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# ICPR NEWSLETTER

October 2008 - March 2009

**Indian Council of Philosophical Research**
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# From Member-Secretary's Desk

I am indeed pleased to present the current issue of the *ICPR Newsletter* which marks the return of several of ICPR projects and programmes with increased zeal and vigour. The present ICPR administration has brought about significant changes in certain programmes like the International Philosophy Day and making the periodical lectures reach out to a large number of colleges in the country where philosophy is taught. On seminar front, we are taking enough care to have better quality control in the papers presented and deliberations conducted.

Another area which needs significant quality control is the Publication wing and the publication of scholarly articles in *JICPR*. Even though on the *JICPR* front, we have achieved some sort of success in bringing out all the pending volumes, in the publication of books, we have a long way to go. We are not getting adequate number of scholarly books for publication and through this *Newsletter,* I request the philosophical fraternity to send us their scholarly manuscripts for consideration for publication.

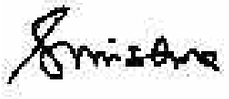
During this period of report, Professor J.N. Mohanty, the well known philosopher was nominated for the Life Time Achievement Award for the year 2008-2009. In collaboration with the Centre for Advanced Research in Phenomenology, USA, we organized an International Conference on Phenomenology, Globalization and Indian Philosophy during January 5-8, 2009. The seminar was organized with well known participants from India and abroad who have contributed mainly to the field of phenomenology.

Another IIAS-ICPR collaborative National Workshop on "National Integration and Identity–Violence" was held at North Eastern Hill University, Shillong during March 20-23, 2009 under the Directorship of Professor Mrinal Miri to especially highlight the problems encountered in North Eastern States. The Workshop was a sequel to the one we organised at IIAS, Shimla where the features had been put across and discussed threadbare. It is proposed to take this as a National Project and work out the problems and prospects of Integration and Violence largely encountered in the country.

It gives me special pleasure to announce that cataloguing of the library collection at the Academic Centre, Lucknow is complete and soon the library books can be searched through the website. The online database and the information it contains would be available to all who are interested in looking into our library accumulation. I am confident that this step will make it significantly easier for the scholars to locate material relevant to their work and will facilitate interaction with scholars world-wide.

One more important announcement: the U.P. Government has already allotted a building for the Academic Centre and its library and efforts are on to get a piece of land to build the Academic Centre to make it fully functional as it was at the Butler Palace. I would like here to offer my thanks to the Government of Uttar Pradesh and especially to Shri Mukesh K. Meshram and Shri M.P. Mishra, the Vice-Chairman and Secretary, Lucknow Development Authority, respectively for considering our requirement and alloting a piece of land for the Academic Centre. It is quite an encouraging prospect that very soon we will have a place for the Academic Centre.

Finally, the three year term of the present Council is coming to an end by the end of March. I have no words to thank all the Members of the Council, Governing Body and Research Project Committee who have provided us enthusiastic support to make ICPR more active, meaningful, purposive and futuristic.



**G. Mishra**
**Member Secretary**

# Chairman's Address

## Violence: A Philosophical Rendezvous

**(Extracts from the Keynote address given at the National Workshop on Identity-violence held during 20-23 March 2009 at North-Eastern Hill University, Shillong)**

**Professor K. Ramakrishna Rao, Chairman, ICPR delivering the Keynote Address**

Philosophy in the classical Indian tradition is more than theory and speculation about who we are and our place and destiny in the universe. It is no less concerned with applying knowledge to enhance human potential and improve human condition. In order to do this it has become necessarily holistic appropriately drawing from all relevant disciplines. While other subject areas like physics and paleontology divided knowledge into separate segments, philosophy took a synthetic approach to combine facts from different segments to generate wisdom aimed at transforming the person and the society. Philosophy in India is never removed from life; rather it is intimately involved with it, whether it preached renunciation or participation in the social process.

Regrettably, it is the Western conception of philosophy with which we have become familiar during the colonial period that tended to make philosophy as taught in our universities and colleges just theory bereft of application and social relevance. Perhaps this is the reason why if there is any original philosophy in India during this period it originated outside the academia in the thought and actions of people like Sri Aurobindo and Mahatma Gandhi. Therefore, it seems to me that we give a new look to Indian philosophy in order to understand and appreciate its relevance to life and living in the present context and in the process make creative contributions towards meeting the intellectual challenges of the nation.

