

## CHAPTER 35

### PHILOSOPHY

#### Doctoral Theses

01. BHARTI (Pankaj Kumar)  
**Richard Rorty's Critique of Epistemological Foundationalism.**  
Supervisor: Prof. P. Kesava Kumar  
Th 27664

#### *Abstract*

Rorty, at the outset seeks to discuss the idea of epistemological foundationalism as his major problem. Epistemological foundationalism became more explicit during the seventeenth century by the advent of the Cartesian dualism propounded by Descartes. Descartes proposes to argue the mind as the special tribunal which overrides all areas of enquiry. He also argues that mind is the mirror of nature that represents the world as it is. In order to achieve the accuracy of representation he espoused to develop the theory of representation. Therefore, the Theory of representation to be possible, he proposes a proper understanding of the mind, that seeks to explore the processes and the way in which mind functions. This epistemological tradition is being followed later by Locke and Kant in their polemical treatise, whereas, former seeks to propose mind as an inner theatre and therefore the inner representation of the outer world is accurate. Later, seeks to propose philosophy should be rigorous and scientific. It was during the later 19th and early 20th century when the linguistic turn becomes the important event in the form of analytic philosophy, that tries to make language as replete with structure that needs a discovery. Once we discover the underlying semantics and syntactic of the language, one can think of putting all the philosophy to an end. Some of the main proponents of the traditions were Russell, Early Wittgenstein and Frege. They seek to make language and logical necessity as the foundational schemes. Rorty, rather chooses to postulate that philosophy should be therapeutic, than constructive and it should be edifying, than systematic. By acknowledging the linguistic deconstruction by Early Wittgenstein, Dewey's pragmatism as a method and Early Heidegger's discovery into contingency and effability of language seeks to renounce the idea of epistemological foundationalism that align with the Rorty conception.

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1. Introduction 2. Philosophy as Epistemology 3. Truth and Language 4. Rorty's Rejection of Foundational Methodology 5. Edifying Philosophy and Social Hope. Conclusion and Bibliography.

02. GEEVER (Alphy)  
**The Cognitive Impenetrability of Perception.**  
Supervisor: Prof. R M Singh  
Th 27665

*Abstract*

This thesis argues that within a realist ontology, perception facilitates unmediated access to the external world. The word 'unmediated' has been used here to signify that perceptual access to the world is executed through independent processes of lower-level perceptual systems, which are not in any way influenced by what the organism knows, expects, believes, or desires. The scope of discussions in this thesis is restricted to visual perception. However, arguments with comparable conclusions have been brought forth in the case of auditory and tactile perception as well. The thesis directly opposes the theory of cognitive penetration of perception, wherein it has been argued that perception carries rich representations which are indicative of direct high-level influence on perceptual processes. The main body of the thesis comprises of three chapters, each addressing a specific aspect related to the cognitive impenetrability of perception: Ch-1 The Role of Attention in Visual Processing Ch-2 Object Individuation, Object-files, and the Causal Theory of Perception Ch-3 Nonconceptual Contents of Perception.

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1. Introduction 2. The Role of Attention in Visual Processing 3. Object Individuation, Object Files, and the Causal Theory of Perception 4. Nonconceptual Contents of Perception 5. Conclusion and Bibliography.

03. GHOSH (Monidipa)  
**Śaiva-Saṅgīta-Darśana.**  
 Supervisor: Prof. Gautam Kalotra  
Th 27666

*Abstract*

The genesis and principles of music in Vedic or Nigamic traditions is fairly celebrated by Philosophers and Musicologists alike but the Āgamic lineage of Indian Classical music is by and large overlooked. Āgamic traditions include unique and diverse concepts such as Yoga, asceticism, rituals, varied methodologies of self-realization, and Indian arts. Consequently, they can be declared as a treasury of metaphysics along with artistry. It affirms the immediate world so that it could be understood and celebrated; further leading towards the Ultimate Reality. Therefore, this philosophy becomes quite important and worthwhile for the study of Saṅgīta Darśana, which follows the same ideology. Moreover, it is known that art is a subject that also requires and so unquestionably affirms the immediate world, as it requires for the rasika to identify themselves with the presenter of the art to enjoy the aesthetic delight and the zest of rasa present in the art form. However, in the Indian artforms, another important goal is said to be realizing the Ultimate. Thereby the thesis finds it a best fit for such inquiry. Śāstriya Saṅgīta is an art form deeply intertwined with Āgamic philosophy but to my amazement, it has not been explored much. Hence the subject matter is not readily available in the public domain. In the light of this background, the thesis intends to investigate the Āgamic origins and concepts of Hindustāni Śāstriya Saṅgīta. Therefore, the substance of this thesis would be the representation of music predominantly in Śaiva-Āgamas, particularly from the Trika lineage, and some concepts of Tantra philosophies are also used in the process. The study is primarily focused on the genesis and ontology of music rather than its aesthetic theories. Therefore, Saṅgīta that is found in Trika Āgama-s or those methodologies of music that use these texts as their inspiration or reference point to formulate the foundations of their theory are discussed herein. Introductorily, the thesis brings forth various theories of the manifestation of sound. Further, the thesis

