Editorial

Since the release of the previous issue, an important change in the editorial board of *Tattva–Journal of Philosophy* has taken effect. Dr. Mithilesh Kumar has succeeded Dr. Rolla Das as the secretary of the board. On behalf of the editorial board, I want to thank Dr. Das for her excellent work for *Tattva*; during her years in office, she was not only responsible for handling the many practicalities that editing an academic philosophical journal involves but also successfully accentuated the focus of the journal. *Tattva* welcomes articles offering in-depth reflections and analyses of societal and existential issues, problems and concerns aimed at furthering the directions and transformations human society needs to evolve. This accentuation has made *Tattva* attractive to researchers from South and South-East Asia, as the latest issues show. I wish Dr. Das all the best with her new tasks and responsibilities, and I also want to use the opportunity to welcome Dr. Kumar as our new colleague on the editorial board.

The first half of 2022 has confronted societies worldwide with new threats and increased the urgency of several existing ones. Although the number of hospitalizations and deaths due to COVID-19 seems to have subsided, the pandemic is certainly not over and continues to take a heavy physical as well as mental toll on the most vulnerable and puts the entire health system under serious stress. The start of the war in Ukraine in February 2022 meant another new threat, as it confronted all Western societies with the inconvenient truth that peace cannot be taken for granted. While this truth was nothing new to many non-western countries, which have been stricken with war and/or civil strife for years or even decades, it took most politicians and citizens in the West by surprise, upending their belief in reliable and generally accepted rules as the base of international relations. The war in Ukraine has also worsened several existing problems and resulted in a negative impact on the production and distribution of food and fertilizers worldwide, thus making people painfully aware of the difficulties for poor countries to feed their populations and of the

consequences of the unequal distribution of wealth among the members of individual societies. Furthermore, the unseen increase in the prices of oil and gas and the threat of serious energy shortages during the next winter has reminded people that their current way of life is unsustainable, economically as well as ecologically. As a result of all these developments, tensions are mounting in many countries around the world, often leading to unrest and even outbreaks of violence.

All these inconvenient truths challenge the economies and political systems around the world and require people to respond to their everyday lives and raise fundamental philosophical questions. In line with the accentuated focus of *Tattva–Journal of Philosophy*, several of these questions are addressed in this issue. In "*Revisiting Rule Consequentialism,*" Debashis Guha argues that rule consequentialism as a normative theory of rightness of an action is untenable because of its general pro-active rules, e.g., to alleviate poverty, are over demanding of moral agents and also immoderate. Therefore, an alternative, more dialogical and participatory theory has to be developed to address this and other problems. Deepak Kumar Sethy's article, "*Mine, Me, I: Śamkarāchārya on the Notion of Self and Identity: a Critical Study,*" examines whether the philosophy of Śamkara offers a theory of the human self as fundamentally relational, which can overcome the limitations of physicalist and mentalist accounts of the self and develop an idea of the self that meets the challenges of a globalized society. Meenu Aggarwal Gupta, Kamalpreet Kaur, and Mohit Vasdev explore in "*Vāda: an Analysis into its Origin, Traditions, and Essence*" the Indian tradition of Vāda, in particular, the encompassing and holistic nature of this tool to reach correct knowledge as the groundwork for agreement about all kinds of practical and theoretical problems. The authors argue that the tradition of the Vāda can cross spatial-temporal limits between individuals and groupings, thus overcoming the fragmentation of knowledge and opinions that hinders the solution of India's internal and international political problems. In "*Philosophy of Liberal Nationalism in the Context of Refugee Immigration,*" Shaheena Ahluwalia discusses the problem of forced migration, which threatens the stability of societies worldwide. The author elaborates on the fundamental differences between the philosophies of liberalism and nationalism and tries to unite them

in the philosophy of liberal nationalism, which represents an inclusive form of nationalism since it aims to accommodate the concerns of the state, citizens, and refugees in the context of forced migration. The final paper of this issue, "*The Gift of Death as the Narrative of Humanism: Towards an Inclusive Ethos for Co-realization*" by T J Abraham, critically examines, through the lens of one of Jacques Derrida's later writings, an important aspect of the Western humanist tradition, namely, the emergence of ethical responsibility in the three religions of the book. The author argues that this humanist project has been largely responsible for upsetting the ecological balance between humans and nonhuman spheres and jeopardizing sustainability. Therefore, he wants to replace it with an inclusive vision for a sustainable, ethical perspective, which is explored with the help of the philosophy of Eihei Dōgen, a Buddhist monk of the 13th century.

As the above summaries point out, all the articles in this issue of *Tattva–Journal of Philosophy* discuss vital questions about the human self and about living together in justice and peace in a global society that has become ever more interdependent. The editorial board of the journal invites readers to react to the articles in this issue.

Peter Jonkers
Editor-in-chief