

**A Survey on
Study and Research in
Philosophy in India**

Vol. - 2

Doctoral Researches

In Indian Universities

Dr. Sushim Dubey

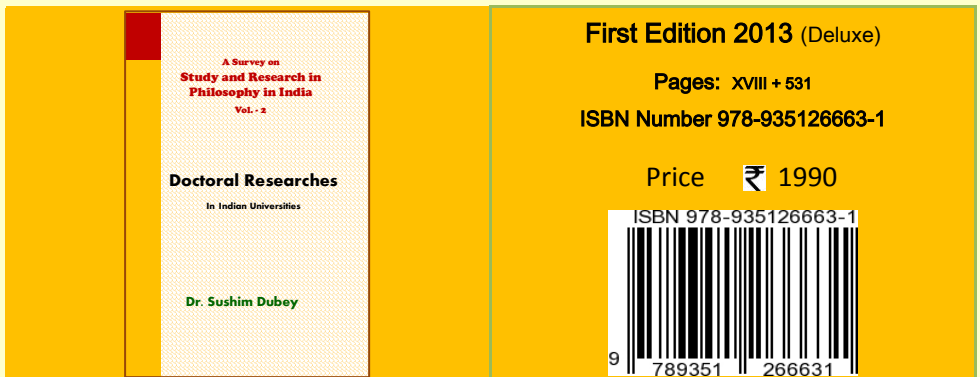
About the Work

“A Survey on Study and Research in Philosophy in India” is a multivolume series. It is an attempt to present an overview about status of teaching and research in Philosophy in India.

Present volume aims to serve two basic purposes:

- (1) To provide aid to prospective researcher to refer already carried out works in the area. This is helpful to save time, energy and money of a researcher and making him/her aware of existing works so that he/she could forego further in the area. Conversely, it avoids duplication in research work.
- (2) To present an overview of the Ph.D. research areas, where neglected area or over pursued area may be observed and planning and support may be implemented.

So far, there has been no attempt to gauge the research trends in the area of Philosophy in our country. This is partly because of unavailability of database involving long correspondences and poor responses and partly because of lack of methodology for analyzing the trends. A novel concept of ‘research inclination’ and innovative methodology for measuring the trends, have been developed in this book, which may be helpful for analyzing the status/trends in Ph.D. researches in other subjects also.



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Acknowledgement

Preparation and compilation of a doctoral dissertation of higher researches in Philosophy (also including Religion) is a mammoth task. There are two ends of this work which makes it voluminous – (1) collection of all carried research data, and organization of data in a way which should be most useful for researchers.

For the first purpose it was first in the year of 2009 efforts were started with data collection. However, this task is unending as continuity of data related with compilation of new researches. Therefore, a sealing year for the present database is 2011.

Organization of data being second stage of the work was another big challenge. For this purpose my already work experience on *Directory of Doctoral Dissertation in Sanskrit in Indian Universities*^{1*} prove to be a useful guide.

I hereby, most sincerely, acknowledge the help of all sources, individual, libraries specifically AIU library for their generous help for data collection from AIU Bulletin, without which this work could not have taken the shape.

I devote this work to all for whom it could be helpful. May a scholar save his/her time by referring and consulting already carried researches and forego in his/her undertaking new researches towards his/her service to nation and mankind.

¹ Available at Rashtriya Sanskrit Sansthan website http://www.sanskrit.nic.in/Thesis_Modified/Thesis-E-H/H_f/myweb10/index.htm

Preface

Study of *Darśana* in India may be traced back to ancient *Āryan* tradition, where it used to be pursued as highest branch of learning pertaining to highest goals in life. Verses of ancient literature records the usage of *Darśana*²

S*Nālandā* and *Takṣaśilā* used to be ancient model university in Buddhist tradition where Teachings and Philosophy of Buddha used to be the subject of learning for the welfare and eradication of *Duḥkham* or sufferings from life. Conquering over sensual pleasures and also internal and external world, gave meaning to the word 'Jin', 'Jinendriya' which got manifested together with the Teachings of *Tīrthānkars* and have been followed in India's Jain traditions since the time immemorial.

