

CHAPTER 37

PHILOSOPHY

Doctoral Theses

01. CHAKRAVARTY (Anish)
Logic of Epistemic Justification in Sanjaya's Ajnanavda.
Supervisor: Dr. Krishna Mani Pathak
Th 26004

Abstract

'A Way Out' approach of partial acceptance and denial or partial defense and refutation in the above flowchart seems to avoid Discrimination and Violence, but may promote Compromise, tolerance and Diplomacy of Opinions, and if this is taken as an ideology or practice, then we again reach where we started from and end up in Conflicts and Oppositions. So it appears better to Suspend Judgements and even suspend that in so far it is taken as an essential position and be Free to experience wonder, humility and tranquility. A discussion on the fact that Sañjaya and other thinkers partly developed their philosophies due to the social and political conflicts is done in the first chapter. After having discussed the significance and benefits of practicing MSoJ, I conclude this thesis with the limitations of my research and the scope of future research.

Contents

1. Introduction 2. The MSoJ in ancient bauddha philosophy: a textual study 3. Logical interpretation of the MSoj: sanjaya's epistemological perspective 4. Negation as contrary versus negation as contradiction 5. Sanjaya's MSoJ amd meta-positions in philosophy1 6. Sanjaya's MSoJ amd meta- positions in philosophy 2 .Conclusion. Appendix. Tables and Bibliography.

02. GAUTAM (Sharda)
Is the Neural Correlate of Consciousness a 'Holy Grail'? (A Philosophical Study).
Supervisor: Dr. Ravindra Mahilal Singh
Th 25997

Abstract

Through the previous chapters, I have attempted to present various contemporary studies about what exactly we mean by the neural correlate of consciousness (NCC). As outlined in my introduction, the main objective of my study is to understand what the NCC approach is and how it adds to our understanding of consciousness. In my view and as discussed in the previous chapters, the NCC approach in particular and the western scientific approaches in general would benefit greatly if they also include insights from eastern ways of approaching consciousness. Instead of limiting oneself to studying only one subset of consciousness, i.e. wakefulness, I

have suggested, following insights from certain eastern traditions and Thompson (2015) that in our theorization of consciousness we also include other different states of consciousness, like dreaming, deep sleep, meditative states, near death experiences, etc. The scientific findings related to how the brain changes because of continuous practice of mindfulness meditation is also an important aspect that needs to be incorporated more thoroughly within the NCC approach. I have also stated my criticism of Chalmers' hard problem of consciousness and how I feel it is not a very well-articulated problem. Since, it is Chalmers (2010) who has stated that most of the neuroscientists consider finding the NCC as some kind of a "holy grail" in consciousness studies, therefore it becomes imperative for me to show within my thesis how the NCC approach would fare in light of the objections raised by Chalmers and whether it can actually be considered as a holy grail? Therefore in my thesis, I have elaborated upon and explained all my main findings as far as the NCC approach is concerned along with the hard problem of consciousness and the issues related between both of them. I have also clarified my position on the fact that future NCC approach would benefit greatly if it also takes into account the eastern concepts of treating consciousness as divided into different states and studying these varied states independently. I have also focussed on the fact that how meditation and its neurobiological studies is not only enhancing but would improve our already prevalent understanding of consciousness. Likewise, since most of the eastern schools of thought treat conscious experience as primary, hence I have argued in my thesis for the case through the chapters that the NCC approach which includes these eastern aspects would be able to crack the hard problem of consciousness. This can only happen if along with its conventional experimental studies the NCC approach also includes (as elaborated in the second and third chapters) the above mentioned contemplative first person accounts of the eastern schools on consciousness.

Contents

1. Introduction 2. What are the neural correlates of consciousness (NCC)? 3. NCC and the Other states of Consciousness 4. The NCC of Meditation 5. NCC and the Hard Problem of Consciousness. Conclusion and Bibliography.

03. GUPTA (Aradhana)
Are the Status and the Clay Identical?: A Study of Kathrin Koslicki's Response to the Problem of Material Constitution.
 Supervisor: Dr. Ananya Barua
Th 26002

Abstract

The present research aims at studying the metaphysical relation of material constitution and its corresponding problems that is, the problem of coinciding objects and the grounding problem, particularly with respect to Kathrin Koslicki's views on the same. Furthermore, this relation has been explored in detail primarily with reference to the classic example of the statue and the clay. In this context, it is seen that the fundamental issue that arises in all instances of material constitution is with respect to the question of whether or not constitutionally related objects like the statue and the clay are to be considered identical. As a result, in this research the focus remains on studying Kathrin Koslicki's response to this question and also her response to the subsequent problems of material constitution that arise. Furthermore, after an in-depth elucidation of Koslicki's views on this theme, this research dives into a critical evaluation of her account primarily by positing certain objections that have been/can be levied against her approach to material

constitution. In addition to this, this research also attempts to see if and how Koslicki's account can survive the several theoretical attacks made against it. For this purpose, the previously discussed objections are analysed in order to either reveal their inherent difficulties or develop a suitable line of response to them. Subsequently, at the end of this discussion, it is observed that while Koslicki's approach possesses the needed strength and vigour to hold its ground against most of the objections levied against it, given certain additions and modifications, it can be presented as a much more reasonable and comprehensive account of material constitution. Hence, this research concludes with a relatively more developed and slightly varied version of Koslicki's approach to material constitution.

Contents

1. Introduction 2. The metaphysics of material constitution 3. The problem of material constitution with reference to the paradox of the statue and the clay 4. Material constitution and identity 5. Kathrin Koslicki and the standard account 6. Critical evaluation of Koslicki's 7. Findings, Discussion and Conclusion and Bibliography.

