

## CHAPTER 42

### PHILOSOPHY

#### Doctoral Theses

01. DATTA (SAGARIKA)  
**On Essentialism: A Study of The Debate on ontology and Semantics**  
Supervisors : Dr. Enakshi Mitra  
Th24613

*Abstract*  
*(Not Verified)*

The simplest way to characterize essences is to say that it makes a thing what it is. An object must have something very basic, unique, and intrinsic and more fundamental by which we can identify an object as it is. We always have a tendency to hold on something stable and discarding what is accidental and unstable. That means there is a neat dichotomy between the core vs the periphery, the central vs the margin, the permanent vs the temporary, the nec vs the possibility, the inner vs the outer. That means an object must have some properties that are essential for it and some other accidental. Now, question arises whether this basic property belongs to a particular individual or to a group. Is it unique to just one thing or these are mere concepts or ideas that are sharable or communicable or repetitive properties, or that is logically instantiable in a plurality of individuals. An individual is spatio-temporally cohesive, it forms a unified singular unit; and an essence can be said to bring the spatio-temporally scattered individuals under a fixed and unitary enclosure. And yet the individual in spite of its apparently compact unity throws up a tension between its essence and accidents. With inanimate objects the shape, size and colour may change, leaving the constituent matter intact. question arises whether it is a bare particular that persists and underlies through the change. So keeping all these issues in mind I have divided my work mainly into two parts : The major theories of essentialism like Aristotle, post Quinean essentialist like Saul Kripke and Alvin Plantinga and early Wittgenstein as an anti-essentialists I have discussed W.V.O.Quine and later Wittgenstein

#### *Contents*

1.Introduction 2. Aristotle On Essence 3. Quine's Attack on Essence 4. Kripke and Plantinga on Essence 5.Adams on Primitive Thisness and Primitive Identity 6. Later Wittgenstein's Attack on Essence.Conclusion. End Notes. Bibliogarphy.

02. गुप्ता (दीपक कुमार)  
**भर्तृहरि के दर्शन में शब्दार्थ सम्बन्ध एवं विवक्षा की अवधारणा का एक दार्शनिक अध्ययन।**  
निर्देशक : डॉ. अजय वर्मा  
Th 24617

*सारांश*  
(असत्यापित)

मेरे शोध-प्रबंध का शीर्षक “भर्तृहरि के दर्शन में शब्दार्थ सम्बन्ध एवं विवक्षा की अवधारणा का एक दार्शनिक अध्ययन” है। मैंने अपने शोध-प्रबंध में भाषा, अर्थ, शब्द, शब्दार्थ सम्बन्ध, विवक्षा आदि को प्रमुखता देते हुए भर्तृहरि के दर्शन से लेकर समकालीन दर्शनों के विचार के विकास क्रम के साथ ही साथ पाश्चात्य दार्शनिकों की संक्षिप्त व्याख्या भी तुलनात्मक रूप से प्रस्तुत करने का प्रयास किया गया है। इस शोध-प्रबंध में आधार के रूप में भर्तृहरि कृत ‘वाक्यदीप’ ग्रन्थ का प्रयोग किया गया है, साथ ही इस पर लिखे भाष्य एवं टीकाओं की सहायता भी प्राप्त की गयी है। मैंने अपने शोध प्रबंध का विभाजन पाँच अध्यायों में किया है। प्रथम अध्याय ‘भाषा का ज्ञानमीमांसीय एवं तत्त्वमीमांसीय स्वरूप’ में भाषा की अवधारणा, शब्दाद्वैत व इसकी व्याख्या से सम्बंधित दार्शनिकों के मतों का उल्लेख करते हुए ज्ञान प्राप्ति में शब्दानुविद्वता की भूमिका को जानने का प्रयास किया गया है। द्वितीय अध्याय ‘शब्द एवं वाक्य’ में नाद, ध्वनि, वर्ण, शब्द एवं वाक्य की अवधारणा तथा इसकी तुलनात्मक व्याख्या को प्रस्तुत करने का प्रयास किया गया है। तृतीय अध्याय ‘शब्द एवं अर्थ का सम्बन्ध’ के अंतर्गत शब्द, शब्द तथा अर्थ का सम्बन्ध एवं वाक्य तथा अर्थ के सम्बन्ध पर विचार करने के साथ ही साथ इससे सम्बंधित दार्शनिकों के विचारों का विश्लेषणात्मक व्याख्या करने का प्रयास किया गया है। चतुर्थ अध्याय ‘अर्थ का निर्धारण’ में स्फोट की अवधारणा एवं उसके मानने की आवश्यकता के साथ ही स्फोट का ध्वनि, शब्द, वाक्य, शब्दब्रम्ह्य आदि से सम्बन्ध एवं अंतर का प्रस्तुतीकरण किया गया है। पंचम अध्याय ‘भाषा एवं संचार’ में भाषा के महत्वपूर्ण घटकों के संरचनात्मक और कार्यात्मक कारकों का उल्लेख करने के साथ ही उच्चारण में विवक्षा एवं चलन (परम्परा) के महत्व आदि को दर्शाते हुए भाषा के अन्य स्वरूपों का तुलनात्मक विश्लेषण किया गया है।

