Association of Christian Philosophers of India

GOLDEN JUBILEE

1976 ✦ 2026

Annual Research Seminar

Theme

Indian Christian Philosophising

Progress, Prospects and Challenges

22–25 October 2026

jnana deepotsav
1926 - 2026
A CENTURY OF IGNITING HEARTS AND MINDS

PONTIFICAL ATHENAEUM JNANA DEEPA INSTITUTE OF PHILOSOPHY AND THEOLOGY

Faculty of Philosophy

PONTIFICAL ATHENAEUM JNANA DEEPA

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PART ONE

The Association of Christian Philosophers of India

A History of Fifty Years, 1976–2026

About the Association

The Association of Christian Philosophers of India (ACPI) is a registered society of Indian Christian philosophers committed to rigorous philosophical inquiry, research, education, and dialogue rooted in India. It brings together scholars engaged in teaching, research, and publication in philosophy to foster critical reflection, creative thinking, and constructive engagement with contemporary challenges.

Membership is open to Indian Christians competent in philosophy (typically holding a Master's degree or higher or engaged in teaching/research in philosophy or related fields), subject to application, sponsorship by an existing member, and acceptance by the Governing Body. The Association's principal activity is its annual research seminar, held at different venues across India, where carefully chosen themes are explored through research papers and discussions. These proceedings, along with other publications (including the landmark *ACPI Encyclopedia of Philosophy*, 2010), form a significant contribution to Indian Christian philosophical literature.

ACPI remains dedicated to providing a firm philosophical foundation for theological formation, cultural understanding, and social engagement, while promoting human dignity, pluralism, justice, and inclusive development.

Origins and Growth

ACPI had humble origins, steady growth, and notable achievements. The ACPI was conceived in 1975 and became an informal group in 1976 in Aluva, Kerala, inspired by Dr Richard De Smet, SJ, and initiated by Dr Albert Nambiaparambil, CMI. For a few years, this small group of Indian Christian philosophers gathered once a year for informal sharing on relevant philosophical questions. Eventually, it was felt that the ACPI should engage itself in more serious and creative philosophical discussions. Thus, the desire to do more serious philosophising marked the beginning of the ACPI holding annual three-day meetings to present short papers and discuss recurring philosophical themes from the curricula of Institutes of Philosophy. This too continued for a few years.

In 1989, the ACPI was registered as a Society (Reg. Soc. No. 384/89, Eluru, A.P.) with its statutes, laws, and by-laws, and thus gained a formal structure in its functioning and administration. The registered office was established at Vijnana Nilayam, Janampet, Eluru – 534 002, Andhra Pradesh. The ACPI opened membership to Indian Christians involved in philosophical research through lecturing and/or publishing on philosophical questions. The Annual Meetings were held regularly with better planning, during which members thoroughly studied a relevant theme through research papers and group discussions.

Originally, the Association often met in conjunction with the Indian Philosophical Congress; later it began holding independent annual research seminars at various locations across India. From around 2000 onward, the Association has systematically published the proceedings of these meetings. A major scholarly milestone was the publication of the two-volume *ACPI Encyclopedia of Philosophy* in 2010. Over the decades, ACPI has grown into a national forum that continues to address pressing philosophical, cultural, scientific, and social questions from Christian and Indian perspectives. The revised and enlarged three-volume *ACPI Encyclopedia of Philosophy* is scheduled for release on 21 October 2026 at the Pontifical Athenaeum Jnana Deepa, Pune.

Vision

> *To be a leading forum of Christian philosophers in India that cultivates rigorous, contextual, and dialogical philosophical reflection, contributing to human development, inclusive society, and the enrichment of Indian intellectual and spiritual life through open inquiry, critical thinking, and collaboration across cultures and disciplines.*

Mission

ACPI's mission is to promote the study, research, and teaching of philosophy from Christian and Indian perspectives; to foster dialogue among philosophers, scholars, and society; to encourage the involvement of young talent (including women) in research and development; and to advance educational and developmental initiatives that uphold human dignity, pluralism, justice, and the common good. Through annual seminars, publications, and collaborative programmes, the Association seeks to provide a firm philosophical foundation for theological formation, cultural understanding, and constructive engagement with the challenges of contemporary India and the wider world.

Objectives

As stated in the Memorandum of Association, the objectives for which the Society is established are:

1. To engage in the educative process which leads to development.
2. To undertake study and research on all matters pertaining to philosophy and development.
3. To help the involvement of young and talented ones for research and development process.
4. To initiate and encourage the education of women and research among them and help them towards their liberation.
5. To seek the collaboration and cooperation of other voluntary and government agencies for development activities and programmes, especially in the field of research in Philosophy and values.
6. To advance and diffuse information on educational matters, formal and informal, and development, and with that object, to subsidise for, collect, document, print, publish, issue and circulate bulletins, papers, periodicals, books, journals, etc., on education, development and other related matters.

7. To conduct and/or participate in seminars, study circles, camps, field trips, lectures, conferences, statistical/economic/sociological surveys, research and training programmes, audio-visual and mass media services, exhibitions, etc., in accordance with and in furtherance of the objectives of the Society.
8. To organise, promote, administer, and aid centres of community activity in accordance with and in furtherance of the objectives of the Society.
9. To aid and support deserving individuals, especially the socially deprived and physically challenged, wherever and whenever necessary, financially and otherwise.

These objectives are pursued through annual and special sessions, seminars, publication of papers and books, support for education and training, and openness of membership and benefits without restriction based on caste, class, or community (while remaining a Christian philosophical association).

Membership

Original Provisions

As per the original Rules and Regulations of the Society (Rule 4)

a) Any person competent in Philosophy (through his degrees, publications, professional teaching etc.) can become a member if he is sponsored and presented by a member and accepted by the Governing Body, besides the subscribers to the Memorandum of the Association.

b) Every person, being eligible for membership as above, pays the entrance fee (revised from time to time) and the annual membership subscription (which may be revised from time to time), shall be considered to be a member of the Society and have his name enrolled in the Membership Register.

c) The Governing Body may refuse to admit to membership any person without assigning reason for the refusal, provided that in the case of such refusal, the Governing Body shall intimate the sponsoring person of such refusal within a period of thirty days.

d) The Society shall maintain an up-to-date Membership Register recording inter alia, names and addresses of all the members with the date of admission and date of termination, if any.

Revised Provisions (2011)

Amendments accepted by more than three-fourths of the members present at the General Body Meeting on 13th/15th October 2011 and ratified by the Governing Body, as per the request submitted to the Registrar of Societies, Eluru, on 30th December 2013.

4 (a) For a person to become a member of the Association, s/he needs: (a) to be competent in Philosophy through one's academic degrees (a minimum of Master's Degree), publications, professional teaching, etc.; (b) to make a request by filling in 'the application form'; (c) to be presented by a member; (d) to pay the membership fee; and (e) to be accepted by the Executive Committee after a year of probation.

4 (b) If the membership of a person is terminated for any of the reasons given in Rule No. 5, and if he or she wants to be a member again, he or she has to go through the whole process once again.

4 (c) Only those who have been members of the Association for a minimum of three years can be elected to the Executive Committee, and for one to be elected President, Secretary or Treasurer, one

should have been a member for a minimum of five years.

5 (b) One ceases to be a member if one does not attend the annual meetings consecutively for five years without any prior notice to the President/Secretary, or if one does not pay the annual subscription fee, including the arrears for the years when one was absent. Before terminating membership, the Governing Body (President/Secretary) may give prior notice and seek an explanation. One may also lose membership if the Governing Body has sufficient reason to terminate an individual's membership, provided two-thirds of the members present at the Governing Body meeting pass the resolution.

These revisions were introduced to provide greater organisational stability and clarity after more than two decades of experience as a registered society.

Governing Body (since October 2025)

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Recent Annual Research Seminars

The Association holds its Annual Research Seminar every year, usually in October, at different venues across India. A theme is chosen in advance, papers are presented, and each paper is followed by discussion. The numbering of the meetings goes back to the founding years of the Association (1976). Some of the recent seminars are listed below.

2006	**31st Annual Meeting** *Theme related to the dynamics of religion: "Romancing the Sacred"* Sacred Heart Seminary, Poonamallee, Chennai, 27–30 October 2006
c. 2010	**35th Annual Meeting** *Theme related to tradition and innovation: rootedness and openness*
2015	**40th Annual Research Seminar** *Philosophizing the Body: Physical, Social, Psychosomatic & Spiritual Dimensions* Vijnananilayam, Janampet, Eluru, 22–25 October 2015
2016	**41st Annual Research Seminar** *Becoming a Nation: Processes and Prospects* St Albert's College, Ranchi, 20–23 October 2016
2018	**43rd Annual Research Seminar** *Philosophies of Transformative Practice: Social Movements in India* Socio-Religious Centre (SRC), Kozhikode, Kerala, 20–23 October 2018
2019	**44th Annual Research Seminar** *Philosophizing Science: Promises, Perils and Possibilities* St Joseph Vaz Spiritual Renewal Centre, Old Goa, 23–25 October 2019
2022	**45th Annual Research Seminar** *Emancipative Education: Policies and Practices* Morning Star College, Barrackpore, West Bengal, 14–16 October 2022
2023	**46th Annual Research Seminar** *Engulfing Presence of Artificial Intelligence: Philosophical Reflection of its Challenges and Opportunities* Jnana Niketan, Little Flower Seminary, Aluva, Kerala, 20–23 October 2023
2024	**47th Annual Research Conference** *Hope: Philosophizing from Multi-Horizons* St Joseph's Interdiocesan Seminary, Jeppu, Mangaluru, 19–21 October 2024, in collaboration with the Chair in Christianity, Mangalore University
2025	**48th Annual Research Seminar** *Exuberance – Exhaustion: Philosophical Pathways out of Burnout Society* Good Shepherd Seminary, Kunnoth, Kerala

2026 **Golden Jubilee Annual Research Seminar**
Indian Christian Philosophising: Progress, Prospects and Challenges
Pontifical Athenaeum Jnana Deepa, Pune, 22–25 October 2026

Publications since 2000

Since about 2000, the Association has published the proceedings of its annual seminars as the *ACPI Annual Philosophy Series* (later also called the *ACPI Annual Series*), along with occasional Special Series volumes. Its publishers have included Media House, Asian Trading Corporation and, more recently, Christian World Imprints in association with ACPI. A selection is given below.

