CHAPTER 44

PHILOSOPHY

Doctoral Theses

01.   CHATURVEDI (Nivedita)
        Debating Pratyakṣa: A Critical-Comparative Account of Kumārila-bhaṭṭa and Dharmakīrti.
        Supervisor: Prof. Balaganapathi Devarakonda
        Th 28414

Abstract

The thesis titled `Debating Pratyakṣa: A Critical-Comparative Account of Kumārila-bhaṭṭa and Dharmakīrti` seeks to answer the question - what is the utility of perception, by reconstructing a debate between Kumārila-bhaṭṭa and Dharmakīrti. The author answers this question of the utility of perception by catering to the three objectives of the thesis that are, what is the means of perception, what is the nature of veridical perception and non-veridical error and what is the nature of words in conceptual perception.

Contents

1. Introduction 2. Two debates on the means of perception: Kumārila and Dharmakīrti 3. "Do you see what I see?": Two conceptions of Veridical perception and Nonveridical perception in Kumārila and Sautrāntika dharmakīrti 4. "No, I do not see what you see": on The Veridicality of saying the seen in Kumārila's Response to the Buddhist critique of Verbalized Perception 5. Conclusion: "no I do not use Perception for what you use perception for" 6. References. Abbreviations.

02.   DUBEY (Arindam)
        Michel Foucault`s Critique of Political Rationalities: Ethics, Power, and The Subject.
        Supervisor: Prof. Navneet Chopra
        Th 28416

Abstract

The first half of the dissertation focuses on the power-analytics of Foucault- the modalities of power he analyses- sovereign power, disciplinary power, bio-power, pastoral power, and finally, 'governmentality' as a technology of power which operates with all these modalities of power- 'governmental technologies' of power takes as its object the state or the formation of the state. Foucault posits how the state comes to be 'governmentalized', or what he variously calls: the "governmentalization of the state," or a "genealogy of the modern state." This half of the dissertation focuses on the 'genealogical' part of his oeuvre. The second half of the dissertation focuses on the 'ethical' part of his oeuvre. First, the notion and role of parrhesia (free speech)-as an ethico-political activity in the functioning of democratic institutions; the problem and the activity of the truth teller, who is the truth-teller, about what and on what conditions can he speak the truth, and with what consequences, that is, what is the price to be paid for speaking the truth and

what are the relations of truth-telling to power, all of this is encapsulated in 'the courage of truth' and 'the truth of courage'. Second, the constitution of the 'ethical subject'- through what Foucault calls "technologies of the self," a relation of the self to the self (rapport à soi), the various practices of the self (pratique de soi), the notion of self-writing (hypomnēmata), the role of askēsis (ascesis) and true discourses (logoi)- all of these are interweaved in the notion of the "care of the self" (epimeleia heautou), these, constitute a series, based on "aesthetics of existence" (technē tou biou/'art of living').These two dimensions: the ethical and the aesthetic, form the conditions of possibility for the ethico-aesthetic constitution of the subject.

Contents

1. Introduction 2. From sovereign power to disciplinary power 3. Biopower and Biopolitics 4. Government and 'Governmentality' 5. The Government of self and the government of others: the act of parrhesia. Conclusion and Bibliography.

03.　JAISWAL (Aniket)
Bhāratīya Dharma: A Quest Towards Environmental Justice.
Supervisor: Prof. Jayanti P. Sahoo
Th 28417

Abstract

Bhāratīya Dharma is about embracing life in all its forms. Just like Prakṛti, it doesn't pick favorites that means it offers a space for all beings to flourish without discrimination. Nature, in its infinite generosity, provides room for the lotus to bloom as much as it does for the cactus. It allows sugarcane to thrive but does not deny bamboo its rightful place. Though sugarcane and bamboo may appear similar, their qualities differ greatly. Yet Prakṛti, ever impartial, does not discriminate. Similarly, Bhāratīya Dharma, deeply rooted in nature, reflects this same openness, inclusivity and oneness. And it manifests as Prakṛti dharma, placing nature at the centre and humanity within its harmonious periphery. This natural harmony is why Bhāratīya Dharma fits so well with the idea of environmental justice. In this research, I've explored Bhāratīya Dharma as a hope in the hopeless time, devotion and faith in today's world, where the environment is under constant threat. Science and technology are undoubtedly w.

Contents

1. An Introduction: bhartiya dharma's green canvas 2. Discovering bhartiya dharma: An In-depth exploration 3. Dharma and prakriti prem: an eco-drsti 4. Ecological vision of the Vedas and the Upanisadas 5. Eco-consciousness in the Srimadbhagavadgita, The Ramayana and The Mahabharata 6. Eco Canvas of Global faiths 7. Conclusion: prakrti prem in pursuit of environmental justice. Bibliography.

