

**UNIVERSITY OF DELHI**  
**MASTER OF ARTS**

**(Acronym for the Course)**

**(Effective from Academic year 2018-19)**

**PROGRAMME BROCHURE (M.A.)**



**Department of Philosophy  
Faculty of Arts  
University of Delhi  
Delhi-110007**

**University of Delhi  
Examination Branch**

Date: 18 June 2018

**Courses: M. A. in Philosophy**

**Check List of new Course evaluation for AC Consideration**

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# I

## **ABOUT THE DEPARTMENT**



### **Faculty of Arts, North Campus, Delhi University The History and Profile of the Department of Philosophy, University of Delhi.**

Located in the heart of the main Humanities Block of the Arts Faculty, North Campus, facing an inner quadrangle garden, the Department of Philosophy is one of the oldest in the University of Delhi. This building constructed in the early part of the twentieth century is well known for its red brick colonial structure. This Department began as a combined Department of Philosophy and Psychology in the year 1953. The Department of Psychology became independent in 1962. Since then the Department of Philosophy is an Autonomous Department.

Various distinguished scholars who have either taught or been associated with the Department of Philosophy, Delhi University include N.V. Banerjee, S.S Barlingay, R. C. Pandeya, Margaret Chatterjee, S.K. Saxena, Ram Chandra Gandhi and Mrinal Miri. A large number of eminent philosophers from India and abroad have lectured in the Department. Philosophers from abroad include Donald Davidson, Willard Quine, Peter Strawson, Akeel Bilgrami, George Henrik von Wright, Karl Potter, Anil Gupta, Martha Nussbaum, Richard Sorabjee, Elliot Sober, Hajime Nakamura, Arvind Sharma and Anthony Parel, among many others.



The Department has a prestigious programme of teaching and research at the level of M.A.,

M. Phil. and Ph.D. degrees respectively, covering a diversity of areas in Philosophy: Classics of Western Philosophy, Classical Indian Philosophy, Logic, Ethics, Theory of Knowledge, Philosophy of Language, Contemporary Analytic Philosophy, Indian Philosophy of Language, Phenomenology, Existentialism, Philosophy of Mind, Philosophy of Science, Philosophy of Religion and Social & Political Philosophy, among others.

The members of Faculty of the Department have had an ongoing record of participating in seminars and conferences in India and abroad. The Department draws students for all its programmes from different parts of India and abroad. These include students visiting under the exchange programme signed with University of California, University of Ottawa and Carleton University.

All members of the Faculty are actively engaged in research, which has resulted in the publication of a large number of books, reports, and articles in Philosophy in Indian and International journals and anthologies. The Department has also undertaken several research projects during the last four decades. It organized a twenty-one days Refresher Course in “Logic and Language” in the past; and various international and national seminars in the course of its history.

The Department has a large library of its own catering to the needs of the Masters and Research students, and research interests of the faculty members. There is a spacious reading room and seminar hall. Facilities like computers and printing are available to faculty and wifi has been provided. Special equipments are available in the Department for viewing of films, power point projections etc.

The Department regularly holds its special lectures, seminars and discussion groups in the Library cum Seminar room.

## **II. Introduction to CBCS (Choice based Credit System)**

## **Choice Based Credit System:**

The CBCS proves an opportunity for the students to choose courses from the prescribed courses comprising core, elective/minor or skill based courses. The courses can be evaluated following the grading system, which is considered to be better than the conventional marks system. Grading systems provides uniformity in the evaluation and computation of the cumulative grade point average (CGPA) based on students' performance in examinations enables the students to move across institutions of higher learning. The uniformity in evaluation system also enable the potential employers in assessing the performance of the candidates.

### **Definitions:**

- (i) 'Academic Programme' means an entire course of study comprises its programme structure, course details, evaluation schemes, etc. Design to be taught and evaluated in a teaching department/centre or jointly under more than one such department/centre.
- (ii) 'Course' means a segment of subject that is part of an academic programme.
- (iii) 'Programme Structure' means a list of courses (Core, Elective, Open Elective) that makes up an academic programme, specifying the syllabus, credits, hours of teaching, evaluation and examination schemes, minimum numbers of credits required for successful completion of the programme etc. Prepared in conformity to University rules, eligibility criteria for admission.
- (iv) 'Core Course' means a course that students admitted to a particular programme must successfully complete to receive the degree and which cannot be substituted by any other course.
- (v) 'Elective Course' means an optional course to be elected by students out of such courses offered in the same or any other department/ centre.
- (vi) 'Open elective' means an elective course which is available for students of all programmes, including students of same department. Students of other department will opt these course subject to fulfilling of eligibility of criteria as laid down by the department offering the.
- (vii) 'Credit' means the value assigned to a course which indicates the level of instruction; One-hour lecture per week equals one Credit, Two-hours Practical equals one credit. Credit for practical could be proposed as part of a course or as a practical course.
- (viii) 'CGPA' is cumulative grade points calculated for all course completed by the students at any point of time.

### **III. M.A. in Philosophy Programme Details :**

#### Programme Structure:

The M.A. Philosophy programme is a two year course divided into four-semester. A student required to complete 80 credits for the completion of course and award of degree.

		<i>Semester</i>	<i>Semester</i>
Part-I	First Year	Semester-I	Semester-II
Part-II	Second Year	Semester-III	Semester-IV

#### Course Credit Scheme

<b>Semes- ter</b>	<b>Core Courses</b>			<b>Core Elective</b>			<b>Open Elective Course</b>			<b>Total Cred- its</b>
	<b>No. of pa- pers</b>	<b>Cred- its (L+T)</b>	<b>Total Cred- its</b>	<b>No. of pa- pers</b>	<b>Cred- its (L+T)</b>	<b>Total Cred- its</b>	<b>No. of pa- pers</b>	<b>Cred- its (L+T)</b>	<b>Total Cred- its</b>	
I	4	4+1	20	—	—	—	—	—	—	20
II	3	4+1	15	1	4+1	5	1	4	4	24
III	3	4+1	15	1	4+1	5	—	—	—	20
IV	2	4+1	10	1	4+1	5	1	4	4	19

<b>Total Credits for the Course</b>	<b>11</b>		<b>55</b>	<b>4</b>		<b>20</b>	<b>2</b>		<b>8</b>	<b>83</b>
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\*For each Core and Elective there will be 4 lecture hours of teaching per week

\*Open Electives Course are of 8 Credits

\*Duration of examination of each paper shall be 3 hours

\*Each paper will be of 100 marks out of which 70 marks shall be allocated for semester examination and 30 marks for internal assessment.

\* Only one course can be opted from the list of core elective and open elective courses in Sem. III & IV. The student is free to opt either for one Core Elective or one Open Elective course.

#### **Semester wise Details of M.A. in Philosophy**

##### **Semester-I**

Course Code	Paper No.	Paper Title	Credits
PHIL	101	Classical Indian Philosophy-I	4+1
PHIL	102	Greek Philosophy	4+1
PHIL	103	Formal Logic	4+1
PHIL	104	Ethics	4+1

<b>Total</b>	<b>04</b>		<b>20</b>
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**Semester-II**

<b>Course Code</b>	<b>Paper No.</b>	<b>Paper Title</b>	<b>Credits</b>
<b>PHIL</b>	<b>201</b>	<b>Classical Indian Philosophy-II</b>	<b>4+1</b>
<b>PHIL</b>	<b>202</b>	<b>Modern Western Philosophy</b>	<b>4+1</b>
<b>PHIL</b>	<b>203/204</b>	<b>Meta Ethics/Critical Philosophical Traditions of India</b>	<b>4+1</b>
<b>PHIL</b>	<b>211/219/220/224 (Core Elective)</b>	<b>Aristotle's Metaphysics/Epistemology/Modal Logic/Indian Logic</b>	<b>4+1</b>
<b>PHIL</b>	<b>212/213/214/215 216/217/218/221/ 222/223/225 (Open Elective)</b>	<b>Gandhi and Libertarian Socialism/ Philosophical Reflections on Literature/The Feminist Thought/Approaches to Environmental Ethics/Exploring Philosophy Through Films/meaning of Life/Logical Thinking of Everyday Life/Questioning Normativity/ Topics in Cognitive Science/ The Philosophy of Vedic Women//Applied Ethics</b>	<b>4</b>
<b>Total</b>	<b>05</b>		<b>24</b>

Semester-III

Course Code	Paper No.	Paper Title	Cred-its
PHIL	301	Analytical Philosophy	4+1
PHIL	302	Continental Philosophy-I	4+1
PHIL	303/304/305/306	Social and Political Philosophy(Western)/ Social and Political Philosophy(Indian/Philosophy of Mind (Western)/ Philosophy of Mind (Indian))	4+1
PHIL	311/312/313/314/315/316/317/318/319/320/321/322/323/324 325/326/327/328/329 (Core Elective)	Environmental Ethics/Ethics in Buddhism/Philosophy of Human Rights/Imagination and Symbolization/Indian Philosophy of Language/Approaches to Cognitive Science/Foundations of Cognitive Science/Indian Aesthetics/Understanding Multiculturalism/Philosophy of Biology/Virtue Epistemology Political Liberalism and Communitarianism/Philosophy of B.R. Ambedkar /Contemporary Indian Reflections on Vedanta/The Indian Modernity/Phenomenology Part I/Philosophy from Physics/Philosophy of Love/Feminist Film Theory	4+1
Total	04		20

**Semester-IV**

Course Code	Paper No.	Paper Title	Credits
PHIL	401/402/403	<b>Philosophy of Language/Continental Philosophy-II /Critical Reading of Western Philosophy</b>	<b>4+1</b>
PHIL	404/405	<b>Philosophy of Religion/Philosophy of Science</b>	<b>4+1</b>
PHIL	411/412/416/417/419/420/421/423/424/425/426/429/430/431/432/434/437/440/442/443/444/445 (Core Elective)	Samkara Advaita Vedanta/Phenomenology:Vasubandhu and Husserl/Theories of Consciousness/Current Issues in Philosophy of Biology/Theory of Signs and the Semiotic Method/Personal Identity and Accountability/Debates in Contemporary Indian Philosophy:Gandhi and Tagore/On Conceptual Relativism/Philosophy of Action/Wittgenstein on Aspect Perception/Philosophy of Kashmir Saivism/Concepts: New Directions/On Conditionals/Theories of Truth/Historiography of Indian Philosophy/Technology and Ethics/Aspects of Cognitive Science/Philosophy of History/Modality/DE Re De Dicto De Se/ The Essay Course	<b>4+1</b>

<b>PHIL</b>	<b>413/414/4 15/418/42 2/427/428 /433/435/ 436/438/4 39/441/44 2 (Open Elective)</b>	<b>Knowledge and Scepticism/From Language to Mind/Mind Modularity and Cognition/Feminist Theory/Language and Thought/Phenomenology and Ethics of Meditation/The Em- bodied Enactive Cognition/Religion and Ecology/Philosophy of Contemporary Social Movements/A Seminar on Con- cepts/Theories of Self/Phenomenology Part-II/Philosophical Counselling/Philosophy of Life and Mind/</b>	<b>4</b>
<b>Total</b>	<b>04</b>		<b>19</b>

## PROGRAMME STRUCTURE

**The Philosophy Programme is divided into Two Parts as under. Each Part will consist of two Semesters.**

Part	Year	Semester-1	Semester- 2
<b>Part – I</b>	<b>First Year</b>	<b>Semester-I-1</b>	<b>Semester-I-2</b>
<b>Part – II</b>	<b>Second Year</b>	<b>Semester-II-1</b>	<b>Semester-II-2</b>

**The schedule of papers prescribed for various semesters shall be as follows:**

### **M.A. PHILOSOPHY STRUCTURE**

**\*Abbreviations for Courses:**

**CC: Core Course (Compulsory and can only be taught to department students)**

**CE: Core Elective (Optional but only for department students)**

**OE: Open Elective (Optional for department students as well as for students from other departments from the approved list of departments)**

#### **PART I: Semester –I- 1**

**Paper 1: PHIL 101: Classical Indian Philosophy I (CC)**

**Paper 2: PHIL 102: Greek Philosophy (CC)**

**Paper 3: PHIL 103: Formal Logic (CC)**

**Paper 4: PHIL 104: Ethics (CC)**

#### **PART I: Semester –I- 2**

**Paper 1: PHIL 201: Classical Indian Philosophy II (CC)**

**Paper 2: PHIL 202: Modern Western Philosophy (CC)**

**Paper 3: PHIL 203: Meta Ethics/Phil 204: Critical Philosophical Traditions of India (CC)**

**Papers 4: Core Elective: Any one course can be opted out of the following list of Core Elective Courses.**

**PHIL 211: Aristotle's Metaphysics (CE)**

**PHIL 219: Epistemology (CE)**

**PHIL 220: Modal Logic (CE)**

**PHIL 224: Indian Logic (CE)**

**Papers 5: Open Elective:** Any *one* course can be opted out of the following list of Open Elective Courses.

**PHIL 212: Gandhi and Libertarian Socialism (OE)**

**PHIL 213: Philosophical Reflections on Literature (OE)**

**PHIL 214: The Feminist Thought (OE)**

**PHIL 215: Approaches to Environmental Ethics (OE)**

**PHIL 216: Exploring Philosophy through Films (OE)**

**PHIL 217: Meaning of Life (OE)**

**PHIL 218: Logical Thinking in Everyday Life (OE)**

**PHIL 221: Questioning Normativity (OE)**

**PHIL 222: Topics in Cognitive Science (OE)**

**PHIL 223: The Philosophy of Vedic Women (OE)**

**PHIL 225: Applied Ethics (OE)**

## **PART II: Semester -II- 1**

**Paper 1: PHIL 301: Analytic Philosophy (CC)**

**Paper 2: PHIL 302: Continental Philosophy I (CC)**

**Paper3: PHIL 303: Social & Political Philosophy (Western)/Phil 304 Social and Political (Indian) (CC)/PHIL 305 Philosophy of Mind (Western)/PHIL 306: Philosophy of Mind (Indian) (CC)**