- *Faith, Reason, Science: Philosophical Reflections with Special Reference to 'Fides et Ratio'*, ed. Varghese Manimala (Media House, 2003).
- *Romancing the Sacred? Towards an Indian Christian Philosophy of Religion*, ed. George Karuvelil (Asian Trading Corporation, 2007). Papers from the 2006 meeting.
- *The Constitution of India: A Philosophical Review*, ed. George Panthanmackel.
- *Truth, Power, Money: A Postmodern Reading*.
- *Philosophical Methods: Through the Prevalent to a Relevant*.
- *Subaltern Perspectives: Philosophizing in Context*.
- *Pluralism of Pluralism: A Pluralistic Probe into Philosophizing*.
- *Culture as Gift and Task: Philosophical Reflections in the Indian Context*, ed. Keith D'Souza.
- *Enigma of Indian Tribal Life and Culture: Philosophical Investigations*, ed. Vincent Aind.
- *Violence and its Victims: A Challenge to Philosophizing in the Indian Context*, ed. Ivo Coelho (Asian Trading Corporation, 2010).
- *Tradition and Innovation: Philosophy of Rootedness and Openness*, ed. Saju Chackalackal (Asian Trading Corporation, 2011).
- *Philosophizing the Body: Physical, Social, Psychosomatic & Spiritual Dimensions*, ed. Nishant Alphonse Irudayadason (Christian World Imprints & ACPI, 2016). ACPI Annual Philosophy Series No. 17 (40th seminar).
- *Becoming a Nation: Processes and Prospects*, ed. Dolreich Pereira. 41st seminar.
- *Philosophies of Transformative Practice: Social Movements in India*, ed. Jose D. Maliekal (Christian World Imprints & ACPI, 2019). 43rd seminar.
- *Philosophizing Science: Promises, Perils & Possibilities*, ed. A. P. Joy (Christian World Imprints & ACPI, 2020). 44th seminar.
- *Emancipative Education: Policies and Practices*, ed. Raju Felix Crasta (2023). 22nd Annual Series, papers from the 45th seminar (2022).
- *Engulfing Presence of Artificial Intelligence: Philosophical Reflections on its Challenges & Opportunities*, ed. Stephen S. Jayard (Christian World Imprints & ACPI, 2024). ACPI Annual Series No. 23 (46th seminar).
- *Thinking the Human and the Pandemic*, ed. Jojo Joseph. 5th Special Series (released 2023).

The *ACPI Encyclopedia of Philosophy*

The two-volume *ACPI Encyclopedia of Philosophy*, edited by Johnson J. Puthenpurackal and George Panthanmackel, was published by Asian Trading Corporation, Bangalore, in 2010. Its revised and enlarged three-volume edition is to be released on 21 October 2026 at the Pontifical Athenaeum Jnana Deepa, Pune, as a Golden Jubilee Souvenir of the Association.

Editorial Team of the Revised and Enlarged Edition

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From the President's Foreword

As President of the Association of Christian Philosophers of India (ACPI), I am privileged to present this Revised and Enlarged Edition of the *ACPI Encyclopedia of Philosophy*, offered as a Golden Jubilee Souvenir marking fifty years of our Association (1976–2026). What began as a pioneering effort in 2010 has now matured into a more comprehensive three-volume work, reflecting the growth of philosophical inquiry among Christian thinkers in India and their sustained engagement with the wider intellectual world.

In today's India and across the globe, the need for rigorous, dialogical philosophy has never been more urgent. Our society continues to wrestle with rapid technological change, polarised identities, ecological crises, and the persistent temptation to prioritise power and possession over human dignity. Philosophy, especially in the Indian tradition of open debate and mutual respect, offers a vital corrective. It trains us to examine motivations, cultivate compassion, and seek justice through reasoned conversation rather than force. As the Dalai Lama reminded us in his foreword to the first edition, dialogue remains the most practical path to resolving conflicts in an interdependent world. This Encyclopedia stands as a concrete contribution to that vision: a resource that gathers diverse voices, clarifies concepts, and invites readers into the ongoing practice of critical yet charitable thinking.

I express deep gratitude to all who have made this project possible. First and foremost, to our Editor-in-Chief, Dr. Johnson J. Puthenpurackal, OFM Cap, whose scholarly leadership and tireless coordination have guided the work from its original conception to this substantially expanded form. I thank the Associate Editors, Dr. John Peter Vallabadoss, OFM Cap, and Dr. George Panthanmackel, MSFS, together with the entire Editorial Board of sectional editors whose specialised expertise ensured breadth and depth across the entries. The Project Editors, Editorial Consultants, Technical Support, Administrative Team, Manuscript Coordinator, and those responsible for text arrangement, formatting, indexing, and proofreading deserve special recognition for their meticulous labour.

I am equally grateful to the many ACPI member-writers and external contributors whose articles form the living substance of these volumes, and to ATC Publishers for their professional partnership in bringing the work to print.

With a heart full of gratitude, I acknowledge the financial contributions of many individuals, institutions, Archdioceses/Dioceses, and the Provinces of many religious congregations.

May this Encyclopedia not merely occupy library shelves but serve as a working companion for students, teachers, researchers, and all who seek wisdom. May it strengthen the culture of dialogue that India has long modelled and that the world so urgently needs. On behalf of the Association of Christian Philosophers of India, I offer this Golden Jubilee volume with hope and thanksgiving.

Prof. Dr Nishant A. Irudayadason
President, ACPI

PART TWO

Light in the East

The History of the Pontifical Athenaeum Jnana Deepa, Pune



Jnana Deepotsav: a century of igniting hearts and minds, 1926–2026

Jnana Deepa, the Pontifical Institute of Philosophy and Theology in Pune, has a rich and complex history that traces its origins far beyond India, to Kandy in Sri Lanka (then Ceylon). What is today a renowned centre for philosophical and theological studies began not as an academic institute, but as part of a seminary envisioned for the formation of clergy in colonial South Asia.

The origins of the institution lie in the vision of Pope Leo XIII, elected in 1878, who sought to give India's future clergy systematic intellectual and doctrinal formation (de Melo, 1993, p. 12). The initiative gained momentum in 1888, when an English benefactor, probably a Mr Wodehouse, donated £30,000 towards a house of formation for Indian priests, following consultation with Bishop Peterson and Archbishop Stonor in Rome (de Melo, 1993, pp. 12–13). This coincided with the Holy See's settlement with Portugal over the limits of Padroado jurisdiction in India. Leo XIII made his intentions public in the apostolic letter *Humanae Salutis* (1 September 1886) and, through the encyclical *Ad extremas Orientis oras*, appealed to the universal Church for funds to establish a single common seminary for all of India, since existing seminaries served only their own dioceses (de Melo, 1993, p. 13).

To realise this vision, the Pope entrusted the task to Monsignor Ladislaus Michael Zaleski, a Polish-Lithuanian prelate already familiar with India through earlier missions and the 1887 Synod of Colombo. Appointed Apostolic Delegate to the East Indies in 1892, Zaleski surveyed four possible sites: Bangalore, Tranquebar, Poona, and Kandy, before settling on Kandy for reasons including distance from nationalist unrest, freedom from the Padroado-Propaganda conflict, comparatively milder caste tensions, and proximity to mainland India (de Melo, 1993, pp. 33–34). Pope Leo XIII, himself formed at the Jesuit Collegium Romanum, entrusted the seminary to the Society of Jesus; Zaleski secured this at a meeting of Jesuit major superiors in Kandy on 29 June 1891, with Fr Grosjean SJ of Bengal persuaded, against his own wishes, to lead the undertaking (de Melo, 1993, pp. 25–27, 35–36).

Formal approval came on 15 June 1892, and Fr Grosjean reached Kandy that July. With the help of Mr William Goonetilleke, some 250 acres were secured at Ampitiya. Classes began in May 1893 in a rented bungalow, West Cliff House, with three seminarians; a second house, Harley House, was soon needed as numbers grew. Philosophy classes commenced in 1894 (27 students) and theology in 1897, with ten ordinations by 1900 (de Melo, 1993, pp. 37–41). Rectors Fr Sylvain Grosjean SJ, Fr Thomas Adessi SJ, and Fr Julien Meunier SJ oversaw the seminary's early consolidation, and the institution's silver jubilee was celebrated in 1918.

The rules and regulations for the new seminary were not drafted in a vacuum. Of the five Jesuit major superiors of India whom Zaleski summoned to Kandy for a meeting on 29 June 1891, three were present: Fr Hermann Jürgens SJ of Bombay, Fr Barbier SJ of Madurai, and Fr Grosjean SJ of Bengal-Ranchi, and it was Fr Jürgens SJ who drafted the schema of rules, drawing on the *Ratio Studiorum* and the rulebook of the Roman Colleges, adapted with the practical wisdom the Jesuits had already gained in running seminaries and houses of formation elsewhere in India. Among these was St Joseph's Seminary, Mangalore, which the Jesuits had reorganised under Bishop Nicholas Pagani in 1878, formally re-established on 11 January 1879; and St Mary's Theologate, Kurseong, in the Darjeeling hills, where Jesuit scholastics began theological studies in January 1889, with the college itself blessed and inaugurated that July. The schema, once drafted, was circulated to the Indian bishops for comment, revised, and sent to the Sacred Congregation in Rome by the end of December 1891, along with Zaleski's own observations (de Melo, 1993, pp. 35–36).

A decisive turning point came in 1926. Fr Włodzimierz Ledóchowski SJ, Superior General of the Society of Jesus, petitioned Rome on the seminary's behalf, and the Sacred Congregation of Propaganda Fide responded by empowering the Kandy Pontifical College to confer the Licentiate and Doctorate in Philosophy and Theology. News of the grant reached the Rector, Fr L'Hoir SJ, on 31 July 1926 in a terse cablegram: "Faculty Doctorates granted. Ledochowski." The College's syllabus was revised to match its new status as a Faculty, with an additional year added to the doctoral programme in theology. Rigorous conditions accompanied the new degrees: candidates needed a consistent two-thirds mark across all subjects from the first year of philosophy through the fourth year of theology, and had to pass a lengthy written examination before being admitted to an oral examination, failure in either being, in most cases, final (de Melo, 1993, p. 79). This 1926 grant marked the seminary's elevation to the status of a Pontifical Athenaeum, and 2026 will accordingly mark the centenary of that elevation.

Institutional consolidation continued with the 1931 constitution *Deus Scientiarum Dominus*, issued under Pius XI, which imposed higher standards of scholarship on ecclesiastical faculties everywhere and obliged the Kandy Athenaeum to undertake a thorough reorganisation of its studies. Rome granted a transitional exemption while this work proceeded, and it took nine years to complete. The revised statutes, the *Statuta Facultatum Theologiae et Philosophiae Pontificii Athenaei Kandiensis*, received definitive approval from the Sacred Congregation of Seminaries and University Studies on 11 February 1940 (de Melo, 1993, pp. 80–81). In fulfilling the demands of the 1931 constitution, these Statutes gave the Pontifical Athenaeum an autonomous academic and administrative status of its own, distinct from, though still closely linked to, the Seminary that had given it birth: henceforth, ecclesiastical degrees were conferred not by the Seminary but by the Athenaeum itself.

The mid-twentieth century brought new challenges. The political transformations following the independence of India and Sri Lanka created practical difficulties, including restrictions on travel and economic exchange. In response, discussions began in 1950 regarding the relocation of the seminary

and the Pontifical Athenaeum. After extensive consultations among ecclesiastical authorities, including the Vatican, the Superior General of the Society of Jesus, and the Indian ecclesiastical hierarchy, a decision was made to transfer the institution to Pune, India.

The move was closely linked to De Nobili College, the Jesuit theologate for the Western provinces, which had been functioning in Pune since 1937. De Nobili College had its own full-fledged staff. In 1952, according to late Fr. Theodore Bowling SJ, there were 60 Jesuit theology students and 60 philosophy students at De Nobili College. The philosophers were taught by some Jesuit staff from Shembag, Kodaikanal and St. Paul's Seminary, Trichy, Tamil Nadu. Some CMI and MSFS seminarians also attended classes at De Nobili College. To optimise resources and faculty, it was decided that the Papal Seminary, the Pontifical Athenaeum, and De Nobili College would function in the same locality, so that the teaching staff of both institutes could collaborate in forming the young minds in India. Key figures in this transition included Fr Joseph Neuner SJ, who was a theology professor at De Nobili College and coordinated communication regarding the construction with the Rector of Kandy, Sri Lanka, and Fr Pius Geisel SJ, who was the superior of Poona Jesuit Mission and played a crucial role in developing the new infrastructure of the mighty institutions: the Pontifical Athenaeum, Papal Seminary and De Nobili College.

