Presented by the Department of Philosophy, Miranda House

EPISTEME

The Annual Magazine



ABOUT THE MAGAZINE

In a world where we read about the earliest thinkers like Euclid, Thales, and Pythagoras, philosophy has played a crucial role in originating the concepts, ideas, and courses of study. The aspiration behind curating a diverse magazine like Episteme was to deconstruct the popular perception of philosophy as a discipline that is subjective, fanciful, or imprecise. Notable works of contemporary philosophers like Martha Nussbaum, Noam Chomsky, Judith Butler, and Michel Foucault are evidence that philosophy is an essential and indispensable field of study and has far-reaching implications in our lives. This magazine uncovers multitudes of academic materials while encompassing engaging and relevant components. The forthcoming texts in this magazine do not preach ethics or morals that are whiter than white but they rather shed some light on themes of relevance with an academic lens.

It is after innumerable brainstorming sessions, back-and-forth discussions, strategic designing, and meticulous editing that we have been able to come up with the third edition of Episteme. We have attempted to make our content more accessible by increasing engagement on our social media handles with column-specific designs and interesting write-ups, and through our podcast 'What's the point?'.

It was an exciting journey - building a team of forty like-minded individuals, organizing events like book reading and discussion, and starting our own podcast. The hardships that we encountered along the way were worth it because of the sincerity of the team and its subsequent product. Upon reflection, despite touching on a broad array of topics in this edition, we believe that a lot remains unexplored. We are ready to work harder on being more inclusive in the upcoming editions of Episteme.

Over a span of two semesters, our team has worked patiently and with utmost enthusiasm to actualize what the readers finally see in front of them. We hope that our readers enjoy perusing this third edition of Episteme with interest and vigor!

FROM THE TEACHER -IN- CHARGE

It is an absolute matter of delight to write the editorial note for the third issue 'Episteme', a collection of fathomable articles. The perusal of the issue is scholarly, in the hands of future philosophers. Authors have analyzed and developed the ideas in an original manner such that it generates the in depth understanding of philosophical ideas. I congratulate the editorial team for the selection of sections under which eloquent articles are presented.

The seven distinct yet significant columns covered in the present issue are interesting and contain a kind of naturalistic inquiry into the upcoming philosophical concerns. Retaining the fundamental problem at the bottom, the young authors have taken up the inquiry through the lens of the most recent times. As the nomenclature of these columns suggests, there is a balance and timely coverage of ideas expressing diversity of interest, opinion and representation.

The 'Philosophy of Us', concerned with a collection of our fundamental notions we formulate about the world around us and our way of considering it. The column respects the individuality of the author and saves the views from being universalized. Philosophical Counselling, an upcoming branch of Philosophy, extending the discipline to its practical application to individuals has a deep historical legacy behind. Distinction between Philosophical Counselling and Psychological Counselling is wonderfully pointed out by the author.

The Film column analyses the responsibility on the cinema makers and the audience as films reflect the social scenario and influences people.

At times, films leave deep impact on generations to follow. Filmmakers require to be conscientious in their functioning. Inclusion of articles on lives of philosophers exhibits eloquence in writing and is going to inspire students and faculty members. Fashion theory, pertinent to aesthetic philosophy is a reflection on topics in Fashion from a philosophical point of view.

Articles covered under the column 'By the Pen and Through the Lens' engage and strengthen the readers' association with the various perspectives, liberally without and fixed ideas. Using different methodologies, one can approach an issue. Likewise, Feminist approach to issues concerns itself with longstanding basic philosophical problems.

Newly emerged concepts and perspectives, transforming and evolving philosophy discipline are discussed by authors. Previously taken for granted situations like family, children, sex, body and other similar issues open up the possibility of analysis from diverse lenses. Philosophy of Science, inherent in all epistemological inquiries, is taken up as an independent discipline, hence enabling readers to generate the capacity to question the fundamental laws of nature in them.

Hope the present issue of 'Episteme' respects the interest of its readers and will be successful in its endeavors to reflect upon traditional as well as contemporary issues. May it effectively retain and transfer the values to its readers and earn their faith.

With Best wishes

natilita

Dr.Pratibha Sharma

Associate Professor and Teacher in-Charge (2022-24)

Department Of Philosophy

FROM THE EDITOR'S DESK

The editorial board of the philosophy department was founded when I was in my first year. I joined as junior writer and copyeditor for the very first edition of Episteme. As the semesters progressed, the editorial board became the most crucial part of my college life. I worked as an editor in my second year, in which the team (or Episteam, as we like to call ourselves) designed our department's website and launched our blog. In my term as the editor-in-chief in my final year, I envisioned the editorial board as growing and encompassing even more avenues than it had done before. We launched a podcast, increased engagement on our social media page, conducted a number of workshops, and started a book discussion club.

This third year of the editorial board was an attempt to exemplify the reason the team was put together in the first place - to foster a place for inclusive and intellectual thought and expression. The philosophy department is fortunate to have a great number of creative and talented people. This magazine, like its previous editions, tries to engage its readers with the relevance of philosophy and has been possible due to the dedicated efforts of our columnists, copyeditors, graphic designers, and social media team who have been led by the most brilliant heads. Through the editorial board, we have been working on creating an adequate outlet for the exploration of the inspiring value that philosophy holds through the minds of undergraduates. I'd like to believe that we have succeeded in some ways while acknowledging the long way Episteam has to go before it can truly reach its full potential.

I sincerely hope that Episteme continues on its upward trajectory and continues to be cherished by its members!

Signing off,

Kritika

Kritika Parakh Editor-in-Chief (2022-23)

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EVOLUTION

Section Designer: Anushka Singh, Varsha and Aditi Singh

ENVIRONMENT AND PHILOSOPHY

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FUTURE OF TECHNOLOGY: THROUGH THE LENS OF PHILOSOPHERS

By Gati Kochar

We have all read and heard about ancient philosophers like Aristotle, Kant, Berkeley etc. Ever wondered what it would be like, if they are given the task of designing our future in terms of technology? Sounds strange yet interesting.

To start with, should philosophers be invited to decide our future? On one end the answer seems to be yes! Philosophers bring a unique perspective to the discussion of technology, as they think critically and deeply about ethical and moral implications, social and cultural impact, and long-term consequences of technological advancements.

As technology continues to advance at a

rapid pace our ethical and moral values, it is important to consider not only the potential benefits but also the possible risks and drawbacks.

Philosophers can provide insight into these issues and help us think through the implications of technology on society, human behaviour, and the environment.

Moreover, philosophers can help us identify the underlying values and assumptions that shape technological development, and offer guidance on how to ensure that technology is developed in a way that aligns with our ethical and moral values.

Now, let's try and place ancient philosophers in the shoes of our current decision makers. For instance, how would the scenario be if Plato and Aristotle take major technological stances? It is difficult to predict exactly what the outcomes would be. While both Plato and Aristotle were influential philosophers in their time, their views on technology and its role in society were shaped by the social and technological context of their era, which was vastly different from our own.

Plato, for example, believed in the value of reason and knowledge, and saw philosophy as a means of discovering the truth. He also believed that society should be organized hierarchically, with philosopher kings at the top who would govern wisely and justly. It is possible that if Plato were to make decisions about our technology.





He would prioritise knowledge and reason above other values, and seek to use technology to promote social harmony and order. However, it is important to note that both Plato and Aristotle lived in vastly different times and cultures, and their views on technology and society were shaped by the social and technological context of their era. It is unlikely that they would make decisions about our technology in the same way today, given the vastly different technological landscape and social values of our time.

Therefore, it is important to approach discussions about the future of technology with a critical and reflective perspective, drawing on insights from a diverse range of fields and perspectives.



Let's change our angle and view things from Kant's perspective now.

If Kant were to decide our technological future, it is likely that he would approach the issue from an ethical perspective, seeking to ensure that technology is developed in a way that is consistent with his ethical principles. Kant believed in the importance of human dignity autonomy, and argued that we should treat others as ends in themselves, rather than merely as means to an end. He also believed in the importance of moral autonomy, and argued that we should act according to universal moral principles, rather than simply following our own selfinterest.

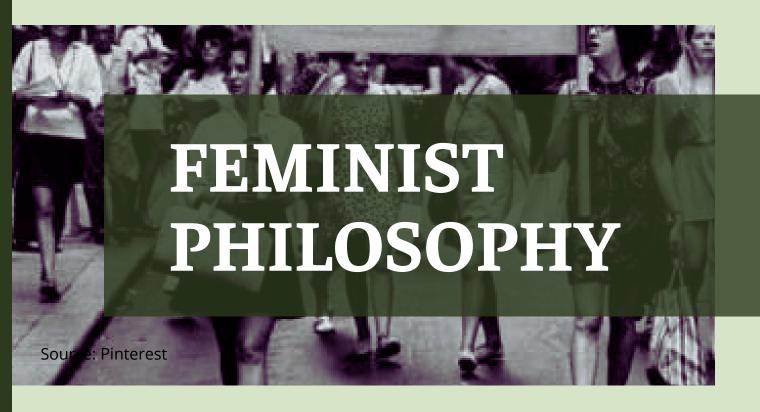
In the context of technology, Kant's ethical principles would likely lead him to prioritise the protection of human dignity and autonomy, and to ensure that technology is developed in a way that respects these values.

He might also emphasise the importance of informed consent, transparency, and accountability in technological decision-making, to ensure that individuals are able to make informed choices about the use and development of technology.

Furthermore, Kant believed that ethical principles should be grounded in reason and the rationality of the human mind. This might lead him to advocate for the development of technologies that enhance human rationality and decision-making abilities, rather than technologies that replace or undermine them.

It is wonderful how somewhere these diverse ideas find their relevance in today's world. While philosophers can offer valuable insights and perspectives on the ethical and social implications of technology, there are potential advantages and disadvantages to having philosophers decide our technological future. While philosophers' focus on ethical principles and values can help to ensure that technology is developed in a way that is consistent with our values, their lack of technical expertise and potential conflicts between different philosophical schools of thought could also pose challenges

Therefore, it is important to have a diverse range of experts and stakeholders involved in discussions about technology to ensure that decisions are well-informed and reflect the needs and values of society as a whole.



INTRODUCTION TO FEMINIST SOCIAL EPISTEMOLOGY

By Kaushiki Ishwar

Feminist epistemologists- theorists that examine the role of gender in knowledge formation- have made many key contributions to the quickly growing discipline of social epistemology. Feminist epistemologists are concerned with how the rules and practices of knowledge production impact the lives of women and are connected to oppressive institutions, because they are politically motivated to end the oppression of women. In addition to examining how gender-based social interactions have influenced our knowledge practices, feminist epistemologists also consider if and how these ties ought to be a part of sound knowledge. Since gender is the analytical category that captures the cultural and social characteristics of sexed bodies, feminists have for decades given gender, rather than (anatomical) sex, the majority of their attention. Gender is a key topic of research for social epistemology since it is a category of social interactions. Feminist epistemologists have also been examining the significance of gender's interactions with other social categories like race and ethnicity, class, sexual orientation, ability status, and geographic location.

EQUALS Source: Pinterest

Origin of feminist epistemology

Feminist philosophical work started to emerge in the 1970s as the second wave of feminism developed, initially in political and ethical philosophy. The sexism and androcentrism in these areas were being documented at the same time by feminists working in other academic subjects like the social sciences. The methodology of these theorists' disciplines were progressively discovered to be unable to account for their feminist discoveries. When it became clear that alternative accounts of knowing and justification were needed "in order to defeat presuppositions in their disciplines which functioned as impediments to necessary change," their interests shifted to epistemological questions. One of the main tasks of feminists as they turned to reconstructive projects of creating new epistemologies was to explain the relationship between the rise of the feminist movement and the discovery of androcentrism and sexism in what had previously been considered to be excellent examples of objective knowledge production. Why did criticisms of the influence of gendered presumptions in canonical thinkers like Aristotle and Descartes start to emerge only with the development of the feminist movement? Why, at the same time that there was a rise in the number of women working in the field, did primatologists start to doubt research based on male dominance schemas and start to develop alternative models incorporating deeper study of female primate behaviour? Why did it require feminist psychologists to bring out androcentrism in making judgements people based on studies with just men? Why Has the Sex/Gender System Become Visible Only Now? is how Sandra Harding posed the query in her contribution to the *Discovering Reality* collection.

Feminists definitely needed to create social epistemologies in order to respond to it. They needed to demonstrate how such knowledge production could be motivated by feminist goals in addition to how it might provide what many (feminists and nonfeminists alike) considered improved knowledge production rather than merely alternative knowledge production. The notion that experiencing disparities result in differences in perspective, and that these perspectival distinctions have an impact on epistemology, is at the heart of many feminist analyses of knowers. This proposal can seem unimportant at first glance. Even a fervent advocate of the atomistic theory might admit that not everyone has had the same experiences. Similarly, an empiricist who believes that knowledge is primarily acquired by experience can admit that different experiences will result in distinct knowledge bases. For the atomist, however, this point is uninteresting from an epistemological standpoint because, if she were to acquire the relevant experience, a different knower may know the same thing as another. In this regard, knowers and atomists are equivalent. These feminist defences go beyond

arguing for a causal relationship between having a given experience and learning a certain knowledge, which is what makes them intriguing (though they include such cases in their analyses too). The concept that comes before that is perspective. knowledge domains for which one's social location is relevant may be very broad indeed, and may even include domains of knowledge not immediately related to the experiences of a particular social location. If social location shapes one's perspective on the world (through differential experiences) and we can only interact with and know it through that perspective. These theories contend that one's perspective molds and restricts what an individual can understand. depending on where they are positioned.



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Process

First, feminist social epistemologists recognise that we are heavily dependent on other people to provide knowledge for us in institutional contexts, like scientific inquiry, medical practice, and legal institutions. Not only do lay people depend on experts for knowledge, but there are cognitive divisions of labour within epistemic communities, such as in research teams, that lead to a dependence on other experts for knowledge pertinent to 8ne's own research. Feminist social epistemologists create analyses that pay attention to the power dynamics within epistemic communities, examining correlations structures of cognitive and social authority, between demonstrating their influence on the course of research, more so than many other social epistemologists interested in cognitive divisions of labour. Second, it has been argued that knowers differ from one another based on their social location, which suggests that in many instances, knowers must rely on people who are not in the same position as themselves in order to acquire particular types of knowledge. One cannot always rely on one's own perspective to be epistemically reliable in a given field of knowledge if perspectives vary along the lines of social location. Instead, one must engage in interactions with people who are differently socially situated in order to increase the reliability of one's knowing. Therefore, feminist social epistemologists have made a variety of arguments supporting strong links between democracy and the effectiveness of epistemic practices. They have paid attention to the results of social interactions within and outside of epistemic communities as well as those between knowledge-producing groups and lay communities.

OBJECTIFICATION OF WOMEN AS VIEWED BY THE MODERN WESTERN PHILOSOPHERS

By Angshumita Borthakur

Objectification of women, which is a notion central to feminist theory, is defined as considering or treating a person, mainly a woman as an object or a commodity. In other words, they are viewed less as humans and more as objects for sexual gratification. The term 'sexual objectification' has roots located in Aristotle's conception of the natural slave in The Politics, but is most known for its presence in Kant's moral theories. It is Kant who distinguishes sexual objectification from the general immoral act of objectifying through the claim that sexual pleasure makes a person devoid of the ability to treat a person as fully human and they are treated as a mere instrument for the fulfillment of sexual desires. The claim can essentially be referred to as Kantian Feminism due to its sole focus on considering sexual objectification as central to the issues of morality. But, the juxtaposition of Kant's name with feminism seems to invite scorn and indignity as he is found to make a number of distasteful comments about women, due to which, he is considered to be a sexist. On the other hand, in his works, namely, Foundations of the Metaphysics of Morals and the Critique of Pure Reason, his views about women are regarded to be capable of providing the basis for a liberatory project. In the eyes of both the feminists, MacKinnon and Dworkin along with Kant, there is the powerful objectifier on one hand and the powerless victim on the other hand. The latter is being objectified by the former mainly as a result of having unequal power. This is an act of denying the presence of mental capabilities and moral status associated with a person. As a person is perceived to be lacking in both mental capacity and moral status, they become similar to animals or inanimate objects, which, indeed, changes the attitude and behavior of the perceiver, resulting in negative consequences for the targeted individual. Objectification in the form of denial of mental and moral status shows the way in which the targeted individuals, mainly women are viewed and treated.

The main question which arises here is, 'why women'? It has been pointed out by Kant that women are the most common victims of objectification even though both genders can be objectified. The reason behind the behaviour of objectifying women depends upon the sexual openness of a woman. In other words, sexual openness is the cause of the objectifying judgments made about her by both men and women. This means that objectifying women is not only restricted to males, as females have also been found to get indulged in this behaviour. The only difference is that objectification is not done in the same manner by both genders. People opposing promiscuity tend to objectify sexualised women as they are perceived to be more likely to pursue casual sex. In other words, sexualised women are primarily objectified due to the negative attitudes held by people regarding promiscuity. It is believed that women who are sexually open are found to be more vulnerable to sexual aggression as a result of their low mental capacity to make sound decisions. Also, sexualised women are viewed as a category from which people, mainly women prefer to distance themselves. In more precise terms, they are being perceived as members of an outgroup that is considered to be less humane due to the absence of adequate mental agency. The distance is mainly desired not only because of being objectified but they are assumed to be sexually unrestricted at the same time. Appearance is another influential aspect on the basis of which women are objectified. In fact, the women who are perceived to be more attractive in relation to their own short-term sexual goals are most likely to be objectified. It can, indeed, be said that attractive women may be more susceptible to face objectification regardless of whether they are receptive to sexual advances. Along with the parameter of attractiveness, age is another factor that is taken into account for objectifying the female gender. Men mostly prefer younger women as they are considered to be more fertile from a biological perspective, which means that men mostly objectify attractive and young women. But, a woman's youth may suggest a lack of social power from a sociocultural perspective.

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Subordinates are always perceived to be less humane by powerful individuals. This, in turn, raises the expectations of sexual interest from a subordinate. In this manner, people who consider themselves to be powerful objectify women, mainly sexualized women as they are not capable of making sound decisions, which is a consequence of having low mental agency.

Martha Nussbaum, a known American philosopher has identified certain features which are related to the idea of objectifying women. The first feature is about the treatment of a person as a tool for satisfying the objectifier's purposes, which is known as instrumentality. The second feature is that of the denial of autonomy, which can be described as treating a person as if one lacks autonomy and self-determination. The third feature refers to the treatment of a person as lacking in agency, known as inertness.

Fungibility is another characteristic as pointed out by Nussbaum, which is mainly about treating a person as interchangeable with other objects. Objectification also involves the treatment of a person as lacking in boundary integrity known as violability, a person is even treated as a form of ownership, which in turn, involves the denial of the feelings and experiences undergone by the person. Another Australian-British philosopher, Rae Langton, added the features of a person being identified on the basis of their body parts and appearances. The feature involving the treatment of a person as if they lack the capacity to speak is also taken into consideration by Langton along with the previous two characteristics.

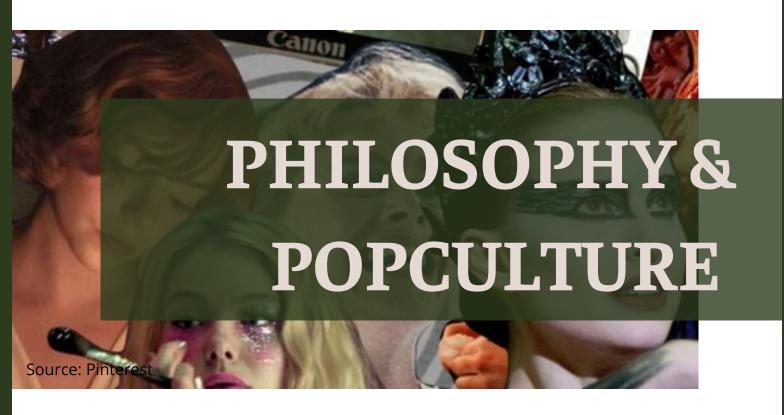
Immanuel Kant's views on sexual objectification have been particularly influential in contemporary feminism. For him, objectification involves the lowering of a person, consisting of humanity to the status of an object. In fact, the special element which distinguishes humans from animals and inanimate objects is humanity. It has been pointed out by Kant that the meaning of humanity is an individual's rational nature that, indeed, makes a person capable of deciding what is valuable and pursuing their own ends. Unlike animals and objects, they are found to have an inner worth known as dignity which is attached to a person. According to Kant, humanity should be respected by others and also by a person in itself, it should never be treated as a means but also as an end at the same time. Sexuality is thought to be problematic by him on being exercised outside the context of monogamous marriages. This is because humanity is treated merely as a means for the fulfillment of sexual desires in such cases. Humanity is said to be lost or sacrificed, according to Kant, mainly as a consequence of getting involved in sexual activity, through which a human being is merely reduced to a thing or a sexual instrument. The main focus of Kant's notion of objectification is instrumentality, which is primarily the treatment of a person as a mere tool for the gratification of one's desires. In other words, instrumentality is about the usage of a person as an object. As said by the American philosopher, Alan Soble, "both the body and the compliant actions of the other person are tools that one uses for sexual pleasure, and to that extent, the other person is a fungible, functional thing." Halwani also points out that this reduction of a human to the status of an object rarely occurs in sexual objectification. As said by him, "Outside rape, it is rare to treat our sexual partners as objects: not only are we aware of their humanity, we are also mindful of it." Halwani agrees with Kant's claim that "Sexual desire is powerful enough to make reason its own tool; it can subvert our rational capacity to set ends." Thus, it is not unreasonable to think that sexual desire and the exercise of sexuality can undermine our rationality, even though the view of humanity being destroyed by exercising one's sexuality is an unappealing one.



