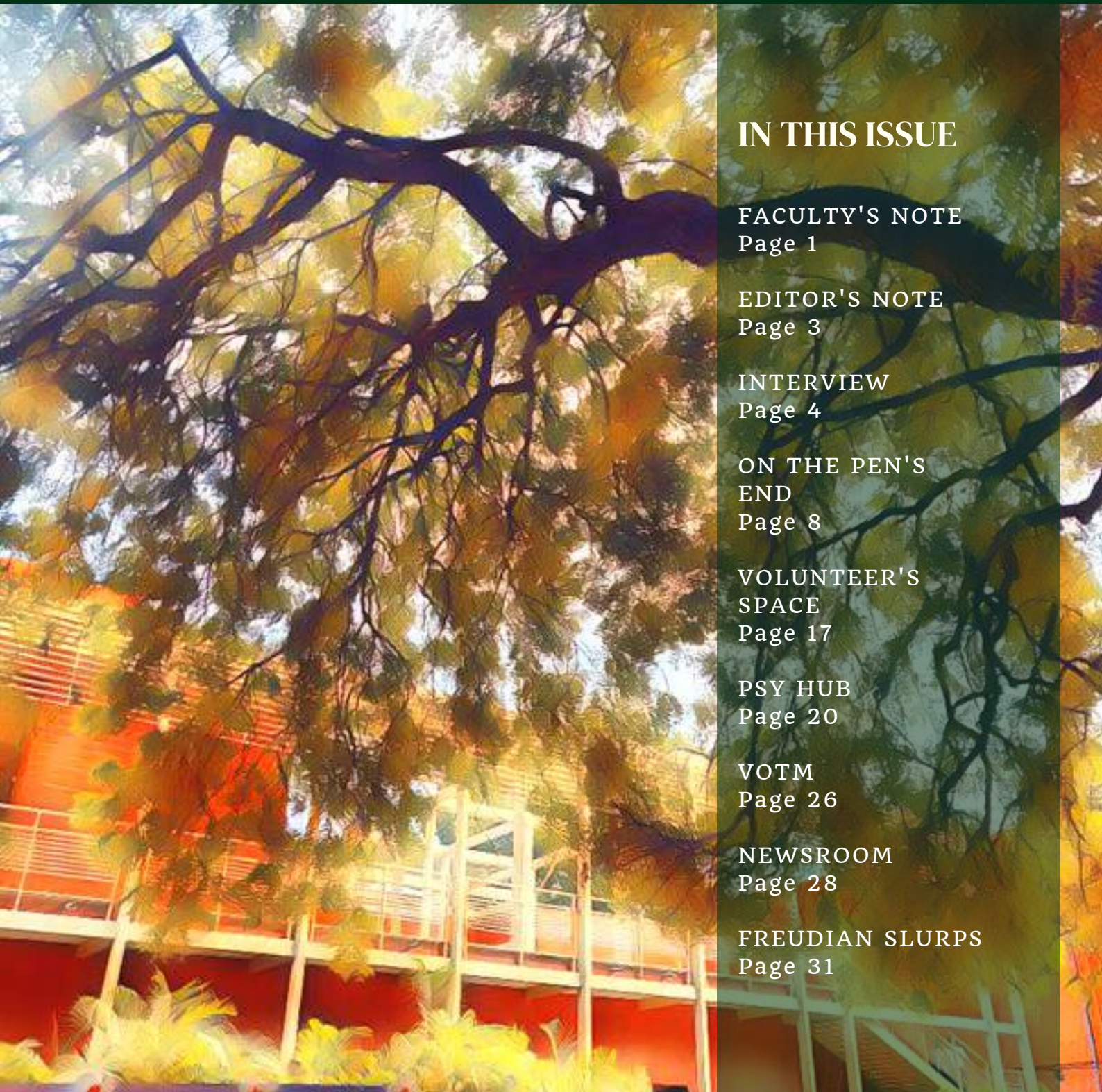


ZEITGEIST

DEPARTMENT OF PSYCHOLOGY, LSR



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FROM THE FACULTY'S DESK



DR MEGHA DHILLON ON SPIRITUALITY AND PSYCHOLOGY

Dear God ! The Psychology of Religion and Spirituality



In its long struggle to establish itself as a science, Psychologists either abstained from discussions on religious phenomena or outrightly decried the idea of a God or soul. The lack of sensory evidence led empiricist psychology to close its doors to religion and spirituality, despite William James authoring *The Varieties of Religious Experience* in June 1902. The renowned behaviourist John Watson avowed Atheism, while B.F. Skinner was not too far behind in discarding it. Watson famously said “No one has ever touched a soul, or has seen one in a test tube or has in any way come into relationship with it as he has with the other objects of his daily experience [p. 13]. He went on to say that the proposed subject matter of psychology -consciousness- was just as unprovable, just as unapproachable as the concept of the soul. For Watson, the two terms of soul and consciousness were identical in their metaphysical implications.

However, can any study of human existence afford to ignore religious phenomena? We may never be able to prove or disprove the existence of God or the soul. Yet we know that these concepts are inherent to the human psyche and have been for millennia. Opposed to the distance that the Behaviourists maintained from religion, were the stances of Freud, Jung and Maslow. Freud, interestingly himself an atheistic, was both enamoured by the hold that religion had on people and condescending towards it. He understood faith in God as stemming from a human infantile need for an all-powerful father figure. His nemesis, Jung saw God as an archetype available in our collective unconsciousness. He saw the God-image as closely connected to the development of the self. In fact, he described the individuation process as the progressive incarnation of the divine. Abraham Maslow, the father of Humanistic Psychology held a complex position on God and religion. While he rejected organized religion, he spoke extensively on the human need for the sacred and conceptualised God in philosophical terms of beauty, truth or goodness. The *Journal of Transpersonal Psychology* was founded in 1969, a year after Maslow became the president of the APA. Transpersonal psychology encouraged recognition of non-western philosophies, and religions, and promoted understanding of & the "higher states of consciousness" often discussed in ancient religions like Hinduism and Buddhism.

Modern-day psychology continues to harbour an interest in religion and psychology, although these interests may not be as popular as some other domains of the discipline. The Society for the Psychology of Religion and Spirituality (Division 36) founded in 1976 is a division of the American Psychological Association that promotes psychological theory, research, and clinical practice to understand the significance of religion and spirituality in people's lives. It has its origins 30 years earlier in 1946 with the founding of the American Catholic Psychological Association (ACPA). The original aims of the ACPA were to bring psychology to Catholics and to bring a Catholic viewpoint to psychology. However, the ACPA outgrew its original objectives and underwent a total reorganization over the years. Today it describes itself as non-sectarian, not espousing any particular religious positions. It welcomes psychologists and others from all over the world who hold an interest in the psychology of religion and spirituality.

