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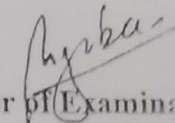
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NOTIFICATION

Whereas the reports of the examiners on the Ph.D. thesis and Viva Voce of the following candidate have been received and these being unanimous and definite, the Vice-Chancellor, on behalf of CASR, Faculty and Academic Council, has approved the award of Ph.D degree to the candidate concerned for the year 2020 in terms of Clause 13(iii) of Chapter XXV (B) of the Ordinances (Academic).

Name of the candidate with particulars	En. No.	Hall	Subject/ Topic	Name of the Supervisor
Mr. Md Mujahidul Hoque Date of Admission 31.01.2014 Faculty No. 13-Ph.D-PH-150 Date of Submission 10.02.2020 Date of Viva Voce 12.01.2021	GE-8863	MM	Philosophy "POLITICS OF TERRORISM: A PHILOSOPHICAL STUDY"	Prof. Tariq Islam

He has completed his Ph.D. in accordance with UGC (Minimum Standard & Procedure for award of Ph.D. Degree) Regulations, 2009.


Controller of Examinations

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Morality of Terrorism

Md Mujahidul Hoque*

Abstract :

Terrorism has been defined by various thinkers or organisations from ancient to present times, in different ways having diverse goals; like political, criminal, religious or others. In any case, whatever may be the goal of the terrorism but the common feature of terrorism is that it is the deliberate and purposeful exercise of violence against the civilian people to achieve the determined goal. The deliberate exercise of violence raises complexities regarding the moral justification of terrorism. In this regard, after discussing the nature of terrorism, this paper first attempts to examine consequentialist perspective of terrorism that suggests that there are certain circumstances where terrorism is exercised for promoting the social welfare; secondly, to examine non-consequentialist perspective of terrorism in terms of individual rights and social justice and finally it condemns the indiscriminate use of terror or terrorism or indiscriminate violence used during the war.

Keywords : *Violence, Terrorism, Morality, Right, Consequentialist, Non-consequentialist, Justice.*

Introduction :

Today the problem of terrorism is ubiquitous and as a result it becomes widely and hotly contesting issue. Terrorism generally understood to be a regime or system of terror, exercised in a manner to create terror in the mind of people. Terrorism is the systematic or random use of violence as a mean of coercion or to compel a victim to do his/her unintentional work for a determined goal. It may be argued that terrorism is practised against/by governments, people and individuals to achieve the determined goal. In ancient times, terrorists exercised violence to replace a corrupt empire or

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Edited and Introduced by
Amir Riyaz
Shahidul Hoque



SHIVALIK PRAKASHAN
Delhi
Bharat

Non-violence as a Means of Resistance: A Gandhian Interpretation

Md. Mujahidul Hoque

Non-violent resistance is a strategy for political change, defined as the application of civilian power to cease the British Empire without using or intervening in violence. The non-violent resistance is an alternative means of violence and a force for changing the world in a peaceful manner. Gandhi's various social and political struggles lead people into the national liberation struggle and consequently challenged the British power. Gandhi as a non-violent fighter did not fight for power but for national independence and his only desire was to make Indians free from British ruler. Gandhi's loving service to all has always been inspired by the people of India to fight against the British and he understands that people can never get independence through violent means and it can only be achieved through non-violence. He urged people to work for themselves independently in a changed and well established social and political order. Gandhi's non-violent resistance is an effective and productive endeavor for Indian people. There can be no doubt that through non-violent resistance Indians could achieve national independence overcoming all kinds of social and political injustice that I am going to investigate in this chapter.

Md. Hoque
12/11/22

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INDIAN ETHOS, ETHICS & MANAGEMENT

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Integral Humanism: A Deendayal Upadhyayan Perspective

Md Mujahidul Hoque¹

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Deendayal Upadhyaya introduced 'Integral Humanism' to resolve conflicts in our societies in the areas of caste, religion and politics. His philosophical approach to resolve conflicts, can't be said as political but rather socio-economical of Indian people making relationship with family, society, and nation as a whole and to function in a harmonious way to each other. Integral Humanism demands men's life is exemplification of harmonization in body, brain, and mind yet in all circles- social, political and social exercises and all these are coordinated or comprehensive part to one another and there isn't anything to leave in disengagement. When we make an investigation with the crystal of present day ideas like democracy and communism, the approach of 'Integral Humanism' of Deendayal is the way breaking both intellectually and ethically "to drive out the foreign rulers and to achieve independence" (Upadhyaya, 1965, p. 1). Deendayal did not learn things depend on simple books only; he learned and understood his thoughts and ideas through his dynamic involvement in socio-political life. 'Integral Humanism' was an example of his life endeavors and is devoted to public for national reformation or reconstruction.