04. HORE (Somosri)
Moral Justification of Organ Transplantation.
 Supervisor: Dr. Sujata Roy Abhijat
Th 25944

Abstract

The thesis aims to identify and explore the moral and ethical dilemmas which are associated with the practice of organ transplantation. The aim of my thesis is to find out whether organ transplantation is a morally justified practice or not. Ever since the discovery of organ transplantation, this practice has been highly revered. However, when perceived through the lens of morality, we can witness a plethora of moral dilemmas and challenges which need to be discussed critically. In my thesis, I have majorly referred to the work of TM. Wilkinson, Mark Cherry and Stephen Wilkinson. These philosophers have argued that, since deceased people have no requirement of organs after death and organs are valuable medical assets, people have a duty to donate their organs after death. In response, I have critiqued their position by evaluating various moral questions like, 'should it be mandatory for people to donate their organs after their death?', 'is the personal autonomy of deceased donors relevant in the case of organ donation?', 'can deceased donors be harmed after death, if organs are retrieved without their consent?', 'should the opt-out system be given prevalence over the opt-in system' etc. I have further evaluated whether the practice of organ donation/ transplantation is coherent with the moral principles of biomedical ethics propagated by Tom Beauchamp and James Childress. In this thesis, I have discussed and subsequently criticized the prevalent moral criteria of living organ donation i.e. informed consent. Along with this, various other issues like, moral dilemmas and conflicts in the context of living donation, the problems associated with organ sale, and the notion of just distribution of organs have been discussed in this work. Through the course of this thesis, I aimed to investigate whether normative moral principles can be objectively applied in the domain of bioethics, and whether moral conflicts can be resolved using those objective moral principles.

Contents

1. Introduction 2. Organ Transplantation: an analysis from the perspective of deceased donors 3. Analysis of organ transplantation through the principles of nonmaleficence and beneficence. 4. Justification of organ transplantation from the perspective of living a donor 5. Organ sale: a moral analysis 6. Just distribution of organs. Conclusion and Bibliography.

05. KELA (Richa)

Euthanasia and the Question of 'Death': Examining with Special Reference to Kathopaniṣad.

Supervisor: Dr. Aditya Kumar Gupta

Th 26005

Abstract

This proposed research work here is basically a philosophical analysis of the notion of death, euthanasia with reference to Kathopaniṣad. My study would focus on the analysis of the immortality of soul and how can we deal with the problems of euthanasia? Today, we find various arguments in favour of euthanasia. How to deal with a disabled infant or a person who is suffering from an incurable disease? In these cases, the power of decision can lie with the doctor, patient and caretaker. My aim is also to understand the mystery of death with the help of Kathopaniṣad, where the lord of death, Yama enlightens Nachiketā about the truth of death. In the first chapter, I will be covering a philosophical debate on euthanasia dealing with the confusion in understanding the difference between suicide and euthanasia, clarifying the terminology and types of euthanasia: active and passive euthanasia, further ethical issues and dilemma on autonomy, dignity and quality of life, professional ethics of doctor, intention and will behind human actions, religious/dharmic views on euthanasia through the philosophies of Utilitarianism, James Rachels, Peter Singer, Socrates, Hume, Aquinas and many others. Then, in the second chapter, I will be discussing the question of death from the western existentialist; Heidegger and Karl Jaspers call on conscience and death, and schools of Indian philosophy and their reflection on the existence and death by reflecting more from Vedāntic consciousness perspective. The main chapter of my thesis is on the dialogue between Nachiketā and Yama and the four major philosophical issues involved: Substantiality of soul and its nature, Śreyaś and Preyaś, Rebirth, Death of what? To extend it further, I have analysed the issue of euthanasia, especially for those people who are struggling between 'good life' and 'good death' in the light of Kathopaniṣad. However, no one has pondered over this Vedāntic (Indian) model, it would be an interesting as well as arduous task to find out how far this argument could turn out in favor of euthanasia in a practical situation?

Contents

1. Introduction 2. Euthanasia: a philosophical debate 3. Question of death: western and Indian philosophy 4. Yama and naciketa: dialogue on death 5. Indian philosophical response to euthanasia. Conclusion and Bibliography.

06. खारी (नीतांजली)

गांधी के दर्शन में सेवा की अवधारणा का ग्वेषणात्मक अध्यन

निर्देशक: डॉ. गौतम कालोतरा

Th 26028

सारांश

मुख्य शब्द – यज्ञ-सेवा यज्ञ, अनासक्त कर्म, लोकसंग्रह, सेवा, कर्म सिद्धान्त इस सोध कार्य मे मुख्यतः यह स्थापित करने का प्रयत्न किया गया है की गांधी जी के प्रमुख सिद्धांत अहिंसा तथा सत्य के मूल में ही सेवा कार्य सम्मिलित है 'गीता-माता' पुस्तक के विशेष संदर्भ में सेवा कार्य के रूप में अनासक्ति को ही गीता का केन्द्रीय बिन्दु दर्शाया गया है लोक प्रचलित अर्थ से भिन्न गीता को अहिंशक ग्रंथ स्वीकार, गांधी जी किसी ग्रंथ के केन्द्रीय अर्थ तथा उद्देश्य को महत्वपूर्ण मानते हैं इस दृष्टि से गीता माता में प्रधान ध्वनि सेवा कार्य ही है सत्य तथा अहिंसा का आधार सेवा ही है वे आचार-विचार की समरसता में विश्वास रखते थे जिसके अंतर्गत स्वयं तथा विचारों को अभ्यास तथा वैराग्य के माध्यम से निरंतर सत्य की कसौटी पर परखना होता है विचार मात्र, पर्याप्त न होकर, अभ्यास को महत्वपूर्ण है जिनके सम्पादन के लिए नीति का पालन अनिवार्य है नीति का पालन करने वाले व्यक्ति ही अवतार स्वरूप है वे इसी अर्थ में राम, कृष्ण की व्याख्या करते हैं जो अपने जीवन में नीति मार्ग का अनुसरण करते हैं, वे व्यक्ति राम कृष्ण के समान है इस प्रकार वे व्यक्ति और ईश्वर के बीच, जो खाई है अथवा भेद है, उसका उन्मूलन करते हैं किसी भी व्यक्ति में राम, कृष्ण के समान होने की संभावना है, यदि वह नीति का पालन करें नीति का पालन करने वाले व्यक्ति को वे कार्य करने चाहिए, जो दूसरों की भलाई तथा परोपकार के लिए हो किन्तु इन कार्यों के सम्पादन के लिए अवश्यक है की व्यक्ति स्वयं में ऐसे गुणों को विकसित करें, जिसमें वह इन कार्यों का सम्पादन सरलतापूर्वक कर सके अन्य शब्दों में कहा जाए तो व्यक्ति को यथार्थ कार्य से पूर्व, आत्मसुधार की प्रवृत्ति, आत्मनियंत्रित की प्रवृत्ति को विकसित करना होगा संक्षेप में व्यक्ती को स्वराज स्थापित करना होगा इस स्वराज का मार्ग उद्वेस्य, साधना सभी 'स्व' पर केन्द्रित है व्यक्ति को स्वयं में आसक्त भाव (राग द्वेष, मोह, ईर्ष्या पर नियंत्रण करना होगा) उत्पन्न करना होगा व्यक्ति को 'स्व' और 'पर' के भेद को मिटाना होगा भेद से अर्थ है की व्यक्ति 'स्व' के प्रति जिस व्यवहार की अपेक्षा दूसरों से रखता है, वैसा व्यवहार ही वह दूसरों के प्रति रखे गांधी जी के अनुसार सभी मनुष्यस मे एक ही आत्मा के दर्शन होते है जिसके माध्यम से वे भारतीय दर्शन के उपनिषद, गीता आदि से साम्य प्रतीत होते हैं