**Paper 4: Optional Course: Any *One* course out of the following list of Core Elective Courses:**

**PHIL 311: Environmental Ethics**

**PHIL 312: Ethics in Buddhism**

**PHIL 313: Philosophy of Human Rights**

**PHIL 314: Imagination and Symbolization**

**PHIL 315: Indian Philosophy of Language**

**PHIL 316: Approaches to Cognitive Science**

**PHIL 317: Foundations of Cognitive Science**

**PHIL 318: Indian Aesthetics**

**PHIL 319: Understanding Multiculturalism**

- PHIL 320: Philosophy of Biology**
- PHIL 321: Virtue Epistemology**
- PHIL 322: Political Liberalism and Communitarianism**
- PHIL 323: Philosophy of B. R. Ambedkar**
- PHIL 324: Contemporary Indian Reflections on Vedānta**
- PHIL 325: The Indian Modernity**
- PHIL 326: Phenomenology Part I**
- PHIL 327: Philosophy from Physics**
- PHIL 328: Philosophy of Love**
- PHIL 329: Feminist Film Theory**

## **PART II: Semester –II-- 2**

- Paper 1: PHIL 401: Philosophy of Language (CC)**
- Paper 2: PHIL 402: Continental Philosophy II/Phil 403 Critical Reading of Western Philosophy (CC)**
- Paper 3: PHIL 404: Philosophy of Religion (CC)/ PHIL 405: Philosophy of Science (CC)**
- Papers 4: Core Elective: Any *one* course can be opted out of the following list of Core Elective Courses.**

- PHIL 411: Śaṅkara’s Advaita Vedānta(CE)**
- PHIL 412: Phenomenology: Vasubandhu and Husserl (CE)**
- PHIL 416: Theories of Consciousness (CE)**
- PHIL 417: Current Issues in Philosophy of Biology (CE)**
- PHIL 420: Personal Identity and Accountability (CE)**
- PHIL 419: Theory of Signs and the Semiotic Method (CE)**
- PHIL 421: Debates in Contemporary Indian Philosophy: Gandhi & Tagore (CE)**
- PHIL 423: On Conceptual Relativism (CE)**
- PHIL 424: Philosophy of Action (CE)**
- PHIL 425: Wittgenstein on Aspect Perception (CE)**
- PHIL 426: The Philosophy of Kashmir Śaivism (CE)**
- PHIL 429: Concepts: New Directions (CE)**
- PHIL 430: On Conditionals (CE)**
- PHIL 431: Theories of Truth (CE)**
- PHIL 432: Historiography of Indian Philosophy (CE)**
- PHIL 434: Technology and Ethics (CE)**
- PHIL 437: Aspects of Cognitive Science (CE)**
- PHIL 440: Philosophy of History (CE)**
- PHIL 443: Modality (CE)**
- PHIL 444: De Re De dicto De Se (CE)**
- PHIL 445: The Essay Course (CE)**

**Papers 5: Open Elective:** Any *one* course can be opted out of the following list of Open Elective Courses.

- PHIL 413: Knowledge and Scepticism (OE)**
- PHIL 414: From Language to Mind (OE)**
- PHIL 415: Mind, Modularity and Cognition (OE)**
- PHIL 418: Feminist Theory (OE)**
- PHIL 422: Language and Thought (OE)**
- PHIL 427: Phenomenology and Ethics of Meditation (OE)**
- PHIL 428: The Embodied Enactive Cognition (OE)**
- PHIL 433: Religion and Ecology (OE)**
- PHIL 435: Philosophy of Contemporary Social Movements (OE)**
- PHIL 436: Theories of Self (OE)**
- PHIL 438: A Seminar on Concepts (OE)**
- PHIL 439: Phenomenology Part II (OE)**
- PHIL 441: Philosophical Counselling (OE)**
- PHIL 442: Philosophy of Life and Mind (OE)**

**Note:** Open Elective Courses shall be offered at the discretion of the Department. These courses may also be offered to students belonging to any Departments as notified by the University from time to time.

## **SCHEME OF EXAMINATIONS**

1. The medium of instructions and examination shall be as per policies and regulations of the University of Delhi.
2. Examinations shall be conducted at the end of each Semester as per the Academic Calendar notified by the University of Delhi.
3. The system of evaluation shall be as follows:

**Each Course will carry 100 marks, of which 30 marks shall be reserved for internal assessment based on classroom participation, seminar, term papers, tests, viva-voce, and attendance. The weightage given to each of these components shall be decided and announced at the beginning of the semester by the individual teacher responsible for the course. Any student who fails to participate in classes, seminars, term papers, tests, viva-voce, will be debarred from appearing in the end semester examination in the specific course and no Internal Assessment marks will be awarded to such a candidate. His/her Internal Assessment marks will be awarded as and when he/she attends regular classes in the course in the next applicable semester. No special classes will be conducted for him/her during other semesters.**

**The remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of written end of semester examination for each paper shall be three hours.**

**Examinations for courses shall be conducted only in the respective odd and even Semesters as per the Scheme of Examinations. Regular as well as Ex-students shall be permitted to appear/re-appear/improve in courses of Odd Semesters only at the end of Odd Semesters and courses of Even Semesters only at the end of Even semesters.**

## **MEDIUM OF INSTRUCTION**

**The medium of instruction in the classes is English. However, informal help can be extended to Hindi medium students wherever it is feasible for the teacher in question to extend any such help.**

## **PASS PERCENTAGE**

**The pass percentage in each paper shall be 40%.**

**No student would be allowed to avail of more than THREE chances to pass any paper inclusive of the first attempt.**

**Promotion Rules for all the Post-Graduate (M.A, M.Sc. and M.Com.) Courses under the Semester Scheme.**

**1) Pass Percentage & Promotion Criteria**

- a) The minimum marks required to pass any paper in a semester shall be 40% in theory and 40% in Practical, wherever applicable. The student must secure 40% in the End Semester Examination and 40% in the total of End Semester Examination & Internal Assessment of the paper for both theory & practical separately.
- b) No student will be detained in I or III Semester on the basis of his/her performance in I or III Semester examination; i.e. the student will be promoted automatically from I to II and III to IV Semester.
- c) A student shall be eligible for promotion from 1<sup>st</sup> year to 2<sup>nd</sup> year of the course provided he/she has passed 50% papers of I and II Semester taken together. However, he/she will have to clear the remaining papers while studying in the 2<sup>nd</sup> year of the programme.
- d) Students who do not fulfill the promotion criteria (c) above shall be declared fail in the part concerned. However they shall have the option to retain the marks in the papers in which they have secured Pass marks as per clause (a) above
- e) A student who has to reappear in a paper prescribed for Semester I/III may do so only in the odd Semester Examinations to be held in November/December. A student who has to reappear in a paper prescribed for Semester II/IV may do so only in the even Semester examinations to be held In April/May.

**2) Reappearance in passed papers:**

- a) A student may reappear in any theory paper prescribed for a Semester, on forgoing in writing her/his previous performance in the paper/s concerned. This can be done once only in the immediate subsequent semester examination only (for example, a student reappearing in a paper prescribed for Semester I examination, may do so along with the immediate next Semester III examinations only).
- b) A candidate who has cleared the papers of Part II (III &IV Semesters) may reappear in any paper of III or IV Semester only once, at the immediate subsequent examination on foregoing in writing her/his previous performance in the paper/s concerned, within the prescribed span period.

(Note: The candidate of this category will not be eligible to join any higher course of study)

- c) In the case of reappearance in a paper, the result will be prepared on the basis of candidate's current performance in the examination.
- d) In the case of a candidate, who opts to re-appear in any paper/s under the aforesaid provisions, on surrendering her/his earlier performance but fails to

**re-appear In the paper/s concerned, the marks previously secured by the candidate in the paper/s in which she/he has failed to re-appear shall be taken into account while determining her/his result of the examination held currently.**

- e) **Reappearance in Practical examinations, dissertation, Project and field work shall not be allowed.**
- f) **A student who reappears in a paper shall carry forward the internal assessment marks, originally awarded.**

## **DIVISION CRITERIA**

### **1) Division Criteria:**

**A student who passes all the papers prescribed for Semester I & II examinations would be eligible for the degree. Such a student shall be categorized on the basis of the combined result of Semester I & II Semesters examinations as follows:**

**60% or more First Division**

**50% or more but less than 60%Second Division**

**40% or more but less than 50%Third Division**

## **QUALIFYING PAPERS**

**In case there is such a requirement, the Department may decide to offer not more than 2 qualifying courses for the students who have not done Philosophy before or students who have been found to be lacking necessary exposure to the subject but have the potential to pursue Philosophy Programme as demonstrated by their performance in the Admission Test. The evaluation of these qualifying courses may be undertaken at the Department level and a separate Certificate may be issued by the Head of the Department for the same. Only those students shall be allowed to appear in the final Semester examination who have fulfilled the requirements of passing the qualifying courses.**

## **SPAN PERIOD**

**No student shall be admitted as a candidate for the examination for any of the Parts/Semesters after the lapse of 4 years from the date of admission to the Part-I/Semester-I-1 of the M. A. (Philosophy) Programme.**

## **CREDIT REQUIREMENTS**

**Each Course shall carry 4 Credits.**

**Total Credits per semester shall be 20.**

The students are allowed to take 2 optional courses of 4 credits each totaling 8 credits outside the department. The list of departments where students are allowed to take these courses shall be notified on the notice board of the department from time to time.

Over 4 semesters, the Total Credits shall be 80.

## COURSE CONTENT FOR EACH COURSE

### Semester I

#### PHIL 101: CLASSICAL INDIAN PHILOSOPHY I

This paper discusses the debate between the essentialists (*svabhāvavādin*) as represented by the Vedas, Upaniṣads, Nyāya-Vaiśeṣika, Jainism, and other non-Buddhist systems, on the one hand, and the anti-essentialists (*niḥsvabhāvavādin*) like Nāgārjuna and his commentator Candrakīrti, on the other, on the issues of the nature, status, and structure of reality. In brief, the Svabhāvavādins maintain that a thing has its own, i.e. independent essence or nature which is unchangingly eternal (=Being), while the Niḥsvabhāvavādins like Nāgārjuna deny it by saying that ontologically a thing is dependently arising or perspective-generated (=becoming).

#### Essential Readings

1. *Nāsadīya-sūkta* (The Hymn of the Origin) of the *R̥gveda* (1977). 10<sup>th</sup> Maṇḍala, Sūkta 129 in Panikkar, Raimundo, *The Vedic Experience: Mantramañjari*, Delhi, Motilal Banarsi das, 1977, pp. 54-59.
2. *Chāndogya-Upaniṣad with Śaṅkara-bhāṣya*, Chapter 6, in Som Raj Gupta (translation), *The Word Speaks to the Faustian Man*, Vol. 4, Delhi, Motilal Banarasidas, 2001. Without *bhāṣya*, translation in (i) Radhakrishnan, S., *The Principal Upaniṣads*, London, George Allen & Unwin, 1974, pp. 446-467; and (ii) *The Twelve Principle Upaniṣads*, Vol II, R. L. Mitra and E.B. Cowell (tr.), Nag publishers Delhi 1978).
3. *Syādvāda-maṇjari of Malliṣeṇa* (1933). A.B. Dhruva (ed.), Poona, 1933 (Chapters 21-30). Translation by F.W. Thomas, *The Flowers' Spray of the Quodammodo Doctrine: Śrī Malliṣeṇasūrī Syādvāda-maṇjari*, Akademie Verlag, Stuttgart, 1960, pp. 129-165.
4. *Madhyamakaśāstra of Nāgārjuna with the commentary: Prasannapadā* by Candrakīrti, (1960). P.L. Vaidya (ed.), Darbhanga: The Mithila Institute (Chapter- 1). Translation in Mervyn Sprung, *Lucid Exposition of the Middle Way*, London, Routledge & Kegan Paul, pp. 32-75.
5. *Jaimini's Mīmāṃsā-sūtra*, Chapter-1, with Kumārila Bhaṭṭa and Prabhākara's Debate on Arthatantra.

#### Further Readings

1. Brereton, Joel B. (1999). "Edifying puzzlement: *Rgveda* 10.129 and the uses of enigma," *Journal of American oriental society* 119, pp. 248-260.
2. Ranade, R.V. (1986). *A Constructive Survey of Upaniṣadic Philosophy*. Bombay: Bharatiya Vidya Bhavan.
3. Sharma, Baldev Raj. (1972). *The Concept of Ātman in the Principal Upaniṣads*. Delhi: Dinesh Publications.
4. Perrett, Roy W. (ed.). (2001). *Indian philosophy: A collection of readings, Vol. 3: Metaphysics*. New York: Garland Publishing Inc.
5. Shah, Nagin J. (ed.). (2000). *Jaina theory of multiple facets of reality and truth (Anekāntavāda)*. Delhi: Motilal Banarsidass.
6. Murti, TRV. (1970). *The central philosophy of Buddhism*. London: George Allen & Unwin.
7. Garfield, Jay. (1995). *The fundamental wisdom of the middle way*. Oxford: Oxford University Press.
8. Kalupahana. D.J. (1991). *Mūlamadhyamakārikā of Nāgārjuna: The philosophy of the middle way*. Delhi: Motilal Banarsidass.
9. Mohanty, J.N. (2000). *Classical Indian philosophy: An introductory text*. New Delhi: Oxford University Press.
10. Jha, Ganganatha (1909). *Ślokavārtika, Sūtra-I to IV* Calcutta. Pp.1-112
11. Jha, Ganganatha (1933). *Śabara-Bhāṣya Vol.-I Chapter-1*, Baroda. pp.1-48
12. Rao, B. Suryanarain (1949). *Śrī Jaimini-sūtras*, Raman publication, Bangalore.
13. Devasthali, G. V. (1959). *Mīmāṃsā: The Vākhyā Śāstra of ancient India*, Bombay.
14. Francis X. D'sa, S. J. (1980). *Śabdaprāmāṇyam in Śabara and Kumārila*, Vienna.
15. A. Ramulu, Dr. (1990). *Bhaṭṭa Prabhākara Mīmāṃsā* Mysore.

