work of the therapeutic dyad. Therefore ours is not a rigid ideological position.

We treat fee as a living part of the therapeutic relationship and delve with its emerging symbolic meanings. However we believe that the question of fee needs careful rethinking, even as it remains closely tied up to the callings of ethics. It is thus not only our mandate to reach

out with quality care to those who cannot afford mental health services, but to also renew the philosophical vision of psychotherapy and psychoanalysis in a way which would be uplifting.

In our view, the therapeutic relationship is a mutual gift where the therapist helps the patient, and the patient, in turn, trustfully gifts the therapist with an access to the deepest wounds, secrets and shame-pain laden parts of one's life. The trust which the patient places in the therapist and the love that he or she develops for the latter is a gift which can never be subsumed, exhausted or neutralized by any monetary exchange. It is by acknowledging this unique meeting of two human lives that the field of mental health could reach newer responses in its bid to address questions of not only social but also emotional justice. In reflecting on emotional justice and in keeping alive an ethic of no/Low fee, our hope is to also contribute to newer imaginations of the human subject- one who in having received care will someday be able to extend the same to others as well. At CPCRC we are eager to carve out the contours of a culturally embedded, socially as well as emotionally just vision of work in the field of psychotherapy in particular, and mental health at large.

Our aim is to advocate for care of emotional life and train professionals who will embody an ethic of insight and concern, as well as an aware and responsible take on the world they co-inhabit with all other sentient beings. Living for self as well as for others and open to their own erotic, compassionate and playful potential; these professionals would dreamingly find their way in and out of life's inherent challenges and inevitable suffering.

**Prof. Honey Oberoi Vahali,  
Director,  
Centre of Psychotherapy and Clinical Research**



# CENTRE OF PSYCHOTHERAPY AND CLINICAL RESEARCH

The Centre of Psychotherapy and Clinical Research (CPCR) came into formal existence in July 2013. Prior to this, the idea of the Centre and the work which went into its creation was being incubated by the School of Human Studies (SHS). Since 2011, the School of Human Studies had been involved in setting up its psychotherapy clinic, Ehsaas. Between the years 2011-2013, at Ehsaas, we reached out to approximately 150 persons in need of mental health care and also imagined the mandate—the various functions and the philosophical underpinnings of CPCR. In 2013, the Ehsaas clinic became the psychotherapy and counselling unit of CPCR, even as the Centre broadened its purview of work and deepened its engagements.

The Centre is founded on a psychoanalytic, psychosocial clinical orientation.

The CPCR team wishes to record with deep appreciation the continuing support received from all sections of AUD community- the Senior Management Team, teachers, non teaching staff and students. In particular the close involvement, facilitation and encouragement received by us from the Vice Chancellor, Prof. Shyam Menon, has helped us to realise our dream of making Ambedkar University, Delhi (AUD) a unique educational institution which not only values the intellectual growth of its students but is also actively concerned about their emotional and psychological wellbeing.

# ASSOCIATION BETWEEN CENTRE OF PSYCHOTHERAPY AND CLINICAL RESEARCH AND PSYCHOLOGY PROGRAMMES (SCHOOL OF HUMAN STUDIES)

The link between the Psychology Programmes of the School of Human Studies and Centre of Psychotherapy and Clinical Research (SHS) and (CPCR) is an intrinsic one. SHS remains the academic home of all programmes of Psychology from BA (H) in Psychology (jointly offered by SHS and SUS), MA Psychology (Psychosocial Clinical Studies), MPhil Psychotherapy and Clinical Thinking (PSYCHOANALYTIC PSYCHOTHERAPY) and PhD in Psychology. CPCR functions as a critical site of clinical practice, on-going exploration and thinking. It nurtures and realises the dreams of the psychosocial clinical perspective in its bid to reach human lives, and to foster and advocate an ethic of sustained care in the field of mental health. The two units of AUD- SHS and CPCR- work closely. This partnership comes most alive in the teaching, training and supervision of MPhil Psychotherapy and Clinical Thinking candidates. The MPhil programme of training psychoanalytic psychotherapists is the first and only such programme in the whole of South Asia. Holding it in place, teachers, therapists and clinical supervisors from SHS and CPCR come together and cohere in offering their energies. Overtime we also look forward to a close association and professional partnership between the Gender Studies programmes of the School of Human Studies and the Centre of Psychotherapy and Clinical Research.

Teachers of SHS and therapists of CPCR also work as an organic whole to build and realise the vision of the Centre. This Centre hopes to rethink the practice of psychotherapy in India, become a hub for a culturally embedded and socially sensitive paradigm of clinical work, thinking and research in the psychoanalytic tradition, work as a training site for mental health and allied practitioners and advocate at the level of Law and Policy. Of course it goes without saying that we are most keen to take our psychoanalytic sensibility and sensitivity to communities which have thus far been neglected, ignored or rendered voiceless.

## MENTAL HEALTH NEEDS IN INDIA

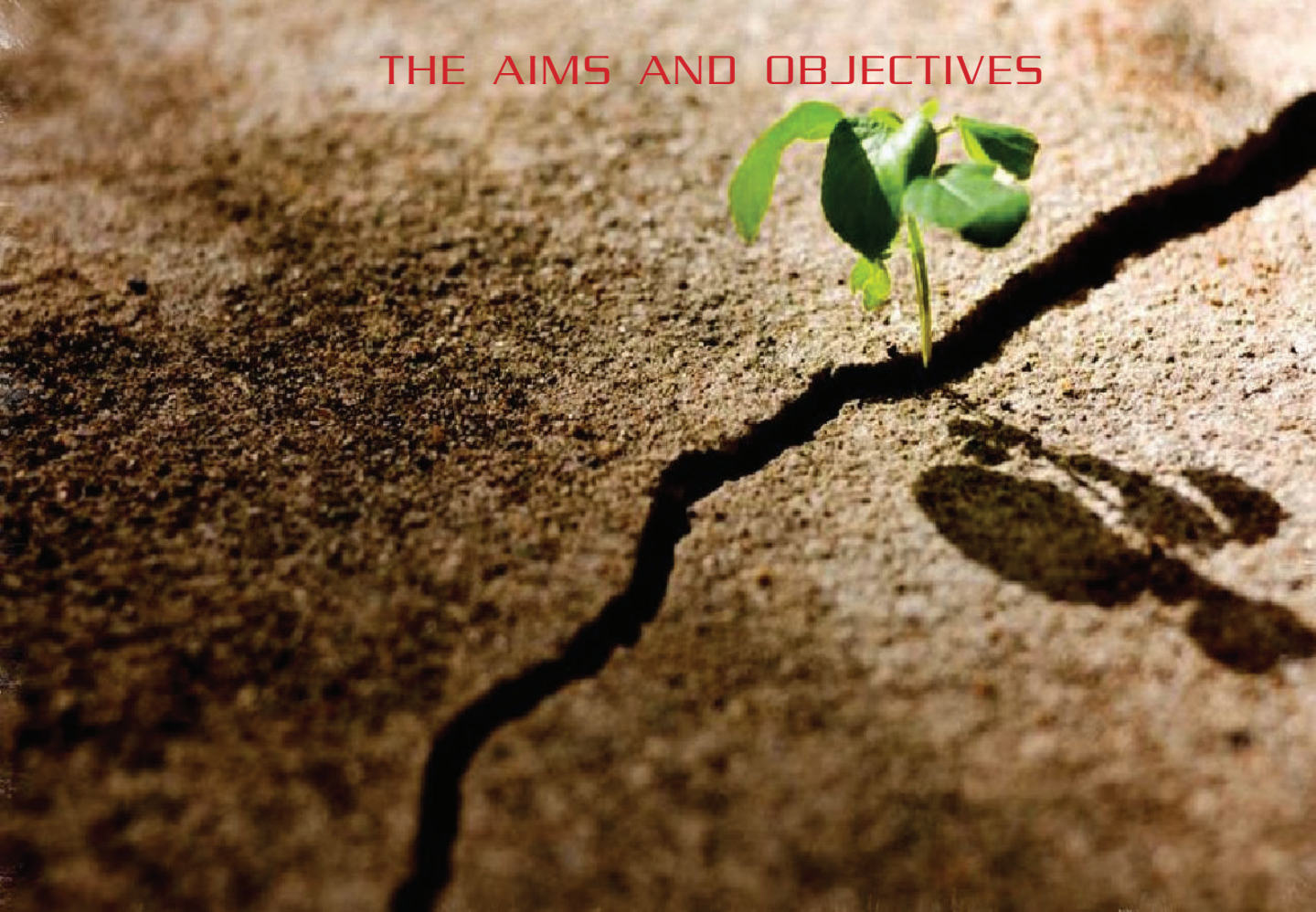
In India, mental health disorders account for nearly a sixth of all health-related disorders. The prevalence rate of mental disorders indicates that 65 out of 1000 persons are at some point of time in their life in need of psychological care for a mental illness or psychological breakdown. Yet we have just 0.4 psychiatrists and 0.02 psychologists per 100,000 people, and 0.25 mental health beds per 10,000 population. The burden of mental disorders, especially in urban India, is highest among young adults aged 15-44 years. This implies that students in schools, colleges and universities are especially vulnerable to major psychological upheavals.

As part of a community of individuals concerned about mental health related issues plaguing urban India, one is only too aware of the contrast between the incidence of mental illness and the grossly inadequate provision. When all forms of mental suffering are seen solely as illnesses and met with a treatment modality primarily dominated by psychiatric pharmacology, one finds a severe lacuna in engaged thinking about the care, recovery and reintegration of the individuals and families affected. In addition, the rational, scientific perspective makes it difficult for the evolving discipline of psychotherapy to learn from knowledge emanating from traditions of faith and cultural healing which can enrich psychic and emotional health. An engaged thinking requires a particular training that can keep the space to relate to symptoms through deep listening and a caring inter-personal lens. The focus must widen to include, along with symptom management, an understanding of a person's relational ambit, life-history or socio-cultural and politico-historical location.

This need for a more engaged thinking in the mental health care system and encouraging community-based interventions in India were the crucial factors that led to the establishment of the Center of Psychotherapy and Clinical Research (CPCR) in July 2013. The Centre offers psychotherapeutic support; facilitates forms of culturally sensitive psychological research; promotes in-depth exploration of the Indian psyche and serves as a network for training professionals.



