

## **AUD-CWDS M.PHIL/PhD PROGRAMME IN WOMEN'S AND GENDER STUDIES (SCHOOL OF HUMAN STUDIES)**

### **Admissions 2019**

Women's and Gender Studies M. Phil./Ph. D. programme is conducted jointly by Ambedkar University, Delhi and Centre for Women's Development Studies (Delhi) as part of collaboration between the two institutions. The programme will assimilate analytical understandings of the significance of gender (relations) and foster study of conduits and configurations of power, causes, contexts and consequences of women's subordination.

The M. Phil./Ph. D programme also creates a space for questioning silences around gender that steer the workings of caste, class and community in contemporary and historical societies, and in the social sciences.

### **Teaching Methodology:**

The pedagogies of teaching and learning employed at Women's and Gender Studies research programmes, are intended to inculcate a feminist sensibility in our students in ways that balance academic rigour with intellectual freedom.

Students are encouraged to experience the personal as political by bringing into the classroom spaces critical reflection on their own and others' life histories and activism in conjunction with feminist texts and theorisation.

At Ambedkar University Delhi, the programme is offered by the School of Human Studies, an explorative, interdisciplinary space for thinking and reflecting on the myriad meanings of being human. Academic programmes housed in the School focus on the promise and potential of the human along with the actual historical exclusions and marginalisations that humans have led to. This unique collaboration with Centre for Women's Development Studies

supplements the development approach to gender with the interdisciplinary resources at AUD, in particular literature, film, psychology, sociology, history and expressive cultures.

### **Research Opportunity:**

The second year of the M.Phil. /Ph.D. programme, allows students to do independent research under supervision. This is an opportunity to not only contribute to knowledge production in the field of Women's and Gender Studies but also to interpret and challenge existing knowledge systems with a gender sensitive lens. The research thus conducted is also expected to help students in identifying the potential areas of research and work to be taken up after the completion of their programme.

### **The Course Structure for 2019-20**

The AUD-CWDS collaborative MPhil/PhD programme in Women and Gender Studies was launched in 2012-13 and completed five years of this successful collaboration in 2017. The MoU between CWDS-AUD was renewed last year. In the light of our experience of having run the programme as well as the change in AUD Research Guidelines for the MPhil/PhD programme in 2017, we have revised our course structure. The revised course structure provides the necessary grounding for MPhil students who must complete both the course work and the thesis within the two year period stipulated by the new guidelines. It also caters to PhD students from outside AUD who may not have the requisite background in the field of Women and Gender Studies, and who can avail of these courses being offered in the first year of the proposed 5 year period available for completing the PhD.

The details of the course structure are given below:

Sl.No.	Semester 1	Semester 2
1.	Name of the course and credits assigned	Name of the course and credits assigned
2.	Feminist Theories (4 credits)- core compulsory	Guided Study (2 Credits) compulsory
3.	Research Methods with Exemplary Works (4 credits) – core compulsory	Elective (4 credits)
4.	Elective (2 credits)	
Semester 3 and 4 – Dissertation/Thesis – 16 credits		

The first semester of the programme would provide the necessary orientation to students both at the theoretical level and in terms of research methodology. The first semester has two course compulsory courses, Feminist Theories (4 credits) and Research Methods with Exemplary Works (4 credits). Another Elective (2 credits) will be opted for by the students from among the electives offered within/across the Masters/research programmes in the University. The second semester again gives the option of choosing an elective (4 credits) from other programmes across the University. This is to fully avail the range of expertise among faculty and also to cater to the different interests of students. A compulsory Guided Study course (2 credits) will also be offered in the second semester based on the specific research interests of the students so as to effectively guide them towards a fully worked out research proposal before the end of the second semester. The weightage of dissertation/thesis in the new programme structure is 16 credits.

**Duration:** 2 years

**Total Credits:** 32

**Medium of Instruction:** English **Nature of Programme:** Interdisciplinary

**Number of Seats:** 10 (MPhil)

Eligibility: Masters with 55% in the Social Sciences, Natural Sciences or in professional degrees like engineering, law and medicine or equivalent grade and a relaxation of 5% of marks, from 55% to 50%, or an equivalent relaxation of grade, may be allowed for those belonging to SC/ST/OBC(non-creamy layer)/Differently-Abled .

Reservation of Seats: In accordance with Government of NCT Delhi rules and the reservation roster will be followed for the Research programmes admission.