04.　KARUNA
Problematic of the Self and its Subject-Object Predicatability: A Phenomenological Study of the Suṣupti Mode of the Self in the Light of the Māṇḍūkya Upaniṣad.
Supervisor: Prof. Devasia Muruppath Antony
Th 28737

Abstract

This research focuses on a very fascinating yet a complex topic of availability of subject-object predicatability in the suṣupti mode of the Self, particularly in the light

of the Māṇḍūkya Upaniṣad. It calls into question whether the dynamic of subject-object predicatability is preserved in the deep sleep, as it is in other modes such as waking and dream mode. The present research work adopts a qualitative research methodology, grounded primarily in textual analysis of suṣupti mode of the Self as discussed in the Māṇḍūkya Upaniṣad and commentary by Śaṃkara on the Māṇḍūkya Upaniṣad. This analysis is guided by a phenomenological approach. The primary objective of this thesis is to answer the central question of the research and this thesis also seeks to engage with the broader discourse on the wholesomeness of human existence and its manifestations. This work argues for non-availability of manifested form of subject-object predicatability in suṣupti, while keeping the quality of consciousness unaffected by suṣupti, in contrast to the default view supporting absence of consciousness in deep sleep.

Contents

1. Introduction 2. The Use of the Word „Self" in Māṇḍūkya Upaniṣad 3. The Self is Catuṣ-pāt 4. The Specificity of the Self in Suṣupti 5. The Availability/ Non-availability of Subject-Object Predicatability 6. Conclusion. Bibliography.

05.　KAUR (Gaganjot)
The Reversibility Thesis and the Ontological Imagination of Merleau-Ponty: A Critical Analysis.
Supervisor: Prof. Devasia Muruppath Antony
Th 28418

Abstract

This doctoral research takes up a critical examination of Maurice Merleau-Ponty`s reversibility thesis in and as his ontological paradigm of la chair (flesh). It is a close reading of his manuscript, `The Visible and the Invisible` with its fourth chapter, "The Intertwining - The Chiasm", as the principal text to examine where the thesis stands and how successful it is in achieving the goal it set for itself - to offer an alternative to Cartesian thought. Especially with the anonymous and ambiguous character of la chair, it needs to be evaluated if Merleau-Ponty has broken new grounds in philosophy or has committed a philosophical escapism with such notions. The same characteristics of the reversibility principle have led to certain difficult misunderstandings about Merleau-Ponty`s ontology. To assess the tenability of his reversibility-and-flesh framework, this doctoral thesis takes up two such relevant critiques of his idea and attempts to respond accordingly. The first critique is the one offered by Claude Lefort that concerns the asymmetrical nature of reversibility, and the second is a set of critiques raised on feminist lines by Beata Stawarska and Shannon Sullivan apprehensive of the accommodation of the particularities in the uniformity of la chair. The thesis attempts to present a defense to these objections through analysis and resolution of the issues, and further suggests the continuing relevance of Merleau-Ponty`s thought.

Contents

1. Introduction 2. Merleau-ponty and his phenomenological motif 3. La chair and reversibility as the logos of the world 4. La chair as Art, Art as La chair 5. Merleau-Ponty's reversibility Thesis: Towards a Critique 6. Conclusion. Bibliography.

06. KAUR (Kirandeep)
Dharma and Religion: A Comparative Analysis with Special Refence to Guru Granth Sahib and Mahabharata.
Supervisor: Prof. Divya Tiwari
Th 28419

Abstract

In our day-to-day conversations, we often hear phrases like `Hindu Dharma`, `Sikh Dharma`, `Jaina Dharma`, `Isai Dharma`, and `Muslim Dharma`. When people refer to someone `dharma` in casual conversation, they usually mean their `religion`, `sect` or `panth`, without reflecting and acknowledging the broader ethical and philosophical implications of the term dharma. Phrases like "following one's dharma" and "practicing one's religion" are often confused, despite their distinct meanings. Even the popular Indian phrase `Sava-dharma-sambhāva` which has been the basis for many Supreme Court decisions, also treats the term Dharma as synonym for religion. I found this common interchangeability often leads to misunderstandings about the true nature of these concepts, especially when someone tries to interprets original texts. Thus, in this research, I tried to explore the meaning of the concept dharma (especially with special reference to two important texts of Indian civilization i.e., Mahabharata and Guru Granth Sahib), highlighting their unique philosophical underpinnings. This research also tried to explore whether the concept of dharma described in both the texts are similar? Additionally, the study aims to clarify whether the concept of dharma is equivalent to the Western notion of religion and, if not, to trace the origins of this confusion.

