



## Editorial

*Tattva – Journal of Philosophy* seeks to facilitate critical study and in-depth reflection and analysis of issues, problems and concerns of human life, in order to further the directions and transformations human society needs to evolve into. It targets philosophers, educational institutions, research centres, social scientists, policymakers and any individual interested in and committed to human welfare. This issue brings together five articles that ask questions that engage with concerns ranging from epistemology, metaphysics and ontology.

Philosophical reflections have informed individuals, societies and communities since time immemorial that possibilities of life and thought are countless. This issue of *Tattva* is audacious in this regard. It builds on the foundation of engaging with daunting questions by delving into the world of epistemic limits, private and public, diachronic and synchronic associations of public opinion, otherness and alterity, authorial context and scriptures, and the cognitive dimensions of self. The issue covers philosophical reflections that traverse and intersect at diverse geographical locations, locally and globally. We hope that this issue provides a critical and informed deliberation on contemporary philosophical issues.

The first article, *An Analysis of the Falsification Criterion of Karl Popper: A Critical Review* by Suddhachit Mitra discusses in detail the principle of ‘falsifiability’ as the demarcating feature of science and non-science. The paper provides an evaluation of the adopted method by Popper in his analysis, namely the binary of deduction and induction to posit a critical methodological intervention to understand Popper and his claims on falsifiability. For the Philosophy of Sciences, this paper is an important contribution.

In the next article, *Between History and Universality: Understanding Identity in the Public Sphere*, Nisar Alungal Chungath revisits the debate regarding the locus of the self—whether the self is located in differentiated, individual, concrete particularities or the self is identified as a shared, public, universal category. In the paper, the author revisits the ontological and methodological articulations of self and identity, identifies the ‘langue’ and ‘parole’ of the self and provides an alternative conceptualization of the self as a conceptual category that straddles the universal and particular identities.

In the third article, *Four Narratives and the Enigma of Alterity*, Etienne Rassendren explores the conceptual implications of *alterity as otherness*. The author proposes a cultural-political model of uncovering the dimensions of alterity as a spectrum. He argues that the process is driven by a process of alienation and co-option, wherein hegemonic processes define and construct the notions of alterity.

In the next article by R Abilash Chandran, *Bhagavad Gita: The Paradox of Dharma and its Ontology*, an attempt has been made to revisit the definitions of Dharma, specifically evaluating whether the definition is validated by injunctions or scriptures. An important concern has been to unpack the authorial intention/role of the author of Dharma and the moral implications of following the same in the context of negative implications. The author presents an argument to separate the life of living dharma and living a life of dharma to unpack the notion of Dharma and its inherent paradox.

In the final article, *Hard, Harder, and the Hardest Problem: The Society of Cognitive Selves*, Venkata Rayudu Posina presents a conceptual analysis of the cognitive theories of individual and collective consciousness to argue that the problem of “self-within-society” is a significant problem in studies on the self. They assert that “based on the representational quintessence of conscious experiences, the cognitive self is conceptualized as a mathematical monad, which determines how objective particulars are subjectively generalized (conceptualized and represented). The cognitive dimension of the society of cognitive selves can then be modelled as the mathematical category of monads”.

**Rolla Das**

Issue Editor