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The morally problematic sexual contexts characterized by the exercise of sexuality lead to the reduction of women in the form of prostitutes and concubines to men's object of appetite. Prostitution, as defined by Kant, is the offer profitable to a person in the form of sexual gratification. According to Kant, the prostitute is at fault for sacrificing her humanity and presenting herself as an object for sexual gratification. It is held by him that others cannot be allowed by a person to use someone's body sexually in exchange for money without losing her humanity and becoming an object. The commodification of the prostitute, indeed, results in her objectification and she is reduced to a thing or a sexual instrument to satisfy a person's appetite. Another relationship of objectification, as pointed out by Kant is concubinage, which is the non-commodified sexual relationship between a man and several women represented as the concubines. It is considered by him to be a purely sexual relationship with the sole motive being the satisfaction of the sexual desires of the involved parties. In this case, as well, the woman, known as the concubine loses herself and is turned into an object by allowing the male to possess her, while she is not able to possess him because of his sexual relationship with more than one woman. Kant and the feminists MacKinnon and Dworkin consider inequality to be inextricably linked to objectification. In fact, it is believed by the feminists that inequality is a widespread and pervasive phenomenon covering all aspects of our society. As a result, we are living in a world of gender inequality. Their understanding of objectification is similar to Kant's view. Therefore, objectification is understood by the philosophers through the notion of instrumentality, which involves treating a person, comprising the special element of humanity, similar to an object having an instrumental worth, which reduces the status of a person to an object. Hence, objectification results in serious harm to the humanity of a person as the objectified individual is made into a tool for the fulfillment of sexual pleasures.



CONSUMERISM COLONIALISM, AND THE CULTURE OF COSMETIC SURGERY.

By Debolina Bhattacharjee

When one scrolls through social media, it doesn't take long to realize that a single cyborgian face seems to haunt the influencer landscape, effectively decreeing the current standards of beauty. Jia Tolentino, a staff writer at The New Yorker calls this the 'Instagram Face'- a distinctly white but ethnically ambiguous result of cosmetic surgery. She writes, "...it was as if the algorithmic tendency to flatten everything into a composite of greatest hits had resulted in a beauty ideal that favored white women capable of manufacturing a look of rootless exoticism....We're talking an overly tan skin tone, a South Asian influence with the brows and eye shape, an African-American influence with the lips, a Caucasian influence with the nose, a cheek structure that is predominantly Native American and Middle Eastern."

It is a constant reminder that with surgical intervention, one could significantly improve their quality by adhering of life the conventions of beauty. A closer introspection reveals neoimperialist roots and a capitalistic drive to profit from the newest commodity- the human body. These are a new standard of "perfection," which, according to Susan Bordo, is

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"the Slim-thick body type call for investigations of how cosmetic surgery enables white women to appropriate pieces of 'ethnic' physicality for their exoticism and eroticism [i.e. buttocks and lip augmentation], without risking the oppression that more marked bodies are vulnerable to."

-Cressida Heyes on these newer trends of the Instagram Face

a much more ideal product to sell in a capitalist system (in comparison to Davis' theoretically perceived goal of 'ordinary') because "the bar of what we considered 'perfect' is constantly being raised—by cultural imagery, [technological pursuit] and by the surgeon's own recommendations." Chris Shilling (1993) argues that in the post-modern, consumer-capitalist era, particularly in the affluent West, there is an increasing propensity for individuals to view the body not as a biological entity but as a project to be worked upon, particularly concerning the construction of individual identity. It is viewed as at the forefront of the dissolving of the boundaries between nature and technology and potentially open to reconstruction, wherein individuals become increasingly aware of the symbolism of the body concerning self-identity. The resultant effect is an acceptance of body modification as synonymous with upward mobility and social transition.

John Schouten theorizes that cosmetic surgery may serve as of symbolic self-completion during or following role transitions (including sexual roles and romantic fantasies) and individuals may seek aesthetic surgery as a means of approaching positive or avoiding negative possible selves. The result is an instilling of what Wegenstein and Ruck call the 'cosmetic gaze' - a way of looking at bodies as awaiting an improvement that is already informed by the techniques, expectations, and strategies of bodily modification. In BRICS nations, the rapid transition to hyper-consumerism is wrought with difficult questions since many of these countries' residents have emerged from relatively recent socio-historical legacies of colonialism, dictatorship, communism, acute poverty, military occupation, and even slavery.

In India, documented reconstructive plastic surgery cases can be traced to ancient texts such as the Sushruta Samhita and Ayurvedic manuals. The 1794 case of Cowasjee, a man who received reconstructive nose surgery after suffering a nose and hand amputation as punishment from Tipu Sultan for working with the British, brought these techniques to the attention of the colonizers. According to Gilman (1999),



Western surgeons adopted the discovery to mitigate the continuing ravages of syphilis. However, it was characterized as an innovation arising only in response to the "barbaric" practices of the Indian natives in order to justify its discovery in a non-European nation. This additionally furnished proof of the need for British moral authority and a colonial "civilizing of the savages." Contemporary, post-colonial India's entry into the world economy occurred in tandem with global corporate pageant wins, embarking the nation on a new wave of aesthetic consumerism.

As one Business Week article described it:

"Blame it on the beauty queens... Indian girls increasingly see Dutta and other beauty queens as role models: You can't buy advertising like that."

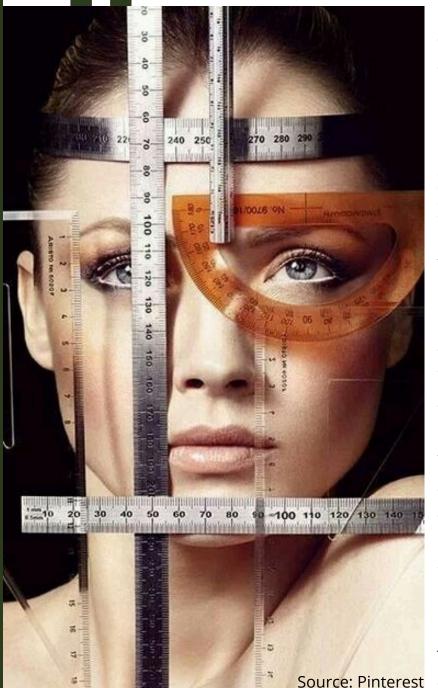
There lies a fundamental issue with pageants dictating the standards Indian women must aspire to uphold. According to Banet-Weiser (1995), the for-profit pageants of Miss Universe and Miss World, and specifically Miss India, Miss South Africa, and Miss Lebanon, "have been far too narrowly focused on the organizing structure of Western Imperialism." She notes that "critiques [of the pageants] have frequently depicted the events as global showcases for American product and [regard] the women who participate in these events as being constructed according to American norms and standards."

In his review of globalized beauty marketing patterns from 1945 through 1980, Geoffrey Jones (2008) references the use of international beauty pageants as "a proxy" for corporate interests, noting: "A "Miss Universe standard of beauty" involving face, figure, proportions, and posture was diffused into national beauty contests, as has been shown in the case of Thailand. The sponsorship of US cosmetics companies co-opted women of every nationality into their international marketing." The result is the upholding of Eurocentrism and an 'otherizing' or fetishizing of features associated with previously colonized communities. In a piece titled "The Colonized Mind," Murali Balaji (2009) deliberates: "Beauty products such as hair straighteners and skin lightening cream have reinforced the notion that whiteness is an ideal to be striven for." He echoes Frantz Fanon's (1968) commentary on the tragic state of the colonized mind: "we seek to shed ourselves of our native skin and occupy the skin of our colonizers, even as they continue to mock us and see us as their subjects." Parameswaran and Cardoza (2009) further explore the social (and economic) currency that light skin carries within the social boundaries of postcolonial India. According to their analysis, having even slightly lighter skin in ethnically uniform communities of color operates "as a form of social capital in a non-White community...[by] challenging dominant Euro-American myths of a homogenous 'brown' South Asian population." This, in turn, creates new hierarchies of power and inequality within the communities of color themselves—a process

that Mamdani (2001) has associated with the colonial practice of divide and rule that relegated different sections of the population into "subject races" according to constructed and arbitrary markers like skin tone. These trends visible in the cosmetic are modifications usually opted for - ones that transform the recipient per a certain eurocentric beauty ideal. In terms of the globalization of cosmetic surgery, Susan Bordo argues that although certain cosmetic practices "may be highly understandable from the point of view of the individual's economic survival and advancement," by giving in to this requirement, individuals



participate in a process of racial normalization and...make it harder for others to refuse to participate. The more established the new norm, the higher the costs of resisting." On the other hand, she states: "[p]eople know the routes to success in this culture—they are advertised widely enough— and they are not 'dopes' to pursue them. Often, given the



racism, sexism, and ageism of the happiness culture, their and economic security may depend on it." Yet. she laments the "complexly and densely institutionalized values and practices within a high level of physical modification." instructs the masses to themselves as defective products in need of correction in order to increase their monetizability and then encourages them to reframe this self-commodification as an "arena for the enactment of [supposed] creative agency" on the body. This argument serves as a crucial framework by which to examine "agency" in a system that relies heavily on the (sometimes forced) opening of free markets in developing countries. Finally, Bordo blames capitalism,

writing: "This is the... essence Source: Pinterest of advertising and the fuel of

consumer capitalism, which cannot allow equilibrium or stasis in human desire. Thus, we are...'empowered' only and always through fantasies of what we could be ... Capitalism adores proliferation and excess; it abhors moderation."

The idea of "I did it for me" that many opting for cosmetic surgery espouse lacks an understanding of the individual as shaped by societal conditioning. The "choice" of surgery is limited to a class of people with disposable incomes and the modifications usually opted for often re-inforce antiquated ideals of the colonial West. The quest to be deemed beautiful, to access "pretty privilege" is the promise of cosmetic surgery.

Yet, "pretty" in the eyes of a post-colonial society is often reliant on the colonial past. Beauty lies in the eyes of the coloniser. The subjugated masses, the subaltern that was previously subjected to a dismissal and demonising of their values and standards, develops altered standards influenced by their interaction with the culture of the colonisers. The chance to correct that which the colonial eye found abhorrent and deemed as a reason for further subjugation. The colonised body is taught self-hate and post-colonial cultures often uphold colonial practices of colorism, racism and sexism that classify and index certain body attributes as undesirable. Thus, deeper exploration of the results of a consumer's desired cosmetic modification may reveal higher social acceptability in a society upholding antiquated colonial values.



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PHILOSOPHICAL ANALYSIS OF



By Kritika Parakh









The American-Chinese action sci-fi movie, Everything, Everywhere, All At Once can be best described and understood to be what it literally claims in the title. Its reception among audiences and critics has been amazing. 'The Daniels', Daniel Kwan and Daniel Scheinert are its co-creators, and it is their second movie. It has won a number of awards and has also become the production house, A24's highest-grossing movie yet. With absurdity coming through in every scene, this film is an amazing amalgamation of drama, comedy, surreality, and depth.



The plot revolves around Evelyn (Michelle Yeoh), a Chinese immigrant and a laundromat business owner. In the opening scene, Evelyn, along with her husband Waymond (Ke Huy Quan) and daughter Joy (Stephanie Hsu), is going through an existential crisis. Evelyn is thinking that the life decisions she's made are all wrong because her life has come to nothing. She is stuck in the stressful mess of handling her laundromat business, her taxes, a strained relationship with her daughter, and a failed marriage, all while trying to make amends with her dad who is suffering from Parkinson's disease, and (resenting her for her life choices), had cut off ties with his daughter in her youth. Waymond, who loves his wife, is saddened by the fact that she resents him as being responsible for the terrible life she's living, and shows distaste for his happy, carefree approach to life. He decides to get a divorce as he accepts that their marriage is no longer working out for either of them. Joy wants her mother to accept her queerness, for which she proposes that her girlfriend be introduced to Gong Gong, Evelyn's father, for whom a party was being hosted later that night. But Evelyn fails to do this, further increasing the strain on the mother-daughter relationship. As they are being audited by the IRS, Waymond from another universe (Alpha Waymond), tells Evelyn that she is the only one who can save the multiverse from annihilation by Jobu Tupaki, a nihilistic villain of whom Joy is a version in that (current) universe. Here begins Evelyn's deeply emotional, equally hilarious, soulsearching journey through the multiverse.

Exploration of Nihilism and Absurdism

The movie starts with existentialism, tilts towards nihilism, and then arrives at absurdism.



Nihilism Absurdism

Jobu Tupaki, the version of Joy that had her mind broken by the Evelyn in her universe, is the embodiment of nihilism in the movie. Her aim is to cause multiversal destruction. Even though she feels no regret over the suffering that she causes and dismisses everything around her as utterly meaningless, she still holds out a sliver of hope for finding the meaning of life. This is where absurdism takes over.

The movie is filled with absurdity, with random acts like eating lip balm to travel through the multiverse to having hot dogs for fingers, to using a seemingly deadly fanny pack to attack a bunch of armed guards. The significance of these silly acts is to show how actions that might seem irrelevant and insignificant might have bigger, unexpected consequences (for example, the branching off and creation of a whole different universe).

The basic beliefs of absurdism and nihilism are the same, but absurdism differs from the latter because it goes beyond nihilistic hopelessness and proposes a solution—acceptance. Absurdists do not try to find or give life meaning. By accepting that life is meaningless, they continue to live it nevertheless, seeing their continued existence in the world as an act of rebellion against the human urge to look for meaning in everything. They live in the moment instead of thinking about the what-ifs. Evelyn embraces absurdism when she chooses the ordinary life she's leading in her own universe over the better lives of Evelyns in other universes, because she acknowledges the ultimate lack of meaning in everything, everywhere, and hence chooses her own form of meaninglessness to exist in.

Philosophical Relevance of the Bagel and the Googly Eyes

The Bagel and Googly Eyes can be understood to be each others' opposites through their color symbolism. The former has a white inner circle with a black outer ring, while the latter has a black inner circle and a white exterior. They represent yin and yang, symbolizing the endless circle of life.

Bagel as the Abyss of Nihilism

Jobu Tupaki: "You know why I built the bagel? It wasn't to destroy everything. It was to destroy myself."

—Everything Everywhere All at Once Jobu created the Everything Bagel to find a way to live that didn't amount to nothing. But when she failed to do that, it became a symbol of nihilism and turned into a tool for her to be used to destroy herself and escape the overwhelming meaninglessness of life and the cosmos. The Bagel (Yin) shows that life is dull and full of suffering and that any instance of happiness fleeting is and thus meaningless.



Googly Eyes

Googly Eyes, in the movie, is a symbol of Waymond and his way of leading life, which is through kindness and compassion. In the fighting scene on the IRS staircase towards the end of the movie, Evelyn seems to make peace with herself as she sticks a googly eye forehead, and Waymond her as encouraged her to do, she uses empathy and kindness as her weapons against all the people that came at her. She induces healing in each individual that attacks her by going deep into their psyches and introducing elements that bring about restoration in their minds.

So, for Evelyn, the Googly Eyes represented her reaching a state of Enlightenment. Evelyn sought to cancel out the negativity of the Bagel with the Googly Eyes. On achieving this, she was finally able to restore peace in her relationship with Joy, and accept that the strain in her relationship with her father was not her fault. The Googly Eyes (Yang) shows life in a positive light as being worthwhile, and that any form of suffering is temporary and can be overcome.

Evelyn to Gong Gong:
"It's okay if you cannot be proud of
me. Because I finally am."

- Everything Everywhere All at Once



Other Philosophical Connections Explored

Acceptance of Buddhism

By wanting things to be different than they are in reality, we make ourselves suffer. This is because we forget that even in the different lives we've created for ourselves in our head, there will be struggles, and by wishing for such a life nonetheless, we are missing out on the life that we are living in that moment and the only one that is real. This is what Evelyn comes to realize towards the end of the movie.

🕟 🌣 Evelyn speaks Camus 🕟

Toward the end of the movie, Evelyn says the following dialogue which sounds like something Albert Camus might have said. "Nothing matters, we can do anything", she said, expressing how we get to choose, often through love, which things have meaning for us. Using Camus's own example, Sisyphus can find a sense of fulfillment in his seemingly meaningless and endless struggle merely by embracing it as it is. Through the movie, it is shown that even when Evelyn is 'successful' in another universe, as an actress, she is still suffering. The only Evelyn who is truly happy is the 'ordinary' and 'unsuccessful' one because this particular Evelyn has embraced the absurdity of life.

Glimpses of Taoism

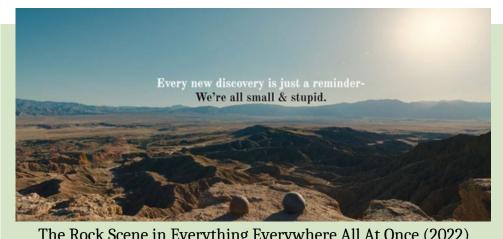
Taoist philosophy is concerned with finding balance and harmony in the universe. This is what Evelyn and Jobu Tupaki's troubles were all about. As an answer to this, they discover that the first step towards making peace with their situation is acceptance. Waymond guides Evelyn on how to find some semblance of peace with the chaos that is the entirety of our existence—by using kindness in every situation.

Sartre's Existential Nihilism

Jean Paul Sartre famously quoted—"Man is condemned to be free", expressing how freedom is overwhelming. He proposed 'living authentically' to be the only solution. Rather than searching for meaning, one should create their own meaning. Life should not be thought of as meaningless just because it doesn't have any inherent meaning. In the last scene, Evelyn seems to adopt this philosophy when she tells Joy that they get to choose what gives their lives meaning.

The Rock Scene

There is a scene in the movie in which Evelyn and Jobu/Joy are rocks in a canyon. As another instance of color symbolism, Jobu's dialogues are written in white while Evelyn (who also has Googly Eyes on her rock form) has her dialogues written in black, further showing the existence of yin yang. Even though they are rocks, they have the constant urge to move, showing how we strive to find meaning in a meaningless world.



The Rock Scene in Everything Everywhere All At Once (2022)

Takeaway

The multiversal movie captures the randomness of life through its absurdist style and explores the relevant themes of gender, race, sexuality, generational divide, and the search for meaning. There is a method to its madness, and even though it might seem fast-paced and chaotic, it gives time to permit philosophical pondering. Jobu Tupaki's nihilistic worldview is answered and overcome by Evelyn's existentialist stance. The movie's aim seems to be to reject nihilism and promote absurdism. Because life is meaningless, we have the power to make whatever we want out of it.

If I had to fit the movie's takeaway into one sentence, it would be this—In this objectively meaningless world, love is the one thing that can create a subjective meaning.

Though it might be true that we, with our individual lives, are tinier than specks of dust for the infinite cosmos, there is so much more to our existence than we realize. Seemingly irrelevant choices to the cosmos can be, in contrast, pivotal for that one person and their life. The characters, in the end, come to accept the life they are living rather than giving into despair.

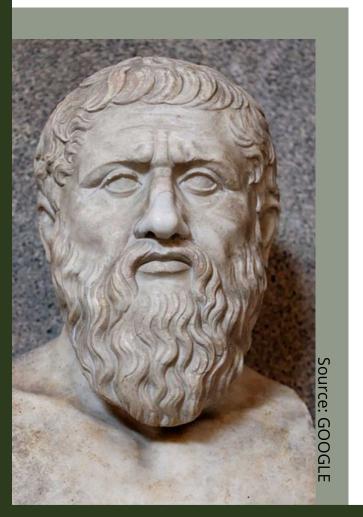
FILMING WITH PLATO (IN A CAVE)

By Pavaki

One of the most well-known philosophical concepts in history is Plato's "Allegory of the Cave". But why does it work so well in the context of filmmaking? It's time to find the sun (philosophical joke intended).