Contents

1. Preface 2. General Introduction of the Term Religion and Dharma 3. Dharma in Mahābhārata 4. Dharam in Guru Granth Sahib 5. A Comparative Analysis 6. Relevance of Dharma in Today"s World. Conclusion and Bibliography

07. PANDEY (Milind)
Revisiting Gandhian Ethics From Administrative Perspective.
Supervisor: Prof. Balaganapathi Devarakonda
Th 28420

Abstract

This research investigates the application of Gandhian ethics within India`s bureaucratic structure. The effective implementation of welfare schemes hinges on an ethical and independent bureaucracy. However, bureaucratic systems, like other governance instruments, are prone to corruption and the unethical accumulation of wealth and influence due to inherent operational mechanisms. The crucial role of bureaucracy in governance means its ethical lapses can have devastating consequences. This study emphasizes that the bureaucratic corruption stemmed from existing structural corruption and habitual arrogance, along with a disregard for finer legal aspects. Public servants failed to see themselves as part of the electorate of free India, making it almost impossible for them to view themselves as public servants in any real sense. The bureaucracy exhibited elitism, arrogance, insularity, and self-righteousness, and its unchecked power led to corruption. The research delves into Gandhi's unique approach to addressing these issues through his ethical principles. Gandhi advocated for a change of heart, atonement, and reform as fundamental elements of a new societal order, rather than relying on punitive deterrence. This

approach offers a new ethical and service-oriented path, critical in a world beset by conflict and greed. The research primarily seeks to explore the relevance of Gandhian ethics in reforming the Indian bureaucracy.

Contents

1. Introduction 2. The origins of Gandhi's ethics and philosophy of Gandhi's ashram 3. Bureaucracy in public service: origin, development and challenges 4. Gandhi's ethics on trial: his experiences of colonial bureaucracy 5. Status, evaluation and prospects of Gandhian ethics in independent India's bureaucracy 6. Conclusion.

08. PANMEI (Duanthaoliu)
Indigeneity of Heraka Religion: A Philosophical Inquiry.
Supervisor: Prof. Pratibha Sharma
Th 28421

Abstract

The thesis aims at bringing an awareness of the Zeliangrong religious reform movement, called Heraka. It highlights a brief account of understanding indigenous philosophy with regard to reformed religious movement, Heraka. Heraka is the indigenous religion of the Zeliangrong tribe. The term 'Heraka', is defined as 'pure' that is, not mixing of impurities. The word 'Hera' means 'God' and 'Ka' means 'Fence'. It means God fencing the evils and keeping his people inside his fence The term 'Zeliangrong' is comprised of 'Zeme', 'Liangmei; and 'Rongmei'; they are ancient tribal community that had dwelt in the three North-Eastern states of Assam, Manipur and Nagaland. The problem related with every indigenous faith is the fear of the dominant religions prevailing in the region. The question here is: can the faiths of Zeliangrong people be preserved? With the rise and domination of globalization and westernization, and the coming of Christianity in the north-eastern regions, the people of indigenous Zeliangrong felt the necessity for a reformed and revitalized movement. This was led by its two leaders, Haipou Jadonang and Rani Gaidinliu. The thesis includes Five Chapters: Chapter One: General Introduction Chapter Two: Zeliangrong Indigenous Religious Movement, the Heraka Chapter Three: Religious and Ethical Aspects of the Heraka Chapter Four: Relation of Heraka with Hinduism and Christianity Chapter Five: Conclusion The First Chapter is the General Introduction which discussed the concepts like what is Heraka the Zeliangrong Nagas, indigenous peoples and primordial religion. The Second Chapter mainly delved into the concept and causes of Heraka and also looked into the two leaders. The Third Chapter discussed the religious and ethical aspects of Heraka, and the Fourth Chapter looked at the similarity and the difference between Heraka and Hinduism and also with Christianity. The Fifth Chapter is the Conclusion, the summarization of all the chapters.

Contents

1. General Introduction 2. The Zeliangrong religious movement, the heraka 3. Philosophical aspects of the Heraka 4. Relation of Heraka with Hinduism and Christianity 5. Conclusion and Bibliography.