**FEES and application form expenses:**

Tuition fee- Rs 1680/- per credit ( during course work)

Research & Dissertation Fee- Rs 6370/- per semester

Student Welfare Fund - Rs 500/- per semester

Caution deposit- Rs 5000/-

Online application fee:

Rs 700/- (UR/ OBC )

Rs 340/- (SC/ST/PWD)

**COURSE PREAMBLES:**

**The list of electives given for both the semesters is indicative and will vary depending upon the composition of a batch, availability of faculty and optimum class size among others. More electives are being planned for both the semesters.**

**Semester I I. Feminist Theories (Semester I, 4 Credits)**

This course designed to provide students with a genealogy of feminist theories and concepts. Eschewing the dominant narrative mode of representing the history of feminist theory as a series of ‘waves,’ we will examine the history of ideas on and different theoretical and disciplinary approaches to the study of

women and gender. How has women's oppression been theorised by deploying new concepts or theoretical frames?

What sorts of debates and contestations have characterised such theories, whether in India or elsewhere? How have various strands of social thought (liberal, materialist, Marxist, psychoanalytic, poststructuralist, postcolonial, etc.) influenced conceptualizations of women and gender and how have feminists responded to key social thinkers from these perspectives? Course readings will include approaches to theorizing patriarchy, women, sex and gender as analytical constructs; the relationship of women and gender to other relations of difference/hierarchy/power, such as class, race, caste, nation, disability, among others; questions of universality, community/culture and so on; masculinity and femininity as social constructions; theorizing on sexualities and sexual identities; and feminism itself as a contested political term. One of the key aims of the course is to understand the linkages between core theoretical movements that have influenced feminist scholarship over the past several decades, and the challenges that they pose for the practice of feminist inquiry and modes of theorizing across the disciplines and in the Indian context.

## **II. Research Methodologies with Exemplary works (4 credits, Semester I)**

The course will highlight the marginalization of gender in knowledge and knowledge production in different disciplines like the natural sciences, social sciences and humanities. Conventional knowledge systems revolve around notions of truth, rationality, universality, objectivity and the scientific method. In this framework, the researcher is envisaged as a detached, unbiased and objective observer. Given the historical dominance of patriarchy, feminism regards such knowledge as inherently androcentric (male-centred), since men have occupied positions of power and authority in all domains of social life, including the academy. Feminist theory and methodology contest this approach to knowledge and proposes alternate more gender-sensitive perspectives. It is the purpose of this course to both describe the feminist critique of conventional

knowledge and the alternate paradigms of approaching knowledge and doing research that are less sexist and more sensitive to both the location of the researcher and the object/subject of study. Select exemplary feminist research articles shall be taken in this course to demonstrate the research methods used in these works and their connections with epistemologies.

Some key themes shall be taken up to illustrate not only how myriad research techniques maybe used for a single issue, but also how different facets or dimensions of the apparently same phenomenon get highlighted from different methodological perspectives. Heterosexual marriage and family, labour, health and violence are some themes that shall be taken up to discuss key approaches in feminist research methodologies that actively engage with concepts like subjectivity of the researcher, individual experience, questioning the qualitative/quantities distinctions, power relations in research etc and most importantly how to arrive at a research problem. For instance, taking the example of gender and labour, one may look at women's participation in the work force from macro-level data sets like the census and NSSO data sets and arrive at quantitative findings. From another perspective, one may look at how housework and reproduction conceptually constitute distinctive forms of work that are not necessarily labour in the market sense of the term. Then, one may look at the sexual division of labour at the household level and examine the concept of double burden of work through qualitative studies. Looking at women and work in the formal sphere, one may look at issues of status and profession through organisation-based ethnographies. There is enough published material in the form of research papers and articles to provide this theme based methodological perspective to students. Some of the material can in fact be culled out from the attached list of suggested readings.

Applying a gendered lens to different kinds of primary and secondary data will help students operationalise key feminist concepts and theoretical constructs with a view to developing their dissertation project.

### **III Any one Elective 1. Introduction to Gender (2 credits)**

This course aims to familiarize students with the depth and extent of the feminist claim that all aspects of reality are gendered. This means a change in metaphors for describing gender studies' "lens" of analysis to its weave or texture whose strands can be differentiated but never held apart for long. "Gender" is thus not only seen as a one-sided category for analysis but also as necessarily imbricated and co-articulated through other social differentials such as class, caste, sexuality, ethnicity, race and community. However, a happy intersection of these differentials at the site of what is too easily understood as a "subject" (whether feminist or not) has collapsed gender back into a single-issue formulation about "woman" and regularized the shifting terrains of caste, class and racial experiences into the coherence of a single subject of feminism and gender studies analysis. Through assigned readings, the course tries to explore multiple and sometimes conflicting arguments on the meaning of gender, the category of 'woman' and the supposed coherence of the feminist subject. This is not to propose that the key trends in these arguments were static and did not transform or travel to different locations, contexts and time frames.

