



Editorial

In December 2024, *Tattva Journal of Philosophy* and the Department of English and Cultural Studies of *Christ* (deemed to be University) organized their second international conference, hosted by *Christ* on its beautiful campus. The intriguing theme of the conference, *Entanglements of Philosophy and Poetry: Contemporary Positions*, attracted numerous scholars from various countries.

The first part of this issue comprises the full-length papers presented at this conference and some shorter comments on the conference theme. The second part consists of two articles with “philosophical applications.”

Huzaifa Omair Siddiqi’s article on “Metaphor and Concept: Some Reflections on the Derrida-Ricoeur Debate” examines the role of the metaphor in philosophical concept-construction, a question that is not only a perennial philosophical one but also highly relevant to poetry. The author uses this question as a lens to analyze the debate between Derrida, who stresses the destabilizing role of the metaphor vis à vis the concept, and Ricoeur, who holds that the role of the concept is to domesticate the metaphor. He concludes that Ricoeur’s modelling of concept construction based on the metaphor favors an incrementalist and progressivist model. By contrast, Derrida’s modelling emphasizes radical breaks and ruptures that can completely and unpredictably reconfigure the logical space of the concept. Therefore, the author is of the opinion that Derrida, rather than Ricoeur, provides us with a more robust and profitable idea of concept-construction, because it enables us to gain insight into various radical shifts in the fields of science and epistemology.

The second article, by Zeenia Bhat and Vegitha Reddy, entitled “*Rung: Colours of Consciences*”, explores the qualitative experience of colours as a subjective phenomenon, as distinct from the quantitative, objective, physical characteristics of colours, examined by the sciences. Poetry expresses the feelings that colours arouse in the human mind through language, while philosophy’s task is to interpret these experiences conceptually, thus shedding some light

on the mystery of human consciousness. To explore this relationship, the authors investigate the experience of colour in Indian Bakhti and Sufi poetry. In the poems from these traditions, the experience of being in a divine state is equated to being immersed in the experience of a colour. The divine is seen as the one who infuses human beings with colourful experiences and thus with the experience of himself or consciousness. The authors conclude that the understanding of Bakhti and Sufi poems and the philosophies behind them provides us with an alternative way of understanding what consciousness is and addressing several other questions that arise from this issue.

In the next article, “Poetic Metaphor, Thinking and Truth”, Pritika discusses another aspect of the relationship between philosophy and poetry. This relationship is often seen as oppositional because philosophy focuses on logic, reason, and problem solving, whereas poetry gives room to imagination, emotion, and free expression. Yet, there is also a considerable overlap between the two, as philosophy often employs metaphors in creating concepts, and poetry can serve as a powerful medium for philosophical inquiry. The article argues that poetry translates philosophy’s abstract concepts into tangible, lived experiences, thus making them suitable for use in the public debate. According to the author, poetry can fulfill this role because it communicates the depth of human experience and thus upholds truths that philosophy alone may not capture, creating a common ground for political dialogue. The political poignancy of poetry lies in the dual dialogue of the self that assures us of the reality of the plural human world.

The fourth article, by Muskan Kaur and entitled “Rhyme Against Reason: On the Platonic Theory of Art”, discusses Plato’s wideranging influence on the relationship between poetry and philosophy. In addition, the author examines Socrates’s and Plato’s notions of divinity to elucidate their views of art. The paper concludes that, although philosophy and poetry are different in important respects, neither is superior to the other. There is no such thing as philosophy without art because every philosopher has to make use of literary tools to argue their case; nor can there be art without any creative contemplation and philosophical musing.

These full length articles are followed by some shorter comments on the conference theme. In his contribution “Philosophy and Poetry in Contemporary Thought”, which originally served as an introductory address to the conference, Peter Jonkers discusses two aspects of the interrelation between philosophy and poetry, namely, that poetry highlights the constraints of the dominant conception of rationality and truth, which is also prevalent in modern philosophy, and, second, that the intrinsic linguistic and phonetic particularities inherent to poetic language can make philosophers sensitive to the problems of their claims to conceptual universality.

Sinchana Shetty’s comment, “The Impossibility of Verse: Understanding Limited Research Engagement with Poetry,” aims to understand the lack of research on poetry within academic circles. The author thinks this is due to the common view that poetry is elusive and therefore not apt for conventional modes of philosophical analysis. To examine this, a qualitative approach is employed, consisting of interviews with postgraduate literature students about their lack of interest in poetry research. The author concludes that this lack is rooted in the students’ negative experiences, which can lead to reduced personal engagement with poetry. Therefore, further pedagogical changes and reform are needed to ensure the future of academic research on poetry.

Neha Sen’s comment, “Silence in the Philosophical Classroom: On learning and Teaching Philosophy,” makes a similar comment. The author raises concerns over the marginalization of poetry within educational and academic contexts, which is due to a deeper philosophical discomfort with the indeterminate, the affective, and the non-propositional. Yet, research has shown that students intuitively grasp the ambiguous space that poetry opens up, even though they cannot explain this space conceptually. This shows that poetic experience enables a specific kind of knowing and, therefore, should be recognized by the pedagogical and philosophical approaches in academia.

The second part of this issue, devoted to “philosophical applications,” starts with an article by Amiya Kumar Das and Catherine Lalnuntluangi, entitled “The Philosophy of the Plate: Food, Culture, and the Quest for Identity in Northeast India.” The authors argue that food is not only a physical necessity, but also a cultural

artefact, thus forming an integral part of human identity. This insight inspires them to explore the concept of food, its culture, identity, and sensory experience. To substantiate their metaphysical claim empirically, the authors explore the Mizo food culture, thus highlighting the interconnectedness of the various dimensions of food and Mizo society.

Deepak Kumar Sethy's paper, "Intersections of Philosophy and Social Science: Exploring their Inextricable Relationship," offers another example of philosophical application. The author argues that philosophy provides the theoretical foundations, critical perspectives, and conceptual tools that inform social scientific inquiry, while social science research offers empirical data and real-world contexts that challenge and refine philosophical theories, thus contributing to a deeper understanding of human society. The relevance of philosophy for social science regards especially morally significant questions, like biases in sociological theories and reductive ideas of the human being in psychology.

On behalf of the Editorial Board, I wish you much intellectual pleasure as you peruse the articles in this issue.

Peter Jonkers

Editor-in-chief