

Special Lecture "Language and thought in Indian Philosophy with 'Special reference to Buddhist apoha-vada"

The Special Centre for Sanskrit Studies organized a Special Lecture titled "Language and thought in Indian Philosophy with 'Special reference to Buddhist apoha-vade' by Dr. Laul Jadu Singh, USA on 25 March, 2011.

In his Buddhist Logic, the Russian Buddhologist T. Stcherbatsky in the chapter "The Law of Contradiction" has admirably stated the basic law of contradiction underlying the Apoha theory when he states: "The origin of every judgment and of every conception, as they are understood in Buddhist logic, lies...in an act of running through a manifold, a point with regard to which the rest will be divided in two, usually unequal parts." On the one side we shall have the comparatively limited number of similar things, on the other the illimited, or less limited, number of the dissimilar ones. The similar will be "other" than the dissimilar and the similar will be "other" than the similar; both parts mutually represent the absence of each the other, without any intermediate member. Every conscious thought or cognition thus represents a dichotomy. The active part of consciousness, its spontaneity in cognition begins with an act of dichotomy. As soon as our intellectual eye begins to glimmer, our thought is already beset with contradiction. The moment our thought has stopped running and has fixed upon an external point, so as to be able internally to produce the judgment "this is blue", at that moment we have separated the universe of discourse into two unequal halves, the limited half of the blue and the less limited part of the non-blue.

The several pramanas of means of knowledge known to other Indian schools of thought admitted verbal testimony (sabda, apta), comparison (upamana) and others. Beginning with Dignaga these were conflated into two: direct perception (pratyaksa) and inference (anumana). This epistemology of means of knowledge was based on the ontological stance of Buddhism in general that reals (dharma) consisted only in momentary (ksanika) phenomena succeeding each other in an uninterrupted series such as to create the illusion of continuity. As the particular of the point-instant (svalaksana), the momentary phenomena could not become the object of conceptualization, hence of inference. Only a constructed or synthetic image which consisted of a meaning generality (samanya-laksana/artha-samanya) could be the object of inferential cognition (anumana). Direct perception, for Dharmakirti, was defined as exclusive of conceptual construction, non-erroneous, incapable of coalescing with verbalization and Universals, on the other hand, are the result of a conceptual synthesis in which a common or universal characteristic (samanya-laksana) is constructed from several moments of direct

perception and so distinguish a class characteristic (samanya-laksana) which differentiated from one object from another. This succeeding inferential cognition makes conventional discourse possible. The distinction that concepts make between objects is therefore one of exclusion of the other (anya-apoha). For example, in the instance of a perception of a cow, what is truly perceived in the momentary cognition (which does not outlast itself), is not the cow of convention, but an unutterable datum of cognition, exclusive of verbalization and conceptualization.

C. Upendar Rao, Associate Professor

Special Centre for Sanskrit Studies

A talk on "Web-based Recommender Systems and Social Networking"

Prof K.K.Bhardwaj, School of Computer and System Sciences, was invited by the Centre for Linguistics, School of Language, Literature and Culture Studies to speak on Web-based Recommender Systems and Social Networking, on 1 April 2011. Introducing Prof KK Bhardwaj and his work Prof Vaishna Narang said that this talk was organized in the true spirit of JNU that promotes interdisciplinarity and communication across discipline boundaries, and across centre/ school boundaries. The students of linguistics in JNU have in the past also benefitted from his talks and lectures in the area of Artificial Intelligence and Neural Networks and this time it is only expected that we go a step forward to find out the contemporary scene in computer and system sciences. After a brief introduction to the notions of AI & Neural Networks, Prof Bhardwaj explained how with the explosive growth of resources available through the Internet, information overload has become a serious concern. Web based recommender systems(RSs) are the most notable application of the web personalization to deal with problems of information and product overload, and this an area in which a number of his students are pursuing their M. Phil/ Ph. D's. Since their conception the RSs have been used for recommending books, CDs, movies, jokes, news, electronics, travels and many other products and services- some well known RSs include Amazon.com. MovieLense, Netflix Jester etc. RSs help online consumers by providing suggestions that effectively prune large information spaces so that users are directed toward those items that best meet their needs and preferences. There has been much work done both in the industry and academia on developing new approaches to recommender systems over last decade. The interest in such systems has dramatically increased due to the demand for personalization technologies by large and successful e-Commerce platforms. The wide-spread industrial use of recommender applications makes the research field more challenging than ever.