This course therefore proposes to destabilize the subject (both the topic and speaking self) of gender studies and introduce students to its uneven and often contested weave.

### **2. Reading Feminist Texts (2 credits, Semester 1, elective)**

This course aims to familiarize students with the politics of reading- who reads and what is being read? What are the ways in which a text might be read- is there a universal approach or method of reading? Following this would be the debate on what constitutes a text- is there a privileged canon of texts- even feminist texts? The other significant question the first module would discuss is 'what is a text'?

The second section of the course would focus on certain themes. This thematic exposition would be done through some sample feminist texts.

### **3. Violence: Feminist Critiques and Resistances (VFCR) - (2 credits, Semester 1, elective)**

The specific phenomenon of gender based violence is contained within the large and complex rubric of violence itself. The course will thus begin by conceptually locating the question of gender based violence within the idea of violence itself. In specific, an analysis of the violence perpetuated by the state and its various structures will form an underlying theme of the course. As such a larger emphasis will be on understanding structural and indirect violences, of phenomenon such as disability, land and property rights, sexual rights and the violence emanating out of the everyday. Since the different forms of violence originate from and are produced by systems and discourses of societal, political and economic power, the discussions in the course would include an examination of philosophical questions as to how processes such as law, democracy, (neo)colonialism, practice of caste and religion, as well as their corresponding institutions such as families, courts, schools and religious structures are invested with regimes of power. Also under discussion would be the gendered ideas of violence and non-violence itself. The course thus aims to expand our understanding of violence and its feminist critiques and responses, to locate both these categories in the quotidian and the banal.

### **4. Sexualities (2 credits)**

The aim of the course is to perform a genealogy of the word “sexuality”? When does sexuality and the formation of human subject and identity become interlinked with each other? How does identity uproot itself from the sphere of nation, class and other placeholders to join itself with an identity through sexuality? Moreover, what kind of politics therefore sexuality/sexualities inaugurate? How does sexuality therefore bleed into structures of rights,

governmentality and more importantly, how do structures of power reshape it to make it governable? The purpose of the course with a larger political bend in mind and an argument against a politics of identity. Rather than proposing counter-publics, marginalized solidarities, the course moves away from recognition and solidarity through identities, forcefully articulating its pitfalls and proposes a politics where identity is absolved from a political sphere. It moves from a politics of representation to a politics of immanence.

The first part of the course unpacks the word “sexuality” through several lenses. When did talking about sex gain prominence? And what ways was it talked about?

Exculpating the contours through medicine, psychiatry, demography studies, the first part of the course punctuates with the emergence of homosexual as a “sexual identity”. In the second part of the module, the course begins the journey through this queer identity. Predicated on two words “to be in a closet” and “kinships outside marriage”, the course probes the question of when, how and what does it mean by “coming out” or in a different vein “should one make this identity recognizable. The third part of the course shifts to this politics of intimacy and with it the problematization of public and private. Beginning with a history of dating, the course looks at production and governing of families through sex. Finally the last part of the course fleshes it politics, a departure from ‘resentment’ articulated in identity politics towards different ways of navigation and collectivization.

### **5. Health (2 credits)**

What do we understand by the concept called ‘health?’ Dominant definition of ‘health’ is the absence of disease. Modern medicine’s promise of curing all that is pathological or dysfunctional has enabled a certain way of understanding the human body. What happens when the concepts of normality and abnormality extends its judgment to behaviour, life style and mental health? Medicine and

medical practice can then become both caring and controlling. Modern medicine and science have in fact provided the specific knowledge or a guide to understanding and looking at our body. The course will seek to understand health care and systems of health care delivery developed on the basis of science and modern medicine. We will explore critiques, by both public health and feminist activists and scholars, of this conceptual understanding of health and health care systems. It will also look at the critiques of modern medicine and regimes of scientific knowledge and technology that frame the human body in specific ways and generate forms of governmentality that (self) regulate activities of individuals and populations.