The historic relocation took place in May 1955. After handing over the Kandy properties to the Oblates of Mary Immaculate (OMIs), the seminary community departed on 23 May and arrived in Pune via Chennai (then Madras) on 26 May 1955. They were received by the Jesuits at De Nobili College, bringing with them an extensive academic library of approximately 100,000 volumes. This marked the beginning of a new chapter of the Pontifical Athenaeum in India. By June 1956, the Pontifical Athenaeum had begun functioning in Pune, with a collaborative academic structure that included its own faculty and that of De Nobili College. The academic calendar reflected this collaboration, bearing the title *Pontificium Athenaeum Poonense & Seminarium Collegium De Nobili*. Initially, Latin served as the medium of instruction. However, following the reforms of the Second Vatican Council, English was adopted to accommodate students' diverse linguistic backgrounds.

The 1970s marked a period of significant transformation, influenced by the broader movement within the Society of Jesus towards inculturation. Inspired by Fr Pedro Arrupe SJ, the then Superior General of the Society of Jesus, the institution embraced a more contextually rooted approach to philosophy and theology. Consequently, in the revised Statutes of 1972, the Pontifical Athenaeum adopted an Indian name, *Jnana Deepa: Institute of Philosophy and Religion*, meaning "the light of wisdom." In a similar spirit of inculturation, other Jesuit centres were renamed: the Jesuit theologate in Kurseong, Darjeeling (1972), and the Jesuit philosophate in Shembag, Kodaikanal, Tamil Nadu (1980), were relocated to Delhi and Chennai, respectively, and given Indian names such as Vidyajyoti and Satya Nilayam.

Over the decades, Jnana Deepa expanded both academically and institutionally. It introduced new programmes, such as the Licentiate in Pastoral Management in 2004, and developed various centres, including those for Science and Religion (JDCSR), Spirituality, and Pastoral Management, as well as the Centre for Women's Studies (CWS). This year (2026), Jnana Deepa opened another centre: JD Centre for Humanities and Artificial Intelligence (JDCHAI). Jnana Deepa Media Association (JDMA) plays a vital role in enabling better online and digital learning. Its infrastructure grew to include modern lecture halls, seminar rooms, smart classrooms, and a well-established library named after Fr. Aloysius Schlegel SJ, who served as librarian for many years and knew practically every book in it.

The institute has also evolved administratively, with a structured governance structure comprising bodies such as the Senate, Faculty Councils, and Student Council. It continues to serve not only seminarians but also members of various religious congregations, reflecting its expanded academic outreach since its relocation to Pune.

Milestones in its recent history include the inauguration of new academic buildings in 2010 and the Diamond Jubilee celebration of its transfer from Kandy to Pune in 2015. Yet another significant milestone is commemorated this year (2026), marking the centenary of the historic elevation of the Papal Seminary to the status of a Pontifical Athenaeum by the Sacred Congregation of Propaganda Fide in 1926.

From its humble beginnings in Kandy to its flourishing presence in Pune, Jnana Deepa continues its enduring mission of integrating faith and reason. Faithful to its founding vision, it strives to impart sound philosophical and theological formation to the clergy, contributing meaningfully to the intellectual and spiritual life of the Church in India.

Dr Clement J. Santhanam, SJ

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PART THREE

Register of Participants

Place of Stay, Room Number and Phone

Participants are accommodated in three places on the campus: De Nobili College, Inigo Sadan and the Papal Seminary. For any change of room, please contact the registration desk.

No.	Name	Place	Room	Phone
1	**Valerian Mendonca SJ**	De Nobili College	**002**	8925744707
2	**Arokiaraj Patrick**	De Nobili College	**003**	7798963700
3	**Andrew Anbarasu, OMI**	De Nobili College	**004**	8344680417
4	**G. M. Albert Amalraj**	De Nobili College	**005**	7019741931
5	**D. Joseph, MMI**	De Nobili College	**006**	8098442376
6	**Inigo, MMI**	De Nobili College	**007**	8838301012
7	**A. Chinnasamy**	De Nobili College	**008**	8072669296
8	**Varan Vardhan P**	De Nobili College	**009**	9994969467
9	**Sibi Joseph**	De Nobili College	**010**	6238780113
10	**Henry Bright**	De Nobili College	**011**	7019667110
11	**G. Joseph Thathews**	De Nobili College	**012**	9487534799
12	**A. Ananda Velanganni**	De Nobili College	**013**	7418758559
13	**A. Leo Arockiaraj**	De Nobili College	**014**	9710263644
14	**Victor Borde**	De Nobili College	**015**	9890011987
15	**Anudeep IMS**	De Nobili College	**016**	9451670768
16	**Ezhil Arasu**	De Nobili College	**017**	9942379822
17	**K Maria Delasal Viswas**	De Nobili College	**018**	9094000868
18	**Simon Haokip CM**	De Nobili College	**019**	8093050063
19	**Pratap Chandra Misal, CM**	De Nobili College	**020**	8637204476
20	**Thomas John**	De Nobili College	**021**	9645539677
21	**Arockiasamy Saminathan**	De Nobili College	**022**	9655923173
22	**Benjamin Christopher**	De Nobili College	**023**	9535724847
23	**Amirtharaj, OMI**	De Nobili College	**024**	8754156212
24	**Michael Sophy Danam**	De Nobili College	**025**	6305699235
25	**Dennis AJ. SCJ**	De Nobili College	**026**	6305369993
26	**Raphael Wol, SJ**	De Nobili College	**027**	9082123246
27	**Jeff Shawn**	Inigo Sadan	**003**	9353469825
28	**Raju Felix Crasta**	Inigo Sadan	**004**	8986760650
29	**Sebastian Alackapally**	Inigo Sadan	**005**	7709080753
30	**Johnson Puthenpurackal, OFM Cap**	Inigo Sadan	**006**	8978021125
31	**Francis Arackal, OP**	Inigo Sadan	**007**	9560337663

No.	Name	Place	Room	Phone
32	Manoj Palakkal Mathew	Inigo Sadan	009	7736639021
33	Ivan D'Souza	Inigo Sadan	010	9481920105
34	Treejo Chakkalackal	Inigo Sadan	011	9526233324
35	Paul George	Inigo Sadan	012	9061153214
36	Abraham Joseph Vadakkemuriyil CMI	Inigo Sadan	013	9606534621
37	Shibin Joseph	Inigo Sadan	014	9562879149
38	Varghese Manimala	Inigo Sadan	015	9495311707 9703984230
39	A. Pushparajan	Inigo Sadan	016	9945467652
40	Ivo Coelho	Inigo Sadan	017	7588705404
41	Irfan Engineer (Keynote Speaker)	Inigo Sadan	018	
42	Lisbert D'Souza	Inigo Sadan	019	9370298038
43	George Rajmohan	Inigo Sadan	020	9188802065
44	G. Lazar, SVD	Inigo Sadan	021	9492809446
45	James Chellappa	Inigo Sadan	022	8903115994
46	Maliekal Jose SDB	Inigo Sadan	023	9866848841
47	Aby Sebastian, VC	Inigo Sadan	024	8123313091
48	Nigel Fernandes (ATC Publishers)	Inigo Sadan	025	
49	Edwin George SDB	Inigo Sadan	132	9445355911
50	C. J. Mathew, SDB	Inigo Sadan	133	9418922747
51	Jacob Palaparambil	Inigo Sadan	134	7776034030
52	Sunil Jose	Inigo Sadan	135	8904269579
53	Sujan Amurutham	Inigo Sadan	136	9496177189
54	Justin Francis OFM Cap.	Inigo Sadan	137	8547153430
55	Jose Pennaparambil	Inigo Sadan	138	8590889276
56	Maxim DSouza	Inigo Sadan	139	8050615849
57	Wyman Gonsalves	Inigo Sadan	140	9423538335
58	Joji Valli	Inigo Sadan	141	7020997171
59	Dolreich Pereira	Inigo Sadan	142	c/o 9820729832
60	Joy Alumkal, OCD	Inigo Sadan	143	8547939641
61	Noel Thomas Pinto	Inigo Sadan	144	9403388816
62	James Jacob Rai	Inigo Sadan	202	7602025442
63	Katkuri Naveen	Inigo Sadan	202	8714123810
64	Roger Ruther Ford A	Inigo Sadan	202	9094558717
65	Book Publishers (3 persons)	Inigo Sadan	207	
66	Starlin Shraksus S.	Inigo Sadan	233	9092055199
67	Tamizh Selvan Anthonymuthu SDB	Inigo Sadan	234	7557845545
68	Prasanth G	Inigo Sadan	235	9656317020
69	George Mingthing T	Inigo Sadan	236	7005100167
70	Martin Anil Joseph	Inigo Sadan	237	9740652156

No.	Name	Place	Room	Phone
71	**Ajay Burkhav**	Inigo Sadan	**238**	9422379049
72	**Sibi Samson D**	Inigo Sadan	**239**	8438136452
73	**Sobin Manalayil**	Inigo Sadan	**239**	7012327422
74	**Albert Antony Joseph**	Inigo Sadan	**240**	9344723510
75	**Antoni Wanniang**	Inigo Sadan	**240**	9612935725
76	**Ashikho Paul**	Inigo Sadan	**241**	9862515847
77	**Asim Tirkey**	Inigo Sadan	**241**	9693515541
78	**Chinna Babu**	Inigo Sadan	**242**	9398950339
79	**Christony Alsharon Martin**	Inigo Sadan	**242**	7397548800
80	**Dasari Anthony Raj**	Inigo Sadan	**243**	9398296438
81	**Jashbir Sanga**	Inigo Sadan	**243**	7735672128
82	**Nonglang Alfonsius**	Inigo Sadan	**244**	6909064649
83	**Praveen M**	Inigo Sadan	**244**	8778987203
84	**Thomiihie N. Kajiri**	Inigo Sadan	**245**	9233248277
85	**Victor Lucas Topno**	Inigo Sadan	**245**	6900761488
86	**Pritam Barla SDB**	Inigo Sadan	**246**	6289442286 7699890320
87	**Mathew Nellikunnel**	Papal Seminary	**085**	
88	**Keith D'Souza, SJ**	Papal Seminary	**087**	9769300527
89	**Simon Almeida**	Papal Seminary	**088**	
90	**John Peter Vallabadoss, OFM Cap**	Papal Seminary	**179**	9487876140
91	**Dennis DSa**	Papal Seminary	**190**	9420818901
92	**Flavio Raposo**	Papal Seminary	**190**	9730508507
93	**Pobre Dias**	Papal Seminary	**190**	9921895195
94	**Vincent Aind**	Papal Seminary	**202**	
95	**Victor Ferrao**	Papal Seminary	**206**	9822185826
96	**Kuruvilla Pandikattu, SJ**	Papal Seminary	**210**	9579959565
97	**Suresh SVD**	Own arrangement (Divine Word Seminary)		7358583937
98	**Biju Pallippadan VC**	Own arrangement (Fransalian Seminary)		8281273258
99	**Henry Jose**	Own arrangement (Fransalian Seminary)		9448819733