Despite initial reservations, it turns out there are several important and scientifically grounded reasons to understand the role of religion and spirituality. For example, some research has shown spirituality and religiosity to be positive predictors of subjective well-being (Kim-Prieto & Miller, 2018). It has been suggested that people who experience high religious and spiritual involvement, tend to give a more positive appraisal of their lives despite all the possible negative circumstances they may encounter. Additionally, religious and spiritual involvement may benefit individuals' lives through strengthening both internal and social resources. Meta-analytic research has found greater religiousness and spirituality to be associated with better patient-reported physical health in cancer patients. These results highlight the need to pay attention to patients' religious and spiritual needs as part of wholistic cancer care (Jim et al., 2015).

Surveys have shown that people would like to be able to talk about matters of faith during psychological treatment. Given that religion and spirituality contribute to the client's identity, practising psychologists must be open to listening to divergent faith-based views while approaching them with sensitivity and an informed lens.

Psychologists are now developing and evaluating a variety of spiritually integrated approaches to treatment, including dealing with emotions such as anger, eating disorder symptomatology and drug abuse. Although these programs are in nascent stages, it appears that spiritually integrated approaches to treatment are as effective as other treatments.

The study of spiritual and religious orientations thus must continue, as they can play a positive role in human adjustment, resilience and resource building.

EDITORS' NOTE



Due to unfortunate circumstances, I was not able to contribute to the making of this issue. So, I would like to use this space to thank my co-team head Anushka and my brilliant team for their beautiful creation. So proud and thankful for all of you <3

- Neha

Change is the new constant. Most of us are still hanging in those bustles and breaks. I hope you find yourself in this city, even if you've lived here your whole life. The sun might make you flinch but where's the fun in hiding? Talking about new beginnings, here we present our beloved Zeitgeist in the offline mode for the first time since its revival. Dive into these pages and share some love with what we've loved. :)

-Anushka



A tête-à-tête

with Ms Vimanshi Solanki



Anushka: Good afternoon ma'am. We shall begin with our favourite question, What drove you towards choosing psychology?

Just the fact that I didn't know about this subject. I think all other subjects were something you automatically somehow know about, like geography you know, political science, history, sociology. Psychology was something totally different and the way it was being portrayed always, such as something you know, understanding about human behaviour, you get to understand about how another person is thinking, feeling so of course at that level this was something that was very motivating for me. It was the enthusiastic factor to get to know about it in detail, how the subject is. However I was not lucky enough to get through to the subject. I had changed my school because it didn't have humanities, the school that I went to was offering me political science, history, sociology but I was hoping for the other school to take me in so the list came in later so I was waiting for it to come and then fortunately enough I got through and that's how psychology came into the picture.

Anushka: The same happened with me, actually. I changed my school because it didn't offer humanities and the teachers were adamant that I should take commerce but I said no, I had to change branches but in the end, it was interest that got me here. This brings me to my next question for you,

What would you say your areas of interest in research are?

I have been specialising in clinical practice more so the field is related to mental health, counselling, psychotherapy pertaining to mental health and also positive psychology, something which is of my interest.

I'm currently pursuing my PhD in the field of mental health so I think that is something which is an intrinsic drive in me with my motivation that drives me towards pursuing psychology from my end.

As a young professor do you feel you have adopted any of your older professor's teaching methods, do you ever find yourself doing the same thing?

I don't know what to say about this because you all know I have been a student myself of LSR and all my teachers who are my colleagues, they were my teachers and they have taught me back then. Every single faculty, trust me, has their own significant way of teaching. There is one part, everyone has it and I still remember when I go back in time, I still remember one specific detail of every teacher. I think that is the power of a teacher of how they conduct themselves and they have a unique way so yes I remember all the unique ways that they have and I try to, Of course, see, back then a decade ago the student interaction and teachers and crowd environment was very different from what we had with our teachers, then what it is now. The challenge of becoming a teacher or being a young teacher in these times is much more of a challenge in comparison to how it was back then. So I try to imbibe newer and newer methods and pedagogies that can help me.

It's more of a two-way process. Each and every day I learn as a teacher, as a person with the interactions that I have with every student, that is what is giving me feedback as to where I am and what needs to be changed and I want it that way.

So I don't want to go back in time and make changes now because I understand time has changed and the demands of students are changing. I'm willing to make that adjustment and I am more than happy to have such wonderful students.

Anushka: Very true ma'am

Neelanjana: So you are an LSR alumnus, how have you seen the department change as compared to when you were a student to now when you're a part of the faculty?

I think the entire set-up of where we used to have classes itself has changed. We used to have classes in the bamboo huts and even on the coldest of days and even the hottest of days, we used to have our classes there and the new building started when we were towards the end of our year of graduation so that is one infrastructural change and I think of course because we used to spend so much time in those places, they hold a lot of memories and lot of value. Apart from that what else, I think other than that everything else remains the same.

I think for me rather I feel it's a little nostalgic and I feel overwhelmed at times because when I go back in time, to those places again I get those memories back. Oh, I used to hang out with my friends in that particular spot and oh I used to do this and that.

So that is my own reflective process now that I have introspected and now that I think about it but other than that I feel the people, the teachers whom I have been taught by and not teaching staff, oh my god, they are all really supportive trust me and I'm really really glad and fortunate to have the opportunity to be now as part of the faculty. So on the other side of the table, it feels different. It feels overwhelming and nostalgic but I think that is also a newer change that you have to accept at times and grow with it. You can't just restrict yourself to that overwhelming feeling, you have to also let it loose and grow in that area. Other than that everything I feel is the same except the students have now become much more advanced and they're teaching the teachers also and I'm glad to be having that kind of an equation with the students. Back in our times when we were students, we respected our teachers to a level that we would keep a long distance from them but now I think the teachers are very approachable and the students are utilising and making using of it productively.

Neelanjana: So how has your teaching experience been so far at LSR? When you decided to accept the role you must have some expectations in mind about what it was going to be like?

Honestly, I will just say this one thing that, the moment I joined here and started teaching you all, it was I think just the next day I had to start teaching, I joined and I hardly had time. From that day till now I have no idea how these many months have passed. I have no idea, time has just flown and I think that this in itself explains what it is and what my experience and my expectations are. This is one line that I want to say, it feels like home to me, I feel very comfortable. It feels like I have been here, I never left.