The course will give an overview of critical issues in public health and will foreground women, especially the more vulnerable strata of women, to mark an entry point into debates around science, modern medicine, illness, well-being and offer critiques and alternatives to the current challenges of envisioning a people oriented health care system. It will look at ways in which bio-medical discourse produces race, gender, caste and class and differentially structures women and men's experiences of health. The course will cover a broad range of health issues for which gender has been of specific importance. It will also locate the concerns of women's health and well being in the larger context of socio historical, economic and political realities. It seeks to understand the biological, psychosocial and political factors affecting women's health and also analyze the ways in which this understanding is integrated into existing public health initiatives.

## **Semester II I Guided Study (2 credits)**

The Guided Study course is an individually tailored course being offered to students of both the MPhil and PhD in their second semester. The course will be structured around the thematic subject focus of the student as well as questions relating to how they wish to conduct the proposed research. Thus, depending on the interest and preparedness of the student regular meetings will be held with the concerned faculty to discuss a) readings specific to the area of interest of the student's research and b) conducting pilot studies to test the research questions of the student in the field of choice (whether involving field work, archival research, textual or conceptual explorations). This is a 2 credit course and will have structured meetings with the faculty member assigned to the student. The student will be evaluated in terms of a presentation of the work undertaken, a piece of writing that is close to providing a fully worked out research proposal, and the process involved.

### **II Electives: (4 credits) 1. Gender and Education – Manish Jain**

This course aims to understand and examine how education and schooling are deeply 'gendered' constructs and experiences. It uses education and schooling as an entry point to examine questions related to state formation, international institutions, public policies, inequality and labour in colonial and contemporary contexts from the lens of gender. It draws on feminist engagement and critiques of education, schooling and state policies to probe how gendered constructions of knowledge and learner shape educational transaction as expressed in curriculum, textbooks and pedagogy. It engages with the historic denial and unequal access of education to girls and women and challenges to this inequality in colonial and independent India. Different national and international policy documents and discourses are examined in the course to take note of how state policies, international institutions, different sections of civil society and the intersecting vectors of gender, class, race, caste and ethnicity shape the policies, initiatives, and programmes for education of girls. This course also analyses

formation and experience of schools as gendered spaces that in interaction with other social forces and processes produce masculine and feminine selves with different affective ties with the nation. Different kinds of employment of women in the formal and informal sectors of education are also probed to understand the gendered linkages of education with labour and community mobilization.

This course will be taught through a combination of class lectures, individual and group exercises. It would use a set of selected readings, audio-visual and textual sources (curriculum and textbooks) for transaction of this course.

## **2. Transnational Feminisms – Niharika Banerjea**

This course will introduce students to the theories, practices and research around Transnational feminisms. How do feminists understand difference and build solidarity and alliance across differences of class, race, nationality, caste, gender, sexuality, religion and language? How do feminists critically write and dialogue about processes of colonialism, global capitalism, nationalism, human rights, and the politics of gender, sexuality, race, caste, and nation? In what ways does collaboration as a concept and practice define transnational feminisms? These are some key questions that we will engage with in this course with particular attention to organizing and coalition building across north---south divides. Along the way, we will also attempt to understand the intersections of transnational feminisms, the politics of knowledge production, and social justice concerns.

## **3. Gendered World: Politics and Memory in Northeast India (GWNEI)- Lovitoli Jimo**

The course will introduce students to India's Northeast region through a gendered lens; the making of Northeast India during colonial period and, the making of Indian nation state in the post-colonial context where India's Northeast region became one of the 'other'. The course intends to deconstruct the idea of one homogeneous Northeast in the popular imagination within the Indian nation state. This will be done by foregrounding the contentious relationship between memory and history, culture and politics, and

understanding how deeply gendered this history of homogenisation of Northeast has been. The role of political economy and the forces of market and developmental discourse of post-colonial India in the construction of the region will also be looked at.

The aim of the course is to understand the region through a critical feminist lens to interrogate how memories, both individual and collective, become cultural artifacts put into the service of nation building or identity formation. It thus attempts to unpack 'Northeast' as a 'cultural category' and at the same time critically engages with State policies and State making in the creation of the 'Other'. One of the ways in which Northeast is looked at is through colonial texts and records and in the language of state in post-colonial India as the region of conflict. Hence, the idea is to read the text against the grain where people's memory is used and evoked through different kinds of texts. Peoples memory's are used both in the creation of the hegemony as well as in interrogating the state and its agencies. Memory here is then used more as a methodological and pedagogical tool rather than a conceptual category.

