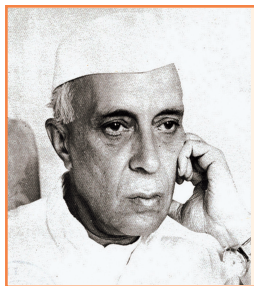




Bimonthly Journal of Jawaharlal Nehru University



A University stands for humanism. For tolerance, for reason, for the adventure of ideas and for the search of truth. It stands for the onward march of the human race towards ever higher objectives. If the Universities discharge their duties adequately, then it is well with the Nation and the People.

Jawahar



The symbol is a graphic statement which stands for international academic exchange and onwards search of knowledge for the betterment of human being.

The overlapping circular segments of the design denote global interaction, creating a flame emitting enlightenment, this flame emerges out of the traditional Indian 'diya' (lamp)-a source of Light, Understanding and Brotherhood.

The design is also representative of the rose-bud closely associated with the name of Pt. Jawaharlal Nehru.



JNU News is a bimonthly journal of Jawaharlal Nehru University. It serves to bridge the information gap and tries to initiate constant dialogue between various constituents of the University community as well as with the rest of the academic world. Views expressed are those of the contributors and not necessarily of JNU News. All articles and reports published in it may be freely reproduced with acknowledgment.

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An interview with Prof. Sudha Bhattacharya, Dean



Wafa: When and how did your association with JNU begin? What were your first impressions about this University?

Prof. Bhattacharya: When the School of Life Sciences admitted its first batch of M.Phil./Ph.D. students in 1972, I was doing my M.Sc. in the Dept. of Biochemistry at I.A.R.I. (Pusa Institute). Those days, the subject of Molecular Biology was the rage – being the most rapidly developing area of Biology world wide. In India much of Biology was still traditional, and molecular biology was in a fledgling state. In New Delhi it was being practised only in a couple of Institutes like the Biochemistry Departments at AIIMS and Pusa. In this backdrop, the SLS at JNU burst on the scene with bright young professors – some of whom initiated serious research in molecular biology. Since I was an eager student of the subject, that's how my first association with JNU began. We used to come to JNU to attend lectures from visiting scientists, and got to interact with the SLS students and faculty – who, in turn, used to visit our lab to use some of our facilities. So there was frequent professional interaction.

My first impression of JNU was extremely positive. JNU was what may be termed, a 'happening' place. It had the energy of youth tempered by the wisdom of bright faculty. It did not carry the burden of tradition and felt like a fertile breeding ground for great, new ideas.

Wafa: How would you describe your experience at JNU so far?

Prof. Bhattacharya: As nothing is perfect in this world, alas! JNU too has its lows. However, having spent the best part of my professional life here, I cannot but feel grateful to JNU for providing me with the intellectual space and freedom to pursue my research goals.

Wafa: You have studied at various universities during your bachelors, masters and so on, and have worked with many prestigious organizations before joining JNU. How would you describe the JNU academic culture in contrast with the other universities and institutes you've been to?

Prof. Bhattacharya: JNU is certainly one of the best Universities in India. There is no reason why it should not aspire to be one of the best in the world. To constantly improve we must be self critical – almost brutally so. We must not lose our youthful vitality like an ageing organism inching towards inevitable death. Rather JNU should be like a flowering tree with a sturdy stem (its faculty) nourishing the annual sprouting of fresh new blossoms (its students).

Wafa: What are your goals as the Dean of SES? Anything in particular that you want to achieve as far as the School is concerned?

Prof. Bhattacharya: I would like SES to be more ambitious in its academic pursuits. My effort is to encourage collaborative projects that address societal issues along with the science. Another endeavour is to engage SES students and faculty to restore some of the lost water bodies in the JNU forest.

Wafa: Which aspect of JNU did you love the most from when you joined? Any particular memories that you would like to share?

Prof. Bhattacharya: The youthful exuberance of JNU when it first started was very charming indeed. The faculty-student relationship had a healthy informality – in stark contrast to the situation today when junior students address their seniors as 'Sir'! A pleasant memory that comes to mind is of an evening when we were sipping tea with SLS friends outside the canteen at the corner of Computer Science building, with the discussion being on 'free love' while the setting sun imparted a serene glow on the bare JNU rocks.

Wafa: What message would you like to give to the present JNU student community?

Prof. Bhattacharya: Develop a passion for your research subject; otherwise it becomes a burdensome pursuit. Academics is a truly great profession, but to get returns you must invest with dedication and honesty.

Movement

New Chairperson

- ◆ Prof. P.A. George as Chairperson, Centre for Japanese, Korean & North East Asian Studies, School of Language, Literature & Culture Studies

Administration

- ◆ Sh. Yashwant Singh as Officer on Special Duty
- ◆ Sh. Jitendra Kumar Tripathi as Deputy Registrar
- ◆ Mrs. Uma Rani Sharma as Semi Professional Assistant
- ◆ Sh. Suraj Prakash as Security Assistant
- ◆ Sh. M. Narender Pavan as Systems Analyst

Retirements/Resignations

- ◆ Prof. Santosh K. Kar, School of Biotechnology
- ◆ Prof. K.C. Upadhyaya, School of Life Sciences

- ◆ Prof. Rajiv K. Saxena, School of Life Sciences
- ◆ Sh. A.K. Kapoor, Section Officer, Finance & Accounts Department
- ◆ Sh. V. Thampy, Section Officer, Finance & Accounts Department
- ◆ Sh. P.S. Rajagopalan, Private Secretary, Office of Co-ordinator (Eval.)
- ◆ Sh. A.K. Bakshi, Senior Technical Assistant, USIC
- ◆ Smt. Maya Jain, Assistant, Finance and Accounts Department
- ◆ Sh. Ashok Kumar, Driver
- ◆ Sh. Hari Kumar B, Helper Mess, Kaveri Hostel
- ◆ Sh. Ramu, Security Guard, Security Branch
- ◆ Smt. Shanti Devi, Office Attendant, Central Library



On 10 May 2011, Mr. Sandeep Chatterjee assumed the Office of Registrar, Jawaharlal Nehru University, New Delhi. Mr. Chatterjee received an M.Sc. degree in Physics from the Agra University, Agra (U.P.) and has more than 18 years of work experience in administration. In his academic and administrative facilitation role, he served in an IIT for ten years, and has also worked in other premier academic and research institutions. His past assignments include:

- ◆ Registrar at Tata Institute of Social Sciences, Mumbai
- ◆ Deputy Registrar at Indian Institute of Technology, Kharagpur
- ◆ Under Secretary at Indian Council of Agricultural Research (ICAR) Headquarters, Krishi Bhawan, New Delhi
- ◆ Senior Administrative Officer and Administrative Officer at Indian Council of Agricultural Research (ICAR) Institutes, under all India combined cadre service of Administrative Officers and Finance and Accounts Officers.