विषय सूची

1. प्रस्तावना 2. गांधी दर्शन की रूपरेखा 3. गांधी का सेवा यज्ञ 4. सेवा तथा स्व का संबंध 5. गांधी दर्शन मे रचनात्मक कार्यक्रम 6. निष्कर्ष . शब्दकोश और संदर्भ ग्रंथ सूची

07. MATHEW (Rohit)
Knowledge of Essence.
 Supervisor: Dr. Nilanjan Bhowmick
Th 25998

Abstract

In this thesis I examine the connection between essence, metaphysical explanation and definition. My purpose is to conceive an account of Essence which resolves important puzzles in contemporary Essentialism in the last thirty years. My exploration and study is oriented towards finding philosophically interesting answers to three sets of questions. i. Questions pertaining to the nature of Essence ii. Questions pertaining to the nature of Metaphysical Explanation iii. Questions pertaining to the nature of Definition in the last thirty years, the modal view and the non-modal view have gained prominence and philosophers have gravitated towards these characterizations of essence. It has been my effort to indicate, on the basis of the best reasons that a proper construal of the notion of essence cannot be had unless we acknowledge the explanatory setting within which essences are put to work theoretically. The notion of essence belongs to a domain of discourse in which we consider questions about the metaphysical identity of explananda. Essences are constituents of answers about such questions; essences explain what it is to be a certain explanandum and not what it is to be this or that object or substance in terms of necessary features or in terms of the objective and mind-independent grounding network. If we rely on metaphysical modality, we end up with features which are non-essential but necessary, and there is no way to rule out such features. For example, necessary properties, existence, distinctness, and set-membership are all examples of properties which are necessary but non-essential. The modal view of essence finds it hard to eliminate the above. Further, if we say

that the link between essential truths is logical entailment then we lose our intuitively appealing concept of an order of explanation which ought to be a characteristic of the relation between essential truths. On the other hand, if we say that the essential truths depend on the notion of ground, then we cannot explain how the notion of essence accomplishes the explanatory role when the notion of ground is non-explanatory because it is entirely objective and mind-independent. To sum up, methodology consisted of intensive reading of the literature on the topic of Essentialism with the view to arrive at the very best fit between the various theories on the philosophical characterization of Essence. My investigations indicate that philosophers would do well by severing the ties between essence and necessity and between essence and ground. By doing this we can discover and appreciate a new theoretical setting within which we can ponder the implications of an explanatory account of essence.

Contents

1. Introduction to essentialism 2. Modal view of essence 3. Variations of modal view of essence 4. Non- modal view of essence 5. Essence and ground 6. Metaphysical explanation 7. Explanatory character of definitions 8. Aristotle Re-visited 9. Conclusion and Bibliography.

08. MINJ (Anselam)
Michel Foucault's Notion of Freedom: A Critical Analysis.
 Supervisor: Prof. P. Kesava Kumar
Th 26521

Contents

1. Introduction 2. Foucauldian approach and the traditional nations of freedom 3. The foucauldian doom and the possibility of freedom 4. The ontology of foucauldian freedom 5. freedom as conscious practice of ethics. Conclusion and Bibliography.

09. MUSHTAQ (Hina)
Position of Women in the Quran: A Feminist Perspective.
 Supervisor: Dr. Reetu Jaiswal
Th 26001

Abstract

The Position of Women in the Qur'an is highly debated among thinkers across the globe. Some argue that Muslim women are subjugated and oppressed in Islam. They see no room for equal human rights. The thesis aims at answering certain questions with respect to women's position in Islam. It raises questions like if the Qur'an is patriarchal as alleged by many, why are there various interpretations of the Qur'an when the word of God is absolute and unchanged?, and can Muslim women be defined as a homogenous group? In order to find answers to these questions, I have categorized various interpretations of the Qur'an as traditionalists, gender-conscious and secular. These interpretations exhibit different understandings of the Qur'an with respect to women's position in Islam. The views of Maulana Abul Maududi and Ahmed Raza Khan are analyzed under traditional understanding. The Perspectives of Asma Barlas and Fazlur Rahman are analyzed under the category of gender-conscious interpretations. The views of Haideh Moghissi and Ayaan Hirsi Ali are assessed as secularist interpretations of the Qur'an. These interpretations have been critically analyzed by a feminist perspective to see if they are inclusive of female standpoints or not. The work has also stressed on the need of the Feminist

Epistemology which highlights the presence of androcentric biases in the fields of science, philosophy and religion. Women have not been credited as knowers, it has led to a biased understanding of the religious texts as well. The research talks about how our understanding of the texts changes as we evolve with time. A religion does not remain unaffected by political, social and technological changes around us. The debate of secular vs religion regarding women's rights has also been dealt with in detail. In this context, the thesis raises some significant issues regarding the western approach to gender equality. An attempt has been made to discuss the complexities of religion and its association with women, gender, equality and the context of religion. The west's notions of equality have been challenged citing the views of Saba Mahmood.

Contents

1. Introduction 2. Role of gender in the production of knowledge: situating the debate in Islamic context 3. Traditional understanding of the quran 4. Gender-conscious interpretation of the Qu'ran 5. The secularist approach towards the Qu'ran. Conclusion and Works Cited.