Neelanjana: Really glad to hear that!

Being part of the faculty, a professor, you are on the other side of the table? What do you think the students can do to make the learning process better and the classroom atmosphere more conducive?

I think they are doing what they can, their best. I believe that also with the shift from online to offline, there has been a constant, internal change and a challenge for the students so I think it's important for them to also, now the adjustment has been happening and I'm sure it'll take a month or so for them to settle and start writing, giving physical mode examination.

I think, post that I would expect change. I'm still letting you all adjust to that, grappling with so many essays and assignment submissions and this and that deadlines so I am okay with giving you all that space and time because it has been hard, no doubt about that. I think post you enter the third year, then you'll be the senior-most batch of the department, I think the change will happen. I believe it will happen and progressively you will get settled and by that time you will be comfortable and that sense of accountability towards the department, your teacher and your academics and process ahead in your new career would definitely sink in. I don't need to say anything about that, the LSR air will itself be explaining it to you.

Neelanjana: Certainly! So that's all from our end, is there anything else you would like to add?

I think this is a very nice initiative you are taking that you have to interact with the teachers and get to also understand them, this is also kind of a nice breaking in, making things more comfortable and also not a very professional and systematic teacher-student interaction and it's more comfortable in the other side also. Thank you for having me.

Anushka: Thank you, ma'am, it was wonderful knowing your perspective as well!



ON THE PEN'S END

Themed entries: What does 'home' mean to you?



Finding Home

-Shagun, 1st Year

The sharpened toe of the paintbrush glided smoothly over his wrinkled hands. The same hands which were once taut and strong like an iron fist.

He readjusted his grip on the handle of the brush. Raising his hands in front of his face, he moved the slender object in the empty air, matching the dance of the moving wind.

At last, satisfied with the familiar movement of the brush, he reacquainted himself with his long lost friend.

Skimming his long, artistic fingers over the packed bottles of paint, he choose his pick. The same shades of green and yellow that suited his beloved Grace.

The balcony door creaked loudly as it opened after years. He stepped into the light, blinking his eyes.

The linen canvas had been picked early in the day from the dusty corners of the room, and was situated well on the wooden stand. He sat down on the iron stool, with chipped off white paint.

The sun shone bright on his tanned skin and reflected off his silver hair. Squinting his eyes at the contents of the glass veil, he dipped the rounded tip of the brush into the glossy liquid.

And then he lost himself. He lost himself in his own self.

Time passed away with the birds who went flying across the sky, chirping away to reach their homes. But he sat there painting for hours. Like a lost sailor in the middle of a sea looking for a saving host, he continued his search for his coast.

When the artist stopped his frantic movements. He finally saw what he painted.

The expensive board was no more blank but rather spoke of infinite emotions. Aureolin, lemon, cadmium, canary and golden yellow forged together to bloom large patches of yellow flowers stemming from green rods.

A garden of daffodils came to life after a long time.

In her living days, when they were still young and caught in the hustle of life, she wanted to grow a garden of daffodils in the backyard.

This would complete their home, she often said so.

The garden of daffodils, a dream that shimmered away with her.

Tearing his gaze from the painting he looked around the small balcony, tilting his head to the railings he saw his Grace sitting on the recliner in her yellow sundress humming in her soft voice.

Whenever she sang, she looked at him, as if trying to convey a message.

She often sang in her native tongue, so he did not bother asking the meaning, only enjoying her soothing tone. He wished he had asked.

He wanted to hear more of her.

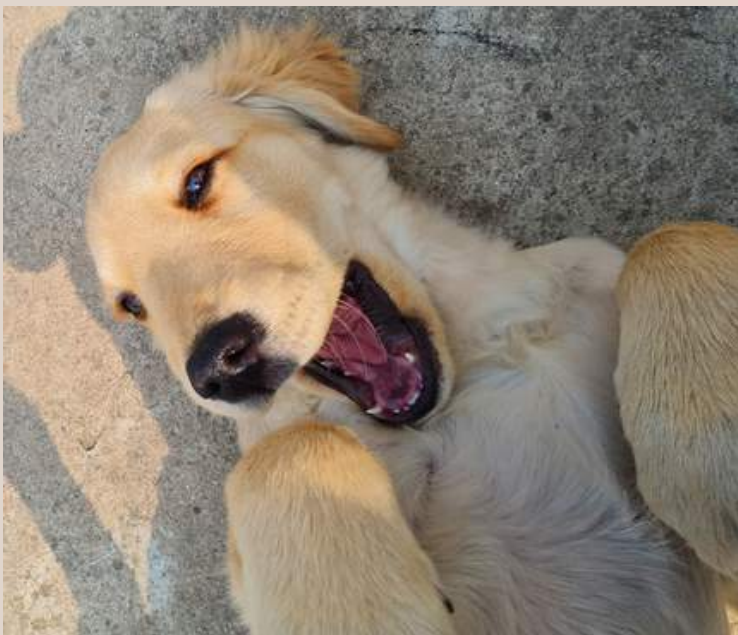
The ache for home lived in him. He did not know where to find it. Where to find his Grace? He was lost. He yearned for his home. And hence, he reconnected with his love.

Because love, my friend , brings you home.

WHAT DOES 'HOME' MEAN TO ME?

- Ananya Kansal, 1st year

Home for me is a place of happiness
where feelings match, and you are loved regardless.
One is free to do whatever they want
without anyone to judge them upon
To some, it is their comfort zone
to others, it's the place where they have grown
In this world, there may be a million of them
still, I believe there is one beyond this realm
Where the supreme soul resides
with his precious gems besides
To there we all truly belong
for it is there from where we have drawn!



Home is where none of my black dresses escapes your fur hugs.

- Anushka Singh, 2nd year



Home is within these pages.
- Mihikaa Nagar, 2nd Year

Open Theme Entries



-Mehak Chauhan, 2nd Year

SLICE OF LIFE

-Kokoro Okamoto, 2nd Year

It's 4:30 a.m.,
Light peeking through the threshold of the door,
From afar I observe the shadows of my mother's footsteps,
Like the tap dance it moves.

The usual sound of the brewing chai.
Those waiting minutes,
Drowns me into unpeaceful pondering then,
Sweet aroma breaks the reverie.

The silence of dawn is a bitter one.
Still, it has a special place.
Usually my ginger one greets me,
His sister keeps a distance.