Web-based Social Networks (WBSNs) are growing dramatically in size and number. The huge popularity of sites like Facebook, LinkedIn, Delicious, YouTube and others has drawn in hundreds of millions of users, and the attention of scientists and the media. The public accessibility of WBSNs offers great

promise for researchers interested in studying the behavior of users and how to integrate social information into applications. Given the size of social networking sites, finding known contacts and interesting new friends to connect with on the site can both be a challenge. The Social Web therefore provides huge opportunities for recommender technology and in turn recommender technologies can play a part in fuelling the success of the Social Web phenomenon. The speaker provided an overview of RSs, WBSNs, and discussed applications including Friends recommender system, RS for e-Learning and indicated some of the emerging research directions.

The talk was attended by more than 50 students from the Centre for Linguistics and from Special Centre for Sanskrit Studies who are pursuing courses in General and Applied Linguistics, and Computational Linguistics in the two centres. After several questions from enthusiastic students regarding the success rate of the models and other applications etc. Prof. vaishna Narang observed that it is extremely interesting how access to large data bases through information technology, has made it now possible to develop computational models even for highly subjective notions like "Trust" and "Reputation." Such models can be a great help in the study of language where practically every word has a lot of subjectivity in its reference/meaning. On behalf of the students of both the centres, Karthik Narayanan, a student of M.A. Linguistics extended a vote of thanks to Prof Bhardwaj and said that the students found the talk both interesting and informative, opening a number of new avenues of research for them.

Karthik Narayanan, Research Scholar

Centre for Linguistics, SLL&CS

Silver Jubilee Symposium & BIOEPOCH 2011

School of Biotechnology celebrated its Silver Jubilee along with its annual conference "BIOEPOCH" on 1-2 April, 2011 at School of Arts & Aesthetics auditorium. The Programme co-ordinators were Prof. Rajiv Bhat, Dean, SBT and Dr. Ranjana Arya, SBT. The graduate, post graduate, Ph.D students and college lecturers from various Universities and Institutes including Delhi University, Jamia Milia, Amity, Indrapratha University, AIIMS, NII and ICGEB actively participated in the conference. The conference began with the inaugural address from Prof. S.K. Sopory, Vice Chancellor, JNU followed by a brief speech on the foundation of Centre of Biotechnology by Prof. H.K. Das. Prof. S.K. Kar shared his journey of teaching experience with the students. There were three sessions of scientific lectures on structural biology, infectious diseases and virology. In the first session Prof. T.P Singh from AIIMS, Delhi, discussed the structural basis of PAMPs (pathogen associated molecular patterns) with PGRPs (peptidoglycan recognition protein). Dr. Rajesh Gokhale from IGIB, Delhi, spoke about skin pigmentation and Dr. Amit Sharma from ICGEB, Delhi, presented recent advances in translation machinery of the malarial parasite.

In the second session, Dr. Shaheed Jameel, ICGEB, Delhi shed light on the role of micro RNAs in HIV infection followed by Prof. Sudhanshu Vрати, THSTI, Delhi, who spoke about new developments in therapeutics in Japanese encephalitis. Prof. H. Krishna Prasad, AIIMS, Delhi, spoke about immune response to tuberculosis. In session III, Dr. Ch. Mohan Rao, CCMB, Hyderabad, described the importance of small heat shock proteins in protein aggregation and Prof. G. Krishnamoorthy, TIFR, Mumbai explained how motional dynamics control the actions of biomacromolecules. The concluding seminar from Prof. Debi Sarkar, UDSC, Delhi focused on the usage of engineered Sendai virus in liver gene therapy. The sessions were chaired by SBT alumni Dr. Jai Kaushik, NDRI, Karnal, Dr. Rajeev Soni, Premas Biotech, Gurgaon and Dr. Shams Yazdani, ICGEB, Delhi. The research scholars presented posters on the ongoing research activities in their laboratories. The first year M.Sc students and pre-PhD students from the school enthusiastically participated in the cultural programme on the first day of the conference. The conference ended with the Vote of Thanks and prize distribution for poster competition winners and participation certificates for the participants.