10. NANDY (Sarmistha)
Lyotard's Critique of Meta- Narrative Approach to Ethics.
 Supervisor: Prof. Enakshi Ray Mitra
Th 25992

Abstract

This thesis attempts to lay out how Lyotard's critique of metanarrative in general and its application in ethics in particular centres around his crucial notion of events. Events are live occurrences – extremely unstable and fleeting in their character – overwhelmingly rich in their content. This makes the nature of events elusive, 'ill-defined', as a 'something' that calls out for interpretation, and yet resists a unique and complete mode of conceptualisation. This vulnerable and unstable character of events makes concepts indeterminate, thus precluding a meta-narrative approach to life, society, human nature, their dreams and desires – and above all their morality and moral judgements. Lyotard's various examples of meta-narratives taken from various spheres of our life displays it as talking not about objects, but about concepts. Meta-narratives turn objects into pre-designed concepts or generalisable features, and thereby seek to achieve a fixed entailment or coherence amongst concepts. A metanarrative delinks itself from the ever-growing character of events – the conflicting but concurrent desires and intensities that thicken out into innumerable narratives in our society. Instead it seeks to bring all these little narratives under an over-arching conceptual relation, a gigantic story with a unique teleology. This grand narrative putting up the stance of touching reality, actually turns all real desires, events, emotions, actions and intentions into abstract general features – thus seeking to enclose them into cohesive logical circles.

Contents

1. Introduction 2. Lyotard's notion of 'event' 3. Lyotard's notion of event as a weapon: against Freud's theory of libido and representation 4. Wrongs, differends and metanarratives: with special reference to litigations 5. Lyotard's critique of Kant's metanarrative model of ethics 6. Lyotard's critique of Kant's heterogeneous linkage: the metanarrative model of judgement 7. Lyotard on Kant's sublime: a departure from the metanarrative. Conclusion and Bibliography.

11. पिकी रानी
पाली अभिधम्म मे चित्त एवं चेतसिक की अवधारनाओं का एक दार्शनिक अध्दन
 निर्देशक: डॉ. रीना कनौजिया
 Th 25999

सारांश

प्रथम अध्याय में “बौ(साहित्य में त्रिपिटक की अवधरणों का दार्शनिक अध्ययन”, में सारे त्रिपिटक ग्रंथों की व्याख्या करूँगी। दूसरे अध्याय में “पालि साहित्य में अभिधम्म की अवधरणों का महत्व” में सर्वप्रथम पालि की परिभाषा की गई है, पालि की व्याख्या के बारे में कहा जाए तो यह एक विवाद का विषय है, कई विद्वान इसे माग्धि, अर्धमाग्धि, ‘पाटलि’ या पाडलि का रूप मानते हैं। वही डॉ. भरत सिंह उपाध्याय, भिक्खु जगदीश काश्यप, डॉ. कोमल चन्द्र जैन इत्यादि इसे “पालेति रक्खति, ति पालि” अर्थात् जो पालन पोषण करती है रक्षा करती है वह पालि है आज भी पालि बु(वचनो का पालन पोषण करती है। इस अध्याय में बु(के द्वारा सर्वप्रथम अभिधम्म का उपदेश अपनी माता को देना तांतविस लोक में जाकर, अभिधम्मपिटक के सातो ग्रंथ का संक्षिप्त में वर्णन किया गया है धम्मसंगणि, विभंग, धतुकथा, पुग्गलपञ्चति, कथावस्तु, यमक, पट्टान, इत्यादि है। तीसरे अध्याय “पालि अभिधम्म में चित्त का गणनात्मक अध्ययन” तीसरी परिषद् पाटलिपुत्रा में अशोक के निर्देशन में हुई बु(के महापरिनिर्वाण के दौ सौ अठारह वर्ष बाद थेर मोग्गलिपुत्रा ने परिषद् की अध्यक्षता की नौ महिने तक चलने वाली संगीति में एक हजार भिक्खुओं ने भाग लिया अभिधम्म के चार परमार्थ सत्यो पर प्रकाश डाला गया है, चित्त, चेतसिक, रूप, निर्वाण। प्रथम परमार्थ सत्य चित्त है, मुख्यतः चित्त चार प्रकार के होते हैं। कामावचर, रूपावचर, अरूपावचर, लोकोत्तर कामावचर 54, रूपावचर 15, अरूपवचर 12, लोकोत्तर 8, कुल 89 चित्त। पाँच ज्ञान को मिलाकर 121 चित्तों की संख्या हो जाती है। इसका पूर्णतः विवरण तीसरे अध्याय में विध्वित दिया गया है। अभिधम्म में चित्त की विशेषता को उजागर करने वाले तथ्य बु(द्वारा रावण को चित्त मनोविज्ञान का उपदेश देना है। लंकावतार सूत्रा में रावण को स(र्म का उपदेश बु(ने दिया, दोनों के बीच में प्रश्नोत्तर, वाद विवाद का होना यह साबित करता है कि लंकापति रावण की बौ(धर्म के प्रति घनी आस्था थी, वह धम्म को अधिकाधिक गहराई से जानना चाहता था। लंकावतार सूत्रा के प्रथम अध्ययन से इस बात का पता चलता है कि रावण ने बु(से धम्म और अधम्म के संबंध में सौ प्रश्न पूछे ये सभी प्रश्न निर्वाण, संसार बंधन, मुक्ति, आलय-विज्ञान, मनोविज्ञान शून्यवाद आदि बौ(-धर्म और उसके दर्शन से संबंधित है। इसके अन्तर्गत हमें आलय विज्ञान जैसे योगाचार ;विज्ञानवादख्र के मूल दर्शन की व्याख्या मिलती है, विज्ञानवादी दर्शन के अनुसार ज्ञान के समस्त विषय चित्त के ही भिन्न-भिन्न रूप और अवस्थाएँ है जीवन तो निरन्तर प्रवाह मात्रा है यह शाश्वत नहीं है। बु(की शिक्षा से प्रभावित होकर लंकापति रावण बु(को दोबारा आने का निमन्त्राण देता है, बु(की लंका यात्राओं का वर्णन एक नहीं बल्कि तीन बार मिलता है, महावंश द्वीपवंश में इसका उदाहरण देख सकते हैं। बौ(ग्रंथों में लंकाधिश रावण को एक गंभीर चिंतक और आदर्श जिज्ञासु दार्शनिक माना है। “रामायण का सच्चा अध्ययन” नामक ग्रंथ के लेखक पैरियस ई.वी. रामास्वामी जी के अनुसार रावण ने बौ(धर्म स्वीकारा था और वह अरस्तू और प्लटो के समान दर्शनशास्त्रा का महान् ज्ञाता था। निष्कर्षतः चित्त में इतनी शक्ति होती है कि वह बु(का रूप धरण कर लेती है, बु(ने कहा अपने मालिक स्वयं बनो अपने दोस्त स्वयं बनो अपना दीपक स्वयं बनो। चौथे अध्याय: पालि अभिधम्म में चेतसिकों का वर्णनात्मक विश्लेषण में चेतसिक अभिधम्म के परमार्थ सत्य का दूसरा परमार्थ सत्य हैं। चेतसिक शब्द से ही ज्ञात होता है कि वे धर्म जो चित्त के है चेतसिक कहे जाते है। अर्थात् चित्त के साथ सहवर्ती सम्प्रयुक्त धर्म को चेतसिक कहते हैं। ऐसा कहने का अर्थ यह है कि वे धर्म जो चित्त के साथ उत्पन्न होते हैं, चित्त के साथ ही निरु(हो जाते हैं। जो आलम्बन चित्त का होता है, वही उनका भी आलम्बन होता है तथा जिस आधार पर चित्त काम करता है, उसी आधार पर चेतसिक भी काम करते हैं जिनका एक ही आलम्बन एवं वस्तु होती है तथा जो चित्त के साथ सदा सम्प्रयुक्त रहते हैं।