## PHIL 102: GREEK PHILOSOPHY

Greek philosophy resonates through whatever we do in philosophy today. We will start the course with Plato's *Euthyphro*. We will study Plato's ideas about virtue, knowledge, and method in philosophy through the *Meno*. Plato's explorations in the "Sun, Line and Cave" portions in the *Republic* remains central to this day regarding a conception of the world and the things in it and the status of their existence. While this course will cover that, it will also cover Aristotle's thoughts on what nature is, what we should study when we study nature, what the four causes are, and why luck is not a cause. To add to this, we will also do sections from Aristotle's *De Anima*, trying to figure out an early exploration of issues related to philosophy of mind.

### Essential Readings

1. Reeve, C.D.C. (ed.). (2012). Plato's *Euthyphro* and *Meno*. In *A Plato reader: Eight essential dialogues*. Indianapolis: Hackett Publishing.
2. Lee, Desmond Lee (introduction and translator.). (1974). *Plato's republic* (Sun, Line and Cave). Harmondsworth Penguin Classics.

3. Charlton, W. (translator). (2006) *Aristotle's physics* (Book II, Chapters 1 to 8). Oxford: Clarendon Press; and selections from *De Anima* (The soul as bodily organization., In John Heil's (1994), *Philosophy of mind*, pp. 31-35)

### **Further Readings**

1. Charlton, W. (2006). *Aristotle's physics* (Book I and II). Oxford: Clarendon Press.
2. Cohoe, C. M. (2014). Nous in Aristotle's de anima. *Philosophy compass* 9 (9), 594-604.
3. Hamlyn, D.W. (1993). *Aristotle's de anima* (Books II and III). Oxford: Clarendon Press.
4. Harte, V. (2008). Plato's metaphysics. In Gail Fine (ed.), *Oxford handbook of Plato*. Oxford: Oxford University Press.
5. Lee, D. (translator). (1974). *Plato: The republic*. New York: Penguin Classics.
6. Lewis, F. (2009). Form and matter. In G. Anagnosopoulos (ed.), *A companion to Aristotle* (pp 162-185). New York: Blackwell.
7. Miller, C. (2013). The euthyphro dilemma. In *Blackwell international encyclopedia of ethics* (pp. 1-7). New York: Blackwell.
8. Nussbaum, M. C. & Rorty, A. (eds.). (1995). *Essays on Aristotle's de anima*. Oxford: Oxford University Press.
9. Reeve, C.D.C. (ed.). (2012). *A Plato reader: Eight essential readings*. Indianapolis: Hackett Publishing.
10. Scott, D. (2006). *Plato's meno*. Cambridge: Cambridge University Press.

### **PHIL: 103: FORMAL LOGIC**

This course will cover truth functional logic, quantification theory, relations and identity, and normal modal logics. Some issues regarding philosophical logic will also be covered. These issues will involve the relation between natural language and symbolic logic. Stress is on making students adept at derivations.

### **Essential Readings**

1. Hurley, P. (2014) *A concise introduction to logic* (12th Revised edition), (Chapters 6, 7, 8). Wadsworth Publishing Co Inc.
2. Priest, G. (2001). *An introduction to non-classical logic* (Chapters 2 and 3). Cambridge: Cambridge University Press.
3. Grice, H. P. (1989). Logic and conversation. In *Studies in the way of words* (pp. 22-40). Harvard University Press.
4. Borg, E. & Lepore, E. (2001). Symbolic logic and natural language. In Dale Jacquette (Ed.), *Companion to philosophical logic*. Blackwell.
5. In final exam, 30 marks will be from Hurley, 30 from Priest, and 10 marks will be from Grice and Borg/Lepore.

### **Further Readings**

1. Papineau, D. (2012). *Philosophical devices: Proofs, probabilities, possibilities, and sets*. Oxford: Oxford University Press.
2. Melia. J. (2014). *Modality, central problems in philosophy*. Routledge.
3. Russell, B. (1922). Logic as the essence of philosophy. in *Our knowledge of the external world*. UK: George Allen and Unwin.

## PHIL 104: ETHICS

What ought I to do? Questions such as this are raised in the realm of normative ethics. This course will look at some ethical theories that engage with this and closely related questions. It will survey how these theories attempt to provide principles to determine what is good or bad, right or wrong. Aristotle approaches the question of morality in terms of happiness. To Mill the principle of Utility or the greatest happiness of the greatest number is the core principle. While for Kant it is only by being rational that an agent can make the right choice. Some critical views are included. Additionally, this course contains a reading on care ethics which claims that most of the above theories ignore the experience of women. Two readings on Indian ethics are included as well in order that normative ethics may be explored in a more comprehensive way.

### **Essential Readings**

1. Aristotle. (1980, reprint). *The nicomachean ethics*. W. D. Ross (Trans.). J. L. Ackrill& J. O. Urmson (revised). Oxford: New York. (Sections 1094a-1096a10, 1097a15-1100a10; 1102a-1109b28).
2. Kant, I. (1958, reprint). *The moral law or Kant's groundwork of the metaphysics of morals*. H. J. Paton (Trans.). Hutchison & Co.LTD. (Chapters 1 & 2)
3. Mill, J.S. (1962, reprint). Utilitarianism. In Mary Warnock (ed.), *J. S. Mill's utilitarianism: On liberty & essays on Bentham*. London: The Fontana Library. (Chapters 2 & 3).
4. Nietzsche, F. (1954, reprint). *Beyond good and evil*. In *The philosophy of Nietzsche*. New York: The Modern Library, (Parts 5& 7).
5. Korsgaard, C. (2007, reprint) Kant's formula of universal law. In Russ Shafer Landau (ed.) *Ethical theory: An anthology*. Oxford: Blackwell.
6. Williams, Bernard. (1972). *Morality: An introduction to ethics*. Middlesex, England: Penguin Books Ltd. (Chapter 11, *Utilitarianism*).
7. Baier, A. (2000, reprint). The need for more than justice. In James E. White (ed.) *Contemporary moral problems*. California: Wadsworth. Pp. 89-96
8. Turmman (trans.) (2001, reprint). *The skill in means sutra*. New Delhi: Motilal BanarsiDass. (Part1—20, 22, 30, 33, 35, 45, 57 & Part3).
9. A. Mahadeva Sastri (trans.) (1901). *The Bhagavad-Gita*, (With the commentary of Sri Sankaracarya). Mysore: The G.T.A. Printing Works. Second Edition. (Verses 47-50 in chapter 2; verse 20 in chapter 2; verses 7-12 in chapter 5)

### **Further Readings**

1. Schneewind, J.B. (1992). Autonomy, obligation and virtue: An overview of Kant's moral philosophy. In Paul Guyer (ed.) *The Cambridge companion to Kant* (pp. 309-341). Cambridge: CUP.
2. O'Neill, O. (2000, reprint). A simplified account of Kant's ethics. In James E. White (ed.), *Contemporary moral problems* (pp 49-55). California: Wadsworth.
3. Miri, M. (1986). Freedom, responsibility and agency. In M. Miri (ed.), *Five essays on Kant*. Shillong: NEHU.
4. Mackie, J. (1979). *Ethics: Inventing right and wrong*. London: Penguin Books.
5. Adorno, T. (2000). *Problems in moral philosophy*. Cambridge: Polity Press.
6. Bilimoria, P., Joseph Prabhu and Sharma, Renuka (eds.) (2007). *Indian ethics: Classical traditions and contemporary challenges* (volume 1). New Delhi: OUP.
7. Williams, Bernard (1973). *Morality: An introduction to ethics*. Middlesex: Penguin (Chapters 9 & 10).
8. Majumdar, M. (2013). The *Bhagavadgītā*: Revisiting its ethical content. in Vibha Chaturvedi and Pragati Sahni (eds.) *Understanding ethics* (pp. 106-117). India: Macmillan.

## SEMESTER II

### PHIL 201: CLASSICAL INDIAN PHILOSOPHY II

This paper will introduce the students to an understanding of the theories of *pramāṇa*, especially perception, inference, and word. The focus will be on the criteria for and characteristics of knowledge, criteria that may set limits to what we can know, and characteristics that may mark off knowledge from mere belief. The chief questions that will engage our attention are: definition of valid knowledge, criteria for testing the proposed validity, instruments of valid knowledge, and their respective accounts.

#### **Essential Readings**

1. *Nyāyasūtra* of Gautama and Vātsyāyana's *Bhāṣya*, *Sūtras* 1-4, in Ganganatha Jha (tr.), *Nyāyasūtra with Bhāṣya of Vātsyāyana*, Poona, Oriental Book Agency, 1939. Also, in *Nyāyasūtra with Bhāṣya of Vātsyāyana*, translation and exposition by Mrinal Kanti Gangopadhyaya, 5 Vols., Calcutta, Indian Studies.
2. *Tarkasamgraha* of Annambhaṭa, on *Pratyakṣa*, *Anumāna*, and *Śabda*, in Athalye, Y.V. and Bodas, M.R. (ed. & tr.), *Tarkasamgraha*, reprint, Bombay, 1974, pp. 211-292, 327-359, 364-368. Also, in Gopinath Bhattacharya (tr. & ed.), *Tarkasamgrahadīpikā on Tarkasamgraha*, Calcutta, Progressive Publishers, 1994.
3. *Pramāṇasamuccaya* of Dignāga, Chapter on Perception, in Masaaki Hattori (tr. & annotated), *Dignāga on Perception*, Harvard, Harvard University, 1969.
4. Introduction to Sāṃkhya-Yoga Philosophy, and Kaivalyapada of Yoga-Sūtras.

#### **Further Readings**

1. Potter, Karl (ed.) (1977-1993). *Encyclopedia of Indian philosophies*, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika). Delhi: Motilal Banarsi Dass.
2. Chatterjee, S.C. (1941). *Nyāya theory of knowledge*. Calcutta.
3. Datta, D.M. (1950). *Six ways of knowing*. Calcutta.
4. Matilal, B.K. (1986). *Perception: An essay on classical Indian theories of knowledge*. Oxford: Clarendon Press.
5. Hayes, Richard. (1988). *Dignāga on the interpretation of signs*. D. Reidel & Co.
6. Mookerjee, S. (1975). *Buddhist philosophy of universal flux*. Delhi: Motilal Banarsi Dass.
7. Perrett, Roy W. (2001). *Indian philosophy: A collection of readings* (Vol. I, Epistemology). New York & London: Garland Publishing, 2001.
8. Crane, Tim and French, Craig (eds.). (Spring 2017 Edition). “Problems of perception”. In N. Zalta (ed.), *Stanford encyclopedia*. Retrieved from <<https://plato.stanford.edu/archives/spr2017/entries/perception-problem/>>
9. Bijalwan, C.D. (1977). *Indian theory of knowledge based upon Jayanta's Nyāyamañjarī* (ch. III). Delhi: Heritage Publishers.
10. Prabhavananda, Swami and Isherwood, Christopher (1953). *The yoga aphorisms of Patañjali* (Chapter-IV). Madras: Sri Ramakrishna Math.
11. Verma, G.L. (2009). *Patañjala yoga sūtras*. New Delhi: Chowkambha Sanskrit Series.
12. Ballantyne, J. R. (1995). *The Sāṃkhya aphorisms of Kapila*. New Delhi.
13. Sharma, Dr. Har Dutt (1933). *Sāṃkhya-Kārikā*, Poona.

### **Phil 202: MODERN WESTERN PHILOSOPHY**

Modern western philosophy, starting with Descartes, has a certain epistemological turn to it. While some philosophers like Descartes and Leibnitz traced the origin and validity of knowledge primarily to reason, others like Locke and Hume traced it to sense experience. Kant criticized both approaches – placing emphasis on the contribution of the knowing mind. But he was also skeptical of reason reaching out of experience and grasping at objects that we have no experience of. This paper will deal with the question of how knowledge of reality becomes possible, and what can and cannot be known.

#### **Essential Readings**

1. Descartes, R. (1996). *Meditations 1and 2*. Cottingham J (Trans.) [with an introduction by Bernard Williams]. U.K.: Cambridge University Press.
2. Locke, J., & George Fabyan Collection (1690). Neither principles nor ideas are innate (Book I). *An essay concerning human understanding* (p.37- 115). London: Thomas Bassett.
3. Leibniz, W. (1973). *Monadology*, (till section-83). Necessary and contingent truths. In G. H. R. Parkinson (ed.) *Leibniz: Philosophical writings*. Dent: Everyman's Library.
4. Hume, David. (1975). *An enquiry concerning human understanding* (3<sup>rd</sup> edition), with introduction by L.A.Selby-Bigge,, Sections I to V, VII and XII.

5. Kant, I. (1998). *Critique of pure reason*, Guyer Paul & Wood Allen (Trans.). U.K: Cambridge University Press. Introduction (2<sup>nd</sup> ed of Critique) pp. 136-152, Transcendental Aesthetic: (2<sup>nd</sup> edition of Critique): p172-184, Transcendental Deduction of pure concepts of Understanding p 245 – 264, On the Schematism of Pure Concepts of Understanding, pp. 271-77.