Understanding the Allegory of the Cave

Plato developed the Allegory of the Cave to explore the differences between belief and knowledge. There are prisoners who have spent their entire lives confined to a cave. There is a fire behind the prisoners, and people carrying puppets or similar items are standing between the fire and the prisoners. On the opposing wall, these cast shadows. Since they have no other experience, the prisoners observe these shadows and presume them to be their actuality.



According to Plato, a single prisoner might be freed. Eventually, he notices the fire and recognises the shadows weren't real. This prisoner might manage to get out of the cave and find a whole new world that they previously did not know of.

This prisoner would think the world outside to be much more genuine. He would attempt to come back and release the other captives. As a result of his eyes not being used to real sunlight, he becomes blind upon returning. The chained prisoners would notice this blindness and assume that if they try to flee the cave, they will suffer too.

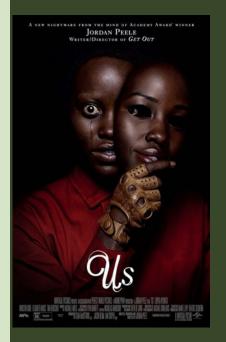
Films that Rely on this Philosophy

Despite being age-old, the allegory works for movies. The audience does, after all, view images on a screen. We know it's a lie, but we can't help but believe it's genuine. We can apply what we have learned in the film to our lives only when we leave the theatre. This idea is present in many movie plots and concepts. It is very easy to think of a lot of movies where a character thinks one reality to be true before becoming exposed to another, greater reality and undergoing a transformation. There's something inherently haunting about Plato's allegory: it forces the character to realise that everything they have experienced up to this point in their lives has been a deception.

1. Us

What if they turn to violent revolt when they eventually realise the lie?

In one of the most overt allusions to Plato's "Allegory of the Cave", Jordan Peele asks that question in his film, Us. It's common to characterise the notion that there is something out there that is beyond our comprehension as horrifying. In films like The Matrix and Us, a group of people are shown being subjugated against their will while a sinister secret is kept from the majority. But knowledge need not be frightening. It can open up completely new worlds and give us a new outlook on life.







2. The Lego Movie

Even though the movie is filled with many hilarious mishaps, we find out at the end that none of them were caused by the Lego figurines on their own. Emmet learns that a child and his father were merely playing with them. The allegory was however used in the movie to encourage hope. While this may be a movie about toys, it certainly isn't a child's play!



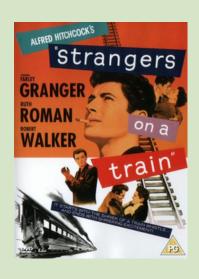


3. Interstellar

The movie stimulates spectators' imaginations. It centres on a farmer, Cooper, who departs from a dying earth in quest of a new planet. Through surprising events and complicated physics I am not sure I entirely understand, he comes to another realm, essentially the exterior of the cave. Eventually, the tesseract uncovers the cave of knowledge. This information has the power to save the human race, but it also enables Cooper to communicate with Earth and share his wisdom.

4. Strangers on a Train

As the camera tracks the shadows of those in the boat as it passes through a cave, Hitchcock gives the audience an eerie recreation of the cave allegory. On this list, this is probably the one that most obviously alludes to the cave allegory visually.



5. The Truman Show

An interesting, but often overlooked, aspect to the allegory is the third part of the story where the freed prisoner returns to the cave. Having become used to the sunlight, he is blinded by the darkness. This is the belief that once we've accumulated knowledge, we can't go back to ignorance.

One of the clearest adaptations of the allegory, Truman lives inside a reality show being broadcast to homes all over the planet until he discovers the truth and decides to escape from the set after much hardship.



Source Medium



Source IMDb

6. PK

An alien called PK lands on earth while on a research mission. Being an alien, he had to introduce himself to a whole new world, much like stepping outside the cave. Additionally, this was Rajkumar Hirani's humorous way approaching many controversial topics deeply embedded in the minds of the Indian populace. It can be argued that the film was also an attempt to urge the audience to get out of the cave and see the sunlight.

7. Dharam Sankat Mein

Dharam Pal, a Hindu with strong anti-Muslim prejudice, learns that his biological parents were Muslims and that he was adopted by a Hindu household. He then starts to live his life in accordance with both faiths' superstitions, only to discover their futility.



Source IMDb

8. Water

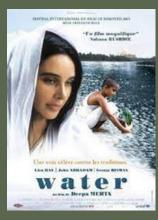
The movie offered a glimpse into child marriage and how widows are treated in the nation. In some regions, widows are prohibited from remarrying and are required to spend the remainder of their lives in an ashram, completely abandoning their past. Before the movie even came out, the producers had to deal with a number of controversies, including protestors who destroyed the film sets and even organised suicide demonstrations.

9. Total Siyapaa

Not a film that received critical acclaim or popularity like many others on this list, Total Siyapaa still fits the criteria. Asha, an Indian woman, and Aman, a Pakistani man who lives in London, fall in love. Due to their different nationalities, he needs to persuade her parents to approve of their marriage. Ultimately, as is the case with most Bollywood films, the couple (and the neighbours) receive their happy ending as they reconcile with each other realising that their nationalities probably make them more similar than distant.

10. My Name is Khan

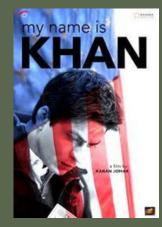
Rizwan suffers from Aspergers syndrome. He adheres to the philosophy that his mother instilled in him, according to which there are only two types of people in the world: good people who do good and bad people who do bad. The movie is set post the tragic 9/11 attacks in the USA and illustrates some of the adversities that innocent Muslims had to deal with. Rizwan decides to tell the American president that, "My name is Khan and I am not a terrorist." The film very carefully dismantles a lot of the prejudices that people may hold against various minorities.



source Wikipedia



Source Wikipedia



Source FilmiBeat

Conclusion

Knowingly or not, this theory is used in many films. A character is ignorant when they first appear. They must then exit this state into knowledge. Plato's "Allegory of the Cave" ultimately seeks to define what it means to develop as a person and everyone can stand to benefit from it.



BY THE PEN







THROUGH THE







9 ₽

Section Designer: Moksha and Aditi Singh

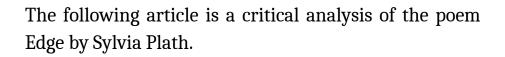




The Dead Life

By Manini Mishra

Sylvia Plath, an eminent poet in the field of feminism has risen to the highest position in today's times. However, her life had not been the same throughout. It is said that she died by suicide. The poem, Edge, was the last poem completed by her. Here, we aim to talk about all the conditions under which the character in the poem, or the poet in particular, being a woman has suffered, consequently leading her to the death bed. What comes as a question while relating a literary piece of art with someone's real life tragedies, is to what extent can a person think of themselves as an independent or unique being?



The woman is perfected. Her dead

Body wears the smile of accomplishment, The illusion of a Greek necessity

Flows in the scrolls of her toga, Her bare.

Feet seem to be saying: We have come so far, it is over.

Each dead child coiled, a white serpent, One at each little

Pitcher of milk, now empty.
She has folded

Them back into her body as petals
Of a rose close when the garden

Stiffens and odors bleed From the sweet, deep throats of the night flower.

The moon has nothing to be sad about, Staring from her hood of bone.

She is used to this sort of thing. Her blacks crackle and drag.



Edge is a poem which is perceived more as a suicide note of the poet Sylvia Plath. It talks about a woman who has sacrificed her life after having killed her two children. The first line itself shows how death has been taken as something which could lead one to perfection. "Woman is perfected", "smile of accomplishment" and "Greek necessity" are all the instances where we find the above argument to stand firm. When the poet referred to the Greeks, she meant to impart to the readers the Greek philosophy according to which suicide is an honourable act and one who commits it gets the highest degree of heroism. She thus aimed towards saying that it was the will of God where she was just a medium.

Furthermore, the phrase "her bare feet" shows the atrocities which might have been hurled upon the woman. She has lost all hopes of leading a good life ahead, thus concluding that "we have come so far, it is over." The poet has used the strongest metaphor to compare her children to "white serpents." They are white because they have been long dead. They are coiled around their mother's breasts like "serpents." Here one might ask, why did the poet use "serpents" to describe the woman's dead children? This metaphor dates back to historical times where serpents represented fertility and a creative life force. The symbol of 'ouroboros' is used to mean eternity and the continual renewal of life.. Therefore, the poet beautifully depicts the idea of rebirth through this metaphor.

Plath then describes how, like the petals of a rose, the woman has girdled up her children. It seems as though however their relation might have been with their mother when living, the children have returned to her as their ultimate destiny while dying. The language of the line alludes to the female body. The words like "odors," "flowers," and "bleeds," all relate to menstruation. These are beautiful images but also painful. The woman had to flee from her life to attain peace, thus showing how the world made it important for her to end her life.



Image source: Pinterest

Towards the end of the poem, Plath uses the moon as a symbol for a woman. "The moon has nothing to be sad about," presents on one hand the crude attitude of a woman towards another of the same kind, while on the other it shows the sense of habit that a woman possesses— the habit of seeing other women suffering which makes it nothing new to react; "she is used to this sort of thing."

In the end, the poet bids farewell to the world by saying, "her blacks crackle and drag."

THEMES IN THE POEM

The most important themes dealt with in the poem are:

Motherhood

The pious quality of motherhood is well reflected in the poem when the mother takes her children with her so that they do not have to suffer as she did. Also, how tenderly she held her children while dying shows the nature of a mother.



Treatment of Women/Patriarchy

The world, throughout the poem, is criticised. The patriarchal society leaves a woman restricted and confined. This results her thinking that she would be better off dead and that she does not deserve to be happy. It does not literally depict her personal actions, but the complex images and references used by Sylvia Plath make it a fardepiction of female reaching suffering in a hostile and more specifically a patriarchal world.

Suicide and Death

The dark theme of suicide is reflected at every step, in every line throughout the poem. The tiredness faced by women, the feeling of disgust which comes within her, and the sense of hopelessness are all the sub-themes found in the poem. The poem's image of a moon coldly looking on further acts as an indicator of the world's indifference being the major cause of the woman's final step, that of suicide. The poem ends with a morbid observation: "[The moon's] blacks crackle and drag." The words, "black" and "drag", are directly the symbols of death in the poem.

It is next to impossible to imagine a more hurting and grimmer view of the events occurring in a human's life, than that which Plath expresses in "Edge." She suggests that one can find happiness only in absolute solitude, the solitude of death.



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NUMBERS

By Madiha Mattoo

From Forbidden books section,
Ether took a book,
Opened a random page
And read

"O.N.E, T.W.O, T.H.R.E.E...

My classroom echoed in the unison,
of what they call numbers.

'Mama,' I asked, 'why do I have to learn this?'

'It helps to count.'
'Count what?'
'Everything.'

after learning the names and symbols
of these lifeless syndromes of complexity,
I had to learn addition, subtraction, multiplication and
division.

Mama, I asked, why all this?
It will help you to know.
About what?
Everything you have or have not.

Everything, had no number.
Uncountables, they taught in English.
Matter, elements, atoms, nucleus, protons, neutrons...
Infinite inventions, they taught in science.

Infinite inventions, they taught in science.

Numbers assembled in the residuals of
legends,
Dates, they taught in history.

By then, I knew, numbers were important.
They inhabited in the dual dictatorship of expressed extremes.
Infinite and none.
Yet some, and never all.

But I had failed in counting, way back
when my questions build, colonnades of
mysteries
Sunk in the cascade of sounds
Exemplified by the vastness of skies
From uncounted to uncountered.

I used words instead,
One was replaced by love
Two with eyes
Three with sun, moon and earth
Four with limbs
Five with fingers

Next I learned addition

How love, when added with sun and moon and earth,

Equals to creation

How limbs and fingers, added up to give my catatonia some motion

Then I multiplied love

With love,

And I,

Became an alchemist.

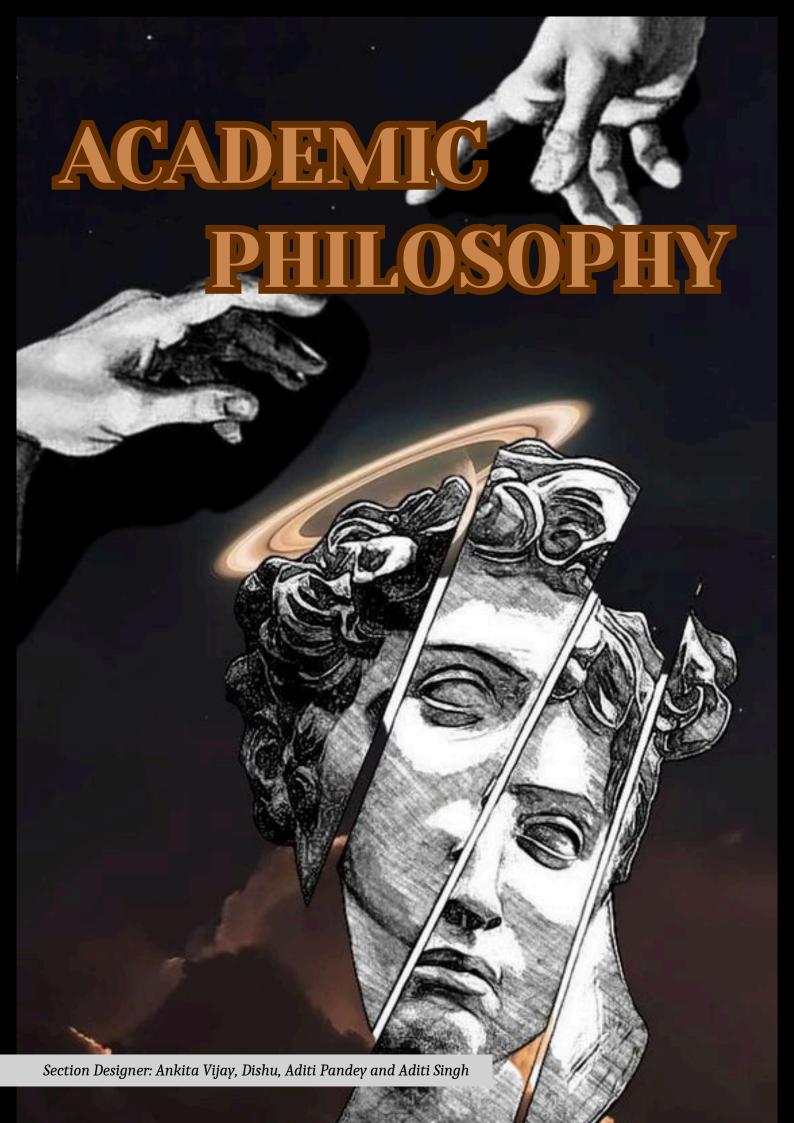
I multiplied earth, sun and moon with my fingers
Now I master the cosmology of knowing
The geometric concentricities of fingerprints.
I divided the earth, moon and sun by love,
I commited an eternal error.
Next I learned Calculus,
Five numbers, with symbols, and I created art.
I mastered archeology,
Numbers helped
I became therapeutic,
A mendicant of reality drooped from the branches of illusion.

Laws, of science,
Postulates, of mathematics
Theories of silence,
I reduced to five elements

Numbers, now, never fail me."

The reading session has ended What did you read today Ether?
Asked the librarian

But I have one question,'
'why is it in the forbidden section?'
Librarian replied,
"Zero committed a crime of apodyopsis
She undressed, even numbers."





THE RENAISSANCE (RRR):

THE TIME OF REBIRTH, REVOLUTION AND RENEWAL

By Harshita Guduru

The history of human civilisation is marked by the rise and fall of great empires and civilisations. Throughout history, the world has seen many periods of transformation and change, often characterised by significant cultural, intellectual, and social upheavals. The civilisations developed complex systems of government, religion, and trade. The Renaissance is the central theme in understanding the major milestone in the European human history of evolution. The Renaissance was a period of rebirth and intellectual awakening that took place in Europe between the 14th and 17th centuries. It was characterised by a renewed interest in the arts, science and classical learning. It was a time of great change and innovation that had a profound impact on the world. During this period, artists, writers, philosophers and scientists

began to challenge traditional ways of thinking and began to explore new avenues of knowledge. The period saw a major development of artistic techniques, such as perspective and chiaroscuro, which helped the artists to create more realistic and lifelike paintings. Renaissance saw an explosion of artistic expression with artists seeking to capture the beauty of the world. New styles of art that emphasised realism, perspective, and individual expression emerged. Artists like Leonardo da Vinci, Michelangelo, and Raphael produced some of the most famous works of art in history, including the Mona Lisa, the Last Supper, the Sistine Chapel ceiling and the School of Athens. The Renaissance also saw the emergence of great writers such as William Shakespeare, Francis Bacon, and Mughal de Cervantes, who revolutionised the world of literature.

Shakespeare's plays which are still performed today, continue to inspire and captivate audiences across the world. It was also a time of great literary and philosophical achievement. The humanist movement, which emphasised the value of human life and individualism, gave rise to a new genre of literature that celebrated human experience and the individual psyche.

One of the most famous examples of a Renaissance republic was Florence, Italy. Florence was a city-state that was ruled by a council of merchants and artisans. This system of government allowed for greater political and economic freedom, which helped to fuel the growth of the Renaissance in Italy.

The Protestant Reformation led to a split in the Christian church, with Protestants and Catholics dividing into separate groups. This had a profound impact on European politics and society, and it led to a period of religious conflict that lasted for centuries. One of the central ideas of the Renaissance was the idea of humanism. Humanism emphasizes the importance of the individual and his ability to achieve greatness through his efforts. It was a rejection of the medieval idea of the world as a place of sin and corruption, and it placed a greater emphasis on the potential of human beings to achieve great things.

The Renaissance was not just an artistic or intellectual movement; it was also a political and social movement that challenged the existing power structures. The Renaissance thinkers believed in the power of the individual to shape their destiny, and this idea paved the way for the Enlightenment and the famous French Revolution. The rise of the middle class and the decline of feudalism led to the development of new forms of government, such as republics and city-states.



Source: Romeo and Juliet by Frank Dickse

The Protestant Reformation, which began in the early 16th century, was a direct result of the Renaissance. The Humanist movement led to a questioning of traditional beliefs, and many people began to question the authority of the Catholic Church. The Renaissance also saw a rise in the importance of education. Education was seen as a key to unlocking the potential of the individual, and it was believed that everyone had the potential to achieve greatness if they were allowed to learn and grow. This led to an increased emphasis on the importance of universities and the development of new methods of teaching. Another important aspect of the Renaissance was the rise of the printing press.



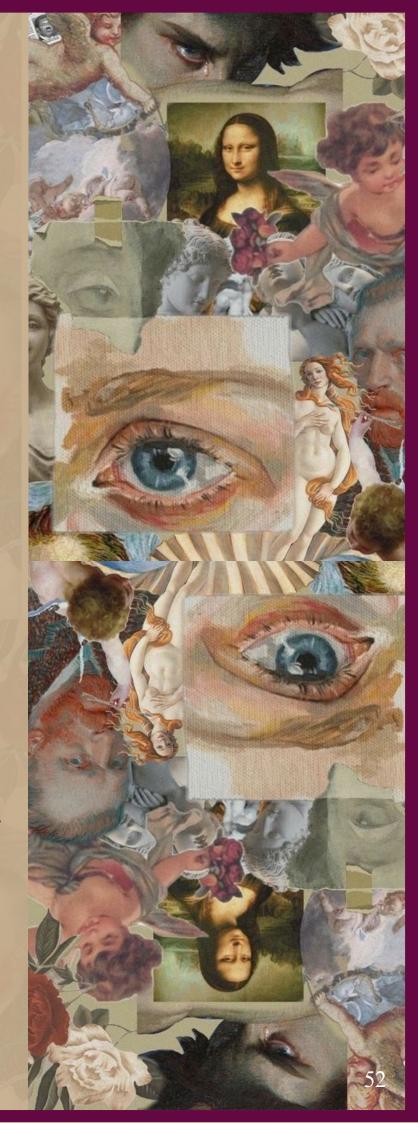
It was one of the defining features of the Renaissance which allowed for the mass production of books. This resulted in an increase in literacy rates and the spread of knowledge across Europe. The Renaissance also saw the development of new artistic styles like perspective and realism, which are characterised by their use of symmetry, proportion, and perspective. The printing press allowed for the widespread dissemination of knowledge and ideas, which helped to spread the ideals of the Renaissance throughout Europe.

This led to an explosion of new ideas and innovations that helped to shape the world we live in today. It started a revolution between them. Art helped illiterate people to understand the world and its ways. The printing press allowed many young people who wanted to bring a change in society education. The Renaissance period marked a significant change in European history. It was a time of renewed interest in art, literature, science, and philosophy. The Renaissance was a period of rebirth.

People rediscovered the ancient wisdom and knowledge of the classical world, which had been lost during the dark ages. It was a time when artists, writers, and scholars were inspired to create new works that reflected the values and ideals of the humanist movement.