विषय सूची

1. बौद्ध साहित्य में त्रिपिटक की अवधारणाओं का दार्शनिक आध्यन 2. पाली साहित्य में अभिधम्मपिटक की अवधारणाओं का महत्व 3. पाली अभिधम्म में चित्त का गननात्मक आध्यन 4. पाली अभिधम्म में चेतसिकों का वरणतमक विश्लेषण 5. पाली अभिधम्म में चेतसिकों का तुलनात्मक निष्कर्ष 6. अभिधम्म का परम्परा परिवार – एक दार्शनिक आध्यन बौद्ध धर्म गुरु परम पावन दलाई लामा के संदर्भ में . उपसंहार और संदर्भ –ग्रंथ सूची.

12. RAJ (Puja)

Women in Counter-Cinema: A Philosophical Analysis.

Supervisor: Dr. Reetu Jaiswal

Th 26006

Abstract

In the contemporary world of media, entertainment and global issues, cinema is becoming more active than ever. Cinema or film has become more inclusive and broader in its approach. From being a source of entertainment to being an apparatus of representation; from reassuring and glorifying patriarchal values to challenging any such values and stereotypes; from being a form of mass media to stepping into the world of digital media; from a tool to express political issues to being a major force of such political changes, cinema has evolved drastically. These changes are an effect of never-ending efforts of filmmakers, film theorists and critics. This doctoral thesis is an attempt to analyze cinema, its version of Hollywood mainstream narrative and to understand the notion of counter-cinema in the light of or in opposition to mainstream cinematic ideas. As the title reads Women in Counter-cinema: A Philosophical Analysis, this work is centered upon analyzing the position of women in counter-cinema from diverse perspective to examine ways of representing women without objectifying them or sexualizing them or defining them as 'other' to men or limiting them in stereotypical roles and images. In addition to that, the attempt here is to explore the notion of women, woman's film, women cinema, counter-cinema and women in counter-cinema. With the varied versions and forms of cinema being made all over the world, the understanding and aspects of cinema has changed and evolved. However, through the global dominance of mainstream Hollywood cinema, viewers are fed the details in a manner that project the storyline and narrative to be real and meaningful. For a very long time in cinematic experience, mainstream Hollywood cinema has structured its function on sexual hierarchy and patriarchy. In the words of Judith Mayne, Hollywood mainstream majorly defined cinema in both an aesthetic and a cultural sense. The structure and narrative in mainstream cinema are built up around sexual hierarchy and male gaze. In opposition to such representations, feminist film theory and criticism vastly emerged during the second wave of feminist movement. Although many women filmmakers and theorists were already contributing to a counter the mainstream representation of women even before the second wave of feminist movement took it force, with the effect of second wave, diverse approaches to understand and analyze cinema became systematic and more influential. This revolution against the stereotyped roles and images of women in cinema was largely shaped by three major forces, "...the women's movement, independent filmmaking, and academic film studies". Various feminist film theorists and critics have strongly argued that cinema, especially Hollywood mainstream cinema, contributes in stereotyping the images of women according to the dominant patriarchal culture. The significant disparity between women's image and representation in cinema and their actual lives has been the primary issue for feminist film theory. Feminist film theory divided itself into two goals: firstly, the criticism of mainstream cinema with reference to women's role and representation, and secondly in the attempt to create

an alternative form of cinema or counter-cinema. This work centers upon the attempt of feminist film theorists to create an alternative form of cinema while understanding and examining different positions and methodologies in order to provide a space for women's cinema and representation of 'women as women', women's journey, their problems, their individuality, their experiences not as 'woman' but 'women' which signifies their political identity and their issues while challenging the patriarchal boundaries. Moreover, many feminist film theorists argued that mainstream cinematic industry has interpreted female desires, female spectacle as passive and embraced the myths and constructed images embedded in culture and society. Feminist film theorists like Laura Mulvey, Claire Johnston, Judith Mayne, E. Ann Kaplan, Mary Ann Doane wrote extensively for an alternative form of cinema which can help in demystifying the images of women created in Hollywood and which can offer some feminist outlook into the lives of women. Moreover, the notion of women as 'image' was also questionable for these theorists. According to these theorists, especially E. Ann Kaplan, women and their images are trapped in the elongated social and cultural practices of patriarchy along with linguistic patterns of defining and understanding women in relation or in opposition to men. Thus, in order to challenge such dominant cultural, social and linguistic patterns, the change and criticism is needed from within such patterns for which counter-cinema is a one big step.

Contents

1. Introduction 2. Understanding counter- cinema: a feminist perspective 3. 'women's cinema' as counter-cinema: a critical analysis 4. Finding counter-example of the mainstream cinema: an analysis of avant-garde films 5. Deconstructing the representation of women in the mainstream cinema: questioning the 'unconscious of patriarchy' in cinema. Conclusion. Appendix I : Woman's film and women's cinema and Bibliography.

13. SABA PARVEEN

Postmodern Ethics: A Critical Study of Foucault.