### **Further Readings**

1. Larmore, C. (2014). The first meditation: Skeptical doubt and Certainty. In D. Cunning (ed.). *Cambridge companion to Descartes* (pp. 48-67). Cambridge: CUP.
2. Alanen, L. (2014). The second meditation and the nature of the human mind. In D. Cunning (ed.), *Cambridge companion to Descartes* (pp. 88-106). Cambridge: Cambridge University Press.
3. Brown, Deborah. (2014). The sixth meditation: Descartes and the embodied self. In D. Cunning (ed.), *Cambridge companion to Descartes* (pp. 240-257). Cambridge: Cambridge University Press.
4. Strickland, L. (2014). *Leibniz's monadology: A new translation and guide*. Edinburgh: Edinburgh University Press.
5. Strawson, P.F. (1964). Monads. In *Individuals* (pp. 117-136). London: Methuen.
6. Bennett, J. (2001). Leibniz arrives at monads. *Learning from six philosophers, Volume 2* (Chapter 12, pp. 224-239). Oxford: Oxford University Press.
7. Beebee, H. (2007). Hume on causation: the projectivist interpretation. In Huw Price & Richard Corry (eds.), *Causation, physics, and the constitution of reality: Russell's republic revisited* (pp. 224-249). Oxford University Press.
8. Beebee, H. (2011). Hume's impact on causation. *The philosophers' magazine* (54), pp. 75-79.
9. Owen, D. (2009). Hume and the mechanics of mind: impressions, ideas, and association. In David Fate Norton & Jacqueline Anne Taylor (eds.), *The cambridge companion to Hume* (pp. 70-104). Cambridge: Cambridge University Press.
10. Kant, I. (1998). Deduction of Pure Concepts of Understanding. *Critique of pure reason*. Guyer Paul & Wood Allen (Tr) U.K: Cambridge University Press, p 219-44.
11. Cleve, J. Van. (1999). Necessity, analyticity and the a priori. In *Problems from Kant* (pp. 15-33). Oxford: Oxford University Press.
12. Falkenstein, Lorne. (2010). Kant's transcendental aesthetic. In Graham Bird (ed.), *Blackwell companion to Kant* (pp. 140-153). Blackwell Publishing.
13. Pereboom, D. (2010). Kant's metaphysical and transcendental deductions. In Graham Bird (ed.), *Blackwell companion to Kant* (pp. 154-168). Blackwell Publishing.

### **PHIL 203: META ETHICS**

Meta-ethics is that branch of ethical theory that asks, not about the content of morality, but about its status. Is morality a human invention? A divine creation? Something else? Can we have moral knowledge, and, if so how? Are moral requirements rationally compelling? Do we always have excellent reasons to do what morality commands us to do? For the present course, the central metaethical question would be about the truth of moral claims, i.e., about their objectivity.

### **Essential Readings**

1. Hume, D. (2007) Of the influencing motives of the will; Moral distinctions not derived from reason. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* ( pp.8-17). Oxford: Blackwell publishers.
2. Ayer A.J. (2007). A critique of ethics. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp. 18-24). Oxford: Blackwell publishers.
3. Mackie, J.L. (2007). The subjectivity of values. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.25-35). Oxford: Blackwell publishers.
4. Harman, G. (2007). Moral relativism defended. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.41-50). Oxford: Blackwell publishers..
5. Midgley, M. (2007). Trying out one's new sword. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology*. Oxford: Blackwell publishers.
6. Moore, G.E (2007). The subject matter of ethics. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.58-61). Oxford: Blackwell publishers.
7. Landau, R. Shafer (2007). Ethics as philosophy: A defense of ethical non-naturalism. I In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.62-71). Oxford: Blackwell publishers.
8. Smith, M. (1993). Realism. In Peter Singer (Ed.), *A companion to ethics*. Oxford: Blackwell publishers.
9. Dancy, Jonathan. (2007). An unprincipled morality. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* ( pp.72-76). Oxford: Blackwell publishers.

\*All readings are conveniently available in Landau Russ Shafer (Ed.) (2007). *Ethical theory:An anthology*. Oxford: Blackwell publishers.

### **Further Readings**

1. Miller A. (2003). *An introduction to contemporary metaethics*. Cambridge: Polity.
2. Landau, Shafer, R. (2007). Moral rationalism. In R. Shafer-Landau (Ed.), Ethical theory:An anthology. Oxford: Blackwell publishers.
3. Foot, P. (2007). Morality as a system of hypothetical imperatives. In Russ Shafer-Landau (Ed.), *Ethical theory: An anthology*, Oxford: Blackwell publishers.
4. McDowell, J. (2007). Values and secondary qualities. In R. Shafer-Landau & T. Cuneo (Eds.), *Foundations of ethics: An anthology*. Oxford: Blackwell publishers.

## **PHIL 204: CRITICAL PHILOSOPHICAL TRADITIONS OF INDIA**

This course is focused on alternative and living philosophical traditions of which are critical about dominant constructions of Indian philosophy. The philosophy has redefined through these selective writings against brahminical and idealistic notions of Indian philosophy.

### **I. What is Philosophy?**

Philosophy Vs Religion

Marxist and Feminist critique of Philosophy

Feminist critique of Philosophy

Ethical precedence to Metaphysics (Ethics as first Philosophy)

**II. Problematization of Dominant tradition of Indian Philosophy**

What is Indian Philosophy?

Brahminical Characterization of Indian Philosophy (Radhakrishnan, Hiriyanna, P.T. Raju)

Marxist/Materialist critique of Indian Philosophy (M.N. Roy, Rahu Sankrutyayan, Debiprasad Chattopadhyaya)

Contestation of Dominance, Power and Socio – cultural practices

**III. Philosophy Redefined in Indian context**

Dogmas of Indian Philosophy (S.N. Dasgupta) and Myths of Indian Philosophy (Dayakrishna)

Contesting dominance, Power and social cultural practices

Critical Philosophical studies (Critical Theory of Frankfort)- Philosophy as critical study in the context of living praxis

Philosophy as social expression and Role of Organic Intellectuals

**IV. Critical Indian Philosophy**

Sramanic and folk traditions

Medieval Subaltern Bhakti traditions (Kabir, Veerabrahmendra swamy, Vemana)

**V. Philosophy in the Contemporary Context of India**

Indian Renaissance/Emergence of Contemporary India and Implications for Philosophy

**VI. Tradition of Social Rationality**

Iytheethass, Phule, Periyar, Narayana Guru and Lakshmi Narasu

**VII. Reconstruction of Indian Philosophy**

Philosophy as expression of ordinary/Just society/Moral community/Humanistic and Rationalistic Religion

Ambedkar's method and vision of Indian Philosophy

**Essential Readings**

1. Dayakrishna, (1991). Three myths about Indian philosophy. In *Indian philosophy: A counter perspective*. Delhi: Oxford University Press.
2. Dasgupta, S.N. (1982). Dogmas of Indian philosophy. In *Philosophical essays*, New Delhi: Motilal Banarsidas Publications.
3. Pratima Bowes, (1983). What is Indian about Indian philosophy. In S.S. Rama Rao, Pappu and R. Puligandia (eds.), *Indian philosophy: Past and future*. New Delhi: South Asian Books.
4. Levy, Albert William. (1974). Introduction, In *Philosophy as social expression*. Chicago: University of Chicago Press.
5. Roy, M.N. (2007). Introduction. In K. Satchidanada Murty (ed.), *Evolution of Indian philosophy*. Delhi: DK Print World.

6. Roy, M.N. (1982). *Materialism*. Delhi: Ajanta Publications.
7. Chattopadhyaya, Debi Prasad. (1976). Excerpts from *What is living and dead in Indian philosophy*. Mumbai: Peoples Publishing House.
8. Pande, G.C. (1978). *Sramana tradition*. Ahmedabad: L.D. Institute of Indology.
9. Mehrotra, Aravinda Krishna. (2011). Selected excerpts from *Songs of Kabir*. Delhi: Everyman.
10. Kesava Kumar, P. (2008). Subaltern philosopher Saint Potuluri Veerabrahmendraswamy. *Journal of Dravidian studies 5 & 6* (3-4 & 1-2), 19-21.
11. Deshpande, G.P. (Ed.) (2002). Gulamgiri. From *Selected writings of Jothirao Phule* Delhi: Leftword Books.
12. Aloysisius, G. Dalit-Subaltern self-identifications. *Iyothee Thassar and Thamizhan*. Delhi: Critical Quest.
13. Lakshmi Narasu, P. (2002). In G. Aloysisius (ed), Selected excerpts from *Religion of modern Buddhist*. Wordsmiths.
14. Veeramani, K. (2005). (Comp.). Selected excerpts from *Collected works of Periyar EVR*. Chennai: Periyar Self Respect Movement Propaganda Institution.
15. Guru, Sree Narayana. Jati Mimamsa. In *Works of Sree Narayana Guru*. Retrieved from <http://www.gurudevan.info/forum/jati-mimamsa-a-critique-of-caste-t34.html>
16. Ambedkar, B.R. Selected excerpts from *Philosophy of hinduism, Riddles of hinduism, Annihilation of caste, Buddha and his dhamma*. Mumbai: Government of Maharashtra.

## Further Readings

1. Omvedt, Gail. (2009). *Seeking Begumpura: The social vision of anti-caste intellectuals*. Delhi: Navayana.
2. Mani, Braj Ranjan. (2014). *Knowledge and power-discourse of transformation*. Delhi: Manohar.
3. Horkheimer, Marx. (2002). *Critical theory: Selected essays*. New York: Continuum.
4. Riepe, Dale M. (1961). *Naturalistic tradition in Indian thought*. Seattle: University of Washington Press.
5. Riepe, Dale M. (1979). *Indian philosophy since independence*. Calcutta: Research India Publications.
6. Rao, A. P. (1984). *Politics of philosophy: A Marxian analysis*. Humanities Press.
7. Janet A. Kourany (Ed.) (1998). Introduction: Philosophy in a feminist voice?. In *Philosophy in a feminist voice, critiques and reconstructions* (pp 3-16). Princeton: Princeton University Press.
8. Levinas, Immanuel. (1989). Ethics as first philosophy. In Sean Hand (ed.), *The Levinas reader* (pp.77-87). Oxford: Blackwell.
9. Tempels, Placide. (2010). In search of Bantu philosophy. *Bantu philosophy* (pp13-37). Orlando: HBS Publishing.
10. Radhkrishnan, S. (2009). Introduction. *Indian philosophy Vol.1*. Delhi: Oxford University Press.

11. Aloysius,G. (1998). *Religion as an emancipatory identity: A Buddhist movement among the Tamils under colonialism*. New Delhi: New Age International.
12. Dharwadker, Vinay. (2003). Kabir. Selected excerpts from *Kabir: The weavers songs*. New Delhi: Penguin books.
13. Vemana (2008). In C.P. Brown (trans.), *Vemana*. Forgotten Books.

### **PHIL 301: ANALYTIC PHILOSOPHY**

Metaphysical discourse calls forth a linguistic treatment in the shape of the fundamental question as to how language relates to reality. The course aims to show how this transparency and determinacy of meaning was sought to be ensured in both logical atomism (early Wittgenstein and Russell) and logical positivism (Ayer or Carnap) through a unique analysis of each individual proposition into a set of pre-semantic simples. The second phase of the course is an attack on this essentialist agenda of an ideal language and its supposedly transparent relation with reality, covering principally the views of Quine and later Wittgenstein.

#### **Essential Readings**

1. Russell, B. (1971). *Problems of philosophy*. New York: OUP, Chapters I, V, IX, X.
2. Carnap, Rudolf. (1959). "The elimination of metaphysics". In Ayer A.J. (ed), Arthur Pap (trans.), *Logical positivism*. Macmillan: New York.
3. Moore, G.E. (1925). A defence of common sense. In J. H. Muirhead (ed.), *Contemporary British philosophy* (2nd series). U.K: George Allen and Unwin Reprinted in G. E. Moore, (1959) *Philosophical papers*. New York: Macmillan
4. Quine W.V.O. (1965). Two dogmas of empiricism. In Ammerman (ed.), *Classics of analytic philosophy*. Bombay, New Delhi: Tata McGraw Hill.
5. Ryle, Gilbert. (1932). On systematically misleading expressions. In *Proceedings of the Aristotelian society, New Series*, 32, 139-70.
6. Wittgenstein, L. (1922). In Pears & McGuiness (Trans.), *Tractatus logico philosophicus*. London: Routledge and Kegan Paul, pp. 1-4.
7. Wittgenstein, L. (1984). In G.E.M. Anscombe (ed.), R. Rhees, and G.H. Von Wright (trans.), *Philosophical investigations*.(ed.). Oxford: Basil Blackwell, Sections: 1-88.

#### **Further Readings**

1. Russell, B. (1994). Philosophy of logical atomism. In R. C. Marsh (ed.), *Logic and knowledge*. New York: Routledge, Lectures II, III, VI, VIII.
2. Baker G. P. and Hacker, P. M.S. (1980). *Wittgenstein: Understanding and meaning: An analytical commentary on the philosophical investigations Vol. 1*. Oxford: Basil Blackwell.
3. Carnap, Rudolf. (1994). Testability and meaning. In Ammerman R.R. (ed.), *Classics of analytic philosophy*. London and New York : Routledge.
4. Frege, G., (1967). Thought: A logical enquiry. In P. F. Strawson (ed.), *Philosophical logic*. Oxford: Oxford University Press.

5. Glock, H. J. A. (2005). *A Wittgenstein dictionary*. USA, UK: Blackwell.
6. Lycan, W.G. (2008). *Philosophy of language*. NY, London: Routledge.
7. Monk, R. (2005). *How to read Wittgenstein*. London: Granta Books.
8. Quine, W. V. O. (1953). On what there is. In *From a logical point of view*. USA: HUP.
9. Quine, W. V. O. (1960). *Word and object*. USA: HUP, Chapter I and II.
10. Raatikainen, Panu. (2013). What was analytic philosophy? *Journal for the history of analytical philosophy* 2 (1).
11. Russell, Bertrand. (1994). In R.C.Marsh (ed.), *Logic and knowledge*. New York : Routledge and, Lecture II, III and VI.
12. Stenius, E., (1960). *Wittgenstein's Tractatus: A critical exposition of its main lines of thought*. U K: Basil Blackwell.

## PHIL 302: CONTINENTAL PHILOSOPHY I

In this paper we look at the works of some of the philosophers who have had a lasting impact on philosophizing in the continent. Though the list of such thinkers is very long, the following selection has been confined to only those philosophers who not only inaugurated new directions in philosophy but have continued to have lasting impact on subsequent philosophers.