# THE AIMS AND OBJECTIVES

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1. To develop and provide quality psychological services with a no/low fee ethic as well as rethink psychotherapeutic practice in Indian context.
  2. To train psychoanalytic and socially sensitive psychotherapists, through an intensive MPhil Programme in Psychotherapy and Clinical Thinking.
  3. To pioneer psychoanalytic training curricula for academic institutions in South Asian context.
  4. To work in community contexts through inter-subjective and mutually transformative journeys.
  5. To research, publish and disseminate knowledge in the area of mental health and psychotherapy.
  6. To become a hub for training mental health and allied professionals and to evolve a model of appreciating and receiving subjectivity in humanities and social sciences.
  7. To form an association of psychoanalytic psychotherapists in India informing policy on mental health care.





## CPCR—ITS WINGS

### **Ehsaas Psychotherapy and Counseling Clinic**

A 'Clinic' is a site where people bring in a range of difficult emotional states and crises. At Ehsaas, we help people to reach a fuller experience of their self by creating a safe space in which anxiety provoking, conflicting shame evoking and traumatized parts can be expressed, held and worked through. This journey is mediated by a relationship with a non-judgmental therapist who serves critical emotional functions on the patient's behalf. Before healing and partial resolution of difficult psychic states takes place, the therapist allows oneself to be "used" by the patient. At times, the therapist comes to represent or symbolize a significant figure(s) from the latter's past, on whom the conflict is projected. As the previously un-bearable and un-thinkable parts come under empathic scrutiny, it becomes possible for the patient to reconnect to memories and reach forms of thinking where none may have existed before. This play between the "then and now", allows for working through of the blocks in the patient's past, as they are relived and ultimately released in the contemporary space within which the therapeutic dyad relates. At the same time, the real relationship with the therapist also comes to serve as a source of hope, trust and faith, transforming the patient's inner and relational world.

Further, in long-term psychodynamic clinical work, gradually the focus may move from being only about an individual and the therapist-patient relationship to also include reflections on pertinent social realities. Working at Ambedkar University Delhi, we have realized that the impact of social realities critically plagues many young Indian minds who find themselves torn between preserving traditional values of inter-relatedness and Western values of autonomy and independence.

Situated as it is in a university context, the Ehsaas Clinic is a unique site for meeting youth and its issues as a distinctive life stage and a creative endeavor to harness the possibility of renewal inherent in any human crisis.

Through its free and low fee psychotherapy clinics, CPCR specially wishes to cater to mental health needs of those belonging to socially and economically challenged sections of the society.

Ehsaas has four psychotherapy clinics namely



- Khel Khel Mein, the child clinic
- Abhivyakti, the adolescent clinic
- Anubhav, the adult clinic
- Humsafar, the family clinic

*Ehsaas* has received more than 300 persons in states of emotional distress. Patients have come with difficulties ranging from anxiety, depression and suicidal feelings, extreme mood states, body image issues, behavioral problems, adjustment difficulties, drug dependence, difficulty in

sustaining relationships, loss of a loved one or intractable family issues such as domestic violence, sexual abuse and broken homes, caring for a family member with psychosis, alcoholism or prolonged illnesses.

*Ehsaas* has also worked with children with issues at home such as feeling unloved, unwanted and lonely. Children have also come with issues related to adjustment in the class room, difficulty in academic work and relational problems with peers and teachers.

- Our team works with a variety of therapeutic models:
- Long-term psychoanalytic psychotherapy
- Crisis intervention
- Brief psychodynamic psychotherapy
- Sessions on demand for patients from remote locations in the city of Delhi or neighboring areas, who cannot access psychotherapy on weekly basis.



### **Associations with Professional Bodies :**

*Ehsaas* has made links with institutions such as Indian Psychoanalytic Society, Lady Harding Medical College, Tulasi Foundation, Psychoanalytic Unit of the Mental Health & Behavioral Sciences Department (Fortis) and National Institute of Public Cooperation and Child Development (NIPCCD), Centre for Equity Studies, Aman Biradari, Society for Multiple Sclerosis, Delhi United Christian School and Udayan Care Foundation among others. The students of MPhil in Psychotherapy and Clinical Thinking obtain training in patient care and work alongside psychiatrists, psychologists, social workers and child-care specialists at these sites.



## MPHIL PSYCHOTHERAPY AND CLINICAL THINKING

Centre of Psychotherapy and Clinical Research and the School of Human Studies jointly offer one of the unique programmes of Ambedkar University Delhi- MPhil in Psychotherapy and Clinical Thinking.\* Anchored by the larger values and principles which Ambedkar University Delhi stands for, namely, engaged scholarship, praxis based generation of knowledge that seeks to approximate the contours of lived life, an active concern for social justice and equity and regard for those existing at socio-economic margins, this three-year-long MPhil programme for training psychoanalytic psychotherapists, hopes to create reflective and involved professionals who will make significant contributions to the field of mental health.

The major concern of the MPhil programme– the first of its kind in South Asia- is to enable a future psychoanalytic psychotherapist to work with a range of psychological states and to respond to emotional distress and conflict in an in-depth and empathic manner. While being grounded in the psychoanalytic tradition, the course draws from a strong inter-disciplinary basis, where traditions of psychoanalytic psychotherapy are enriched by contributions from literature, art and aesthetics, psychiatry, clinical psychology and neuroscience, history, feminist studies, sociology, anthropology and philosophy. This is in place with our objective of creating professional psychoanalytic therapists who are sensitive, competent, open-minded and flexible and who not only understand the neuro-bio-psychological links but also the intimate presence of cultural, social and structural-political processes in the human psyche, even as they emerge in the clinical hour. We encourage our students to note the flows and oscillations of the dynamic unconscious as it traverses alongside- sometimes in conjunction and at other times in disjunction- with the currents of cultural and historical streams in the patient's being and articulations. The therapist-in-training is invited to understand Psyche as formed through relationships and to appreciate the rhythms of psychic life through communications between the conscious and the unconscious as mediated through dreams, free associations, reveries and symptoms as well as states of mental breakdown. The student is also urged to immerse herself in the cultural mind as enlivened through myths, fables and folk tales. A unique feature of the programme is its emphasis that the trainee

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\* The MPhil Programme is currently under review. From 2015 onward, it is likely to be re-christened/renamed as MPhil in psychoanalytic Psychotherapy.

therapist goes through the same treatment process as one would, in the future, take one's patients through. Strengthening the axis of introspection and self-reflexive reflection is the emphasis for the candidate in training to undergo personal therapy. This also helps to become open to one's capacity for experiencing inner freedom, playing, dreaming and fantasizing.

Clinical and community based internships, reflective immersions, supervision, an ongoing series of lectures on psychosocial clinical processes, psychodiagnostic and projective testing with clinical populations along with the research dissertation, constitute the practice based components of the programme. On the other hand, a stress on Clinical Thinking and a rigorous take on theory enable this programme to actualize its promise of becoming a praxis based enterprise- balancing traditions of theoretical value with immersed and reflective practice. It is our hope that our trainees will inculcate an ethic of care and sustained relational engagement with states of emotional despair and psychic trauma, even as they grow to appreciate the diverse and complex intersections leading to suffering in the psyche- the play of instincts and drives, difficult childhood experiences, histories of social and structural neglect and deprivation.

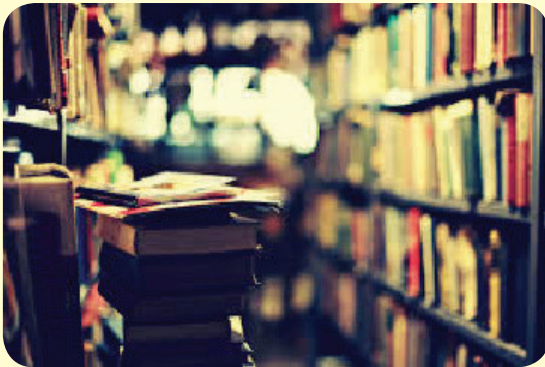
# PROFESSIONALIZING PSYCHOANALYTIC THERAPY

CPCR is committed to professionalizing psychotherapy in the Indian context, a commitment reflected in the training it provides, the research projects initiated and the community work imagined within its rubric. CPCR also hopes to become the ground where young psychotherapists seek professional recognition and membership. Our aim is to become a body that works toward the recognition of the professional identity of the psychotherapist by ensuring rigorous clinical training and reflexivity.



## Psychosocial Clinical Research

CPCR aims to promote psychoanalytic research and awareness to understand the psyche in a culturally rooted and sensitive manner. Through research on areas such as trans-generational trauma, individual- family matrix internalized in the conflicts, emotional vulnerabilities caused by political and social displacements, the centre envisions to offer reflection on inter-subjective processes at play in complex human conditions. A special focus of the centre will involve psychoanalytic research and clinical thinking. In order to develop and strengthen the psychosocial and clinical praxis in SHS, we will document clinical material portraying “inner geographies” of patients shaped by their respective socio cultural concepts.



Additionally, one of the aims of CPCR is to retain psychoanalysis as a model at the core through which we understand human life, desire, dreaming, playing and suffering while also showing the presence of the Indian-ness in the clinical work which questions and compliments the Western theorizations of Psychoanalysis. In the present context an Indian corpus of psychoanalytic clinical work emphasizing on cultural nuances and processes is much needed. Our effort is to begin a journal of psychoanalytic psychotherapy and clinical research to facilitate thinking on themes of social and cultural import.





# COMMUNITY ENGAGEMENT

The team of CPR is aware that those availing therapeutic services in Ehsaas are only a small subsection of the urban Indian society in transition. CPR has the ambition to reach to the varied sections of the society and formulate relevant research questions.

Among the marginalized- CPR has initiated a project to engage with psycho-social and emotional life of certain marginalized communities within (Safai karamcharis and Class IV employees of AUD). The objective is to provide them a platform to voice their inner experiences and feelings, to document these narratives and cull out relevant themes for research purposes.