With this in mind, the ICPR prepared a series of research projects for funding on a large scale. A blueprint for this was unveiled at the workshops we held first at ICPR, Delhi and later at IIAS, Shimla where we discussed issues relating to national identity. This exercise is now followed up by more detailed discussion of some of the issues that came up at the workshop in Shimla. The present national seminar on identity-violence is one of them. It is being appropriately held in Shillong. Northeast India has been a major theatre playing identity-violence. Identity violence has been a thorn in the flesh of Indian polity, which the philosophical community can hardly overlook. The pressing problem of violence is as much intellectually challenging as it is politically demanding. The problem goes beyond the borders of the country and is now a panhuman problem.

India is the land of *ahimsa*. In twentieth century, the political leadership of the country gave the world a potent instrument of nonviolence for social action,

while we philosophers remained silent spectators. The time is ripe for us now to play our role and address the issues of violence. The first step involves understanding violence from a multidisciplinary perspective to develop a unified theory that would have social relevance and policy implications to contain it.

Whether or not we acknowledge it, violence is a ubiquitous and pervasive phenomenon that profoundly affects our lives in different contexts and in different ways. Violence is a complex concept. It is multidimensional stretching itself into a variety of disciplines. It may have its roots in evolution; but it is the socio-cultural factors that nourish or contain it. Violence is behavior with biological, psychological and ecological underpinnings. It manifests in thoughts, words and deeds. The victims of violence may be self, family or others that include humans, animals or nature. It can be instigated by an individual or a group. To complicate further, violence may be seen as legal and sanctioned or condemned as criminal. Thus one is confronted at once with numerous questions. With the varieties of forms it takes, having different sources and causes, different categories of agents and victims and performing different functions, violence is so complex and complicated an area to navigate by specialist disciplines. The complexity and multidimensionality of violence make it particularly suitable for a synthetic philosophical study. Philosophers could weave theories from the facts collected by other disciplines, which otherwise remain fragment and piecemeal, and present them as part of a policy outfit. This would indeed be an ambitious undertaking; and philosophers are not known to be timid to face issues of such fundamental importance.

Violence has been around humankind for as long as we can remember; but the forms of violence, causes for violence and functions of violence varied over time. We have come to understand and to a degree live with criminal violence as in rape and murder, political violence as in war and social unrest, and economic and social violence as seen in exploitation and exclusion of certain segments of society. However, such acts of violence as in suicide bombing that inflict horror and strife on unsuspecting innocent people and involve murder and massacre of fellow citizens as well as self-killing are more difficult to comprehend and make sense of. Therefore, old paradigms and theories are no longer appear adequate to explain current acts of violence. Indeed the very concept of violence has come to be extra-ordinarily ambiguous with different meanings read into it and varying definitions proposed. Therefore, some conceptual clarity is called for in order that we may have meaningful discussion of violence; and this is a task tailor made for philosophers to tackle.

## Varieties of Violence

What is violence? *Websters English Dictionary* on my desk has seven distinct meanings of violence. Basically, it refers to "roughness in action", a "physical force used so as to injure or damage." Another meaning is "unjust use of force or power." Yet, in another sense violence refers to "distortion of meaning." *Oxford English Dictionary* offers a more restrictive definition that it is the "exercise of physical force so as to inflict injury on or damage to persons or property." It is clear that there are several variables, some explicit and others not so explicit, that govern violence and consequently what constitutes violence becomes a matter of considerable debate and a consensual definition more difficult to arrive at. If violence, as we find in another edition of *Oxford English Dictionary,* is "behaviour involving physical force intended to hurt, damage, or kill," then, how about psychological violence such as verbal assault or "tongue-lashing" that has unmistakable effects on the victims.