### **Essential Readings**

1. Hegel, G. W. F. (1966). Preface to *The phenomenology of spirit, Sections 1, 2 & 4*. In Walter Kaufmann (ed. & trans.), *Hegel:Texts & commentary*. New York: Anchor. OR Yovel, Y. (2005). *Hegel's preface to the phenomenology of spirit, Sections 1, 2 &4*. YirmiyahuYovel (tr. and running commentary). Princeton: Princeton University Press.
2. Husserl, E. (2006). In Ingo Farin & James G. Hart (trans.), *The basic problems of phenomenology*, Chapters 1 & 7. Dordrecht: Springer.
3. Heidegger, M. (1993). What is metaphysics? In David Farrell Krell (ed.), *M. Heidegger: Basic Writings* (2<sup>nd</sup> edition). New York: Harper & Row.
4. Freud, S. (1975). The ego and the id (Chapters 1 to 3). In *The standard edition of the complete psychological works of Sigmund Freud*. London: The Hogarth Press.

### **Further Readings**

1. Kojève, A. (1969). *Introduction to the reading of Hegel*. New York: Basic Books.
2. Hyppolite, J. (1979). *The genesis and structure of Hegel's phenomenology*. Evanston: Northwestern University Press.
3. Schacht, R. (1972). A commentary on the preface to Hegel's phenomenology of spirit. *Philosophical studies*, 23, 1-31.
4. De Boer, T. (1978). *The development of Husserl's thought*. The Hague: MartinusNijhoff.

5. Spiegelberg, H. (1982). *Phenomenological movement*. The Hague: Martinus Nijhoff.
6. Mehta, J. L. (1967). *The philosophy of Martin Heidegger*. Varanasi: Banaras Hindu University Press.
7. Freud, S. (1975). On narcissism. In *The standard edition of the complete psychological works of Sigmund Freud*. London: The Hogarth Press.
8. Freud, S. (1975). The Unconscious. In *The standard edition of the complete psychological works of Sigmund Freud*. London: The Hogarth Press.
9. Laplanche, J. & Pontalis, J. B. (1974). *The language of psychoanalysis*. New York: W. W. Norton.
10. Ricoeur, P. (1977). *Freud and philosophy*. London: Routledge.
11. Mills, J. (n.d.). *Origins: On the genesis of psychic reality*. Montreal: McGill-Queens University Press.
12. Mills, J. (2014). *Underworlds: Philosophies of the unconscious from psychoanalysis to metaphysics*. New York: Routledge.

### **PHIL 303: SOCIAL AND POLITICAL PHILOSOPHY (Western)**

The nature of man, society and the state, and the relation between them, can be said to constitute the central concern of social and political philosophy. This course looks at how this question has been addressed from different perspectives/ideologies. In particular, it focuses on key concepts that inform crucial debates related to the nation state and the political economy today such as, Sovereignty, Nationhood, Property and Equality.

#### **Essential Readings**

1. Hobbes, Thomas. (1985). *Leviathan*, (Part II, of Commonwealth, Ch. 17-22), C. B. Macpherson (ed.). London: Penguin Classics.
2. Rousseau, J. (1947). *The social contract* (Bk. II), C. Frankel (trans. revised and ed.). New York: Hafner Publishing Co.
3. Locke, J. (1937). *Treatise of civil government* (Ch 5), C. L. Sherman (ed.). New York,: D.Appleton- Century.
4. Marx, K. (1967). *Capital Vol. I* (Part IV, Ch 15, Sec.1-6). Moscow: Progress Publishers.
5. Rawls, J. (2005). *Political liberalism* (Ch. IV). New York: Columbia University Press.
6. Berlin, I. (2012). Does political theory still exist?, In *The proper study of mankind*. Vintage: New York.
7. Sandel, M. (1998). *Liberalism and the limits of justice* (ch 1). Cambridge: Cambridge University Press.
8. Nussbaum, M. (2000). Women and cultural universals. In M. Baghramian and A. Ingram (eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
9. Illich, I. (1982). Vernacular gender. *Alternatives VIII*, 293-362.

#### **Further Reading**

1. Foucault, M. (1980). Two lectures (IIInd Lecture). In C. Gordon (ed.), *Power/knowledge*. Sussex: Harvester Press.
2. Anderson, B. (2006). *Imagined communities* (Ch. III). London: Verso.
3. Arendt, H. (1958). *The human condition* (Ch –III). Chicago: University of Chicago Press.
4. Cohen, G. A. (1979). Capitalism, freedom and the proletariat. In A. Ryan (ed.), *The idea of freedom: Essays in honour of Isaiah Berlin*. London: OUP.
5. Gray, J. (2000). Where pluralists and liberals part company. In M. Baghramian & A. Ingram (eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
6. Berlin, I. (2001). Nationalism: Past neglect and present power. In H. Hardy(ed.), *Against the current: Essays in the history of ideas*. Princeton: Princeton Univ. Press.
7. Engels, F. (1977). *The theory of family, private property and the state* (Ch. V). Moscow: Progress Publishers.
8. Habermas, J. (1996). On the relation between the nation, the rule of law, and democracy. In *The inclusion of the other*. Cambridge: MIT Press.
9. Dallmayr, F. (1978). Political theory at crossroads. In *From contract to community* (pp. 1-28). New York: Marcel Delmar, Inc.
10. Herder, J. G. von. (1968). *Reflections on the philosophy of history of mankind*, (Ch.1, Bk. VII and VIII), F. E. Manuel (abridged and with introduction). Chicago: Chicago University Press.

### **PHIL304: SOCIAL AND POLITICAL PHILOSOPHY (Indian)**

This course will consider the ideas of social and political philosophy from classical to contemporary times. From classical age introduces social and political conceptions from the source of Artha sastra and Buddhist texts. This course further proceed to the social and political thinking of contemporary Indian thinkers such as Sri Aurobindo, Tagore, Gandhi, B.R. Ambedkar, M. N. Roy, and Tarabhai Shide. This course provides the diverse traditions of social and political philosophy of India and multi cultural context of nation and formation of nation state. This explores the issues of modern nation state and modern Indian debates on the nature of society and the state, sovereignty, nationalism, rights, democracy, equality and distributive justice.

#### **Essential Readings**

1. Kautīlya. (2003). *Arthaśāstra*, Book 1, section 1-3, Book 6, section 96-7, Book 8, section127-28 in *The Kautīlya Arthaśāstra- Part II*, R. P. Kangle (trans.). Bombay University : 1972, reprint, Delhi: 2003, Motilal Banarasidass Publishers.
2. Chakravarthi, Uma. (2004). *The social philosophy of Buddhism and the problem of inequality*. New Delhi: Critical Quest.
3. Sri Aurobindo. (1997). Political Writings and Speeches: 1909-1910, Vol. 8 (p. 84-86, 92-95, 137-141) from *The complete works of Sri Aurobindo karmayoga*. Pondicherry: Sri Aurobindo Ashram Publ. Dept.
4. Tagore, R. (1917). Nationalism in India (p. 95-130). In *Nationalism*. New York: Macmillan.

5. Gandhi, M. K. (1967). *Political and national affairs, Vol I*, (sec. 2&3). Ahmedabad: Navjeevan Trust.
6. Roy, M.N. (1981). *New humanism: A manifesto*. New Delhi: Ajanta Publications.
7. Ambedkar, B. R. (2014). *Annihilation of caste* (Chapter XIV onwards including Appendices), pp 58-96. *State and minorities, pp.381-430*, Vasant Moon (comp.) *Dr. Babasaheb Ambedkar writings and speeches (Vol.1)*. New Delhi: Dr.Ambedkar Foundation, Ministry of Social Justice and Empowerment. GoI.
8. Shinde, Tarabhai. (n.d.). Stri purusha tulana. In Taru, Susie and K, Laltha (Eds.), *Women writing in India: 600 B.C to the present (vol.1)*. New York: Feminist Press, pp.221-235.
9. Shiva,V. (2002). *The world bank, the WTO, and corporate control over water*, (Ch.1 and Ch.4). New Delhi: India Research Press.

### **Further Readings**

1. Bhattacharya, K. C. (Oct. - Dec.1984). Swaraj in Ideas. In *Indian philosophical quarterly*, (Special Number) (4).
2. Bhargava, Rajeev. (2010). *What is political theory and why do we need it ?* Delhi: Oxford University Press.
3. Shah K. J. (1982). *Artha and Arthaśāstra*. In *Way of life: King, householder, renouncer (Essays in honour of Louis Dumont)*. New Delhi: Vikas Publishing House.
4. *Śāntiparva, Rājadharmānuśāsanaparva*, Sections 1 to 26, Sections 59-60, in Vol. III, *The Mahābhārata*, Kisari Mohan Ganguli (trans.). Munshiram Manoharlal publishers.
5. Dharampal (2000). Panchayat raj and India's polity (Chs. 3&4). In *Dharampal: Collected writings, Vol. IV*. Mapusa, Goa: Other India Press.
6. Parel, A. (ed.) (1997). Introduction. *Gandhi: Hind swaraj and other writings*. New Delhi: Cambridge University Press.
7. Dirks, N. B. (2002). Introduction. *Castes of mind: Colonialism and the making of modern India*. Delhi: Permanent Black.
8. Kesava Kumar, P. (2014). *Political philosophy of Ambedkar: An inquiry into the theoretical foundations of the dalit movement*. Delhi: Kalpaz.
9. Wadron, Jeremy. (Winter 2016). Property and Ownership. In Edward N. Zalta (ed.), *The stanford encyclopaedia of philosophy*. Retrieved from <http://plato.stanford.edu/entries/property/>

### **PHIL 305: PHILOSOPHY OF MIND (Western)**

The aim of this introductory course is to acquaint students with different approaches to the study of human mind, viz., Physicalism, Functionalism, Eliminativism, Panpsychism, Emergentism, etc.

### **Essential Readings**

1. Melnyk, A. (Dec.,1997). How to keep the 'physical' in physicalism. *The journal of philosophy*, 94, (12), 622-637. OR Ney, A. (2008). Physicalism as an attitude.

- Philosophical studies*, 138, 1–15. OR Wilson, J. (2006). On characterizing the physical. *Philosophical studies* 131, 61–99. DOI 10.1007/s11098-006-5984-8.
2. Lycan, W. (2009). Giving Dualism its due. *Australasian journal of philosophy*, 87 (4), 551-563.
  3. Putnam, H. The nature of mental states (Chalmers # 11). OR H. Putnam, Brains & behavior (Chalmers # 7).
  4. Kim, J. (2000). The many problems of mental causation. In J. Kim (ed.), *Mind in a physical world*. Cambridge (MA): MIT Press, pp. 28-56.
  5. Churchland, P. (2007). The evolving fortunes of eliminative materialism. In B. P. McLaughlin and J. Cohen (eds.), *Contemporary debates in philosophy of mind*, pp. 160-181.
  6. Goff, P. (2017). Panpsychism. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp. 106-124.
  7. Vision, G. (2017). Emergentism. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp.337-348.
  8. Atmanspacher, H. (2017). Quantum approaches to brain and mind: An overview with representative examples. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp. 298-313.

### Further Readings

1. Plato. Souls and bodies (From Phaedo. In Heil #1).
2. Aristotle. The soul as bodily organ” (From De Anima. In Heil #2).
3. Descartes, R. Minds and bodies as distinct substances (Heil #3).
4. Kim, J. (1996). *Philosophy of mind*. Oxford: Westview Press.
5. Stoljar, Daniel. (Winter 2017). Physicalism. In Edward N. Zalta (ed.), *The stanford encyclopaedia of philosophy*.
6. Braddon-Mitchell, & Jackson, D. & F. (2007). *Philosophy of mind and cognition*. Oxford: Blackwell.
7. Crane. T. (2001). *Elements of mind*. Oxford: Oxford University Press.
8. Kim, J. Epiphenomenal and supervenient causation (Rosenthal #27) OR Cruse, H. & Schilling, M. (2015). Mental states as emergent properties: From walking to consciousness. In T. Metzinger & J. M. Windt (eds.), *Open Mind*. 336-373.
9. Guttenplan, S. (ed.). (1994). *A companion to the philosophy of mind*. Oxford: Basil Blackwell.
10. Churchland, P. *Eliminative materialism and propositional attitudes*. (Heil #23).
11. Epstein, Robert. Your brain does not process information, retrieve knowledge or store memories. In short: your brain is not a computer. <https://aeon.co/essays/your-brain-does-not-process-information-and-it-is-not-a-computer>.
12. Rosenthal D. M. (ed.). (1991). *The nature of mind*. New York: Oxford University Press.
13. Chalmers, D. J. (ed.). (2002). *Philosophy of mind: Classical and contemporary readings*. Oxford: Oxford University Press.
14. Heil, J. (ed.) (2004). *Philosophy of mind: A guide and anthology*. Oxford: Oxford University Press.

**All the # marked readings are available from the following anthologies:**

### **PHIL 306: PHILOSOPHY OF MIND (INDIAN)**

The main aim of course is to bring forth with the concept of Mind, its nature and scope today. This is an introductory course on Problem of Mind in Indian Philosophy. Contents of the course will focused on the Heterodox and orthodox schools with some great Indian texts like *Yajurveda* and *Yogavasishtha*.

#### **Essential readings**

1. Saraswati, Akhanadanand. (trans.). Finding mind in Vedas. *Shivasankalpa of Yajurveda* Chap. 34, Mantra 1-6.
2. California Libraries (1891). *The Yoga-Vasishtha-Maharamayana of Valmiki*. California Press. ch. on Mind.
3. Kuppuswami, B. (1990). Functions of mind. *Elements of ancient Indian psychology*. Delhi: Konark Publication Delhi.

#### **Further readings**

1. Bodhendra Saraswati, Swami. *Sri Yoga Vasisihtha Volume 1-4*. Gita Press.
2. Chakrabarti, Kisor Kumar (2001). *Classical Indian philosophy of mind: Nyaya The dualist method*. Delhi: MLBD.
3. Charles Moore A. Aldyth Morris V. (2008). *Indian mind essentials of the Indian philosophy & culture*. Delhi: MLBD.
4. Sinha, Jadunath (2008). *Indian psychology Volume 1-3*. Delhi: MLBD.
5. Chennakeshava, Sarasvati (1960). *Concept of mind in Indian philosophy*. Delhi: MLBD.
6. Kuppuswami, B. (1993). *Hindu psychology source book of ancient Indian psychology*. Delhi: Konark Publication.
7. Ramakrishna Rao, K. & Anand Paranjape, & C. Ajit Dalal K. (ed.). *Hand book of Indian psychology*. Delhi: Foundation.
8. Safaya, Raghunath (1976). *Indian psychology*. MRML.