There has been systematic development of Ideas of logic, reasoning and validity of knowledge persuaded in *Nyāya* tradition. Central theme of inquiry was made as objective in *Vaiśeṣika* tradition. *Sāṅkhya* Tradition is said to be as old as nature itself as it made basis of its inquiry the *Prakṛiti* and *Puruṣa*. Yoga tradition perhaps most relevant towards the health benefits in modern society worldwide but its seed and rich tradition may be traced even back to the sage *Patañjali* whose name is known as compiler of aphorism on Yogic wisdom i.e. *Yogasūtra*.

Vedic tradition got its culmination with its profound philosophical inquiry related with existence and nature of world and its ultimate reality. It got again thrived in *Advaita*, *Viśiṣṭādvaita* tradition and continued in its various other forms and patterns with its interpretation of *Prasthāntrayī* texts and nature of ultimate reality. These are even practiced and are existing in various streams of Vedāntika tradition across the Country, and perhaps, the world.

With the establishment of colleges and university during British era, Indian Philosophy, which perhaps used to more in the form of *Guru-Śiṣya* tradition, got established in new education environment. Dr. Radhakrishnan, Gandhi, Rabindranath Tagore, etc., not only emphasized the glorious tradition of Indian Philosophy and culture but presented it to the world, perhaps for the first time more precisely by the Vivekanand in 1891 at World Religion Congress at Chicago.

Later on, as per the development of education system up to the Doctorate level, researches in philosophy found its way in prime enquiry by India's intellectual. Here, scholar carried out their researches on Indian Philosophical Traditions as well as Western Philosophical Traditions. However, as it be seen in onward analyses, enquiry into Ancient Indian Tradition have been still the most favoured areas of inquiry among highest degree aspirant in Philosophy.

². आत्मनाश-विषयविपरीत-दर्शनवत्त्वदबिभेत्, तस्मात्तत्सामान्याददयत्वेऽप्येकाकीबिभेति। किंचास्मदादिवदेवभयहेतु-विपरीत-दर्शनापनोदकारणंथाभूतात्म-दर्शनम्।' (*BṛhadāraṇyakaUpaniṣad* 2.2).

This volume aims to present the account of doctoral researches carried out in various universities in India as earliest as 1908, 1909, 1910 and onward till 2011.

Every research starts with a genuine idea and leads to the interpretation and outcome in a very unique way. Here, for quick accessing to the particular area, over 3414 Ph.D. researches have been broadly characterized into eighty six broad areas. Number of research tendencies happened to be in each areas are shown below:

S.No	Broad Areas	Research Inclinations*
1.	Advaita Vedānta	236
2.	Analytic Phil., Phil. of Mind, Phil. of Lang.	83
3.	Arts & Aesthetics	44
4.	Astrology	5
5.	Ātma, Self, Spirit	68
6.	Āyurveda	16
7.	B.R.Ambedkar-Darśana	9
8.	Bauddha Dharma & Darśana	395
9.	Bhagwan Das- Darśana	5
10.	Bible	4
11.	Causation	24
12.	Christianity	53
13.	Consciousness Studies	27
14.	Contemporary Ind. Phil.	37
15.	Cosmology	10
16.	Culture & Literature	62
17.	Dayānanda-Darśana	25
18.	Environmental/Ecology	10
19.	Epistemology-Ind.	122
20.	Epistemology-West.	129
21.	Existentialism/Phenomenology	110
22.	Feminist Phil./Gender Studies	16
23.	Gāndhi-Darśana	107
24.	Gītā	70
25.	God, Īswara	98
26.	Hinduism	187
27.	History of Philosophy	5
28.	Humanism	65
29.	Ind. Phil. With Foreign Phil. & Culture	35
30.	Indian Philosophy	116
31.	Iqbāla- Darśana	9
32.	Islāma	84
33.	J.Kṛṣamūrti-Darśana	15
34.	Jaina Dharma & Darśana	179
35.	Justice, Law, Human Rights	20
36.	Logic, Philosophical Logic	34
37.	Logic-Indian	6
38.	M.N.Roy-Darśana	16
39.	Metaphysics-Ind./West.	86
40.	MīmāṃsāDarśana	53