Ranjana Arya, Assistant Professor

School of Biotechnology

Lectures by Prof. Shefali Moitra in Centre for Philosophy

Professor Shefali Moitra, retired Professor from Jadavpur University, joined Centre for Philosophy, SSS, JNU, as Visiting Professor. In this short visit, she delivered five lectures which were rich in content, a product of hard work, ability and experience.

The first lecture was on Thoughts of Tagore on Man, Freedom and Value on 5 April. She went into the details of analysis of man, freedom and value in general and with reference to thoughts of Tagore in particular. She placed Tagore's view deeply in the Upanishadic thinking on the one hand and nationalism, power and imagination on the other. It is the imaginative or creative aspects of Tagore's vision which underlies all the values.

The second lecture was on Justice and Difference delivered on 7 April. She developed male stream/main stream justice which is beyond sex and gender identity, a kind of de-ontological justice. She emphasized on justice with a difference in strategy to homogenize plurality. She opined on good life which is qualitative and not quantitative. Impartiality in justice must include care, loyalty and emotions which are self - projective.

The third lecture was on Gender Stereotype and the Possibility of Communication: Beyond the Analytic and Postmodern Divide on 8 April. She drew a distinction between sex and gender, the latter being social construct in terms of institutions, patriarchy and being androcentric. Critiquing Aristotle, Kant and Marx, she emphasized on Feminist Epistemology based advocacy, involvement and engagement.

The fourth lecture was on Tagore on Religion of Man on 13 April in which she dwelled on Tagore's monistic position involving matter-life-mind-soul. This position has been derived from the Upanishads but she emphasized on the underlying harmony between man, nature, science and logic.

The fifth lecture was on Body and Epistemic Concern on 15 April. She traced the notion of body from Plato and Aristotle, the hyper separation between mind and body (Descartes), body as sublime in Kant, the disembodied body in postmodern discourse.

All the lectures were followed by healthy discussion by the participants which included not only faculty and research scholars of the Centre for Philosophy but also other faculty members and students of the School, faculty from Delhi University and its affiliated colleges.

R.P. Singh, Chairperson

Centre for Philosophy, SSS

Seminar on "Empowering Women: Inheritance Rights and Female Education in India"

Centre for International Trade and Development, School of International Studies organized a Seminar "Empowering Women: Inheritance Rights and Female Education in India" by Dr. Sanchari Roy, University of Warwick on 11 April, 2011.

The talk examined the impact of property inheritance rights on human capital investment of women. Using plausibly exogenous variation created by amendments to female inheritance laws in India, the speaker found that exposure to improve inheritance rights increased mean female educational attainment by 1.1 to 1.3 years. She also provided some suggestive evidence that the mechanism behind such an effect may be explained by the complementarity between female inheritance rights and education in the context of household property management rather than by a relaxation in the household budget constraint following reduction in dowry.

Alokesh Barua, Chairperson,

Nineteenth Krishna Bharadwaj Memorial Lecture on "Arogya Swaraj: An Empowerment Model of Health Care for Rural India"

The Nineteenth Krishna Bharadwaj Memorial Lecture, delivered by Dr. Abhay Bang on the 13 of April 2011 in the SSS was hosted by the Dean, School of Social Sciences and presided over by the Vice Chancellor, JNU. This lecture is an annual event in the JNU Calendar and is held in the memory of Professor Krishna Bharadwaj, founder Chairperson of the Center for Economic Studies and Planning. She was an eminent scholar, great teacher and above all, a warm and caring person. She is remembered warmly by all who knew her. On this occasion the Ranjan Roy Memorial Prize for the best MA second year student of CESP and the Avani Bhatt Memorial Prize for the best first year MA student of CESP are also presented. The former prize went to Ms Shiuli Vanaja and Mr Sushant Sudan and the latter to Ms. Stuti Saksena.