### **PHIL 401: PHILOSOPHY OF LANGUAGE**

This course is an introduction to the Philosophy of Language taking up issues in the areas of meaning and reference of proper names, definite descriptions and general terms. Our study will take us through the early works of J.S. Mill, Gottlob Frege, Bertrand Russell and up to more recent debates on the Causal Theory of Reference.

## Essential Readings

1. \*Mill, J. S. "Of names".
2. \*Frege, G., (1949). On sense and nominatum. In Herbert Feigl and Wilfrid Sellars, (eds.), Herbert Feigl (trans.), *Readings in philosophical analysis*. New York: Appleton-Century-Crofts, pp.85 – 102.
3. \*Russell, B., (1956). On denoting. In R.C.Marsh (ed.), *Logic and knowledge*. London: Allen and Unwin, pp. 41 – 56.
4. \*Strawson, P. F. (1956). On referring. In Anthony Flew (ed.) *Essays in conceptual analysis*. London: Macmillan and Company Ltd. pp.21 – 52.
5. Russell, B. (2008). Mr. Strawson on referring. In A.P. Martinich (ed.), *The philosophy of language*. New York: O.U.P.
6. Stalnaker, R. (1973). Presuppositions. *Journal of philosophical logic* 2, pp. 447-457.
7. \*Donnellan, K. (1966). Reference and definite descriptions. *Philosophical review* 75, pp. 281-304.
8. \*Kripke, S. (1980). *Naming and necessity*, Cambridge: Harvard University Press, Lecture I.
9. \* Evans, G., (1973). The causal theory of names. *Aristotelian society: Supplementary Volume* 47, pp.187 – 208.
10. \*Putnam, H. (1973). Meaning and reference. *Journal of philosophy* 70, 699 – 711.
11. Searle, J. R. (1958). Proper names. *Mind* vol. 67, pp.166 – 173.
12. Kaplan, D. (1970). The logic of demonstratives. In Peter. A. French, T. Uehling, Jr. & H. Wettstein (eds.), *Contemporary perspectives in the philosophy of language*. Minneapolis: University of Minnesota Press, pp.401 -410

## Further Readings

1. \*Russell, B. (1919). Descriptions. *Introduction to mathematical philosophy*. London: George Allen and Unwin Ltd., pp. 167-180.
2. \*Searle, J. R. (2008). Proper names and intentionality. In A.P. Martinich (ed.), *The philosophy of language*. New York: O.U.P.
3. Evans, G. (1982). *Varieties of reference*. Oxford: Oxford University Press,.
4. Donnellan, K. (1982). Proper names and identifying descriptions. In Donald Davidson and Gilbert Harman (ed.), *Semantics of natural languages*. New York: Humanities Press, pp. 356 -379.
5. Linsky, L. (1977). *Names and descriptions*. Chicago: University of Chicago Press.
6. Hale, B. and C. Wright (eds.) (1999). *The Blackwell companion to the philosophy of language*. Oxford: Blackwell.
7. Strawson, P. F. (2005). *Individuals*. USA: Routledge, Chapters I and VI (selected portions)
8. Kripke, S. (1980). *Naming and necessity*. Cambridge: Harvard University Press, Lectures II and III
9. Kripke, S. (1977). Speaker's reference and semantic reference, In *Midwest studies in philosophy*, 11.

10. Kaplan, D. (1989). Demonstratives. In J. Almog, J Perry and H. Wettstein (eds.) *Themes from Kaplan*. New York: Oxford University Press, pp. 481-564
  11. \*Kaplan, D. (1978). Dthat. In P. Cole (ed.), *Syntax and semantics*. New York: Academic Press, vol. 9.
  12. Wittgenstein, L. (1985). *Philosophical investigations*. G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (eds.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell, sections 1-57, p175, 187-8
  13. \_\_\_\_\_ . (2007). *The blue and brown books*. U.S.A: Blackwell Publishers. (Selected Portions)
- \* Readings are available in Martinich A. P. (ed.). (2008). *The philosophy of language* (5th edition). New York: Oxford University Press.

## PHIL 402: CONTINENTAL PHILOSOPHY II

In this follow up course we reflect on the contemporary developments in continental philosophy surrounding issues related to the nature of phenomenological inquiry, theorization about the nature of the human subject and its otherness. The other main concepts treated are: The structural unity of the subject and its fragmentation, self-identity.

### Essential Readings

1. de Saussure, F. (1959). *Course in general linguistics* (“Introduction: Chapter 3” & “Part One: Chapter 1, Wade Baskin (trans.). New York: The Philosophical Library.
2. Sartre, J. P. (1962). *Being and nothingness* (Chapter 1: “The pursuit of being”). New York: Philosophical Library.
3. Merleau-Ponty, M. (2004). Other selves and the human world. In Thomas Baldwin (ed.), *Maurice Merleau-Ponty: Basic writings*. London: Routledge, pp. 154-165 OR (2007). What is phenomenology? In Ted Toadvine& Leonard Lawlor (eds.), *The Merleau-Ponty reader*. Evanston: Northwestern University Press, pp.55-68.
4. Levinas, E. (1989). The phenomenological theory of being. In Sean Hand (ed.), *The Levinas reader*. Oxford: Basil Blackwell, pp. 11-28.
5. Lacan, J. (2002). The mirror stage. In *Ecrits*. New York: W.W. Norton.
6. Foucault, M. (2000). The hermeneutic of the subject. In *Essential works of Foucault, Vol.1*. London: Penguin. OR Ricoeur, P. (2007). On interpretation. In *From text to action*. Evanston: Northwestern University Press.
7. Derrida, J. (1990). Structure, sign and play in the discourse of the human sciences. In *Writing and difference*. London: Routledge & Kegan Paul. OR Zizek, S. (Autumn 2007). Tolerance as an ideological category. *Critical inquiry*.
8. Irigaray, L. (1989). The language of man. In *Cultural critique 13*, 191-202. OR Kristeva, J. (1985). The speaking subject. In M. Blonsky (ed.), *On signs*. Oxford: Basil Blackwell.

### Further Readings

1. Sartre, J. P. (1985). *War diaries*. London: Verso.

2. Barnes, H. E. (1961). *The literature of possibility*. London: Tavistock Pub.
3. Sundararajan, R. (1990). *Studies in phenomenology, hermeneutics, and deconstruction*. New Delhi: ICPR.
4. Gutting, G. (ed.). (2006). *The cambridge companion to Foucault*. Cambridge: Cambridge University Press.
5. Foucault, M. (2005). Structuralism and post-structuralism. In *Aesthetics, methods, and epistemology*. New York: The New Press.
6. Cohen, T. (ed.). (2002). *Jacques Derrida and the humanities: A critical reader*. Cambridge: Cambridge University Press.
7. Zizek, S. (2007). *How to read Lacan*. New York: W.W. Norton.
8. Fink, B. (1996). *The Lacanian subject*. Princeton: Princeton University Press.
9. Lee, J. (1990). *Jacques Lacan*. Boston: Twayne.
10. Irigaray, L. (1993). *An ethics of sexual difference*. New York: Cornell University Press.

### **PHIL 403: CRITICAL READING OF WESTERN PHILOSOPHY**

This course offers the critical understanding of modern western philosophy from diverse vantage points such as postmodernism, feminism, and post-colonialism. These thinkers were not only contested the canons of western philosophy but also make us aware of other ways of reading western philosophy. The methodologies and tools provided by these thinkers have its own philosophical significance and political implication.

1. Canons of Western Philosophy
  - Foundations of Western Philosophy
  - Modernity, Structuralism, Critical theory and Postmodernism
2. Philosophy of the Praxis/Post Marxist Philosophy
  - Gramsci- Praxis of Philosophy
  - Alain Badiou –Politics and Philosophy
3. Against methods of western Philosophy
  - Richard Rorty- Against Epistemology
  - Emmanuel Levinas- Ethics as first philosophy
4. Postmodern Approach
  - Derrida-Logocentrism – Deconstruction
  - Michel Foucault-Discourse on Language- Knowledge and Power- Bio power
5. Postcolonial Approach
  - NgugwaThiang'o- Decolonizing Mind
  - Edward Said- Orientalism
6. Feminist Criticism
  - Judith Butler- Gender Trouble

### **Essential Readings**

1. Badiou, Alain. (2012). *The enigmatic relationship between philosophy and politics, philosophy for militants*. Bruno Bosteels (trans.). New York: Verso.

2. Gramsci, Antonio. (1999). Praxis of philosophy, *Selections from the prison note books*. London: Ele Books, pp 624-656. Retrieved from <http://abahlali.org/files/gramsci.pdf>
3. Rorty, Richard. (1979). *Philosophy and mirror of nature*. New Jersey: Princeton University Press, pp3-15 and 357-394
4. Levinas, Emmanuel. (1979). *Totality and infinity*. London: Martinus Nijhoff Publishers, pp.33-52.
5. Derrida, J. (1978). Structure, sign, and play in the discourse of the human sciences. In *Writing and difference*, Alan Bass (trans.). London: Routledge, pp 278-294
6. Foucault, Michel. (1986. The discourse on language. In Hazard Adams and Leroy Searle (eds.), Rupert Swyer (Trans.). *Critical theory since 1965*. Tallahassee: UP of Florida, pp. 148-162 and Foucault, M. (1980). Two lectures, In Collin Gordon (Ed.), *Power/Knowledge*. New York: Pantheon Books, pp.77-108.
7. Ngugi, waThiang'o, (1986). *Decolonizing mind: The politics of language in African literature*. London: Heinemann Educational, pp.384-393.
8. Said, Edward. (1980). Introduction. *Orientalism*. London: Routledge and Kegan Paul, pp.1-30.
9. Butler, Judith. (2000). Restaging universality: Hegemony and limits of formalism. In Judith Butler , Ernesto Laclau and Slavoj Zizek (eds.), *Contingency, hegemony and universality*. New York: Verso, pp.11-44

### **Further Readings**

1. Skinner, Q. (1969). Meaning and understanding in history of ideas. *History and theory* 8, (1), 3-53.
2. Rorty, R. (1984). The historiography of philosophy: Four genres. In Richard Rorty, J.B.Schneewind and Quentin Skinner (eds.), *Philosophy in history*. Cambridge: Cambridge University Press, pp. 49-76.
3. Gramsci, Antonio. (1999). The intellectuals. *Selections from the prison note books*. London: Ele Books, pp131-161. Retrieved from <http://abahlali.org/files/gramsci.pdf>
4. Zizek, S. (1999). Introduction: A spectre haunting western academia. *The ticklish subject*. NewYork: Verso, pp.1-6.
5. Bergo, B. (1999). *Levinas: Between ethics and politics*. Kluwer Academic Publishers, pp. 37-51.
6. Deleuze, G. and Guttari, Felix. (1996). What is a concept?. *What is philosophy?* New York: Columbia University Press.
7. Fanon, Frantz. (n.d.). On violence. *The wretched of the earth*. New York: Grove Press, pp.1-21.
8. Witt, Charlotte and Shapiro, Lisa. (Spring 2017). Feminist history of philosophy. In Edward N. Zalta (ed.), *Stanford encyclopaedia of philosophy*. Retrieved from <http://plato.stanford.edu/entries/feminism-femhist>.

### **PHIL 404: PHILOSOPHY OF RELIGION**

This course will focus on the issues of truth and objectivity with respect to religions and discuss some of the key issues that concern the modern mind regarding religions in a cross cultural perspective. Issues of creationism versus evolutionism, human suffering, freewill & karma, religious experience, faith & interpretation, religious pluralism and religious & secular morality will be dealt with. Special emphasis would be on clarifying the implications of religious pluralism for religious faith.

### **Essential Readings**

1. Dawkins, R. ( 1999). God's utility function. In E. Stump and M. J. Murray (eds.), *Philosophy of religion*. USA: Blackwell.
2. *Culakammavibhangasutta* ( 1995 ), (no. 135) in Nanamoli (trans.) and Bhikkhu Bodhi (ed. and revised) *The middle length discourses of the Buddha (MajjhimaNikaya)*. Boston: Wisdom Publications.,
3. Stoddart, Willam. ( 2012). Islamic esoterism. *Outline of sufism: The essentials of Islamic pluralism*. Bloomington: World wisdom inc.
4. Hick, J. ( 1997). Religious pluralism. In Phillip Quinn and Charles Taliaferro (eds.), *A companion to philosophy of religion*. Oxford: Blackwell, [also available in Charles Taliaferro and Griffiths (eds.) *Philosophy of religion: An anthology*. USA: Blackwell Publishing Ltd, 2003].
5. Vivekananda, Swami. (1986). Lectures on universal religion. In *The complete works of Swami Vivekanand, Vol.II* (17<sup>th</sup> edition). Calcutta: Advaita Ashram.
6. Anderson, P. S. (2011). Gender and infinity. *International journal of philosophy of religion* 50 (1/3), Issues in contemporary philosophy of religion, 191-212.
7. Ambedkar, B.R. (2017). Religion and dhamma (Book IV, only Part 1 and 2), In *The Buddha and his dhamma*. Delhi: Kalpaz Publication.
8. Smith, P. Nowell. (1974). Morality religious and secular. In B. A. Brody (ed.) *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.

