CHAPTER 41

PHILOSOPHY

Doctoral Theses

01. ANSARI (Ayesha S.)
Intuition as a Source of Knowledge.
Supervisor: Prof. Divya Tiwari
Th 29406

Abstract

This dissertation offers a systematic study of the nature, structure, and philosophical significance of intuition through a comparative analysis of five major thinkers: Plato, Kant, Bergson, Husserl, and selected contemporary discussions. Although intuition is often regarded as an elusive or ambiguous notion, this work argues that it constitutes a fundamental mode of apprehension that operates across epistemology, metaphysics, morality, and aesthetics. The first chapter examines Plato's account of knowledge, showing that intuitive apprehension plays a central—though often implicit—role in his theory of Forms, dialectical ascent, and the conversion of the soul. Chapter 2 shows how Kant transforms the meaning of intuition into a transcendental condition of sensibility, grounding all possible experience and shaping the structure of knowledge. Chapter 3 extends this analysis to practical and aesthetic reason, demonstrating that intuitive elements remain essential in Kant's accounts of moral motivation, the postulates of practical reason, and the judgment of the beautiful. Chapter 4 turns to Henri Bergson, for whom intuition becomes an indispensable method for grasping duration, creativity, and the movement of life beyond the spatializing tendencies of intellect. Chapter 5 develops the phenomenological conception of intuition in Husserl, especially his analyses of intentionality, categorial intuition, and eidetic insight. Together, these figures reveal intuition neither as a mystical faculty nor as mere immediacy, but as a layered and disciplined mode of access to meaning, essence, and lived experience. The conclusion evaluates the contemporary question of whether machines can possess or simulate intuition. Drawing on the preceding analyses, the dissertation argues that intuition—understood as a self-aware, meaning-disclosing, context-sensitive mode of apprehension—cannot be reduced to algorithmic procedures or predictive correlations. Overall, the study proposes that intuition is a structural feature of finite rationality and a necessary complement to discursive thought, shaping the horizons within which knowledge, action, and experience become possible.

Contents

1. Introduction 2. Plato on intuition and the theory of forms 3. Kant's theory of knowledge and intuition 4. Morality and aesthetics: the role of intuition 5. Henri Bergson's Conception of intuition 6. Husserl's theory of intuition. Conclusion. Bibliography. Works consulted.

02. CHAUDHARY (Alisha)
Relocating Cultural and Historical Agency of Women in Islam: A Critical Investigation.
Supervisor: Dr. Ananya Barua
Th 29173

Abstract

The Notion of self and identity pertaining to women has been an important metaphysical, epistemological and religious appeal from the time immemorial. Women either have been excluded or negatively characterized in social, political and economical aspects in almost all cultures, traditions and religions at large. For that matter, Islam regards men and women as being of the same essence created from a single soul. Despite the one sacred scripture; Quran has been followed differently in different Muslim countries since ages. The thesis maintains the history of Arabs, from their past tribal culture to the introduction of new faith to them which was known as 'Islam'. It also deals with the Question that how the most uncivilised of the Arabs are now considered to be the most civilised in the Islamic way of Ethics. The verses which deals with the position of women in Quran and their significance in practical life have also been a part of the discourse. Proceeding further it also deals with the education for muslim women be it religious or modern and the implications associated with it has also been taken into consideration and the notion whether the women can also be the knower or not? The conditioning of women in Muslim Households and its socio-cultural implications. Lastly the inheritance rights for muslim women in particular and women in general have been taken into Deliberation. The rights for women in natal property, husband's property, her right to decide the price for her Mehr and towards the end her right in the property of her son.

Contents

1. Introduction 2. The history of Arabs: before and after Islam 3. The Quranic women and the Discourse among Muslim Feminists 4. Islam, Education and Muslim women 5. Inheritance rights for Muslim women: past to present. Conclusion. References.