The topic of this year's lecture was "Arogya Swaraj: An Empowerment Model of Health Care for Rural India." Health in India is not an important factor in determining political outcomes. This puts health low on the priority list for government funding. Coupled with the high incidence of poverty in the country the outlook for the health scenario in India is not very good. In the lecture Dr Bang, pointed out that the Universal Health Care model followed in the West was impractical and too expensive for the Indian conditions in terms of both monetary cost and human capital costs. He pointed out that in many developing nations, and in particular in India, community identity is more important in shaping attitudes and policies towards health.

Dr. Bang pointed out that the standard model of health care proposed and followed in the West creates a dependence on the "health industry." He presented data to show that the nature of health problems in India required a multi pronged approach – sociological and physiological.

On the basis of 25 years of experience of working in Gadchiroli, Maharashtra, one of the most backward tribal areas of the country he argued that alcoholism and tobacco use are two major causes of poor family health and impoverishment. Control of both is possible by a policy that combines individual and social education and treatment. His data also showed that the common belief that health concerns in rural and urban India differed markedly was incorrect. However, he argued that delivery of health care may differ in the two settings because of differing expectations. In addition, using data he showed that a system of Universal Health Care (UHC) that allowed people the autonomy to have an input in the decision making process regarding their health needs was more efficient than one that imposed a previously decided on model. In his view "arogyaswaraj", i.e., involving the recipients of health care in

determining its content and its delivery is the most successful and efficient method of providing health care to all.

Data collected by SEARCH in Gadchiroli and other parts of the country show that delivery of many basic health care needs can be met by training personnel from within the community. This facilitates delivery, empowers people, and reduces costs. It also encourages people to start thinking for themselves and finding solutions to their problems. The success of Dr. Bang's model is undoubted, e.g., the infant mortality rate in Gadchiroli declined from 121 to 26. In one of the most backward areas of the country standards similar to those in some of the advanced countries have been achieved at very low cost to society and the individual.

He argued that we need to move out of the shadow of 250 years of colonialism and stop trying to solve our problems and concerns by copying other people's solutions. This is not to say that we should not learn from others but merely that community participation in determining content and delivery options works best.

He concluded the lecture by outlining an integrated health care system for the community that would not only be low cost but effective and can be replicated all over the country.

Archana Aggarwal, Professor

Centre for Economic Studies and Planning , SSS

Seminar presentation on 'Re-Imagining the Geopolitical Identity of India's Northeast' by K. Yhome

The seminar was held as a part of NESRC Seminar Series 2010-2011, which are regularly organized by NEISP JNU. It is held once in a week. Most of the speakers are invited on the basis of their expertise on issues and problems of the Northeast region, as the objective of this seminar series is to have a sustained engagement with the academic discourses pertaining to Northeast.

K. Yhome is currently working as Associate Fellow in Observer Research Foundation, New Delhi. He was a student of JNU, where he had studied International Relations in School of International Studies. He has also published a book on Myanmar entitled Myanmar: Can the Generals Resist Change?, published by Rupa & Co. in 2008.

The academic discourse on Northeast India is steadily moving towards the economic and cultural implications of globalization. While trying to locate the situation in Northeast India in the larger global context, K Yhome highlighted that 'India's Northeast' has come to be seen as a geopolitical disorder' due

to the long drawn conflicts and geographical condition of this region. The Northeast region, seen from the 'mainland India' or from neighboring countries, has being constructed as the 'frontier'. Being considered as 'frontier' and 'landlocked' has hampered the region on the paths of development and economic capacity building in the past. However, with the increasing emphasis on the usage of borderlands for trade purposes in the era of globalization, he argued that Northeast region can also take this opportunity and turn the geo-political location of Northeast in its favor. According to him, the Government of India's 'Look East Policy' can be utilized by the states in Northeast for enhancing trade relations with East Asian countries, whose economy have been robustly growing.