delves into the Saṅgīta Darśana, its characteristics and aesthetics of music, hence, paving a way to discuss what is meant by Śaivite music and its foundational principles. Following that a brief history of Śaiva Saṅgīta is put forth. The methodologies proposed by Mammaṭa, Abhinavagupta, Umāpati, and such writers are discussed. Finally, musicologists such as Mataṅga and Śārṅgadeva and their use of philosophy proper in their music theories are investigated. In doing so the thesis traces the path of evolution of philosophical concepts of Indian Classical music, particularly Hindustāni Śāstriya Sangita. Thus, investigating into the Philosophy of Music (Saṅgīta Darśana) from a viewpoint of Śaivite philosophy.

#### *Contents*

1. Prologue 2. On the Manifestation of Sound 3. The Foundations of Saṅgīta Darśana and Śaiva Saṅgīta 4. Śaiva Saṅgīta and its Methodologies 5. Saṅgīta Vimarśa Through Śaiva Darśana. Appendices, Glossary of Selected Terms and Bibliography.

04. GOWTHAMAN (Balu)  
**Philosophy as Literature.**  
 Supervisor: Prof Ayesha Gautam  
Th 27667

#### *Abstract*

Abstract: In my phd, I look at the intersection between two nonrepresentational schools of philosophy, which is phenomenology and the ordinary language philosophy of Wittgenstein. I firstly look at their attitudes towards scientism, and describe how they were equally wary of scientific pretensions, especially when they threaten to cross over to the realm of aesthetics and philosophy. The next chapter looks at the literary attitude of Wittgenstein and its relationship to his neo Kantian spirit. It goes through various characteristics of the philosophical investigations, such as its reliance on similes, its narrativity and dialogicality. The next chapter looks at the criticism of the scientific therapy of psychoanalysis from the viewpoints of Wittgenstein and Phenomenology. Here, I also talk about the role of embodiment in the idea of literature that I talk about in my thesis, and how both Heidegger and Lacan underemphasize it in different ways. The 4th chapter is a look at the idea of literature from the perspective of both Sartre and Merleau Ponty, and makes the case that the idea of commitment as necessary to literature inevitably impoverishing the concept. Here, I also look at the validity of distinction made between prose and poetry as made by Sartre, and also I look at in what way one can talk about the difference between literature and the silent arts. I also look at how the preceding discussion can have bearing on committed literature. In the conclusion, I summarize the chapters, while also looking at the broad similarities in spirit between Wittgenstein and Merleau Ponty, such as their anti-representationalism, their anti-scientism, and anti-hermeneuticism.

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1. Introduction 2. Argumentative Philosophy and Scientism 3. Wittgenstein through a Literary Lens 4. Critique of Scientific Therapy 5. The Question of Commitment in Literature 6. Conclusion and Bibliography.