There is a need to theorise the framing of India's Northeast region by looking at the complex histories and trajectories of the region through the concept of space, time and history in history making. One of the central questions that emerge is the absence of gendered history in the region. The challenge thus is to use gender as an analytical category in understating the region and therefore to theorise the political. The assumption that women here enjoy equal position in the so called egalitarian society, or that Northeast India is matrilineal and hence women are liberated is problematic. The division of labour, rights and privilege enjoyed based on age, gender, location, race, tribe etc will be interrogated along with the societal norms of governance and its translation into customary practices and laws which is based on oral history and culture; the trope of motherhood assigned to women through customary lens and the role played by women in identity politics. Placed between tradition, customs, and conflict situation, women

negotiate between tradition and state power through fractured everyday experience and reality. Hence the need to engage, contextualize and theories different agents and functionaries of patriarchies and the emerging voices of women in the politics of India's Northeast region which this course will consciously make an effort to address.

**MPhil/PhD Programmes Admission Calendar 2019**  
**Women's and Gender Studies**

<b>10 June 2019 – 8 July 2019</b>	Open online registration of application to all the MPhil/PhD programmes	
<b>10 July 2019</b>	Display the lists of eligible applicants to all the MPhil/PhD programmes for entrance examination.	
MPhil Women's and Gender Studies 2019	16 July 2019 – 10:30 am	Entrance Examination
	23 – 24 July 2019 – 10:00 am	Interview
	25 July 2019 (Evening)	Declaration of Admission list
	26 & 29 July 2019 – 10:00am	First list Admissions
	30 July 2019 (Evening)	Declaration of Second Admission list (if required)
	31 July & 1 August 2019	Second list Admissions (if required)
PhD Women's and Gender Studies 2019	16 July 2019 – 2:30 pm	Entrance Examination
	23 – 24 July 2019 – 10:00 am	Interview
	25 July 2019 (Evening)	Declaration of Admission list
	26 & 29 July 2019 – 10:00am	First list Admissions
	30 July 2019 (Evening)	Declaration of Second Admission list (if required)
	31 July & 1 August	Second list Admissions (if required)

**Admission Process: Admission to the programme will comprise of three compulsory components: Research proposal, entrance exam and interview. Following are the details:**

1. The written exam will be of 50% weightage (50 marks) – it will have 2 questions of 25 marks each. The exam will be partly based on readings uploaded on AUD website under 'RS Admissions' in 'M. Phil. in Women's and Gender Studies' titled 'Readings for Entrance Exam' section. One question will be general in nature. Candidates are expected to prepare themselves on themes related to research and the field of Women's and Gender Studies. The exam will be on 15<sup>th</sup> July, 2019 at the Kashmere Gate campus of AUD, for 1.5 hours (10:30 am to 12:00 pm). The candidates are required to reach the exam centre by 10:00 am. Please note that the readings will not be available at the examination centre on day of the exam.
  2. The proposal will be of 25% weightage (25 marks). Proposals will be checked for plagiarism which can be a ground for rejection. The proposal should be between 1500-2000 words only. The applicants are required to upload a soft copy (in pdf or word format only) of the proposal along with the online form. A hard copy of the research proposal must be submitted along with the hard copy of the filled online application form at the address mentioned below. The application will be rejected if the proposal (in hard and soft copy) is not submitted.
  3. The interview will also be of 25% weightage (25 marks). The names of candidates shortlisted for the interview will be put up on the AUD website according to the schedule mentioned above.
1. AUD gives a stipend to all M. Phil./Ph.D. research scholars and extends full fee waiver to all students belonging to SC, ST and PwD categories.

There are full or partial fee waivers available for economically weaker sections.<sup>1</sup> (please keep your certificates ready for admissions).

For filling online application form follow the instructions carefully that is given with the online application form at AUD website. The research proposal has to be uploaded along with the application form. The proposal should attach the first page given and should give the file name as follows <full name course name>. For example if your name is Smita Rani and you have applied for M Phil your file name will be smita rani mphil.

For information about the M. Phil./Ph. D. programme in Women's and Gender Studies, contact Dr. Bindu K.C. ([bindukc@aud.ac.in](mailto:bindukc@aud.ac.in)) and/or Dr. Seema Kazi ([seemakazi1@gmail.com](mailto:seemakazi1@gmail.com)).

It is crucial that the applicants provide complete contact information that includes your own email address and personal phone number. Applicants are expected to visit AUD website ([aud.ac.in](http://aud.ac.in)) from time to time to remain informed about admissions activities and deadlines.

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<sup>1</sup> Anyone below Rs. 6 lakhs annual income belongs to economically weaker category and is eligible for full or partial fee waiver. You need to submit income certificate issued by the Sub Divisional Magistrate for the current financial year to avail fee waiver under this category.