03. GAUTAM (Raja Ravi)
Philosophical Methods of Ancient Indian Medicine.
Supervisor: Dr. Gautam Kalotra
Th 29174

Abstract

Philosophical Methods of Ancient Indian Medicine The thesis investigates whether the theoretical structure of ancient Indian medicine, principally the Caraka Saṃhitā and the Suśruta Saṃhitā, constitutes an independent philosophical system (svatantra darśana). Modern scholarship has treated these texts as either empirical manuals or derivative applications of Sāṃkhya, Vaiśeṣika, and Nyāya. This thesis challenges both readings. The Caraka Saṃhitā possesses an indigenous hermeneutic system, the thirty-six tantra yukti-s, for composing and interpreting medical treatises. This system is distinct from Nyāya logic and from the exegetical methods of Mīmāṃsā. It indicates methodological self-awareness associated with philosophical traditions. Āyurvedic epistemology is not a borrowing from Nyāya. The Caraka Saṃhitā enumerates four pramāṇa-s: āptopadeśa, pratyakṣa, anumāna, and yukti. The hierarchy is reversed, placing authoritative instruction before perception, because the doṣa-s are unmanifest. Yukti, recognised by no other classical system as an independent pramāṇa, operates as a synthetic mode of reasoning for the multi-

causal complexity of clinical practice. The text further develops a philosophical account of the epistemic subject, requiring purification of cognitive distortions (kleśa) for valid perception. The ontology adopts the six padārtha-s of Vaiśeṣika but reconfigures them for therapeutic ends. Sāmānya is transformed from a logical universal into a causal principle of increase. Guṇa is reconstituted from a static attribute into a dynamic, ecologically situated quality. The causal theory integrates satkāryavāda with svabhāvoparamavāda, affirming the lawfulness of natural processes without recourse to adṛṣṭa. The bio-ontological categories specific to the living organism (doṣa, dhātu, agni, prakṛti) cannot be reduced to the general padārtha system. They exhibit functional independence, hierarchical metabolic ordering, and constitutional autonomy absent from Vaiśeṣika's substance-ontology. The thesis concludes that the conjunction of methodological independence, epistemological distinctiveness, ontological reconfiguration, and bio-ontological innovation justifies recognising Āyurveda as svatantra darśana: an independent philosophical system in dialogue with the classical schools but subordinate to none.

Contents

1. General introduction and literature review 2. The Philosophical status ancient Indian medicine 3. Methodology and the lens of tantrayukti 4. Pramana Vijnana: the epistemology of medicine 5. Padarta Vijnana: the metaphysics of medicine 6. The philosophy of the organism: Sarira Darsana 7. Epilogue: the Bhisaj's philosophy Appendix A: Ayurveda and the vedanga-s.

04. KAPOOR (Megha)
Peace in Liquid Times: An Exploration Through the Philosophy of Zygmunt Bauman and Santiparvan of Mahabharata.
Supervisor: Dr. Geetesh Nirban
Th 29175

Abstract

Arguing that peace cannot be reduced to the absence of conflict, the study begins by highlighting how peace must be recognised as ethically grounded contingent upon justice. Justice, in turn, is only realisable when grounded in a specific ethical orientation, structured by the three interrelated components: `ethical responsibility`, `institutional integrity` and `human dignity`. The thesis utilises Zygmunt Bauman's concept of 'Liquid Times' as a critical conceptual lens to understand how dominant forces, particularly consumerism, operate as a systemic ethical condition that actively fragments communities, erodes these three aspects and generates the structural inequalities that destabilise these foundations of justice. To address this contemporary fragility, the thesis proposes a contextual framework drawn from the Śāntiparvan of Mahābhārata, arguing that this classical ethical text offers relevant insights to guide ethical reflection, governance and structural action for rethinking justice and therefore peace in 'Liquid Times'.

Contents

1. Introduction 2. A philosophical analysis of peace 3. Liquid times: analysing power, politics and peace 4. The ethical landscape of liquid times: transformation and vulnerability 5. Rethinking peace in liquid times through Santiparvan of Mahabharata. Conclusion. Glossary. Bibliography.