Again, does social injustice constitute a form of violence? Structural violence as distinguished from behavioral violence is an important category that has received increasing attention in recent years. Gender discrimination and the atrocities against the *dalits* and weaker sections of our society are examples of structural violence. Tim Jacoby stresses not only the key role of structured violence, but he also calls attention to some other nuances of violence. He writes: "Violence may thus be psychological as well as physical, it may be contained within rewards and not simply punishments, and it may be present even though someone is not hurt and there is no subject-to-object relationship. It may also emerge from non-violent intentions, be latent as well as manifest and include many of the results of the international system's normal operation. Exerted at the level of the structure and not simply the individual behaviour of aggression and warfare, violence may be regarded as present whenever damage is done to a person's potential" (Jacoby, 2008, p.49). Gandhiji also takes violence in a more inclusive sense. The very first time "violence" occurs in his collected works, it is "violence of conscience" (vol.8, p.46).

Is violence always other-directed? If so, how about self-inflicted harm as in suicide? Violence is said to refer to person or her property. Apparently, the victim of violence is thus the person, who is the center and the

focus. Then, what do we make of harm done to other species of life and the destruction of nature. Do those acts constitute violence?

No less important is the question whether violence is innate in human nature or whether it is a learned form of behavior. Is violence an inescapable part of human interaction? Alternatively, is violence a selective response acquired by individuals during the process of socialization?

There are further twists and complications to the discussion. Violence may be personal or collective, as it may be carried out by individuals, groups or states. Again the victims of violence can be individual persons, social groups or nations at war. Violence may be attributed *directly* to an act such as physically assaulting some one or it may be seen as an effect attributed *indirectly* to an act by an individual or an institution, for example, contributing to pollution causing harm and injury to community. Thus violence may be physical or psychological, overt or covert, direct or indirect, collective or the individual-enacted, intentionally inflicted or caused by negligence.

Further, some forms of violence are socially or legally sanctioned as in the case of war and social uprising, whereas others are abhorred as evil and condemned as immoral. The question arises whether violence is inherently an act of evil and its avoidance a moral imperative. If so, there is then the ethical conundrum, which is implied in the paradox of punishment that involves violence as retribution to violence. As Sydney Hook (2006) puts it: "If violent action against man is wrong, is it any less wrong to use violent action against the men who practise it? (p.265).

If, however, violence is legitimate under certain conditions, is it the case that violence, like force, is value-neutral and that whether violence is good or evil is a function of the use to which it is put? Similar questions arise when we consider lawfulness and legal legitimacy of violence. Can we define violence strictly in terms of unlawful actions? Or can one offer a definition entirely in behavioral terms without recourse to law, morality or political legitimacy. Also, because of the vast territory and the various connotations the concept "violence" covers, should we use it in a well-defined restricted sense or would it be more fruitful to have a more inclusive connotation of violence?

## Identity-Violence

We restrict ourselves at this seminar with identity violence. Identity violence is a special kind of group violence. It is perpetuated by one group against another. The victim as well as the victimizing person is a surrogate of the group and he has no identity of his own except that of the group. In other words, the individual becomes amorphous and lost in the group. The fostered group identity is not merely descriptive but also prescriptive as well. Inasmuch as the individual is lost in the collectivity of the group her other identities evaporate and the group identity becomes not merely salient and fundamental but solidifies itself and gets frozen into a "uniquely hardened category", to use the expression of Amartya Sen (2006). Losing the core self with its multiple and many facet natural identities, the person becomes possessed as it were and acts hysterically. This appears to be the single most significant syndrome that characterizes identity-violence of destructive kind, a growing menace to the civil society. Thus, the dynamics of identity-violence appear to be somewhat different from other kinds of violence.

Group identities grow themselves binding members within the group and at the same time setting others apart as outgroup/s. There is nothing wrong or pathological about it. It is ubiquitous ever since humans joined in cooperative endeavors to promote common good. However, feeding on in-group and out-group polarizations, identities have the potential for conflict. In fact, they are conflict-prone in all competitive societies. Identity conflicts like other conflicts need to be resolved. In group conflicts, violence is an option for such a resolution. Thus identity-violence is the product of a process that includes identity formation leading to identity conflict and resulting in identity violence. Recognizing the fact that identities need not lead to conflicts and conflicts do not necessarily involve violence let us try to understand the three crucial concepts (i) identity, (ii) conflict, and (iii) violence. Such an understanding may help to focus on (a) the sources of identity conflict and the circumstances leading to violence and (b) the possible means of preventing and controlling such violence.