Women's Mental Health- Psychological disturbances in young mothers has not been engaged in the urban sections of the society especially the ones who don't have enough means to sustain themselves. CPR's interventions are aimed at reaching groups of women with young children, focus on their emotional needs, identify women suffering from postnatal depression, build awareness on mental health related issues as well as sustain them by building community networks.

With Schools- CPR envisions to work with students in schools who are not in a position to reach the clinic. The aim is to help students learn social skills, enhancing self esteem and communication, to support teaching staff and parents dealing with various mental health issues of the students.

Mental Asylums and Prisons- The "chronically ill", institutionalized mental patients and prison inmates remain largely invisibilized, neglected and divested of understanding and care. Most of the task force responsible for the well being of the patient and the prisoner in our country are not dehumanized and devalued themselves. Thus it is not surprising that at times they fail to be sensitive and empathic to those entrusted to their case but also fail to provide sensitivity and empathy. CPR, hopes to open dialogical possibilities through experiential work with the prison inmates, mental patients in asylums as well as their care takers in institutional setups.

## EVENTS ORGANIZED BY CPR-2014

- **First Sigmund Freud Memorial Lecture**—“*Freud—A Relational Guru*” By Prof. Ashok Nagpal, (May 2014)
- **Clinical Workshops and Supervision**—“*Interpersonal Analysis*” By Dr. Gurmeet Kanwal (Interpersonal Psychoanalyst, William Alanson White Institute, New York), (August 2014)
- **Talk and Discussion**—“*Couples Therapy*” By Dr. Bari Kanwal, (August 2014)
- **Clinical Workshops with Prof. Sudhir Kakar For Psychoanalytic Psychotherapists** (September 2014)
- **First Indo-German Clinical Conference (Collaboration between Centre of Psychotherapy and Clinical Research & Association for Psychoanalysis and Psychotherapy, Berlin)** (October 2014)
- **CPCR and School of Human Studies celebrated “Awaaz”—World Mental Health Day** (Oct. 2014)



CPCR Team, SHS Faculty and MPhil graduates with Faculty from APB Berlin at the First Indo-German Clinical Conference (Oct 2014)



“Awaaz” - The World Mental Health Day celebration, jointly organized by CPR and SHS (Oct- 2014)

## EVENTS ORGANIZED BY CPR-2015

- **Lectures on the life and thoughts of Wilfred Bion:** By Meg Harris Williams (January 2015)
- Film screening and discussion on the life of Wilfred Bion: *A Memoir of the Future* By Kumar Sahani, Meg Harris Williams and Salman Akhtar (January 2015)
- **Film Analysis** of *Chokher Bali* By Dr. Jhuma Basak (January 2015)
- **Talk on** “*Psychic Pain, Bilingualism and Poetry*” By Dr. Salman Akhtar (January 2015)
- **Film Analysis** of *The Namesake* By Dr. Diamond Alidina (February 2015)
- **Second Annual Psychoanalytical Conference— “Paternal in Psychoanalysis” Organized By Fortis Hospital and CPR** (February 2015)
- **Clinical Workshop and supervision by Prof. Sudhir Kakar for psychoanalytic therapists from Delhi and Iran** (February 2015)



Prof. Ashok Nagpal, Meg Harris Williams, Kumar Sahani (Film-maker) and Prof. Salman Akhtar at the Screening and Discussion of Film on Life and Thoughts of Psychoanalyst, Wilfred Bion  
(Jan 2015)



CPCR Team and Psychoanalytic therapists from Delhi and Iran in  
Clinical Supervision with Dr. Sudhir Kakar  
(Feb 2015)



## CPCR TEAM



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- 2. Dr. Madhu Sarin**  
Psychoanalyst
- 3. Dr. Vinita Kshetrapal**  
Psychoanalyst.

- 4. Dr. Anurag Mishra**  
Psychiatrist and Psychoanalytic Psychotherapist.
- 5. Dr. Kusum Dhar**  
Psychoanalyst.

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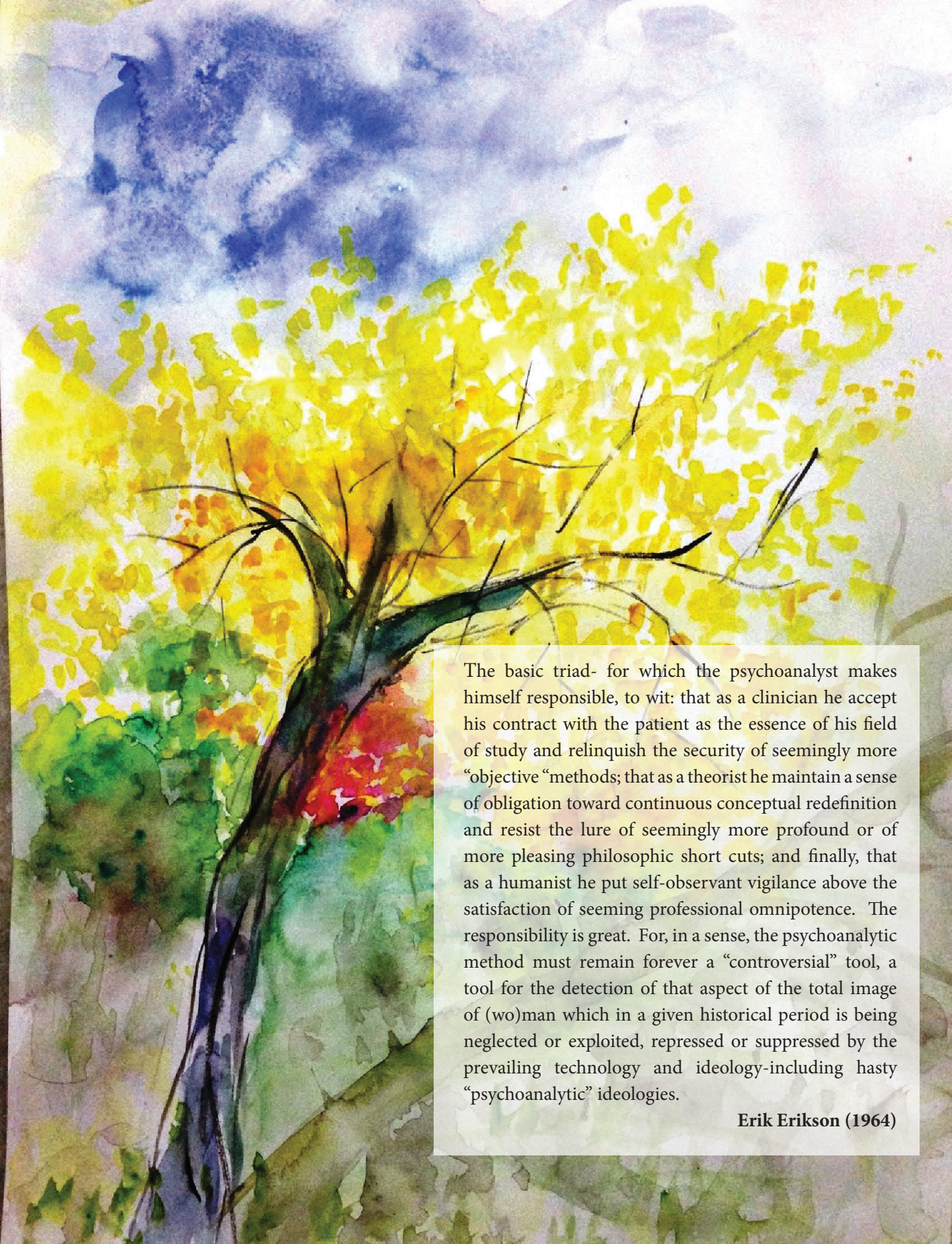
## CPCR TEAM WITH MEMBERS OF PSYCHOLOGY FACULTY



From Left to Right: Wrick Mitra (Assistant Prof., SHS), Ashis Roy (Psychoanalytic Therapist, CPCR), Shifa Haq (Convener, Ehsaas, CPCR), Deepti Sachdeva (Assistant Prof., SHS), Mamatha Karollil (Assistant Prof., SHS), Bibinaz Thokchom (Assistant Prof., SHS), Prof. Rachana Johri (Associate Prof. SHS and Dean SUS), Neetu Sarin (Assistant Prof., SHS), Anshumita Pandey (Assistant Prof., SHS) and Rajinder Singh (Psychoanalytic Therapist, CPCR)

Below, From Left to Right: Prof. Honey Oberoi Vahali (Director, CPCR; Dean, SHS) and Shalini Masih (Psychoanalytic Therapist, CPCR)





The basic triad- for which the psychoanalyst makes himself responsible, to wit: that as a clinician he accept his contract with the patient as the essence of his field of study and relinquish the security of seemingly more “objective” methods; that as a theorist he maintain a sense of obligation toward continuous conceptual redefinition and resist the lure of seemingly more profound or of more pleasing philosophic short cuts; and finally, that as a humanist he put self-observant vigilance above the satisfaction of seeming professional omnipotence. The responsibility is great. For, in a sense, the psychoanalytic method must remain forever a “controversial” tool, a tool for the detection of that aspect of the total image of (wo)man which in a given historical period is being neglected or exploited, repressed or suppressed by the prevailing technology and ideology-including hasty “psychoanalytic” ideologies.

**Erik Erikson (1964)**





**DR. B. R. Ambedkar University Delhi**

Extract of report on the field immersion  
activity and action research on

**Identity and Conflict in Semardih, Jharkhand:  
Attempting Transformation Through Development**

[Involving bridging conflicts through music and dance bringing  
a sense of healing with Christian and Sarna families in the village]

**Sindhunil Chatterjee**  
Center for Development Practice

## CULTURAL COLLABORATION

As I moved on from one immersion to the next, seasons changed and people would either disappear from the village looking for work outside or would come back to the village after a stint of laboring in a neighboring state. Also, our efforts moved on from being an educational initiative to a more monetary fulfillment-oriented effort as I continued living with Kaleshwar's family and thinking together on how to create a change in the (cultural) atmosphere of the village. Our previous two efforts at trying to mobilize the community had come to no use, though our failings made us wiser and more apprehensive on how to go about the issue now. After much rumination and sessions of animated discussion with Kaleshwar and Bandhni, I still could not pinpoint my finger towards a particular cause which had led to this non-communication with the rest of the community.