Supervisor: Prof. P. Kesava Kumar

Th 25995

Abstract

Historically speaking ethical philosophers since the Classical age were dealing with substantive ethical questions or problems. The Greek philosophers, especially ethical rationalists, were attempting to explore what is virtuous or non-virtuous behavior of man and more importantly what constitutes the highest Good of human life. The key thinkers of all times, Socrates, Plato, Aristotle, and the Stoics, devoted their reflections in the pursuit of exploring the nature of „virtuous life“. Of course, there were ethical philosophers such as Sophists who underlined the subjectivist and relativistic character of ethical values. Judeo-Christian tradition in contrast to Greek ethical rationalism emphasized a Theo-centric worldview culminating into a Theo-centric value system. The Christian apologists especially emphasized on „original sin“ collectively inherited by the entire mankind which no amount of human moral struggle can ever absolve us from its consequent and subsequent effects and which necessitates the need for attaining the grace of God. The impact of Christian philosophy has been extraordinarily powerful across the globe and believers and followers of Semitic religions despite increasing secularisation, still, the debate as to whether we can be moral without believing in God. Such an ethical standpoint accommodates the essential features of teleological as well as deontological ethics. The modern-day secular and rational representative advocates of Teleological ethics or British

Utilitarians such as Bentham and Mill and an unqualified advocate of Deontological ethics such as Kant also aimed to establish a moral system without a flaw. The ethics of Foucault can be adopted to have new life in the society with the other. Foucault recommends activities such as focusing on self and self-writing, in order to bring oneself inside oneself, and also at the same time through these practices to bring oneself outside of one's relationship with the world for a moment. His understanding of the self in this sense will lead us to have a healthy relationship with others and the world consequently building a society where no one is marginalized. His idea on the care of the self is an idea where the individual is empowered to aestheticize his life. He inspires through his works to restore the voices which are silenced by the powerful dominating force. It helps us to hear the voice which had been silenced for centuries and makes us know the real truth of history. In his social thought, Foucault aims at a society where there is an acceptance and recognition of the other. Foucault calls on to defend the society against violent, oppressive, totalitarian, and authoritarian discourses. In this manner, his thought inspires thinkers, educators, administrators, lawmakers and social workers to produce alternatives to normalizing power or knowledge, regimes of truth, dominant identities, cultures, economies, policies, and politics. In criticizing the hegemonizing and totalizing approaches of modernity, Foucault paves the way for multiplicity, complexity, diversity.

Contents

1. Introduction 2. Postmodernism: an overview 3. Towards postmodern ethics 4. Situating Foucault in postmodern ethics 5. Foucauldian ethics as a counter-discourse. Conclusion and Bibliography.

14. SAHANA V RAJAN
Metaphysical Evaluation of Ontic Structural Realism.
 Supervisor: Dr. Ravindra Mahilal Singh
Th 26003

Abstract

The present thesis began with a thought experiment where I asked you to imagine preparing an ontological inventory of your room. After a brief discussion of the background (specifically, the debate on theory change) in which such an exercise can be placed, I asked: —If you hand over the task of building an ontological inventory of your room to an Ontic Structural Realist, what are the challenges that she would face? During the course of my thesis, my reply has been: —Perhaps, OSR could develop an extensive ontological inventory. However, there is a need to clarify certain inconsistencies in their conceptual framework, specifically: (i) The compatibility of notions of universal real patterns and scale relativity of ontology; (ii) The belief that fundamental physics is epistemically prior to other special sciences. Without such clarification, OSR could be threatened by informational idealism and your room could merely be a figment of infostuff. Over the course of my thesis, I have pondered on three dimensions of scientific metaphysics which form the core of my current academic research. Firstly, I have come to accept the possibility that eventually, perhaps, fundamental physics could fulfil the goal of unity of sciences and also, reductively explain all phenomena (Allen 2012; Butterfield and Pagonis 1999; Loewer 2008; Sider 2020). However, I have wondered: —Do reductive explanations prove that there is no (ontological) emergence? Secondly, if each science generates its respective ontology, then what is the role of metaphysics as an enterprise, if metaphysics is not only to learn

but should also be strictly guided by scientific theories? The relation between science and metaphysics has been a dense topic of contention over the past decade. Soto 2015) provides a detailed study of the different positions on the relation between them. Currently, I am considering the proposal that developing ontologies could be a futile activity for metaphysics if we are to staunchly follow the scientific metaphysical commitments and metaphysics could become, given this restriction, the project of discussing and exploring concepts across sciences that resemble each other in some ways. Thirdly, I am also exploring the role of ideological parsimony in scientific metaphysics to guard against the excesses of speculation which originally threatened traditional metaphysics (Finocchiaro 2019; Cowling 2020). This thesis could be viewed as a modest beginning to form foundation for these three critical aspects of scientific metaphysics. In conclusion, I quote Patricia Churchland, —Certainty is the enemy of knowledge and hope that my humble contribution to the field can be gentle and sturdy seeds of doubt in the infant grounds of scientific metaphysics.

Contents

1. Introduction 2. Ontic structural realism 3. The standard criticisms of OSR 4. Critique of universal real patterns 5. The alleged primacy of physics 6. Wholes as ecological fit niches. Conclusion and References.

15. SARAF (Kanika)
Philosophical Study of Meditation and Yoga: with Special Reference to Taittiriya Upanisad and the Yoga- Sutra of Patanjali.
 Supervisor: Dr. Aditya Kumar Gupta
Th 26000

Abstract

This thesis aspires to reassess and simplify the repertoire of the age-old wisdom as is originally highlighted in the Taittirīya Upaniṣad and thereafter re-illuminated by Sage Patañjali through the Yoga Sūtras, in order to make it more relatable to the present context. In the Modern day, both 'Yoga' and 'Meditation' have, been reduced to the popular synonyms for exercises and concentration respectively. It is in the light of these misconceptions that the philosophy underlying both of these terms must be clarified. Primarily, the entire mankind is an evolved species not only because it learnt to walk with an erect spine, but rather on the account of its self-realization of possessing the higher forms of consciousness as compared to other sentient beings. This citta (pure consciousness) of humans gets morphed up in the worldly entanglements (resulting in the kleśas on account of the citta-vṛttis) due to which humans fail to self-acknowledge their own higher states of consciousness. In order to make us a realizer of the life, which indeed is eternally blissful, untarnished by any form of worldly desires or attachments, Patañjali's yoga-philosophy lays its foundations on – 'Citta-vṛtti-nirodha' i.e., cessation (nirodha) of the citta-vṛttis (modifications of consciousness) naturally resulting in śānti (peace). In my opinion, One cannot live happily in this world without mental peace (śānti). So both these practices of Yoga and meditation are indispensable for the modern generation at not just an individualistic but also at the social level in order to be at peace within themselves as well as with others.