Watching the phase from dark sky to crepuscular rays,
With cool breeze brushing my hair,
While sipping on my tea,
is a rare morning.

Spring arrived before April turns,
Into summer.

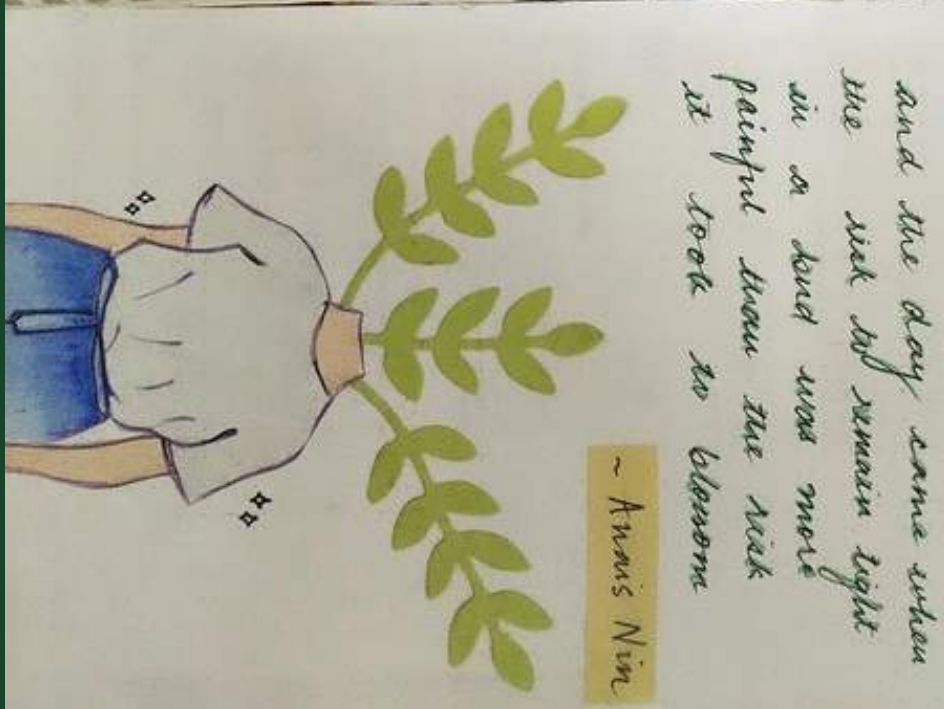




Photograph by Ananya Kansal, 1st Year

Totally Timeless

-Tarini Sharma, 2nd Year



APOTELESMA: The Psychology Behind the World of Occult-horoscopes



~ By Kokoro Okamoto, Second year

"There's a sucker born every minute."

Scrolling down your YouTube or Instagram feed, have you ever encountered a channel or a post that says '20 secrets about your zodiac signs' personality'? And most of the people out there might have been attracted to these alluring headlines just to know about their own horoscopes' unique insights, isn't it?

Whether you belong to Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricorn, Aquarius or Pisces; once in our lifetime, we have looked upon our horoscopes just for one's genuine satisfaction, to find meaning in one's lives and validation to the concept of self or for one's unclear future path. Everyone knows that astrology is a mystic thing to believe in but what drives a person to believe and act accordingly underlined by those horoscopic claims?

Familiarizing the term "Astrology" /ə'strɒlədʒi/, it is the study of the movements and positions of the sun, moon, planets, and stars in the belief that they affect the character and lives of people.

In the 4th century BC, Aristotle appears to be the first source to use the word zodiac in writing form. He refers to it as "the circle of animals'." The 'zodiac' is a belt or band of constellations that the Sun, Moon, and planets move on their journey across the sky. Astrologers took note of certain constellations and assigned them a special meaning. They eventually devised a system of twelve zodiac signs based on twelve of the constellations they thought were particularly significant.

A notable modern thinker in psychology, Carl Jung, believed in astrology's descriptive powers regarding the mind without necessarily subscribing to its predictive claims. Jung felt that zodiac signs were deeply rooted in human experience, and that they produce meaningful coincidences even when no visible influence is present. He also discussed astrology in his work on 'synchronicity', which he defined as "a causal connecting principle" that binds the experiences of all conscious beings by meaning rather than cause-and-effect.

Delving deeper into the connection between our psyche and how we as an individual tend to accept those occult-horoscoptic claims made by fortune-tellers, can be understood through a psychological phenomenon called The Barnum Effect.

The Barnum Effect, also called Forer Effect, is a tendency for an individual to believe vague or "barnum" statements when told it pertains especially to themselves or a group they belong to.

The name Barnum hails from the 19th-century American showman P.T. Barnum, who became renowned for coining the statement "There's a sucker born every minute." Although it's unclear whether he truly stated it, it's a reference to human beings' tendency to be gullible as a result of this effect because they believe the information is only about them when in fact the information is generic.

The discovery of the Barnum Effect as a cognitive bias was by the psychologist Bertram Forer in 1948 when he conducted an experiment on the fallacy of personal validation. During his study, Forer's students were given a personality test and told that each survey would be evaluated separately and that he would provide feedback. Forer, on the other hand, provided them with the identical feedback in the form of a paragraph full of highly generalized comments without informing them. He used statements like:

- You tend to be critical of yourself.
- At times you have serious doubts as to whether you have made the right decision.

After receiving their input, the students scored the accuracy of their profiles on a scale of 0 (poor) to 5 (excellent). Overall, the mean accuracy rating was 4.3 out of 5. As a result, practically all of the students interpreted Forer's comments as true representations of their distinct personalities. Forer concluded that the findings may be explained by our gullibility, confirming the so-called Pollyanna Principle*.

Nowadays, the popularity of astrological evaluations of human personalities can be explained by the fact that even modern people, especially Gen Z's, are prone to magical thinking. Even though there is no scientific basis to the horoscope, psychologists accept the fact that these astrological beliefs provide positive benefits to those people who feel a sense of comfort from the same. Astrology poses as a kind of blueprint of self-awareness and emotional balance to guide individuals which allows oneself to self-introspect, self-empowerment and be empathetic. They also offer a road map, advice on how to best manage the challenges ahead and promote journaling, positive affirmations, and attention to one's own mental health as a daily practice. However, one must keep in mind that leaning too heavily on the horoscopes might do more harm than good as it may lead to strong dependence, where one can fail to make future decisions on their own and feel miserable if the horoscopic charts are no longer helpful to solve for smallest of uncertainties paving in one's life. Also, there's also the issue of "external locus of control," where a person may begin to feel that external forces, rather than their own behaviours, are in charge of their lives, which may be quite disempowering.