## Group Identity

We have discussed at some length in our workshop in Shimla last year the concept "identity" in its various usages (Rao, 2007). Identity is basically of two kinds personal and social/group. The person constantly navigates through this bidimensional matrix. At a personal psychological level, as we noted, identity consists in one's self-image; it is the sense of self-sameness that gives unity and continuity to the person situated in ever changing contexts, experiencing an

unending continuum of multiple changes in her being. It is because of the continuing change that characterizes the living person, the notion of identity becomes salient and relevant to human condition. It makes a human being a unique person in the midst of the ever changing and evanescent episodes of existence. Group identity consists in the categorization of people as belonging to particular groups based on such factors as caste and gender, religion and region. These factors are involved in the process of socialization which help to enhance one's self-image beyond herself. Often group identities serve as motivating factors that bind people to further their cause. Personal identity may be unique in some sense, according to some theorists; but according to yet others it is also subject to change. However, it is a truism that a person experiences multiple identities in various roles she plays and the different masks she puts on in her interaction with others. Identity is not always given. We often search for identity and find it to enhance our self-image and power.

Each person is a mosaic of multiple identities. They normally blend harmoniously leaving no trace of conflict. Occasionally there may arise identity conflicts, which unless quickly resolved may render the person/group dysfunctional. Inasmuch as a person plays multiple roles and is situated in varying contexts, she not merely enjoys multiple identities, but they become a part of her self. However, at a given time a particular identity may become salient. It does not follow that there is just one single stable and all encompassing identity at a given time. It is neither practical nor even desirable. When one considers group identity, it is obvious that identity is not a fixed and immutable characteristic. Rather it is socially situated and context driven. Social identities are double-edged. While facilitating group formations and adding to intragroup coherence on the one hand, they also precipitate on the other hand intergroup dissensions and tensions, foster negative stereotyping of outgroups and promote prejudice against them. Thus they unite people as well as separate them; and conflict and cooperation coexist here. Cooperation is practiced within the group; and competition and conflict are directed at the out-group.

The dynamics of group identities are different from those of personal identity. In the following we primarily deal with group identities without minimizing the fact that in the final analysis it is the individual who is involved. Polarization is an important ingredient in identity formation. The "we" and "they" divide is intrinsically prone to conflict. Identity conflicts are usually confined to a single state. However, as is the case with Mumbai massacres, they also cross national boundaries. This is seen to occur more frequently with the advent of globalization. Identity conflicts do not always lead to violence and social upheaval. They could be effectively contained by and channeled through institutional mechanisms. Again, identity conflicts are not necessarily evil. They could trigger positive action for a more just, inclusive, and equitable society. However, with violence, identity conflicts could prove to be destructive. Identity-violence tends to lead to greater inter-group conflict and retributive violence. It is not merely economically detrimental, but has great social costs.

In pluralistic societies like ours, where people bind themselves in various groups based on a variety of categories such as religion, region, language, caste and class there are always opportunities for fomenting polarization of groups and precipitating conflicts among them. Such conflicts, as Lewis Coser (1956) pointed out many years ago can be socially beneficial or destructive. He calls the former the "realistic conflicts" distinguished from "non-realistic conflicts." The latter are those that involve non-realizable contentions that are of fundamental nature such as values considered sacred. Whereas realistic conflicts relate to negotiable difference where compromise is possible. Coser suggests that non-realistic conflicts are likely to lead to violence.

The progression of identity formation into identity violence may be depicted in the following way.

**Identity ⟶ Identity Movement ⟶ Identity Politics ⟶ Identity-Violence.**

Following Neil Smelser (2007), we may draw a generalized framework for understanding how group identities could grow into conflict and lead to violence. There can be no identity-violence without the formation of identities. As identities become salient they gain momentum and are transformed into identity movements. Identity movements are often treated in moralist terms to refer to those by the oppressed, downtrodden and victimized groups. However, identity movements by the victimizing groups are not unknown and nonexistent. The following factors are known to fuel identity movements: (1) the salience of identity in the minds of the group members, the extent to which their lives are tied to the in-group identity; (2) the perception that invoking the identity is beneficial and of advantage; (3) manifest conflict with the out-group; (4)

opportunity factors that help gain momentum and (5) the perceived capacity of the group vis-à-vis the others (Smelser, 2007).