*विषय सूची*

1. भाषा का ज्ञानमीमांसीय एवं तत्त्वमीमांसीय स्वरूप
  2. शब्द एवं वाक्य
  3. शब्द एवं अर्थ का सम्बन्ध
  4. अर्थ का निर्धारण
  5. भाषा और संचार। निष्कर्ष। सन्दर्भ ग्रंथ सूची।
03. LINTHOINGAMBI (PHANJOURBAM)  
**Stiuating ‘Freedom’ In Sartre’s Early and Later Phiosophy.**  
Supervisors : Dr. Ravindra Mahilal Singh  
Th24612

*Abstract*  
(Not verified)

The term ‘freedom’ has many connotations. It is used in philosophical, social, political, ethical, religious, spiritual, and many other such contexts. It is at times

referred to as the idea of liberty, sovereignty, self-sufficiency or other such concepts as espoused in numerous political theories. Even in the discipline of philosophy, it has varied usage like emancipation of people from oppressive forces of the society; free will of the individual; autonomy of the agent; liberation of the soul from karmic forces, enlightenment of the person, and many other such interpretations. In existentialism also, particularly in Sartrean thought, freedom occupies a central place. This thesis is an attempt to study the development of the idea of freedom, its nature and role in Jean-Paul Sartre's existential philosophy. Given the focus of my study, I have mainly concentrated on his primary philosophical texts, like, *Being and Nothingness*, *Existentialism is Humanism*, *Notebooks for an Ethics*, *Critique of Dialectical Reason* (Volume 1) among others. Apart from Sartre's philosophical works, I have also consulted his fictional works including *No Exit*, *The Flies*, *Words*, *The Family Idiot*, *Saint Genet* among others. During the progress of my present thesis, I have found that, as we proceed with the study of the varied dimensions of Sartre's philosophical career, we witness evolution and enriching of his conception of freedom over time. As regards the structure of my thesis, I have attempted to comprehensively address the topic of my work through an Introduction and five chapters including the conclusion. The chapters are arranged in such a way that the thesis reflects how the idea of freedom serves as the thread that connects Sartre's diverse areas of study, ranging from philosophy, literature, and politics to psychology.

#### *Contents*

1. Introduction 2. Freedom As Such and 'Freedom' Concerned 3. The Incongruencies and Possible Solutions to Sartre's Problem 4. The Approach to A New Vision In Sartre's Philosophy 5. The Failure of 'Absolute Freedom' 6. Conclusion. Bibliography

04. MD. INAMUR RAHMAN

**Theories of Global Justice the Problem of Global Poverty.**

Supervisors : Prof. Shashi Motilal

Th24618

#### *Abstract* (Not Verified)

Justice is a necessary and crucial element for the social existence of human beings. Different perspectives, different methods, different factors have been employed in the domain of social-political philosophy to define what is justice/injustice. This thesis primarily aims to understand the evolution of the conception of justice from the notion of individual justice to institutional notion and from that to a global understanding of justice. Discussing these notions by focusing on Plato for individual justice, early Rawls for institutional justice, later Rawls and Kant for global justice respectively, we also try to critically examine the merit of these approaches in delivering justice in society. Afterwards, an attempt has been made to comprehend the challenges the Capability approach, largely by focussing on Amartya Sen's version of it, has posed against the dominant liberal understanding of justice and how they have responded to it. Arriving at an understanding of how different theories of justice are functioning, this thesis examines how far these approaches are successful in addressing the issue of global poverty. By bringing in Tom Campbell and Thomas Pogge's understanding, it has been tried to contend that poverty necessarily is a form of injustice and analyzes how could we remove it from our society in order to establish a just one. Towards the end we have tried to understand the nature of our moral obligations, if there are any, to eradicate global poverty and whether the distant strangers have any moral claim (to help) on us or not in the context of poverty?

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1.Introduction 2. Evolution of the Concept of Social Justice: From Individual to Institutional to Global Justice 3. Contemporary Developments of Social Justice: Welfare vs Wellbeing 4. Global Justice and Global Poverty 5. Conclusion: Is there a Moral Obligation to Assist the Distant Needy? .Bibliography.