However, the Renaissance was not without its flaws, however, the Renaissance thinkers were primarily wealthy white men, and their ideas did not always extend to the broader population.

Women, minorities, and the poor were still largely excluded from the cultural intellectual and movements of the time, and it would take several more centuries before their rights and freedoms were fully recognised. Despite its flaws, the Renaissance remains one of the most important periods in human history. It was a time of great cultural, intellectual, and artistic achievement, and it paved the way for the modern world. It truly marked a significant turning point in European history, and its legacy continues to influence and inspire us today.



PHICSOPHY:

By Shrishti Amrut Sonavane

The waves of emotions swept me off my feet. And I was drawn into the times of the C The Could never forget Century!

P is the dream I could never dare to dream, Hue, take me where I wanted to be The world I never knew I needed.

And Let me love the winds,

Over the trembles and cracks as regimes fell apart...

The Renaissance of The French and the Colonisation of the West,

Ooh, I can't forget, my ship's journey along Descartes and Nietzsche,

And in the end and Kant brought us to the shore...

Voltaire, Machiavelli and Foucault, I never really could understand you

But Hobbes, Locke and Rousseau were way too complexified.

I don't understand the metaphysics of this world,
I like to chase the waves and build sand castles
I want to play with time and space and motion
I shrink down this castle and wear it in my crown
I laugh about those serious usuriously astounding commotions
And drive nuts, those simple minds





I overthink and think at the simplest of things, but you can never stop but amaze me:

I try to grasp you, but you are yet not reachable. I keep you in the centre of my fist, and you yet most unattainably

Brilliant!

You are the TV Show that I never knew, I knew You changed my world. You warped it up in the order of Plato

Yes, yes Aristotle confused me with Socrates But Friedrich Engels..No!..Freud Sigmund is my favourite.

P.S. How could I forget, Marx was very important too!
Thank You.



TOGETHER, THOUGH APART!

"Is it 2022 already or maybe we're still stuck in 1942?"

By Tanisha Victor

The narrative deals with two childhood friends named Tanvi and Aksh who are now far fenced off by a distance of about 1290 km. Yes, Tanvi is an undergraduate student at Delhi, while Aksh is an army cadet at the National Defence Academy of Pune. They've been in touch with each other through letters which are quite antithetical to this century of technology. All the more, they get to hear each other's voice only once a month and that too for 6 minutes. It was the last Sunday of February. The phone rang at its precedented time of 9:54 P.M.

Tanvi-"JaiHind Saab"

Aksh"Jai Hind Madam"!

A plethora of laughter followed.

Aksh- "You'd been expecting a call, hadn't you"?

Aksh- "Fair enough! So I'll just start blabbering, fine"?

Tanvi- "Of Course, Yes! It's just 6 minutes and I know the stories are bound to be fragmentary again. So without frittering away, just tell me about your Ragdas(Military Punishments) and stuff, after all, I get to hear your voice only once in a while".

Tanvi- "You get to the point mate"!

Aksh- "Only if you insist. Here, in the academy, quarantine exists only on a piece of paper. We've already been told that there's no relaxation for the GCs(Gentlemen Cadets). So that leaves us sweating the usual stuff of getting up at 4 AM, keeping in pace with the physical exercises till 8 AM, and since the offline classes have also resumed, we've been sleep deprived and exasperated lately. It's just the usual unstimulating stuff at my end. You tell me about your humdrum".

Tanvi- "I can tell you everything through letters because I'm a good writer and you're not. Haha! It's easy for me to take you on a ride of real-life experiences through words but surely it's not the other way round! Hahaha! So just continue with your bits and bobs".

Aksh- "Ahahahaha. That was brutal. Fine, let me tell you about the Kali Raat (Dark Night) Exercise, which took place during this valentines week. In the morning around 4:30, we had to maintain our "stand-to" at our defended post, i.e. to the trenches with weapons in hand. With a night full of ragas, my friends and I weren't in a position to wake up early. We kept on sleeping. An adjutant tried waking us up but we were like "It was only now that we slept".

However, we did wake up, but only to find a hiding place to sleep again. In the meantime, our beloved DS(Directing Staff who's usually a Major Captain) found us catnapping and I guess you can imagine the rest".

Tanvi"Oh dear!!!
Buffoonery"!!!!

Aksh- "This isn't the end madam. The whole squadron members were stripped of their clothes and the DS made us shout "Happy Valentine's Day" and that too in a cock and camel position. This Valentine's Day is something we'll remember for the rest of our lives".

Tanvi – "Doggedly".

Aksh- "We do have 1:30 mins left, would you please do the honours of narrating your experiences? I've been yearning to hear your voice buddy"!

Tanvi- "Ahem, Ahem! Our college has all the crazy stuff planned in online mode. We had our freshers' lately and guess what the theme was"?

Aksh- "Don't tell me it was Bollywood, please don't tell me this".

Tanvi- "Ohh My! You got it right. It was Bombay Velvet and I finally got a chance to dress like Sushmita Sen from Main Hoon Na and sing along to that Gori Gori Gori Gori song. And you know what else............. The call ended. Those 6 mins pulled the plug . It was now that Tanvi rushed to pen down her poppycock when the phone rang again with the same number.

Tanvi- "Hello"?

Aksh-" Yes, Yes, continue".

Tanvi-" How come you're on the call again"?

Aksh- "Nur, you remember, that foreign cadet of our course? He was kind enough to let go of his turn of calling home, not because he pitied me, but because he secretly keeps his cell with himself. So, we can talk for the next 6 mins too. This is the longest we've talked ever since we joined our colleges".

The indigenous laughter seconded the conversation.

Tanvi- "You know I got to be an event coordinator for our annual economic fest and it was a worthwhile experience. And, and, I bagged the first position in an inter-college speech competition".

Aksh-"Oh my word! When's my treat then"?

Tanvi – "When you're home for your semester break".

Guffawing chipped in.

Tanvi- "There's an outlandish thing to tell too".

Aksh-" Ummm, What"?

Tanvi- "I flunked my Japanese tests. And mind you, I'm serious".

> Aksh-" Ahahha! I topped my exams and I'm serious too"!

Laughter at this point of the incapacitated shaggy dog story was inevitable.

Aksh- "We have Bada Khana(a 7 -course military meal) tomorrow, I'll send you the hard copy of pictures in our 2B dress".

Aksh- Aloha! Just keep writing to me! Jai Hind! Tanvi- "Sure! Looking forward to seeing it"! Unfortunately, time's going to be up, so until next time, take care, you fauji! Just another month to pass by and they'll hear each other's voices soon. This was for the first time that their conversation had ended on a proper note.

And in all probability, this long conversation of 12 minutes is going to be adorned by the two fidus Achates till blue in the face.

IS PHILOSOPHY A MERE INTELLECTUAL ACTIVITY OR A WAY OF LIFE?

By Angshumita Borthakur

Philosophy is not a luxury, but a necessity. It was rightly said by Aldous Huxley that, "Men live in accordance with their philosophy of life, their conception of the world" (Ends and Means, 1937).



All living beings struggle for existence including humans, the only difference lies in the way of struggling. The lower beings are found to struggle with the use of their instinct in the absence of any conscious plan or purpose, while human beings are capable of using their intellect or rationality to understand the meaning of struggle and devise plans and instruments for its achievement. This desire to fulfill our rational nature, in search of ourselves, god and nature is In philosophy. its widest etymological sense, the meaning of philosophy is 'love of knowledge'. As it aims at the knowledge of the is also termed truth. 'tattvadarsana', which is the vision held by every Indian school that there can be a direct realisation of truth, that, in turn, makes a person free by being not entangled in the world.

Humans also face certain problems while searching for knowledge. This led to the emergence of specialisation or division of labour as a single person cannot look after multiple problems. Division of labour, in simple terms, refers to the bifurcation of work into several tasks, which are carried out by a particular person or group of persons, mainly done to reduce the workers' workload so that they can perform their tasks efficiently.



Similarly, in the case of philosophy, every aspect of nature is taken by subjects like Physics, Chemistry, Botany, Geology, Psychology, etc. The detailed study of the particular problems with which philosophical speculation started became the subject matter of the special sciences.

Philosophy, as a discipline, has several branches, which include Epistemology, which is the theory of knowledge, Metaphysics, known as the theory of reality, Logic, consisting of the laws of valid reasoning, Ethics, which investigates the problems of morality and Aesthetics, dealing with the problem of beauty. There are other branches such as Axiology, Social Philosophy, and Psychology.

The methods of philosophical inquiry differ in certain respects along with the process of the development of philosophical thought. Every problem is discussed by the philosopher from all possible approaches. This shows that philosophy is a way of life, instead of being merely an intellectual activity. In other words, it is not only considered to be an area of study but an art of living or a practice that is aimed at relieving the pain and suffering of a person, indeed, reshaping or transforming our soul.

It is said by Epicurus, an ancient Greek philosopher, that, "Vain is the word of a philosopher which does not heal any suffering of man". This highlights the motive of philosophy. In other words, philosophy will not turn out to be beneficial if it is not able to eradicate the suffering of a person.

It was further taken by the Stoics who completely agreed with the saying. Stoicism, which is a school of Hellenistic philosophy was characterized by the philosophy of virtue and ethics. It is considered a philosophy designed to make people happier, more resilient, and virtuous, in short, better human beings.

A famous quote was given by Seneca, a renowned stoic, "Only time can heal what reason cannot", which emphasises the importance of time rather than a reason to help eradicate any kind of suffering. In fact, the Stoics were those who believed in the maximisation of positive emotions and reduction of negative emotions, which would help hone the characteristics of virtue. As a result, philosophy doesn't pertain only to a person's intellectual capacity, but is, indeed, a way of living life.

It was Pierre Hadot, who described "ancient philosophy as an art, style or a way of life". He is regarded as one of the most influential historians of ancient philosophy. It was understood by him that philosophy was a mode of existence in the world, which had to be practiced at each instant and the goal was to transform the whole life of an individual. Philosophy was found to have taken the form of being a way of life or an art of living especially in the Hellenistic and Greek periods, not just only concerned about conceptualising or knowing.

Hadot has stated that "Philosophy presented itself as a therapeutic, intended to cure mankind's anguish". It is important to differentiate between being philosophical and engaging in philosophical discourse as both are two distinct things. A person cannot intend to cure their suffering by getting involved in philosophical discourse, but, rather by becoming a philosopher, that is, being philosophical in simpler terms. Being philosophical involves being a lover of wisdom, which helps us to learn a certain way of living apart from boosting our intellect.

The philosophy of a country is understood as the cream of its culture and civilisation, primarily originating from ideas prevailing in its atmosphere along with bearing its unconscious stamp. Even though diverse views are presented through the different schools of Indian philosophy, the common stamp of Indian culture can be recognised from them as some form of harmony is found to be present. This may be described as unity of moral and spiritual outlook.

The fundamental and the most striking point of agreement between the schools of Indian philosophy is that philosophy is regarded as a practical necessity rather than a mere luxury by all the systems, which needs to be cultivated in order to understand the way life can be led in the best manner possible.

Also, the different philosophical disciplines in India were taken as the different ways of shaping practical lives. The aim of philosophical wisdom is to mainly lead an enlightened life with far sight, foresight, and insight, resulting in self-realisation. But, it also needs to be remembered that the practical motive, which is the application of philosophy in our lives did not narrow its scope or affected its theoretical development. The practical motive prevails in Indian philosophy as every system of this philosophy is marked by a sense of spiritual disquietness, which is, in other words, a sense of dissatisfaction as a result of the evils or miseries, casting a gloom over life in this world. Therefore, all the systems want to understand the source of the evils and the nature of the universe along with the meaning of human life to search for the means of overcoming the miseries of life.



Along with focusing relentlessly on the miseries suffered by us, philosophy also discovers a message of hope, which is found in the form of overcoming pain and sorrow. The essence of Buddha's enlightenment represents the real view of every Indian school in this respect. The four noble truths discover the message of hope which is the ultimate end. As a result, this shows that philosophy is more than an intellectual activity, it is a way of living. Concentrated meditation is essential for the removal of deep-rooted false beliefs. Truth is not abstract, it has to be practiced in life for its ultimate realisation. It was said by a great philosopher, named, Socrates "Virtue is knowledge". By this statement, he wanted to emphasise the fact that acquiring virtues and practicing them at the same time is the true meaning of knowledge, which will make a person virtuous.

His theory, which was the Socratic theory of knowledge was put forward solely for practical ends. It was also said by Aristotle that, "Virtue is neither an emotion nor a faculty, but a trained faculty or habit". According to him, virtues cannot be acquired simply by seeing and hearing but can be acquired by doing virtuous actions. This shows that philosophy is a way of life or it is an art of practice.

The necessity of meditation and concentration resulted in the development of an elaborate technique explained in the 'Yoga' system. Self-control is understood to be the basis of meditation as it helps in removing the passions that obstruct concentration or good conduct. Through the statement, "Virtue is knowledge", Socrates also meant that having the right knowledge cannot always lead us to do the right actions, as our actions are guided by blind impulses as much as by reason.



Therefore, the right actions can only take place once the impulses, known as the indrivas or the automatic springs of action such as sight, touch, smell, etc., are controlled, which is possible by weakening them in the past and through self-control. It was said by the German Philosopher, Schopenhauer that, "Every man is born a metaphysician". This means that it is not possible to live metaphysics. without Schopenhauer described terms like 'thinking' and 'willing' as epistemological, but the term 'I' always meant to be a metaphysical entity.

As rightly pointed out by R.R. Rusk, "There is no escape from a philosophy of life and a philosophy of education. Those who pride themselves on their neglect of philosophy have their own philosophy". This shows that philosophy is a way of life and we cannot dissociate ourselves from it.



RESOLVING THE PROBLEM OF TRIAGE THROUGH SYNTHETIC APPROACH

By Aditi Choudhary

In this paper, I intend to suggest that the problem of triage faced due to the scarcity of resources during the early months of the COVID-19 pandemic can be resolved through a Synthetic Approach by combining the Deontological and the Consequential perspectives towards the problem. The division of the paper has been done into three sections. In the first section, I will analyse whether medical professionals have a moral obligation towards their patients. Then, I will focus on the two traditional ethical theories and their relevance to the matter at hand. In the final section, effort has been made to elucidate the Synthetic Approach and justify it with a scenario. I shall conclude the paper with the suggestion that the intention of saving the maximum number of life years should be grounded in the results of the prognosis.

December 2022 will mark the third year of the Covid-19 pandemic. Humankind has been fighting this virus for the last thirty-two months and the battle continues. The first few months of the pandemic exposed the vulnerability of even the most advanced privately managed care systems in the world and revealed the inadequacy of the most charitable public health care systems. With cases rising tremendously around the world, the resources were growing scarce and the situation seemed to deteriorate with every passing day. Overwhelmed hospitals, unavailable ICU beds, scarce ventilators, insufficient oxygen cylinders and struggling frontline workers had become a horrid reality that all of us had accepted.



Source: IndiaSpend

Most hospitals in Europe started facing the situation of triage in the early months of the pandemic itself. Hospitals in Italy and France were struggling with limited life-saving equipment and flooding of ICU beds as early as March 2020 (Rosenbaum, 2020 & Charlier, 2020). In such a crisis and due to the lack of any universal guidelines at hand to allocate scarce resources, hospitals started resolving the problem of triage at the local level. This evoked a worldwide discussion on medical ethics during the pandemic. Professor Raanan Gillon has defined medical ethics as "the analytic activity in which the concepts, assumptions, beliefs, attitudes, reason and arguments underlying the medico moral decision-making are examined critically". (1985).

Ethics is at the heart of most of the decisions we make, especially when it concerns people around us and the field of medicine is no exception. This pandemic has made us question whether atypical events require moral codes which are peculiar to them. Does the 'doctor-patient relationship' and 'the duty to care' have different implications when resources are scarce and rationing is the only alternative? Can we find a universalistic solution to this ethical dilemma? These are some of the questions I will focus on in the subsequent paragraphs.

A discussion about the ethical dilemmas faced by frontline workers during the Covid-19 pandemic cannot possibly begin without the acknowledgment that despite the tremendous expenditure on healthcare and groundbreaking scientific research, we collectively failed as a society to deal with the problem effectively. The tremendous loss of life, which could have been saved, had it not been for insufficiency and mismanagement of resources, is a piece of inescapable evidence for that. As Christopher Chew and Danielle Ko argued, the pandemic, although unprecedented, should not have caught us as unequipped, because an inevitable zoonotic pandemic had been foreseen by public healthcare organisations for decades. This has led to the realization that medicine is as much 'art' as it is 'science' and the pioneering discoveries must be reinforced with deliberate action on emerging ethical issues (2020).

One such ethical issue that the pandemic brought to light and which was particularly highlighted by various ethicists and healthcare workers around the world due to its universality is rationing and triage. The huge influx of patients due to the unprecedented rise in cases and, the impotence of the administration in general to keep up with it, led to the overburdening of the limited resources and forced healthcare workers to start rationing. The lack of relevant guidelines forced hospital staff to work out policies at the local level which resulted in unethical decisions. C. Kooli contends that there can be two kinds of unethical behaviour on the part of healthcare workers; firstly, by choice and secondly, by constraints. The suspension of certain emergency services and elective surgical treatments comes under the former while declining services due to unavoidable impediments like scarcity of resources come under the latter(2020). Does this imply that we can render doctors free from accountability for unethical behaviour?

Michael Selgelid has raised the concern of 'duty to treat' where he argues, it is widely accepted that healthcare workers have a responsibility to provide healthcare resources' but also to the moral quandary of 'responding despite the risk involved'. The American College of Emergency Physicians, established in its 2017 Code of Ethics for Emergency Physicians that "courage is the ability to carry out one's obligations despite personal risks or danger". Emergency physicians exhibit courage when they assume personal risk to provide steadfast care for all emergency patients, including those who are agitated, violent, infectious, and the like". (2017).

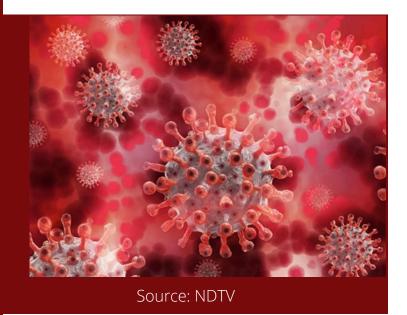
the World Health Besides, Organisation in its report titled 'Clinical Management of COVID- 19' stated that "Even when resources need to be rationed crisis. during a health care professionals and frontline workers have a duty their care promote to welfare within patients' available resources".(2021).



Clearly, from the above discussion we can deduce that doctors and healthcare workers have a moral obligation towards their patients, and promoting their welfare is an ethically essential part of their duty, therefore holding them accountable even in an extraordinary situation like a pandemic is rational and justifiable. In such a perplexing situation, healthcare workers can consider certain normative ethical principles to guide them, a couple of which I will discuss in the subsequent paragraphs. These principles incorporate into them the doctrines of transparency, inclusiveness, consistency and accountability as suggested by the World Health Organisation for the process of decision-making (2021). Their objective would be to maximise the number of life years saved without impinging the duty of the healthcare workers towards each patient.

"The two main concepts of ethics are those of the right and the good....The structure of the ethical theory is, then, largely determined by how it defines and connects these two basic notions". (Rawls, 1971)

In light of this argument, I will consider and contemplate two traditional ethical theories, which have been guiding the discourse of medical ethics - Consequential and Deontological. Despite their starkly divergent approaches towards questions concerning morality, what connects them is the absence of any allusion to a 'Divine Will' or any other metaphysical entity when dealing with fundamental questions of ethics so that they place great emphasis upon the capacity of humans to make right decisions and perform right actions. This makes the human, in these approaches, not only a prominent but also an accountable agent. In these subsequent paragraphs, I will focus on how these two theories establish a relation between right and good, to find a confluence, which shall serve as the groundwork for a synthetic approach. Consequentialism, as the name suggests, stresses the results of an action and understands 'right' in terms of 'maximisation of good' such that, a morally right action would be the one through which the highest number of people gain the highest amount of satisfaction.



The strength of this theory lies not only in the fact that when a morally right outcome is difficult to foresee, it provides us with a definitive *modus* operandi to make the best choice but also in its approach of considering the benefit of the most of those involved, which helps in resolving disputes when a situation of 'individuals against the group' arises in a society. This makes it resonate with the field of

medical ethics and is particularly pertinent to the dilemma faced due to triage and scarcity of resources, as every decision of rationing taken by the doctors leads to the deprivation of a few for the benefit of the others.