Mr. Rakesh Kumar Verma joined as Finance Officer, JNU on 19 May, 2011. Sh. Verma graduated in History (Hons) from Delhi University in 1978, and did his M.A. in History from Delhi University in 1980 and taught in different colleges of Delhi University from 1980 to 1983 when he joined the Indian Audit and Accounts Service. He also did M.Sc in Development Studies from the University of East Anglia in UK in 1994-95. As an officer of the Indian Audit and Accounts

Service he has served in various capacities as Assistant Accountant General in Bihar, Director of Audit (Air Force) in Dehradun and Senior Deputy Accountant General in Jammu and Kashmir and Rajasthan. He also worked in Government of India as Deputy Secretary in the Department of Fertilizers and the Department of Women and Child Development. He was promoted as Accountant General in 1999 and worked as Accountant General in Kerala and Bihar. In 2009 he was promoted as Principal Accountant General, Jharkhand, where he worked till May, 2011.

Movement

Members of the House Allotment Committee (HAC)

- ◆ Prof. Bharat H. Desai, Centre for International Legal Studies/SIS
- ◆ Dr. Bhupinder Zutshi, Centre for the Study of Regional Development/SSS
- ◆ Shri Shankar Dhar, Deputy Finance Officer

Members of the Campus Development Committee (CDC)

- ◆ Prof. K.P. Vijayalakshmi, CC, US&LAS/SIS Chairperson
- ◆ Dr. Devender Kumar Choubey, CIL/SLL&CS Member
- ◆ Dr. Milap Chand Punia, CSRD/SSS Member
- ◆ Dr. Atul Kumar Johri, SLS Member
- ◆ Incharge, Engg. Department Member
- ◆ Chief Medical Officer, Health Centre Member
- ◆ Assistant Registrar (Legal Cell) Member
- ◆ Chief Security Officer, Security Department Member
- ◆ One Representative from each:
JNUTA, JNUSA & JNUOA Member
- ◆ D. R./A.R. (Estate) Member Secretary

Achievements/Awards



◆ **Professor R. Ramaswamy**, School of Physical Sciences, has been appointed as the Vice-Chancellor of University of Hyderabad, for a period of five years.



◆ **Prof. Rajendra K. Jain**, Centre for European Studies, School of International Studies, has been awarded the Jean Monnet Chair- the first and only one in India- by the European Commission in recognition of his achievements in European integration studies



◆ **Prof. H.S. Shiva Prakash**, School of Arts & Aesthetics, has been appointed as Director, Tagore Centre, Embassy of India, Berlin for a period of three years.



◆ **Dr. Rakesh K. Tyagi**, Special Centre for Molecular Medicine, has been elected fellow of the National Academy of Sciences, India. During February, 2011 he has also been conferred 'Gold medal oration award' by the Society for Reproductive Biology and Comparative Endocrinology (SRBCE) for significant contribution in the area of 'Molecular and Cellular Endocrinology'



◆ **Dr. Abhijit Karkun**, Centre for French & Francophone Studies, School of Language, Literature & Culture Studies has been elected President of the International Association for Intercultural Studies (Association internationale pour la recherche interculturelle-ARIC), a Switzerland based global body of French speaking scholars, academicians and intellectuals, for two years at ARIC Congress recently held at Sherbrooke University, Quebec, Canada, 19-23 June 2011. The mandate of this Association is to spread and encourage intercultural research and studies across the World.



◆ **Dr. Meeta Narain** Centre of Russian Studies, School of Language, Literature and Culture Studies, has been conferred the Dr. S. Radhakrishnan Millennium National Teacher Award – 2010 in the field of education. It was awarded to her on 13 May, 2011 by Prof. Kiran Walia, Minister of Health and Family Welfare, Govt. of Delhi at a function held in the India International Centre, New Delhi. This award is conferred every year by the Institute for Environment, Yoga and Social Security, New Delhi – a national level institute which has been continuously engaged in the cause of inculcating qualitative education to academicians from different institutes, for their contribution in their respective fields of research.

Achievements/Awards

Prof. K.V. Kesavan Former Professor of School of International Studies, has been honoured with the Order of the Rising Sun, Gold Rays with Neck Ribbon by the Emperor of Japan in recognition of his “outstanding contributions to the advancement of Japanese Studies and the promotion of the understanding of Japan in India” The honour is conferred in recognition of an individual's distinguished accomplishments. Dr. Kesavan is at present a distinguished fellow at the Observer Research Foundation New Delhi.



◆ **Noushad M.P.** Research Scholar, Women Studies Program, SSS bagged three first, two second and two third positions to bag of 'Best Athlete' position during the JNU Annual Athletic Meet 2010-2011 in the sports stadium. He displayed good standard of athleticism and fitness during the three day meet.



◆ **Swapan Kumar Patra**, PhD Scholar, Centre for Studies in Science Policy, School of Social Sciences has been conferred the Best Papers Award in the Globelics Academy 2011, held at Tampere, Finland during 16-26 May 2011 for paper titled "Location, Structure, Motivation and Linkages of Foreign ICT and Biotechnology Firms in India and China". This award will facilitate him to participate and present his paper at the 9th Globelics International Conference, Argentina during 15-17 November 2011. The Global Network for Economics of Learning, Innovation and Competence Building Systems (GLOBELICS) is an international network of scholars and practitioners.



◆ **Dr. Anup Kumar Das**, Documentation Officer, Centre for Studies in Science Policy, School of Social Sciences has been conferred the 2010 Emerald/IAM Indian Management Research Fund Award: Highly Commended winner for research titled “Emergence of social entrepreneurship in e-waste management in India: A preliminary study”. This award was instituted by the Indian Academy of Management and Emerald Group Publishing Limited, United Kingdom.