### **Further Readings**

1. McCloskey, H. J. (1974). God and evil. In B. A. Brody (ed.) *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.
2. Plantinga, A. (1974). The free will defense. In B. A. Brody (ed.), *Readings in the philosophy of religion*. New Jersey: Englewood Cliffs, Prentice Hall.
3. Martin, C.B. (1974). A religious way of knowing. In B. A. Brody (ed.), *Readings in the philosophy of religion*. New Jersey: Englewood Cliffs, Prentice Hall.
4. Hick, J. (1974). *Faith and knowledge* (Chapters 1&2). London: Fontana Books.
5. Fasching, D. J. (2008). Authority and religious experience. In William Schweiker (ed.), *The blackwell companion to religious ethics*. Oxford: Malden; USA: Blackwell Publishing Ltd.
6. Grelle, B. (2008). Culture and pluralism. In William Schweiker (ed.), *The blackwell companion to religious ethics*. Oxford: Malden; USA: Blackwell Publishing Ltd.
7. Coward, H. (1997). Pluralism and the future of religions. In Thomas Dean (ed.), *Religious pluralism and truth* (Reprint). Delhi: Sri Satguru Publications.

8. Smart, N. (1997). The philosophy of religion transformed. In Thomas Dean (ed.), *Religious pluralism and truth* (Reprint). Delhi: Sri Satguru Publications.
9. Bilimoria, Purushottam; Prabhu, Joseph and Sharma, Renuka (eds.). (2007). *Indian ethics*. New Delhi: Oxford University Press.
10. Prasad, R. (1989). *Karma, causation and retributive morality*. Delhi: ICPR.
11. Langerak, E. (2003). Pluralism, tolerance and disagreement. In Charles Taliaferro and Griffiths (eds.), *Philosophy of religion: An anthology*. USA: Blackwell Publishing Ltd.
12. Plantinga, A. (1999). Is naturalism irrational? In E. Stump and M. J. Murray (eds.), *Philosophy of religion*. USA: Blackwell.
13. Stace, W. T. (1974). The teachings of the mystics. In B. A. Brody (ed.), *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.

### **PHIL 405: PHILOSOPHY OF SCIENCE**

The Course introduces students to philosophical study of concepts like “Nature of Science”, “Explanation” and “Laws of Nature”, “Scientific Realism,” “Underdetermination” etc. It attempts to address some important questions like: Do scientific theories represent the true nature of the world, or are they just convenient tools for making predictions and developing technology? What is the relation between theory and observation in science? What is the role of so-called ‘scientific revolutions’? How do social factors and values influence scientific theory choice?

#### **Essential Readings**

##### **A- Nature of Science**

1. Popper, Karl. (1998). Science: Conjectures and refutations. In Martin Curd and J. A. Cover (Eds.) *Philosophy of science: The central issues* (pp. 3-10.). New York: W. W. Norton and Company.
2. Kuhn, Thomas. (1998). Logic of discovery or psychology or research? In Martin Curd and J. A. Cover (Eds.) *Philosophy of science: The central issues* (pp. 11-19). New York: W. W. Norton and Company.

##### **B- Explanation and Laws of Nature**

1. Hempel, Carl. (1966). *Philosophy of natural science* (pp. 237-259). New Jersey: Prentice Hall.
2. Lewis, David. (1993). Causal explanation. In David-Hillel Ruben (Ed.) *Explanation* (pp. 182-206). Oxford: Oxford University Press.
3. Cartwright, Nancy. (1980). The truth can't explain much. *American philosophical quarterly* 17, 159-163.
4. Salmon, Wesley. (1998). Scientific explanation: How we got from there to here." In *Causation and explanation*. Oxford: Oxford University Press.
5. Dretske, Fred I. (1977). Laws of nature. *Philosophy of science* 44 (2), 248-268.

### C- Scientific Realism

1. Van Fraassen, Bas. (1998). Arguments concerning scientific realism. In Martin Curd and J. A. Cover (Eds.), *Philosophy of science: The central issues* (pp. 1064-1087). New York: W. W. Norton and Company.
2. Lyons, Timothy D. (2016). Scientific realism. In Paul Humphreys (ed.), *The Oxford handbook of philosophy of science* (pp. 564-584). New York: Oxford University Press.

### Further Readings

1. Bird, Alexander. (1998). *The philosophy of science*. London: UCL Press.
2. Ladyman, James. (2002). *Understanding philosophy of science*. London: Routledge.
3. Kuhn, Thomas. (1962). *The structure of scientific revolutions*. Chicago, IL: University of Chicago Press.
4. Popper, Karl. (1972). *Objective knowledge*. Oxford: Clarendon Press.
5. Van Fraassen, Bas C. (1977). The pragmatics of explanation. *American philosophical quarterly* 14, 143-150.
6. Stathis, Psillos, and Curd, Martin. (2013). *The routledge companion to philosophy of science*. Abingdon: Routledge.
7. Armstrong, D. M. (1983). *What is a law of nature?* Cambridge: Cambridge University Press.
8. Musgrave, A. (2012). The ultimate argument for scientific realism. In Robert Nola (ed.), *Relativism and realism in science* (pp. 253-291). London: Kluwer Academic Publisher.
9. Worrall, John. (July 1982). Scientific realism and scientific change. *The philosophical quarterly* 32 (128), 201-231.

## CORE ELECTIVE AND OPEN ELECTIVE COURSES

### PHIL 211: ARISTOTLE'S METAPHYSICS

Aristotle's theory of being is fundamental to understanding much that has happened in the history of western philosophy and metaphysics. The selections from Aristotle's *Metaphysics* included in this course look at his theory of being and the method proper to an investigation of the question of being. A close textual reading of the relevant and prescribed sections will enable students to become conversant with the conceptual framework that was to hold sway in philosophical discussions until the 17th Century.

### Essential Readings

1. Ross, W.D. (trans. & ed.). (1934). *Aristotle's metaphysics (2 vols)*. (Selections: Books 2, 3, 4, 7 and 8). Reprinted from the edition of 1934.

### Further Readings

1. Bostock, D. (1994). *Aristotle's metaphysics*. Oxford: Clarendon Press. (Commentary on Books vii-viii).
2. Kirwan, C. (1993). *Aristotle metaphysics: Gamma, delta and eta*. Oxford: Clarendon Press.
3. Irwin, T. (1988). *Aristotle's first principles*. Oxford: Oxford University Press.

## PHIL 212: GANDHI AND LIBERTARIAN SOCIALISM

This course will attempt an in-depth study of two basic concepts in Gandhi's writings: Ahimsa and Satya. It'll explore the significance of *anekantavada* in the context of these two concepts and also examine the relevance of these concepts in promoting a non-coercive social order. We will also attempt a comparative reading of Gandhi's thoughts with that of Mill and Kant in order to highlight the non-Eurocentric nature of Gandhi's thought.

### **Essential Readings**

1. Gandhi, M. K. (Jan. 21, 1926). Three vital questions. *Collected works* 29. New Delhi: Publication Division, Govt. of India. p.410.
2. Gandhi, M. K. (2001). *Hind swaraj*. Ahmedabad: Navajivan Press.
3. Gandhi, M. K. (1989). *Constructive programme*. Ahmedabad: Navajivan Press.
4. Gandhi, M. K. (1987). Towards a stateless society. In R. Iyer (ed.), *The moral and political writings of Mahatma Gandhi*, vol. 3. Oxford: Clarendon Press.
5. Clark, J. (2005). Anarchism. In B. Taylor (ed.), *The encyclopaedia of religion and nature*. New York: New Age.
6. Chomsky, N. (2003). Notes on anarchism. In *For reasons of state*. London: Pantheon.
7. Bilgrami, A. (Sept. 27, 2003). Gandhi, the philosopher. *Economics and political weekly*.
8. Sen, A. (2006). Equality of what? In *Inequality reexamined*. Oxford: Oxford University Press.
9. Mill, J. S. (1869). *On liberty* (Chapter 2). London: Longman, Roberts & Green.

### **Further Readings:**

1. Gandhi, M. K. (1954). *Sarvodaya*. Navajivan.
2. Gandhi, M. K. (1970). *My theory of trusteeship*. New Delhi: Gandhi Peace Foundation.
3. Murti, V.V.R. (ed.) (1970). *Gandhi: Essential writings*. New Delhi: Gandhi Peace Foundation.
4. Parel, J. A. (Ed.) (2005). *Hind swaraj and other writings*. Cambridge: Cambridge University Press.
5. Sen, A. (2005). *Development as freedom*. Oxford: Oxford University Press.
6. Gupta, R. K. (1999). *A dictionary of moral concepts in Gandhi*. Delhi: Maadhyam.
7. Fanon, F. (1968). *The wretched of the earth*. London: Penguin.

8. Dussel, E. (1993). Eurocentrism and modernity. *Boundary 2* (3).
9. Bose, A. (1967). *A history of anarchism*. Calcutta: The World Press.
10. Woodcock, G. (1972). *Gandhi*. London: Fontana.
11. Ostergard, G. and C. Melville. (1971). *The gentle anarchist*. Oxford: Clarendon Press.

### **PHIL 213: PHILOSOPHICAL REFLECTIONS ON LITERATURE**

There are many questions that we can ask about literature. What is an author? Why should anyone write? Why write novels and poems? How are we supposed to tell the difference between a good work of art and a bad work of art? Is the history of art merely a pile of works of art? What happens when we read a novel? What is it to enter another person's imaginary world? This course will look at three acclaimed authors who have thought about these issues and have written about the experience of the art of writing. The emphasis is in trying to answer the questions by looking at what authors say about it themselves.

#### **Essential Readings**

1. Sartre, J. P. (2001). *What is literature?* Routledge Classics.
2. Kundera, M. (2007). *The Curtain: An essay in seven parts*. translated from the French by Linda Asher. London: Faber and Faber.
3. Pamuk, O. (2012). *The naïve and the sentimental novelist*. New Delhi: Penguin, India.

#### **Further Readings**

1. Calvino, I. (2009). *Six memos for the next millennium*. Patrick Creagh (trans.). Penguin Classics.
2. Cooper, D. and Hopkins, R. (Eds.) (1992). *A Companion to aesthetics*. Blackwell.
3. Eileen, J. and McIver, D. L. (2008). *The philosophy of literature: Contemporary and classic readings: An anthology*. Blackwell.
4. Schroeder, S. (2010). *Philosophy of literature. Ratio*, Special Issue.
5. Tolstoy, L. (1995). *What is art*. Penguin Classics.

### **PHIL 214: THE FEMINIST THOUGHT**

The course will introduce broad trends in Feminist thought. The focus would be on theoretical analyses and critiques of women's oppression and subjugation with special emphasis on recognition of women as persons, agents and citizens. While focusing on the contemporary issues, this course also discusses some important classical readings.

#### **Essential Readings**

1. Wollstonecraft, M. (1992). *A vindication of the rights of women*, S. Mukherjee & S. Ramaswamy (Eds.). New Delhi: Deep Publications.
2. Pateman, C. (1988). *The sexual contract*. Stanford: Stanford University Press. ch. 1.

3. Young, Iris. (1990). Throwing like a girl. In *Throwing like a girl and other essays in feminist philosophy and social theory* (pp. 27-45). Indianapolis: Indiana University Press.
4. Beauvoir, Simone de. (1988). The mother. In *The second sex* (pp. 502-596). London: Pan Books.
5. Abu-lughod, Lila. (Jan. 2002). Do Muslim women really need saving?: Anthropological reflections on cultural relativism and its others. *American anthropologist* 104 (3), 783-790.
6. Collins, P. H. (2005). *Black sexual politics: African Americans, gender and the new racism*, (pp. 53-86). New York: Routledge.
7. Rege, Sharmila. (Oct. 31- Nov. 6 1998). Dalit women speak differently: A critique of 'difference' and towards a dalit feminist standpoint position. *Economic and political weekly* 33 (44), WS39-WS46.
8. Rich, Adrienne. (Autumn 2003). Compulsory heterosexuality & lesbian existence. *Journal of women's history* 15 (3), 11-48.

### **Further Readings**

1. King, Margaret L. (1991). *Women of the renaissance*. Chicago and London: University of Chicago Press.
2. Mitchell, Juliet. (1984). *Women: The longest revolution*. London: Virago.
3. Yaman, Mai (ed.). (1996). *Feminism and Islam: Legal and literary perspectives*. New York: New York University Press.
4. Lewis, Reina and Sara Mills (eds.). (2003). *Feminist postcolonial theory: A reader*. Edinburgh: Edinburgh University Press.
5. Kemp, Sandra and Squires, Judith (eds.). (1997). *Feminism*. Oxford: Oxford University Press.
6. Price, Janet and Shildrick, Margrit (eds.). (1999). *Feminist theory and the body: A reader*. Edinburgh: Edinburgh University Press.
7. Nussbaum, Martha. (2000). *Women and human development: The capabilities approach*. Cambridge, NY: Cambridge University Press.
8. Foucault, M. (1976). *The history of sexuality*. R. Hurley (translator). New York: Pantheon Books.
9. Young, Iris Marion. (1997). House and home feminist variations on a theme. In *Intersecting voices* (pp. 134-165). Princeton: Princeton University Press.
10. Irigaray, Luce. (1991). *The Irigaray reader*. Margaret Whitford (ed.). Cambridge: Basil Blackwell.
11. Hooks, Bell. (2000). *Feminism is for everybody: Passionate politic*. London: Pluto Press.
12. Firestone, Shulamith. (1970). *The dialectic of sex*. New York: William Morrow.
13. Mahmood, Saba. (2008). Feminism, democracy, and empire: Islam and the war of terror. In Joan W. Scott (ed.), *Women studies on the edge* (pp. 81-114). London: Duke University Press.
14. Mohanty, C. T. (2003). *Feminism without borders: Decolonizing theory, practicing solidarity*. Durham: Duke University Press.

15. Putnam Tong, Rosemarie.(2013). Feminist thought: A more comprehensive introduction. Colorado: Westview Press.
16. Butler, Judith. (1990). Women as the subject of feminism. In Gender trouble. London: Routledge.

## **PHIL 215: APPROACHES TO ENVIRONMENTAL ETHICS**

This course will begin by looking at some important non-anthropocentric approaches to environmental ethics that either value nature in a holistic way or value some or other collections of entities in nature. It aims to examine the boundaries of moral concern drawn up in each approach critically. The course will also introduce some alternative ways of approaching an ethics of environment that are becoming quite central in environmental literature today. The section on eco- feminism will particularly draw our attention to relation between domination of women and domination of nature, and radical development of new idea in historical, social, economic and cultural as the new beginning. In the last section we study what has been the popular movements in this area and what are the main concerns , also try to see a more practical aspect by carving out the road map ahead.