05. GUPTA (Kolyanni)  
**On the form and Meaning of Ought.**  
 Supervisor: Prof. Nilanjan Bhowmick  
Th 27668

*Abstract*

The examination of the term ought begins with an exposition of the moral ought being essentially agential, the reason for which was given by Gilbert Harman (2007). The logical form of ought, according to Gilbert Harman, is a relational term indicating the term to be related to the agent, the action that is the most favored course of action, the motivational attitudes surrounding those actions, and the contextual specifications. Contrary to Harman, Bernard Williams takes ought to be a propositional operator and is essentially context invariant. Williams's reductive approach wherein the indexed oughts are understood in terms of an ought-to-be-ness gives rise to paradoxes such as the Deontic Conflict which leads to conflicting true propositions and thereby violates the basic logical principle of non-contradiction. This proves Williams's theory to be unacceptable and hence Mark Schroeder's theory of a deliberative and an evaluative ought is explored. Schroeder claims that the term ought behaves with both a raising syntax and a control syntax. Maintaining the binary between an evaluative ought and a deliberative ought helps to pave our way through Deontic Conflict and certain other paradoxes, It might seem that the paradoxes are resolved; however, the deliberative-evaluative ought distinction is not a reliable theory as the very premise upon which Schroeder builds his theory is proven to be faulty by Matthew Chrisman who claims that ought is a modal auxiliary and modal auxiliaries by their nature only affect the modality of a proposition and cannot function as terms like bank which is ambiguous between two meanings. Contrastivism is able to provide a perspective into the background conditions and indexation that is elucidated through the use of the five hallmarks of a deliberative ought without interfering with its status of being a modal auxiliary and admitting a single lexical entry.

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1. Introduction 2. Ground the Debate 3. The Structure of Ought 4. Contrastivism and Ought. Conclusion, Endnotes and Bibliography.

06. Gupta (Sania)  
**Impact of Karma-Yoga of Bhagavad-Gita on Vinoba Bhave's Philosophy and its Implications.**  
 Supervisor: Dr. Upendra Kumar  
Th 27669

*Abstract*

The Bhagavad Gītā is the most significant work of Indian philosophy and religion, presents significant understanding about the essence of obligation, morality, and the path to spiritual enlightenment. It is one of the most remarkable works on theology, philosophy, and knowledge. Central to its teachings is the idea of karma-yoga, encouraging selfless activity performed without attachment to consequences. Therefore, it has attracted the interest not only of Indian intellectuals and saints but also scholars from all over the world. One such scholar is Vinoba Bhave. This thesis will identify and describe the philosophical grounds for Vinoba Bhave's strategy of social transformation. This thesis is particularly concerned about is how Vinoba

perceives Karma-yoga, or selfless action. It shall also try to delve into how Vinoba's interpretation of Bhagavad Gītā aroused his initiatives toward promoting equitable land distribution and rural development by analysis of his activities in relation to the Bhoodan and Gramdan movements. Consequently, this thesis focuses on the practical application of Karma-yoga to contemporary issues and then presents the major valuable perspectives regarding how spiritual concepts might be utilized toward solving current socio-political difficulties. Hence, the thesis seeks, through this investigation, to add to the academic circles of discourse regarding the significance of spiritual philosophy in the light of practical governance and social justice. By examining Vinoba Bhave's work in the context of Karma-yoga, this thesis aims to emphasize the eternal significance of the teachings of the Bhagavad Gītā and motivate future academic study and practical efforts in the ethical and social reform field. The methodologies used in this thesis are analytic, descriptive and conceptual analysis approach. Keywords: Karma-yoga, Bhagavad Gītā, Bhoodan, and Gramdan.

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1. Introduction 2. Origin of Knowledge: A Historical Context 3. The Concept of Karma-Yoga in the Bhagwad-Gita 4. Harmony of Thought and Action : Vinoba Bhave's Gitapracana 5.The Ethical and Social Impacts of Karma-Yoga on Vinoba Bhave's work. Conclusion and Bibliography.

07. MOHAMMAD IRSHAD

**Enframing Information Society: An Ethical Perspective.**

Supervisor: Prof. Perikala Kesava Kumar

Th 27670

### *Abstract*

The thesis prefers to employ an 'information society' instead of a post-industrial society, knowledge society, or network society. It considers Information Society as an umbrella term exhumed from the larger socio-cultural, political, and economic changes ceaselessly occurring worldwide. The thesis astutely develops possible answers to below-given research questions, below; 1. What is an information society and how is it different from the last agricultural and industrial society? 2. How to theoretically make sense of an ICT-led information society within the discipline of philosophy? 3. How to ethically comprehend the interface of culture, society, and information and communications technologies? 4. How the discourse of the philosophy of technology and the philosophy of information is interlinked with a philosophy of information society. 5. What are the fundamental ethical issues and theories of the global nature of information society? The thesis partly covers the debates of the philosophy of technology and the philosophy of information, which includes the arguments of Herbert Marcuse, Andrew Feenberg, David Lyon, James Beniger, and Luciano Floridi. It also emphasizes Christian Fuchs' Radical Digital Humanism, which abhors the possibilities of post-humanism, information fascism, hegemony and digital poverty. The thesis, further, covers the ethical issues in an information society with a Universal and Inter-cultural perspective approach. It contains a corpus of scholars including Terrell Bynum, James H. Moor, Wu Kun, and Philip Brey. Rafael Capurro, Charles Ess, Soraj Hongladarom, and others. It also incorporates Shannon Vallor's normative technomoral ethical approach for a global networked commons rooted in the ethos of global justice. The thesis concludes with an ethical pluralistic account, tailored in democratic values, as a pertinent approach to fostering a just and egalitarian information society, which embodies the values of

