

CHAPTER 41

PHILOSOPHY

Doctoral Theses

01. AHMAD (Afzal)
Understanding Gender Inequality: A Philosophical Reconstruction of Views of J. S. Mill and Simone De Beauvoir on Women.
Supervisors : Prof. Bindu Puri
Th24096

Contents

1. Understanding gender inequality: Feminist writings 2. Philosophical concept of a person and gender inequality 3. J. S. Mill on women's right 4. Simone de Beauvoir on gender equality. Conclusion. Bibliography.

02. HANDA (Mansi)
Climate Change: Ethical Issues and The challenge of Moral Responsibility.
Supervisors : Dr. Pragati Shani
Th24098

Abstract (Not Verified)

Climatic changes are happening around the globe. The science of climate change affirms that most of these changes have been brought about by the actions of human beings. While trying to understand the concept of anthropogenic climate change it is noticed that significant ethical issues surround it and the question of responsibility becomes vital. Certain ethical issues including responsibility associated with climate change are discussed in this thesis. This research examines and reviews some general or traditional concepts of individual and collective responsibility along with some specific literature concerning climate change responsibility. The work of two philosophers, Walter Sinnott-Armstrong and Baylor Johnson is quite influential in this regard. The central idea of the arguments offered by both the philosophers is that unless everybody acts, individual efforts to diminish carbon emissions will have little or no effect on climate change. Sinnott-Armstrong assesses and rejects several ethical principles to arrive at this idea. This idea is analyzed and shown to be inconsistent in this research. Alternatively it is agreed that the moral theories which Sinnott-Armstrong considers do not put a restraint on the individual to curb her greenhouse gas emissions. Thereby a need to propose a different way of ascertaining moral obligation in climate change is recognized. A knowledge based ethical relativist theory is suggested for the same. This theory expects the agent to act in the light of the knowledge that exists and illustrates that commitments at the individual level cannot be different from the commitments at collective level if one has knowledge about it that exist in today's world in case of climate change. It is concluded that this theory is one possible way to assign responsibility in climate change but concomitantly it is also admitted that it may face certain limitations.

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1.Introduction 2. The Science of climate change 3.The Ethics of climate change 4. Moral responsibility: The problem for climate change 5. Climate change and the individual 6. Assigning responsibility in climate change. Conclusion. Bibliography.

03. JAIN (Vidhu)
Karma, Agency and Freedom (An Analytical Study of The Freedom of The Agent in Classical Indian Philosophy.
Supervisors : Dr. Pragati Shani
Th24095

Abstract
(Not Verified)

We generally do not find explicit discussions on freedom of action in relation to the agent in classical Indian philosophy the way it may be found in Western philosophical thought. The research undertaken studies and analyses the nature of the agent and the type and limit of freedom possible within the background of the *karma* theory. The *karma* theory is regarded as deterministic which ties the agents with the results of the actions performed by them. This sort of determinism however questions their autonomous status. To study this problem a three pronged approach is taken: firstly, an effort is made to analyze the nature of the action performed by the agent; secondly, an investigation into the nature of the performer of the actions is undertaken. Finally, whether freedom of action can be ascribed to the agent in the background of the *karma* theory is debated. The question 'if the agent is free then how this freedom can be interpreted' is raised. The thesis is divided into five chapters apart from an introduction and a conclusion. Each chapter is devoted to a selected school of classical Indian thought. The schools are Jainism, Early Buddhism, Sankhya-Yoga, Nyaya and Advaita Vedanta. The focus here is to examine and arrive at a position on the autonomy of the agent within the ambit of freedom and determinism. Each school has its own nuances and specifications. Since the conception of the agent is strikingly different for each school as is the idea of *karma*, the notion of freedom gets expressed in different ways. In order to understand this it is important to evaluate the intentional performance of actions which in turn paves the way to arrive at an understanding of freedom acceptable to the selected schools. The thesis ends with an evaluation of the schools.

Contents

1.Introduction 2. Karma, agency and freedom in Jainism 3. Karma, agency and freedom in early Buddhism 4. Karma, agency and freedom in Samkhya 5. Karma, agency and freedom in nyaya 6. Karma, agency and in freedom in Advaita Vedanta 7. Conclusion. Bibliography

04. PREETI RANI
Self and Personal Identity in Jainism.
Supervisors : Dr. Aditya K. Gupta and Dr. Ajay Verma
Th24097

Abstract
(Verified)