Contents

1. Introduction 2. Taittiriya upanisad: : panca-kosa & transcendence 3. Patanjali's yoga sutra: a psycho-philosophical analysis 4. Taittiriya upanisad and yoga-sutra: comparison and commonalities 5. Yoga and meditation: a contemporary evaluation. Concluding Remarks and Bibliography.

16. SINGH (Suyasha)
Relocating Women in Rousseau's General Will.
 Supervisor: Prof. Rekha Navneet
Th 25993

Abstract

The objective of this thesis is to relocate women in Jean Jacques Rousseau's famous concept of General Will. The collectively held sense of common interest paved the way for reform in the ruling of 17th century France as it kept up with the changes brought in by the world due to culture, politics, and technology. The ideas of Liberty, Equality, and Fraternity advocated by Rousseau are prevalent to date because they advance a positive representation of the people but the problem arises when this principle fails to place women in a similar standing. The goals of this study are based on gaining a historical understanding to decipher this. To do justice on my part I have taken into account his famous works, The Social Contract, Discourses on Inequality, Emile, and La Nouvelle Heloise for a better understanding. This choice was made to explore the functioning of a society where patriarchal thoughts in the public and private sphere were rampant and he produced a model that laid down the foundation of good governance. He tried to prove that the Social Contract theory was impeccable. But the main criticism lies in the fact that his strong ideas on the masculine framework of society show an approach lacking in moral rectitude. The possession of unequal social power by women caused by differences in wealth, education, laws, and socio - cultural practices makes it difficult for them to reimagine their personal agency and space. To resonate with the present times I have included the perspectives of modern feminist scholars like Catherine Mackinnon, Tamela Ice, Susan Moller Okin, Carole Pateman and Miranda Fricker. The research goal follows that this idea of state will fail in the long run because non-contribution by women will affect its development as it promotes an unopposed rule. Therefore, they have to be similarly situated with autonomy and respect alongside other members of society. The methodology of this work includes being qualitative in nature and therefore I am employing conceptual analysis and critique of Rousseau's work. It is essential to find a clear consistency and rational notions to reach conclusion in philosophical approach to women especially related to unjust arguments formed against their equal standing in the society. There will be an attempt to build bridges among similar cases by critically studying their position in both private and public sphere. My first chapter primarily talks about the female position in the general outline of Rousseau's two main texts, Discourse on Inequality and the Social Contract. I also discuss the position of women in 18th and 19th century, the concept of rights, church/household/state trilogy, Rousseau's idea on modern republicanism and Mary Wollstonecraft's thought on equality of humanity. It is important to understand the different nuances of history because we find patriarchal subjugation of women in different colours till now. The second chapter deals with a psychological foundation which Rousseau advocates for the so called 'right' way a society should function and with which women should occupy the space. The nature of this research is Critical. I will try to explain how his understanding of Morality and virtue is gendered which he uses to sustain his model. By critically analysing those concepts which Rousseau used to subjugate

women in the first place, this work tries to eliminate those mistaken thoughts about women so as to forge into that model. In third chapter I have included the debates surrounding women's reproductive rights, motherhood and sexuality in order to understand the socio-political perspective of the present times in relation to Rousseau's theory.

Contents

1. Introduction 2. Defining common good 3. Moral worth of Rousseau's worth 4. Contemporary boundaries of women and their modifications 5. Contextual interpretations. Conclusion and Bibliography

17. SUDEEP RAJ KUMAR

Study of Time and Consciousness in Buddhaghosa.

Supervisors: Prof. Balaganapathi Dev Arakonda Dr. Pragati Sahni Dr. Ajay Verma
Th 25996

Abstract

A systematic study of the nature of temporality in Buddhaghosa is yet to be done. Few scholars have discussed the five aspects of time (samaya) in Buddhaghosa, but their approach is limited: they have described the five aspects of time but in isolation, being disconnected from the larger issues relating to elucidating the structuring of consciousness or explaining continuity in experience. This thesis is a step to fulfil this gap. Buddhaghosa discusses the nature of temporality in terms of consciousness and causation. Accordingly, the broad themes explored in the thesis pertain to causation, consciousness, temporality and their mutual determination. Three dimensions of consciousness are discussed and the three account for continuity in different ways: viññāṇa, mano, and citta. Viññāṇa accounts for continuity vis-à-vis its position in the paṭiccasamuppāda and pañca-skandha formula but only does so in a temporally broad context; mano explains continuity qua its compounds in relation to action; the account based upon citta expounds the structuring of consciousness at the momentary level, it explains the structure of a single moment of consciousness composed of the presence of simultaneous-yet-successive concomitants. Importantly, Buddhaghosa discusses the nature of samaya (time) in relation to citta, positing that citta and samaya mutually determine each other, bringing out the construction of temporal awareness. Through the discussion of causation, the attempt is to argue that, for Buddhaghosa, mental factors are not discrete, disconnected isolated nodes; rather, they occur in inter-penetrating relations. The attempt is to illustrate that, for Buddhaghosa, consciousness factors are not discrete events, as the idea of mental events as discrete, disconnected is fundamental in the account of causation of Hume. Further, Hume's account enables to open conceptual space for Bergson as Bergson's thesis regarding duration as the immanent synthesis of consciousness factors can be read as a critique of Humean associationism. The discussion is helpful in bringing forth the idea that Bergson's thesis regarding temporality provides a helpful framework to interpret Buddhaghosa on temporal awareness. Overall, the attempt is to illustrate that the ideas of Buddhaghosa and Bergson 'mutually illuminate' each other.

Contents

1. Introduction 2. The nature of Dhammas 3. The dependent origination of dhammas 4. Continuity in experience: the process of cognition and remembering actions 5. Time and consciousness. Conclusion and Bibliography.