freedom of expression, accessibility of information, and cultural, social, and political justice.

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1. Introduction 2. An Emergence of the Information Society 3. Philosophical Understanding of the Technological Society 4. Digital Social Sphere and the philosophy of Information Society 5. Ethical Issues and Debates in the Information Society. Conclusion and References.

08. SHABEENA

**Study of the Social Contract Theory: A Feminist Perspective.**

Supervisor: Dr. Sonia Mehta

Th 27671

*Abstract*

This thesis critically examines social contract theories through a feminist perspective, with a specific focus on the works of John Rawls and Carole Pateman. Social contract theory has been a fundamental concept in Western political philosophy, shaping our understanding of the state and its operations. However, these theories have often neglected or marginalized women, failing to address gender inequality within their frameworks. By adopting a feminist lens, this thesis aims to reevaluate and conceptualize social contract theories to promote gender equality and women's rights. Divided into four chapters, the thesis engages with contemporary society and feminist discourse. It commences with an overview of social contract theory's historical significance, highlighting its key philosophers and the necessity of a feminist perspective for a comprehensive analysis. It then dissects John Rawls' influential theory, critiquing his concepts such as the original position and veil of ignorance for neglecting women's rights and concerns. This chapter advocates for an inclusive and gender-aware approach to reshape social contract theory. The analysis continues with Carole Pateman's Sexual Contract theory, unveiling the entrenched patriarchal structures in societal norms. It delves into various forms of sexual contracts that perpetuate male dominance and the objectification of women, emphasizing the urgency of establishing an equitable society. The thesis concludes by highlighting the contributions it makes to current society and feminist thought. By challenging traditional social contract theories, promoting gender awareness, and advocating for inclusivity, this thesis aims to inspire dialogue, policy changes, and further research toward creating a more just and equal society for all. It calls for a reevaluation of political and social systems to ensure the recognition and advancement of women's rights within the framework of social contract theory.

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1. Introduction 2. Social Contract Theory in Modern Philosophy 3. Social Contract Theory and Contemporary Philosophy 4. Sexual Contract Theory by Carole Pateman 5. Critique of Sexual Contract Theory. Conclusion and Bibliography.

09. SUKANYA

**Social Justice and the Development Agenda- Impact on Environment: A Critical Study.**

Supervisor: Prof. Ayesha Gautam

Th 27672

*Abstract*

Social Justice and the Development Agenda-Impact on Environment: A Critical Study Abstract This thesis examines the interdependent relationship between social justice and development through the lens of environmental agendas and sustainability. It posits that development cannot truly occur without justice. Traditional economic development models prioritize short-term gains like infrastructure, technology, and commerce over long-term ecological sustainability and human wellbeing. However, this imbalance leads to environmental injustices - marginalized communities displaced from ancestral lands, loss of livelihoods, degraded air and water quality, etc. Sustainable development offers an alternative approach balancing economic, social, and environmental objectives for current and future generations. Justice is an evolving, ongoing struggle for fair distribution and quality of life. Thinkers like Rawls, Sen, and Nussbaum have given extensive theories of justice and they provide with a philosophical foundation for bringing about social justice. The capability approach further enriches this framework by emphasizing human rights, participation, and ecological sustainability over profit and power. Environment is viewed as a meta-capability that enables other capabilities by Holland. This stance views environment as something with an intrinsic value not merely as a resource. Environmental crises emphasize the urgent need to reimagine development aligned with ecology, not in opposition. This requires understanding the difference between needs and excessive consumption. It also requires prioritizing ecological sustainability, human rights, and justice over revenue and power. For this, development agendas require to be in conformity with some guiding values such as human wellbeing and security, equity, environmental sustainability etc. along with the task of securing justice. In conclusion, social justice and ecological sustainability must be central, complementary aims of development rather than compromised by unsustainable growth. This thesis is a humble attempt to examine approaches to close the gap between theoretical social justice and practical instantiation of it in environmental development agendas.