05. PUSHPA
Analysis of Women's Oppression Through the Lens of Intersectional Feminism.
Supervisor: Dr. Reetu Jaiswal
Th 29176

Abstract

Feminism emerged as a theory and practice for securing rights of women and establishing equality between men and women. In this research work, I will primarily deal with the question of whether it is possible to demonstrate women's oppression arising from their multiple and intersecting identities that collectively shape their lived experience, without giving authority and dominance to any particular group. In this respect, the views of various feminist thinkers, including Toril Moi, E. O. Wilson, Simone de Beauvoir, Martha Nussbaum, Kimberle Crenshaw, Patricia Hill Collins, Audre Lorde, Angela Y. Davis, bell hooks, C.T. Mohanty, Uma Narayan, Gayatri Chakravorty Spivak, Sharmila Rege, Gopal Guru, Urmila Pawar, Baby Kamble, Bama, W. E. B. Du Bois, José Medina, Nivedita Menon, Jennifer C. Neash, Anna Carastathis, and Naomi Zack, will be primarily discussed and analyzed. Mainly in this research work, I will try to represent intersectional feminist thinkers' viewpoints on how an individual's multiple social identities—such as gender, race, caste, class, religion, and sexuality—intersect and simultaneously shape their experiences of oppression. Using the views of Shamila Rege, I have discussed that through Dalit standpoint theory, we can better represent the oppression faced by Dalit women. The epistemic side of oppression and marginalization has been elaborated with the help of the views of Uma Narayan and W. E. B. Du Bois. The question of who has the responsibility to talk about the oppression have taken up the arguments given by José Medina. In the conclusion of this research work, I have presented the critique of intersectionality along with its limitations. However, at the end, I have acknowledged that intersectionality plays an important role in recognizing the oppression of Dalit and Black women, but not without a standpoint. Dalit standpoint theory with intersectionality provides a better tool for the same.

Contents

1. Introduction 2. Sex, Gender and Women: conceptualising essentialisation 3. Intersectionality of gender and race: an analysis of black women's lived experience 4. The experience of the Dalit women: understanding intersectionality in the context 5. Who speaks, who listens? Dalit standpoint theory and Epistemics responsibility 6. Conclusion. Bibliography.

06. ROY (Dipak)
Political Thought and Social Revolution of Swami Vivekananda.
Supervisor: Dr. Jayanti P. Sahoo
Th 29177

Abstract

Despite the vast scholarship devoted to Swami Vivekananda`s (1863–1902) religious and spiritual philosophy, his political thought has remained critically underexplored. The existing literature identifies what he argued - nationalist, champion of the poor, influential on the freedom movement - but never asks the more fundamental question: through what philosophical mechanism does his Advaita Vedantic metaphysics generate his political prescriptions? This thesis argues that Vivekananda`s thought constitutes a coherent political philosophy - Practical Vedanta as Political Philosophy - generated through a precise three-stage mechanism identified here for the first time.

The mechanism moves from the metaphysical premise of Advaita Vedanta - every soul (Atman) is divine (Brahman), making all hierarchy and exploitation unjustifiable - through the normative bridge of Daridra Narayana (God in the poor), which transforms this premise into a political obligation to address poverty and inequality, to Nishkama Karma (selfless civic action), which translates that obligation into democratic leadership, mass education, and social service. This three-stage movement constitutes the original contribution of the thesis. The thesis employs Skinnerian contextual-historical analysis, normative philosophical analysis (Bevir, Collingwood), Gadamer`s hermeneutic circle, and Dallmayr`s comparative political theory. Major findings establish Vivekananda as a systematic political thinker who shaped the thought of Gandhi, Netaji Bose, and Nehru, and whose philosophy retains urgent contemporary relevance to social justice, democratic ethics, mass education, and communal harmony. Three limitations are acknowledged: the incomplete critique of caste compared to Ambedkar; the Hindu philosophical grounding of his universalism; and the absence of detailed institutional theory. Notwithstanding these limitations, the thesis concludes that Practical Vedanta as Politi.

Contents

1. Introduction 2. Research design and methodology 3. Life and intellectual formation of Swami Vivekananda 4. Foundations of politics in Vivekananda's thought 5. Swami Vivekanand's political philosophy 6. Social revolution in Vivekananda thought 7. Critical evaluation and conclusion. Bibliography.