05. SINGH (JOLLY)

**No-View Theory Versus Reductionism: A Debate Between Nagarjuna And Vasubandhu On The Selfless Person.**

Supervisors : Prof. H. S. Prasad

Th24616

*Abstract*

(Not Verified)

The questions related to the nature and understanding of self have always puzzled and compelled the eastern and western philosophers to look for answers. Various thinkers of the schools (orthodox and heterodox) of Indian philosophy have dealt with the central questions like 'who am I?' or 'what is the nature of self?' This research examines some of the most significant issues related to self or person within the Buddhist philosophy or rather psychology of mind. The two prominent Buddhist thinkers (Nāgārjuna and Vasubandhu) have examined the problem of continuity and discrete moments which surface with the theory of no-soul. In the absence of an eternal, permanent soul, there emerges problems related to rebirth, karma and liberation. On one hand, Nāgārjuna (Śūnyavādin) has argued in favour of selflessness of external as well as internal phenomena, thus, proving that everything is empty of its own nature including self. According to him the so-called self which is equated with five constituents (pañcaskandha) is neither identical nor totally different from it. Language proves to be impotent to define the nature of self which is in flux. Nagarjuna, at the very best has shown the no-view theory about self. Vasubandhu, on the other side, with the help of the theory of storehouse consciousness (ālayavijñāna) has tried to give answer to the problem of continuity between two moments as well as lives. The debate between Nāgārjuna and Vasubandhu i.e. no-view and reductionism has been created and examined to see how far their ideas can be reconciled or differentiated. It has been concluded that although the basis framework of no-soul theory has been held by them but the explanations regarding self vary according to their emphasis. However, both are emphasizing that reality (which is in flux) cannot be defined with the help of language and concepts.

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1.Introduction 2. An Insight into Buddhism 3. Theories of Self 4. Nagarjuna on Self 5. Vasubandhu On Self. 6. The Selfless Person: A Debate Between Nagarjuna and Vasubandhu Conclusion.Bibliography.

06. SONAM (Singh)

**A Controversy Between Dignaga and Some Non-Buddhist Schools on Perception: An Evaluation (With Reference to Pramanasamuccaya).**

Supervisors : Prof. H. S. Prasad

Th24614

*Abstract*

(Not Verified)

Buddhism, being one of the most dynamic and reflective philosophical system, takes the initiative to establish universal compassion (mahā-karūṇā) by their central

programme of cleansing of mind. Buddhism, with its rich doctrinal base, as a non-dogmatic system of thought reveals the creative role of mind which is the cause of all our biases and prejudices. Thus, to get rid of such defilements, it is essential to know the creativity of mind which is explained by a remarkable epistemological analysis of perception presented by Dignāga in his work *Pramāṇasamuccaya*. This research aims at a philosophical evaluation of the theories of perception propounded by Dignāga and some non-Buddhist schools, namely, Nyāya and Vaiśeṣika. This includes the examination of every aspects of perception like the object of cognition, the nature of cognition, the very definition of perception, the process of making knowledge claims, etc. On the one hand, Dignāga, as an anti-realist holds that one can never know the reality as such but only the way it appears to us. For him, it is primary to awaken the human mind towards the true nature of reality (anityatā) which is in accordance with the universal principle of dependent origination (pratītyasamutpāda). Thus, he holds that there is always a gap between what is 'given' and what is 'grasped' in the world. On the other hand, the realist schools, namely, Nyāya and Vaiśeṣika, maintains that there is one-to-one correspondence between what is 'given' and what is 'grasped'. Thus, analyzing the different theories of perception propounded by some non-Buddhist schools along with some Buddhist schools from the oculus of Dignāga, it becomes evident that he has successfully demolished the ontological commitments and dogmatism of realist schools. Thus, this research enables one to experience the flavor of realism-anti-realism debate which in turn enrich the very essence of philosophy.

#### *Contents*

1.Introduction 2. Historical Development of Dignaga's Philosophical System. 3. Dignaga's Theory of Perceptual Knowledge 4.Dignaga's Exploration of Vadavidhi Definition of Perception. 5. Nyaya – Vaisesika Theory of Perceptual Knowledge Conclusion. Bibliography.

## M. Phil Dissertations

07. Awana (Sapna)  
**Ontology of Meaning.**  
Supervisor : Dr. Enakshi Ray Mitra
08. Lyngdoh A. E. (Danica)  
**Self-Sacrifice: A Philosophical Anaysis From The Prespective of Gender.**  
Supervisor : Dr. Reetu Jaiswal
09. Pandey (Shruti)  
**Exploring The Notions of Moral Resposibilty and Distributive Justice in Climate Ethics.**  
Supervisor : Prof. Shashi Motilal and Prof. Balaganapathi Devarakonda
10. Sarita (Tamang)  
**Physicalism Versus Quantum Approach to Consciousness.**  
Supervisor : Dr. Ravindra Mahilal Singh

11. Thapliyal (Charu)  
**Consciousness and Self-Realisation: A Study in Reference to Mandukya Upanisad and Chuan Shik Lun.**  
Supervisor : Dr. Divya Tiwari
12. THOKCHOM MELODY DEVI  
**Critical Analysis of 'Global Moral Culture' From Postmodern Perspective.**  
Supervisor : Dr. Pratibha Sharma
13. Tripathi (Akshita)  
**Exploring Relationism.**  
Supervisor : Dr. Nilanjan Bhowmick
14. VANLALRINCHHANA  
**Climate Change and The Issue of Justice.**  
Supervisor : Dr. Sujata Roy Abhijat
15. Vashisth (Vinay)  
**Buddhist Solutions to Ecological Problems in Policy Perspectives.**  
Supervisor : Dr. Rekha Navneet