Deontology rests its faith in the rationality of the autonomous agent responsible for taking an action and emphasises the duty of the agent to understand 'right' not as a relational or circumstantial concept, but as an independent idea. Accordingly, the right action would be the one that is intrinsically 'good' in itself. The strength of this theory lies in its capacity to universalise 'the right', so that it gets liberated from the inevitable biases and delusions of the human mind, thus accentuating the duty and moral obligation one has. As concluded in the first part, doctors have a 'duty to care' towards their patients. Moreover, as pointed out by Professor Thomasma, professional ethics itself stems from this conception of duty and moral obligation such that it gives prominence to the moral centre of the enterprise itself along with public expectations (Thomasma, 2003).

Needless to say, the two approaches will have different solutions if implemented for a single problem, which also makes the beneficiaries of the solutions different for each approach. Independently, both approaches give us an abstract moral concept which although justify certain ethical stances, may not have a high practical applicability. This is because, deontology, if applied independently, completely dismisses public opinion, which will always be in favour of the greater good, and as the medical system is a part of the society, to which it is accountable, its policies cannot overlook public opinion. Consequentialism, on the other hand, disregards not only the autonomy of the agents involved but also fundamental principles integral to a profession. However, if an approach aims to combine the strengths of both of these, such that neither the principles are jeopardised, nor the maximisation of welfare, we may be able to cross the hurdles and come up with a practical solution.

From the above discussion, we can infer that an approach that is acceptable from the standpoint of both, deontology and consequentialism, can provide us with a universalistic criterion to make ethical decisions. I shall call this the 'Synthetic Approach'. To make this Synthetic Approach more perspicuous, I will present a scenario of two patients who have arrived at a hospital with scarcity of resources. I will analyse the situation with both traditional approaches and provide a solution based on the Synthetic Approach, which incorporates the strengths of both.

Consider the following scenario - Two men are covid positive and in need of life-saving equipment. Max is 50 years old without comorbidities and due to his situation, he will take less time on a ventilator. He is the first one to arrive. Mike is a

25 years old man with comorbidities, who would need more time on a ventilator, however, he came after Max.

To begin with, we need to eliminate the criteria of 'first come first serve', which is adhered to by many hospitals, as it does not have any ethical foundation. Now, if we consider the situation from the consequentialist perspective, prioritising Mike would probably be the correct choice as the number of life years saved would be more, but is this a sufficient condition to prefer him over Max? If we do, we would falter on two grounds from the perspective of deontology- Firstly, we jeopardise the autonomy of Max by taking a decision that will harm him and secondly, we compromise the 'duty to care'. How can we make it right? I suggest taking into consideration the 'prognosis' of both cases. 'Prognosis' is when doctors anticipate the likely outcome and the development of the disease. If the doctor, accountable for making the decisions, will consider the prognosis of both the patients he will find out about the comorbidities Mike has, which may have led to a negative outcome despite the preference he received over Max, whom we may have already lost. The examination would also point out that Max would need less time on the ventilator, so it can be provided to more patients, in the same time Mike alone would spend on it, which would eventually increase the number of life years saved. Therefore, the course of action chosen by the doctor might not only be different but also ethically more rational. The above scenario demonstrates that finding the correct amalgamation of two traditional theories can provide us with the solutions





to the complications. This task is effectively accomplished by the Synthetic Approach. It takes from the deontology, its intent, which should be right in itself, and from the consequentialist, its emphasis on maximizing the outcome. On this account, through the above application of the Synthetic Approach in this hypothetical situation, I intend to suggest that while considering to prioritize certain patients, the criterion should be saving the maximum number of life years only based on prognosis. The consideration of prognosis satisfies the deontological perspective, as the doctors take the peculiar condition of every individual patient into account and do not compromise with the 'duty to care', at the same time, maximizing the number of life years saved based on prognosis, also conforms with the utilitarian approach.

The COVID-19 pandemic was as disruptive as it was novel. It brought innumerable ethical arguments and neglected considerations to the forefront. It was undoubtedly, the most agonizing of experiences, but it is these experiences that propel us to reassess ourselves and devise ingenious solutions. Through the Synthetic Approach, I intend to assist in it.

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COVID-19 VACCINE DISCREPANCY: A BREACH IN MEDICAL ETHICS

By Arya Aradhana Routray

INTRODUCTION

As we move closer to 2030 which is the target year by which the Sustainable Development Goals are planned to be achieved, the central theme "Leave no one behind" becomes even more imperative. Yet almost two years ago when the pandemic of Covid-19 was continuing to take the world by storm, a serious form of systemic inequality between countries and societies came into the picture over disparities in access to healthcare. This inequality got reflected when it came to the allocation of the vaccination against Covid-19. Towards the end of 2021, only one in 15 Africans were fully vaccinated whereas nearly 70% of the population were vaccinated in the G7 nations. Despite the United Nations human rights Office of the High Commissioner stating Health as a right and advising Covid-19 vaccines to be treated as global public goods, several wealthy countries reportedly purchased

enough doses to vaccinate their entire populations multiple times whereas third world nations continued to face scarcity of the life saving vital. Disparity over access to the Covid-19 vaccines resulted in significant philosophical and ethical challenges for the policymakers and health officials on how to ensure

world's population. The objective of this research article lies in understanding these philosophical and medical ethics challenges during the Covid-19 pandemic concerning vaccine inequity.

equitable vaccine distribution to the



Source: Bar and Bench

METHODOLOGY

The methods used while writing the article include the Analytical approach, Critical approach, and Reflective approach.

Analytical approach- Analysing the right to health and understanding that the availability of medical treatment, healthcare facilities, medicines, and vaccines is an indispensable dimension of the right to health. This also includes the right to equal access to the benefits of scientific progress and its applications. Equitable access to the Covid-19 vaccine is not only the right thing to do but also it is in the interest of ensuring the standards of human well-being. The rights of people from vulnerable groups and undeveloped nations cannot be overlooked for the sake of vaccinating a richer population.

Critical approach- A comprehensive and critical analysis of different available sources like journals and books, articles and writings, philosophical text, and its interpretations on the significance of medical ethics during the Covid-19 pandemic and the discrimination among communities, regions, and nations in access to the Covid-19 vaccinations.

Reflective approach- The right to health reflects Immanuel Kant's moral philosophy that each individual should be treated as an end in themselves and not as a means to something else. In contrast to the principles, however, access to vaccines and medicines remains disturbingly uneven in many places, with poorer health outcomes for women and children, religious and ethnic minorities, indigenous populations, LGBTIQ persons, people living in poverty, persons with disabilities, migrants, predominantly undocumented migrants, stateless people, and people suffering marginalization. Covid-19 infection rates among minorities and people in vulnerable groups have mirrored the patterns of discrimination and structural inequalities. Facts like these raise a considerable risk that this part of the population will fall behind in vaccination rates relative to others. The rising number of variants comes from countries where vaccination drives are slower. It must be noted that no one is safe unless each individual is vaccinated; therefore, leaving someone behind is not an option here.

Findings:
The breach
in Medical
Ethics
during the
Covid-19
pandemic



The principle of beneficence in medical ethics states that the clinician has a moral obligation to do all they can to benefit the patient. This principle becomes even more imperative in times of public health emergency. In the initial months of the covid, when the spread of infection was higher and the vaccine was still not available, the infected patient deserved all possible treatment, care, and medications available under the guidelines of medical ethics. Healthcare professionals and public health authorities have a central role in informing and rendering all the possible forms of treatment to the patients and at the same time ensuring a bias-free, non-discriminatory approach. However, cases were reported of indigenous communities, people facing discrimination in comparison to the privileged and rich majority. Owing to such discrepancy, the mortality rates were higher among the indigenous and vulnerable communities. Lack of state intervention and being left to fetch for themselves against a deadly virus shows this to be a genocide against the marginalized population. Two years have passed since the onset of the Covid-19 pandemic, yet poorer countries continue to find it harder than ever to recover from their economic losses. Labour markets are at their worst, public debt is still stubbornly high, and there is little left in the reserves to invest in other priorities. UN studies show that if low-income countries were provided with the same vaccination rate as the high-income countries in September last year their GDP would have increased by US\$16.27 billion which could have helped them to further strengthen other priority areas in their country. In the early stages of Covid-19, many developed nations had the notion that they are invincible against the virus and that their largescale economy and advanced technology would protect their population from this virus.

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However, viruses like Covid-19 respect no borders. Contrary to the Western predictions, it was not the poorer parts of the world that struggled with unrest and violence but the heartlands of the United States, Italy, and European nations where masses refused to comply with guidelines and infections rose alarmingly with millions of deaths. Ironically, Somalia, one of the world's most beleaguered countries sent twenty doctors to Italy for help in March 2020 when infections were at their highest. Experience of dealing with disease outbreaks in the past helped the poorer nations of Africa to take early interventions against Covid-19 while the developed nations initially maintained an oblivion attitude and later paid a heavy toll. However, the heartbreaking irony that we saw is when it came to the allocation of the vaccines. Despite the WHO SAGE values framework for the allocation and prioritization of Covid-19 vaccination, developed countries maintain greater control over the vaccine supply chain and populations in the major parts of the world even today are unable to get a single dose of the vaccine. The UN health agency earlier predicted that 70 percent of the global population should have been vaccinated by mid-2022. During that time only over three percent of people living in low-income countries were vaccinated with at least one dose, in comparison to 60.18 percent of people in high-income countries. Eight months passed; the target has been missed and the world is still nowhere near that. It is no doubt that there has been a dramatic rise in the overall number of vaccines administered but so has the inequality in the distribution of vaccines. Only one percent of the more than 10 billion doses given out worldwide have been administered in low-income countries. "The Law is made for the man and not man for the law". On this ground, Intellectual Property Rights should not be used by pharmaceutical companies and developed nations to limit the production of vaccines which will directly attack the right to health, treatment, and other human rights. These kinds of rules are meant to protect the rights of human beings and not to be manipulatively used by certain privileged sections to the disadvantage of others.

Results: Why Vaccine Equity is the necessity of the hour and what do medical ethics prescribe

Vaccine discrepancy not only breached human rights and medical ethics but also imbalanced the growth and development of low-income countries.

For example, low-income countries and underdeveloped nations postpandemic are facing serious impediments on the way to achieving the 2030 Agenda for Sustainable Development Goals which are considered a blueprint for a better future that is fair for people and the planet. Therefore, if vaccine equity is not dealt with soon, the consequences could be grave. States must prevent unreasonable higher costs for access to vital medicines and vaccines. Public health should be given primacy over private profit. The ethical groundings in the business of pharmaceuticals have commitments toward supporting research and development of medicines and vaccines. In line with this public health cannot be compromised and prices of life-saving vitals cannot be gambled on. The companies while deciding the pricing and distribution must consider the adverse impacts that their profit-oriented decisions can have particularly on people in conditions of vulnerability at an emergency time like Covid-19. The ethical foundation here should remain that the companies should take proper action to avert and mitigate any harm and should exert leverage to influence the actions of other potentially responsible stakeholders. The principles of medical ethics state that the determination of early vaccine recipients should not be based on the criteria of age, gender, race, or other discriminatory criteria, rather it should be conducted through a transparent, fair, accountable, and inclusive process. Communities and civil societies should be able to participate in the development of protocols and policies regarding the prioritization of vaccine allocations. It is ensured through this way that people who are often invisible in many ways like homeless people, undocumented migrants, or people with disabilities are not left behind.

Discussion: The Way Ahead

Without a global coordinated effort for ensuring access to vaccines for everyone in need, the risk of Covid-19 infection and evolving variants will continue to lure. Medical ethics takes a strong stand that the priority access should be after an evidence-based assessment of need and not based on an individual's ability to pay and other grounds including nationality and country of residence.

Non-discriminatory access to the vaccine is a human right and reflects the best ideals of medical ethics. Fair distribution of vaccines signifies respect for the human rights of each individual. This leads to the establishment of trust and cooperation. The discrepancy in the distribution of covid-19 vaccines in recent times during the pandemic has overlooked the earnestness of respecting human rights. The norms outlined in the development and distribution of a covid-19 vaccine are not only limited to the vaccine developed against covid-19 but also apply universally to access to medicines, health therapies, other vaccinations and health technology. These norms of medical ethics should also be taken as the guiding principles for the State and other stakeholders involved in policy development and their implementation concerning public health.



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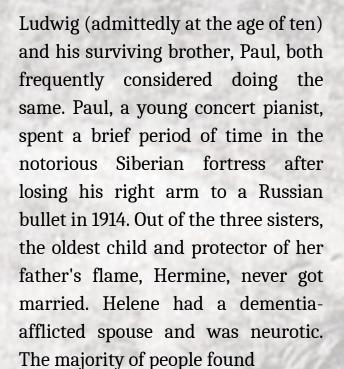


WITTGENSTEIN

By Darshika Kumari

We have talked about philosophers and their ideas. But we hardly talk about their lives. From eloping with the niece of a prominent Paris clergyman to saving a fashion model, our philosophers have done it all. What do they say again? Not all heroes wear capes. However, let's not be very scandalous in our first article of this new section and Keep Up With Wittgenstein. I promise it will be interesting. There are many many tragedies and a whole lot more career changes. Ludwig Josef Johann Wittgenstein British was a philosopher born in Austria into

one of the wealthiest and most remarkable families of Habsburg Vienna. He was the youngest of eight children. This family was not only bestowed with wealth, but talent as well. The family had a deep appreciation for all kinds of art.Their musical evenings were attended by artists like Johannes Brahms and Gustar Mahler. However, this family had its fair tragedies. share of three brothers Ludwig's committed suicide. Two of these - Hans and Rudolf- was after not complying to their father's wish of pursuing careers in industry.



Gretl annoying, including her unpleasant husband who also took his own life along with his father and one of his aunts. The family had a history of explosive tempers and high levels of anxiety. Later, after his father's death, Ludwig also gave up his

share of inheritance to

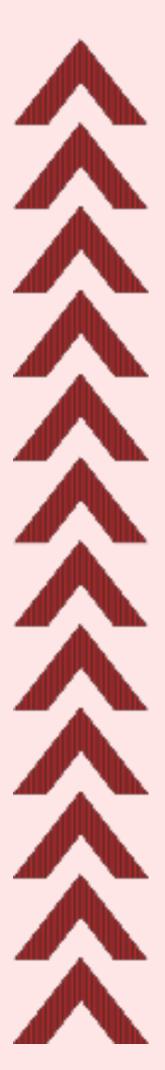
lead a modest life.

Although Ludwig also showed his family's interest in music, his deepest interest was seen in engineering, especially aeronautics which he pursued in Manchester, England. However, he went on to develop a taste in logic and mathematics after going through The Principles of Mathematics (1903) by Bertrand Russell and The Foundations of Arithmetic(1884) by Gottlob Frege. Thereafter, he went to Trinity College, University

later on that Russell had also helped him get over his suicidal thoughts. His passion in logic led him to learn, within a year, everything Russell had to teach. Thus, he left Cambridge to work in isolation in Norway. Are we sure about his last name? Oh, I thought only Sharma Ji's kid was capable of this.

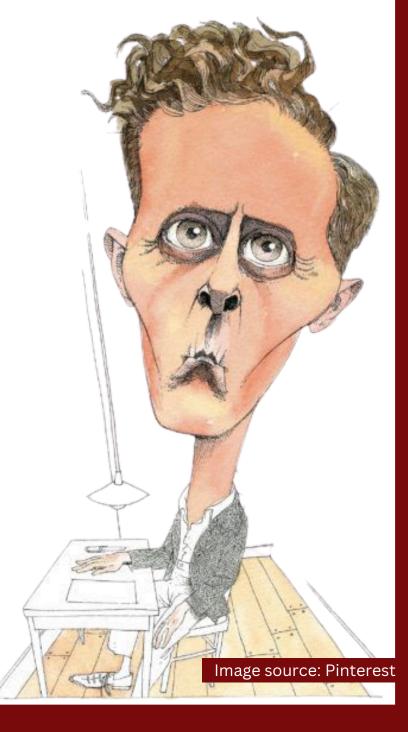
of Cambridge and became

Russell's student upon Frege's



With the onset of World War I in 1914, he enlisted in the Austrian army. During this time, Leo Tolstoy's The Gospel in Brief impacted him on a religious front. While he spent the first two years behind the lines, continuing his work in logic, in 1916, he requested to be sent to a fighting unit at the Russian front. During the war, he learnt not to separate his thoughts on logic from his thoughts on aesthetics and religion. Near the end of the war, while he was on leave, he completed his book. But for him, this would turn out to be a very bad period. His uncle, his brother, and his close friend and lover would all pass very suddenly in the course of only a few months. In addition, the publisher he had provided a copy of his book, opted against publishing it. After returning from his military vacation, Wittgenstein was apprehended by the Allies and imprisoned for nine months in a POW camp. Phew! Now that The eventful. book was later published **Tractatus** Logicoas Philosophicus with a preface in which he claimed to have found "on all essential points" the solution to the problems of philosophy. This very book led to the creation of the Vienna Circle. He basically started a cult of philosophers.

Steady with his claim, he gave up on further studies in philosophy and trained to be an elementary school teacher. He was tried in court after a boy he had hit collapsed and eventually he left teaching. He returned to his discipline, persuaded, largely by Ramsey, that the views he had expressed in his book were not, after all, definitively correct. As a lecturer at Cambridge, discussing with Schlick and Waismann during vacations in Vienna, there was drastic change in his ideas. During the last twenty years of his life he unsuccessfully tried to rectify errors and publish a book that would satisfy him. As long as he was alive, he wouldn't allow the book to published and what we refer to as the later works of Wittgenstein are simply his discarded attempts. Tractatus Logico-Philosophicus was the only philosophy book that Wittgenstein published during his lifetime.

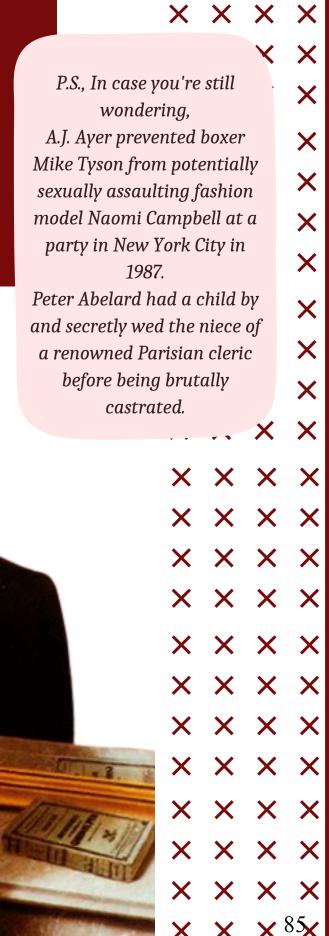


On the other hand, he believed that no honest philosopher should treat philosophy as a profession. He, himself, wished to quit his academic job to become a psychiatrist on move to the Soviet Union to work on a farm. So from aeronautics to a farm. Well that was a roller-coaster ride. But it doesn't end here. He accepted the chair of philosophy at Cambridge in 1939 and during the Second World War, and worked as a porter and later as an assistant in a medical research team. I'm confused if this was a promotion or demotion for him. But us philosophers are above all these, right? Right? Anyways, in 1947, he resigned his academic position to move to Ireland to again work on his own.

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In 1949, he was diagnosed with cancer and in 1951 moved into his doctor's house in Cambridge as he only had a few months left. He died on April 29,1951. And just in case there are any John Green fans reading this, his last words were: "Tell them I've had a wonderful life." True that I guess! I mean talented in music, explored aeronautics, stayed at a wooden cabin, went to war, published books and worked as an academic. I could have all my seven lives and still may not be able to do so much.

Image source: Pinterest



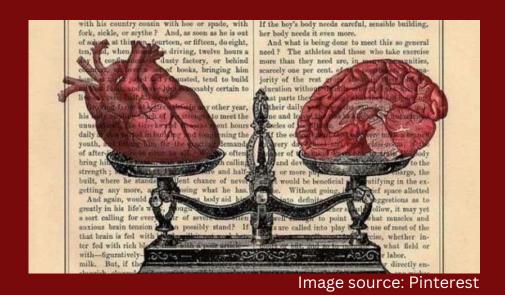
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FEYERABEND'S 'ANYTHING GOES' PHILOSOPHY

By Kritika Parakh

An overview of Feyerabend's noteworthy contributions to the philosophy of science and his argument for epistemological anarchism.



Introduction to Paul Feyerabend

Born in 1924, Austrian philosopher and scientist Paul Feyerabend made significant contributions to the philosophy of science and sociology of scientific inquiry. Karl Popper, as well as his contemporaries Imre Lakatos and Thomas Kuhn, influenced Feyerabend's work. Instead of calling himself a philosopher, he preferred to be known as an entertainer.

His anarchistic view of science stems from Kuhn's claim that reason/rationality is not the sole basis for the occurrence of a paradigm shift. *Against Method*, Feyerabend's pioneering work was originally supposed to be co-written with his good friend Lakatos (As *For and Against Method*), but Lakatos' premature death kept this from happening.