Campus Activities

Inauguration of "Wall Magazine- Maitree"

The JNU Women Association had a historic moment when a wall magazine “MAITREE” was inaugurated by the then JNUWA President, wife of ex-VC, Mrs. Swapna Bhattacharya. The idea of the magazine was conceptualized by the magazine secretary to promote creative and intellectual activities in the association. The magazine displayed writings of Mrs. Bhattacharya, Mrs. Rajni Upadhyaya, Prof. Sudesh Nangia, Mrs. Vibha Prasad, Mrs. Tara

Negi, Mrs. Rachna Pant, Mrs. Sriparna Mukherjee, Mrs. Babita Singh, Mrs. Bharti Rawat, Dr.(Mrs.) Rashmi Chaudhary and Dr. (Mrs.) Chetna Bohidar. Later, hard copies of the magazine were given to the members.

Dr. Chetna Bohidar, Magazine Secretary
Mrs. Deepa Chattopadhyay, Secretary
Women Association, JNU

"Three Sisters"

When beauty in nature and the magic of theatre fuse Art is created in its truest and purest sense and that is what everyone present experienced during the staging of Anton Chekhov's "Three Sisters" directed by Ramendra Chakarwanti.

The theatre production was held under the aegis of School Of Arts and Aesthetics, Jawaharlal Nehru University on 13 May 2011. An entire chunk of open space in the campus was very creatively converted into an interesting stage with fascinating light and sound craft.

The concept was unique and the script was tight and exceptional. The bright costumes used in the production were gorgeous. The performance space came alive with the spirit of Anton Chekov's formal innovations which have influenced many modern story writers. The audience response was roaring and it meant sheer success for the entire cast and crew of the production.

The attractive aspect about the play was that even though it was a challenging script, which had been taken up only by a few Indian directors like Ebrahim Alkazi (1967) and Raghunandana (1993),

Campus Activities

the director blended it beautifully with a comic element which worked wonders with the audience. Each character had a well defined contrasting temperament that shaped the play in a unique way. Supported by the Eurasian Foundation this play was staged in Hindi, and the credit goes to the entire team for this fusion work of theatrical art.

The genius of the director was that some very crucial elements that confronted the socio-political system of Russia were brought out in the open with fantastic script designing. According to him these issues have a very strong relevance in the Indian context today.

Ramendra Chakarwari believes that the play has a deep psychological perspective merged in it and for any revolutionary change in any society (India or any other country) progress and development of women is important. The director has taken Anton Chekov's play "Three sisters" as strong cultural weapon to bring about a progress in society by creating socio-political-cultural-economic awareness amongst people.

Ramendra Chakarwari, the director says this is exactly how an Indian villager or a person from a small town feels. They dream of going to big cities for a better life where they can find good infrastructure and an environment which would mean a more comfortable life. The sisters are refined and cultured young women who are looking for a perfect life, and Moscow represents that perfect life. Moscow the major symbolic element of the play never materializes and the characters see their dreams recede.

But our director gives the play a hope in the last scene of the play that has a beautiful visual of a lighting of a mashaal, representing a light of relief, a glow which will reach out to all, a divine spark of love, of peace, of happiness, of progress, of development, of consciousness, of a better life, of a "Moscow" which will arrive.

Sehar, the group that has produced the play has a commitment to take up concerns of the marginalized and underprivileged sections of today's world. The group is a dynamic melting pot of intellectuals, academicians, journalists, social scientists, activists, researchers, scholars, art practitioners and students. Sehar believes in theatre passionately and how theatre is an extremely powerful medium to bring about a revolution, a change, in communicating, entertaining and expressing a step forward for a better world. Sehar's vision is creating a harmonious society by dissolving all differences that exist between casts, class, gender, race, ethnicity, religion. Sehar's struggle is maintaining a social fabric and the focus is creating the awareness via Theatre.

Ramendra Chakarwari, an accomplished actor and the director of the play has been in the theory and practice of theater for more than 17 years now. He has acted and directed dozens of theatrical productions. He is currently pursuing his PhD at the Theatre and Performance wing of School of Arts and Aesthetics, JNU.

**Anjana Ghosal, Research Scholar
School of Arts and Aesthetics**

एक और साहित्यिक परिसंवाद

पिछले दिनों नई दिल्ली स्थित जवाहरलाल नेहरू विश्वविद्यालय के भारतीय भाषा केन्द्र द्वारा उपन्यासकार चित्रा मुद्गल और आलोचक रेखा अवस्थी के साथ साहित्य और समाज विषयक संवाद आयोजन किया गया। भारतीय भाषा केन्द्र की ओर से देवेन्द्र चौबे के वक्ताओं का स्वागत किया और उनका परिचय दिया। उन्होंने कहा कि आमतौर पर हमारे जेहन में साहित्य और समाज के संबंध में रचना और आलोचना दोनों के संबंध में सवाल उठते रहते हैं और इन्हीं सवालों के मददेनजर इस संगोष्ठी का आयोजन किया गया। इस अवसर पर चित्रा मुद्गल ने कहा कि आज का लेखक कभी समाज निरपेक्ष नहीं हो सकता है, उसे सामाजिक सरोकारों से जुड़ना ही होता है। यह पहले होता था जब साहित्य सत्ताधीशों के संरक्षण में लिखा जाता था और उस साहित्य के केन्द्र में वही लोग होते थे, जिसके कारण उस समय के साहित्य में आम आदमी नदारद और राजे-रजवाड़ों का ही इतिहास मिलता है लेकिन भारतेन्दु काल से ही साहित्य में यह परिदृश्य बदल गया। अब आम आदमी साहित्य के केन्द्र में आता

गया। साहित्य में आम आदमी की पक्षधरता पर जोर देते हुए उन्होंने कहा कि आम जन की आवाज में ही लेखक की आवाज मिली हुई होती है।

प्राध्यापक और आलोचक रेखा अवस्थी ने आलोचना के सामाजिक सरोकारों को रेखांकित करते हुए कहा कि समय के साथ-साथ आलोचना के मानदंडों में बदलाव आया है। पहले आलोचना की जो भी कोटियां भी, आज वह नहीं हैं। यह बदलाव इसलिए आया क्योंकि देश-दुनिया के समाज, अर्थव्यवस्था और राजनीति में भी बदलाव आ रहा है तथा मनुष्य के भावबोध और सामाजिक संबंधों में भी बदलाव आ रहे हैं। एक सवाल के जवाब में उन्होंने कहा कि साहित्य यथावत फोटोग्राफी नहीं होता है बल्कि एक रचनाकार संभाव्यता को भी देखता है।