Few questions kept repeating themselves in my mind: does Kaleshwar and his family appear „different“/“divergent“ to the majority of the community, and if yes why so? Is it the difference in their action/rituals only that has generated such animosity amongst their neighbors? In this case, it would be the absence of rituals inside the Oraon family in the middle of the village which still finds itself closely entwined in customs which is causing a disturbance within the community. Or is the cause of this distance/dissonance a „change“ in mentality, a „turn“ in their spirituality-from inherited historical practices and beliefs to a modern semi-scientific dominant line of thinking (in this case, given the face of Christianity)?

The month was April, and summers in Jharkhand were welcomed with the customary *Sarhool* festival which was characterized by rituals in the daytime and drinking and dancing at night. This was a state-wise event and the source of much excitement and enthusiasm among the local people. As it turns out, every village would have their festival on a different day so that relatives and friends from nearby could attend the gathering and it was a general celebration of belonging to the Oraon and *adivasi* folds that permeated this particular homage to the arrival of the New Year for the Oraon, Munda and the Ho people of Jharkhand. There would be elaborate preparations for welcoming the guests into the village, and recent years have seen the entry of tarpaulin tents and sound systems into the village for this one night so that the revelry can go on uninterrupted. Every house would be preparing for visiting friends and relatives and this was a time for jubilation and celebration.

So as *Sarhool* came looming, it appeared like a good opportunity to try and convince Kaleshwar so that he could start participating in community affairs and celebrations, and trying to figure out avenues whether such was possible without resorting to drinking and inebriation. Kaleshwar was quite adamant in the beginning of this conversation and he firmly believed that one was inherently tied to another and there was no possible scope for celebration without drinking and tomfoolery. At the same

time, I was getting invited to households nearby for the festival and since Kaleshwar was the anchor through whom I created an acquaintance with the rest of community it would be fitting if he accompanied me to the houses when I visit.

Through many elaborate discussions with Kaleshwar, sometimes in my presence, sometimes not, Bandhni finally made him accede to my request. It took many justifications and hours of debate on her part; held emotionally hostage by me and Bandhni, Kaleshwar ultimately came to terms with the idea of participation in a cultural event after I declared that I wouldn't attend it without his presence. It would mark an aberration in a long-standing culture (of protest from Kaleshwar's view, of absence from the villagers' view), and the possibilities frightened and excited me at the same time. Considering that the majority of the population shall be drunk, there was an accepted probability of things turning ugly. Confrontations could ensue with the slightest of provocations, and there was no telling if things wouldn't turn violent. On the positive side, this could mark a re-entry of Kaleshwar into the *life of the community*, re-inaugurating links of communication between estranged friends. Declining the offers for participating in a cultural gathering seemed inappropriate for me and unwise for my continued interaction with the community. Seeing as to how my participation in the matter was dependent on his presence at the same, not respecting the invitations due to his dogmatism could have had further consequences when it came to reinforcing the negative imagery of the Oraon family (especially Kaleshwar) in the village.

Through course of time, it also became important for the purpose to disassociate myself from the religious inclination of Kaleshwar's family and I had to exhibit the same at times by partaking in a drinking session with Ghuda and his friends once in a while. These were muddy waters, and I had to tread very carefully; I did not want to appear unfriendly or one with a negative attitude towards their culture, at the same time I also tried to refrain from providing any further encouragement to the culture of inebriation. Being a guest in the Oraon family, it was always incumbent upon me to be respectful of their values and leanings, even if not the representative and so declaring either party's objection as unfound would not have made matters any easier. So when the night of the festival finally arrived, I urged Kaleshwar to accompany me to the houses where I had been invited; this also created an excuse for me to include him in a custom he had long abandoned.

So we went to a couple of houses where, as per the custom, we were provided with drinks (*mahua*) and food and I duly obliged. Kaleshwar would not drink, and being aware of his stubbornness, the hosts wouldn't indulge him in much and instead offered him food which he accepted. The night went on, and I stayed back at one of the houses of the neighbours as Kaleshwar took leave and went back to his own. However brief it was, this marked a new beginning of sorts as Kaleshwar would visit the houses of his neighbours on such an occasion after a long time and this was taken positively by the community as became evident from my engagements

afterwards. As further conversations with the villagers revealed, this was taken in high spirits and created a window, if not a bridge for communication between Kaleshwar and his long-lost friends and relatives. My relatively short stay allowed for only one such evening as the next festival (*Karma*) was scheduled to happen around June but it provided glimpses of a foreseeable future which could be ridden from all the hatred and animosity towards Kaleshwar and his „divergent“ family.

It was a novel affair in all senses because firstly Kaleshwar had turned up at a cultural festival and perhaps more importantly he did not object to others indulging in drinking and dancing, an image the villagers had grown accustomed to. It was an allure to his previous identities- his identity as an Oraon, as a resident of Semardih before he became a Christian. It is through our actions that we establish our subject-positions in the post-liberal society- dissent makes us undemocratic, criticism turns us into heathen and forces of disruption. Compliance leaves little room for conflict; silence makes „cohabitable“ allies out of us. By choosing not to assert his identity of a Christian- his basis of difference, Kaleshwar became just another Oraon inside the room. By choosing not to criticize aspects of the *Sarna* culture, he became a silent presence under the roof- but it was his presence rather than silence which evoked memories of wonderful times past in the minds of his friends. Silence is a matter of comfort, presence *signifies* acknowledgement. By adhering to the cultural tradition of accepting invites, Kaleshwar brings into conversation his identity of being an Oraon of Semardih. At the same time, by respecting his decision of non-indulgence in alcohol, his friends show possibilities of a new future; a future of “reasonable disagreement”, to borrow from Habermas” (1995) use of the concept. Cultural sensitivity and awareness emerge as means to conflict- transformation in this world of „enduring pluralisms“.

True copy of the extract from the full report.

  
Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi





**DR. B. R. Ambedkar University Delhi**

Extract of report on  
field immersion activity and action research on

Reconstructing a social:  
self, conversion and the obligation of reconciliation

[Cultivating ethics: From conversion to parivartan]

Sohail Gupta  
Center for Development Practice  
(2017-18)

The object of reconciliation seems to be difficult to realize in Ghota as it comes up against contending obligations, whose own objects, both abstract and concrete, never seem to settle for us to negotiate positions for reconciliation. Worse is that the object of reconciliation itself seems to elude us. Is the object forgiveness? Is it equality? Friendship? Dignity? Toleration? In the chapters that preceded I explored these objects and to an extent their possibilities towards making a social. After realizing that the anti-social spirit of caste hinder reconciliation as an exercise, I tried to challenge the object of reconciliation and direct it towards a reconstructive exercise. And with debates and discussions with the converts, elders, and Dhaniram in Ghota it was revealed that reconstruction requires us to move beyond commonly accepted secular ethics required for reconciliation, and explore and build new secular ethics. The assumption of an a-priori society needs to be abandoned, and needs to be replaced with a world of individuals cultivating in immanence the faculties for a social.

As the action research comes to a conclusion I try to articulate, reflect, and build on the methodology I employed as an action researcher. I mark a distinction here between the methodology of the action research as has been discussed in previous chapters, and the methodology of the action researcher as I reflect in this concluding chapter. The latter is what has perhaps operated underneath the action research (which includes the writing of it). The sections that follow reflect on the tools developed as an action researcher.

## **A play with representation**

On my part I intended to discontinue the conversation with Bindha because I was tired of what I perceived to be her cold attitude towards me. But more importantly I was irritated that while debating on religion and spirituality I could not preach a religious discourse to her, primarily because I had none. I had to draw my arguments from the lessons learnt from the experiences of my life, from Ambedkar and his reading of Buddha's life, from the years reading scholarship, reading fiction, from watching films, etc. And while she did have a religion to preach now, she yet chose to draw her arguments from a similar access to experiences not particularly of religion.

The success of the TRC, Shiv Vishwanathan argues, is not just because of its institutional setup or the play of indigenous meanings with Anglo-Saxon ones. The success of the TRC, and reconciliation with it, lies also with the play in representation of Desmond Tutu who becomes a "Dostovyskan idiot" as Vishwanathan frames it.<sup>215</sup> Tutu is an Anglican cleric, an archbishop who ceases to be only so when he has to take up the task of reconciliation. He is a preacher, but has to remind himself that his task is not to preach his religion but become a moral compass for the different groups involved – for those who are hurt as well as those who have hurt. Tutu is a comedian who empathizes so much with the subject at hand that he finds irony in it, and handles it with humour and drama. Neither does Tutu treat forgiveness as an epidemic like it was for Derrida, nor has he confined it to a private and psychoanalytic space. His many positions and the concepts he plays with allow him to create a "polysemy of meaning" translated into a language that grounds reconciliation in the particularities of the suffering rather than pre-given categories. With local cosmologies of meaning of forgiveness and reconciliation, and the public participation in shaping them, the TRC could adapt western laws and indigenize them. Perhaps that is what is required of us as action researchers – to ground ourselves in the particularity of suffering free of predicates and expectations of solutions. Reconciliation in Ghota was, like the TRC, a play with a tactical mix of concepts.

I tried to become and in some ways was, like Tutu, a moral compass for the converts – a role I tried to snatch from Bindha. Neither a preacher nor an action researcher, Tutu positioned himself as a conduit for action to take place rather than trying to become its determinant. By



becoming a moral compass I could position myself as a conduit, but it had repercussions. The converts at times thought I had come to convince them to leave Christianity, and the elders at times thought I had come to convert everyone to Christianity. Hence the seeming neutrality of my operation would sometimes portray me as a double agent. The only ones who perhaps understood my position and my plight were Bindha and Dhaniram – the former as an adversary and the latter as a friend. While Bindha respected Dhaniram for his intelligence and his way of being with people, she held his leaving of Christianity against him. Dhaniram was irritated of Bindha and criticized her for being “unreasonable”. Through me they fought, and I had to play both the adversary and the friend.