Meanings of the words:

*Apotelesma [apotelesmatis]: a Latin word that means the influence of the stars on human destiny.

*The term "Pollyanna Principle" refers to the human tendency to focus on the positive and use more positive words and terms during a conversation.

PSY-HUB

Basics of Research: Review of Literature

-Shagun, 1st year

On 8th February, the Research Circle of the Department of Psychology conducted its first session on 'Review of Literature' of its series on 'Basics of Research'. Dr Megha Dhillon, Assistant Professor, Department of Psychology, LSR hosted this enriching session with full gusto and zest. The meeting commenced with a warm welcome of the audience following which Dr Megha set in motion the session by giving a brief outline of her presentation. She went on to define review of literature and also simultaneously received the audiences' responses on their understanding of the concept. She explained the relevance of undertaking a Review of Literature in the research process and emphasized it to be a significant step in the successful completion of a research. Alongside this, she iterated how a Review of Literature can help identify research gaps, develop a wider perspective, generate useful research questions and determine whether there is a need to replicate research or not.

Through a sample, the host explained how a segment of review of literature is written. Furthermore, she summarized that determining a limit to the amount of review that ought to be done maybe a difficult task. Per se there are no fixed amount of researches that should be studied, however, certain things must be taken into consideration such as at least a minimum of 10-12 studies should be reviewed for a thorough understanding, most recent studies published in the last 5- 10 years should be given importance and the classical studies based on our research question should not be skipped. Hence, a review of literature helps the research by the development of a hypothesis, planning one's methodology, identification of relevant theories and development of interventions.

DIVINITY & DILEMMA: Revisiting the dialogue between Arjun and Krishna'

~ Kokoro Okamoto, 2nd year

The Books, Documentaries and Media Team of the Psychology Department of LSR organized an insightful talk show on 10th February 2022 titled "Divinity & Dilemma- Revisiting the dialogue between Arjun and Krishna" headed by Dr. Megha Dhillon, an assistant professor of the Department of Psychology, Lady Shri Ram College for Women, New Delhi.

Dr Dhillon commenced the session by explaining how she will consciously connect the ancient text of Bhagavad Gita with the contemporary way of life which we rarely do in our daily life. Before delving deeper, she briefly familiarized us with what psychology is, the journey of struggle of the field in India and lastly, the concept of psychotherapy and its types.

Her focus of the discourse was how Gita can have an influence on CBT. The speaker also walked over the audience about the context the Mahabharata epic was placed upon, how Arjuna sought Krishna's counsel who was afraid of violence and death, to Krishna-Arjuna dialogues underlying 'selfless action' to correlate between Hindu mythological ideas of dharma, bhakti, jñāna, yoga, karma yoga and the mind-body.

Moreover, Dr Dhillon explored the participants by making similarities between the values held by both Krishna and person-centred therapists and contrasting certain elements of modern therapy sessions with decisive instances of conversation of Krishna-Arjuna.

As the insightful event drew to a close, the addresser concluded by stressing on masculinity and how men do not confront their problems and reach out for help. The enthusiastic audience took away some important lessons- helping someone in distress and not ignoring them (Krishna) and reaching out when in distress (Arjuna).

Movement Therapy

-Sugandha Wadhwa, 1st year

“Art is a language of the soul, a mediator that walks the path between you and your emotions.”

On 2nd February 2022, the Department of Psychology hosted a session on the alternate therapy modality of “Movement Therapy.” Ms Somya Narang, founder of Katharsis and a distinguished alumna of LSR, presided over the session that fueled the attendees with creativity and innovation. The session commenced with an engaging task that turned our senses inwards to provoke introspection about our current state. It further explored concepts of dance therapy, mind and body connection, therapeutic framework and the working alliance involved in this form of therapy by engaging the audience in experiential activities. Ms Narang proceeded to delve into the key elements of Movement Therapy using the introspective reports obtained from the audience regarding their participation in the activities to further their understanding. The speaker sensitised the audience towards elements that are necessary for an environment to promote therapeutic growth. Stages of movement therapy and other intricacies were also explained.

According to the audience, the session was “a break from the monotony” and lifted the spirits that seemed low during the first task, thus completing a circle of self-observation. The session came to a close with the speaker highlighting the outcomes of movement therapy, concluding a profound and insightful meeting with relaxed hearts.

ANNUAL ACADEMIC CONFERENCE- ZEITGEIST

'Different Strokes: Sculpting the New Contours of Psychology in the Post Pandemic World'

Keynote Address

-Shagun, 1st year

On 12th March, Saturday, the Department of Psychology held its Annual Academic Meet, Zeitgeist, 2022 on the theme, 'Different Strokes: Sculpting the New Contours of Psychology in the Post Pandemic World'. The first event was a 'Keynote Address' conducted by Professor Arvind Kumar Mishra. The event commenced with a warm welcome of the audience by Shruti Jhamb, President, Department of Psychology. This was followed by a heartfelt greeting from Dr Suman Sharma, Principal of Lady Shri Ram College for Women. The pandemic brought with itself a new form of living accompanied by various challenges and changes in our lives. These changes have also occurred psychologically. The Keynote Address aimed to cover the theme of how the pandemic has created a shift in psychology then, vs psychology now.

Professor Arvind Kumar Mishra, set in motion an enriching talk on the theme based on his experiences and learnings. He shared his views on the idea of a Zeitgeist and its varying meanings. Traditionally, Zeitgeist is defined as the spirit of a generation or a period of time. According to the host, a Zeitgeist is a force dominating the characteristics

of a given epoch in world history. However, a period of time witnesses not one, but multiple Zeitgeists. Such a theory of multiple dominating forces can also be applied to the discipline of psychology. He journeyed the audience through multiple such personalities who have existed in the field of Psychology and the tremendous contributions they have made.

Moving ahead, he brought to focus the theme 'Different Strokes: Sculpting the New Contours of Psychology in the Post Pandemic World'. He talked about the significance of understanding this topic from the point of view of the relevance it holds today in the contemporary world.

This came out to be an enriching and enlightening session wherein the host provided a deep insight into new ideas and topics and the understanding he holds of them.