प्रारंभ में आलोचक कमला प्रसाद और प्रसिद्ध लेखक जानकीवल्लभ शास्त्री की स्मृति में दो मिनट का मौन रखा गया। डॉ. गोविन्द प्रसाद ने धन्यवाद ज्ञापन किया।

“कविता के लिए क्रांति और प्रेम दोनों आवश्यक है” जनेवि लेखक मंच द्वारा ‘कविता क्या है ?’ का आयोजन

“कवि समाज में बहुत गहराई से उपस्थित होकर चीजों का देखता है, अनुभव करता है और अभिव्यक्त करता है। कविता जीवन का ही हिस्सा होती है। इसीलिए कविता की कोई एक परिभाषा देना कठिन काम होता है क्योंकि उसका परिशीलन नहीं हो सकता है, इस अर्थ में कविता अपरिभाष्य होती है। हमारे जीवन से जुड़े हुए सभी स्तरों पर किए गए अनुभवों के चित्रण को तारतम्य देते हुए शब्दों में रखना ही कविता है। कविता के लिए क्रांति और प्रेम दोनों आवश्यक और महत्वपूर्ण हैं। आज कविता का बना-बनाया ढर्रा टूट रहा है, यह एक सकारात्मक पक्ष है और इसीलिए कविता परंपरागत काव्यशास्त्रीय मानदण्डों के स्थान पर आज की कविता एक नये मानदण्डों की मांग करती है। इतना ही नहीं, कविता में कवि भाषा के साथ खेलता है। “ये बातें पिछले दिनों, 29 जून की शाम में जवाहरलाल नेहरू विश्वविद्यालय के लेखक मंच द्वारा ‘कविता क्या है ?’ विषयक संवाद और कविता पाठ के आयोजन में उभरकर आयी। कार्यक्रम की शुरुआत विश्वविद्यालय के अध्यापक संघ के अध्यक्ष और कम्प्यूटर एवं पद्धति विज्ञान संस्थान के संकाय सदस्य डॉ. डी.के. लोबियाल के स्वागत वक्तव्य से हुई। डॉ. लोबियाल ने सभी का स्वागत करते हुए लेखक मंच की इस योजना का परिचय दिया। उन्होंने कहा कि भौतिक विज्ञान संस्थान की प्रो. रूपामंजरी घोष और जीव विज्ञान संस्थान के प्रोफेसर प्रमोद यादव की पहल पर यह कार्यक्रम प्रारंभ हुआ था, जिसमें सभी संकाय सदस्यों ने भागीदारी की। उन्होंने कार्यक्रम की परिकल्पना और नियमित संयोजन का श्रेय आलोचक, कहानीकार और भारतीय भाषा केन्द्र के संकाय सदस्य डॉ. देवेन्द्र चौबे को दिया।

कार्यक्रम में पहले कविता पाठ का आयोजन किया गया और बाद में कविता पर चर्चा हुई। सबसे पहले फारसी अध्ययन केन्द्र के प्राध्यापक और शायर डॉ. अखलाक अहमद आहान ने लंबी कविता ‘सोचने पर पहरा है’ का पाठ किया। उनकी इस कविता में आज के समय में मनुष्य के स्वतंत्र चिंतन और व्यवहार पर लगाये जा रहे प्रतिबंधों का प्रतिरोध है। उनकी इस कविता का फलक इतना विस्तृत था कि उसमें मानव-व्यवहार के अधिकांश क्षेत्र आ गए। अंग्रेजी अध्ययन केन्द्र के अध्यक्ष और प्रसिद्ध कवि प्रो. जी.जे.वी.प्रसाद ने अपनी कविताओं का पाठ किया। उन्होंने ‘हे राम’, ‘गोधरा-गुजरात’, ‘डेस्परेटली स्पीकिंग इंडिया’, ‘गर्ल्स हॉस्टल’ आदि कविताओं का पाठ किया। दिल्ली विश्वविद्यालय की प्राध्यापक और जापानी की कवि डॉ. उनिता सच्चिदानंदन ने हाल ही जापान में आई सुनामी के पीड़ितों के सम्मान में आए जापानी और हिन्दी दोनों भाषाओं में प्रकाशित हुए कविता संकलन ‘फिर उठ खड़े होंगे वो’ का परिचय दिया और ‘छटपटाते दम तोड़ने क्यों विवश हो गया आदमी’, ‘वह तो एक खौफनाक स्वप्न था’ आदि कविताओं का पाठ किया। साथ ही उन्होंने अपनी पहली कविता ‘मां’ का भी पाठ किया। भारतीय भाषा केन्द्र के प्राध्यापक और हिन्दी के प्रसिद्ध कवि डॉ. गोविन्द प्रसाद ने ‘इधर के कवि’, ‘आज सारा दिन’, ‘सांझ के समुद्र पर’, ‘हालांकि तुम मेरे सपनों में नहीं हो’ आदि कविताओं के साथ-साथ ‘कविता की कमीज-एक’ और ‘कविता की कमीज दो’ नज्मों का भी पाठ किया। सबसे आखिर में काव्यपाठ करने वाले आमंत्रित अतिथि कवि थे – गोविन्द बल्लभ पंत समाज विज्ञान संस्थान के दलित संसाधन केन्द्र के प्राध्यापक और इतिहासकार डॉ.

बद्री नारायण। उन्होंने ‘बच्चे का गीत’, ‘मछली’, ‘आप फोन करें तो’, ‘शहतूत की पात’, ‘समर्पण’ आदि कविताओं का पाठ किया।

