

Ambedkar University, Delhi

Proposal for Launch of a Course

(To be approved by the Board of Studies and the Academic Council)

1. **Title of the Course:** Family and Identity in India
2. **Name of the School/Centre proposing the course:** School of Human Studies
3. **Programme(s) which this course can be a part of:** Masters in Psychology
4. **Level at which the course can be offered: Predoctoral/ Masters/ Diploma/ Certificate :** Masters
5. **If it is a stand-alone course, how can it be scheduled: (e.g., as a summer/winter course, semester-long course, regular or evening course, weekend course, etc):** NA
6. **Proposed date of launch:** July 2009
7. **Course Team: (coordinator, team members etc) :** Mamatha Karollil
8. **Rationale for the Course (link with the institutional vision, how it fits into the programme(s), availability of literature and resources, expertise in AUD faculty or outside, how it would be beneficial to those who take this course, etc):**

The course visualizes the family as a primary source of identity. Families are in turn assumed to be the primary location for the transmission of cultural values. This course examines the possibility of a culturally informed and politically inflexed psychoanalytical/psychological 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.

9. If the course is a part of one or more programme(s), choose the categories applicable: Discipline core

10. A brief description of the Course: This course draws upon psychoanalytical and cultural psychological//anthropological 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. 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. The course will also explore queer, feminist, anti-caste critique of families and may draw from Western theoretical frameworks too where relevant.

11. Specific Requirements on the part of students who can be admitted to this course: (Prerequisites or prior knowledge level etc) : None

12. Course Details: (Course objectives, contents, reading list, instructional design, schedule of course transaction on the semester calendar with a brief note on each module)

Course objectives:

- a) To discuss the possibility of a culturally located, politically informed psychoanalytic understanding of identity
- b) To develop an understanding of an Indian identity and debates around this
- c) To consider theoretical frameworks such as queer theory, feminism and anti-caste politics that enable a rendering of identity as contingent on the contemporary context.

Course contents:

Family, culture and psychoanalysis: 4 cases. The course begins with readings of cases by Erikson, Winnicott and Kakar to illustrate the coming together of the clinical and the cultural in clinical case studies.

Conceptualizing the Internal family. Families take different forms across history and culture. Nevertheless, all family systems are repositories of cultural meaning which are , albeit imperfectly mirrored in families and somewhat internalized in the process of childhood.

The question of culture. This unit explores the contested meaning of the term culture with reference to India.

Culture and psychoanalysis. The possibility of a culturally located psychoanalysis is discussed. This unit draws upon the Eriksonian idea of a psychosocial framework as essential for this framing

Identity in psychoanalysis. The idea of identity is postulated as a minimum requirement to conceive of a subjectivities that are culturally and historically located.

The ‘inner world’ of Indians. The significance of infancy and early childhood as lived in the traditional joint family is explored from the psychoanalytical and anthropological perspectives. The significance of the mother son relationship is contrasted with the life of the daughter. Some feminist texts are also introduced to understand the patriarchal world of the hindu family. The problems in the formation of a male identity in a culture of relative father absence is discussed.

Other voices in Indian psychoanalysis. Brief readings from the works of Kurtz, Roland and Travieck are introduced as alternative reading culture in India.

Marriage and intimate relations in the Indian family. The psychoanalytical reading of intimate relations in India forms the base . The question of gender and social change is introduced through select readings from a feminist perspective.

Rethinking family, identity and culture. How can issues of cultural difference, gender and power be framed while thinking psychologically about family and identity in the Indian context? The unit aims at leaving students with a methodological framework through which to interrogate these questions as they encounter later course through the remaining semesters of the programme.

Readings:

- Bhabha, H. (2012) *The location of culture*. Introduction. London: Taylor & Francis
- Collier, J., Rosaldo, M. Yanagisako, S. () Is there a family? New Anthropological views. *Rethinking the family*. p.31-48.
- Erikson, E.H. (1950) *Childhood and society*.. New York: Norton.
- Erikson, E.H. (1969) *Identity, youth and crisis*. New York: Norton.
- Hollway, W. () *Relationality: The intersubjective foundations of Identity*
- Psychic development and its relationship with the structure of the family
- John, M.E. (2000) Globalization, sexuality and the visual field. In Nair, J. and M. John (ed) *A question of silence*. p. 370-390.
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- Kakar, S. (1978) *The Inner World*. Delhi: OUP. Introduction. p.1-14.
- (1989) *Intimate Relations*. Delhi: Viking
- (1996) *Culture and psyche. Selected Essays*. OUP.

- (2006) Culture in psychoanalysis. A personal journey. *Social Analysis*, vol.50,25-44.
- Kakar, S.and Kakar, K (). The Indians.p.7-24.
- Kurtz, S. (1992) *All the mothers are one*.Columbia University Press.
- Nandy,A. (2004). Culture, voice and development. In A. Nandy(ed.) *Bonfire of creeds*.Delhi: OUP. p.304-311.
- Rolland, A. (1988) *In search of self in India and Japan: Toward a cross- cultural Psychology*.New Jersey: Princeton University Press.
- Pine, F. (1985)The psychologies of drive, ego , object relations and self. *Developmental theory and clinical process*.
- Rosaldo,R.. On headhunters and soldiers: Separating cultural and ethical relativism. .p.1-3.
- Schlein,S. (1987) . *Erik H.Erikson. A way of looking at things. Selected papers*. New York: W.W. Norton and Company
- Shweder, R. (1991) The astonishment of anthropology. *Thinking through cultures: Expeditions in cultural psychology*. Boston: Harvard University Press. pp.1-23.
- Travick. M.(1990) *Love in a Tamil family*. California University Press.
- Winnicott, D.W. (1971) Psychopathology manifested in the area of transitional phenomenon. In L. Caldwell and A. Joyce (Ed) (2011) *Reading Winnicott*. New York: Routledge.p.116-124.
- Winnicott, D.W. (1989) *The family and individual development*.
13. **Assessment Methodology:** Written examination, group work, film analysis and term paper.
14. **No. of students to be admitted:** All currently enrolled.
15. **Special needs in terms of expertise of faculty, facilities, requirements in terms of studio, lab, clinic, library, classroom and others instructional space, linkages with external agencies (e.g., with field-based organizations, hospital) etc:** None

Signature of Course Coordinator(s)

Note:

1. Modifications on the basis of deliberations in the Board of Studies may be incorporated and the revised proposal should be submitted to the Academic Council.
2. In certain special cases, where a course does not belong to any particular school, the proposal may be submitted directly to the Academic Council.

Recommendation of the Board of Studies:

The proposal was discussed by the Board of Studies in its
.....meeting held on.....and has been
approved in the present form.

Signature of the Dean of the School