Panel Discussion: 'The Changing Landscape of Psychology in the Post-Pandemic World' -Rukmini, 2nd year

As a part of the conference, a Panel Discussion was also organised on the topic, 'The Changing Landscape of Psychology in the Post-Pandemic World'. The discussion was moderated by the department's Assistant Professor, Dr Pushpita Behera. The panel included four esteemed and eminent specialists from diverse fields in the subject of psychology - Dr Radhika Bapat, a psychotherapist professionally trained in Rational Emotive Behavioural Therapy, Dr Neera Pant, an Associate Professor of psychology from Gargi College, Dr Harinder Sandhu, an Associate professor of psychology from Mata Sundri College, and Ms Kanak Katariya, a clinical psychologist engaged in research and psychotherapy.

Dr Radhika Bapat was the first speaker on the panel and started the discussion on a beautiful note by sharing her experiences as a private practitioner over the last two years. She talked about how the pandemic affected her mental health, changed her views on intellectual property and lastly, how it led her to undertake a "Robinhood business model" approach to her practice. Dr Neera Pant was the next speaker in line and she went on to throw some light on the issues that the pandemic brought up in workers and in the organizational setups. Some issues touched upon by her included double burden syndrome, job dissatisfaction, job insecurity, work-family conflicts and so on. The third panellist was Dr Harinder Sandhu who initiated her address with a riveting metaphor, wherein she compared the last two years of the pandemic to a worldwide social experiment. Furthermore, she elaborated on the various problems faced by students during the pandemic due to economic disparities and the changes in paradigms, pedagogies, skill sets, research content and shift in focus due to the pandemic. The last speaker of the discussion was Ms Kanak Katariya, who shared her experience as an MPhil scholar during the pandemic and talked about how research methods, content and accessibility were affected by it and especially by the transition to online mode. Before the discussion was wrapped up, the floor was opened to the students of the department to directly interact and ask questions to the panellists. At the end of the question-answer round, many students shared that they found the panel discussion to be very engrossing and thought-provoking.

'Putting the social in the psycho-social'

~ Kokoro Okamoto, 2nd year

On 12th March 2022, the Department of Psychology organized a thought-provoking student-led event on the topic "Putting the social in the psycho-social" which was hosted by the Research Circle. The moderators of the event were second years from the Psychology department, LSR: Vanshika, Head of Research Circle and Arushi Gupta, Head of Data Coordination and Alumni Outreach Team, who introduced the student panelists.

The discussion was initiated by Devanshi Aggarwal, a first year student. Her talk was underlined around the dramatic shift from online to offline functioning of the college and how it brought a polar opposite change in her life. For her, online classes and personal space intertwined at the same time, thus, there were no boundaries. However, through online mode, she found it easier to get along with her peers and make friends.

Another first year student panelist, Ananya Mukesh, who shared her experiences of her grim pandemic and lockdown days where she experienced a sense of hopelessness, emptiness and information overload of covid related news. It was her father that made her play badminton, which brought back her energy and alternatively, led to socialization with her neighbor friends.

Vanshika Aggarwal, a second year student, who talked about how a part of oneself hesitates to stand up for herself when being critiqued by others even though it's much easier for her to stand up for other people. Moreover, she delved deeper into how after coming to LSR, her accomplishments were being recognized.

The last panelist of the event was Neelanjana Jain, a second year, who with her sociological perspective shared her experiences of pandemic days wherein, she felt grateful of how she received a helping hand from her friends when one of her family members was affected with covid. Through her beautiful presentation, she shared some warm moments of online functioning of college.

After a sheer amount of insightful student led discussion, a small activity was conducted wherein the participants were divided into two groups and were supposed to move into the break out rooms. They were given both positive and negative emotional wheels. In order to share their experiences of the pandemic days, an individual had to pick one apt emotion or more from the wheel and start a discussion. Both groups-1 and 2, came to a conclusion and analyzed that an individual went through both kinds of emotions and a sense of resilience and social support was common amongst them.

As the event drew to a close, the participants and the professors expressed as to how with the emotional wheel, it helped in reminiscing both positive and negative sides of the pandemic life leading to a fruitful discussion with sharing of experiences.

'Reimagining Psychology – Roles and Limits of Psychology to Make Sense of the Pandemic'

~ Aratrika Datta, First Year

The last session of the event focused on the role and limits of human sciences (especially Psychology) in a post-colonial world.

The speaker of the session was Professor Nandita Chaudhary, a psychologist who has been a Fulbright scholar at the Psychology Department, Clark University, USA, during the years 1993 – 94, and a Senior Fellow of the ICSSR (Indian Council for Social Science Research) from 2012 – 2014. She has taught at Lady Irwin College and her work mainly focuses on Child Development, Family Studies, and Cultural Psychology with specific reference to Indian communities. The session was moderated by Dr Parul Bansal. Prof. Chaudhary began the session by providing the audience with an outline of the topics she was going to speak about in the session. She went on to talk about crisis and its consequences and the prevailing fear and uncertainty in the context of the pandemic. She also presented her views about how there is a constant bias in the 'framing of the Global South', how the West looks at the East from a position of superiority, narrow-mindedness, and intolerance, and how, even in 'coronial times' Asia is not well understood and the focus is mainly on its inadequacy and overcrowding rather than its success stories. She provided excerpts and pictures from articles and newspapers of the West that focused primarily on how India has failed to manage the pandemic efficiently.

The insightful session continued with Prof. Chaudhary explaining how the group and power dynamics played out in India during the pandemic. She talked about the self-other landscape that was built during the pandemic through barriers of proximity and intimacy with distancing and isolation, and 'the art of wearing masks in India' which involved the use of various art forms like ajrakh while making masks. She concluded her talk with the impacts that the crisis during Covid-19 had on India and some of the lessons that we had learned as a result of that. One of the most important lessons for 'post-coronial' Psychology was the realization that there can be no Psychology without culture.

The stage was then opened up for an interactive discussion by the students and attendees of the meeting. The audience shared the questions and insightful opinions they had regarding the session and the speaker shared her views on the downside of studying Psychology. The event was finally concluded with a vote of thanks by Jaya Shekhar, the General Secretary of the Psychology Union.

BDM TEAM



ASHNEET & VANDYA

VOLUNTEERS OF THE MONTH ~ *FEBRUARY*



PUBLICITY & DESIGN TEAM



MEHAK , TARINI , KOKORO

PRESS TEAM



SUGANDHA WADHWA



SHAGUN

VOLUNTEERS OF THE MONTH ~ *FEBRUARY*



DCAO TEAM



LISHA

NEWSROOM



Happenings in the world of psychology!