कविता पाठ के बाद कविता क्या है? पर हुई चर्चा की शुरुआत करते हुए देवेन्द्र चौबे ने कहा कि कविता या अन्य सर्जनात्मक विधाओं का गहरा संबंध समाज के साथ होता है। कवि समाज में बहुत गहराई से उपस्थित होकर चीजों को देखता है, अनुभव करता है और उसे अभिव्यक्त करता है। बातचीत को आगे बढ़ाते हुए जीवन विज्ञान संस्थान के प्रोफेसर प्रमोद कुमार यादव ने कहा कि कविता की कोई एक परिभाषा देना कठिन काम होता है क्योंकि उसका परिशीलन नहीं हो सकता है, इस अर्थ में कविता अपरिभाष्य होती है। उन्होंने कहा कि उनके लिए हमारे जीवन से जुड़े हुए सभी स्तरों पर किए गये अनुभवों के चित्रण को तारतम्य देते हुए शब्दों में रखना ही कविता है। चर्चा में भाग लेते हुए राजनीतिविज्ञान के प्राध्यापक डॉ. मणिन्द्र नाथ ठाकुर ने कहा कि कविता जीवन का पार्ट होती है। उन्होंने व्यक्तिगत अनुभव बताते हुए कहा कि वे स्कूल के दिनों से कविता के द्वारा होने वाली अभिव्यक्त को ज्यादा सक्षम पाते आये हैं और आज भी समाज विज्ञान की भाषा में कोई बात कहना मेरे लिए आसान नहीं होता है। कविता सामाजिक यथार्थ को सटीक ढंग से व्यक्त करती है और कविता की पहुंच ज्यादा लोगों तक होती है और उसका प्रभाव दीर्घकालिक होता है। इसी क्रम में डॉ. देवेन्द्र चौबे ने छड रून के हवाले से बताया कि कविता के आधार पर अपनी और अपने समाज की बात कह पाना ज्यादा आसान होती है।

अंग्रेजी के प्रोफेसर डॉ. जी.जे.वी. प्रसाद ने कहा कि कविता एक सबसे पहले एक अभिव्यक्ति होती है, लेकिन इसका मतलब यह नहीं है कि मैं वर्ड्सवर्थ की तरह कविता को तीव्र अनुभूतियों का तात्कालिक प्रवाह मानता हूँ, इस संदर्भ में इसे एक प्रतिक्रिया ही माना जाना चाहिए – वही, जो अनुभूत हो और अंतस से निकले। कविता में भाषा के महत्व को रेखांकित करते हुए उन्होंने कहा कि कविता में कवि भाषा के साथ खेलता है। इतिहासकार और कवि बद्री नारायण ने चर्चा में भाग लेते हुए समाज विज्ञान में कविता के महत्व पर बात की। उन्होंने आगे कहा कि कविता के लिए क्रांति और प्रेम दोनों आवश्यक और महत्वपूर्ण हैं।

हिन्दी के कवि डॉ. गोविन्द प्रसाद ने चर्चा में भाग लेते हुए कहा कि कविता का बनना और न बनना कवि की दृष्टि पर निर्भर करता है। किसी पेड़ या अन्य वस्तु को हमेशा वर्षों से देखते आ रहे हो, उसे किसी दिन एक नयी नज़र से देखा जाय या उसमें कुछ अलग महसूस हो, यही कविता की दृष्टि है। डॉ. अखलाक आहान ने कहा कि अभिव्यक्ति के अलग-अलग रूप और अलग-अलग विधाएं होती हैं। प्रत्येक अभिव्यक्ति कला नहीं होती है बल्कि इस अभिव्यक्ति की प्रक्रिया महत्पूर्ण होती है, इसे हम कार्यांतरण की प्रक्रिया भी कह सकते हैं।

कविता पर हुई चर्चा में अनेक श्रोताओं और जेएनयू के शोधार्थियों ने भी भाग लिया। पीएच.डी. के छात्र आशुतोष ने कहा कि कविता को हृदय को मुक्तावस्था नहीं माना जाना चाहिए, कविता की अभिव्यक्ति मुक्त नहीं करती है, बल्कि बेचैन करने वाली होती है। देवीना अक्षयबर ने कहा कि वर्तमान में कविता का बना-बनाया ढर्रा टूट रहा है, यह एक

Campus Activities

सकारात्मक पक्ष है और परंपरागत काव्यशास्त्रीय मानदण्डों के स्थान पर आज की कविता नये मानदण्डों की मांग करती है। अजय यादव ने कविता को केवल अभिव्यक्ति और प्रतिक्रिया मानने के स्थान पर रचना-प्रक्रिया पर बल देते हुए उसमें भाषा की भूमिका को रेखांकित किया। रूबीना ने कविता को श्रम से जोड़कर देखने पर बल दिया। नीतिशा खलको ने अपनी कविता 'बस्तर से' का पाठ किया। इस चर्चा

में सामाजिक विज्ञान संस्थान के डॉ. सच्चिदानंद सिन्हा, डॉ. हादी सरमदी, कुमार धनंजय, गणपत तेली, प्रियंका, डॉ. कुतुबुद्दीन आदि ने भी भाग लिया। जेएनयू शिक्षक संघ अध्यक्ष डॉ. डी.के. लोबियाल के धन्यवाद वक्तव्य के साथ ही यह कार्यक्रम समाप्त हुआ।

गणपत तेली, शोधछात्र,
भारतीय भाषा केन्द्र, जनेवि

Seminar/Conference

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. Upender 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 Vrat, 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

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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,
Centre for International Trade & Development, SIS**

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

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region, seen from the 'mainland India' or from neighboring countries, has been 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 began 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 counter-culture 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

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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 it 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

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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.

**C. Upender Rao, Associate Professor
Special Centre for Sanskrit Studies**

Our Publications

Book Review

"Maoist and Other Armed Conflicts" Anuradha M. Chenoy, CRCAS, SIS and Kamal A. Mitra Chenoy, CC&PT, SIS Penguin Books, New Delhi

This is a high impact low fuss book. Within its covers the authors provide a remarkably comprehensive and lucidly written survey of the three geographical zones where armed conflicts are currently taking place within India- J&K, the Northeast trouble spots of Nagaland, Manipur, Assam, Bodoland, and the Maoist resistance in the central forested regions of the country- one sixth of the country's area in all. By the objective standards established by the Geneva Conventions these are all 'armed conflicts' but are never described as such by the Indian government.

This volume provides a more sobering picture of Indian reality.

In nine carefully wrought chapters the authors take up and critique various theoretical models claiming to generally explain such armed conflicts; explore the political economies of the three conflict zones pointing out similarities and dissimilarities (three is also an historical overview of the Khalistan movement); highlight the gender dimensions the history, organizational make-up and programmatic perspectives of the various armed groups confronting the Indian state. Finally, the iniquities and brutalities of the Indian state itself are faithfully recorded and succinctly analyzed. This is rich fare made highly accessible to both the serious scholar and the interested lay reader.