PART FOUR

Grand Release of the ACPI Encyclopedia of Philosophy

Revised and Enlarged Edition

Wednesday, 21 October 2026 · 5:30 pm

Josef Neuner Auditorium, Pontifical Athenaeum Jnana Deepa, Pune

5:30 pm

PROGRAMME

Dignitaries on the Dais: Most Rev. Vincent Aind, Rt Rev. Mathew Nellikunnel, CST, Dr Mohan Agashe, Dr Roland Coelho, SJ, Prof. Dr Dolichan Kollareth, SJ, Fr Francis D'Souza, Dr Johnson Puthenpurackal, OFM Cap, Dr John Peter Vallabadoss, OFM Cap, and Prof. Dr Nishant A. Irudayadason

Distinguished Guests: Dr Keith D'Souza, SJ, Mr Nigel Fernandes, Dr Roney Fernandes, Fr Arun Antony Chully, Director and Principal, Christ College, Pune, Dr Anil Adsule, Principal, St Vincent College, Mrs Leena Paul, Principal, St Felix High School, and Mr Joyson Kurian, Principal, St Arnold's Central School

1. Prayer Song
2. Welcome Address: Prof. Dr Dolichan Kollareth, SJ, President, Pontifical Athenaeum Jnana Deepa
3. Honouring the Dignitaries: Prof. Dr Nishant A. Irudayadason, President, ACPI, and Dean, Faculty of Philosophy
4. History of ACPI on the Occasion of its Golden Jubilee: Dr John Peter Vallabadoss, OFM Cap, Former President, ACPI, and Associate Editor, ACPI Encyclopedia of Philosophy
5. Message for ACPI, October 2026: Dr George Panthanmackel, MSFS, Associate Editor (video message)
6. Felicitations
   - Most Rev. Vincent Aind, Archbishop of Ranchi
   - Rt Rev. Mathew Nellikunnel, CST, Bishop of Gorakhpur
   - Dr Mohan Agashe, M.D. in Psychiatry
   - Dr Roland Coelho, SJ, Rector, Papal Seminary
   - Mr Nigel Fernandes, ATC Publishers
7. Introducing the *ACPI Encyclopedia of Philosophy* (Revised and Enlarged): Dr Johnson Puthenpurackal, OFM Cap, Editor-in-Chief
8. Release of the ACPI Encyclopedia
9. Vote of Thanks: Prof. Dr Stephen Jayard

Cultural Programme · *Presented by schools, colleges and communities of Pune*

PART FIVE

Seminar Schedule

22–25 October 2026

Theme: **INDIAN CHRISTIAN PHILOSOPHISING**: Progress, Prospects and Challenges

Day I — *Thursday, 22 October 2026*

6:45 am — **Holy Mass** · *Papal Seminary Chapel*

7:30 am — Breakfast · *Basement of Inigo Sadan*

8:15 am — **Registration** · *In front of the Josef Neuner Auditorium*

8:45–10:00 am — **INAUGURAL SESSION**

Josef Neuner Auditorium

> **Dignitaries on the Dais:** Bishop Simon Almeida, Adv. Irfan Engineer, Fr Jerome Cutinha, SJ, Dr Keith D'Souza, SJ, Dr Johnson Puthenpurackal, OFM Cap, Prof. Dr S. Stephen Jayard, Dr Clement J. Santhanam, SJ, Prof. Dr Nishant A. Irudayadason, Dr Jeff Shawn Jose, CMI, and Dr Raju Felix Crasta

1. Prayer Song and Lighting of the Lamp
2. Welcome Address: Fr Francis D'Souza, Registrar, Pontifical Athenaeum Jnana Deepa, Pune
3. Introducing and Honouring the Guests: Prof. Dr Nishant A. Irudayadason
4. Report of the Previous Annual Research Seminar: Dr Jeff Shawn Jose
5. Launch of the New ACPI Website by the Chief Guest, Bishop Simon Almeida
6. Felicitation by the Chief Guest, Rt Rev. Simon Almeida, Bishop of Poona
7. Felicitation by the Guest of Honour, Fr Jerome Cutinha, SJ
8. Book Release (Dr Raju Felix Crasta)
   - *Exuberance – Exhaustion: Philosophical Pathways beyond Burnout*, edited by Dr Keith D'Souza, SJ
   - *Sound of Spiritual Silence: Towards Becoming Christian*, authored by Dr Johnson Puthenpurackal, OFM Cap
   - Release of both books by Rt Rev. Simon Almeida, Bishop of Poona, received by Adv. Irfan Engineer and Fr Jerome Cutinha, SJ
9. Keynote Address: Adv. Irfan Engineer
10. Vote of Thanks: Dr Clement J. Santhanam, SJ

10:00 am — Coffee · *Basement of Inigo Sadan*

Venue: Felix Clausen Audio Visual Hall

A Foundations of Indian Christian Philosophy

10:20–11:30 am — **Session I**

1. From Global West to Global South: The Revisioning of ACPI Philosophising
   Keith D'Souza, SJ, *St Xavier's College, Mumbai*
2. Public Philosophy and Indian Christian Philosophising: Prospects and Challenges
   Jose Maliekal, SDB, *Vishwa Jyothi Don Bosco College, Karunapuram*

11:40 am–12:50 pm — **Session II**

3. Lived Paradox: Philosophical Sources of Indian Christian Identities and Belongings
   Nishant A. Irudayadason, *Pontifical Athenaeum Jnana Deepa, Pune*
4. Being and Becoming Indian Christian: A Philosophically Reflective Look
   Johnson Puthenpurackal, OFM Cap, *Vijnananilayam Institute of Philosophy and Religion, Eluru*

1:00 pm — Lunch · *Basement of Inigo Sadan*

3:00–4:10 pm — **Session III**

5. From Metaphysical Dialogue to Integral Human Formation: The Journey of Indian Christian Philosophising
   Kuruvilla Pandikattu, SJ, *St Xavier's College, Dumka*
6. Catholic Indology and Christian Orientalism: Model and Challenge for Indian Christian Philosophising
   John Peter Vallabadoss, OFM Cap, *St Joseph's Capuchin Institute of Philosophy, Kotagiri*

4:15 pm — Tea · *Basement of Inigo Sadan*

6:00–7:45 pm — **Session IV**

7. In Search of Plausibility of Christian Philosophy
   Sujan Amrutham, *St Joseph's Institute of Philosophy, Aluva*
8. Philosophy Today: Indian Christian Perspectives
   Henry Jose K, MSFS, *Morning Star Institute of Theology, Kolkata*
9. Indian Christian Epistemologies: Plural Ways of Knowing in Faith, Culture and Society
   Clement J. Santhanam, SJ, *Pontifical Athenaeum Jnana Deepa, Pune*

8:00 pm — Dinner · *Basement of Inigo Sadan*

8:45 pm — **Informal Session** · *Hall 1, Inigo Sadan*

Day II

Friday, 23 October 2026

6:45 am — **Holy Mass** · *Papal Seminary Chapel*

7:30 am — Breakfast · *Basement of Inigo Sadan*

Venue: Felix Clausen Audio Visual Hall

B Phenomenology, Hermeneutics and Cross-cultural Engagement

8:45–10:30 am — **Session V**

10 Being Exiled at Home: The Phenomenon of (Un)homing
Victor Ferrao, *Independent Scholar, Goa*

11 Between Lack and Flame: A Phenomenology of Desire and Passion
Dolreich Pereira, *St Pius College, Mumbai*

12 India, the Land of Pluralism and Multiculturalism
Varghese Manimala, OFM Cap, *Assisi Ashram, Bharananganam*

Photo Session · *On the steps of the Administrative Building*

10:30 am — Coffee · *Basement of Inigo Sadan*

11:00 am–12:45 pm — **Session VI**

13 Hermeneutics of Trust, Mistrust and Confidence in the Bhagavad Gita: A Reading of Arjuna's Crisis and Kṛṣṇa's Discourse
Jacob Palaparambil, SDB, *Divyadaan, Nashik*

14 Fusion of Horizons: Towards an Indian–Christian Dialogue of Life in a Secular India
Anudeep, IMS, *Vishwa Jyoti Institute of Philosophy, Varanasi*

15 Īśvara and the Limits of Translation: T. S. Rukmani on Richard De Smet's Śaṅkara
Sunil, SDB, *Kristu Jyoti College, Bengaluru*

1:00 pm — Lunch · *Basement of Inigo Sadan*

3:00–4:10 pm — **Session VII**

16 M. K. Gandhi: A Paradigm for Indian Christian Philosophising
A. Pushparajan, *Former HoD, Philosophy, Arul Anandar College, Karumathur*

17 The Consumer Society and its Surplus: Migrants and Refugees in Bauman and Gandhi
Jeff Shawn Jose, CMI, *Pontifical Athenaeum Dharmaram Vidya Kshetram, Bengaluru*

4:15 pm — Tea · *Basement of Inigo Sadan*

6:00–7:45 pm — **Session VIII**

18 Philosophising with Other Cultures
Aby Sebastian, VC, *De Paul Institute of Religion and Philosophy, Bengaluru*

19 Contours of Raimon Panikkar's Thought in the Landscape of Indian Christian Philosophising
Maria Delasal, *Sacred Heart Institute of Philosophy, Poonamallee*

20 Consciousness, Personhood and the Question of Being: A Teilhard–De Smet Dialogue for Indian Christian Thinking
Valerian Mendonca, SJ, *Sacred Heart College, Satya Nilayam, Chennai*

8:00 pm — Dinner · *Basement of Inigo Sadan*

Day III — *Saturday, 24 October 2026*

6:45 am — **Holy Mass** · *Papal Seminary Chapel*

7:30 am — Breakfast · *Basement of Inigo Sadan*

Venue: Felix Clausen Audio Visual Hall

C Science, Spirituality and Subalternity

8:45–10:30 am — **Session IX**

21 Christianity and Science in India: Insights and Implications
S. Stephen Jayard, *Pontifical Athenaeum Jnana Deepa, Pune*

22 Indian Christian Ashrams: Towards a Philosophy of Ecological Communion
Sebastian Alackapally, CMI, *Pontifical Athenaeum Dharmaram Vidya Kshetram, Bengaluru*

23 From Mission to Mutual Transformation: Indian Christian Mysticism as a Laboratory of Christian Philosophising
Joy Alumkal, OCD, *Carmel Hill Monastery, Thiruvananthapuram*

10:30 am — Coffee · *Basement of Inigo Sadan*

11:00 am–12:10 pm — **Session X**

24 Emancipatory Voices in the Subaltern Literary World: Karnataka's Manteswamy Kavya and Christian Resonances
Ivan D'Souza, *St Joseph's Institute of Philosophy, Mangaluru*

25 Indian Christian Responses to Other Monotheistic Religions
Jose Pennaparambil, *Pastoral Centre, Thamaracherry*

12:15 pm — **Business Session I** · *Accounts report and brainstorming the themes*

1:00 pm — Lunch · *Basement of Inigo Sadan*

1:45 pm — **Outing and Dinner Out** · *Lonavala and Khandala*

Day IV — *Sunday, 25 October 2026*

6:45 am — **Holy Mass** · *Papal Seminary Chapel*

7:30 am — Breakfast · *Basement of Inigo Sadan*

Venue: Felix Clausen Audio Visual Hall

D Nationalism, Constitution and Minorities

8:45–10:30 am

Session XI

26 Rise and Reign of Cultural Nationalism: Challenges and Responses
Francis Arackal, OP, *Gyanadhara Dominican Institute of Philosophy, Goa*

27 Indian Constitution: A Philosophical Study of the concealed Christian message in it, Rights and Duty of Indian Christians
Biju Pallippadan, VC, *Morning Star Institute of Philosophy, Kolkata*

28 A Critique of Mission Strategies of Missionaries in India with a Special Reference to Tribals of Chotanagpur
Raju Felix Crasta, *St Albert's Institute of Philosophy, Ranchi*

10:30 am Coffee · *Basement of Inigo Sadan*

11:00 am **Business Session II** · *Finalising the themes and the statement, and feedback*

PART SIX

Abstracts of Papers

Presented in the order of the Programme

A Foundations of Indian Christian Philosophy

1 From Global West to Global South

The Revisioning of ACPI Philosophising

Keith D'Souza, SJ

St. Xavier's College, Mumbai

This paper traces the philosophical evolution of the Association of Christian Philosophers of India (ACPI) over the past fifty years, showing a transition from an institutional "Global Western" framework towards a multipronged "Global Southern" way of doing philosophy. In its earlier years, the ACPI's deliberations relied on macro-normative frameworks characteristic of classical culture, based on a Western liberal outlook, and supportive of universal Christian ecclesial formative programmes. More recently, it has dismantled abstract, dominant historical paradigms to construct a localised philosophy rooted in the struggles of the periphery. Its members have come to recognise that Western philosophical concerns and methods are neither perennial nor universally valid for the Indian context. Marginalised groups of the Global South—women, indigenous peoples, Dalits, minorities, and the economically and politically weak—now receive far greater conceptual and strategic attention in ACPI discourse.