I was quite often unsure whether I filled a lack in Dhaniram and Fagni’s life or did I introduce something new? When Dhaniram first revealed his conversion he clearly articulated that he missed it, but could not go back. As the year progressed with us revisiting the converts Dhaniram’s mourning of the loss of being in the Christian fold turned into a cherishing of becoming without it, and the “could” turned into “would”. The motivation to convert for Dhaniram came from childlessness, and I wondered if he did not need Christianity anymore now that I am here? But as time progressed, whatever place I held or lack I fulfilled initially, I realized I had become more a friend to Dhaniram than anything else. With Bindha at times it seemed to me as if I was trying to “date” her, and it ended up not working out between us. I would try to impress her so that she may feel nice about me and we continue meeting. When she did not respond the *manner* in which I expected, I refrained from meeting her again. With her I was to build a relation without the usual masculine tendencies of manipulation, narcissism, etc.<sup>216</sup> I was to talk to her about matters personal to her and matters of ethical and political relevance. I could not ethically make the mistake of flirting with her and hence I was very conscious. Till the end my relationship with her remained largely formal with me being conscious about what I say or do, and about the fact that there is a

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<sup>216</sup> The tendency for at least a cis-hetero man on a date is to be extractive. If we are nice maybe it is because we want to sleep with her afterwards. And most, if not all the time, if we are not able to sleep with her after multiple dates, we either move on to someone else or we get pathologically obsessed with her. Erotic desires per se of course are not the domain of only cis-hetero males. A person would come on a date with another not always with the intention to sleep the same night, but retain the fantasy of an erotic encounter (not necessarily sexual) at a conscious or unconscious level. And if one is to follow Deleuze and Guattari – desire is produced everywhere – even in a conversation about religious conversion in an Adivasi village between an action researcher and a Christian convert.

woman in front of me who I do not have to impress because I want nothing particularly intimate or sexual from her.

The particularity of the situation demanded that I not take sides, that I not treat the plight of the converts equal to that of the Gond. It demanded that I become indifferent to Ghota – to Bindha, Dhaniram, the Gond, the converts – and exercise equality for the sake of it. That I failed to do so was not because Ghota did not trust me, but because I could not play with my representation well enough. I could not in one sense become a “Dostovyskan idiot”. From what I could understand, the play was not about embodying a character and their behaviour. To function as a conduit, I needed to dispose my faculties universally i.e. to exercise equality both as a friend and as an adversary. I had to let go of Bindha and more importantly to let go of my interpretation and representation of her. While the TRC refrained from hard prescriptions, I did not. Though the aim was to be constructive, I could not at the time figure out how to be. The better play was through Dhaniram, a man who had been in the fold and out. He could empathize with conversion to Christianity and reject tradition, but also reject conversion and follow his own path. He could confront the converts both as a “traitor” to the converts and as their neighbour. The converts on their part did not and do not intend to form a new caste, but they fight a history that moves them towards it. They argued theologically and personally why reconciliation is difficult for them, but that was also precisely the function of caste to hide itself behind theology. In the midst of this I tried to push for reconciliation between what I perceived were people, and groups, and castes, and religions, assuming reconciliation would take place across a horizontal plane, and ignored that at times I was dealing with planes organized multidimensionally.

### **The ethical problem of translation**

I have tried to expose the problem in the a-priori nature of categories. I have equated the a-priori character to a certain mode of abstraction and tried to reveal how the anti-social spirit of caste operates comfortably with it. I have tried to also explore how my own efforts towards action were hindered due to the obligations towards these very categories. Here I finally address the initial issue I cited with categories – that of their translation. What is religion in Ghota? What is conversion? How do the converts make sense of their conversion? How does the action researcher translate

*dharma parivartan* and *mann parivartan*? What do the categories of the Gond mean now for the converts?

It does not suffice to say that the culture of caste, or Gond, or Christianity, etc. in themselves present to us a finished mental construct of the individual or a society. The individual must care for the self to develop and incorporate the cultural meanings in their mind and practice.<sup>217</sup> Of course, it goes without saying that each individual hence differs from the other. But this inquiry has not been on the difference between individuals, it has been on the difference of the individual from the society. Reading Ambedkar's statement that the individual is not to a society what wheels are to a cart, one may infer that the categories with which a society operates does not automatically imply the operative categories of the individual. The problem of translation of categories is not merely an issue of translating a word foreign to a society – translating religion, conversion, *parivartan*, *dharma*, or *mann*, for example, to each-others languages and epistemes on the level of society. The epistemological (read ethical) problem of translation is translating the category of the society to the category of the individual, and vice versa. This task differs from that of enculturation of the individual by the society into the society. Conversion presents to us an opportunity (but not the only opportunity) to reveal the liminality of obligations and develop a methodology towards individual spiritual liberation. In this liminality the individual consciously takes up the task of 'care for the self' thus making efforts to not be encultured or absorbed into the categories of the society, but develop categories on the plane of the individual to play with the categories of the society.

That there is such a problem of translation is understood better by understanding the fragmentation in spirituality, not just between Christianity and the religiosity of the Gond, but also within Christianity itself on the plane of the difference of *masih parivar* from the world religion, and on the plane of encounter with *mann parivartan* on the plane of the individual. *Mann parivartan* does not automatically position Bindha in the realm of equality, she has to rather develop the ways in which she is going to care for her self towards a social through additional (or

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<sup>217</sup> Robert Hefner borrows Gananath Obeyesekere's argument in Obeyesekere's work on religious experience and argues that cultural meanings do not automatically indicate that the individual adheres to those very meanings. These meanings are rather symbols, images, signs, etc. that the individual needs to realize for herself through additional psychic work. Hefner, "World Building and Rationality of Conversion." This in turn would mean that the individual does not completely incorporate the meaning of cultural symbols, or rather there is no "complete" or "pure" meaning, only that which the individual constructs by assembling with other symbols in efforts to incorporate culture. For Obeyesekere's work on the same see Gananath Obeyesekere, *Medusa's Hair: An Essay on Personal Symbols and Religious Experience* (Chicago: University of Chicago Press, 1981).

perhaps multiplicative) psychic work. The immanent expression of her singleness – the *mann* for her transcendence – plays with the obligation to the *mann* of the universal God of the world religion, and the *mann* of the *dharma* which is not converted. The task of reconciliation hence is not just a task of reconciliation of two or more individuals or communities, but the reconciliation of the individual with the society; and to be vary that in that task both are reconstructed. The question of relevance to us here is not what these categories exactly mean for the individual or a society, but: a) how the categories are to be developed on the plane of the individual? and b) how are these categories going to play with the categories of the society?

An answer to both perhaps can be arrived at through experimenting with what has already been suggested in the dissertation – immanent universal principles and new social processes. This dissertation, and the methodologies for experimentation suggested in action research, has attempted to lay an emphasis for the action researcher to reconstruct her self. The action researcher is in the end the individual who requires to produce categories for care for the self. It is the action researcher who is required to translate her category to the universal. The action researcher knows from the onset that there is no other world out there, yet she hopes to transcend and discover it – the “Adivasi life-world”, the “village”, “the nation”, etc. She accepts that there is an ever-elusive order and the will to establish it has long passed. Her purpose becomes not to establish order but make sure that it works. But what we as action researchers have done in fact is enter the production process in the middle and assumed firstly, that this is where it begins and secondly, we have more dangerously equated beginning to essence. This, the middle, is what the process presents to us as the destination, the new world we hoped to find. Yet despite arriving at the destination the action researcher in her journey since Delhi is still anxious about the disparity in her time-table. The anxiety helps her realize that this is not the beginning. She rubs with other cogs in the machine producing a magnetic field into which she is attracted and from which she is repelled. Order itself is revealed in its re-ordering. And in the desire for order the action researcher can now neither subordinate the machine to her will, nor face subordination to the will of the machine. She must instead work the machine. She can choose to forego order, and in her capacity influence the re-ordering i.e. there is no order, only re-ordering. Or she can retain the desire for order, and investigate the methodology of establishing a new one through re-ordering i.e. re-ordering is the methodology to establish new order. Regardless, the order and its essence are not at the beginning, both have to be made. The action researcher as well as the persons she collaborates with or encounters are subject to either of



the two. All are immanent lives in different ways of reconciling with the transcendent; re-ordering the machine in different ways. The conflict is not between the immanent and the transcendent, but between multiple ways of abstracting a life in immanence; actualizing the transcendent, sensing it, and deploying it.

**This is a true copy of the extract.**

A handwritten signature in blue ink, appearing to read "V. K. Vaidya", is written on a small, light-colored rectangular piece of paper.

Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi



SCHOOL OF HUMAN STUDIES



School of Human Studies welcomes  
**Mr. Satish Kapoor,**  
United Nations Volunteer  
Recipient of Acharya Vinobha Bhave National Volunteer Award  
Founder and Director, Brotherhood NGO

## ◆ FILM FEST ◆

Wednesday, 9<sup>th</sup> September, 2016, 1.30 to 5.30 p.m.  
Venue: NL2, AUD.

**Screening schedule:**

02.00 to 02.10 – Introduction

02.10 to 03.00 – 18 Short films and documentaries 1-5 min. (India and Iran)

03.00 to 04.00 – 03 films approx. 30 min. (UK, India and Spain)

04.00 to 05.00 – 01 film 60 min. (Iran)



School of Business, Public Policy and Entrepreneurship (SBPPSE)

### **Cloths Collection Drive by students: 2016**

"Successful people have a social responsibility to make the world a better place and not just take from it." - Carrie Underwood

[#TERRA](#), the Eco-Club of Ambedkar University Delhi (AUD) organised a RAHAT Flood Relief Drive to help the efforts of [#Goonj](#), a NGO based out of Delhi. The students of SBPPSE donated generously in September 2016.



## International Yoga Day 2017



Photo: AUD/Rinku Bora/2017





Assistant Registrar SS &lt;arss@aud.ac.in&gt;

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## International Day of Yoga

1 message

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**student Services** <studentservices@aud.ac.in>

Mon, Jun 19, 2017 at 3:52 PM

To: aud-students@stu.aud.ac.in

Cc: dradmin@aud.ac.in, Assistant Registrar Student Services &lt;arss@aud.ac.in&gt;, ayushi@aud.ac.in

Dear All,

As you know, Yoga is a spiritual practice attributed mainly to our country, which helps one conquer mind, body and soul. It is an invaluable gift of India's ancient tradition. It embodies unity of mind and body; thought and action; restraint and fulfillment; harmony between man and nature; a holistic approach to health and well-being.