**Excerpted from a review by Achin Vanaik,
The Book Review Vol. XXX(5) May, 2011**

Our Publications

List of Publications

School of Social Sciences

- 'Geoinformatics for Natural Resource Management', P K Joshi, Padmini Pani, S N Mohapatra and T P Singh (eds), Nova Science Publishers, New York. CSRD.
- 'The Indian Women's Movement', Palm Leaf Publications, New Delhi, 2011, Maitrayee Chaudhuri, CSSS.
- 'Understanding Globalization and Emerging India', Palm Leaf Publications, New Delhi, 2011, Anand Kumar, CSSS.

School of Environmental Sciences

- 'Coping with Climate Change: Principles and Asian Context', Springer Publication, 2011, U C Kulshrestha (SES), Chandrappa R and S. Gupta.

Sports Office

- 'Khel Manovigyan (Hindi)', University Publications, New Delhi, Vikram Singh
- 'Swasthya evm Sharirik Shiksha (Hindi)', University Publications, New Delhi, Vikram Singh

Our Scholars

List of scholars who have been awarded the Degree of Master of Philosophy (M.Phil) and Master or Technology (M.Tech). The name of the scholar is followed by the title of the thesis/dissertation and the name of the supervisor.

Master of Philosophy (M. Phil)
(27.04.2009 to 12.1.2010)

Centre for the Study of Law & Governance

Mr. Kakchingtabam Naresh Sharma "Transparency and Corruption Control: Impact of People's Campaign (MKSS) in Facilitating Administrative Reforms", Prof. Amita Singh

Mr. Ashis Ranjan Nayak "State-NGO Partnership in Capacity Building: A Case Study of Kalahandi", Prof. Amita Singh

Mr. N G Yirmayai "Implementation of National Rural Employment Guarantee Act: A Case Study of Tamenglong District of Manipur", Dr. Navroz K. Dubash.

School of Language, Literature and Culture Studies

Centre of Arabic and African Studies

Muhammad Yusuf "Dr. Taha Husain as an Autobiographer: An Analytical Study", Prof. M. A. Islahi

Mohd. Azam "Status of Muslim Woman in Jammu and Kashmir in the Light of the Quran and Hadith: An Analytical Study", Prof. SA Rehman.

School of Social Sciences

Centre for Social Medicine & Community Health

Ms. Minakshi Dewan "Role of Traditional Healers among the Bhil: A Study in Village Ghodan Kalan of Udaipur, Rajasthan", Dr. Sunita Reddy & Prof. Ritu Priya Mehrotra

Ms. Raj Shree Singh "Conceptualising Disability: A Review of Social Policies", Prof. Rama V. Baru

Ms. Shaweta Anand "Human Trafficking and Prostitution: Analyzing the Discourse from a Public Health Perspective", Prof. Ritu Priya Mehrotra & Dr. Rajib Dasgupta

Centre for the Study of Social Systems

Ms. Supriya Chotani "A Sociological Gaze into the "Feast" of Television News in India", Prof. Maitrayee Chaudhuri

Ms. Ilito H. Achumi "A Sociological Study of Modern Naga Identities", Prof. Maitrayee Chaudhuri

Centre for Historical Studies

Ms. Supriya Menon "The Concept of Brahmacharya in Early Sanskrit Textual Traditions", Prof. Kumkum Roy

Ms. Ranjana Das "Representations of Hindus and Muslims in the Novels of Bankim Chandra Chatterjee", Prof. Bhagwan Josh

Ms. Pragati Burman "The Rise and Growth of Bahujan Samaj Party in Uttar Pradesh: Formation of Dalit Consciousness", Prof. Bhagwan Josh

Ms. Lakhimi Dutta "Socio-Cultural Impacts of Immigration in Assam, 1940-1960", Prof. Sucheta Mahajan

Centre for the Study of Regional Development

Mr. Jagannath Behera "Trends in Social Group Disparity in Infant Mortality in India and Orissa, NFHS-1 to NFHS-3", Prof. P.M. Kulkarni

Ms. Chinmoyee Mallik "Land & Work in the Rural Peripheries of Large Metropolitan Cities", Dr. Sucharita Sen

Ms. Pritha Chatterjee "Socio-Spatial Embeddedness of Cities of India: An Exploratory Study", Prof. Saraswati Raju

Ms. Agomoni Tikadar "Quality of Life among Scheduled and Non-Scheduled Population: A District Level Study (2001)", Dr. Sachidanand Sinha

Mr. Angom Rohini Kumar "Socio-Economic Determinants Affecting Knowledge and Awareness of HIV/AIDS among Married Women: A Study of North-East India", Dr. Anuradha Banerjee

Mr. Dhananjay Kumar "Mapping the Socio-Spatial Coordinates of Naxalite Affected Region of India", Prof. B.S. Butola

Centre for Philosophy

Mr. Niraj Kumar Srivastava "Self-Knowledge and Spirituality: A Study of Kabir's Vision", Prof. Satya P. Gautam.

Zakir Husain Centre for Educational Studies

Ms. Prachi Vashishtha "Teacher Mediation and Inter-subjectivity: A Study of Learning in Pre-school Classroom", Dr. Minati Panda

Our Scholars

Ms. Lipsa Das “Social Context of Academic Performance in a Secondary School” Dr. S. Srinivas Rao

Centre for Political Studies

Ms. Kaini Lokho “Ethnosymbolism and Nationalism: Comparative Study of Naga and Mizo Nationalist Movement”, Dr. T.G. Suresh

Ms. Smruti Ranjan Dhal “The Concept of the Political in Chantal Mouffe: The Limits of Post-Marxism”, Prof. Vidhu Verma

School of International Studies

Centre for East Asian Studies

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Centre for South, Central, South East Asian and South West Pacific Studies

Ms. Sravane Banerjee “Reforms in Higher Education and Gender Participation in Post Independent Uzbekistan”, Dr. Mondira Dutta

Ms Shilpi Chaturvedi “Theory and Practice of Child Rights in Pakistan”, Dr. Savita Pande.

Centre for West Asian & African Studies

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Mr. Santosh Kumar Singh “Structure and Space of Civil Society in South Africa, Brazil and India in the Post Cold War Era: A Comparative Analysis”, Prof. Ajay Dubey.

Centre for Russian, Central Asian Studies

Mr. Ratnesh Kumar Singh “Russia-Japan Relations from 1991-2004”, Dr. Sanjay Kumar Pandey.