07. SINGH (Deepa)
Artificial Intelligence Ethics: Analysing, Critiquing and Reimagining Fairness, Accountability and Transparency.
Supervisor: Dr. Ayesha Gautam
Th 29178

Abstract

The thesis, at its outset, looks into the issues of systemic impacts of AI systems, especially their pervasive ethical and social harms to individuals and society. And attempts to reframe and reimagine the three key AI Ethics principles of: fairness, transparency, and accountability in such a way that they not only offer us a normative understanding of what these principles mean to us, their current interpretations and usage in the mainstream AI and AI Ethics discourse, and how they could go beyond beyond offering us the framework for understanding and analysis to also guide us towards making these principles actionable and operationalizable. Further, the work also takes into consideration three vital case studies namely: The Case of Facebook Algorithms, Misinformation and the Violence Against the Rohingyas in Myanmar, The Case of Dark patterns: their rampant use and integration to User Interfaces and their impacts on individuals' rights and autonomy, and The Case of Pervasive Gender Bias Encoded in AI. Through these case studies, the thesis puts back the spotlight on the issue of social harms like: bias, harms, exploitation, and marginalization. Further, the respective reimagined frameworks of fairness, transparency, and accountability as forwarded in the previous chapter are hypothetically applied to these three case studies separately and analysed and assessed for their viability and effectiveness. Finally, the work concludes by discussing the lines of enquiries which could be further pursued in the future, along with calling upon researchers to build systems of understanding, critiquing, framing to better design and govern AI & other emerging technologies. And to develop systems and artifacts which serve social good and support human flourishing as end goals, not exponential technology growth for the sake of technology.

Contents

1. Introduction 2. Fairness ad AI 3. Transparency and AI 4. Accountability and AI 5. Case studies: contextualising AI herms and understanding how fairness, transparency and accountability can help make status quo better 6. Conclusion. References.

08. VAISALI

Enquiry Concerning the Role of Imagination in Transforming Experience.

Supervisor: Prof. Rekha Navneet

Th 29180

Abstract

This research investigates the foundational and transformative role of imagination in Immanuel Kant's critical philosophy, arguing that imagination is not merely an auxiliary mental faculty but the central dynamic force enabling the formation, transformation, and expansion of human experience. While traditional readings often restrict Kantian imagination to a mediating function between sensibility and understanding, this thesis contends that imagination possesses a deeper generative and transformative power that shapes the very conditions of possibility for knowledge, selfhood, and aesthetic judgment. Beginning with the transcendental imagination in the Critique of Pure Reason, the study analyzes how the processes of synthesis, schematism, and the unity of apperception establish the constitutive structure of experience. The research then examines the transition to the productive imagination, which not only unifies manifold representations but also enables the emergence of meaning beyond empirical limitation. Through a close hermeneutic reading, this thesis demonstrates that imagination provides the dynamic ground for aesthetic creativity, thereby functioning as the hidden architect of human subjectivity. In the Critique of Judgment, imagination acquires a new dimension, mediating between cognition and feeling, generating reflective judgment and the experience of beauty and the sublime, which transform the self by awakening moral and creative possibilities. By illuminating this progression, the work offers an integrated interpretation of imagination across Kant's corpus, positioning it as the key to understanding experience as a living, evolving process rather than a static representation. This inquiry contributes to contemporary debates on conceptualism and aesthetics by revealing imagination as a transformative, world-constituting power that shapes how we perceive, interpret, and inhabit reality. Thus, imagination emerges as the critical pathway through which human experience becomes both knowable and meaningful. Keywords: Imagination, Transcendental Synthesis, Experience, Aesthetics, Kant.

Contents

1. Introduction 2. The historical conceptions of imagination 3. Imagination synthesis and a priori conditions of experience 4. Time, schematism, and the transcendental imagination 5. Imagination in aesthetic experience 6. Imagination, freedom and transformation. Conclusion. Glossary of key Kantian terms. References.