



Editorial

In an excellent article, “Struggling with the uncertainty of life under coronavirus? How Kierkegaard’s philosophy can help”, published in The Conversation, Patrick Stokes, presents an analysis of life and uncertainty during COVID 19 in the world. The world, people, their lives, dreams and aspirations, the very possibility of a future, the nature and reality of it faced an enormous challenge – the challenge of presence, or the existence or being *after* the pandemic. This could be because many of us could not conceive what *after* meant. New vocabulary, newer appearances and still newer methods of communication alerted to a “new normal”. Many students, teachers, workers from all spheres of life, people in general, did not always feel jubilant with the attempted vibrancy of the term, “now normal”. People waited.

Philosophy as a means to unravel conceptual linkages becomes important in such a context. The article mentioned in the beginning offers one way of revisiting philosophy during such times. Stokes argues,

“For Kierkegaard, this is in fact good news. Uncertainty is the “schoolmaster” that teaches us what he calls alvor. English translators usually translate this as “earnestness,” though “seriousness” fits the Danish too. Kierkegaard thought it was this seriousness that his own age, caught up in newspaper gossip in the streets and abstract theorising in the pulpits, was missing...What does “seriousness” amount to in the face of uncertainty? For one thing, it means fronting up to the facts rather than trying to cut deals with reality. Right now, those facts are that for many of us, much of our lives are indeed on hold, and our responsibilities to each other require us to do painful things. We can’t say when this will stop or what life will look like on the other side.”

Keeping this train of thought as a backdrop, one wonders what could an issue on Philosophy respond to during this time? The editor finds the following quite informative.

"There's a common if rather trite bit of folk wisdom that tells us to live each day as if it's our last. Yet that ignores the other side of possibility: it might not be your last day at all. For Kierkegaard, earnestness amounts instead to "the living of each day as if it were the last and also the first in a long life". (Stokes, 2020)

Tattva Journal of Philosophy aims to facilitate critical study, in-depth reflection and analysis of issues, problems and concerns of human life, to further the directions and transformations human society needs to evolve into. *Tattva* publishes original articles in all areas of analytic and continental philosophy that are of general interest to academic philosophers, especially on societal and existential themes. *Tattva* Journal of Philosophy includes philosophical reflections from Western and non-Western traditions with a specific focus on South and South-East Asia. From 2009 onwards, *Tattva* has striven to bring forth philosophical scholarship that aims to critically engage with contemporary issues from a philosophical point of view. Each issue includes a focal theme which is presented from different cultural and/or philosophical perspectives, and critically debate issues of concern connected to the theme. *Tattva*, in addition to publishing original articles, publishes book reviews that critically engage with recent publications as well.

This issue of *Tattva* Journal of Philosophy quite pertinently addresses the urgency underlying the previous observation. Echoed by Smith (2013),

"Many are looking to foster a relationship between ecology and philosophy as it becomes clear that the reality of our contemporary age, as well as the future that we are rushing headlong into, is determined in large part by the environmental crisis."

This issue brings forth analysis, discussion and commentary on two different aspects of ecology – who speaks for ecology and their

implications thereof, and the interrelations between the method of science and philosophy. Ajay M, Anugraha Madhavan and Sharmila Narayana, Meera Bairdur and Patitpaban Das focus on the varied aspects of ecology. The issue includes another article by Jahnabi Deka who presents her analysis of Russell's understanding of culture and science.

Ajay M, in his article, *An Analysis of Ecological Coexistence in Upaniṣads* reviews the ecological consciousness of rsis and navigates through the entire gamut of discussion on metaphysical aspects of ecology in Upnishadic thought. He argues, "an understanding of ecology traceable from Upaniṣads is supplementary to Upnishadic theory of Devatas. Thus, the author concludes that the Upnishadic ecology is metaphysical rather than natural".

Anugraha Madhavan and Sharmila Narayana in their article, *Violation of Land as Violation of Feminine Space: An Ecofeminist Reading of Mother Forest and Mayilamma*, presents an argument on tribal land rights and environmental degradation using an ecofeminist methodology. The paper quite effectively argues that "violation of land becomes a violation of the feminine personal space and identity through an analysis of the texts *Mother Forest* and *Mayilamma*." The authors further argue that "Through these autobiographical narratives, the paper explores the infringements of their rights and acts of resistance as a navigation between positions of vulnerability and power".

Jahnabi Deka, in her article titled, *Tracing Russell's Views on the Relationship between Culture and Science Intrinsically Linked through the Method of Analysis*, presents Russell's "deep concern for a prevailing negligence about an intrinsic aspect of science, which he terms culture", and he "opines that culture, is not to be understood as something divorced from science. His demarcation of old culture from young culture; and his claim that it is young culture which is responsible for valuing science for its usefulness rather than its intrinsic aspect, i.e., prepares the stage for arguing in favour of endorsement of cultural intrinsicality of science". The paper urges a reconnection between science and culture and "focuses on the

inculcation of scientific habit, an intrinsic aspect of science, as culture. While doing so, the paper intends to stress on the point that the scientific habit, which is linked to the Russellian method of analysis, common to both science and philosophy”.

Meera Baird in her Commentary, *Science, Nature and the Ethical Pursuit of Happiness: A Discussion*, addresses the omission of moral responsibility in the philosophical deliberations on Science. She argues that “while the claim is true that a scientific fact itself cannot be subjected to moral or aesthetic judgement, since it is only descriptive of the world individuals live in, the aims and objects of scientific research can be a concern for philosophical ethics”. This, she argues further, makes sciences answerable to society and humanitarian interests.

Patitpaban Das, in his Commentary, *Hearing the Unheard: Voices of the Silent* presents an exploratory account on the recovery and reclaiming of discourse, marginalised by masculinist domination by feminist anthropologists.

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Section Editor

References

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