S.No	Broad Areas	Research Inclinations*
41.	Mokṣa, Liberation, Mukti, Salvation	89
42.	Moral Phil. & Ethics	228
43.	Moral Phil. & Ethics-Ind.	72
44.	Mysticism	39
45.	Nyāya Darśana	158
46.	Peace Studies	10
47.	Philosophical Psychology	80
48.	Philosophy of Education	33
49.	Philosophy of Mathematics	5
50.	Philosophy of Religion	128
51.	Philosophy of Science	53
52.	Philosophy of Technology	5
53.	Political & Social Philosophy	156
54.	Qurān	17
55.	R.Tagore-Darśana	36
56.	Research Methodology	3
57.	S. Rādhākṛṣṇan-Darśana	55
58.	Śaiva, Śakta, Vīra Śaiva & Kāsmīra Śaiva	113
59.	Sāṅkhya Darśana	81
60.	Sant, Sufi, Bhakti Darśana	68
61.	Sikhism	64
62.	Sri Aurobindo-Darśana	101
63.	Tantra Darśana	27
64.	Tribal Phil., Regional Phil.	49
65.	Tribal/Regional Phil – Andhra	2
66.	Tribal/Regional Phil – Assam	8
67.	Tribal/Regional Phil.- Bengal	3
68.	Tribal/Regional Phil.- Gujarat	9
69.	Tribal/Regional Phil –Harayana	1
70.	Tribal/Regional Phil.- Karnataka	1
71.	Tribal/Regional Phil.- Kerala	3
72.	Tribal/Regional Phil.- Maharashtra	9
73.	Tribal/Regional Phil.- Odisha	2
74.	Tribal/Regional Phil.- Punjab	1
75.	Tribal/Regional Phil.- Tamil/South Ind.	13
76.	Upaniṣad	45
77.	Vaiśeṣika Darśana	24
78.	Vaiṣṇavism	23
79.	Vedānta	169
80.	Vinoba-Darśana	14
81.	Vīśiṣṭādvaita	45
82.	Vivekananda- Darśana	59
83.	Vyākaraṇa- Darśana	10
84.	Western Philosophy	269
85.	Yoga Darśana	103
86.	Yogavāśiṣṭha	11
	Total number of researches*	5169

Introduction

A directory is an important source and a useful aid to any prospective researcher for information regarding already carried out works in the area of study. This is helpful to save time and energy of a researcher and making him/her aware of existing works and so that he/she could forego further in the area of research. It also helps avoiding duplicating the research work. On the other hand, for an Educational Policy maker, analysis over all researches should present overview of the area, where neglected area or over pursued area may be observed and planning and support may be implemented.