Many of our identities remain dormant. We are by nature individualistic and tend to act alone. Group identities need to be mobilized to become salient. The effort at mobilization is enhanced by identity politics. Identity politics go beyond self-identification. They involve concerted political effort to push the identity forward, often providing a body of thought which forms the base for political action. Identity politics takes advantage of the occurrence of significant events such as a major victimization of the group or precipitate opportunities that give hope of success. It is helped by the emergence of leaders who are able to collectively mobilize the group for action. Also, the response of the authorities has significant effect on identity politics.

The most important and less understood is the transition of identity movement into identity-violence. According to Tilly (2001) there are three competing approaches to understand this. First approach focuses on understanding the factors within individuals/groups prone to violence. The second approach explores the instrumentality of violence to achieve the desired goal. The third approach relates to the cultural aspects that promote violent action.

## Identity and Conflict

Like identity, conflict may be personal (within the individual) or between individuals or between groups. Individuals experience identity conflicts because of intrapersonal psychic incompatibilities. When incompatible goals, motivations and habits manifest then there arises personal identity conflict within. Interpersonal incompatibility of goals leads to interpersonal conflicts and intergroup rivalries. Group incompatibilities precipitate group conflicts that may result in social upheavals, civil unrest and even wars. Our concern here is with interpersonal and intergroup conflicts, which we may not distinguish at this time, without ignoring the fact the dynamics involved may in some cases different.

Interpersonal conflicts do not arise in isolation or when individuals cooperate with each other. They arise when (a) they are in competition with each other and (b) there is incompatibility of goals sought. Again, these depend on the perception of the incompatibility on the part of the actors. When the individual/group attempts to achieve the goals, then the conflict becomes manifest. Thus following Mitchell (1981) we may trace the progress of incompatibility of goals between two groups into manifest conflict between them in the following way.

**Incompatible Goals ⟶ Perception of Goal Incompatibility ⟶ Action to Reach the Conflicting Goals ⟶ Conflict (Expressed / Suppressed)**

Existence of incompatible goals between individuals and or groups is the necessary pre-condition of conflicts. It characterizes a *nascent* conflict situation. When there is actual perception of the incompatibility by the relevant person/group, there is *latent* conflict which becomes *manifest* when the individual/group engages in behavior to achieve conflicting goals. Manifest conflict may be expressed or suppressed.

Now, as mentioned, conflict is not necessarily a bad thing. Even group conflicts are not evil. Conflicts could lead to bonding and greater cohesion not only among the members of the group but also between groups. This happens if the conflicting groups could agree on an overall framework in which the apparent incompatibility is resolved. In fact progress in human history may be seen as a continuous saga of conflicts and their resolution. This appears to be the case from the days of spears and arrows to current show of intercontinental ballistic missiles.

## Some Questions to Be Addressed

In the world of ubiquitous inequalities, conflicts are natural and unavoidable. They are labeled differently because their origins are different and the consequences are not uniform. The intensities of conflicts vary enormously; and the levels of manifestations are widely divergent. All this makes it difficult to precisely define conflict and analyze it in terms of sustainable categories for discussion. However, it would be helpful to make a fundamental distinction between conflicts that would have potentially beneficial outcomes and those that are likely to have disastrous consequences. Is it possible to describe their characteristics so that steps may be taken to identify them at an early stage?

Our present focus is on the destructive kind. Conflicts that lead to collective violence are the ones that are potentially dangerous. How does collective violence come about? Is it something attributable to local actors who suffer from "narcissism of violence", organized by "avaricious conflict entrepreneurs" (Collier *et al.*, 2003)? Is violence native to some, for whom "torture is exciting, raping is fun, and looting is profitable" (Jacoby, 2008)? On the other hand, is violence a learnt

behavior that is prompted by structural factors rather than innate in human condition?

Is violence any more than aggression? How we may measure violence and its destructive potential? What is the evolutionary role of violence? What light does evolutionary psychology throw on violence and how it may be controlled and contained? There is some evidence linking neurotoxins with violence. Ban on leaded gasoline, for example, seems to have lowered the rate of violent crime in the US since 1991. Is there any biological basis of violent behavior?