In recent years, the Association has integrated postcolonial critique and subaltern studies into its core methodology. It circumvents Western configurations of history and modernity, which view time linearly, and instead uses space as a metaphor to validate localised, non-violent acts of resistance. Through this Global South lens, it has critiqued globalisation, unjust economic systems, political authoritarianism, majoritarianism and nationalism, and toxic technology. Rather than imitating models of Western neo-liberal development, it has championed indigenous, eco-sensitive socio-economic alternatives, and has warned that rampant technological advancement and Artificial Intelligence could become tools of social engineering and surveillance capitalism, further marginalising those on the periphery. This philosophical trajectory reflects a deliberate and profound intellectual shift, from abstract, top-down Western concerns and methods to an applied, bottom-up Global South framework. The ACPI has evolved from a passive recipient of philosophical knowledge and wisdom into an active, localised intellectual resource, advocating subaltern empowerment, pluralistic dialogue, care for the environment, and equitable structural transformation and social development.

KEYWORDS: *Global West, Global South, Inclusion, Indigenous, Marginalisation, Neocolonial, Pluralism, Postcolonial, Revisioning, Socio-Critical*

2 Public Philosophy and Indian Christian Philosophising

Prospects and Challenges

Jose Maliekal, SDB

Vishwa Jyothi Don Bosco College, Karunapuram

The fiftieth anniversary of the Association of Christian Philosophers of India (ACPI) invites a critical examination of whether Indian Christian philosophising has adequately entered the public sphere of India's suffering, democratic struggles, constitutional aspirations, and plural social reality. This essay argues that public philosophy is not simply philosophy communicated to a wider audience; it is transformed through sustained engagement with concrete publics, especially those denied recognition, voice, land, dignity, and institutional power. K. Balagopal offers a compelling Indian model by combining empirical investigation, normative judgment, constitutional concern, social analysis, and principled opposition to violence by state and non-state actors. His work grounds public philosophy in accountable reasoning shaped by the lives of the oppressed. Drawing on a retrospective view of Indian Christian philosophising, the essay proposes five criteria of publicness: location, publics, method, normativity, and praxis. It concludes by calling for ACPI's "public turn"—a transdisciplinary, context-sensitive hermeneutics in which the poor reshape philosophical concepts, theological language, research, and democratic praxis.

Keywords: *public philosophy, Indian Christian philosophising, K. Balagopal, publicness, constitutional democracy, the poor and marginalised, praxis, transdisciplinary hermeneutics*

3 Lived Paradox

Philosophical Sources of Indian Christian Identities and Belongings

Nishant A. Irudayadason

Pontifical Athenaeum Jnana Deepa, Pune

The philosophical problem of Indian Christian existence lies not in doctrinal dispute but in the lived paradox of simultaneous political belonging and religious universality. Indian identity functions as a contested category of citizenship within a nation-state whose secular foundations face increasing pressure from ethnic and religious nationalism. Christian identity, by contrast, rests on metaphysical claims that transcend any single national context. The resulting tension cannot be resolved by synthesis or by retreat into pure universality; it must be inhabited.

Drawing on phenomenological inquiry, the study examines how practitioners negotiate these distinct registers of belonging. It distinguishes the political from the religious without collapsing either into the other, and it situates the paradox of particularity and universality within both Christian incarnational theology and Advaitic non-duality. It addresses epistemological injustice, the authority of marginalised voices, and the distinctive forms of knowledge that arise at the intersection of multiple frameworks. It brings resources from Tamil Saivism, Buddhist analysis of consciousness, Sufi epistemology, and Western phenomenology into conversation without syncretism.

The argument maintains that authentic philosophical understanding emerges through sustained engagement with unresolved tension rather than its premature elimination. Indian Christian existence thereby becomes a generative site for reflecting on consciousness, embodiment and the limits of conceptual capture.

Keywords: *paradox, phenomenology, universality, particularity, incarnation, consciousness, epistemology, embodiment, citizenship, transcendence*

4 Being and Becoming Indian Christian

A Philosophically Reflective Look

Johnson Puthenpurackal, OFM Cap

Vijnananilayam, Eluru

The paper gradually and systematically works out the theme, after having given a preliminary thought on the ACPI Golden Jubilee as a 'memorial service.' The identities of *Indian* and *Christian*, when joined together, become a joint-identity: 'Indian Christian.' The paper dwells at length on the philosophical meaning and three kinds of identity (ontological, oppositional and relational), focusing mainly on 'ontological identity' in order to elucidate the core-theme. Heidegger's insightful reflection on 'identity' and 'difference' prepares the ground for showing the complementary relation between 'being' and 'becoming.' Only humans can have an identity in the dynamic sense; and 'becoming' is possible only for any human identity. Becoming is not only one's *ability*, but one's *responsibility* as well. The paper comes to the obvious conclusion that the joint-identity of Indian Christian blends both *being* and *becoming*, with greater emphasis on the process of 'becoming' Indian Christian. The paper is concluded with a response to the question: How can one practically 'become' Indian Christian?

Keywords: *identity, difference, being, becoming, Indian Christian, ontological identity, Heidegger, joint-identity, responsibility*

5 From Metaphysical Dialogue to Integral Human Formation

The Journey of Indian Christian Philosophising

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This paper, based substantially on my book Thinking with India, Forming the Human: The Jnana Deepa School of Indian Christian Philosophy, traces Indian Christian philosophising from metaphysical dialogue to integral human formation. It argues that this tradition is neither a Christian annexation of Indian concepts nor an Indian decoration of inherited European theology. At its best, it is a disciplined intercultural practice. Christian faith, Indian philosophical traditions, modern science, social experience and personal suffering meet within it. Each corrects the others. The paper follows five movements. The first examines the discipline of truth in Jean de Marneffe, Salvino Azzopardi and John Vattanky. The second studies the metaphysical and religious encounter represented by Richard De Smet, Noel Sheth, Subhash Anand and Francis D'Sa. The third turns to the human person through Cyril Desbruslais and later engagements with society, psychology and lived religion. The fourth considers public reason and science through George Karuvelil and Job Kozhamthadam. The final movement identifies unfinished tasks. These include caste, gender, Dalit and Adivasi experience, ecological breakdown, religious nationalism, artificial intelligence, Indian languages and the participation of lay thinkers and women. The paper proposes that the future of Indian Christian philosophising lies in integral formation. It must form people who reason carefully, believe responsibly, interpret hospitably, heal inwardly, resist injustice and inhabit the cosmos with reverence. Its final test is not whether it has produced a closed philosophical system. Its test is whether thinking with India helps Christians and their neighbours become more truthful, free and humane.

Keywords: *Indian Christian philosophy; intercultural philosophy; integral human formation; Nyāya; Vedānta; bhakti; hermeneutics; liberation; science–religion dialogue; public reason*

6 Catholic Indology and Christian Orientalism

Model and Challenge for Indian Christian Philosophising

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The study and exposition of Indian wisdom through Western Indology and Orientalism, have facilitated a significant dialogical discourse on philological and philosophico-theological study of Classic Indian literatures beyond the confines of traditional *gurukula*-s, *math*-s and *vedapādaśāla*-s, fostering a renewed self-awareness within Indian scholarship. This period of study, spanning the 18th to 20th centuries, has enabled a cross-fertilisation of Western/Christian ideas and articulation of Indian identity. Non-Christian Indian intellectuals, thinkers, philosophers and religious teachers have not been always appreciative of Christian Orientalists and Indologists. While strong oppositions and critiques exist, there is also an acknowledgement of the vale of presenting Indian traditions as alternative paradigms to the dominant materialist and rationalist worldview of the West. While critiquing the Others of 'mis-representing' Indian traditions, non-Christian Indian scholars speak in the 'tongue' of the West, with the imported ideologies of the West–English or German idealism. This engagement has encouraged indigenous thinkers to revive classical traditions, notably Vedic-Vedāntic, Siddhānta, Vaiṣṇava and *Bhakti* traditions, in harmony with modern and contemporary discourses of the West. Following the trend, Indian Christian scholars have adopted a contextual approach engaging indigenous ideals with Christian values, reflecting a rich heritage of Indological discourses, while addressing the socio-political realities of modern India. The paper aims to trace the evolution of Indian Christian Philosophising from early Western/Christian Indology and Orientalism to contemporary thought of Indian Christians, critically appreciative of their dialogical encounters and being aware of the challenges ahead.

Keywords: *Indology, Orientalism, Indian Christian philosophising, Vedānta, Siddhānta, Bhakti, inculturation, intercultural dialogue*

✦ Message for ACPI, October 2026

Dr George Panthanmackel, MSFS

Associate Editor, ACPI Encyclopedia of Philosophy

Fifty years ago, a shared conviction brought the Association of Christian Philosophers of India (ACPI) into being: that the unexamined life is not worth living, and that seeking truth is a lifelong, a synodal journey. Today, we celebrate our Golden Jubilee, a remarkable testament to a half-century of intellectual curiosity, rigorous debate, and the enduring pursuit of wisdom. For five decades, this association has served as a sanctuary for the mind. We have gathered not to find easy answers, but to ask the deep, enduring questions that define the human experience. Through changing times and shifting cultural landscapes, our commitment to critical thought, searching reflection, and philosophical dialogue in the Indian Christian context has remained an unshakeable factor.

Philosophy is more than an academic pursuit; it is a way of engaging with reality, understanding fellow-humans, and navigating life with wonder and focus. For fifty years, this association has kept the flame of inquiry burning bright, bringing people together to explore the ideas that shape our Indian Christian context.

All ACPI publications, especially the *ACPI Encyclopedia of Philosophy*, bear witness to this fact. The ACPI's *Encyclopedia of Philosophy*, first proposed by me in 2004 during the 29th ACPI Annual Meeting at Jalandhar, was intended to be at the very heart of that philosophy, which is value-based and other-oriented. When this project was proposed to the General Body of the ACPI, most considered it as an

unrealistic project. However, I kept the members reminding of its importance in the next couple of years too. It began to take a concrete shape with the formation of the Editorial Board with Fr Johnson Puthenpurackal, OFM Cap, as its Editor-in-Chief. Their hard work found its outcome in October 2010, when the first edition with two volumes was released in Delhi by His Eminence Late Cardinal Telesphore P. Toppo and Justice Markandeya Katju, then a judge of the Supreme Court, in the presence of several other dignitaries.