09. REETA RANI
Mahayana Buddhism and Environment Sustainability: A Philosophical Analysis.
Supervisor: Dr. Reena Kannojiya
Th 28738

Abstract

This research explores the profound relationship between Mahayana Buddhism and the concept of environmental sustainability through a philosophical lens. As the world faces an unprecedented ecological crisis, the search for ethical and spiritual frameworks that promote sustainable living has become more urgent. Mahayana Buddhism, with its emphasis on compassion (karuṇā), interconnectedness (pratītyasamutpāda), and the Bodhisattva ideal, offers a unique perspective on the human-nature relationship. This study critically analyzes key Mahayana texts and teachings to understand how their principles align with or contribute to contemporary environmental ethics. It also investigates the philosophical foundations of deep ecology within Buddhist thought, highlighting how the dissolution of ego and the recognition of all beings as inherently valuable can inspire ecologically responsible behavior. Furthermore, the research examines case studies of modern Buddhist communities engaged in environmental activism, demonstrating the practical application of these ancient teachings in today`s ecological context. By integrating traditional Mahayana philosophy with modern sustainability discourse, this study aims to contribute to the development of a holistic ethical framework that encourages harmony between humans and the environment. Ultimately, the research argues that Mahayana Buddhism holds valuable insights for addressing today's ecological challenges in both thought and practice.

Contents

1. Introduction 2. Introduction to Buddhism 3. Ethics of environmental sustainability 4. Principles of Mahayana Buddhism in sustaining environment 5. Recent studies of environmental sustainability in Buddhism 6. Conclusion. Bibliography.

10.   SENECA (P. Samzeila)
Status and Role of Traditional Ecological Knowledge (TEK) in Sustainable Development (SD): Some Ethical Considerations.
Supervisor: Prof. Ayesha Gautam
Th 28422

Abstract

The thesis aims at addressing the problem as well as the solutions in relation to the issue of environmental unsustainability and its associated problems. Starting from the epistemological aspect, the analysis of the dominant knowledge system and its practices have been undertaken. In the same line, the questions of objectivity of knowledge, criterion of objectivity of knowledge, claims and methods of rationality have been discussed. Secondly, the understanding of the ecological aspect of Traditional Ecological Knowledge (TEK) has been undertaken, which addresses the ecological wisdom and knowledge that have been derived from long association with the environment. It consists of understanding the nature and features of TEK, the working of TEK, the role of TEK in Sustainable Development (SD). In relation to this, further analysis of the concept of sustainability, sustainable development, and the larger implications of TEK in the society have been undertaken. The thesis undertakes a conceptual analysis of the major themes of TEK and SD, and the relation between the two has been established through examples and case studies.

Contents

11. शमी उल्ला

अनुप्रयुक्त नीतिशास्त्र में समस्या-निवारक प्रारूपों का एक आलोचनात्मक अध्ययन.

निर्देशक : डॉ. कृष्णमणि पाठक

<u>Th 28430</u>

सारांश

प्रस्तुत शोधग्रंथ में यह स्पष्ट करने का प्रयास किया गया है कि अनुप्रयुक्त नीतिशास्त्र में प्रयुक्त होने वाले प्रचलित नैतिक प्रारूप कौन-कौन से हैं? इन प्रचलित नैतिक प्रारूपों में कौन सा नैतिक प्रारूप समस्या निवारण में अधिक कारगर प्रतीत होता है? प्रचलित नैतिक प्रारूपों में मुख्यतः सिद्धांतवादी नैतिक प्रारूप, सिद्धान्त विरोधी नैतिक प्रारूप व अनुभवगत नैतिक प्रारूप को लिया गया है और साथ ही साथ इच्छामृत्यु की नैतिकता को एक मूल्यपरक व्यवहारिक समस्या के रूप में लेते हुए इन प्रचलित नैतिक प्रारूपों को क्रमवार प्रयुक्त करके वांछित नैतिक निर्णय निगमित करने का प्रयास किया गया है और जहाँ पाया गया कि सिद्धांतवादी नैतिक प्रारूप सिद्धांतों की प्राथमिकता के चलन के कारण कई प्रकार के नैतिक समस्याओं से संलिप्त है वहीं दूसरी ओर सिद्धान्त विरोधी नैतिक प्रारूप सिद्धांतों के फलन को गौण स्थान पर रखा और प्रदत्त नैतिक समस्या से संबंधित सभी नैतिक कर्ताओं के नैतिक निर्णयों को नैतिक निर्णय निर्माण प्रक्रिया में उपयुक्त स्थान दिया इससे निगमित होने वाले नैतिक निर्णय सिद्धांतवादी नैतिक निर्णयों से अधिक संतोष जनक प्रतीत हुये लेकिन यहाँ भी कई तरह की समस्याएं देखने को मिली जैसे संबंधित नैतिक कर्ताओं के नैतिक निर्णयों को किस आधार पर प्रमाणित किया जा सकता है? यहाँ यह भी संभावना है कि प्रस्तुत नैतिक निर्णय पक्षपातपूर्ण हो। संबंधित नैतिक कर्ताओं की सीमा क्या है? शोधकर्ता के द्वारा पूछे गए प्रश्नों में शोधकर्ता के अपने वैचारिक पक्षपात आने की सम्भावना है। यद्यपि अनुभवगत नैतिक प्रारूप अन्य नैतिक प्रारूपों की अपेक्षा अधिक संतोषजनक उत्तर प्रस्तुत करने का प्रयास करता है इसलिए प्रस्तुत शोधग्रंथ अनुभवगत प्रारूप का पक्षधर है क्योंकि यहाँ पर नैतिक शोधकर्ता के द्वारा एकत्रित किए गए नैतिक सामग्री पर भाषाशास्त्रीय व संवृत्तिशास्त्रीय ढंग से विश्लेषण किया जाता है जिससे यह प्रारूपों अधिक वांछनीय हो जाता है।