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1. Introduction 2. Development Agenda: Conventional to Sustainable Development 3. Social Justice 4. Just Development and Environment: Case Studies 5. Conclusion and Bibliography.

10. THAPLIYAL (Charu)

**Vasiṣṭha's Dhyān Yoga: An Academic Exploration of the Philosophy of Meditation in Yoga-Vāsiṣṭha.**

Supervisor: Prof. Divya Tiwari

Th 27673

*Abstract*

The current research aims to bring to light the philosophy of meditation as enshrined by Sage Vasiṣṭha in his work Yoga Vāsiṣṭha. The thesis will focus on how the text is relevant today. The attributes of the meditator personality are shown through the character of Rāma and the attributes of the worthy teacher are shown through the attributes of Vasiṣṭha. Rāma is an active dharma-oriented, practice-oriented character in Hindu mythology and epics, the text asks us to feel the urgency between the spiritual and ethical life. Yoga Vāsiṣṭha provides principles and practical components to streamline ethical and spiritual life and get clarity. It urges man to move from inaction (dispassion) to action (ethical or dharmic life). Another question is to see what wisdom Yoga Vāsiṣṭha offers for Practical Realisation of the

Absolute along the lines of what it has to say about Self-effort for self-realisation/self-initiation, Renunciation and enjoyment while living in the world, character of the aspirant and experience as the final test of belief. As per the survey experiment conducted and the conclusions arrived at, insights into Indian Philosophical Practice are arrived at. The crux of the thesis will be made available to the reader from the answer to the following question whether Dhyān Yoga leads to a Dhārmic life. Further, this research will attempt to look at the question as to what role “Meditation” plays in Vasiṣṭha’s Yoga. How is it made comprehensible to a seeker? What is the Philosophy of Meditation within it? Following from this, the thesis will focus on how to change our lives in the 21st century, maintaining a connection between worldly life and a spiritual life.

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1. Introduction 2. Overview of Yoga-Vāsiṣṭha 3. ‘Dhyāna’ in Yoga-Vāsiṣṭha 4. Intuition Based Survey 5. Practical Realisation of the Absolute 6. Dhyāna Yoga of Vasiṣṭha. Conclusion and Bibliography.

11. परवेज़ अहमद

**इस्लामी सौन्दर्यशास्त्र का आध्यात्मिक सन्देश: एक तत्वमीमांसीय दृष्टिकोण।**

निदेशक: प्रो. पेरिकला केशव कुमार

Th 27674

### सारांश

यह शोध-प्रबंध इस्लाम में सौंदर्य की अवधारणा पर केंद्रित है। इस्लाम में सौंदर्य का विचार मुख्यतः कुरान और हदीस में पाया जाता है। कुरान व हदीस में जन्त की अवधारणा ने मुस्लिम कलाकारों के मनस पटल पर बहुत गहरी छाप छोड़ी जिससे कलाकारों को आध्यात्मिक प्रेरणा मिलती रही है। अरब और ईरानी सभ्यताओं का इस्लामी सौन्दर्यास्त्र के निर्माण में विशेष योगदान रहा है। इन्होंने विभिन्न प्रकार की कलाओं जैसे- हस्तलिपि, चित्रकला, लघु चित्रकला, ायरी कला, वास्तुकला, और सजावटी कला आदि का निर्माण किया है और उसे सजाया व सवाँरा है जिसके माध्यम से उन्होंने इस्लाम के आध्यात्मिक संदेश को लोगों तक पहुँचाने की कोष्ठी की है। इस्लामी सौन्दर्यास्त्र का अपना आध्यात्मिक महत्व है। इस्लामी दृष्टिकोण के अनुसार सभी कलाओं का केन्द्र व स्रोत ईवर है। इस्लाम में कला व सौन्दर्य कोई विलासिता की वस्तु नहीं है जैसा कि ओरिएंटलिस्ट मानते हैं, बल्कि इस्लाम सौन्दर्य को एक दिव्य गुण मानता है और यह सिखाता है कि ईवर सौन्दर्य को पसन्द करता है। मुस्लिम कलाकारों द्वारा बनाये गये सभी प्रकार के कलाकृतियों में इस्लामी सौन्दर्यास्त्र की प्रमुख विशेषताएँ दिखाई देती है इसलिए इन सौन्दर्यास्त्रियों के सभी प्रकार के कलाओं व विचारों में तत्वमीमांसीय और ब्रह्माण्डमीमांसीय अभिप्राय संचारित हैं। इस प्रकार इस्लामी आध्यात्मिकता के उन्मुख सौन्दर्यास्त्र से अनन्त गुणों का आविर्भाव हुआ। परिणामस्वरूप वे विभिन्न पारम्परिक कलाओं जैसे ायरी से साहित्य और संगीत से वास्तुकला तक में अपना कलात्मक हुनर को कई युगों से प्रदूर्त करते आ रहे हैं। इस प्रकार इस्लामी सौन्दर्यास्त्र अपने विकसित रूप में इस्लामी दर्शन का एक महत्वपूर्ण स्तम्भ बन चुका है।