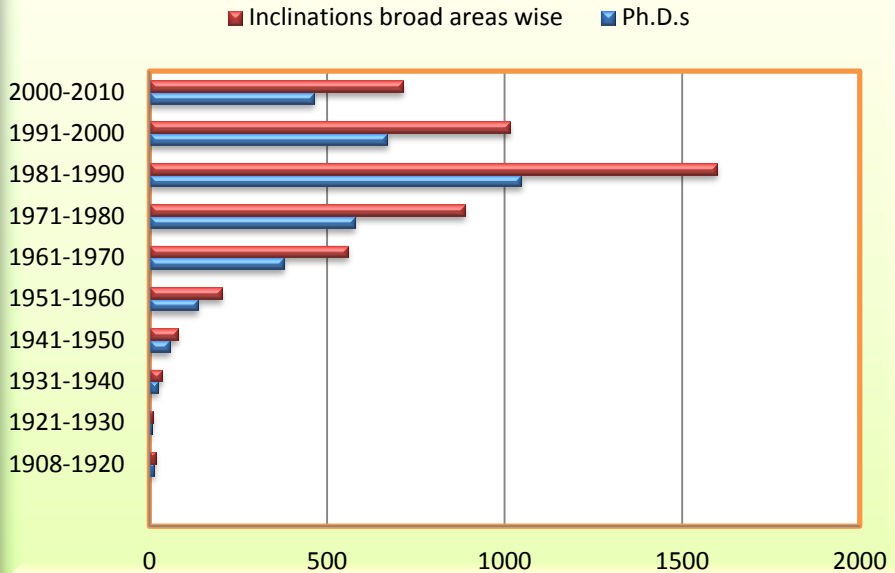
Present directory work has been conceived to serve the prospective researchers in their research pursuits for selection of topics and avoid duplications; at least initially when it was thought in 2008-09. However, continuously working on the database has given the idea that if a overview of each decade may be presented alongside the Ph.D. Database then it will show the increase and decrease of interests in the area and in its entirety shall depict the growth and decline of the subject. To measure this, it is required to have the *inclinations*³ of researchers in each important broad area. These broad areas are should be taken as unitary in nature like ‘a thinker’ (ex. Aurobindo), a ‘logy’ (like Epistemology), an ‘ism’ (Existentialism) etc., for statistical purpose. Therefore, in present work around 86 broad areas have been identified with an aim to cover the entire area of Philosophical and Religious studies in Indian Universities.

Classifications of data have been made on the basis of these 86 broad areas and analyses have been performed over the 5121 research inclinations of researchers for last 100 years in around 3414 unique Ph.D. topics. It has been observed that prior and after the year “1960” a huge change of research pursuance occurred in academic field. In terms of percentage it is 7% ratio 93%.

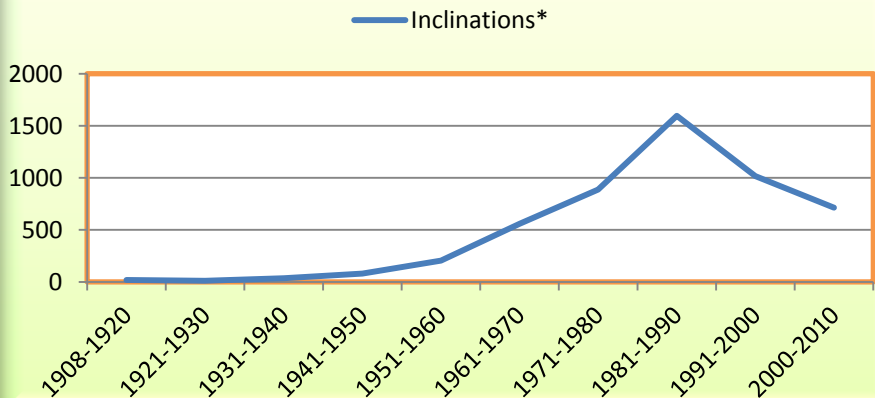
Secondly, there has been systematic growth and decline in inclinations of researchers in the Philosophy during the last 100 years. As depicted in graph below, it may be observed that during the decades of eighties and nineties, Philosophy as a subject has received its maximum growth and pursuance. However, a decline came, after that period, and presently it is below to the number of research inclinations, as of those during 1971-80. Out of many possible reasons, one may be enumerated as by the 1990 advent of Computer Sciences, and subsequently Managements and Engineering technology, there have been fewer takers of arts subjects.

³ *‘Research Inclination’* may be understood in term of the selection of broad areas by a researcher. For example, if a topic is ‘A comparative Study of Aurobindo and Hegel’ then it is related with Contemporary Thinker – Aurobindo and Western Philosopher - Hegel. Therefore, Ph.D. topic is one but inclinations are two - one in Indian Philosophy and one in Western Philosophy. Total Research inclinations show the general tendencies towards each area by the scholars collectively, therefore, overall happening in the area. Here, for analysis Ph.D. topics and inclinations both are studied in the Philosophy and Religion.