Mr. Krishna Dutta “Political Transition and Democratic Consolidation in Russia, 1991-2008”, Dr. Archana Upadhyay.

Ms. Kiran Rana “Russia China Defence Cooperation, 1991-

2000”, Prof. Anuradha M Chenoy.

Centre for East Asian Studies

Mr. Jojin V John “Political Economy of Technological Change: Exploring Industry-University-Government Linkages in South Korea”, Dr. Jitendra Uttam.

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Mr. M Bharath Raj Urs “A Macroeconomic Analysis of the Agricultural Prices in India”, Prof. K Pushpangadan & Dr. Lekha Chakraborty.

Ms. Sravanthi Choragudi “Technology Strategies under Globalisation: A Study of India's Manufacturing Sector”, Prof. K J Joseph & Dr. M. Parameswaran.

Mr. Anant Kamath “Analysing the Contribution of Technical Education to India's Core-HRST: A Case Study of IIT Madras”, Dr. Sunil Mani.

Mr. Indervir Singh “Social Norms and Individual Decision Making: An Empirical Investigation of Occupations in Punjab”, Dr. V Santhakumar & Dr. N Vijayamohan Pillai.

Ms. Minnu Rose Joy “Service Sector Growth and Employment: The Indian Experience”, Prof. K J Joseph & Dr. Vinoy Abraham.

Master of Technology (M. Tech)

School of Computational and Integrative Sciences

Ms. Shirin Awasthi “Comparative Modeling of B1 & B3 Adrenoreceptors and in Silico Study of Interactions between B Adrenoreceptors and their known Agonists & Antagonists”, Dr. Naidu Subba Rao

Mr. Ashutosh Vishwa Bandhu “Analysis of Codon Reassignments in Firmicutes”, Dr. Supratim Sengupta

Mr. Lokesh Nigam “Screening and Selection of MDM2 and P53 Antagonist: An in Silico Approach”, Dr. A. Krishnamachari & Dr. N. Subbarao (Co-Supervisor)

Alumni Corner

Interview with Prof. Muzaffar Assadi, University of Mysore, winner of the Human Rights Millennium Award and Sahitya Akademi Award



Lakshmi: Can you tell us how your association with JNU began?

Prof. Assadi: This question takes me back to the decade of 1980s when I came across JNU through one of my Political Science teachers in my village-college (the same teacher is now heading Deccan Herald, a popular English daily in Karnataka). My association with JNU was

further consolidated with the arrival of a young JNUite to our PG

department at Mangalore University, (currently he is a professor of CPS, Prof Valerian Rodrigues) who incidentally carried nostalgic memories of JNU as a centre of critical thinking, leftist bastion, secular abode, intellectual site, and an institution with international character. The association mediated initially through these teachers and later on as I became an M.Phil and PhD student. This association is still continued even after leaving the institution. This is reflected in our intervention in different political discourses, civil society activism, intellectual debates as well as critical write ups. Supporting this association is my mentor Prof Sudha Pai, the latter is now the Rector of JNU

Alumni Corner

Lakshmi: How different do you find the atmosphere at JNU compared to other places you've studied and worked in?

Prof. Assadi: In fact JNU atmosphere can not be compared to the atmosphere of regional universities, despite the fact that big chunk of JNUites come from rural areas. JNU has become a cosmopolitan university over the years with students coming from remote parts of India. This is not the case of regional universities. I studied and worked in different universities such as Mangalore, Goa, Mysore including the fact that I did study in one of the best universities in the world, Chicago, as a Post Doctoral Rockefeller fellow. In all these places the JNU stands unique. This is because of couple of reasons: one, JNU draws students from different parts of the country, and later on make the student to carry the baggage of "JNU culture" to different parts of the country, secondly they would carry all India perspective rather than narrow or conservative perspective-they reflect the progressive, post-modern/Post-Marxist face of India. Thirdly, JNU creates students who would be different in their critical thinking, intervention, and also their ideology. More than stressing on their particular identities, JNUites would always engage themselves vis-à-vis the larger identities such as nation, nationality. This is where they differ from other students. I found these differences between JNUites and students of my working place. Despite their best efforts the universities wherein I have worked or working have not able to reach the level of JNU

Lakshmi: Do you think the time you spent here has affected you in any way? What have you taken back with you from the university?

Prof. Assadi: Definitely it has changed my perspective about the world around me. My readings, my critical analysis about different issues of the society, politics are largely derived from my JNU experience. The ideological debate that we had within ourselves during our student day, the critical perspective etc all have helped me to view and analyse the world in a different fashion. I was not a dogmatist, neither I believed in any such dogmatism. I believed that one needs to critique everything including the ideology- this will help in growing intellectually. Secondly I believed from my JNU days that one should throw up new conceptual categories rather than hanging on to the borrowed concepts. Thirdly I believed that any intellectual discourse should reach large number of masses- this is possible only when you intervene in vernacular language. This has helped me to write in my regional language rather than in English-this I call as "interventionist mode of an intellectual". I preferred writing in Kannada, although I had written many articles in English-beginning with my intervention in economic and political weekly on varied issues as communalism, caste conflict, farmers; movement, and of course, farmers' suicide etc.

My intervention in Kannada through regional daily has created me a niche, which otherwise it would not have been possible. This intervention is the result of my training at JNU. Today we speak of JNU more than an institution, it is known as "cultural centre"- JNU culture believes in reaffirming our faith in marginalized, or "unlisted" social categories, and also subalterns. This culture continues to transmit through our engagements as an academic activist, critical thinkers, human rights defenders, upholder of secular and liberal spaces etc.

Lakshmi: What is your most memorable experience from your

time here?

Prof. Assadi: My most memorable days of JNU are those when we involved in opposing Srilankan pogrom on Tamilians. This we did it in front of Sri Lankan embassy, Second important memorable event was when we disturbed N.T Ramrao's speech at Sri Venkateshwara College, for killing innocent people in Andhra Pradesh. Third most memorable day was when couple of us overturned the car of some outsiders for sexually harassing our students inside JNU campus. The last one was when I got JRF particularly in Gandhian studies than in my subject Political Science—only one to receive that year.

Lakshmi: You recently received an award from the Sahitya Akademi and a glance at your bio online mentions a Human Rights Millennium Award. Can you tell us about those?