There are some societies that suffer no violence. What can we learn from them? The so called nonviolent societies are subject of research by psychologists, anthropologists and other social scientists (Fromm, 1973; Briggs, 1970; Montagu, 1978). Some of these nonviolent societies studied include the Semai Senoi of Malaysia (Fry, 1992) the Eskimos of Canada (Briggs, 1970) and Buddhists of Ladakh (Gielen and Chirico-Rosenberg, 1993). May we conclude from these that the societal ethos is a dominant contributor for the prevalence or lack of violence?

Are violence and nonviolence mutually exclusive? Or is there any overlap between the two?

Social identity theorists tell us that group identity formation promotes in-group binding and cohesion and at the same time it precipitates out-group antagonism. Are there ways that enhance in-group binding sans out-group antagonism?

In the light of the above analysis of violence in general, we may raise the following specific questions in the context of identity-violence (I-V). Is I-V primarily psychological or structural? If both, what are their relative roles? What are the basic forms of I-V? What are the basic sources and who are the primary agents of I-V? What functions does I-V serve? Are there any other viable alternatives to resolve identity conflicts? How can we prevent I-V?

Indian philosophers as the inheritors of Gandhiji's legacy of nonviolent social action have a special responsibility to examine the legitimacy and efficacy of the practice of nonviolence to contain violence. What is the Gandhian perspective of identity-violence? What are the possible Gandhian strategies of social action that could conceivably contain and limit identity-violence?

It is my hope that this seminar on identity-violence in Shillong will shed significant light on these issues and stimulate further research.

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# Over to Professor Miri: The New Editor of JICPR

I am delighted to announce the nomination of the new Editor of *JICPR,* Professor Mrinal Miri, who has taken over as the Editor from January 2009 for a term of three years. It would be nothing but stating the obvious to point out that Professor Miri is a renowned academic who has had a brilliant academic career and who has also made very significant contributions to the field of analytic philosophy, particularly in the areas of philosophy of mind and moral philosophy. His interests include philosophy of culture, the arts, education and the foundations of the social sciences.

He was born in Shillong on August 1, 1940. His father, Mr. Mohi Chandra Miri was an officer in the forest service and is well known as the person who put the now famous Kaziranga National Park on the map of the world. His mother, Mrs. Indira Miri was a distinguished Educationist and did pioneering work in the

**Professor Mrinal Miri**

then NEFA and the present Arunachal Pradesh and for her pioneering contribution to Education, she was awarded the National Honour of Padmashree. Having gone to various small town schools in Assam and other places in North-East India to complete his primary and secondary education, Miri went on to Presidency College in Calcutta to pursue his B.A. (Hons.) degree in philosophy and subsequently took his M.A. degree in philosophy from the very prestigious St. Stephen's College in Delhi. In 1964, Miri went to Cambridge where he took his *Tripos* (in philosophy) and then also his Ph.D. degree for his thesis, *Personal Identity.* After returning to India, he taught at St. Stephen's College from 1970 to 1974. In 1974, he moved to Shillong to set up the department of philosophy in the newly established central university (North Eastern Hill University). From 1993 to 1999, Miri served as the Director of the Indian Institute of Advance Study, Shimla when he was also appointed Chairman of the Indian Council of Philosophical Research, Delhi for a term of three years from 1994 to1997. He retired as the Vice- Chancellor of NEHU in 2005. As a very well deserved recognition of his valuable contributions to philosophy, he was unanimously nominated as the National Fellow of the Indian Council of Philosophical Research for the years 2008-2009.

Professor Miri has also made very significant contribution to our understanding of issues relating to tribal cultures. He is the author of several books and numerous papers in professional journals in philosophy. He has also published widely in professional multidisciplinary journals. He has published several books of which the latest is *Identity and the Moral Life* (OUP, 2003). The list of books authored by Professor Miri include: *Philosophy of Psychoanalysis,* Indian Institute of Advanced Study, Shimla, 1997; *Tribal India: Continuity and Change* (Ed), Indian Institute of Advanced Study, Shimla, 1993; *Five Essays on Kant* (Ed), North Eastern Hill University, 1987. He is currently engaged in writing a book on Education and the Arts.

Among his Research Articles on Philosophy we may mention here: "On Knowing Another Person", *Journal of Value Inquiry* 18 (1), (1984); "Self-Deception", *Philosophy and Phenomenological Research* 34 (4):576-585; (1974); "Memory and Personal Identity" *Mind* 82 (January):1-21, (1973); "Persons and Their Bodies" *Philosophical Studies* 24 (6), (1973).