### विषय सूची

1 इस्लामी सौन्दर्यशास्त्र का आध्यात्मिक सन्देश 2. इस्लामी सौन्दर्यशास्त्र में एकता एवं विविधता 3. कुरान और हदीस के दृष्टिकोण से इस्लामी सौन्दर्यशास्त्र 4. इस्लामी सौन्दर्यशास्त्र में ईरान । उपसंहार। संदर्भ ग्रंथ सूची।

12. मोर्य (शिवनन्दन)

**इंगेज्ड बुद्धिज्म: समसामयिक पारिस्थितिकीय और मानवीय परिप्रेक्ष्य।**

निर्देशिका: प्रो. डॉ. जयंती पी साहू

Th 27675



सारांश

संसार दुःखपूर्ण है, महात्मा बुद्ध का मानना है कि इस दुःख का निदान भी है। वैसे तो दुःख की चर्चा भारतीय दर्शन की लगभग शाखाओं ने किया है। सांख्य दर्शन त्रिविध दुःख : आध्यात्मिक दुःख, आधिभौतिक दुःख और आधिदैविक दुःख का उल्लेख करता है। महात्मा बुद्ध दुःख के प्रश्न पर ज्यादा मौलिक सिद्ध दिखाई देते हैं क्योंकि उनके दर्शन का केंद्र बिंदु दुःख है। उनकी संपूर्ण शिक्षा के केंद्र में चार आर्यसत्य : प्रथम दुःख, द्वितीय दुःख के कारण एवं तृतीय दुःख निदान और चतुर्थ दुःख निदान के मार्ग हैं। प्रश्न है कि दुःख क्या है? जो कठिनाईपूर्वक या कष्टपूर्वक सहन किया जाए वही दुःख है। पुनः दुःख के भी कारण होंगे लोकशास्ता बुद्ध इसके लिए बारह कड़ियों को बताते हैं जिसका मुख्य कारण अज्ञान और तृष्णा है। व्यक्ति तृष्णा के कारण बार-बार जन्म लेता है। जिस दिन तृष्णा का नाश हो जाएगा उसी दिन जीव निर्वाण प्राप्त कर लेगा। निर्वाण प्राप्ति के लिए बुद्ध ने आठ मार्ग बताए हैं। जिसका अनुसरण करते हुए व्यक्ति तृष्णा से मुक्त हो सकता है। बुद्ध की शिक्षा समय के अनुसार परिवर्तन को स्वीकार करते हुए सतत चली आ रही है। देश-काल परिस्थिति के अनुसार बौद्ध दर्शन भी मुख्यतः हीनयान और महायान की शाखाओं में विभाजित हुआ। वर्तमान में बुद्धिज्म का एक स्वरूप सामाजिक आंदोलन के रूप में देखने को मिलता है। जो वर्तमान की समस्याओं चाहे वह सामाजिक हो, राजनीतिक हो, आर्थिक हो या फिर पर्यावरणीय अथवा वर्तमान के ज्वलंत मुद्दों से संबंधित हो, इन सब का समाधान या निपटारा यह बौद्ध सिद्धांतों के माध्यम से करने का प्रयास करता है। इस आंदोलन को एंगेज्ड बुद्धिज्म कहते हैं। वैसे यह बौद्ध दर्शन की कोई शाखा नहीं है अपितु यह बौद्ध दर्शन को समाज में अनुप्रयोग करने पर बल देता है। इस शोध कार्य में एंगेज्ड बुद्धिज्म क्या है, यह समाज में बुद्धिज्म को कैसे अनुप्रयोग करता है, एंगेज्ड बुद्धिज्म में अहिंसा की सीमा क्या हो सकती है, वर्तमान में एंगेज्ड बुद्धिस्ट संगठन कौन-कौन से कार्य कर रहे हैं तथा एंगेज्ड बुद्धिज्म कैसे पर्यावरणीय समस्याओं पर कार्य कर रहा है, इत्यादि विषयों पर चर्चा किया गया है।

