



## Editorial

When I wrote the editorial of the previous issue, I imagined (hoped) that it might be the last time I am referring to the pandemic. Covid 19 surges continued for two years and beyond, leaving governments, the medical fraternity, educational institutions, students, migrant workers and others perplexed. The pandemic affected a “range of things we value - equality, justice, democracy and social progress” (Bhattacharya & Niker, 2021). Bhattacharya and Niker, in their volume, *Political Philosophy in a Pandemic: routes to a more just future*, assert that philosophers, apart from epidemiologists, social psychologists, and statisticians have contributed to the debates regarding the uncovering of these disparities which albeit were laid bare by the pandemic. The pandemic definitely ruptured the continuity of our lives. By rupturing it raised questions of equity and justice, exposed disparities of access and rights, pushing us to think about redressals in some forms. The large-scale disruption of education provided an opportunity to locate inequalities of various kinds, including but not restricted to the digital divide that challenged the access to education via digital means and the disadvantageous position children and youth were pushed into due to closures of schools and colleges. The plight of the migrant labourers and other workers put forth questions of inequalities that aggravated due to arbitrary lockdown measures, lack of housing, deplorable working conditions amidst a steady rise in unemployment.

It is in this context that we possibly think about philosophy and our role as editors for journals that include debates and discussions about philosophy. The questions about ethics, morality, justice, relationship with people and governance are aspects of different branches, or rather different approaches of philosophy. The pandemic provided a way to revisit some of the claims regarding the necessary and sufficient conditions of ensuring just processes, its accessibility and implications of its breakdown. While few academic centres have remained isolated from and aim to ‘continue’ the prior modes of inquiries, possibly unperturbed by

the complexities around, other institutions and modes of inquiry and questions have encountered John Dewey's statement that: "Every society gets encumbered with what is trivial, with dead wood from the past, and with what is positively perverse. . . . As a society becomes more enlightened, it realizes that it is responsible not to conserve and transmit the whole of its existing achievements, but only such as make for a better future society" (Ambedkar, 1979). Our aim has been to bring forth, engage and discuss contemporary concerns and issues that have been enlightened by philosophical discourses, sharpened by critique and questioning, and a strong commitment to understand how we, through academic, collective organizational practices can lead to a world based on "social and economic democracy. . . . Social and economic democracy are [sic] the tissues and the fibre of a political democracy" (Mukherjee, 2009).

*Tattva-Journal of Philosophy* aims to facilitate critical study, 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. *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.

We have four research articles for the issue. The article, *Moral Certainty of Faculty of Reason in Descartes' Discourse* by Michael Samjetsabam revisits the concept of moral certainty in Descartes' philosophy. In contrast to metaphysical certainty, an analysis of Descartes' moral certainty offers the possibility of unpacking its relationship with the faculty of reason and its implication of testimony. In the next research article, *Reconceptualising Selfhood and Identity in Indian Tradition: A Philosophical Investigation*, Deepak Kumar Sethy presents a synoptic overview of two key philosophical concepts – self and identity - in Indian tradition. The paper reviews contemporary scholarship and debate on the ethical

possibilities of self-hood. Surveying the nature and experience of the self in the Indian intellectual tradition, following representative Indian thinkers in contrast to the overall conception of Western history of self-hood, the author analyses the possibilities of ethical transformation of selves. Building on convergences and divergences in the ways in which self-hood has been theorized in Indian and Western philosophical traditions, it proposes a framework to uncover the ethical transformation of self-hood. Niharika Sharma, in her next article, *The Trika School - A Religio-Philosophical Emergence*, studies the development of the Trika school, an idealistic monistic and theistic school of philosophy in Śaivism, that originated in the ninth century C.E. in Kashmir. In the next article, *David Hume's Mitigated Skepticism*, Anandasagar, explores David Hume's skepticism. Comparing Hume with Sextus and Descartes, the author proposes that Hume's skepticism could be revisited as a form of mitigated skepticism.

I wish to thank the editorial team for their patience, the authors for their contribution and the reviewers for providing us with their critical feedback. Let us explore this issue together and as a section editor, would request and encourage you to write to us for questions, feedback or suggestions.

**Rolla Das**  
**Section Editor**

## References

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