विषय सूची

1. भूमिका 2. सिद्धांतवादी नैतिक प्रारूप की अनुप्रयुक्तता 3. सिद्धांत विरोधी नैतिक प्रारूप की अनुप्रयुक्तता 4. अनुभवगत नैतिक प्रारूप का स्वरूप एवं अनुप्रयुक्तता 5. निष्कर्ष। साहित्य सामग्री

12. SHARMA (Shivam)

Indian Perspective on Environmental Philosophy with Special Reference to Prithvi Sukta.

Supervisor: Prof. Rajesh Kumar Tripathi

<u>Th 28423</u>

Abstract

This thesis studies and explores the Indian perspective on environmental philosophy, specifically through the lens of the Pṛthvī Sūkta from the Atharva Veda. In the first chapter, I have tried to examine various perspectives on the environment, discussing

its meaning, significance, and challenges. It synthesizes definitions from established thinkers, dictionaries, and policy papers, emphasizing the multifaceted nature of the environment. The second chapter of my thesis delves into the nature, scope, and historical development of environmental philosophy and ethics, tracing their evolution as formal disciplines. In the third chapter, I have dealt with an in-depth analysis of Indian philosophical traditions which includes Vedic Sanatana tradition, Buddhist approach, as well as Jaina, and Sikh thought highlighting their environmental consciousness and views on environmental Philosophy and protection. These traditions are explored to understand their ethical frameworks and teachings concerning nature and sustainability. The fourth chapter put forth a textual study focuses on the Pṛthvī Sūkta, analysing all the mantras of this knowledge text, which offers profound insights into the sacredness, richness and interdependence of Earth and its inhabitants. This chapter posits that the Pṛthvī Sūkta provides a valuable philosophical model for addressing contemporary environmental crises. In the final chapter of this thesis, I have presented philosophical reflections on the Pṛthvī Sūkta, arguing that environmental degradation reflects not only the physical decay of Earth but also humanity's moral and spiritual decline. The text underscores the importance of reconnecting with Earth, not just for material prosperity but for spiritual growth. Through this exploration, the thesis advocates for a comprehensive, ethical, and spiritually grounded approach to environmental issues, rooted in ancient Indian eternal wisdom, offering a potential pathway to resolve modern ecological challenges.

Contents

1. Introduction 2. Exploring the environment: its meaning, significance and challenge 3. Environmental philosophy and ethics: a guiding framework 4. Understanding Indian environmental perspective through philosophical traditions 5. The Earth's anthem unveiling the HYMNS of the Prthvi Sukta 6. Philosophical reflections on the HYMNS of Prthvi Sukta. Conclusion and bibliography.

13. SINGH (Khoirom Chitaranjan)
Non-Causal Explanation and the Problem of Explanatory Asymmetry.
Supervisor: Prof. Pratibha Sharma
Th 28424