Fr Johnson's enthusiasm, initiative, and experience in publishing the Annual Proceedings of the ACPI with a qualitative difference enabled all of us, the members of the Association, to extend our unreserved cooperation in the completion of the first edition. His untiring dedication and interest has found its expression in the second edition too. My heartiest congratulations to Fr Nishant Irudayadason and Fr John Peter, OFM Cap, and other editors and contributors in bringing out in time this present enlarged and revised edition, in three volumes.

Thanks to everyone, past and present, who has contributed their thoughts, time, and passion to making ACPI and its publications great. We can be confident if we plan things with the everlasting God, for a noble cause, our plans will gain an eternal and enduring significance.

7 In Search of Plausibility of Christian Philosophy

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This paper attempts at enquiring into the plausibility of (restoration of) 'Christian philosophy' as well as at evaluating Christian philosophy with Indian culture. St Augustine, St Thomas Aquinas, and St John Paul II generally view that Christian philosophy's main objective is 'to express the rationally accessible principles, ideas and values of Christianity'. We succinctly discuss and debate the notion of Christian Philosophy and the usage of the term in the first section. We then critically survey through a certain of medieval, modern and contemporary and current Christian thinkers– that is, from St Justin the Martyre through Joseph Ratzinger (later the Pope Benedict XVI) pertaining to the chief contents and uniqueness of Christian faith and Christian philosophy, especially the uncompromising attitude of uniqueness of Christ, indivisibility of Christ and Church, highest respect for the mystery aspect of god's activity, and approaching religion being tied to human existence perspective rather than salvation alone. In this regard, Ratzinger observes that "Christian faith maintains that Jesus lived, died and rose again from the dead at a particular time. It maintains that the same God who became man in Jesus Christ is the Creator of the world."

The Plausibility of Christian philosophy is more extensively debated in the second section. It discusses whether Christian philosophy as a search for Christian view of the world, man and god is defensible or not, while Hindu, Jewish, Islamic and atheistic philosophies are considered legitimate philosophies. The discussion on the relation between faith and reason, or between philosophy and theology, is carried out especially with regard to the circular movement between philosophy and theology, as suggested by the Encyclical *Fides et Ratio*. Prominent Christian Philosophers' focus on a host of its varied contributions in Philosophy is our ensuing target. Etienne Gilson, the contemporary philosopher, paved a way out for an open defence of Christian philosophy while recent philosophers, like Alvin Platinga, Francis Scaeffer, Ravi Zacharias, and Ratzinger to name a few, would uphold the plausibility of Christian philosophy as well. Ratzinger's Christian Philosophy is extensively surveyed through in varied ways, such as Christianity being considers *religio vera*, true religion, in comparison with other religions, his reproach on Karl Popper's rationalism or irrational faith in reason; his views about the incompatibility between Science and

Christian Thought. Close examination of Jesus as a philosopher is an area where research studies have to be carried out before finally taking hard questions of relationship of Christian philosophy with non-Christian Indian culture, as we discuss, on the one hand, the universal spirit or otherwise nature of Christianity, adaptation and openness of Christianity in the form of inculturation and in the context of multiculturalism, and, on the other hand, the question of great importance which is the question of Salvation promised by Christianity, in view of the promise of the same made by Indian religions.

Keywords: *Christian philosophy, faith and reason, Fides et Ratio, Joseph Ratzinger, Étienne Gilson, inculturation, multiculturalism, salvation*

8 Philosophy Today
Indian Christian Perspectives

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Philosophy today stands at a significant crossroads. Scientific and technological advancements, artificial intelligence, globalisation, religious pluralism, ecological crisis, social inequality and the growing search for meaning have generated new questions concerning truth, human identity, freedom, responsibility and the future of humanity. In this context, philosophy cannot remain confined to abstract academic discourse; it must reaffirm its vocation as a search for wisdom and as a critical reflection on human existence and its ultimate meaning. This paper explores how Christian philosophy can meaningfully engage the contemporary Indian context. It argues that an authentic Indian Christian philosophy should neither simply reproduce philosophical categories developed in the West nor merely appropriate Indian concepts within a Christian framework. Rather, it should emerge through a creative and critical dialogue between the Christian philosophical tradition, India's diverse philosophical heritage and the concrete social, cultural and existential realities of contemporary India.

The paper develops this argument through five interconnected perspectives. First, it considers philosophy as a search for wisdom, particularly in an age when the unprecedented expansion of information and technological power has not necessarily resulted in a corresponding growth in wisdom. Second, it examines the human person as relational, bringing Christian personalism into dialogue with Indian reflections on selfhood, consciousness and interconnectedness. Third, it explores truth, faith and reason in a pluralistic India, proposing a dialogical approach that avoids both relativism and dogmatism while recognising the distinctive yet complementary roles of faith and reason. Fourth, it considers philosophy from the perspective of the poor and marginalised, examining questions of dignity, freedom, justice and human flourishing in the context of poverty, caste and social exclusion. Finally, it proposes the possibility of an Indian Christian philosophy of hope capable of responding to technological transformation, ecological concerns and humanity's contemporary search for meaning.

The paper argues that the distinctive contribution of Indian Christian philosophy lies in becoming a dialogical search for truth and wisdom—intellectually rigorous, culturally rooted, socially responsible and open to transcendence. Such a philosophy can provide a meaningful meeting ground between faith and reason, Christian thought and Indian philosophical traditions, and philosophical reflection and the concrete struggles and hopes of contemporary humanity.

Keywords: *wisdom, human person, relationality, faith and reason, pluralism, the poor and marginalised, Indian Christian philosophy, hope*

9 Indian Christian Epistemologies

Plural Ways of Knowing in Faith, Culture and Society

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This paper argues that the knowing of Indian Christians cannot be described in the singular. Indian Christians are Christian by religion and Indian by nationality. They also inherit a region, a language, a church, a caste or tribe and a history. Each of these shapes what they count as knowledge, how they justify belief and whom they trust. The paper proceeds in four steps. It first sets out what epistemology is and how its scope has widened. It then asks why we should speak of epistemologies in the plural, drawing on Charles Mills's account of alternative epistemologies and on Boaventura de Sousa Santos's critique of abyssal thinking, his epistemology of blindness and his ecology of knowledges. Third, it shows that Indian epistemology was never one system. The classical darśanas disagreed with one another, and Tamil sources such as the Tirukkuṟaḷ and the Maṇimēkalai offer accounts of knowing of their own. Finally, it describes Indian Christian epistemologies: the place of testimony, the role of the saints and of village religion, and five distinct ways of knowing God found in Tamil Christianity. The paper argues that plurality is not relativism. Different ways of knowing can be justified, compared and corrected, but none should be ruled out before it has been heard.

Keywords: *epistemology, alternative epistemologies, epistemologies of the South, pramāṇa, testimony, Indian Christianity, Tamil Christianity, Dalit theology*

B Phenomenology, Hermeneutics and Cross-cultural Engagement

10 Being Exiled at Home

The Phenomenon of (Un)homing

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This paper theorises the condition of (un)homing as the paradigmatic experience of being Indian. It argues that Indian-ness is organised around a shifting geometry of lines—cultural, caste, dietary, sartorial, matrimonial, and religious—that one must not cross. These lines, which have put on the mask of nature, produce a life lived in relation to a border, where to be Indian is to be confined within it. The paper develops this argument in four movements. First, it examines the economy of lines that produces the exile at home, where certain citizens are condemned to live as potential trespassers, perpetually Indianising themselves without ever becoming fully Indian. Second, reading this through Giorgio Agamben's *homo sacer* and Lacan's Big Other, it shows how the gaze of the Constitution as the rightful Big Other has been usurped by an illegitimate, hyper-masculine, hyper-Brahminical Big Other that divides Indianness from Indians and robs the enjoyment of citizenship. Third, focusing on the Christian minority, it conceptualises this place of absence as anasemic—an empty signifier that carries prophetic power—and proposes "speaking with voiceless words" as an anti-semantic mode of resistance rooted in Franciscan silence and the cry of Christ on the cross. Finally, drawing on Jean-Luc Nancy's inoperative community and Derridean hauntology, it argues that the Hindu Rashtra is an (im)possible ideal state that can only remain in the coming, requiring the minoritised other as its constitutive alterity. The paper concludes that for India to succeed as an unworked nation always in the coming, Hindutva as a project of stable presence must fail.

Keywords: *(Un)Homing, Big Other, Homo Sacer, Anasemia, Voiceless Words, Constitution of India, Hindutva, Inoperative Community, Hauntology, Necropolitics*

11 Between Lack and Flame

A Phenomenology of Desire and Passion

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This paper argues that desire and passion cannot be adequately understood as relations to objects, but disclose the deeper structure of self-experiencing consciousness. Beginning from the observation that desire's object is often obscure even to the desiring subject, the paper traces four phenomenological movements. First, Hegel's account of recognition distinguishes desire from biological need by showing that desire is mediated through another self-consciousness. Second, Plato's *Symposium* supplies the classical archaeology of desire as *want*, read through the myths of Poros and Penia and of the severed androgyne. Third, Spinoza and Nietzsche recover desire as an affirmative *force*—life's self-assertion—correcting a purely privative account. Fourth, the ethical responses of Callicles, Epicurus, and the Stoics are examined to show that desire becomes destructive through dependence rather than intensity. The paper then turns to passion proper, analysing its intentional structure (gambling, passionate love, crystallisation) and its peculiar pseudo-rational "logic" of self-justification, before grounding both in Michel Henry's phenomenology of auto-affection, where passion is revealed as Life's experience of itself rather than a relation to an external object. The paper concludes by distinguishing an ego-enclosed passion-*for* from an objectless passion capable of compassion.

Keywords: *desire, passion, phenomenology, recognition, Hegel, Plato's Symposium, Spinoza, Nietzsche, Michel Henry, auto-affection*

12 India, the Land of Pluralism and Multiculturalism

Varghese Manimala, OFM Cap

Assisi Ashram, Bharananganam

As Indian Christian Philosophers we would like to look at India, our beloved nation, from the perspectives of religion, culture and various traditions. As a nation with infinite varieties of various languages, geography, ethnicity, cultures, religions, food habits, traditions, etc., still India maintained an identity and integrity which the scholars find it quite difficult to fathom and explain. The diversity is quite unimaginable for the purely conceptual thinkers. The innumerable religions and their practices show a multiplicity humankind can enter into; but at the same time it still baffles us that these religions cohabit without serious infringements on one another. Religions do not pose as full knowers of the Divine, but rather only pure seekers, unable to grasp the Beyond. This leads to mutual respect and tolerance, which challenges the Western mind. Even non-religious and agnostics could live in peace and harmony. Philosophies (unlike in the West there is no separation between Philosophy and Theology in India) abound, and they enter into mutual dialogue and discussion. The secular dialogue and the dialogue of life flourished. Eagerness to learn from the other was quite discernible. Ancient India was a land of innumerable kingdoms, but these existed, in general, in peace and harmony. Also India is known for multiculturalism and abundance of traditions of various sorts. The multiplicity of cultures is to be seen as an enrichment to the nation, and these cultures contributed to a vivacious existence of the populace. Thus India remains a land of wonder and amazement in many respects.