Muslim, the second largest community in India is facing backwardness on all major parameters drawn from various socio-economic and political indicators. They are systematically being relegated to disadvantageous position as their concerns and issues remain deliberately unheard. Their participation in social, economic and political institutions and in the governance has remained restricted since Independence. This study therefore attempts to delineate the social, economic and political positioning of Muslims. It then identifies major sites of exclusion and makes an in depth study of the most significant site of exclusion that emerges from the analysis of these sites. In addition, the study examines the negotiation strategies adopted by the Muslims in order to negotiate with their exclusion. The study was descriptive; the sites of exclusion were identified through mixed method approach. Five sites of exclusion namely

education, labour market, health care system, welfare schemes and programmes and law enforcing agency were identified. Amongst the identified sites of social exclusion, labour market as a site was selected in order to have an in-depth understanding of the process of exclusion. The study found that in both the localities namely New Seelampur and Chauhan Banger, there was a poor state of educational infrastructure. Majority of participants were engaged in small scale economic activities characterised by low wages and or income, poor working conditions and no social security. Their earning were meagre. Their condition was further worsened with the absence of good welfare services. Moreover, misconduct by the police personnel had heightened their marginalisation. Moreover, the confinement of Muslims in a particular locality along with their negative portrayal by the others' has led to ghettoization of this minority community.

Contents

1. Problem of personal identity 2. Self/Soul view of personal identity 3. The doctrine of self in Jainism 4. Soul – body interplay: Karma has a role 5. Thought experiments and difficulties. Conclusion. Bibliography.

05. SHARMA (Panu)
Vedanta Philosophy of Narayana Guru and its Relevance to The Contemporary Society.
 Supervisors : Prof. Kanchana Natarajan
Th24094

Abstract (Not Verified)

Nārāyaṇa Guru (1854-1928) is often acknowledged more as a social reformer than as a great *Advaitin*. He was a pioneer in applying the principles of Advaita to the socio-religious problems of nineteenth century Kerala. His practical application of the *Advaitic* philosophy is evident from the silent revolution he created in Kerala by eradicating to a large extent the evil of caste discrimination prevalent at that time. The tradition of Advaita is rich and profound but till date very few philosophers have tried to extract any social philosophy out of it. Even the great Ādi Śaṅkarācārya, whose works on Advaita are widely accepted for their philosophical content, emphasized almost exclusively on the spiritual and transcendental aspects of reality thereby overlooking the relevance of human social life. But it was Nārāyaṇa Guru who not only made Advaita relevant to society but also wrote some excellent texts elaborating the social implications of *Advaitic* philosophy. Through his writings and social movements he profoundly addressed the serious social problems which had marred Indian society since ages. His sublime works explored in great detail the idea of 'oneness' which is the essence of Advaita Vedānta and tried to apply it in the social sphere. The aim of the present thesis is to show the *Advaitic* metaphysics of Nārāyaṇa Guru as a ground for his social revolution in Kerala and to propose a model to resolve the present socio-religious problems while showing the relevance of his philosophy in today's world. The thesis, after analysing the methodology and the metaphysics of the Guru, examines his social philosophy and connects all these threads together for a comprehensive understanding of his idea of 'oneness'.

Contents

1. Introduction 2. Methodology of Narayana Guru 3. Metaphysical exposition of Narayana Guru in relation to the traditional philosopher śaṅkarācārya 4. The Philosophy of Narayana Guru. Conclusion. Appendices. Bibliography.

M. Phil Dissertations

06. JAIMAN (Akshat)
Propositional Omniscience Versus De Se Attitudes.
Supervisor : Prof. Niljan Bhowmick
07. SINGHAL (Arushi)
The Nature and Role of Moral Agent in Buddhism.
Supervisor : Prof. H.S. Prasad
08. THAPLIYAL (Charu)
Consciousness and Self Realisation: A Study in Reference to Mandukiya Upanisad and Chuan Shih Lun.
Supervisor : Dr. Divya Tiwari
09. LYNGDOH (Danica A.E.)
"Self Sacrifice: A philosophical Analysis From the Perspectives of Gender.
Supervisor : Dr. Reetu Jaiswal
10. GOYAL (Diksha)
Study to Analyse The Concept of 'Peace' With Reference to Engaged Buddhism.
Supervisor : Dr. Reena Kannojiya
11. SAXENA (Jayati)
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Supervisor : Suajata Roy Abhijat
12. LAKHVIR SINGH
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13. PANT (Lokesh)
An Examination of Cognitive Architecture.
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15. BHAGPATI (Mitali)
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Supervisor : Prof. Balaganapathi D.
16. MITTAL (Palak)
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17. MAGGO (Payal)
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Supervisor : Dr. Enakshi Mitra

18. PUJA RAJ
Through the Gender Lens: A Cine –Psy Choanalysis of Bollywood Films.
Supervisor : Dr. Reetu Jaiswal
19. SHARMA (Shivam)
An Analysis of Non Dualistic Vision of Religion with Special Reference to S. Vivekanada and S. Radhakrishnan.
Supervisor : Dr. Aditya Kumar Gupta
20. AGGARWAL (Shubhangi)
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Supervisor : Dr. Pragati Sahani
21. MENNON (Suraiya)
Understanding Downward Mental Causation: Analysing Kim’s Arguments.
Supervisor : Dr. R. M. Singh
22. TANVEER ALAM
Socratic Method and Pedagogy of Philosophy: A Conceptual Analysis.
Supervisor : Prof. Kesava Kumar