Abstract

This thesis explores the intricate landscape of scientific explanations, emphasising the significance of non-causal models in understanding complex phenomena. We will thus begin with a critical examination of the Deductive-Nomological (D-N) model proposed by Hempel, highlighting its limitations and the necessity for understanding other frameworks that can help us explain a broader range of scientific inquiries. We will argue for a pluralistic approach to scientific understanding, positing that no single explanatory model can fully capture the complexities inherent in various scientific contexts. Central to this work is the concept of explanatory asymmetry, which is analysed through different explanatory models. Here we will try to explain that the direction of explanatory relationships is, in ways, context-dependent, shaped by the specific questions posed by researchers. By synthesising insights from contemporary literature in the philosophy of science, we will try to highlight the importance of recognising diverse explanatory strategies, including mathematical and structural explanations, that transcend traditional causal narratives. Thus elucidating a model of non-causal explanation. For example, the thesis addresses the implications of R.A. Fisher`s equilibrium explanation of the 1:1 sex ratio, illustrating how abstract principles can elucidate biological phenomena without relying solely on causal explanations. This work aims to provide a framework for

understanding scientific explanations by providing a contextual yet comprehensive approach to encompass the varied nature of explanatory asymmetry in non-causal models of explanation. Concluding the thesis, we seek to contribute to a deeper understanding of scientific explanation and the different explanatory models that inform them, thus paving the way for future research in the philosophy of science.

Contents

1. Introduction to scientific explanation 2. Causal aspects and limitations 3. A non-causal rxplanation to teason why 4. Explanations without cause 5. Asymmetry in non-causal explanation 6. Conclusion. Bibliography.

14.   THAPAR (Tarun)
Investigating Well-Foundedness of Grounding.
Supervisor: Dr. Nilanjan Bhowmick
Th 28425

Abstract

In this dissertation, I defend metaphysical foundationalism against the recent challenges from metaphysical infinitists. Metaphysical foundationalism is the thesis that all chains of dependence must ultimately bottom out in fundamental entities. On the other hand, according to Metaphysical Infinitism, all chains of dependence are infinitely descending without reaching any fundamental level. At the core of this debate lies the question of whether we need a fundamental layer to explain the existence of dependent entities. Foundationalists argue that there is a genuine explanatory demand rooted in the nature of grounding, one that only foundationalism can meet by positing fundamental entities. Infinitists respond in two ways: some deny that grounding is explanatory at all, rejecting the demand; others accept the demand but claim that infinitism can satisfy it without appealing to fundamentality. I address both lines of criticism in this dissertation. First, I argue that grounding is indeed explanatory. I show that denying its explanatory role leads to theoretical costs, such as undermining grounding's distinctiveness as a metaphysical relation and casting doubt on its intelligibility. Second, I argue that only foundationalism can meet certain explanatory demands. I develop what I call the Explanatory Completeness Argument, showing that infinitism can't furnish a complete explanation of the existence of dependent entities in reality. By addressing these challenges, I aim to clarify the nature of grounding, defend its explanatory role, and show that foundationalism alone can account for the explanatory structure of reality. In doing so, this defense not only supports the foundationalist position but also advances our understanding of the notions of metaphysical explanation, metaphysical dependence, fundamentality, and the structure of reality.

Contents

1. Introduction 2. The question of well-foundedness 3. Grounding has an explanatory job 4. Only foundationalism is up to the task. Conclusion and Bibliography.

15.   तितौरिया (गरिमा)
राजदर्शन : महाभारत के शांतिपर्व व प्लेटो के दार्शनिक राजा के संदर्भ में.
निर्देशिका : डॉ. राज वर्मा सिन्हा
Th 28428

सारांश

राजदर्शन प्राचीन वैदिक संस्कृति और पाश्चात्य परंपराओं दोनों में ही एक विशेष महत्वपूर्ण अध्ययन का विषय रहा है। वैदिक संदर्भ में, राजदर्शन आध्यात्मिक और नैतिक आयामों के साथ गहराई से जुड़ा हुआ है, जो शासक के धर्म को बनाए रखने, राज्य और उसकी प्रजा की भलाई सुनिश्चित करने के कर्तव्यों पर अधिक जोर देता है। वैदिक काल में सामाजिक व्यवस्था वर्ण व्यवस्था पर आधारित थी जिसमें समाज को चार वर्णों में विभाजित किया गया था- ब्राह्मण, क्षत्रिय, वैश्य और शूद्र। इस व्यवस्था का मूल आधार कर्म था, न कि जन्म। राज्य की उत्पत्ति के संदर्भ में तीन सिद्धांत प्रमुख थे - ईश्वरीय उत्पत्ति, परिवार से उत्पत्ति और संविदा सिद्धांत। राजा को प्रजा का रक्षक माना जाता था और उसकी शक्तियां धर्म द्वारा सीमित थीं। वहीं पाश्चात्य परंपरा में राजदर्शन का विकास यूनान से प्रारंभ हुआ। यूनानी चिंतन तर्क और विवेक पर आधारित था, जहां राज्य को एक नैतिक संगठन माना जाता था। यूनान के दो प्रमुख नगर-राज्य एथेंस और स्पार्टा थे, जिनमें क्रमशः लोकतांत्रिक और सैनिक शासन व्यवस्था थी। एथेंस में प्रत्यक्ष लोकतंत्र था जहां नागरिकों की सभा सर्वोच्च थी, जबकि स्पार्टा में अल्पतंत्रीय व्यवस्था थी। दोनों परंपराओं में राजदर्शन का मूल उद्देश्य एक आदर्श राज्य की स्थापना था, जहां धर्म, न्याय और कल्याण का समन्वय हो। वैदिक परंपरा में राजा को धर्म का रक्षक माना जाता था, जबकि यूनानी परंपरा में राज्य को नागरिकों के नैतिक विकास का साधन माना जाता था। दोनों ही परंपराएं अपने-अपने समय और स्थान के अनुसार विशिष्ट थीं और आज भी राजनीतिक चिंतन को प्रभावित करती हैं।