Keywords: *pluralism, multiculturalism, Indian identity, religious diversity, dialogue of life, tolerance, harmony*

13 Hermeneutics of Trust, Mistrust and Confidence in the Bhagavad Gita

A Reading of Arjuna's Crisis and Kṛṣṇa's Discourse

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The Bhagavad Gītā begins with Arjuna unable to determine what he ought to do. His crisis is expressed through grief, bewilderment about duty (dharma), conflicting judgments, and an inability to act. This paper reads that crisis as a crisis of trust and examines how the Gītā traces its gradual transformation. The argument remains within the vocabulary and movement of the text, focusing particularly on despondency (viṣāda), delusion (moha), doubt (saṃśaya), faith (śraddhā), discernment (buddhi), conviction (niścaya), serenity (prasāda), memory (smṛti), and refuge (śaraṇa). Arjuna's statement in Bhagavad Gītā 2.7 marks the first decisive turn: recognising the limits of his own judgment, he places himself before Kṛṣṇa as a disciple and asks for instruction. The teaching that follows does not simply provide an answer to his immediate problem. It addresses the unsettled condition of his understanding and shows how disciplined action, knowledge, questioning, and faith (śraddhā) contribute to a more settled discernment (buddhi). In Bhagavad Gītā 4.39, faith (śraddhā) is directly related to the attainment of knowledge, while 4.40 presents doubt (saṃśaya) as destructive when it prevents the pursuit of knowledge. Chapter eleven shows that the development of trust does not remove disturbance, while chapter seventeen makes clear that faith (śraddhā) itself must be discerning. In chapter eighteen, the dialogue reaches its conclusion when Arjuna declares that his delusion (moha) has disappeared, his memory (smṛti) has been restored, and his doubt (saṃśaya) has gone; he is now ready to act according to Kṛṣṇa's word (18.73). The paper argues that the confidence attained in the Gītā is neither mere psychological assurance nor unquestioning belief. It is a settled condition of understanding that emerges through hearing, questioning, discipline, and refuge, and finds its final expression in the readiness to act.

Keywords: *Bhagavad Gītā, trust, faith (śraddhā), doubt (saṃśaya), discernment (buddhi), Arjuna, Kṛṣṇa, hermeneutics, refuge (śaraṇa)*

14 Fusion of Horizons

Towards an Indian–Christian Dialogue of Life in a Secular India

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This paper, titled 'Fusion of Horizons: Towards an Indian-Christian Dialogue in a Secular India,' explores methods to deepen and enhance dialogue between Indian and Christian communities within India's diverse and secular context. Historically, Christianity has maintained constructive relationships with numerous religious and philosophical traditions across the country. However, recent social, political, and religious conflicts have put these relationships under strain, creating obstacles to interfaith understanding and challenging the secular principles of our nation.

Building on the hermeneutical idea of fusion of horizons, this study constructs a philosophical framework for dialogue by examining its meaning, foundations, and methods. It highlights major aspects of Indian-Christian interaction, such as the metaphysical discussion between Brahman and the Trinitarian God, the anthropological dialogue between Ātman and personhood, the soteriological link between Moksha and salvation, and the epistemological-spiritual routes of Jñāna, Bhakti, and religious experience. Additionally, the paper explores how dialogical pluralism and ecclesial commitment serve as mutually reinforcing elements of genuine interreligious engagement.

Recognising the difficulties of promoting dialogue in modern secular India, the study introduces seven transformative principles for truly merging perspectives: ontological awakening, epistemic humility, anthropological integration, phenomenological deepening, ethical transformation, hermeneutical convergence, and a praxis of communion. Collectively, these offer a philosophical and practical route to enhance mutual understanding, bolster interreligious relationships, and foster a more inclusive and harmonious secular society.

Keywords: *Fusion of Horizons; Indian-Christian Dialogue; Indian Secularism; Interreligious Dialogue; Religious Pluralism; Hermeneutics; Moksha and Salvation; Brahman-Trinitarian God Dialogue.*

15 Īśvara and the Limits of Translation

T. S. Rukmani on Richard De Smet's Śaṅkara

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T. S. Rukmani raised four objections to Richard De Smet's reading of Śaṅkara in 2003. Only the first, that his was a Christian misreading, has been met in print twice. No reply to the other three has come to light in the twenty years since. This paper takes them up. Her most technical complaint, and not her strongest, concerns De Smet's rendering of *na brahma tadātmakam* in Śaṅkara's commentary on Taittirīya Upaniṣad 2.6.1. This paper argues that it is correct as a complaint about translation and harmless as one about doctrine: De Smet's own gloss of the suffix *-ātmaka*, on the same page, yields her sense, and the non-reciprocity of *tādātmya* rests on a spread of texts she leaves untouched. Further, the paper concedes two objections it cannot meet: that Śaṅkara distinguishes levels of reality and not merely levels of language, and that creation and grace belong to Īśvara rather than to para-Brahman. This paper also retracts the author's own reproduction of it in the ACPI volume of 2025, in a chapter on *tādātmya* itself. The Īśvara question will not be settled by philosophers reading the *bhāṣyas* in translation, and that, rather than De Smet's prejudices, is where the work now lies.

Keywords: *Śaṅkara, Richard De Smet, T. S. Rukmani, Īśvara, tādātmya, Advaita Vedānta, translation, Taittirīya Upaniṣad*

16 M. K. Gandhi

A Paradigm for Indian Christian Philosophising

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Gandhi was not a philosopher in the conventional sense. Much less can he be identified as a Christian philosopher. Yet, his life, thought and praxis were all shaped by a kind of philosophising that cannot be adequately understood without his profound encounter with Jesus and the Christian Gospel, critically appropriated within his own religious and cultural milieu. Nor was he merely a 'Hindu' philosopher in dialogue with Christianity. His philosophising exemplifies a distinctly 'Indian' philosophising in which the diverse religious thought patterns engage in a shared quest for God, Truth, expressed through transforming of self, liberation of society & polity, and ecological harmony.

By examining these interrelated dimensions of Gandhi's life and thought, this paper argues that Gandhi offers a compelling paradigm for Indian Christian philosophers: one that integrates Christian inspiration with Indian rootedness, interreligious openness, critical reflection, and transformative praxis. Thus, Gandhi would have been presented not merely as someone whom Indian Christian philosophers can study, but as a paradigm from whom they can learn how to philosophise.

Keywords: *M. K. Gandhi, Indian Christian philosophising, Jesus and the Gospel, Truth, interreligious openness, self-transformation, liberation of society, ecological harmony, transformative praxis*

17 The Consumer Society and its Surplus

Migrants and Refugees in Bauman and Gandhi

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The migrant and refugee crisis is one of the most prominent issues in contemporary political discourse. This paper situates this crisis within the framework of capitalist modernity and argues that capitalism is a major source of surplus populations and shapes how they are treated. The argument is developed through the works of Zygmunt Bauman and Mohandas Karamchand Gandhi. Bauman and Gandhi are approached as late and early critics of capitalist modernity, respectively. Bauman traces the transformation of persons from homo faber to homo consumens alongside the shift from solid to liquid modernity. In the solid phase, society revolves around production, and human persons are valued as workers. In the liquid phase, society is organised around consumption, and those who lack the capacity to consume become the surplus. Many migrants and refugees fall into the surplus category. Gandhi's critique of capitalist modernity is visible in his actions among Indian labourers in Natal and the Transvaal and, importantly, in his writings, especially Hind Swaraj. Although Bauman offers a philosophical account of how surplus is produced, he provides few practical alternatives to a capitalist-centred modernity. This paper concludes that Gandhian alternatives such as swadeshi and trusteeship offer resources to resist the production of surplus and restore the dignity of migrants and refugees.

Keywords: *migrants, refugees, surplus populations, capitalist modernity, Zygmunt Bauman, M. K. Gandhi, liquid modernity, swadeshi, trusteeship*

18 Philosophising with Other Cultures

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Philosophy is a discipline that delves into some of the fundamental concerns of human being like meaning, reason, culture, values, and existence. Since philosophy is the outcome of the universal quest for wisdom and truth, it cannot be limited alone to a singular cultural framework. This universal colouring necessitates philosophers to engage diverse philosophical traditions without any biases so that the complexity and aspirations of human experience may be properly addressed. As the universal pursuit of philosophy is manifested in various forms in diverse cultures, we need to embrace a project of intercultural philosophy where we do not simply accept rather integrate the diverse cultural engagements in the spectrum of philosophy. To explore philosophy beyond the conflicting cultural elements, what I propose is that we need to reorient ourselves into the three universal characteristics of philosophy, which unite the various cultural segments. These three characteristics are: reflection through continuous dialogue, language of inclusiveness, openness to transform philosophy as a communal affair. The daunting task of philosophers is to explore the transformative potential of philosophy by bridging the various streams of thought and ways of life.

Keywords: *Philosophy, culture, reflection, dialogue, inclusiveness, language, transformation, openness, integration*

19 Contours of Raimon Panikkar's Thought in the Landscape of Indian Christian Philosophising

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In a truly pluralistic context such as India, one is inevitably confronted with the need to transcend the confines of one's own religion, culture, language, nationality, perspectives, values, and beliefs. This reality calls for an awareness that enables one to move beyond the boundaries of one's own tradition and meaningfully engage with the pluralistic world in which one exists. Although plurality and pluralism are undeniable realities, they often remain insufficiently understood. A superficial understanding of pluralism fails to grasp how its diverse manifestations are woven together. Here, Raimon Panikkar's thought offers profound insight through his emphasis on relationality, inseparability, and complementarity. Pluralism, for Panikkar, is not merely the coexistence of diverse religions, cultures, traditions, and perspectives alongside one another; rather, they are intrinsically interconnected, such that understanding the one remains incomplete without openness to the other. This awareness calls individuals to transcend self-enclosure and recognise their constitutive connectedness with others. Rooted in Christianity yet deeply open to other religious traditions, Panikkar develops Christophany as a fruit of his insightful understanding of pluralism, thus, challenging the confinement of traditional Christology. This paper explores these distinctive contours of Panikkar's thought as a significant contribution to Indian Christian philosophising.

Keywords: *Raimon Panikkar, pluralism, relationality, Christophany, interreligious dialogue, Indian Christian philosophising*

20 Consciousness, Personhood and the Question of Being

A Teilhard–De Smet Dialogue for Indian Christian Thinking

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How can the Absolute relate to the finite world while preserving both their unity and their distinction? This question also raises two related issues: whether ultimate unity can preserve human personal uniqueness, and whether the ground of Being can be understood as personal without being reduced to finite personality. This paper explores these questions through a critical dialogue between Pierre Teilhard de Chardin and Richard De Smet.

Teilhard's evolutionary vision presents the cosmos as a process in which increasing complexity accompanies the emergence and development of consciousness. Through reflection and collective convergence, humanity moves towards Omega, where union fulfils rather than suppresses personal uniqueness. His description of this vision as "Christian pantheism," interpreted here through the lens of panentheism, raises questions about divine immanence, transcendence and cosmic becoming. De Smet offers a non-illusionistic interpretation of Śaṅkara's Advaita Vedānta. He argues that Brahman, understood as pure consciousness and the ultimate ground of contingent beings, can be described as personal in an eminent sense, while resisting interpretations that reduce Advaita either to pantheism or to the denial of the finite world.

The paper examines three interconnected tensions: pantheism and panentheism; non-duality and differentiated union in relation to personal uniqueness; and the personhood of the Absolute beyond finite conceptions of personality. It considers how these distinct frameworks illuminate and challenge one another regarding consciousness, Being and the fulfilment of human personhood.