Professor Miri has been a member of bodies like the UGC and ICSSR. Currently, he is a member of the CABE and CABC. He is also the recipient of several awards including the Padma Bhushan for his contribution in the field of education and literature.

Married to Sujata, a fellow philosopher and classmate during their M.A. days in Delhi University, Professor Miri resides at Delhi and is occupied in many academic projects on Philosophy and Education. With his becoming the Editor, we are absolutely certain that in his expert hands the *JICPR* will bloom, become more vibrant and will continue to serve the Philosophical community in more meaningful ways than ever before.

**Godabarisha Mishra**

*Tarksamgraha* and detailed plan of lectures by the Core Faculty. The Core Faculty also gave home work and exercises for practice. The home work was regularly evaluated and discussed with the individual participants by the Core Faculty.

Professor Amitabha Gupta finished his course on 'Western Logic' in twenty lectures and Professor V.N. Jha finished the teaching of Annambhatta's *Tarksamgraha* in thirteen lectures. Four additional lectures were delivered by Professor R.C. Das on *Sentential Logic* and its Modal extensions. In Indian and Western Logic, Professor Mukhopadhyaya delivered four lectures. Professor S.S. Deshpande delivered a series of two lectures on 'Deontic Logic'.

Professor Srinivasa Rao in his five lectures discussed the Vedantic approach to language as opposed to the Nyaya-Vaisesika approaches. Professor Godabarisha Mishra in his lecture discussed the 'Advaitic notion of language'. Professor Tandra Patnaik in her four lectures discussed Bhartrihari's theory of sentence meaning, conditions of sentence meaning, relation between intention and meaning. Ujjwala Jha in her two lectures discussed 'Mimamsa's philosophy of language'.

Professor Bijoy Boruah in his three lectures discussed the role of language in the description of mental notions. Professor Vijay Tankha delivered three lectures on the *Greek theory of language*. Professor P.K. Mohapatra delivered four lectures on analytical philosophy especially earlier and later Wittgenstein. Professor Sanil V. delivered a series of three lectures on the notion of 'text' in post-modern philosophy. He specially related it with Rama Chandra Gandhi's thought on language. Professor Amitabh Gupta delivered lectures on post-Wittgensteinian thinkers like Davidson, Putnam and Quine among others. Dr. Kanchana Mahadevan in her lectures discussed Structuralist, Post-structuralist and Deconstructionist approach to language.

## Seminars

The Council conducted Seminars and sponsored few universities in different parts of the country. Few details of the Seminars as reported by the Seminar Directors are given below:

- A National Seminar was organized by Institute of Gandhian Thought and Peace Studies, University of Allahabad on ***Exclusion/Inclusion and Gandhian Strategies*** under the directorship of Professor M.P. Dube during October 2-3, 2008. Shri T.N. Chaturvedi former Governor, Karnataka was the Chief Guest on the occasion. There were four technical sessions in the seminar in which many scholars from Political Science, Public Administration, Sociology, Law and Gandhian Studies Departments participated. The Valedictory Session on the theme '***Relevance of Gandhism in Modern Times***' had some significant presentations by Professor Ramjee Singh, Professor R.P. Mishra and Shri P. Barthwal. There were interesting discussions and deliberations to make the event more and more lively and beneficial.

- A two-day National Seminar was organized by the Department of Economics, Andhra University on ***Human Development and Social Exclusion*** on 6-7 October 2008 in honour of Professor K.S. Chalam by Professor D. Pulla Rao. The seminar was a remarkable one in view of the fact that there were more than 230 papers on various aspects on the theme of the seminar. A book *Perspectives on Economic Development and Social Change* was released during this occasion.

- K.J. Somaiya Centre for Studies for Jainism in collaboration with Jain Visva-Bharati, Ladnun, Rajasthan organized a two-day National Seminar on ***Spectrum of Jainism in Southern India*** on 20-21 October 2008. The Seminar began with the welcome address of Shri V. Ranganathan, Secretary of Somaiya Trust and introduction of the theme by Dr. Kokila Shah. In his Keynote address, Dr. Hampa Nagarajiah traced the evolution of Jainism

**Welcome Address by Shri V. Raganathan, Dr. Geeta Mehta and others on the dais.**