विषय सूची

1. परिचय 2. एंगेज्ड बुद्धिज्म: उत्पत्ति 3. बौद्ध सिद्धांतों में उपस्थित एंगेज्ड बुद्धिज्म के तत्व 4. सामाजिक नैजिका: एंगेज्ड बुद्धिज्म 5. इकोलॉजी: एंगेज्ड बुद्धिज्म. निष्कर्ष । संदर्भ ग्रंथ सूची ।

13. रंजन कुमार  
**फिल्मों में नारी का स्वरूप: एक दार्शनिक पक्ष ।**  
 निदेशक: प्रो. रीतू जायसवाल  
 Th27676

सारांश

यह शोध फिल्मों में नारी के प्रदर्शित स्वरूप पर आधारित है जिसमें मैंने नारियों को समाजशास्त्रीय, मनोवैज्ञानिक व सामाजिक आलोचनात्मक पद्धति से उनके स्वरूप का वर्णन कर उनके दार्शनिक पक्ष को देखने का प्रयास किया है। इस प्रयास में मैंने फिल्मों में माँ, पत्नी, प्रेमिका की भूमिका, वस्तुकरण की अवधारणा, वेश्यावृत्ति के स्वरूप की जाँच कर यह जानने का प्रयास किया है कि क्या स्त्रियों को इन स्वरूपों के आधार पर परिभाषित किया जा सकता है तथा इन स्वरूपों को किसी परिभाषा के अन्तर्गत रखने में समस्याएं क्या है ? किस प्रकार फिल्मों में समाज की स्त्रियों को तथा समाज की स्त्रियां फिल्मों को प्रभावित करती हैं। इसके अलावा

कुछ अन्य प्रश्नों को भी सामने रखा है। जैसे- फिल्मों के साथ-साथ समाज में भी स्त्रियों को पुरुषों के अधीन बनाने में पितृसत्ता की क्या भूमिका होती है ? फिल्मों किस प्रकार स्त्रीत्व की रचना करती है ? क्या हम फिल्म जैसी समृद्ध कला के अन्दर ऐसी नारीवादी दृष्टिकोण ला सकते हैं जो न केवल जेंडर भेद आधारित असमानता पर प्रश्न उठाये बल्कि यह हर उस संरचना पर प्रश्न उठाये जहां प्रभुत्व-अधीनता देखने को मिलती है ? इन सभी प्रश्नों पर चर्चा करते हुए मैं इस निष्कर्ष पर आता हूँ कि अधीन करने वाली किसी भी संरचना में रहते हुए भी मनुष्य अपनी चिंतनशीलता के कारण उस व्यवस्था पर प्रश्न उठाने की संभावना रखता है, चाहे वह पावर जैसी सबसे सशक्त संरचना ही क्यों न हो। यदि हम फिल्मों में ऐसी नारीवादी दृष्टिकोण को बढ़ावा दें जो किसी एक धारणा से प्रभावित होकर स्त्रीत्व की व्याख्या न करे बल्कि स्त्रियों के सभी पहलुओं पर विचार कर एक ऐसी व्यवस्था सृजित करे जो प्रभुत्व-अधीनता पर आधारित न होकर पारस्परिकता पर आधारित हो तभी हमें नारी का स्वरूप सही मायनों में देखने को मिल सकता है।

### *विषय सूची*

1 फिल्मों में स्त्रियों का परम्परागत रूप से विख्यात स्वरूप : माँ, पत्नी एवं प्रेमिका की भूमिकाओं का विश्लेषण 2. फिल्मों में महिलाओं का वस्तुकरण : शोषण या सशक्तिकरण ? 3. बॉलीवुड में 'वेश्या' का प्रस्तुतिकरण 4. नारी की परिभाषा । निष्कर्ष । संदर्भ ग्रंथ सूची ।