A.S. Shimreiwung, Research Associate

NEISP, SSS

P. N. Srivastava Endowment Lecture

Under the leadership of the Dean, SIS, Prof. Christopher S.Raj, the School of International Studies organized the second P.N. Srivastava Endowment Lecture in honour of our former Vice-Chancellor P.N. Srivastava on 28 April 2011. The lecture was on "Decline of Ethics in Indian Political and Corporate System" delivered by Dr. Nitish Sengupta, retired IAS Officer, former Member of Parliament and a renowned Economist. The meeting was well attended by students, faculty and other members of the academic and administrative community of the University. It begun with a felicitation to Professor P.N. Srivastava by Prof. S.K. Sopory, Vice-Chancellor, JNU, and a welcome to the Chief Guest Dr. Nitish Sengupta. He presented a plaque from the university to the speaker to commemorate this occasion.

The Vice-Chancellor, JNU in his inaugural remarks highlighted several achievements of Prof. P.N. Srivastava both as Vice-Chancellor of the University and in the field of Life Sciences. The Vice-Chancellor expressed his deep appreciation for the work done by Prof. P.N. Srivastava during his tenure in the University. He recalled several memorable times spent with him and expressed satisfaction that the second lecture was following the rich intellectual tradition set by the first lecture which was delivered by Prof. P.M. Bhargava in the area of Life Sciences. He welcomed the speaker to the University Lecture Series.

Rector Prof. Sudha Pai introduced the speaker by presenting his background and experience in both in his administrative and political capacity. His current position as Chairman of the Board for Reconstruction for Central Public Sector enterprises, she noted, was part of his long and distinguished career in the government during which time he had undertaken several innovative initiatives in the financial and management sector that were of great significance.

Dr. Nitish Sengupta, has to his credit twelve books reflecting information, insightful and comprehensive analysis. He struck the right chords when he identified the root cause of misgovernance and the fast eroding ethics in the political and corporate world. He pointed out that India could not afford to remain mute on such crucial issues at a time when the world was recognizing India as a rising power and global player in world affairs. He shared his deep understanding of the malaise of black money and corruption with accompanying loss of human values. As a former bureaucrat, his lecture especially focused on the difficulties faced by a parliamentary system of democracy in handling what he called the galloping corruption in society and politics of India. He also alluded to the role of bureaucracy and candidly admitted that the nexus between politicians and bureaucrats resulted in decline ethics of the system. He mentioned that the fight against corruption must be taken very seriously and outlined series of measures that needed to be undertaken. According to him the first step would be for India to ratify International Convention against Corruption. He expressed grave concern on the startling disclosures made by the electronic media on the recent cases of corruption in 2G Scam and 3G scam etc. His lecture touched on several significant aspects both financial and non-financial responsible for the genesis of black money and its impact. He ended by suggesting a return to the roots and values from Swami Vivekanand's time and exhorted the civil society to fight corruption on a war footing. He concluded that for such a fight to be successful the subject should be taught in Schools, Universities and other administrative Institutions.

The Chairperson, CCUS&LAS, Prof. K.P.Vijayalakshmi gave the vote of thanks in which she mentioned and thanked the family of Prof. P.N. Srivastava for contributing the funds in order to hold the regular endowment lecture series. She also thanked the Vice Chancellor, Rector and the Dean, SIS, colleagues from SIS, administrative staff from the School and University, office of the Coordinator and PRO for organizing this lecture. She also expressed heartfelt thanks to the speaker Dr. Nitish Sen Gupta for an illuminating and thoughtful lecture on a topic that was timely and relevant in the current milieu. She thanked the speaker for being able to shed light on the facts, aspects of black money, corruption and decline in the political and corporate sectors in India and also to all distinguished faculty of the various schools, students, staff, officers and others from the university who were able to attend the lecture.