**On the occasion of International Day of Yoga, AUD is organizing a special Yoga session, details of which are given as under:**

**Date - 21st June 2017 (Wednesday)**

**Time - 10:30 am onwards**

**Venue - NL 2, Kashmere Gate Campus**

We invite all of you to make use of the opportunity by attending it. Please spread the word.



**DR. B. R. Ambedkar University Delhi**

**School of Business, Public Policy and Social Entrepreneurship (SBPPSE)**

**Poster Making Competition on  
Social Issues as art of the course  
Business, Culture and Society for  
MBA-I students**

09 September 2016

**Photos from the event**



## Sessions on Ethics in Publishing (Aug-Sept. 2016)

shop on academic writing a X



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Open with ▾

### **Academic Writing and Publishing**

It is proposed to conduct an eight hour workshop on the essential aspects of academic writing and Publishing. The proposed contents are essential not only to scholars but also to one who knows to read and writing. This workshop will enable a candidate to revive their thought and writing process in their career.

The workshop is designed as four modules

#### **1. Ethics in Writing**

This session covers the basic ethics and the need to follow ethical practices in academic writing and publishing. It would cover the ethical practices relating to authorship, types of authorship, things to be avoided while wring and submitting manuscripts for publication etc.

#### **2. Role of referencing in writing & Referencing Styles**

This session covers the basics of research, how research was built on the previous literature and why it is important for the researchers to give due acknowledgement to the sources they have referred in their writing. It would give the necessary components of the references and their differences in their arrangement between the APA, MLA and CMS styles of referencing. It would also provide the online method of doing referencing.

#### **3. Journal Publishing & Parts of a Paper**

This session covers the functions and process of publishing houses, how to choose the right journals, and the process of reviewing, copyediting, reviewing, manuscript formatting, etc. involved in publishing a paper.

#### **4. Copyright and Plagiarism**

This session will cover the Copyright issues in writing and publishing. Types of plagiarism, how to avoid Plagiarism, the role of fair use and how to obtain permission for copyrighted materials etc. would be discussed.

7/12/2019

Ambedkar University Delhi Mail - Publishing



C. Sajeesh Kumar <sajeesh@aud.ac.in>

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## Publishing

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C. Sajeesh Kumar <sajeesh@aud.ac.in>  
To: Amit Singh <amit@aud.ac.in>

Wed, Aug 31, 2016 at 4:03 PM

Dear Amit

Further to our discussions, the sessions/classes related to Publishing is designed as follows:

1. The Publishing Process
2. Authors role in writing--Ethics in writing/Publishing
3. Plagiarism
4. Defamation
5. Intellectual Property Right/Copyright

Each topic may be delivered for two hours or more.

### Date and Time

Do let me know the days and timing for the lectures from September 5 onward, barring Thursdays on which I have committed to MA Creative Art Programme

Regards

C. Sajeesh  
[Quoted text hidden]



7/12/2019

Ambedkar University Delhi Mail - Re: [mapsych15] A session on Writing Ethics, the first of a series, this Friday at 2 p.m.



C. Sajeesh Kumar <sajeesh@aud.ac.in>

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**Re: [mapsych15] A session on Writing Ethics, the first of a series, this Friday at 2 p.m.**

Mamatha Karollil <mamatha@aud.ac.in>

Sat, Sep 24, 2016 at 10:06 AM

To: Arjun Kapoor <arjunkapoor123@gmail.com>, "C. Sajeesh Kumar" <sajeesh@aud.ac.in>

Cc: Wrick Mitra <>wrick@aud.ac.in>, mapsychology2015@stu.aud.ac.in, mapsychology15@googlegroups.com, Shifa Haq <shifahaq@aud.ac.in>, Deepti Sachdev <deepti@aud.ac.in>

Dear all,

Sorry for the confusion yesterday and for any inconvenience caused.

I've been in touch with Savi who gave me your free slots. So this is now scheduled for Monday at 2 pm.

We need a classroom with a projector. Which room will be free?

Warmly  
Mamatha

On Sep 23, 2016 1:47 PM, "Arjun Kapoor" <arjunkapoor123@gmail.com> wrote:

Where do we meet him ?

On Monday, September 19, 2016, Mamatha Karollil <mamatha@aud.ac.in> wrote:

Dear students,

As requested by you, we have somebody from the Center for Publishing offering a series of sessions on writing ethics, plagiarism, copyright and referencing right. Sajeesh suggests the following but in our last conversation I said that he may want to consult with you all to decide which of these 2 hour sessions can be done.

1. Intellectual Property rights including copyright
2. Publishing/writing ethics
3. Plagiarism
4. Defamation
5. Process of Book Publishing

**The first this Friday will be on Publishing and Writing ethics. Do discuss with him when you meet him the possibility of future sessions on Fridays.**

Warmly,  
Mamatha  
(on behalf of Dissertation committee).

--

Mamatha Karollil, Ph.D.  
Assistant Professor,  
School of Human Studies,  
Ambedkar University, Delhi.  
New Delhi: 110006

Mobile: (0) 7838389490  
University Website:[www.aud.ac.in](http://www.aud.ac.in)

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You received this message because you are subscribed to the Google Groups "MA Psychology 2015, AUD"



≡ MENU

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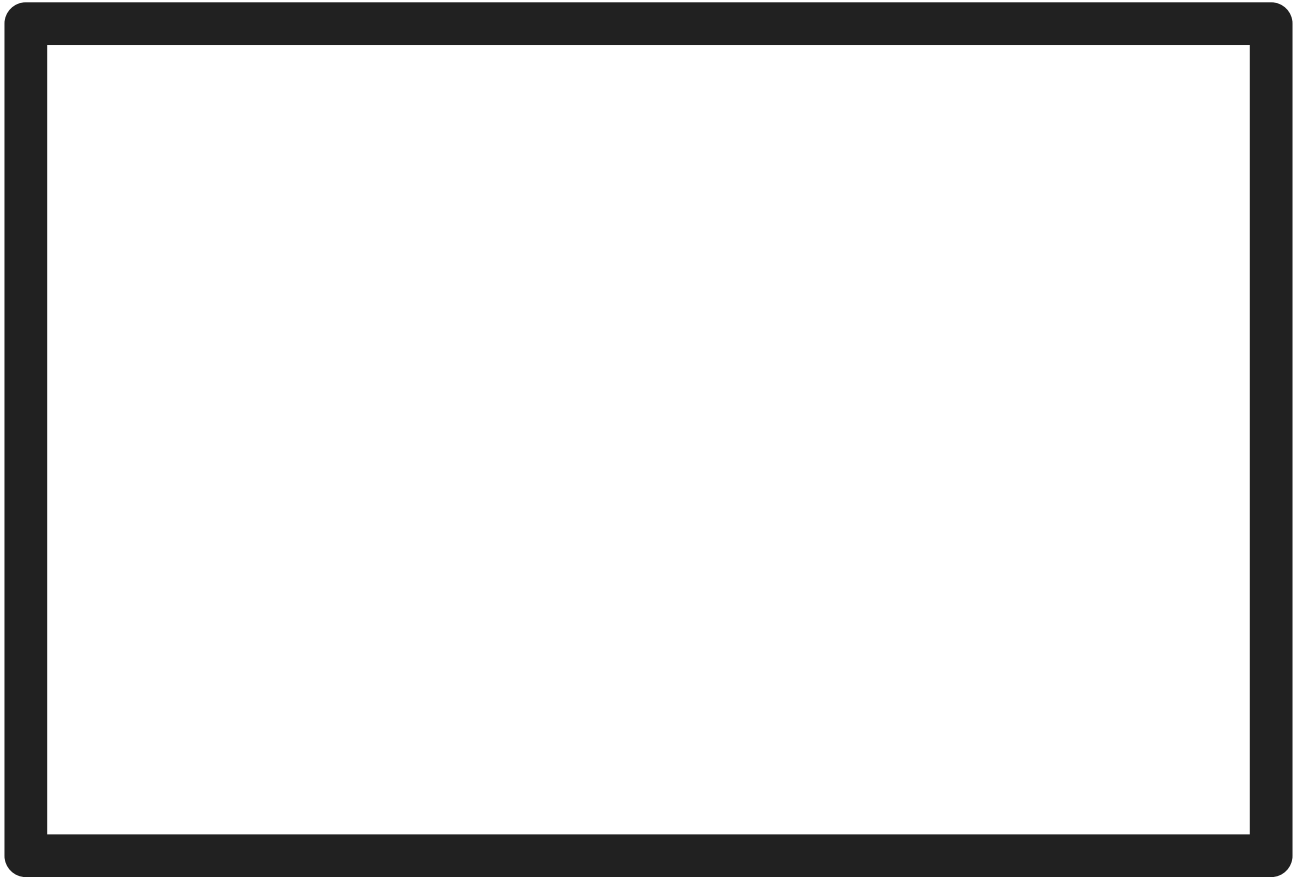
## NATURE WALK AND PLANTATION DRIVE (2018)

On 8 September 2018, students and faculty of Ambedkar University Delhi (AUD) and other Universities such as Shiv Nadar University and University of Delhi participated in the Nature Walk and Plantation Drive 2018 event organized by the Centre for Urban Ecology and Sustainability (CUES) at the Dheerpur Wetland Park (DWP).

### NATURE WALK (EVENT 1)

The Nature Walk which commenced at 7:30 AM saw the participation of over 50 students and faculty. Before the walk began, Dr Suresh Babu, Director, CUES provided the participants with a brief background of the Dheerpur Wetland Restoration Project. Using a pictorial representation, Dr Babu demonstrated the trajectory of the restoration project and the changing character of the DWP landscape over the last three years. The Nature Walk presented the participants with a first-hand experience of an on-going ecological restoration project in the city. Using spotting scopes and binoculars, they were also able to witness the

avifaunal diversity of the wetland park, which is one of the key indicators of a recovering habitat. Finally, Dr Babu talked about the unique challenges of a restoration project in the urban. The Nature Walk concluded at 9:30 am with participants having an opportunity to interact with each other and the CUES Team over tea and snacks.