विषय सूची

1. राजदर्शनः परिचयात्मक अवधारणा 2. महाभारत में राजदर्शन की परिकल्पना 3. प्लेटो का राजलोक 4. राजदर्शन की समग्र अवधारणाः महाभारत और प्लेटो के संदर्भ में। निष्कर्ष। संदर्भ ग्रंथसूची।

16. UZZAL KUMAR
   Cultural Equality and the Crisis of Democratic Policy in the Context of Bangladeshi Ethnic Communities.
   Supervisor: Prof. Balaganapathi Devarakonda
   Th 28426

Abstract

The present research aim is to identify the areas of cultural inequalities (including land, language, education, religion, and identity) faced by the indigenous communities of Bangladesh and to examine whether these inequalities conflict with the principles of democracy to suggest more than democratic values. The thesis divided into four main chapters regarding four research questions such as Why Cultural Equalities are Important for a State? How cultural equality be framed in the Democratic policy of Bangladesh? Where Bangladeshi Indigenous People are Facing Cultural Inequalities and Where are the Crisis of Democratic Policy? And does the Concept of Cultural Equality Applicable in the Democratic Policy Regarding Bangladeshi Ethnic Communities? The first chapter critically analyzed the theoretical matrix of the concept of culture and equality to clear that in what sense the concept of culture has been used in the thesis and also analyzed the concept of equality from ancient to contemporary period with the especial focus of the theory of John Rawls and Amartya sen. Many gaps have been identified between the existing framework of Bangladesh`s Constitution and democracy and the commitment to cultural equality for the State`s people, discussed in Chapters 2 and 3. Chapter 4 analyzes the concept of "group-differentiated rights" of multiculturalism, as explained by Will Kymlicka, to show how cultural equality can be ensured for the indigenous communities of Bangladesh and its relevance to contemporary

democratic policy. In the concluding chapter, the applications of the concept of cultural equality are discussed in light of the theoretical analysis of culture, equality, democracy, and multiculturalism. It also showed the empirical data analysis to manifest the current situation of cultural inequalities. Cultural equality, which multiculturalists want to ensure in their policies, if some policies are considered in the democratic policymaking of Bangladesh, then cultural equality for the indigenous communities will be ensured to a large extent - which has been found in this research. Democratic policy has lots of gap to ensure cultural rights because its main concern on the mainstream culture. This study also brought forth the image of inequality created through the violation of the cultural rights of Indigenous peoples to suggest for considering "group-differentiated rights" by Kymlicka in Bangladeshi democratic policy making.

Contents

1. Introduction 2. Culture and equality: the theoretical matrix 3. Current Situation of cultural equality in democratic policy of Bangladesh 4. Cultural inequality and the crisis of democratic policy: perspectives of Bangladeshi ethnic communities 5. Will Kymlicka's multicultural policy: group-differentiated rights and the relevance to Bangladesh scenario. Concluding Remarks and Recommendation. Bibliography.

17. वर्मा (प्रशांत)
सर्वोदय एवं एकात्म मानववाद : दार्शनिक अन्वेषण.
निर्देशिका : प्रो. सोनिया मेहता
Th 28429

