

Karilemla is a research scholar in Philosophy at the Department of Humanities and Social Sciences at the Indian Institute of Technology Bombay, India. Her research interests include continental philosophy (especially Heidegger), philosophy of technology, and Indian culture (especially the Ao-Naga culture). She is a visiting scholar at Emory University in the Fulbright-Nehru Program, working under the supervision of Prof. Andrew. J. Mitchell. Her doctoral research is devoted to Heidegger's critique of culture.

She hails from a tribal community of India's northeast, the Ao-Naga tribe. She grew up in a tribal village as a young tribal girl. Ever since she was young, her social and cultural norms were so embedded in her and these factors shape the woman in her as she grows older.

After she completed her graduation with honors in political science and post-graduation in philosophy, she has worked for five years on a research project with the Central Institute of Indian Languages, Mysore, on 'Culture and Worldviews of the Ao-Naga'. This project cuts through her deepest thoughts. Here her task was to tour the villages, speak to the Ao-Naga elders whose minds are a treasure for the vast culture and heritage, and get their perspectives, conceptions, and understanding of the worldview of the Ao-Nagas. Her current PhD project springs from this long stint in the field and longer reflection on self, culture, meaning, and change since her teenage years.

She has chosen to commit her academic work, to look at culture and worldviews from a philosophical perspective, and has chosen the philosophy of Martin Heidegger (1889-1976) as the point of guidance. Martin Heidegger's ontology of Dasein, can guide to understand the importance of cultural identity in one's understanding of the world, others, and the self. Things we use and live with, and people around us are integral constituents of the constitution of our selfhood. These elements make the world meaningful for us. Since, for Heidegger, the self is an engaged agent, already enmeshed in a world of meaning and strongly embedded upon the 'earth', there is no privileged point of view from nowhere' to assess and locate the self and its transformation. There is no pure 'I' disconnected to, disengaged from and discontinuous with the historical past.