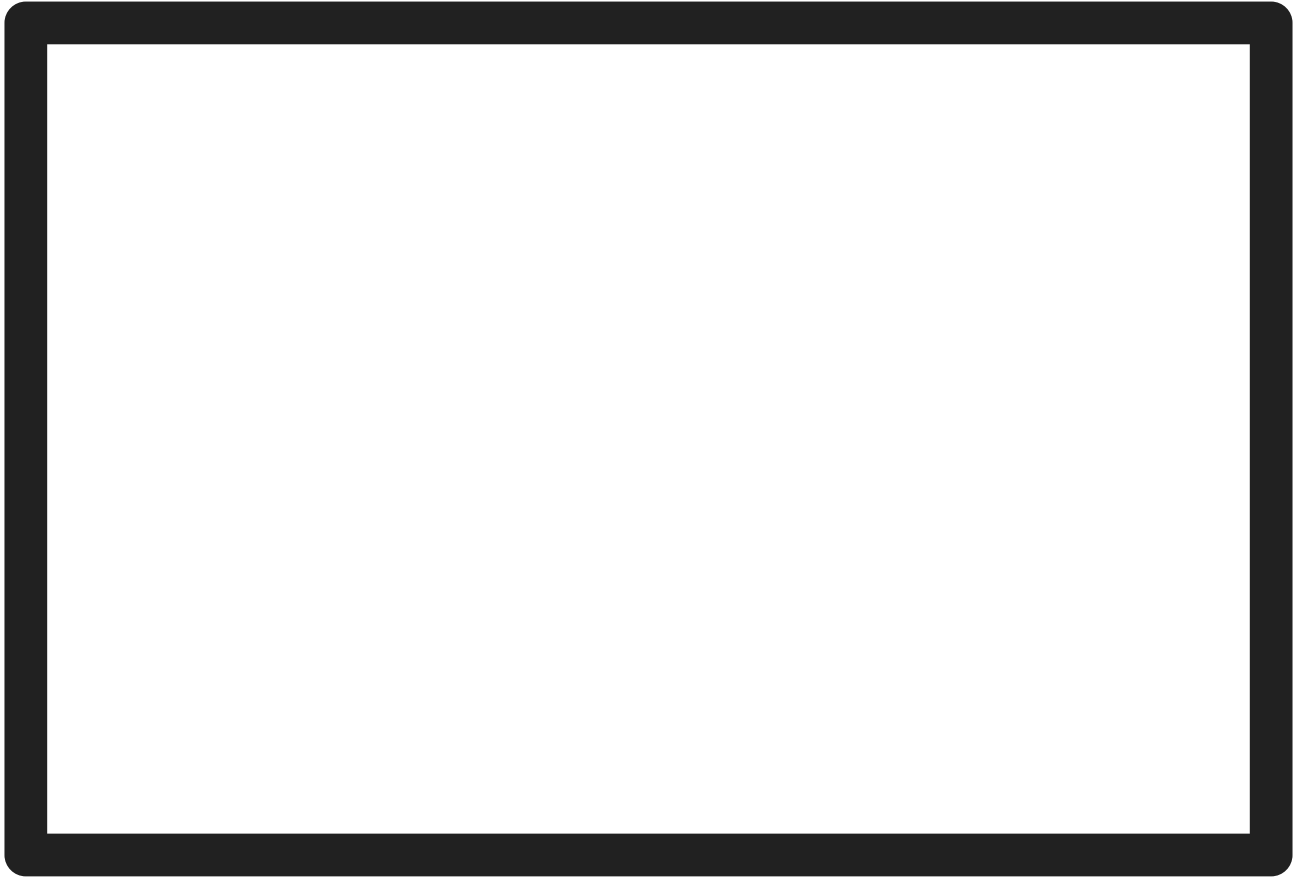
## PLANTATION DRIVE (EVENT 2)

The second event began at 10:30 PM with the Vice-Chancellor of AUD, Prof Jatin Bhat inaugurating Plantation Drive 2018 by planting the first sapling, after which Prof Asmita Kabra, Registrar, AUD, and Prof Praveen Singh, Dean, Planning, AUD planted saplings. Prof Shyam Menon also participated in the event by planting a sapling ('Planted by' and 'Species name' can be found in the following slideshow).

Staff and students numbering more than 60 planted several native tree species such as *Ficus krishnae* (Krishna Fig), *Ficus benghalensis* (Badh), *Ficus religiosa* (Peepal), *Ficus heterophylla*, *Neolamarkia kadambha* (Kadambh), *Bambusa Bamboo* (Bamboo), *Bombax ceiba* (Semal), *Terminalia arjuna* (Arjun), *Syzygium cumini* (Jamun), *Haldina cordifolia* (Haldu), *Ziziphus oenoplia*, *Diospyrus montana* (Bistendu) and *Delbergia sissoo* (Sheesham). In total, an approximate number of 250 saplings belonging to 20 species were planted along avenues within the park boundary. It has been 3 years since restoration efforts began at the Dheerpur



Wetland Park under the management agreement signed between Ambedkar University Delhi and Delhi Development Authority. Annual Plantation Drives such as this have been instrumental in engaging city-dwellers in the restoration project and making them aware of the various facets of the project, including the role and importance of native trees. The Plantation Drive concluded at 12:30 PM with refreshment and a sprightly group photo.



For more photographs of the event, click [here](#).

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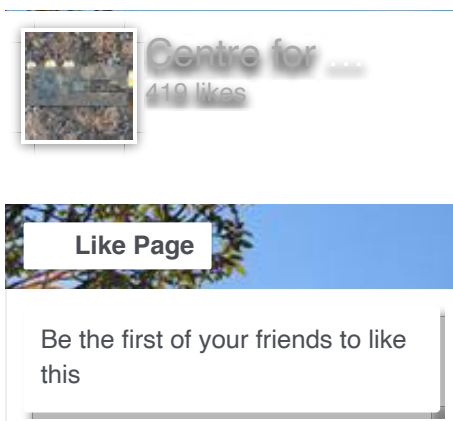
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# **Ambedkar University Delhi**

## **Annual Report 2017-18**



**Ambedkar University Delhi**

floor material has been pasted on all staircases. Care is taken that there are no protruding objects along the path ways and sufficient walking space is available for safe walking. Two car parking spaces are reserved for physically disabled persons at all three campuses. All three campuses have accessible toilets.

#### **New Campuses Taken Over During the Year 2017-18**

- i. **Karala Campus** – A part of Gaon Sabha Land (MPCC Building along with peripheral land) admeasuring 17 Bigha 12 biswa in the revenue estate of Village Karala, District: North West was allotted to the Directorate of Higher Education, GNCTD by the Hon’ble Lt. Governor of Delhi for opening of a campus of the Ambedkar University Delhi. The approval was conveyed by the Jt Secretary-cum-Director (Panchayat), GNCTD vide letter No. 3047/Karala/2017/1232-1243 dated 19-05-2017. The Directorate of Higher Education vide letter No. DHE-20(43)/AUD/2016-17/2426-30 dated 06-06-2017 in turn authorized the Registrar, Ambedkar University Delhi to complete the formalities of taking over the possession of the above land under intimation to them. Copies of the communications dated 19-05-2017 and 06-06-2017. In view of the local resentment against the project, it was decided at the highest level in the government to cancel the allotment. And accordingly proposal for cancellation of allotment has been sent to the government of NCT of Delhi.
- ii. **Madarsa Road** – An old dilapidated building of library/boys hostel of erstwhile Delhi College of Engineering was allotted to AUD wide letter No.AUD/1-20(1)/HR/2017/3533 dated 02/08/2017. The boundary wall has been constructed to protect the property from encroachments.
- iii. **NCC Block, Old DCE Building** – First floor of NCC building which was allotted to AUD wide letter no.DHE.20(4)/AUD/Staff Quarters/2014-15/4320-27 dated 25-09-2014 was taken over from 5 Delhi BN NCC unit subsequent to concerted efforts of the Registrar and Estate Division and meetings with hire NCC authorities.
- iv. **Khirki Extension** –This campus was taken on rent under the project funded by Tata Institute of Social Science. At this campus facilities have been created for School of Culture and Creative Expressions

#### **Events and Activities**

Handing/taking over the Lodhi Road campus on 11 April 2017

Road Safety week from 7<sup>th</sup> to 13 May 2017

Independence Day Celebrated 15. August. 2017

AUD in Collaboration with Venkateshwar Hospital Organizing a Free health Checkup Camp.

Pest control activities as a part of Anti Dengue Chikenguniya.

Arrangements of undergraduate /postgraduate admission 2018. For the first time all Examination Hall with potable Air Conditioner

Farewell of Hon'bl. Vice Chancellor Prof. Shyam Menon

All Arrangements of Mantel Health Diwas. 26<sup>th</sup> Oct.2018.

All Arrangements of Northeast Research forum AUD and CCK AUD is organizing a two day International Conferences. 25<sup>th</sup> and 26<sup>th</sup> Oct2018



**DR. B. R. Ambedkar University Delhi**

**School of Business, Public Policy and Social Entrepreneurship (SBPPSE)**

### **Heritage Walk with Salaam Balak Trust**

The students studying "Diversity and Intercultural relations' course went for City Walk organised by Salaam Baalak Trust (NGO, Paharganj) on February 22, 2017. This walk aimed to sensitise students about various dimensions of diversity: such as class difference, caste, gender, religion, old - new Delhi, and language. It gave the students an opportunity to get an exposure to certain aspects of diversity.

The walk started at 9.00 AM from Gate 3 of Jama Masjid and got over at Shelter home of SBT at Tis Hazari. The walk lasted for 3 hours. At the end guide shared his story, personal experiences which helped to get students sensitized towards street children.