Extroverts Are Often Perceived to be Bad Listeners

Extroverts are often characterized as highly social individuals who are highly invested in their interpersonal interactions. However, research suggests that the interaction partners of extroverted individuals hold a different view— extroverts are highly social, but not highly invested. Across six studies, it was found that interaction partners consistently judge more extroverted individuals to be worse listeners than less extroverted individuals. Furthermore, interaction partners assume that extraversion is positively associated with a greater ability to modify one's self-presentation. This behavioural malleability (i.e., the “acting” component of self-monitoring) may account for the unfavourable lay belief that extroverts are not listening.

Flynn, F.J., Collins, H., Zlatev, H. (2022). Are You Listening to Me? The Negative Link Between Extraversion and Perceived Listening. Personality and Social Psychology Bulletin.
<https://doi.org/10.1177/01461672211072815>

A Deep Conversation with a Stranger Might Not Always Be Awkward

When conversing with a stranger, people often want to engage in deep conversation but don't because they incorrectly assume that deeper conversations will be more awkward and less enjoyable than they actually are, according to research in the *Journal of Personality and Social Psychology: Attitudes and Social Cognition*. Researchers asked pairs of people, mainly strangers, to discuss either relatively deep or shallow topics. Participants who had initially anticipated awkward deep conversations actually experienced relatively less awkwardness compared with those who discussed shallow topics. Deep conversations were also rated as more enjoyable and led to a stronger sense of connection than shallow conversations.

Kardas, M., Kumar, A., Epley, N. (2022). *Overly shallow?: Miscalibrated expectations create a barrier to deeper conversation*. *APA PsycNet. Journal of Personality and Social Psychology*, 122(3), 367-398.
DOI: 10.1037/pspa0000281

Semester-level Spacing but Not Procrastination Affected Student Exam Performance

Spacing and procrastination are often thought of as opposites. It is possible, however, for a student to space their studying by doing something every day throughout the semester and still procrastinate by waiting until late in the semester to increase their amount of studying. Surprisingly, a small, yet positive correlation was found between the two variables. When controlling for the total amount of studying, as well as several academic and demographic characteristics in an SEM analysis, a strong positive effect of spacing but no significant effect of procrastination was found on final exam scores.

Yeckehzaare, I., Mulligan, V., Ramstad, G., and Resnick, P. (2022). *Semester-level Spacing but Not Procrastination Affected Student Exam Performance*. In *LAK22: 12th International Learning Analytics and Knowledge Conference (LAK22)*. Association for Computing Machinery, New York, NY, USA, 304-314. <https://doi.org/10.1145/3506860.3506907>

Study of psychedelics links states of consciousness to neurotransmitters

A team of researchers has shown how drug-induced changes in subjective awareness are anatomically rooted in specific neurotransmitter receptor systems in the world's largest study on psychedelics and the brain. Using testimonials from people who had taken a variety of psychedelic drugs, researchers were able to associate subjective experiences with brain regions where the receptor combinations are most commonly found and characterize coherent states of conscious experiences with receptors and brain regions across individuals. This lends credence to the theory that new hallucinogenic drug compounds can be designed to consistently induce desired mental states.

Galen Ballentine, Samuel Freesun Friedman, Danilo Bzdok. *Trips and neurotransmitters: Discovering principled patterns across 6850 hallucinogenic experiences*. *Science Advances*, 2022; 8 (11) DOI: 10.1126/sciadv.abl6989

Therapeutic implications for discovery of novel brain fear mechanisms

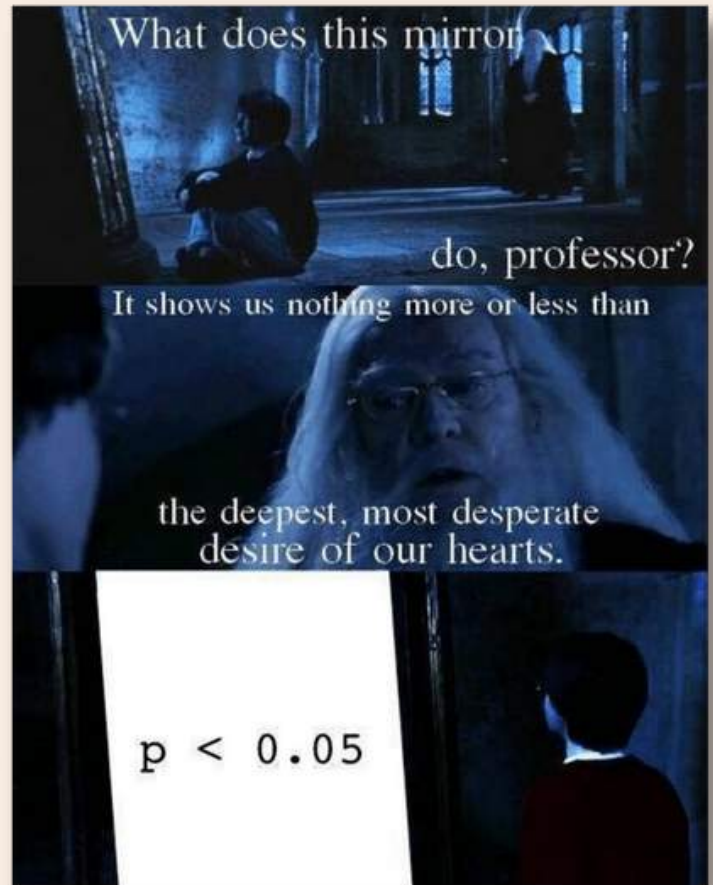
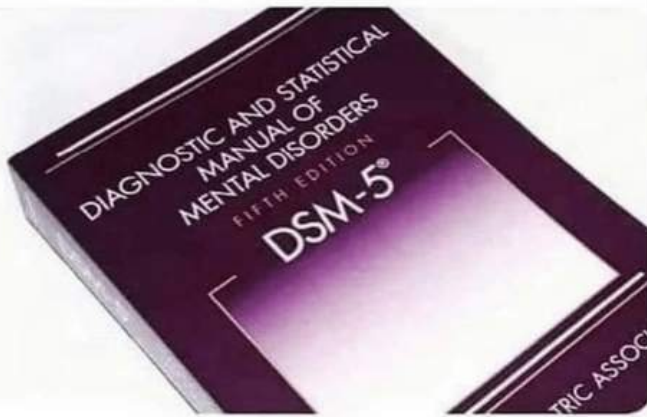
Neuroscientists have identified a new target in the brain that underpins the elicitation of anxiety and fear behaviors such as 'freezing' providing a potential new drug target for treating anxiety and psychological disorders, which affect an estimated 264 million people worldwide. The findings of the study provide new insights into how the PAG (periaqueductal grey) encodes fear memory, as well as evidence that the cerebellum is an additional key structure in the list of brain regions that contribute to the fear/anxiety network and offer a novel target for treating psychological conditions such as post-traumatic stress disorder.