Rather than presupposing their compatibility, the study clarifies their conceptual differences and assesses their complementary insights into divine immanence and transcendence, the reality of the world, and personhood. It seeks to contribute to a constructive metaphysical dialogue for Indian Christian thinking and an intercultural philosophy of Being attentive both to reality's unity and to the question of human personal uniqueness.

Keywords: *Teilhard de Chardin, Richard De Smet, Advaita Vedānta, panentheism, consciousness, personhood, Being, Omega Point*

C Science, Spirituality and Subalternity

21 Christianity and Science in India

Insights and Implications

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Though Christianity has contributed enormously to science in India, science had already been there long before Christianity and its missionaries arrived. Even several centuries before the advent of modern Western science, India had possessed very significant scientific knowledge in diverse fields. When modern science became dominant in the West, India did not surprisingly succumb to the spirit of 'scientism'. Modern science could not succeed in removing the sense of spirituality or religiosity from the intellectuals or the people of India. Nevertheless, though India has a glorious past and wonderful present, with its amazing feats in science and technology today, it is unfortunate that some groups, with vested interests and political motives, often exaggerate the importance of the scientific achievements of ancient India, which can lead to the uncritical revival of practices that are non-rational, unscientific, or superstitious. This paper, therefore, offers a brief survey of India's significant contributions to astronomy, mathematics, and medicine, while resisting both romanticisation and dismissal. India can substantially contribute to the contemporary global conversation by demonstrating that scientific advancement need not entail the abandonment of spirituality, interiority, or questions of meaning. At the same time, Indian intellectual traditions can learn from the ethos of modern science, especially its emphasis on intellectual humility, empirical inquiry, openness to genuine dissent, unity amid diversity, dialogical engagement, and the cultivation of a scientific temper.

Keywords: *Science in ancient India, Jawaharlal Nehru, Jayant Narlikar, Scientism, Spirituality and interiority, Lessons from the world of science, Christian Missionaries, Jesuits and science.*

22 Indian Christian Ashrams

Towards a Philosophy of Ecological Communion

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The Indian Christian Ashram Movement constitutes one of the most distinctive experiments in the encounter between Christianity and Indian religious and philosophical traditions in the modern period. An Ashram is not merely an institution or a geographical location but a form of life in which contemplation, ascetic discipline, simplicity, non-possession, communal existence, and sacred engagement with nature are held together in a single experiential structure. This article asks whether that form of life can be read philosophically as a lived context for ecological communion, understood as a mode of existence in which human beings recognise themselves not as owners of the world but as

participants within it. It argues that the ashram's disciplines of non-possession, its cultivation of contemplative rather than instrumental consciousness, and its formative relation to environment together generate a coherent critique of the possessive and anthropocentric approach to nature underlying the ecological crisis. This critique is then situated in dialogue with the integral ecology articulated in *Laudato Si*, *Fratelli Tutti*, *Laudate Deum*, and *Magnifica Humanitas* along with the Indian philosophical insights such as the interconnectedness of life, *dharma*, *ahimsa and* ideal of *vasudhaiva kutumbakam* emerging into an ecological communion. The article concludes that the significance of the Indian Christian Ashram for ecological philosophy lies in an ecological transformation that requires a transformation of the conscious human subject who produces and experiences the ecological crisis. An Ecological communion thus emerges not as an added theme within Ashram spirituality but as its philosophical destination: a philosophy of relationship, belonging, responsibility and shared flourishing in communion.

Keywords: *Indian Christian Ashrams, asceticism, non-possession, ecology of desire, philosophy of environment, integral ecology, ecological ethic, transformation of consciousness, shared flourishing, ecological communion.*

23 From Mission to Mutual Transformation

Indian Christian Mysticism as a Laboratory of Christian Philosophising

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Indian Christian mysticism emerges at the intersection of Christian contemplative tradition and India's philosophical and spiritual investigation of ultimate reality, selfhood, consciousness, renunciation, liberation and transformation. This paper argues that it is neither merely an adaptation of Christianity to Indian culture nor a synthesis dissolving the distinctiveness of both traditions. Rather, it is a site of Indian Christian philosophising, where their encounter places categories under renewed examination.

The paper proposes mystical experience as a site of inquiry—not as unquestionable knowledge, but as an experience raising epistemological questions concerning the knower, the known and the conditions. Indian traditions of self, consciousness and liberation thus enter dialogue with purification, contemplation, detachment and union with God. What is God? Who is the self? What is consciousness? What is the body? What is salvation? What is union with God?

Nagarjuna, Advaita Vedanta and John of the Cross are brought into conversation, while Abhishiktananda, Bede Griffiths and Raimon Panikkar illustrate existential, contemplative and dialogical responses. The paper concludes that Indian Christian mysticism can foster mutual transformation, contributing to philosophy of consciousness, mystical epistemology, phenomenology, interreligious dialogue and embodied spirituality, while confronting syncretism, triumphalism and detached mysticism. The Damascus metaphor signifies transformation of vision through encounter.

Keywords: *Indian Christian mysticism, mutual transformation, mystical epistemology, consciousness, Advaita Vedānta, Nāgārjuna, John of the Cross, Abhishiktananda, Bede Griffiths*

24 Emancipatory Voices in the Subaltern Literary World

Karnataka's Manteswamy Kavya and Christian Resonances

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Generally speaking, the expression 'Indian epics' (Itihasa) has been mainly attributed to Ramayana and Mahabharata without paying attention to many other written and oral epics of different languages of India. Manteswamy Kavya is an oral folk epic of Karnataka performed by the subaltern Neelagara

tradition which represents the diverse culture and ethos of India. Manteswamy as the chief protagonist of the epic, challenges the stagnated Lingayata or Virasaiva philosophy by questioning religious and social hierarchies, Vedic ritualism, exclusion, inequality, injustice and so on. In this paper an attempt is made to explore the emancipatory perspectives of Manteswamy Kavya presented through the notions of light, labour, body, dignity, equality, devotion, liberation etc. The study philosophises the subaltern voices that resonate with and connect to Christian worldview. It initiates a dialogue between indigenous wisdom of Karnataka and Christian philosophy. It advocates to reinstate the lost dignity of subalterns and establish an egalitarian society with a renewed vision and spiritual openness in the Indian context.

Keywords: *Manteswamy Kavya, oral epic, subaltern, Neelagara tradition, Virashaiva, emancipation, dignity, Christian worldview*

25 Indian Christian Responses to Other Monotheistic Religions

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Christians in India generally live in harmony with people of other faiths. Indian Christian responses to other monotheistic religions, primarily Islam and Judaism, but also internal monotheistic concepts like Sikhism, focus on ethical collaboration for social justice, distinct theological dialogue regarding the nature of God and Christ, and defence against majoritarian politics. With Islam and Judaism, Indian Christians acknowledge a common lineage tracing back to Abraham, sharing core convictions about a single Creator God, divine revelation, and prophetic history. While affirming strict monotheism, Indian Christian theologians maintain distinct boundaries regarding the doctrine of the Trinity and the divinity/incarnation of Jesus Christ, setting Christianity apart from strict Unitarian monotheism.

Keywords: *Monotheism, Islam, Judaism, Semitic, Sikhism, Gurudwara, religious harmony, Indian philosophical framework, inter-religious dialogue, minority rights, constitutional freedom, constitutional rights, convergences and divergences, social and ethical cooperation*

D Nationalism, Constitution and Minorities

26 Rise and Reign of Cultural Nationalism
Challenges and Responses

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Any nation and its population taking its culture seriously – practicing it and promoting it – can be characterised as cultural nationalism. The necessary caveat here is: there may be no nation – even among the smaller ones – in which the culture exists and can be presented as a monolithic phenomenon. More so in India, the seventh largest nation on earth, with 1.5 billion people, having nearly 800 languages, endowed with heterogeneous geographical make up, and a cradle of some of the largest and prominent religions of the world. In general terms, no Indian would hesitate to embrace cultural nationalism as a manifestation of the culture of India, of which they are citizens. But in this case, it has to be a truly secular concept. Unfortunately, cultural nationalism in India has come to be dominated by a divisive ideology called 'Hindutva'. And 'Hindutva' is almost synonymous with Hindu cultural nationalism. Hindu cultural nationalism had its roots in Bengal during the freedom movement. In the immediate decades after independence, it was somewhat dormant. However, since the 1980s with the Ram Temple movement it has been revived and it is going full throttle as of now. Especially since 2014, it is being manifested in

terms of restrictions placed on citizens' food habits, dress; it is sought to be imposed through re-writing of history, education policies, re-naming of government schemes, re-naming of places, re-naming of institutions, re-naming of civil and criminal laws and so forth. It is being propagated by the official patronage given to Hindu worship places, feasts & festivals, and pilgrimages. It's a great challenge to the secular fabric of the nation. It's also a challenge to Indian Christian Philosophising to come up with an adequate response to counter it.

Keywords: *Culture, Cultural nationalism, Hindutva, Ideology, Patriotism, Pluralism, Religious nationalism*

27 Indian Constitution

A Philosophical Study of the concealed Christian message in it, Rights and Duty of Indian Christians

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Christians in India, as disciples of Christ and proud citizens, contribute to India's growth, harmony, and unity, and cherish the freedom to practice their faith. However, we are facing rising inequality, ecological degradation, misinformation, polarisation, and anxiety about identity and belonging. In this article we will appraise the Constitutional guarantees and challenges according to article numbers 14 to 30 of Indian Constitution. Fidelity to the Constitution of India flows from our Christian faith, commitment to the common good, freedom of conscience, the dignity of every person, and the protection of India's plural, secular fabric, and democratic character.

The socially uplifting initiatives of the Church spring from our deep rootedness in Christ and our faithfulness to the Constitutional values. We must encourage all the faithful to continue participating actively in nation-building, guided by truth, compassion, and moral courage. At a time when freedom and human rights are increasingly ignored. We reaffirm our faith in the Constitution of India which envisions our country as a sovereign, socialist, secular, democratic republic which safeguards to all its citizens' justice, liberty, equality, and fraternity (Preamble to the Indian Constitution). Whenever Constitutional rights are unjustly restricted or denied specially concerning the Poor, the Marginalised, the Dalit and Tribal people, it is important to advocate for the protection of fundamental rights for all individuals, regardless of caste, creed and colour. Every Christian must recommit one selves to be a Eucharistic presence in the heart of the nation to sum up rooted in Christ and faithful to the Constitution.

Keywords: *Indian Constitution, fundamental rights, Articles 14–30, secularism, minorities, Christian citizenship, common good, human dignity*

28 A Critique of Mission Strategies of Missionaries in India with a Special Reference to Tribals of Chotanagpur

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Christian missionary activity in Chotanagpur, though far more recent than Christianity's spread in much of India, became one of the country's most significant mission fields. This paper argues that the outcome of evangelisation depended largely on missionaries' ability to understand and creatively engage in the socio-cultural realities of the tribals. Models marked by coercion, cultural domination, and rigid isolation often limited Christian expansion, as seen in the Portuguese Padroado tradition. By contrast, incarnational mission among Adivasi communities, rooted in solidarity, justice, and liberation has enabled large-scale acceptance of the Gospel which helped to shape an indigenous self-sustaining

Church. The study examines these contrasting approaches to explain both the failures and the successes of Christian mission in India, with special attention to Chotanagpur.

Keywords: *Accommodation, Chotanagpur, Conversion, Colonialism, Incarnation, Indigenous, Lievens, Missionary, Padroado, St. Thomas.*

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