Dean SLGC &lt;deanslgc@aud.ac.in&gt;

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**Talk on 'Engaging with sexuality, health and human rights outside the courtroom'  
by Vivek Divan @SLGC AUD, 31st Oct**

1 message

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**Anuj Bhuwania** <anuj@aud.ac.in>  
Bcc: facstaff@aud.ac.in

Thu, Oct 25, 2018 at 1:03 PM

**School of Law, Governance and Citizenship,  
Ambedkar University Delhi (AUD)**

invites you to a Talk on

**Marginalization and the law: Engaging  
with sexuality, health and human rights  
outside the courtroom**

by

**Vivek Divan**

on

**31st October 2018 (Wednesday), 2 pm****Venue: Committee Room I, Karampura Campus****Abstract:**

Vivek Divan will share his experiences as a lawyer who has used his engagement with the law to understand and highlight the intersections of law and human rights with marginalizations that are related to health status and sexuality. The talk will illustrate ways in which creative engagement with the law is possible and vital as much outside the courtroom as it is conventionally understood to be within it. He will speak of his work related to HIV/ AIDS, LGBTQ issues, sex work, including key aspects of the Section 377-related litigation.

**About the speaker**

Vivek Divan is qualified as a lawyer, and has worked on the intersections of law, health and sexuality for over 2 decades at local, national and international levels. This has included being a queer activist working with communities in Bombay and other parts of India, managing Lawyers Collective HIV/AIDS Unit in the 2000s, which involved overseeing legal aid, research, capacity-building and legal literacy work on HIV-related issues, drafting HIV legislation for India, and strategizing advocacy on human rights issues related to sex work, intellectual property and access to medicines. He was also centrally involved in the PIL related to Section 377 of the Indian Penal Code, including leading extensive community mobilisation around the

case. He helped set up, run and advise the Global Commission on HIV and the Law while working at the United Nations Development Programme in New York from 2009-14. He also taught law, health and human rights as faculty in the Masters programme focused on public health at the Royal Tropical Institute, Amsterdam (2008-09). Vivek received his B.A., LL.B (Hons) from National Law School of India University in Bangalore and his Masters in Law from Cornell University, USA, and practiced in the Bombay High Court from 1995-1999.



DR. B. R. Ambedkar University Delhi  
School of Law, Governance and Citizenship,

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# The School of Culture and Creative Expressions, Ambedkar University Delhi

invites you for a talk

by **Ira Bhaskar**

## **Communalism and Hindi cinema : Hindu-Muslim Identities, Violence and the Desire for Community**

This talk will look at the traumatic political and socio-cultural histories of South Asia marked by the "invisible holocaust" of the Partition of the sub-continent into two nations in 1947. The legacies of this catastrophic history of violence and dislocation have impacted inter-community relations and have made identity one of the most fractious and contentious issues in recent times, one that is highly inflammable, erupting repeatedly as the point of issue in the communal conflicts between Hindu and Muslim communities in India. The talk will address the question of communal violence locating the discussion within trauma and memory debates, the insistent return of cultural trauma, the question of the relationship between trauma and representation, and will engage with melodrama as a popular formal mode for the representation of the horrors of sectarian conflict and violence. At the same time, it will argue for melodrama as a powerful mode of public mourning that enables a confrontation of the spectres that haunt history and gives voice and form to desires for reconciliation and healing.

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**On 27th March, 2019 (Wednesday)  
at 3:00 PM in CR 10**

Ira Bhaskar is Professor of Cinema Studies at the School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi. Her publications have appeared among others in *Melodrama Unbound: Across History, Media, and National Cultures* (2018); *Routledge Handbook of Indian Cinemas* (2013); *Film Melodrama Revisited* (2013); *Gender Meets Genre in Postwar Cinemas* (2012). She has co-authored *Islamicate Cultures of Bombay Cinema* (2009); and is currently working on her book on *Trauma and Memory in Indian cinema*.





**The Literary Art Creative Writing Programme  
at The School of Culture and Creative Expressions  
Ambedkar University Delhi**

invites you for the talk

# **Refusing Silence Witnessing and Reporting Violence**

**Suvir Kaul**

(A. M. Rosenthal Professor of English, University of Pennsylvania)

As citizens and as intellectuals, are we obliged to respond to instances of violence in our public sphere? Is writing analytically and critically part of such a response? Is such writing inevitably activist and dissenting? How does such writing relate to journalism, on the one hand, and to literary criticism, on the other?

**10th August (Friday) 3pm  
CR12, AUD Kashmere Gate Campus**





Sunita Singh &lt;sunitasingh@aud.ac.in&gt;

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**IET special session on Ravindra Nath Tagore, Monday, 11 February**

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**Prabhat Rai** <prabhatrai@aud.ac.in>

9 February 2019 at 23:13

To: Aarsee Tayal <aarsee.18@stu.aud.ac.in>, aiman.18@stu.aud.ac.in, Aishwarya Sharma <aishwaryas.18@stu.aud.ac.in>, ankita.18@stu.aud.ac.in, chanop.18@stu.aud.ac.in, Delreen Geroge <delreen.18@stu.aud.ac.in>, gireesh.18@stu.aud.ac.in, ishaa.18@stu.aud.ac.in, imadaan.18@stu.aud.ac.in, jyotsna.18@stu.aud.ac.in, kajal.18@stu.aud.ac.in, kalpana.18@stu.aud.ac.in, "karan ." <karan.18@stu.aud.ac.in>, kavita.18@stu.aud.ac.in, khumba.18@stu.aud.ac.in, Loveina Joy <loveina.18@stu.aud.ac.in>, Ikhuryi.18@stu.aud.ac.in, mahimab.18@stu.aud.ac.in, nehar.18@stu.aud.ac.in, parikshit.18@stu.aud.ac.in, parul.18@stu.aud.ac.in, Prachi Arora <prachia.18@stu.aud.ac.in>, preetig.18@stu.aud.ac.in, radhikaa.18@stu.aud.ac.in, rajnip.18@stu.aud.ac.in, sarahdavid.18@stu.aud.ac.in, Shalini Choudhary <shalinic.18@stu.aud.ac.in>, sbajaj.18@stu.aud.ac.in, sumanlata.18@stu.aud.ac.in, themhorchan.18@stu.aud.ac.in, thingreiwon.18@stu.aud.ac.in, vandana.18@stu.aud.ac.in, varsha.18@stu.aud.ac.in, vineeta.18@stu.aud.ac.in, sachin.18@stu.aud.ac.in, km.18@stu.aud.ac.in, rimjhim.18@stu.aud.ac.in, yuvraj.18@stu.aud.ac.in

Cc: sesaud <sesaud@googlegroups.com>, jayshree.mathur@yahoo.com, Bharati Baveja <bharatibaveja@aud.ac.in>, Benil Biswas <benil@aud.ac.in>

Dear All,

Rabindra sangeet, chai, samosa and special presentations by Mr. Benil Biswas (our colleague from School of Culture and Creative Expressions) and Prof. Jayshree Mathur awaits you Monday morning in the IET class.

As part of our effort to introduce Tagore and his educational thought we thought expertise of Prof. Mathur and Benil would help us to present the complete oeuvre of Tagore. I am hoping music and your enthusiastic participation would enliven the session. Moreover, Dr Monimalika Day (with students from her course) and Dr Nivedita Sarkar will also join the session. We will start in the seminar hall (CR 3) and then see where it takes us.

Manasi contacted Benil and in our conversation while planning we thought it might be best if we can do this in two parts. So, Monday's session would be the first part of series of lectures on Tagore. This will be followed by another session by Benil on Wednesday, 20<sup>th</sup> February, 4pm (seminar talk).

Please do read Amartya Sen's introduction "Tagore and His India" as a preparatory text for our discussion on Monday.

Many thanks to Prof. Jayashree Mathur and Benil for their enthusiasm and creative efforts to make this possible.

Do not miss out, we look forward to seeing you all. Very excited, I am!

warm regards,

Prabhat

--

Prabhat Rai, D.Phil. (Oxon)  
Assistant Professor, School of Education Studies  
Ambedkar University Delhi  
B.K.Dutt Colony, Aliganj, Lodhi Road  
Delhi 110003

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**Tagore and His India Amartya Sen.pdf**

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# Poetry Event



JOIN US FOR  
POETRY PERFORMANCES BY  
VARIOUS POETS FROM ACROSS  
DELHI

PERFORMERS:

1. SOMESH THAPLIYAL
  2. MANI DIXIT
  3. AMBUJ SEN PATRA
  4. SHREYASI
  5. MUSKAN SETHI
  6. ALI TARIQ USMANI
  7. PURNIMA SINGH
  8. KAUSHIK PRASAD
  9. VARTIKA RASTOGI
- 

09.03.19  
4:30pm, CR11

*Kashmere gate campus,  
Ambedkar University,  
Delhi*



# Beyond The Looking Glass

The students of "Radical Poetry of Protest and Resistance", School of Letters, Ambedkar University, Delhi, cordially invite you to 'Beyond The Looking Glass', a day long celebration of all that exists beyond our bodily reflections, an attempt to see more than what our personal manifestations of "mirrors" show us.

**Date: 9th March  
2019**  
**Time: 1 pm onwards**

**Venue: CR II, Ambedkar  
University Delhi  
(Kashmere Gate Campus)**

The event is first come first serve basis so please fill up the google form provided at our Facebook and Instagram pages.

Instagram: @protest\_poetry\_

## EVENTS:

### 1. BLINDFOLDING ( 1pm - 3pm )

The participants will be blindfolded and paired up. This event will be focusing on the people paired up making first impressions of their partner without seeing their physical features.

### 2. MUSICAL PERFORMANCE ( 3pm - 3:30pm )

A performance of a rewriting of bigoted lyrics of famous songs.

### 3. PANEL DISCUSSION ( 3:30pm - 4:15pm )

A discussion about personal experiences with Avali Khare and Ray.

### 4. POETRY PERFORMANCES ( 4:30pm onwards )

A curated poetry performance by various poets from across the city.

Contact info-

Garima- 8826377065, Email-gplawat.18@stu.aud.ac.in

Varuna-9971696121, Email-varuna.18@stu.aud.ac.in



## **BEYOND THE LOOKING GLASS**

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Kashmere Gate Campus  
CR11 | March 9, 2019  
1pm onwards

**CONTACT INFO-**

Garima-8826377065  
Email-gplawat.18@stu.aud.ac.in  
Varuna-9971696121  
Email-varuna.18@stu.aud.ac.in