Elena Paci, Charlotte Lawrenson, Jasmine Pickford, Robert AR Drake, Bridget M Lumb, Richard Apps. Cerebellar modulation of memory encoding in the periaqueductal grey and fear behaviour. eLife, 2022; 11 DOI: 10.7554/eLife.76278

FREUDIAN SLURPS!



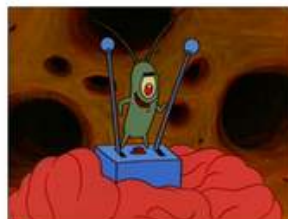
Him: This book reminds me of you.
The book:



Three schools of Psychotherapy



Systemic Therapy



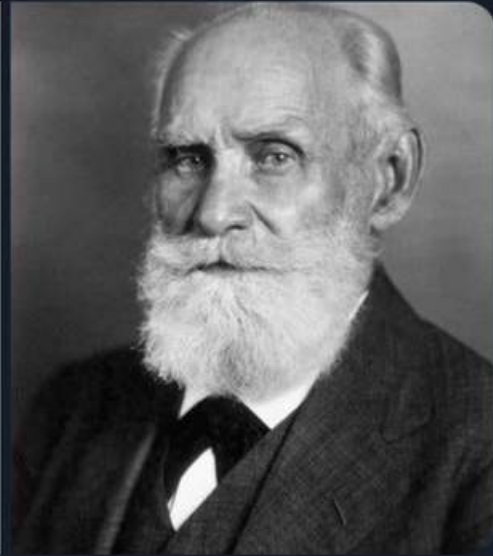
Cognitive Behavioral Therapy



Psychoanalysis

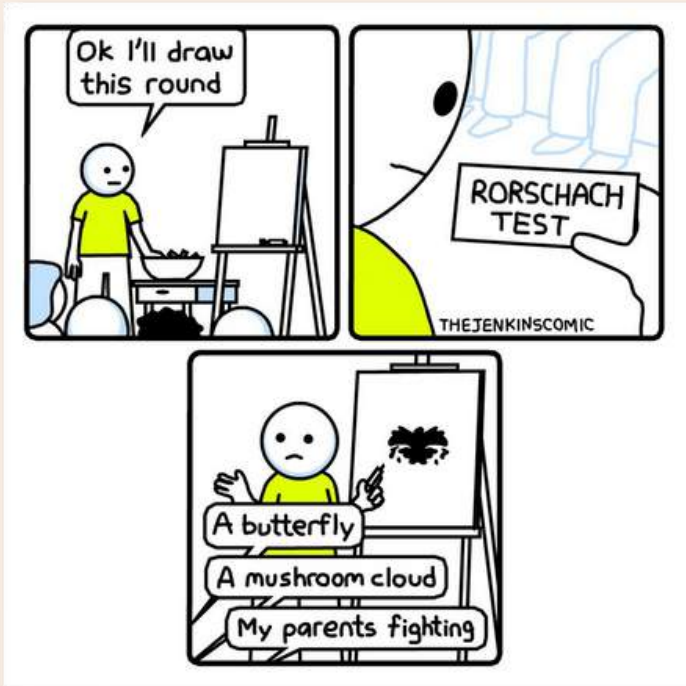
dog shampoo

dog conditioner



**THESE
ENDSEMS
WILL NOT
BE THE END
OF ME**

**I WILL NOT
GOOGLE
MY
SYMPTOMS
TODAY**



Journal of Medical Ethics... did someone hurt you? Are you guys okay?

Journal of medical ethics, 1992, 18, 94-98

Words

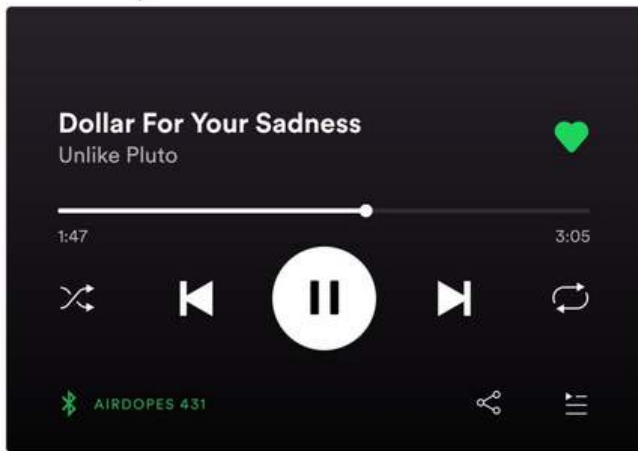
A proposal to classify happiness as a psychiatric disorder

Richard P Bentall *Liverpool University*

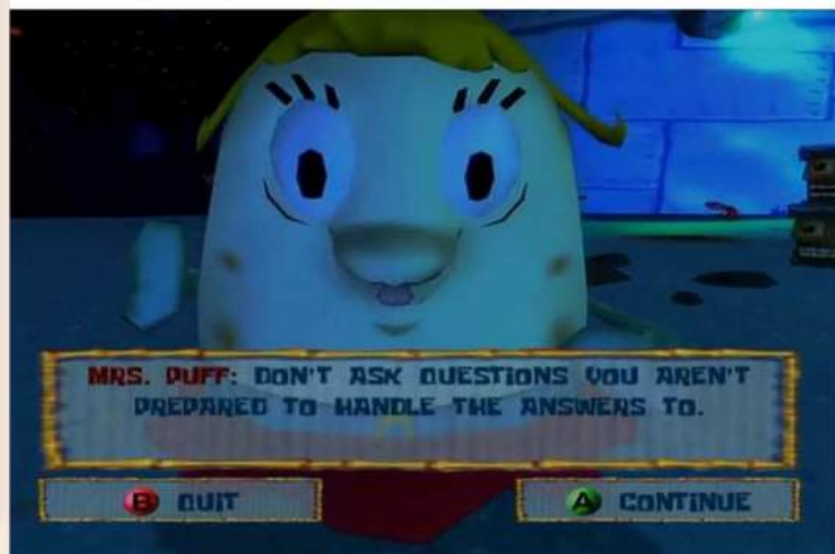
Author's abstract

definition of happiness. However, de

Nobody:
Therapists:



Me: i want to truly know myself!
Carl Jung:





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