K. P. Vijayalakshmi, Chairperson,

Centre for Canadian, US & Latin American Studies, SIS

An Interdisciplinary International Conference "Revisiting the Global 1960s and its Cultural After life"

Widely recognized not just as a decade but as a cluster of experiences that stretched over a period of time, the sixties as we now know it drew into its fold, radical politics, Black power, sexual liberation,

youthful rebellion, feminism and more. Intellectual currents flowered all across the world alongside a powerful critique of cultural and political authority. The fourteen day strike by students and workers in Paris in the summer of 1968 acquired a mythical afterlife. The American war in Vietnam triggered a force field of protest and anger all over the world. The spirit of counterculture led to a critique of the family, the creation of alternative lifestyles and drug culture. Latin American experiences of revolutions, military terror and violence; colonialism, anti-colonialism and racial oppression in Africa; the resonance of the Cultural Revolution in China – these reverberated locally and globally. A series of political assassinations rocked the decade. All theories of civilization, race, history, politics, culture and identity were put to test.

It would not be incorrect to suggest that cultural creativity was never quite the same after the sixties. Music, fashion, design, art, architecture, cinema, theatre and performance bear the marks and the traces of this turbulent period of global upheaval. If Minimalism in art practice emerged as a challenge to Pop Art then Conceptual Art posed a critique of formalism. Modernism and the Avant-garde faced a crisis with the rise of Postmodernism while in India, the dominance of the Progressives began to be challenged by an alternative modernism that had a polemical take on indigenism; one aspect of this developed into neo-Tantric abstraction. This decade also saw the first explorations of kitsch and popular culture that later provided the point of rupture with modernism itself. Political theatre acquired a powerful force and Brecht emerged as a new icon for both the West and the post colonial world. Beatlemania and the events of Woodstock transformed the future of rock music as technology reinvented the aesthetics of performance and reception. All Institutions of art faced political criticism even as cinephilia energized a renewed global art cinema movement. Michelangelo Antonioni captured the world of swinging London in *Blow-Up*, Jean Luc Godard playfully moved the camera to mount his critique of Hollywood, and the release of the first James Bond film gave rise to a new territorial and technological imagination. Latin America gave birth to the Third Cinema Movement and a politically charged. Aesthetics of Hunger while in India the new wave presented a challenge to mainstream film forms and practices.

The study of the sixties is not new and has produced a vast amount of academic, journalistic and popular writing. Numerous conferences and commemorations have been held in different parts of the world. This conference does not wish to repeat the fairly exhaustive assessments already in existence. Nor does it wish to undertake a nostalgic journey into the past. Rather we wish to bring together academics to reflect on and assess the transformative force of the 1960s specifically on art, cinema, theatre, music and cultural theory. The three streams of Visual Studies, Theatre and Performance Studies and Cinema Studies at the School of Arts and Aesthetics in JNU are uniquely placed to host this interdisciplinary conference in a country where the 1960s remains an understudied area despite two wars, the crisis of Nehruvian nationalism and modernization programmes, the genocide and traumatic birth of a new nation (Bangladesh) and revolutionary upsurges. While the focus of the conference remains global we hope it will also play a role in generating a renewed discussion on the subcontinent's relationship to the global sixties.

Ranjani Mazumdar, Associate Professor

School of Arts and Aesthetics

Ethics in Research on Human Subjects

Generally one assumes that research on any aspect of life, or in any discipline involves collection of empirical facts, data organization, analysis and theories to explain the empirical facts. This may be done through models which are best suited for the kind of empirical facts you may have collected or for the theory/ies you may want to use to explain the data. Ethics/ Bioethics is very different from all of that. As a lay person one would say ethics means a good/ moral/ ethical way of handling research. But what is good or bad, moral or immoral, ethical- unethical depends on our instinctive perception which may be dependent on our culture specific values and norms. So there is bound to be a lot of diversity, plurality and subjectivity in our perceptions of ethics (in research in this context). So as a first step, for a student of ethics, the first principle would be 'acceptance/ tolerance' for diversity and plurality, in order to be able to rise above culture specific perceptions of ethics, and then be able to generalize and bring in some objective measures to define Bioethics. To understand this, we may quickly glance through the history of Bioethics which is not very old. In fact history of ethics/ bioethics is almost as old as the practice of medical science but the history of institutionalized bioethics, or bioethics as a discipline is fairly recent. We could begin with Potter 1970, who coined the term Bioethics to refer to "scientific conscience", to name his vision of "a new conjunction of scientific knowledge and moral appreciation of the converging evolutionary understanding of humans in nature". (Potter, 1969 as cited in Jonsen, 2000 p.3). Or we could also begin with Daniel Callahan who founded, in 1969, together with Willard Gaylin, the Institute for Society, Ethics and the Life Sciences, later known as Hastings Center, and published his well known article on "Bioethics as a Discipline" in the first volume of the Journal of the Hastings Center in 1974. It was Daniel Callahan's article that gave the field such vast dimensions. He suggested that this new discipline is a unique discipline, using both "the traditional methods of philosophical analysis and sensitivity to human emotion, and to social and political influences with which medicine was practiced".