Doctoral Reseraches Vs. Inclinations

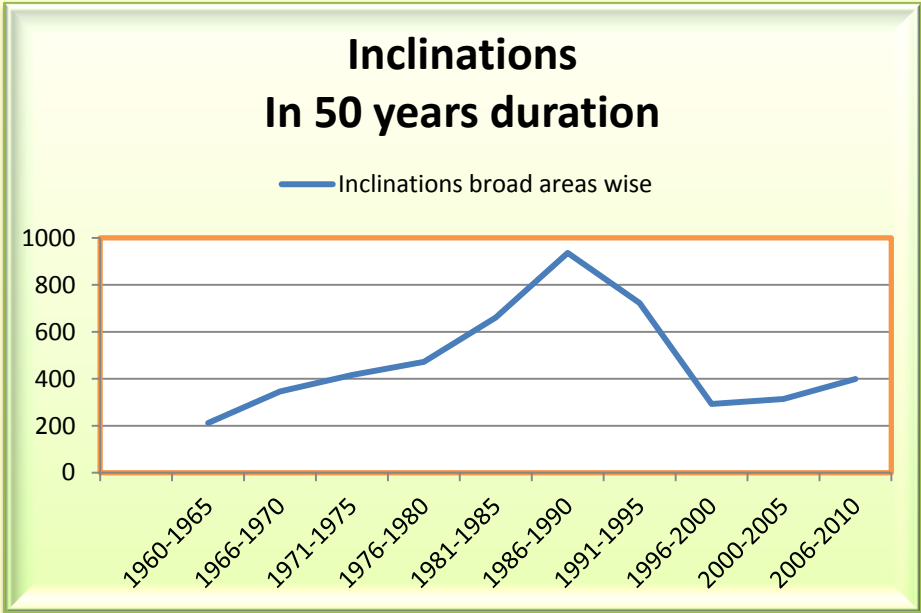


Inclinations In 100 years duration

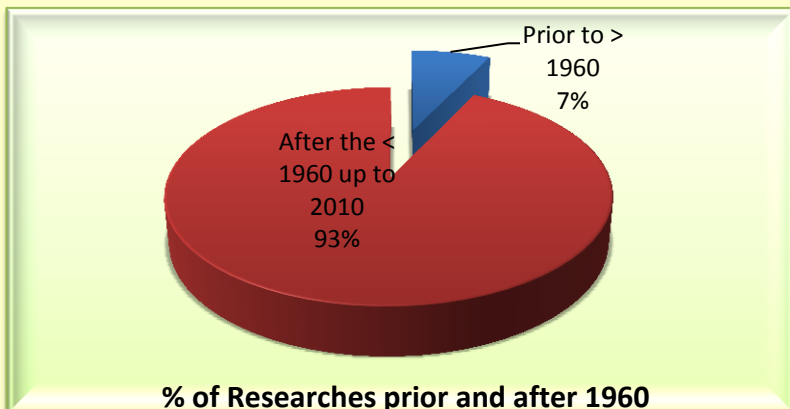


However, here is another very interesting observation about the increase of inclinations and pursuance of doctoral researches in Philosophy as depicted in the graph below. This graph is a further minute observation of inclinations* in every five years. This reveals

that after the sharp decline during the year 2000 to 2005 there was static situation, and onward, from 2005 to 2010 there has been increase in the Ph.D.s and research inclinations in the subject of Philosophy. This picture confirms the news in local and electronic media about the saturation in the area of Management and Engineering etc., where, there is more number of seats are available then the number of aspirants and degree holders.



Pertinent question is, ‘do we need to do anything for support to the subject?’, as current status in number denotes to its stage less then what has been 1971-80. For this purpose we need to know increase and decrease of interest in broad areas, ‘ism’, ‘thinkers’ etc. A detail analysis of all these have been made in separate section as ‘**Growth and Decline** in Doctoral Researches in Philosophy, during Last 103 Years.



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