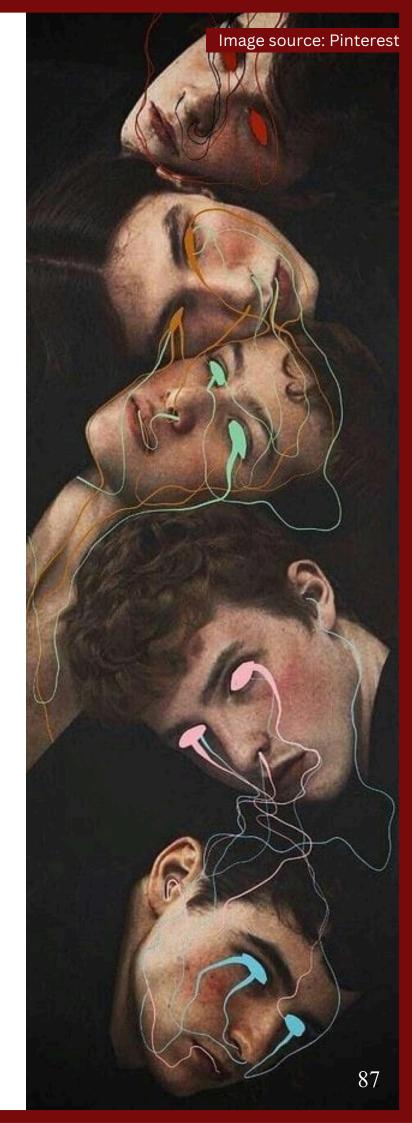
The influence of the counterculture movements of the 1960s is clear in his work.

On Falsifiability

In agreement with Lakatos and Feyerabend acknowledges Kuhn, that a single scientific theory is seldom consistent with all accepted and relevant facts and that ad-hoc which help postulates in of the conservation prevalent paradigm are important. But, he goes even further and claims that ad-hoc play ideas/theories a more important role in science. Quoting like that of Galileo. examples Feyerabend points out how it is common for scientists to completely deviate from the commonly accepted scientific method by proposing adhoc theories as justifications for observations, which are only later justified in theory (and consequently are supported by other theories).

On Paradigm Shifts

Feyerabend agrees with Kuhn by reiterating that the influence of the current paradigm significant is when it comes to the matters of interpreting the observed This includes the phenomenon. (new) theories that are introduced. He pointed out how the new theory is in agreement with the old in most and be guided ways not observation alone, emphasizing the stifling nature of this influence.



Feyerabend derives from his realization of the above two points (on falsifiability and on paradigm shifts) that scientific progress be understood cannot appreciated in terms of a single set of methodological rules that the scientists abide by. This would hinder their activity and hence limit scientific progress. This is where he introduces his popular saying—"Anything Goes", how ad-hoc pointing out postulates (that are rule-breaking) are often the ones that lead to scientific progress. This Feyerabend's epistemological anarchism. It contends that the concept of science operating fixed, universal according to norms is impractical, destructive, and harmful to science itself. In provocative book Against *Method*, he contends that science should have no rules and that it should not be inhibited by any rules or methods. By enforcing rules/methods that scientists need to stick to, scientific progress is hindered and limited. Also, in the history of science, there is no single scientific method that can boast of being so (absolutely) right scientific that important no breakthrough would have been prevented by it being followed.

Epistemological Anarchism or

'Anything Goes'



Image source: Pinterest

No View Should Be Immune To Critical Scrutiny

Expressing his dislike for the dogmatic, absolutist and arrogant attitude of scientists towards scientific facts/theories, Feyerabend states that no theory, no mater how great/influential/groundbreaking it seems, should be exempt from critical scrutiny. Scientists who believe that they fully understand reality and those who disagree with their truth are ignorant contribute to this bad image of science. For example, Newtonian mechanics, which was believed to be true for over

250 years, was later disproved by Einstein and hence rejected.

The best education consists in immunizing people against systematic attempts at education.

Image source: Pinterest

Feyerabend Was Not Anti-Science

It is a common misconception to think of Feyerabend as being anti-science. In reality, he was a champion of science. What he firmly opposed/disliked is the dogmatic attitude that became associated with it. Most of his work is devoted to pointing out these epistemic problematic aspects of science, and encouraging epistemic humility amongst the scientific community/society.

Galileo's Example

Feyerabend greatly admired Galileo. He embodied the traits that he claimed scientists need to have. Galileo defended his ideas against the autocratic church by advocating his heliocentric view of the solar system (in opposition to the geocentric view that was upheld by the church).

In his time, Galileo did not have empirical reasons in support of his theory. In fact, there were good reasons for believing that he was wrong. On the other hand, the Heliocentric theory had in its favor the views/works of Ptolemy,

Aristotle, Copernicus and the like. However, the majority of the scientific community of his time was against him. Later it was proved that Galileo was right and theory, observation and the community were all wrong. But no scientific method could fit this case in it justifiably, be it Kuhnian, Popperian, or Logical Positivist method(s). Galileo here is the anarchist who did not care for following the accepted and influential scientific methods of his age and followed his radical theory, which was later proven to be right.

This rebel-spirit is what Feyerabend promotes

Image source: Pintal France in the scientific community for maximizing progress and breakthroughs.

Science as an Art

A radical idea presented by him is that science is a form of art or human creativity. This he supports by reasoning that like in art, there is no fixed algorithm that can predict the course of science. Science should not suppress creativity, instead, it should promote it in every sphere possible. He goes on to say that the greatest of art usually comes from going against the method, and this act of defying method can be seen in science too as a number of influential scientists have proposed radical theories that have come to be accepted as sciences' greatest advancements.

On Society and Science

As per Feyerabend's pluralistic view, science is not the sole authority of truth, and we should question its claim of being that. A firm believer in the non-existence of a universal scientific method, he attacked the privileged status that science had in western society. Expressing his sociological view, he says

that because of its dogmatic nature, science had become the new church. Science, not unlike religion, has come to be an institutional practice that is equally intolerant of dissent. Comparing scientific claims to religious ones, he pointed out that the ideologies of the former (like the latter) do not lead to guaranteed conclusions as there is no universal method employed. Scientists have become intellectual bullies. This is detrimental to the progress of science itself. He was irked by scientists' disposition of looking down upon fields like astrology. He pointed out how, instead of being emancipation (from dogmatic ideologies like religion), science can be repressive too, and hence society needs to be cautious about the influence that is attributed to it.

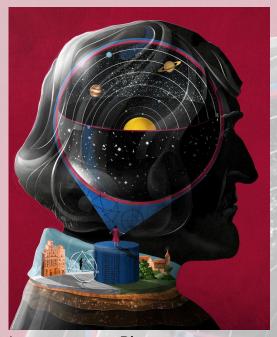


Image source: Pinterest

How To Defend Society Against Science

The central dilemma that Feyerabend presented in his essay is as follows:

- i) It is an oppressive ideological act to assert that science provides absolute facts when it does not.
- ii) A rigid adherence to science runs the risk of deteriorating the human soul (even if it were to reveal truths).

The purpose of *How To Defend Society Against Science* was to protect society from dogmatic ideologies (here, science). Throughout its history, science has been viewed as the enterprise that questions norms, and this is what has led to its elevated position as exempt from the scrutiny that other disciplines are regularly subjected to. He compared the teaching of scientific facts to that of religious doctrines, the similarity being that both claim to be incontrovertible without argument. He said that science and its absolute 'facts' have gone unchecked for centuries. Science should have been a tool for bringing down other dogmatic ideologies that had run their course, till it itself is brought down (or is, at least, questioned) for the same reasons. But instead, it is being taught today as if it is an infallible and incontrovertible fact (like religion was taught).

On the Correctness of the Scientific Method

Feyerabend suggests the possibility of one of the following two—a) there is no particular scientific methods that is distinct from the methods of other ideologies/disciplines in terms of accuracy, or b) there is no particular scientific method at all. He chose the second option and (with the help of Lakatos), laid out the differences between methodological rules and independently functioning methodology. He also dismissed induction as a viable scientific method.

On the Results Supporting the Method

Feyerabend questioned the role of results in securing the eminence of science. He pointed out how many of the groundbreaking and influential scientific results were previously considered pseudo-scientific (before science enveloped them under its domain), for example- alternative medicine. He goes on to say that even people like Bohr and Einstein considered themselves outsiders, yet made great contributions to science.

Science and Education

Feyerabend criticizes the education institutes for perpetuating the incontrovertible status of science by their method of teaching it. The impressionable minds of students are fed scientific facts that they are not allowed to question and are just supposed to accept at face value. Coming up with opposing ideologies is not encouraged, nor is this attitude nurtured. Hence, they are forced to become 'scientific followers'.

Not A Source Of Unquestionable Truth

Cautioning the society for being of science, Feyerabend wary points out that when it comes to state affairs, the status attributed to science should be no different than that of religion (in other words, it should be detached/dissociated from it). We should recognize that science is of absolute, not a source invincible truth.

Feyerabend expresses his wish for there to be competition to science so that its incontrovertible status is reevaluated. He also encourages free-mindedness and openness in science. Science needs to find a balance between creativity and adherence to method for it to progress.

UNDERSTANDING INFINITY AND INFINITE REGRESS

By Kritika Parakh and Anindita Adhikari

The problem of origin is one that has remained unsolved since the advent of thought. Philosophers throughout history have tried to address the mystery of "the uncaused cause" and "the unmoved mover". These mysteries are a result of attempts to prevent the problem of infinite regress, in which the search for justification is unending as the question of justification of every next/previous premise keeps arising.

To defend a theory, or prevent it from falling into the problem of infinite regress, an infinite regress argument is used. One example of the use of such an argument is in the argument for the existence of God through The Cosmological Argument given by Thomas Aquinas.

Epistemic Regress and Metaphysical Impossibility

In philosophy, there are two major forms that the infinite regress problem takes.

Epistemic Regress: Knowledge is a true, justified belief. In every chain of logical reasoning, each step depends on the previous one (its justification) for its existence. For the sake of understanding, let's take a step T1 in a logical argument. T1 relies on T2 for its justification, and similarly, T2 relies on T3, which again would require a justification in the form of T4. T1 will never be supported adequately, because the needed series of support would be infinite. Thus the search for rational justification is neverending, as it seems that a starting/ending point can never be reached.

Metaphysical Impossibility: This can be explained by taking an ontological example. Things in the external world are taken to exist because of the parts that they are composed of. These things (parts) must also depend on their own parts for existence. This chain continues till infinity, which many thinkers like Thomas Aquinas claim to be impossible.

There are things in the world (composed of matter). Everything has an origin. Something cannot come from nothing. Yet, something has to come from nothing if there is to be an origin. The idea of an origin-less universe seems absurd, yet an explanation (without contradictions) to escape this has not been obtained so far. The problem of metaphysical impossibility is thought to be the most serious form of viciousness entailed by infinite regress.

Aristotle and Francisco Sanchez on Infinity and Infinite Regress

Aristotle

The Greeks viewed the concept of infinity as being synonymous with chaos. Apeiron (Greek for infinity) was a problem for them because it evaded their conception of everything existing in precise and measurable terms. Aristotle

defined infinity as being a potential state. He said

that the existence of infinity was necessary, because he couldn't conceive time as having a beginning or an ending. Nor could he conceive the same when it came to counting numbers, or of the universe. But, at the same time, he said that infinity coouldn't possibly exist. To support this stand, he said that the existence of an infinite object is unimaginable, because by virtue of its infinite nature, it is undefinable, and hence could not be told apart from other objects. To conclude, Aristotle said that as neither of these two stands seems possible, infinity must both exist and not exist in different senses.



Francisco

Sanchez took Aristotle's argument further by giving an argument for skepticism based on infinite regress. Going against foundationalism, while supporting evidentialism, he pointed out the absurdity of the idea that knowledge rests on something other than knowledge. From this, he concluded that nothing could be reasonably believed. One of his popular quotes is - "Knowledge is fiction."

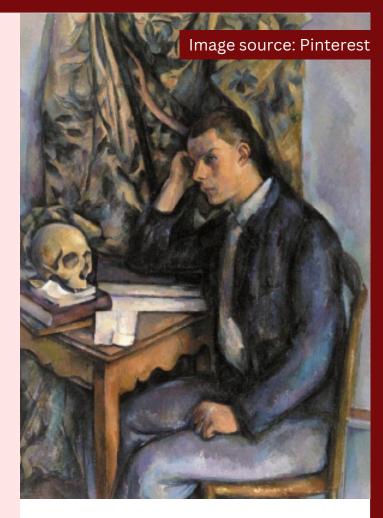
The argument he gave isPremise 1: Knowledge cannot rest on assumption.
Premise 2: Knowledge requires justification
Premise 3: Knowledge is finite.
Conclusion: Nothing is known.

This is known as the semantic argument. He used it to convey that even though the meaning of knowledge is known, it cannot possibly be obtained. Therefore, we need to substitute the word knowledge with reasonable beliefs.

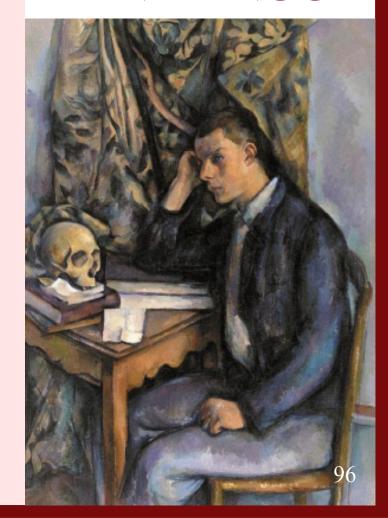
Is the IR Really Vicious?

An infinite regress argument is considered vicious if it leads to a "metaphysical impossibility", if it causes its theory to become "implausible" and if it does not solve the problem underlying its origin. However, there are non-vicious or virtuous regress if they do not go against the theories that require them for eg. the truth regress: if the proposition "P" is true, then the proposition that "It is true that P" is also true and so on.

regresses Infinite that have metaphysical impossibility are the most common vicious regress since by following the assumption that "actual infinities" not are possible contradictory. argument becomes could be infinite Such regress magnitudes like infinite densities. regresses Infinite based implausibility call for the denial of its actuality rather than possibility, for argument example, the of the existence of God suggests that God is the first cause. Other examples of this kind of viciousness involve human actions. The failure of a theory to explain a problem also leads to for eg. the informal viciousness fallacy of "begging the question" where the premises assume the truth conclusion. The of the famous expression of infinite regress turtles all the way down states that how mythologically earth rests on the back of a turtle which rests on the back of another turtle and so on. In this expression though there metaphysical possibility since space can be infinite but still it is vicious because this argument is supposed to explain why the earth is not falling but rather than explaining that it simply states that there is another thing which is not falling. This expression is vicious as it does not explain "why nothing at all is falling".



INFINITE REGRESS



Positions to Avoid IR

The question arises whether the infinite regress is really vicious and philosophers who are infinitists state that it is not. Two main responses to avoid the regress are foundationalism and coherentism.

Foundationalism

Foundationalism can be found in epistemology and it states that there is a first cause from which things arise but which does not itself arise in this manner. In epistemic theories, the foundationalist approach follows that there are two kinds of beliefs: "inferentially justified beliefs" which are dependent upon other justified beliefs and "non-inferentially justified beliefs" and the second are the foundation for all the other beliefs. Foundationalism is also found in metaphysics where it is considered that some things exist at a more fundamental level than others which are dependent on them allowing for no infinite regress.

Coherentism

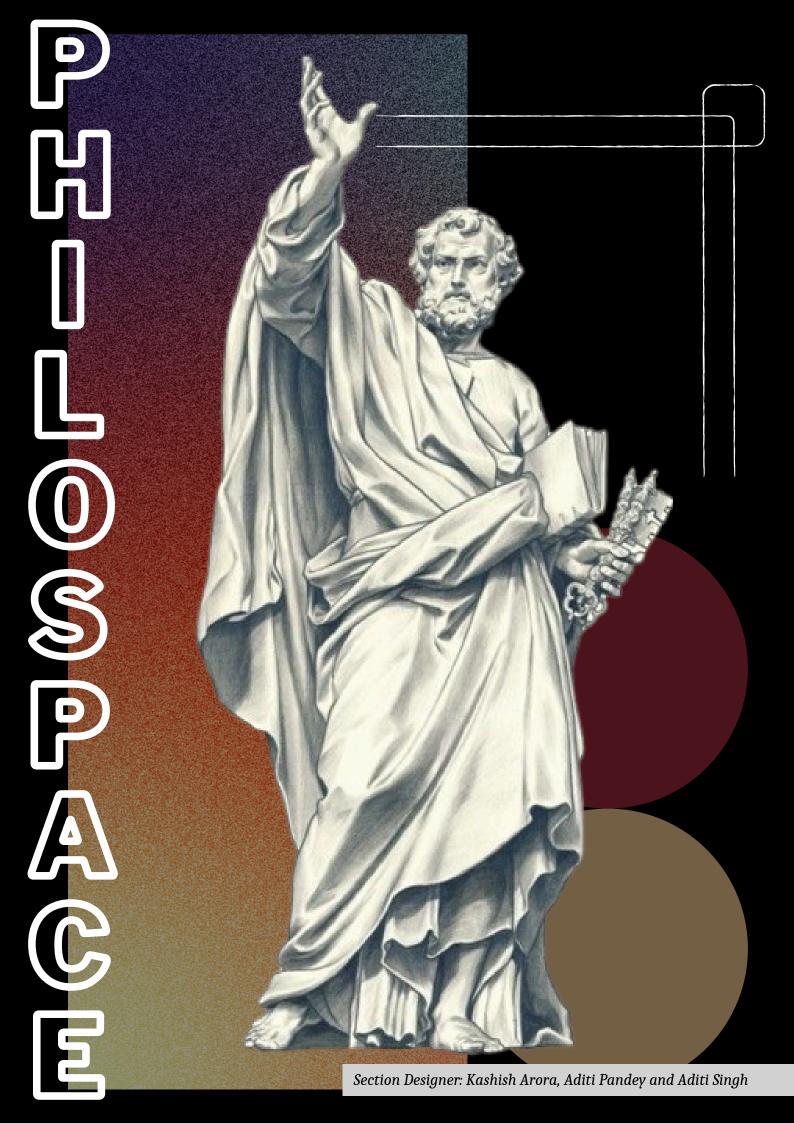
Coherentism is the second response also found in epistemology which avoids the regress by considering things to be interconnected rather than being linear. This approach allows justification of beliefs based on their being "coherent" with each other.

Is the IR Problem Still Relevant?

The problem of the infinite regress has been a debate among philosophers through centuries and due to its applications in epistemology and metaphysics, it is at present as relevant as ever.

Food For Though

There is an interesting question that helps explain the problem that infinity, as a concept, poses. It has no conclusive answer, as of yet. The question is - "If you turn a light bulb on and off an infinite number of times, does it end up on or off?"





FASHION: A PHILOSOPHICAL REFLECTION

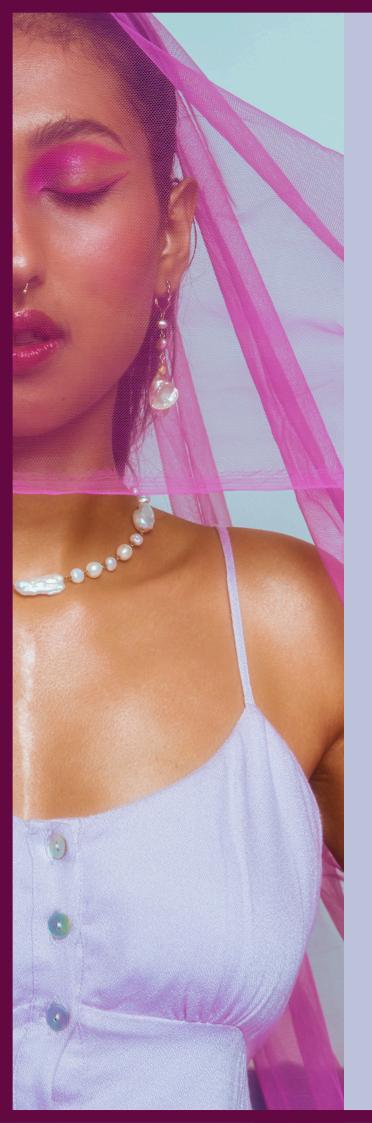
By Ameya Nambudiri

The Cosmopolitan's 2014 article titled "17 Philosophers Who Would Have Made Amazing Fashion Editors" truly manages to put a modern spin on how some of our favorite philosophers would've philosophized fashion and aesthetics today. However. barring that, fashion as a concept is not one that philosophers or immediately theorists would resort to. And in a world where boundaries between disciplines increasingly becoming are obscure, and where philosophical terms like 'aesthetics' are being thrown around frivolously, the

linkages between the field of fashion and larger historical, political, and ethical issues require philosophical investigation now more than ever. It might certainly seem like the significance of 'thought' with respect to fashion might have dwindled through the decades, however that is not the case. Fashion theorists Giovanni Mateucci and Stefano Marino in their work "Philosophical Perspectives on Fashion" (2016) present a compelling case as to why theory is fashion particularly pertinent modern to aesthetic philosophy.