Deendayal's philosophical approach can be recognised as the systematization of Indian culture and practice. Gandhi's great effort was not made to comprehend in discerning with philosophical convention of India, which is enduring and prospering days of yore than other civilizations across the world. Gandhi though practicing Hindu was passionately devout to all religions and it is the result of thoughts of our pious ancient sages, who offers directions to show the Indian culture which was explained to the present context. Similarly, Deendayal has seen the activities in socio-political front of our nation and discovered solutions from our well established sacred texts, and from our social ethos and culture. Here one needs to observe that after the demise of Gandhi, our nation was following whatever given by west as a general core value without applying a lot of thought to the spirit of Indian tradition. The patriotism and enthusiasm which was the will to battle against the British was overlooked after freedom. Deendayal wanted this country to be related to our way of life, culture, and ethos as dependent on these things alone. Gandhi and Tilak had the option to raise the patriot enthusiasm to enormous masses. Before to going into philosophical interest Deendayal had certain inquiries to contemplate over and he imparted it to all of those with him. The impact of Nehru's approaches was that average citizens were in the mess as what are we or where right? What's more, they didn't have the foggiest idea "what reason would it be advisable for us to get related to ideas like communism, liberalism, capitalism?" Indian people lost their enthusiasms after freedom with respect to their public activity since they couldn't comprehend the adjusted outsider 'isms' and they did not get no

Md Mujahidul Hoque
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GENDER VIOLENCE: A PHILOSOPHICAL CRITIQUE

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Abstract

Gender violence creates a major problem in our day today lives. The gender violence is used for both masculine or feminine which can be social or cultural; however, the term 'gender violence' is usually exercised against female gender. Gender violence in the Middle East, is incredibly focused towards females. Violence against females is a significant concern in the Asian countries. The exercise of gender violence appears as sexual harassment and abusive behaviour at home and other places are subjected to gender violence. Women, who are married, some of them also face the threat of domestic violence within family, and are therefore attributed to primordial socioeconomic conditions that shape social norms about marriage patterns, living arrangements and the only productive role of women. In many countries, laws have been passed that restrict and punish groups those support work on sexual orientation and gender identity issues. This paper provides a general idea of the research in the ground of gender and violence with more explicitly what is known as gender violence. The multidisciplinary study of the nature of the gender violence is highlighted through different thinkers across the academic fields of law, criminology, social sciences media and others. The diversity of perspectives highlights that gender violence was existed the primitive societies and is a continuing social problem. In this regard, gender violence has created a major problem in today's society that I am going to discuss and critically examine in this paper.

Keywords: Gender Violence, Gender Identity, Feminist Philosophers, Masculinity, Female.

Introduction

Gender is represented as a social construction that is created through various social institutions that created roles, activities, responsibilities and expectations that are attributed to men and women, differentiating how they are to behave and act. According to the United Nations Population Fund,

The term gender refers to the economic, social and cultural attributes and opportunities associated with being male or female...Men and women face different expectations about how they should dress, behave or work. Relations between men and women, whether in the family, the workplace or the public sphere, also reflect the understandings of the talents, characteristics and behaviour appropriate to women and to men...the fact that gender attributes are socially constructed means that they are also amenable to change in ways that make a society more just and equitable. (Lombard, 2018, p. 1)

Gender indicates not only to be 'a man' or 'a woman' but to the relationship of them. Connell argues that the "state of play in gender relations in a given institution is its gender regime". In doing similar way, she looks past the crossroads between the personal relations of men with women, and with the society all in all, featuring rather the layers of social association where gender relations are played out and gender systems made and continued; for instance, work, education, the family. It is the upkeep of these gender orientation systems - what Connell terms "the configuration of gender practice," which "guarantees...the dominant position of men and the subordination of women" (Lombard, 2018, pp. 1-2).

This sex or gender order gives opportunity to certain masculinities but not all masculinities are one and the same at the same time - they cross with other social characters. To keep up this advantaged position and the current gender order, the hegemonic masculinity must epitomize stereotypical masculine attributes of power, dominance, strength and authority. Feminineness and non-authoritative masculinities are characterised as powerless and savagery and hostility are standardised and organised as key components of hegemonic masculinity. Along these lines the support of the gender order is exceptionally applicable when taking a gender at sexual orientation and violence with the critical ideas here being force and control (Lombard, 2018, p. 2). According to Kenway and Fitzclarence, "Violence is one of the major social problems of our time...It is increasingly understood that violence occurs along a continuum and involves physical, sexual, verbal and emotional abuses of power at individual, group and social structural levels" (Lombard, 2018, p. 2). This paper looks at the specific problem of gender-based violence or gender violence that creates worldwide problem excessively upon female and female children.



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