This was the time when the whole world was concerned about the social implications of some of the major scientific developments, and technological innovations, such as the creation of atomic bomb by the physicists, or mapping of human genome by the geneticists, or invention of ventilators and dialysis machines as life saving technological devices. To illustrate this we look at the last example of hemodialysis which when invented could only serve a few. The facilities were few and the number of patients who needed it was large. So committees were formed to decide who would get it and who would die, by being denied this life sustaining support. These so called "God Committees" came up with arguments like 'utility' or 'social worth' of the individual to be the basis of the GC's decision. Some theologians argued that inherent dignity of an individual must be respected and that the selection may

be made by random choice, by lotteries rather than something as subjective as 'social utility' of the person. The legal analysis later agreed with the lottery system. See details in Childress 1970, "Who shall live when not all can live?". (Also Ramsey, 1970, and Sanders & Dukeminier, 1968). This was the time when different sections of the society, lay persons became essential players in medical decision making and public debates initiated a public policy process leading to legislation at a later date. In order to understand the discipline of bioethics, we need to understand how ethical principles build up the momentum for policy process and policy framework and lead to well formulated law for universal application.

Daniel Callahan, in his article on Bioethics as a discipline talks about three tasks for the bioethicist- namely-defining the issues as number one, methodological strategies as number two and procedures for decision making as the third task, and each of these three requiring a different kind of rigor. Talking about methodological strategy he emphasizes the interdisciplinary nature of the discipline and says that the purely ethical dimensions "neither can nor should be factored out without remainder from the legal, political, psychological and social dimensions". (p. 20)

Today we have a number of international policy documents guiding the conduct of research on human subjects, Helsinki Declaration of 2000 (clarifications in 2002, 2004), CIOMS 2002, and UNESCO document 2005, and specifically for India we have ICMR guidelines.

Protecting the human subjects/ participants in research is the primary objective as stated in all of these policy documents. With a view to do that, four principles are recognized as fundamental to Bioethics, they are: Beneficence, Non-maleficence, Autonomy, and Justice.

As of today, every policy document on ethics in research (any research, medical, nonmedical, science and technology, social science and humanities research) involving human subjects insists that Autonomy and Individuality of a participant must be respected and that patient/ subject autonomy is by far the most powerful principle in ethical decision making. The question of Identity and Individuality is as much a question of basic human rights as any other. One must not forget here that the identity of an individual is a composite of her/ his biological, social, psychological, cultural, moral/ instinctive, and spiritual identities.

An individual has a right to decide for her/ him self and that is the law. The individual also has a right to all information relevant to her/ his decision. Fully informed consent is actually an ethical ideal which may never be seen in actual practice, be it research or medical practice but is is certainly the most desirable. Informed Consent which is fundamental to Medical and Research Ethics is not an isolated event in time and space. It is a dynamic process that occurs throughout the relationship between the researchers and 'their subjects' (read 'participants in their research'). Consenting Process involves three components which are Disclosure meaning explicit communication with the participant; Capacity- meaning physical/ mental/ cognitive/ educational/ legal ability to comprehend the study and its consequences; and Voluntariness- which means to decide freely without coercion, force, duress, inducement, manipulation, or in any other way in which voluntariness may be compromised. It is the ethical obligation of the physician/ scientist/ social scientist/ researcher to seek the highest degree of

informed consent. It is also an ethical obligation of the institution to ensure that every researcher seeks the highest degree of informed consent. As stated earlier, ethical ideal may not be 100% possible. It perhaps does not even exist, but one can try to reach as close as possible.