The "philosophy of fashion" is particularly popular among upscale and well-known designers. Rhe designer always has an impetus that inspires them to produce, providing them their motivation, just like in actual art. This motivation may be quite basic or even emotional for certain designers. Others might have given it some serious thought. It all comes down to philosophy, though. Just as there are many different schools of philosophical thought, there are many different schools of thought on fashion. However, the philosophy of fashion, in essence, can be summed up as a means of using clothing to communicate an inner truth or belief about a concept, oneself, or the world. It inherently boils down to philosophy, and not solely in the contemporary setting. Albeit historically speaking, philosophy might not have specifically paid enough attention to the knowledge that clothing purports to represent; instead it chose to focus on its connotations with respect to concealment and the truth (Plato being a prime example).

We have a tendency to criticize connections of the self to material objects as being crude, as if the material objects are the only means by which the essence of the soul can be adequately expressed. Immanuel Kant, in this context, declared fashion as being "foolish". And yet, one of philosophy's oldest issues has been his concept of "appearance." Even while the concept of "appearance" is still firmly perceptual and epistemological in philosophy, this subject is completely unrelated to issues with physical appearance or clothing. However, denying the material reality of the clothed body means denying a fundamental aspect of how people perceive and interact with the world. And as Oscar Wilde said in The Picture of Dorian Grey (1890), "It's only shallow people who don't judge by appearances." Wilde emphasized on how divinity may be as easily found in garments as in deities. And looking at his outlandish choices of outfits, we know for a fact that he knew what he was talking about. Aesthetics in fashion has now been liberated from its philosophical and institutionalized past and is now used as a general phrase to define someone's sense of style, or their Instagram feed. It can be used to describe particular fashion trends, like streetwear, or, more frequently, entire lifestyle movements, including cottagecore, punk, and prep.



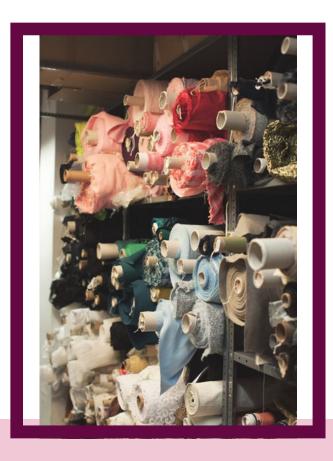
Aesthetics as a concept has changed significantly in the context of fashion. But on a fundamental level, it can be seen as relating to how people desire to be perceived and what they value in how others are perceived. While fashion trends vary, and for good reason, there are some guiding principles that persist across time.

The assumption that the notion of aesthetic all-inclusive makes the is concept alluring: The aesthetic experience includes not only what you wear but also your sense of decor and other objects that are uniquely you, such as plants or beverages. It can occasionally serve as a mood board. It could allude to a certain kind of experience, an abstract interest like music, or specific locations like coffee shops, libraries, or cultural hubs.

Nonetheless, in contemporary discussions regarding fashion, Philosopher of Fashion, Lars Svendsen, in Philosophical Perspectives, has extensively examined the lack of genuine arguments in the fashion industry. He contends that even though aesthetics are very important in modern fashion and there is a presence of philosophical critique surrounding it, fashion will need to stand up and take some blows if it wants the cultural influence and reputation that all other art enjoys.

He talks about the importance of relating clothes and the self. This is not meant to imply that clothing is the self, but rather that our perceptions of who we are are shaped and adumbrated by a variety of factors, including clothing, and that the our prejudices that prevent us from caring about appearances reduce dress to the domain of vanity stand in the way of a meaningful kind understanding. In conclusion, it seems both necessary and desirable to foreground fashion in future debates of philosophical inquiry. Taking cue from the arguments placed above, an interesting strand





of investigation that emerges is the examination of how fashion statements have evolved over the years and the meaning that can be derived from these fashion For statements. instance, the Beatles chose to sync their lyrics with their of choice clothes to communicate their philosophy. This also holds true proponents of punk rock and feminist thought. It is hoped this piece sparks off rigorous inquiry into the links fashion between philosophy in future issues of the magazine.

The Emergence of Philosophical Counselling

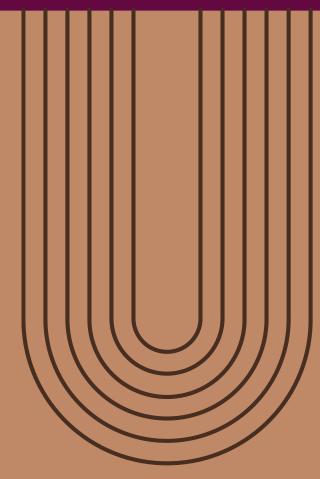
By Kriti Khurana

Philosophy and psychology are two fields that have intersected in various ways throughout history. Both are concerned with gaining a clearer view of the human mind and behaviour. The two fields have contributed to our knowledge of the human experience and how humans interact with the world. Philosophers have long debated the nature of knowledge and how it is acquired, whereas psychologists investigate the cognitive processes that underpin our ability to acquire, retain, and use information. This convergence has resulted in the development of perception, memory, and reasoning theories informed by both philosophical and psychological perspectives.

Philosophical counselling is a novel therapy under development in many parts of the world. It is a method which enables patients to deal with life events in an efficient way. It allows practising therapists to aid clients who require support in accurately and effectively handling life situations. It is a form of therapy where tools and insights of philosophy acquired over the ages are practically applied - to help individuals deal with a wide range of personal and practical issues.







It begins with an initial consultation, during which the counsellor and the client discuss the client's concerns and life aspirations. The counsellor then uses a variety of philosophical techniques, such as critical thinking and logical reasoning, to help the client gain an improved and enhanced understanding of their current condition. Philosophical counselling is essentially a cooperative and conversational activity in which you and a trained philosopher work through your life issues by recognising, investigating, and modifying the operating beliefs, value systems, and patterns of behaviour that underpin those problems.

It is not a substitute for traditional methods of counselling. It is a complementary approach that can provide a unique perspective on life struggles. It emphasizes using ancient and contemporary philosophical theories and identifying the roots of the problems from a philosophical lens. These theories include Zen philosophy, the ontological philosophy of Heidegger's Dasein, Stoicism with its emphasis on self-control and rationality etc.

Positive psychology is another branch of psychology that focuses on studying human strengths and virtues rather than pathologies. It reinforces the importance of cultivating positive emotions, relationships, and meaning in life. It combines the philosophical aspects of existence with the psychological reasons behind cognitive behaviour. Its practical application in fields such as therapy, coaching, and workplace culture can help individuals to improve their well-being, and increase resilience and productivity. Similarly, mindfulness is a practice and philosophy that emphasises being present in the moment, and non-judgmental awareness of one's thoughts, feelings, and surroundings. It can be applied practically in fields such as healthcare, education, and the workplace as it can help individuals to manage stress. Such practices also induce the urge to introspect and reflect. It encourages the individual to seek answers within, rather than in the outside world.

Identifying this philosophical basis allows the counsellor to dissect the problem at its ontological and existential levels. Incorporating the philosophical perspective and model into medical practice is expected to strengthen the discipline and allow us to make links and expand our knowledge. It helps those with problems traditional therapy fails to overcome, for example, people with an existential crisis.

Knowledge for the cause of social goodwill would make possible a synthesis of the individual and the common good, with an emphasis on humanization. It can also be beneficial for those who are looking for a deeper understanding of themselves and their place in this world. A new understanding of your situation can lead to a sense of attainment of liberation, become a source of refined inspiration, and creativity, and reinforce personal fulfilment. Philosophical counselling encourages individuals to take responsibility for their actions and thoughts. Rather than simply providing advice or a quick fix, the counsellor helps the client to analyse and understand their problems and develop their solutions. Another benefit of philosophical counselling is that it can facilitate individuals in developing a more resilient mindset. It permits the client to make more informed



In conclusion, philosophical counselling is a unique and optimal approach to addressing personal and practical issues encountered by an individual. Philosophical counsellors approach clients as fully functioning individuals with the courage to deal with the perplexities and challenges that lie at the core of the human condition – like creating meaning, finding purpose, freedom, dignity, open-mindedness, and striving for authenticity in life.

An Introduction to Psychological Philosophy:

Negation and Convergence of Cognition and Internalisations

By Kaushiki Ishwar

In psychology, internalization is the consequence of deliberate thought about a particular subject; both the subject and the surrounding thought process are internal. Ideas may be assimilated after a religious conversion or after a more extensive moral conversion process. Internalization and recall of previously learned material within an organism are closely connected concepts (or company).

Internalization is the process by which attitudes, values, norms, and other people's ideas are incorporated into one's own identity or sense of self. Internalization is a process that involves the development of the superego, according to psychoanalytic theory. Several psychoanalytic theorists think that one of the most important indicators of a child's future moral character is the internalized conduct norms they develop throughout their early socialization. The self-determination theory suggests a continuum of motivation from extrinsic to intrinsic motivation and self-regulatory autonomy. According to some studies, a child's moral self begins to form at age three. Early socializing may lay the groundwork for later moral development in childhood. This theory's proponents contend that kids with "positive and moral" self-perceptions have a developmental trajectory towards pro-social behavior and little indications of anti-social behavior.

When general philosophy of science dominated the world in the good old days, the basic distinction between the natural and social sciences was frequently used to discuss philosophical difficulties unique to particular fields of inquiry. As the literature on the philosophy of physics, biology, economics, and psychology—to pick the most prominent four examples have flourished, philosophical studies centered around this dichotomy have given place to those structured by more particular fields and finergrained categories. The work in each of these areas has generally become more integrated with the associated science itself, more naturalistic (in at least one sense of the word), and in my opinion, more fascinating. Psychology's philosophical concerns center on the mind and cognition. The discipline that primarily examined mind and cognition was psychology, which separated itself from philosophy institutionally and professionally in the late nineteenth and early twentieth century. Over the past 30 years, this has altered. The growth of cognitive sciences such as artificial intelligence, cognitive anthropology, linguistics, and neuroscience—which, along with psychology, are perhaps best referred to as "the cognitive sciences" (Wilson and Keil 1999)—has led to a more interdisciplinary environment where philosophers of psychology have found themselves contributing to and drawing from scientific work.

Two effects result from this. The first is that the philosophical underpinnings of cognitive research have gotten more and more ingrained in the profession.

I therefore consider the philosophy of psychology to be primarily concerned with the philosophical aspects of the cognitive sciences (cf. Wilson 1999). The second is that there are a variety of topics that are currently generating a lot of discussion in the philosophy of psychology, such as ontogenetic and phylogenetic development of intentional states in human agents, the nature and physical underpinnings of consciousness, and philosophical questions pertaining to neuroscience. Even my own pluralistic (licentious?)

Understanding of the cognitive sciences excludes certain topics from the material that philosophers of psychology address, despite the first of these considerations and in support of the second. Here, I'm referring to conversations about topics outside of cognitive psychology, such as the status of psychoanalysis as a science, the origins of the taxonomy of psychopathology, and the nature of social psychology.

WHAT IS PSYCHOLOGISM? HOW DOES IT CONTRIBUTE TO PHILOSOPHY?

In philosophy, psychologism is the idea that the psychological examination of the growth of mental processes can provide satisfactory answers to difficulties with epistemology (i.e., the veracity of human knowledge). In this respect, John Locke's Essay Concerning Human Understanding (1690) might be considered the first work of psychologism. A more mild kind of psychologism holds that other fields of study, particularly logic, should be built upon psychology.(1900–1901), sometimes known as "Logical Studies," was a fundamental critique of both types of psychologism. Edmund Husserl's Logische Untersuchungen Yet, there were still supporters of psychologism. Brand Blanshard's monumental work The Nature of Thought, 2 vol. (1939) insisted that epistemological studies must be grounded in psychological research, and Jean Piaget conducted extensive psychological research on the genesis of thought in children, which was recognised by some philosophers as a contribution to epistemology. Early in the 20th century, James Ward developed a genetic psychology that he considered essential to any adequate epistemology. The "visual cliff," in which a baby is placed at the brink of a glassed-over "cliff," exhibits behavior that suggests innate depth perception, is another example of an empirical study of innateness that is still seen as being important from an epistemological standpoint.

IS CONSCIOUSNESS A FALSE REALITY?

Depending on your definition of "illusion", Michael Graziano, a psychologist and neuroscientist, created his *Attention Schema Theory of Consciousness* to investigate this issue. He basically contends that in order to avoid being overwhelmed by the specifics of what is happening, the human brain created an oversimplified model of how it processes sensory input and directs attention, known as a schema. Graziano argues that because our brains have developed schemas as a type of mental shortcut over time, we are unaware of all the physical processes that are actually taking place as we have first-hand experiences in the world. As a result, our subjective inner experience (or consciousness) only feels nonphysical.

THE "EXTENDED MIND HYPOTHESIS": WHAT IS IT?

Some cognitive functions and even mental states, according to some experts, frequently extend outside of the individual mind and into the physical world. A person with Alzheimer's disease would, for instance, jot down key information in a notebook that they might later refer to, or they can ask their spouse or a group of friends to assist them remember crucial details or come up with original solutions to problems. Also, the majority of individuals use the internet as a resource when they need information that isn't immediately available to them.



AFTERNOTE ON KANT AND NEGATION

Kant holds that what holds true for all categories also holds true for negation. Negation is a prerequisite for the possibility of experience, and the only legitimate uses for it are in relation to the potential subjects of experience. In Kant, cognition has a limit, yet the Absolute is nonetheless outside the purview of the category of negation. Johann Gottlieb Fichte endeavored, in the manner of Kant, to establish a genetic derivation from a self-positing first principle of those very categories, including negation. Hölderlin, along with individuals we now classify as early German Romantics, such as Novalis, Schlegel, and others, turned to poetry (albeit in different ways) as an alternative path of conceiving and giving form to the inconceivable Absolute, despite the fact that the unknowability of the Absolute presented a significant barrier to philosophical knowing. Mysticism and destructive philosophy entered the conversation at the same time as this aesthetic change. Jakob Boehme's thought and words were rediscovered in Jena's Romantic circle.

Appropriate to address the issues the new philosophy is confronting. Hegel, dissatisfied with Kant's limitations on cognition and the subjectivist turn in

Romantic thought, introduced the Absolute into the realm of philosophical knowledge through his renowned and frequently misunderstood logic of negation. In Hegel's thinking, the contradiction that developed from Kant's attempt to understand the Absolute became the same method by which the Absolute is known: a dialectic in which negation itself is negated. Hegel's philosophy was criticized by F.W.J. Schelling was an unsatisfactory attempt to generate existence from a pure logic of self-negation in his later philosophy, which introduced the dichotomy between negative and positive philosophy. Of course, Schelling provided his own positive philosophy as a counterargument to Hegel's negative philosophy. I intend to rethink the significance of negation (and related terms, such as "reality," "determination," "limiting," "finitude," etc.) in Classical German philosophy in talks of negative philosophy. Here, I have just offered the briefest suggestion of its role. The German tradition of transcendental philosophy, generally conceived from Neo-Kantianism through Husserl's Transcendental Phenomenology, as well as German Idealism and Early German Romanticism.

The Genderless World of Fashion: What Do We Make Of It?

By Ameya Nambudiri

"What you wear is how you present yourself to the world, how you're connected to the world, especially today when human contact goes so fast. Fashion is instant language." said Miuccia Prada. The discussion of the reciprocal relationship between society and fashion is still shaped by this insightful observation, one of the first to engage conceptually with the phenomena of fashion. One conversation that touches on both topics has often come to the fore in recent years: gender and fashion, or more precisely, genderless fashion.

The fact that gender and gender identity have consistently demarcated clothing styles throughout history is a landmark observation, a division established by society and social conceptions. The emergence of consumerism and its democratization, as well as the socio-political situation, are all linked by these significant occasions. A fact that remains unbeknownst to most is that even India, a land with seemingly gender-conformist clothing norms, has always had a touch of androgyny in its fashion. And this can be traced back to the Medieval Era during which we notice the origins of fusion fashion, a blend of indigenous Indianness with foreign influences brought by foreigners.

The more nuanced "Genderless" movement that is being explored here belongs to the current postmodernist period. This age, which started to emerge around the year 1980, is distinguished from the modern era by a variety of social, artistic, fashion, and architectural currents. The postmodern persona promotes diversity in the social structure, analyses and dissects pre-existing standards and values, and then reassembles them in a unique and personal fashion.

Author, philosopher and gender researcher Judith Butler published her book "Gender Trouble" in 1991 within the field of gender studies, which at the time generated a great deal of controversy. It offers fresh ideas for reflection and challenges held beliefs. She begins by pointing out that gender identity and anatomical sex are two distinct but related aspects. She further adds that gender identity is not a function of gender but rather arises from it because gender is a cultural construct that may be interpreted in a variety of ways.

Philosopher Simone de Beauvoir can be referred to here, who wrote in her book "The Second Sex," "You are not born as a woman, you become one." The argument for Butler's theory of constructed gender identity is hence supported. Thus, they claim, each person makes his or her own decisions regarding gender identification and is free to make those decisions.

By emphasizing that becoming a woman or a man occurs within the limits of society rather than being reliant on a man's natural sex, Beauvoir clarifies her point. The human body was developed under the impact of culture because it is a situation. Butler draws the conclusion that natural sex cannot be pre-discriminatory and connects gender with gender identity after considering Beauvoir's ideas.





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As the creator of the queer theory, she bases her understanding of gender philosophy on the idea that all of us "perform" gender every day. The way gender is constructed is being questioned more and more, and many now believe that the status quo may change. Behaviors are rewarded because they are associated with a gender. And among these, fashion is a significant element, if not the most significant. There is a rigid notion of gender identity, whether it be masculine or feminine. So, if gender is defined by fashion, could fashion also contribute to a more inclusive and varied understanding of gender?

The implications of the gender roles in fashion have also been addressed by literary and cultural scholar Barbara Vinken in her book "Anzog: The Secret of Fashion." She discusses the issue that there is no longer a distinct sex divide as a result of how clothing for men and women has been becoming convergent for years. Additionally, males now place a greater emphasis on their physical appearance than men did in the past, not just women. She also offers fresh genderless models as evidence for her theory, using them to show society the latest fashion trends.

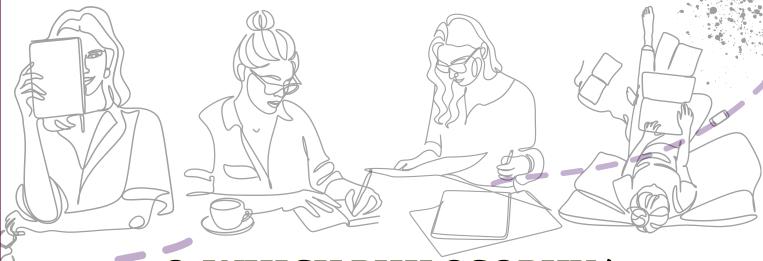
Vinken cites a few examples, including the transgender model Andreja Pejic, who was still known by his first name, Andrej, before undergoing gender reassignment surgery. He presented both male and female clothing with anatomically male sex through his androgynous appearance in both advertising and on the catwalk. And while the reverse trend in modern times is by no means as prominent, it is increasingly visible on catwalks and red carpets. The rapper Young Thug has been seen wearing women's attire since at least 2015, when he appeared in a dress on the cover of his own record after appearing in a skirt on a Dazed cover. Harry Styles also appears on the cover of Vogue wearing a skirt.

Following a thorough analysis of gender and fashion theories in light of the "genderless" trend, key tenets of each theory could be identified. In the subsequent processing, Butler's presumption of the constructed gender identity is crucial. Vinken believes that "unisex fashion" also symbolises a utopia, which is why the fashion-focused chapter "Genderless as a topic of fashion" makes reference to it.

In the modern era, although gender neutrality is the core idea behind this style, it also carries a lot of societal overtones. This fuzziness of the gender binary has been greatly influenced by celebrity fashion, social media, and runway trends. Today men and women lead parallel lives, thus their attire ought to serve similar purposes. The mainstream adoption of gender-neutral clothing is imminent. Given that prominent trendsetters like Harry Styles and Jared Leto are frequently photographed wearing skirts, bows, and blouses, it is only inevitable that the next generation will be much more receptive to experimenting with fashion.