Prof. Assadi: I received a Sahitya Akademi award for my book on "Karnatakadalli Identity rajakiya" identity politics in Karnataka. This is a collection of my essays on social categories called farmers', peasant movement, farmers' suicide and identity politics,. The collection also reflects the shift in thinking – from a Marxist to post-modernist critical thinker. I did reflect on identity issues however without undermining the importance of class. These essays are written in Kannada, and interestingly this book became one of the ten top books before it was judged as the best book of the year. The thrust area of the book is to analyse the way identity issues has become important in recent past and how it has been translated into vibrant discourse among different social movements, particularly among farmers' movements in recent years. At the same time I tried to see the issues of identity crisis as one of the major contributing factors for increasing farmers' suicide in recent years. This identity crisis has further sharpened with the Market intervention in every sphere of social life, including private domain. The Sahitya akademi award, I believe is a part of recognizing my contribution to intellectual debate in Karnataka.

Human right activism is another sphere of my activity. This activism is the result of our deep concern for the shrinking secular and liberal space in recent past. Retrieving and reclaiming such space is essential for the future of India. This made me to rethink of engaging debates exclusively in class rooms. In fact when Hon'ble High court of Karnataka appointed me as Chairman of a committee to investigate the issues of Displacement and Rehabilitation of tribals in national park, it came as recognition to my work on human rights issues. Thanks to High court it has accepted my report and the oral testimony of tribals . This would benefit more than 3000 tribal families who would get couple of acres of land and houses. They constitute more than ten thousand population. This shows that human rights issues can be defended using the same State machinery. Human Rights Millenium award was the result of my work for the cause of human rights.

Lakshmi: What is your message to the current student community?

Prof. Assadi: Every effort will have its bearings in due course. People will recognize you only when you are different from others in your thinking, perspective and readings. Even when you reach the pinnacle of achievement, don't forget your countryside, your culture, your larger identity and the people who slogged for your achievement.

Photo Gallery



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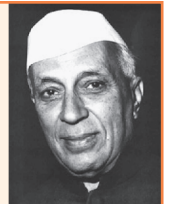
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1. A Chinese delegation led by Madam Li Weihong, Vice Minister of Education, P.R. China visited JNU on 7 June, 2011 and met the Vice-Chancellor. Photo shows Prof. S. K. Sopory, Vice-Chancellor, JNU (middle) with Madam Li Weihong and other officials of JNU and P.R. China.
2. An international seminar on "India in International Relations: European and Indian Perspective" was organized on 27-29 April, 2011. Photo shows (from left) Prof. Sudha Pai, Rector; Mrs. H.E. Daniele Samdja, Ambassador of European Union to India; Prof. B. B. Bhattacharya, former Vice-Chancellor, JNU; H.E. Prof. Piotr Klodkowski, Ambassador of Poland to India; Prof. U. S. Bava, Chairperson, Centre for European Studies, SIS and Dr. Jakub Zajaczkowski, Chairperson, Centre for Relations, University of Warsaw.
3. School of Social Sciences organized the Nineteenth Krishna Bhardwaj Memorial Lecture on "Arogya Swaraj: An Empowerment Model of Health Care for Rural India:" delivered by Dr. Abhay Bang, Director, SEARCH on 13 April, 2011. Photo shows Prof. S. K. Sopory, Vice-Chancellor addressing the participants
4. Jawaharlal Nehru University organized Professor P. N. Srivastava Second Endowment Lecture on "Decline of Ethics in Indian Political and Corporate System" delivered by Dr. Nitin Sengupta, IAS and former Member of Parliament on 28 April, 2011. Photo shows Dr. Nitish Sengupta delivering the lecture also seen in the photograph are (from left) Prof. Christopher Raj, Dean, SIS; Prof. Sudha Pai, Rector; Prof. S. K. Sopory, Vice-Chancellor and Prof. K. P. Vijayalakshmi, CCUSLAS, SIS.
5. School of Biotechnology celebrated its Silver Jubilee alongwith its annual conference "BIOPOCH" on 1-2 April, 2011. Photo shows the participants of the conference.
6. The Special Centre for Sanskrit Studies, JNU organized a special lecture "Buddhism in Russia" delivered by Dr. Andrey Anatolyevich Terentyev, Former Professor St. Petersburg State University. Photo shows Dr. Andrey addressing the participants

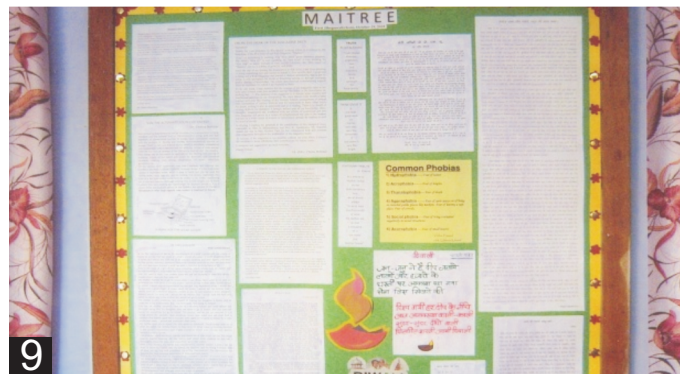


विश्वविद्यालय की विशेषताएँ होती हैं; मानववाद, सहिष्णुता, तर्कशीलता, विचार का साहस और सत्य की खोज। विश्वविद्यालय का काम है उच्चतर आदर्शों की ओर मनुष्य जाति की सतत यात्रा को संभव करना। राष्ट्र और जनता का हित तभी हो सकता है जब विश्वविद्यालय ठीक से अपने दायित्वों का निर्वाह करें।

—जवाहरलाल नेहरू



7. A brochure of IREB/JNU was released by Prof. S.K. Sopory, Vice-Chancellor on 26 May, 2011. Photo shows (from left) Prof. Sudha Pai, Rector; Dr. Shiv K. Sarin, Director, ILBS and Chairperson, IREB-JNU; Prof. S. K. Sopory and Prof. Vaishna Narang.
8. The School of Arts & Aesthetics organized a play "Three Sisters" on 13 May, 2011. The play was directed by Ramendra Chakarwari, Research Scholar. Photo shows a still from the play "Three Sisters".
9. The JNU Women Association had a historic moment when a wall magazine "Maitree" was inaugurated by the JNUWA President, Mrs. Swapna Bhattacharya, wife of former Vice-Chancellor. The idea of the magazine was to promote creative and intellectual activities in the association.



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