सारांश

यह शोध प्रबंध "सर्वोदय एवं एकात्म मानववाद: दार्शनिक विश्लेषण" के अंतर्गत सर्वोदय और एकात्म मानववाद की मूल अवधारणाओं को मानव विकास और सामाजिक परिवर्तन के समग्र ढांचे के रूप में प्रस्तुत करता है। महात्मा गांधी और पंडित दीनदयाल उपाध्याय के दर्शन पर आधारित यह अध्ययन उनके उस साझा दृष्टिकोण का विश्लेषण करता है जो न्यायपूर्ण, सामंजस्यपूर्ण और सतत विश्व के निर्माण की दिशा में व्यक्ति और समाज दोनों के कल्याण को संबोधित करता है। शोध की शुरुआत मानव विकास के विभिन्न आयामों के भारतीय और पाश्चात्य दृष्टिकोणों की तुलना और दार्शनिक, नैतिक एवं आध्यात्मिक आधारों के अध्ययन से होती है। गांधीजी के संदर्भ में सर्वोदय की अवधारणा का विश्लेषण किया गया है, जिसमें अहिंसा, ट्रस्टीशिप और जमीनी विकास पर विशेष जोर दिया गया है। इसके साथ ही, एकात्म मानववाद को इस दृष्टिकोण के विस्तार के रूप में देखा गया है, जो व्यक्ति (व्यष्टि), समाज (समष्टि) और सृष्टि के आपसी संबंधों को रेखांकित करता है। यह शोध दार्शनिक विचारों को व्यावहारिक संदर्भों से जोड़ते हुए यह विश्लेषण करता है कि इन सिद्धांतों के माध्यम से असमानता, पर्यावरणीय क्षरण और सांस्कृतिक अलगाव जैसी आधुनिक चुनौतियों का समाधान कैसे किया जा सकता है। यह इन विचारों को विकसित भारत@2047 की परिकल्पना से जोड़ते हुए यह दर्शाता है कि ये सिद्धांत आधुनिक विकासशील भारत के निर्माण में किस प्रकार सहायक हो सकते हैं। अंततः यह शोध सर्वोदय और एकात्म मानववाद के आदर्शों को शासन, अर्थव्यवस्था और समाज में लागू करने की दिशा में एक दिशानिर्देश प्रस्तुत करता है। यह समावेशी और सतत विकास की ओर एक दार्शनिक मार्गदर्शिका के रूप में नीति-निर्माताओं, शिक्षाविदों और सामाजिक कार्यकर्ताओं के लिए उपयोगी सिद्ध हो सकता है।

विषय सूची

1. मानव विकास के विभिन्न आयाम 2. सर्वोदय : समग्रता की ओर 3. एकात्म मानववाद : मनुष्य का समष्टि के साथ विकास 4. संकल्प से सिद्धि तक। उपसंहार। संदर्भ ग्रंथ सूची।

18.   YADAV (Rahul)
      Examination on Changing Perspective of Capital Punishment: A Philosophical Analysis.
      Supervisor: Prof. Sonia Mehta
      Th 28427

Abstract

This thesis, "An Examination of Changing Perspective of Capital Punishment: A Philosophical Analysis," investigates the multifaceted dimensions of capital punishment through historical, ethical, religious, and socio-political lenses. By tracing its evolution from ancient legal codes to modern practices, the study examines how societal values and legal principles have shaped the application of the death penalty over time. It explores religious perspectives, delving into Christianity, Islam, Buddhism, and Hinduism, to reveal the theological and moral frameworks underpinning diverse stances on capital punishment. A critical focus is placed on the ethical dilemmas faced by healthcare professionals involved in executions, particularly within the context of the Hippocratic Oath and Kantian ethics. The thesis evaluates the effectiveness of capital punishment as a deterrent using empirical evidence and theoretical insights, juxtaposed against alternative punitive approaches like life imprisonment and restorative justice. By addressing systemic biases affecting marginalized communities, it highlights the inequities entrenched within judicial systems globally, including in India. This research incorporates philosophical arguments both for and against capital punishment, drawing from utilitarian, retributive, and restorative theories to question the morality, justice, and human dignity tied to state-sanctioned executions. Additionally, it assesses the implications of public opinion and policy debates in shaping legislative and judicial practices. Employing a multidisciplinary methodology, the thesis aims to provide a comprehensive understanding of the ethical, legal, and societal complexities surrounding capital punishment. By bridging historical, empirical, and philosophical perspectives, this work contributes to the global discourse on justice and human rights, offering insights that may inform future policy reforms and academic inquiry.

Contents

1. Capital Punishment: historical perspectives and rthical filemmas 2. Divine law and mortal justice: religious stances on the capital punishment 3. Medical ethics behind capital punishment 4. Assessing the effectiveness of capital punishment as a deterrent 5. Capital punishment in India: Constitutional Provisions and Judicial Interpretations. Conclusion and Bibliography.

M.Phil Dissertations

01.   VIJAY KUMAR
      M.N.Roy's Political Philosophy an Analysis.
      Supervisor: Dr. V Sujata Raju