AAPKI PHILOSOPHY

Source:Pinterest



Q. WHICH PHILOSOPHY/
SCHOOL OF THOUGHT/
CONCEPT/IDEA HAS
HAD THE MOST
INFLUENCE ON YOU
DURING YOUR TIME AT
COLLEGE?

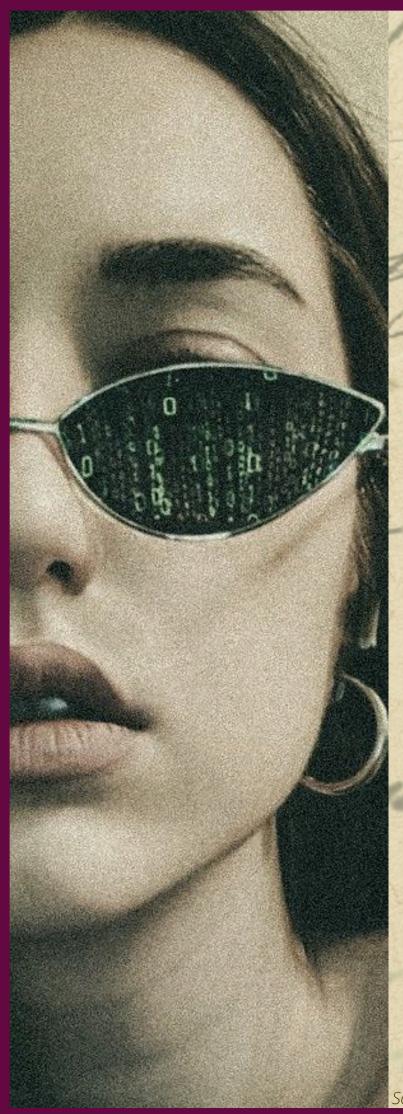


Shreekala (Philosophy Honors 3rd Year) answers:

"...My decision to major in philosophy marked a significant turn in my life. Although at first I had no idea of the subject and was constantly annoyed by my choice of it ... there came a time when I started to deal with the essence of the subject. This refined my perspectives towards things, eventually leading me to fall in love with the subject. One concept in particular stands out the most; to appreciate little things. It helped me develop an ability for noticing and keenly observing the world and also my 'Self'. This realization taught me the importance of having a subjective sense of life and embracing those aligned with my natural rhythms. Quoting Nietzsche, my personal favorite:

"Making, questioning, abandoning and recreating one's own beliefs shall be the path of one's life", motivates me to accept and evolve with time."





Q. WHAT IS YOUR PHILOSOPHY ABOUT THE WAY OF THE WORLD?

Pooja (Philosophy Honors 3rd Year) answers:

"It's like the movie Matrix.

Everything is destined to happen the way it is supposed to happen."



Lalmuanpui (Philosophy Honors 3rd Year) answers:

"Freedom for me is anything but static. It is the concrete liberty to move towards an open future-the possibility to pursue full human potential for the development of one's capabilities, talents and even power which nature has endowed upon us. It also involves a leap of faith in the individual's ability to make indeterminate actions and live life as per one's own will, without any outside coercion or influence."

Q.WHICH PHILOSOPHY/SCHOOL OF THOUGHT/CONCEPT/IDEA HAS HAD THE MOST INFLUENCE ON YOU DURING YOUR TIME AT COLLEGE?

Thongam Chanu Shimran (Philosophy Honors 3rd Year) answers:

"The most influential philosophical concept to me is Hegel's master slave relationship. For Hegel, truth is the revelation of the ideal autonomous self consciousness. This consciousness is attained through the master slave dialectic. However, the true autonomous self consciousness is attained only by the slave who recognizes and works for the master.

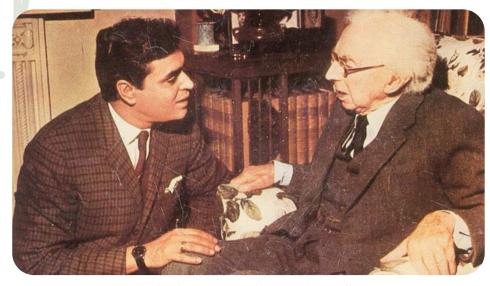
The dialectic is a life and death struggle to determine the objective truth of itself.

What fascinates me the most is that each of us is trying to establish our objective truth through this struggle but only the loser (the slave) who surrenders realizes that he is not the objective truth and only the slave attains self consciousness."



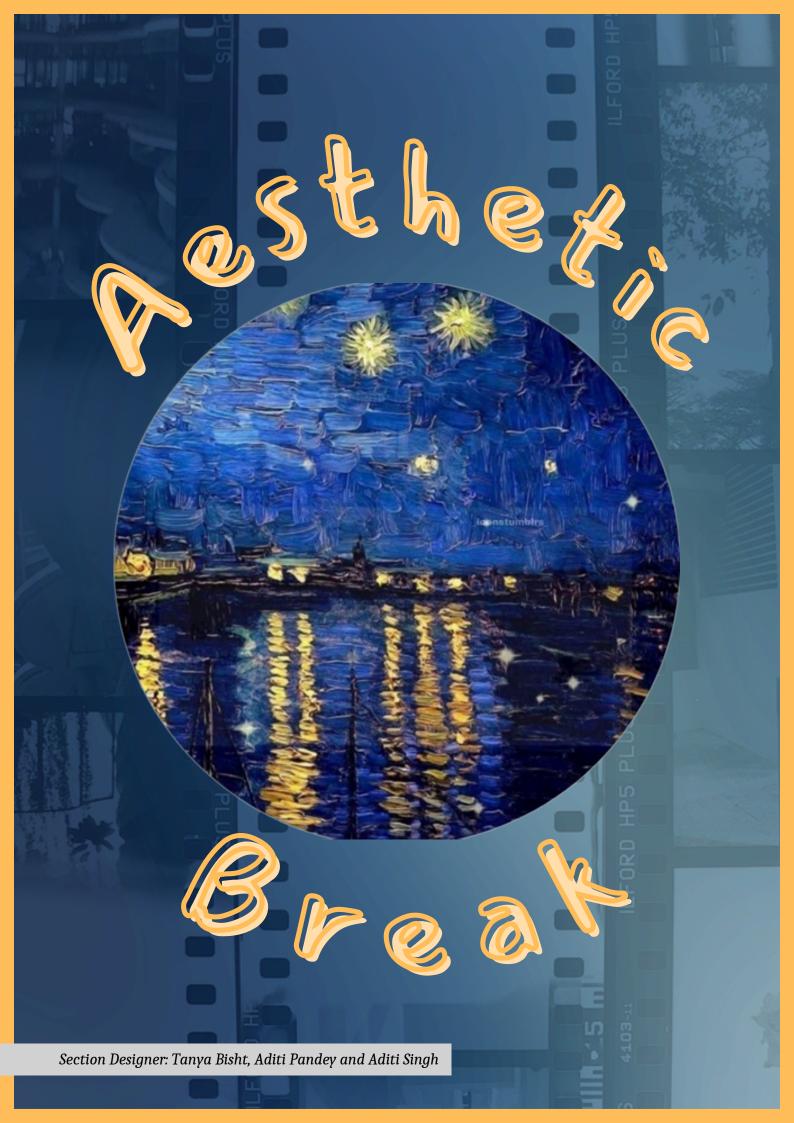
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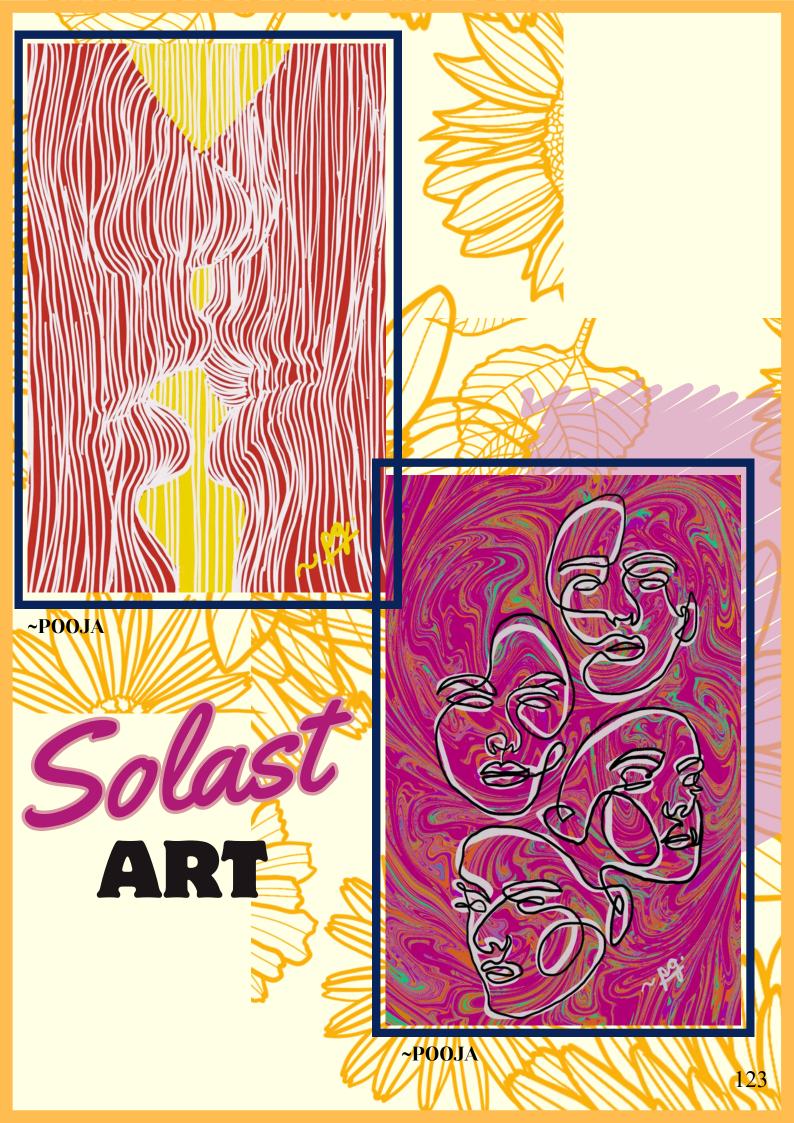
Bertrand Russell starred in the Indian film 'Aman' (1967) alongside actor Rajendra Kumar in the male lead role of "Dr. Gautamdas." In the film, Russell plays himself, a well-known philosopher who advocates against war and for building peace. Gautamdas visits Russell before volunteering to help eliminate the disastrous effects of the atomic bombings, for which Russell gives him his best wishes and blessings.



Rajendra Kumar and Bertrand Russell







~A-PA-

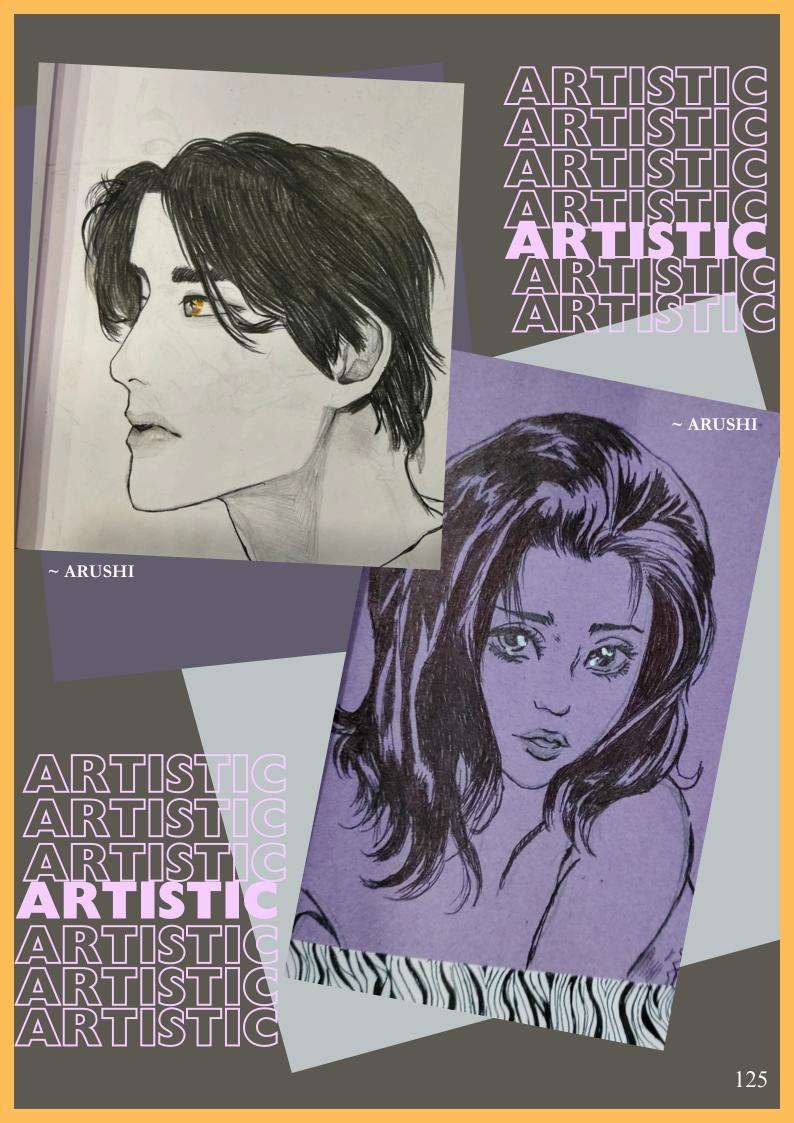
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~POOJA

~POOJA

Dreams





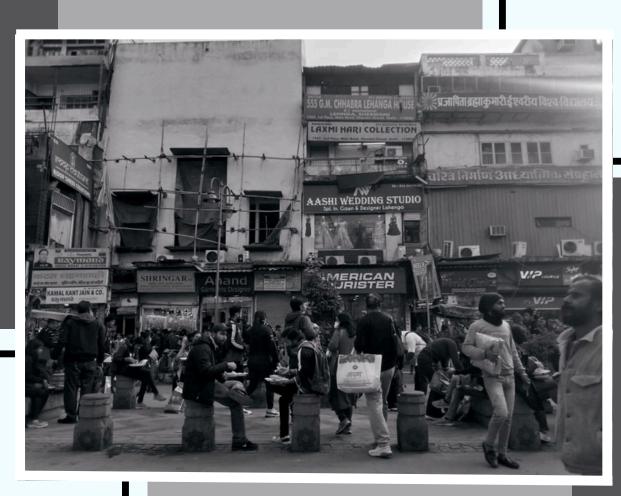


ESPRESSO ELEGANCE

~ KRITIKA

CULTURAL TREASURES

VINTAGE



~ MANISHA

VIBES



THE







VISIOP

~ARUSHI



~POOJA

~ P O O J A

Mature.





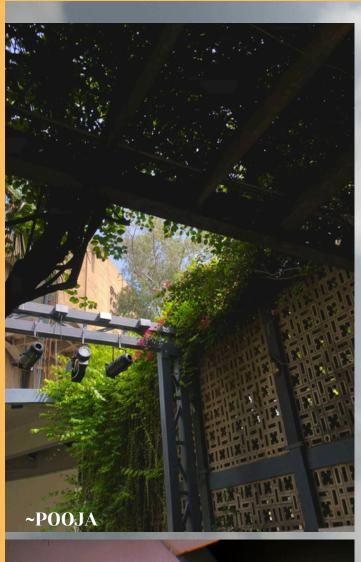
~SHARANYA

Sky of

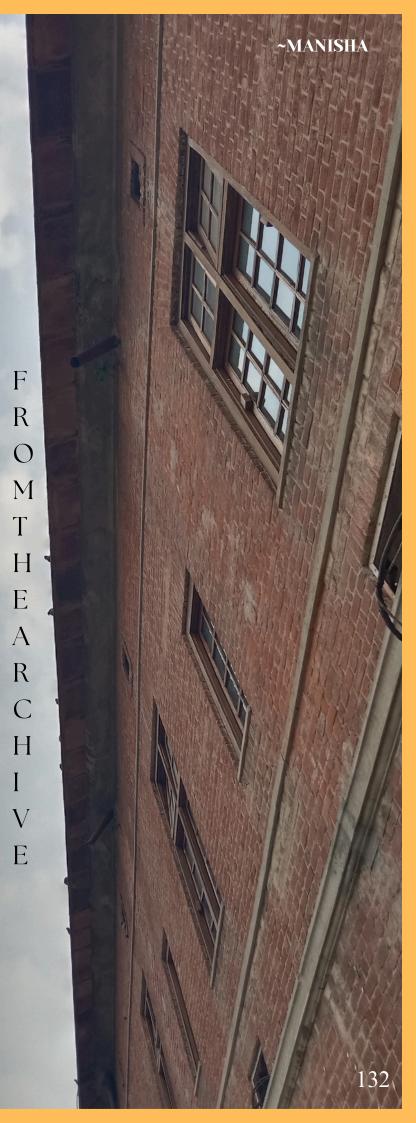
~SHARANYA

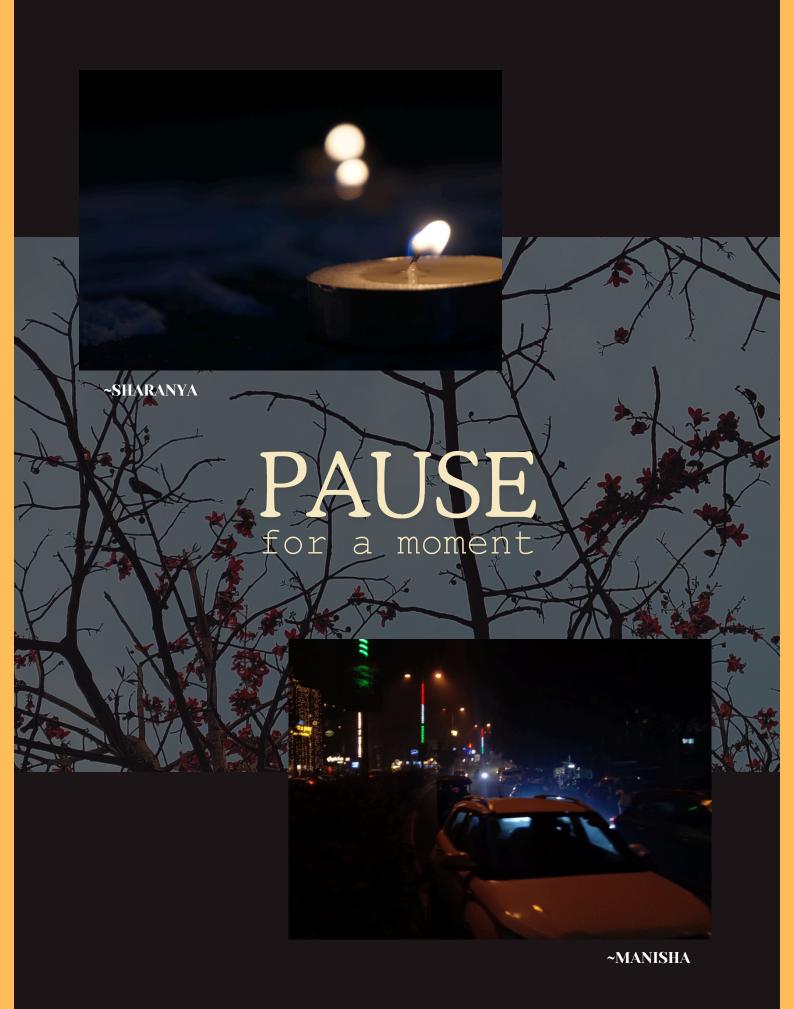












CLOSURE

You have come to the end of the third edition of Episteme. We would like to thank you, our readers, for reading and engaging with our work. Team Episteam, as we like to call ourselves, tries its best, with every successive edition, to explicate and uncover the curiosities of philosophies that make the disciple perennially relevant. We wish to make philosophical thought accessible to all those who are interested in exploring it and give a platform for voicing the philosophical thoughts of undergraduates in the discipline.

This magazine is a product of and an embodiment of all of its creators - writers, designers and editors. Over the span of a year, the team has worked tirelessly to ideate, create and manifest what it felt passionate about. We hope that our work resonates with you and that it fuels the interest you have in the disciple.

Philosophy is not a 'dead' discipline. It is alive in each and every action we undertake. It speaks the humanized language of reason. It seeks to uncover that which is fundamental. Through this magazine, and through our podcast and blog, we have tried to embody this thought. We hope that you, our readers, are able to feel consonance with it through our work. Thank you, again, for reading Episteme!

Signing off, Editor-in-Chief (2022-2023)

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Editor-in-Chief



Shivi Rana *Editor*



Madiha Mattoo Magazine Editor



Lavanya Nair
Blog Editor



Poorvi Bhatia
Creative Editor



Praanjali Deep
Creative Editor

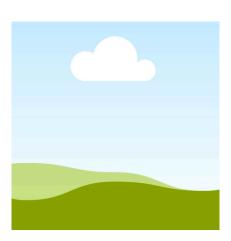
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