Consent implies and places responsibility on the investigator to protect the subjects and to ensure that the participants are informed about all relevant details and alternatives in order to make an informed choice, and that they can accept or refuse any treatment or participation in research; and that they can voluntarily consent, refuse or withdraw consent at any time. The researcher and the research institution also has to ensure the safety and well being of patients in clinical settings and subjects in research settings. Just as patients in a clinical setting are highly vulnerable, since they can not go against the wishes of their doctor, there are other research participants who are equally vulnerable such as uneducated or illiterate populations, tribals and rural populations, children and those with special physical or cognitive needs, or even those who are educated but may not be able to understand the risks or inconvenience or expenses involved in their participation.

Since informed consent in research is as much a requirement of ETHICS (respect for subjects' individuality) as LAW (subject's right to decide), it is binding for most of the research institutions to have a mechanism, a system in place which not only provides the necessary checks and balances but also creates awareness amongst young scholars so that the future generations of researchers follow only those methods and procedures which are ethical as per international norms and guidelines.

Institutional Ethics Review Board-JNU was constituted by the Executive Council in 2008, details of which are available on JNU website. Besides, there is an M.Phil level, 4 Credit course on Ethical Issues and Concerns in Research on Human Subjects which is being offered by the Center for Linguistics and is open to the students of all other schools and centers in JNU.

Vaishna Narang, Professor

Centre of Linguistic, SLL&CS

Special Lecture "Buddhism in Russia"

The Special Centre for Sanskrit Studies, JNU organized the special Lecture "Buddhism in Russia" by Dr. Andrey Anatolyevich Terentyev, Former Professor of St. Petersburg State University and Editor-in-chief of 'Buddhism in Russia' Magazine

The Tibetan form of Buddhism that first spread to Russia in the seventeenth and eighteenth centuries when the nomadic Mongol tribes of Oirats (present-day Kalmyks) and Buryats migrated to the lower

reaches of the Volga and to the east of Lake Baikal. Much later another mass of Buddhist practitioners joined Russia when the tsarist government annexed Tuva (a region west of Lake Baikal and north of Mongolia) and made it a protectorate of the Yenisei province. Although the Buryats, Kalmyks, and Tuvans all shared a common religion, within each group Buddhism evolved independently. The result was distinct national systems of monasteries (Buryat datsans, Kalmyk khuruls, and Tuvan khure) and separate national ecclesiastical structures.

The Russian government tried to put a stop to the development of Buddhism among the Buryats as part of its efforts to facilitate the Christianization of the region. In 1853 it forbade the building of new datsans other than the already existing 34 in a law titled "Regulation Concerning Lamaist Clergy in Eastern Siberia." It also attempted to limit the growth of the number of lamas by stipulating that only one lama per 200 parishioners would be tax-free. This would have resulted in a limit of 285 "established lamas," and the remaining thousands of clergy would be taxed just like ordinary peasants. As a practical matter, however, the 1853 law was not actively enforced because the government had plans for expansion in the East and was afraid of stirring up too much dissatisfaction among the population of this key region. And so Buryat Buddhism continued its rapid growth.

Before 1990 the Buddhists of Russia generally had no opportunities to publish their own literature. Since 1991 the first Buddhist books began to be published, as well as a number of Buddhist journals, including "Buddhism" (just two issues have appeared), "Nartang Bulletin" (renamed "Buddhism of Russia" in 1995), "Garuda," "Mir Kag'iu" (now "Buddhism.ru") and others. By 2003 approximately fifty Buddhist internet sites were functioning.

The problem of Buddhist education, however, has yet to be resolved. Although in Buryatia and Kalmykia institutions of higher Buddhist education have been established, they do not have enough financial resources or teaching staff.

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