18. UPPAL (Mahak)
Situating Emotions: a Philosophical Exploration.
 Supervisor: Dr. R.M. Singh
Th 25991

Abstract

The objective guiding the present thesis has been the formulation of a coherent and empirically informed account of the nature of the emotion phenomenon, which not only illustrates what they are, how they are to be described, defined, and classified, but in doing so also draws attention to the significance that they hold in our lives and the role that they play in governing our conduct. With this aim in view, Chapter 1 tried to trace the manner in which passions/affects/ emotions were conceptualized and represented across the works of some prominent classical theorists— Plato, Aristotle, The Stoics, Descartes, Spinoza, and Hume. A review of these proposals indicated that the chief characteristic of the emotion phenomenon, found worthy of philosophical reflection, appeared to be its tendency of either being a prospective aid, hindrance, auxiliary, impediment, supplement, or obstruction to reason and rationality. The question of what emotions are, in and by themselves (independent of their apparent or preferred association with reason), as a consequence, happened to be notably marginalized. Chapter 2 began by reviewing the viability one of the most popular reductive accounts namely the feeling theory of emotions proposed by William James. In assimilating and identifying emotions with interoceptive feelings, the feeling theory made the occurrence of emotions contingent upon physiological changes, bringing the body (and the associated feelings) at the very centre of our understanding of what emotions are. While this view aligned well with ordinary everyday introspective experience, still a closer scrutiny revealed that it was beset with inherent insufficiencies. In the light of these clarifications, one may attempt a revision and re-construal of the narrative of dominance, suppression, and manipulation by postulating that perhaps the traditional ideas of mastery, self-control, governance, etc. were meant to signify ways of accomplishing a fuller understanding of the emotion phenomenon, in order to then be able to deliberately and knowingly engage and delve more frequently with those emotional experiences which (in most part) arouse in us a state of positive well-being, and disengage from those that lead to a sense of depletion and pain. But a complete annihilation of the emotions, i.e., a state of emotionlessness (as prescribed by the Stoics) seems neither plausible nor advantageous. Our emotions have a regulatory purpose guiding them, they warn us of things that are potentially dangerous and lead us towards those which have beneficial prospects. Without them our reasoning concerning our very own personal and social well-being would become far less efficient, far more unreliable, and disadvantageous.

Contents

1. Introduction 2. Tracing the beginnings 3. What emotions really are 4. Beyond feelings and cognitions: an encompassing theory of emotions 5. Enabling reason, regulating emotions: the extent and means. Conclusion and Bibliography.

19. ZAIDI (Ariba)
Interrogating Nativism.
 Supervisor: Dr. R.M. Singh
Th 26522

Contents

1. The inheritance framework of innateness 2. Misinterpretation of the systems framework 3. The mutual compatibility principle 4. The complexity paradigm.
Conclusion and Bibliography

M.Phil. Dissertations

20. BAIJU P.A.
Epistemological Relevance of Feminist Hashtags.
Supervisor: Dr. Sujata Roy Avhijat
21. BAJPAI (Supriya)
'Exploring the Global Neuronal Workspace theory of Consciousness'.
Supervisor: Dr. Ravindra M. Singh
22. BEHERA (Tanavi)
Ethics and Governance: a Study with a Special Reference to Civil Services in India.
Supervisor: Dr. Aditya Kumar Gupta
23. BHUJANG (Vaibhav)
Diopolitical Philosophy of Hardt and Negri: A Critical Study.
Supervisor: Prof. P. Kesava Kumar
24. CHATTERJEE (Anamika)
Ethical Dimensions of Friendship in Early Buddhism: a Contemporary Debate.
Supervisor: Prof. Balaganapathi Devarakonda
25. CHONGNUNNEM
Critical Study of Woman as the Other With Special Reference to Merleau Ponty's Body Subject as Intentional.
Supervisor: Dr. Ananya Baruh
26. DIKSHA
Analysis of Women's Representation in the works of Bankimchandra Chatterjee and Rabindranath Tagore.
Supervisor: Dr. Reetu Jaiswal
27. GAUTAM (Rahul Dutt)
Bioinformationalism: an Ontological Study of Entitihood.
Supervisor: Prof. Balaganapathi Devarakonda
28. JACOB (Lijo)
Charles Taylor's Conception of Human Flourishing: a Study.
Supervisor: Prof. P. Kesava Kumar
29. JOSHI (Yogeshwar)
Demystifying Mindfulness: an Epistemic Study.
Supervisor: Dr Geetesh Nirban Geetesh Nirban
30. MARWAH (Pawas)

- Moral Disagreement: a Study.**
Supervisor: Dr. Sonia Mehta
31. MEHRA (Deepika)
Influence of Indian Materialism in Socio-Political Background of Indian Philosophy.
Supervisor: Dr. Sonia Mehta
32. NASSA (Vrinda)
Beyond Environmental Justice into Ecological Justice: a Capability Approach Analysis.
Supervisor: Prof. Shashi Motilal
33. PANDEY (Shruti)
Exploring the Notions of Moral Responsibility and Distributive Justice in Climate Ethics.
Supervisor: Prof. Shashi Motilal
34. PUSHPA
Feminism or Feminisms an Analysis of Women's Suppression Through the Prism of Post- Colonial Feminist Discourse.
Supervisor: Dr. Reetu Jaiswal
35. RIMPI
Intellectual Virtue VIS a VIS Virtue Epistemology.
Supervisor: Dr. Ayesha Gautam
36. SAMUEL (Wilson)
Acquaintance Based analysis of Practical Knowledge.
Supervisor: Dr. Nilanjan Bhowmick
37. SHIKLA (Abhishek)
Inquiry Concerning the Nature of Philosophical Counseling.
Supervisor: Dr. Navneet Chopra
38. SIKRI (Sanjeev)
Towards a Sound Understanding.
Supervisor: Dr. Ravi M. Singh
39. SINGH (Khoirom Chitaranjan)
On Non-Causal Explanations a Re-Conceptualisation on Scientific Explanations.
Supervisor: Dr. Pratibha Sharma
40. SINGH (Nishtha)
Ethical Implications of Artificial Intelligence Advancement.
Supervisor: Prof. Shashi Motilal
41. SINGH (Wahengbam Johnson)
Understanding Kymlicka on Minority Rights With Special Reference to Indigenous People.
Supervisor: Dr. Krishna Mani Pathak
42. THAPAR (Tarun)
Is There Something Wrong With Self Grounding.
Supervisor: Dr. Nilanjan Bhowmick