### **Essential Readings**

#### **Deep Ecology**

1. Naess, A. (1995). The deep ecological movement. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 64-84). Boston & London: Shambhala Publications.
2. Roadman, J ((1995). Four forms of ecological consciousness reconsidered. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 121-130). Boston & London: Shambhala Publications.
3. Sessions, G. (1995). Deep ecology and the new age movement. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 292-310). Boston & London: Shambhala Publications.

#### **Ecological Feminism**

1. King, Roger J.H. (1991). Caring about nature: Feminist ethics and the environment.*Hypatia* 6 (1), Ecological Feminism, 75-89. Published by Wiley on behalf of Hypatia, Inc. Retrieved from URL: <http://www.jstor.org/stable/3810034>
2. Shiva, V. (1988). Women, ecology and development. In *Staying alive: Development, ecology and women* (pp.1-13). London: Zed Books.
3. Warren, Karen, J. (2002). The power and the promise of ecological feminism. In David Schmidtz & Elizabeth Willott, (Eds.), *Environmental ethics what really matters what really works* (pp. 234-247). New York: Oxford University Press.

#### **Environmental Movements**

1. George, James, A. (2001). Ethical and religious dimension of chipko resistance. In Chapple Christopher Key and Mary Evelyn Tucker (eds.), *Hinduism and ecology: The intersection of earth, sky and water* (pp. 499-531). New Delhi: Oxford University Press.

2. Khondker, H.H. (2001). Environmental movement, civil society and globalization: An introduction. *Asian journal of social science* 29 (1), 1-8. Published by Brill, Retrieved from URL :<http://www.jstor.org/stable/23653975>.

### **Further Readings**

1. Naess, A. (1995). The shallow and the deep, long-range ecology movement : A summary. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 151-155). Boston & London: Shambhala Publications.
2. Sessions G. (1995). Ecocentrism and the anthropocentric detour. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 156-184). Boston & London: Shambhala Publications.
3. Naess, A. (1995). The deep ecology: Eight points revisited. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 213-221). Boston &London : Shambhala Publications.
4. Naess, A. (1995). Equality, sameness, and rights. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 222-224). Boston & London: Shambhala Publications.
5. Ruether, R.R. (1996). Ecofeminism, symbolic and social connections of the oppressions of women and the domination of nature. *This sacred earth, religion nature and environment* (pp. 322-333). New York: Routledge.
6. Primavesi, A. (1996). Ecofeminism and cannon. *This sacred earth, religion nature and environment* (pp. 334-345), New York: Routledge.
7. Longenecker, M. (1997). Women, ecology, and the environment: An introduction. *NWSA Journal* 9 (3), 1-17. Published by The Johns Hopkins University Press. Retrieved from URL:<http://www.jstor.org/stable/4316527>.
8. Omvedt, G. (1984). Ecology and social movements. *Economic and Political Weekly* 19 (44), 1865-1867. Retrieved from URL: <http://www.jstor.org/stable/4373716>.
9. Agarwal, B. (Spring 1992). The gender and environment debate: Lessons from India. *Feminist studies* 18 (1), 119-158. Retrieved from URL: <http://www.jstor.org/stable/3178217>

### **PHIL 216: EXPLORING PHILOSOPHY THROUGH FILMS**

This introduction to philosophy revolves around selected films and related texts that provoke classical philosophical questions concerning knowledge, truth, mind, bodies, persons, morality, religion and the meaning of life. The main objective of the course is to provide an introduction to the nature of philosophical inquiry and analysis. By focusing on film as the visual and narrative medium in which these problems and issues emerge, the student will also consider the ways in which art (focus here being on cinematic art) can represent and embody philosophical questions, ideas and positions.

#### **Essential Reading**

- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3<sup>rd</sup> edition). Routledge.

## Topics

1. Syllabus: Discussion on what is Philosophy?
2. Skepticism ( Reality and Appearance) – *The Matrix, Inception*
3. Truth, Relativism – *Hilary and Jackie, Rashomon*
4. Personal Identity – *Being John Malkovich, Momento*
5. Free Will, Determinism and Moral Responsibility – *Momento , Minority Report*
6. Ethics – *Crime and Misdemeanors*
7. The Problem of Evil – *The Rupture , The Seventh Seal, God on Trial*
8. Existentialism – *The Seventh Seal, Crimes and Misdemeanors*

## Further Readings

1. Falzon, Christopher. (2014). *Philosophy goes to the movies: An introduction to philosophy* (3<sup>rd</sup> edition). Routledge Publication.
2. Shaw, Daniel. (2008). *Film and philosophy: Taking movies seriously*. Wallflower: London and New York.
3. Gilmore, A Richard. (2005). *Doing philosophy at the movies*. New York: State University of New York Press.
4. Popkin Richard. (1979). *History of skepticism*. University of California Press.
5. Meiland, Jack and Krausz Michael (Ed.). (1982). *Relativism: Cognitive and moral*. Notre Dame University Press.
6. Hume, David. (1978). *A treatise of human nature* (Book 1, Part 4, Section VII). Oxford: Oxford University Press.
7. Pereboom, Dirk. (2001). *Living without free will*. Cambridge: Cambridge University Press.
8. Perry, John. (1999). *Dialogue on good, evil and the existence of god*. Indianapolis: Hackett.
9. Kaufman Walter (Ed.). (1975). *Existentialism from Dostoevsky to Sartre*. New York: Meridian.
10. Kowalski, A. (2012). *Moral theory at the movies: An introduction to ethics*. U.K.: Rowman and Littlefield Publication.

## PHIL 217: THE MEANING OF LIFE

What is the meaning of life? For many, it seems to be defined primarily in terms of wealth, status, power attaining which remains the primary drive for them to do actions, along with the significant concern for good physical and mental health, good relationships, ample free time for entertainment, hobbies and family members, helping others in need, enjoying sensory pleasures, etc. to make the overall life as balanced, happy and harmonious. For some, meaning of life may lie in a fanatical dedication towards certain religious or socio-political ideology. For a few, probably, the meaning of life seems to be decided by the dedication towards the intrinsic joy in certain intense, absorbing activities like painting, archery, music, dance, philosophy, etc, and so on. What can be the criterion/criteria to decide the ‘valid’ meaning of life? Is it one or many for the whole of mankind? Is the meaning of life already decided or fixed by some external agency like God or state, or it is primarily decided by one’s own individual choice? But is there any limit to

one's choice or one is absolutely free in choosing whatever captures his/her fancies? This course tries to raise and explore such questions through existentialist, psychological and spiritual insights and literary works embodying such musings through their characters and plots around them.

### **Essential Readings**

1. Flynn, T. (2006). *Existentialism: A very short introduction*. NY: Oxford University Press.
2. Oaklander, L. N. (1992). *Existentialist philosophy: An introduction*. New Jersey: Prentice-Hall.
3. Krishnamurthi, J. (1954). *The first and last freedom*. London: Harper & Brothers Publication.
4. Rogers, C. (1961). A therapist's view of the good life: The fully functioning person (ch. 9). *On becoming a person*. Boston: Houghton Mifflin.
5. Maslow, A. (1968). *Towards a psychology of being*. NY: Van Nostrand.
6. Hesse, H. (1951). *Siddhartha*. NY: New Directions publication.
7. Bach, R. (1970). *Jonathan Livingston Seagull*. NY: Macmillan publication.
8. Seligman, M. (2000). Positive psychology: An introduction. *American psychologist* 55 (1), 5–14.
9. Fromm, E., Suzuki, D.T. & Martino, R.D. (1960). *Zen Buddhism and psychoanalysis*. NY: Harper & Row.
10. Suzuki, D.T. & Jung C.G (fwd.) (1948). *An introduction to Zen Buddhism*. NY: Grove Press.

### **Further Readings**

11. Kaufmann, W. (1975). *Existentialism from Dostoevsky to Sartre*. Penguin books.
12. Sartre, Jean-Paul. (1948). In Philip Mairet (trans.), *Existentialism and humanism*, London: Methuen.
13. Sartre, Jean-Paul. (1957). Existentialism and human emotions. New York: Kensington Publishing Corporation.
14. Seligman, Martin. (2009). Authentic happiness. New York: Free Press.
15. Bach, Richard. (1977). *Illusions: The adventures of a reluctant Messiah*. Barnes and Noble publication.
16. Osho (1987). *The rebellious spirit*. Talks given from 10/02/87 to 25/02/87, English Discourse series, 30 Chapters.

### **PHIL 218: LOGICAL THINKING IN EVERYDAY LIFE**

This paper focuses on topics of transferable logical and analytical skills that are useful in our daily life and would be rewarding for anyone practicing the material, for as the classical Indian philosophers have said, logic is the lamp of all sciences!  
Course materials, relevant links, related software, etc. will be added.

## Course Content:

1. General introduction:
  - 1.1. Logic as the key to all learning
  - 1.2. Note on the History of Logic
2. Logic/*Anvikshiki*, the lamp of all sciences, in Classical India#1.
  - 2.1. *Nyaya* Logic
  - 2.2. *Buddhist* Logic
  - 2.3. *Jain* Logic
  - 2.4. *Navya Nyaya* Logic
3. Informal logic: Basic concepts
  - 3.1. Arguments, Premises, and Conclusions
  - 3.2. Recognizing Arguments
  - 3.3. Deduction, Induction and Abduction
  - 3.4. Validity, Truth, Soundness, Strength, Cogency
  - 3.5. Argument Forms: Proving Invalidity
  - 3.6. Refutation, Counterexamples and Reductio Ad Absurdum#2
  - 3.7. Extended Arguments
4. Informal Logic: Language
  - 4.1. Language Functions#3
  - 4.2. Emotive Language, Neutral Language, and Disputes#3
  - 4.3. Disputes and Ambiguity#3
  - 4.4. Varieties of Meaning
  - 4.5. Cognitive and Emotive Meanings, and Persuasion and Rhetorical Devices#4
  - 4.6. Definitions and Their Purposes
  - 4.7. Criteria for Lexical Definitions
5. Informal Logic: Informal Fallacies in Detail
  - 5.1. Fallacies in General
  - 5.2. Fallacies of Relevance
  - 5.3. Fallacies of Weak Induction
  - 5.4. Fallacies of Presumption, Ambiguity, and Illicit Transference
  - 5.5. Fallacies in Ordinary language
6. Formal Logic: Categorical Propositions
  - 6.1. The Components of Categorical Propositions
  - 6.2. Quality, Quantity, and Distribution
  - 6.3. Venn Diagrams and the Modern Square of Opposition
  - 6.4. Conversion, Obversion, and Contraposition
  - 6.5. Translating Ordinary Language Statements into Categorical Form
7. Categorical Syllogisms
  - 7.1. Standard Form, Mood, and Figure
  - 7.2. Venn Diagrams
  - 7.3. Rules and Fallacies
  - 7.4. Ordinary Language Arguments
  - 7.5. Enthymemes
  - 7.6. Sorites

8. Propositional Logic
  - 8.1. Symbols and Translation
  - 8.2. Truth Functions
  - 8.3. Truth Tables
  - 8.4. Necessary and Sufficient Conditions
  - 8.5. Argument Forms and Fallacies
9. Inductive Logic
  - 9.1. Analogical Reasoning
  - 9.2. Legal Reasoning
  - 9.3. Moral Reasoning
  - 9.4. Statistical Reasoning
  - 9.5. Hypothetical/Scientific Reasoning

### **Essential Readings**

1. Hurley, Patrick J. (2015). *A concise introduction to logic*. Cengage Learning 12<sup>th</sup> Edition. (All chapters are from this book, unless mentioned otherwise.)
2. Copi, Irving M.; Cohen, Carl; and McMohan, Kenneth. (Eds.). (2014). *Introduction to logic*. Pearson 14<sup>th</sup> Edition.
3. Cavender, Nancy, and Kahane, Howard (Eds.). (2010). *Logic and contemporary rhetoric*. Wadsworth 11<sup>th</sup> Edition.
4. Armstrong, Walter Sinnott and Fogelin, Robert J. (Eds.) (2010). *Understanding arguments: An introduction to informal logic*. Wadsworth 8<sup>th</sup> Edition.
5. Matilal, Bimal Krishna. (1998). *The character of logic in India*. Jonardon Ganeri and Heeraman Tiwari (eds.). State University of New York Press.
6. Mohanty, J.N.; Saha, S.R.; Chatterjee, Amita; Kanti Sarkar, Tushar; and Bhattacharyya, Sibajiban. Indian logic. In Leila Haaparanta (ed.), *The development of modern logic*. Oxford: Oxford University Press, pp. 903-961.
7. Ganeri, Jonardon. (2004). Indian logic. In Dov M. Gabbay and John Woods, Elsevier (eds.), *Greek, Indian and Arabic Logic vol. 1*, pp. 309-395.
8. Sinnott-Armstrong, Walter; and Fogelin, Robert J.; Wadsworth. (2010). In *Understanding arguments: An introduction to informal logic* (8<sup>th</sup> Edition).
9. Copi, Irving M., Cohen, Carl, and McMohan, Kenneth. (2014). Language and definitions. *Introduction to logic* (14<sup>th</sup> Edition). Pearson.
10. Cavender, Nancy and Kahane, Howard. (2010). Chapter 7. *Logic and contemporary rhetoric* (11<sup>th</sup> Edition). Wadsworth.

### **Further Readings**

1. Priest, Graham. (2000). *Logic: A very short introduction*. Oxford University Press.
2. Vidyabhusana, Satis Chandra. (1920). *A history of Indian logic: Ancient, medieval and modern schools*. Motilal Banarsidas.

## **PHIL 219: EPISTEMOLOGY**

Epistemology deals with the source, nature, extent and value of knowledge. It also tries to deal with the problem of whether we have any knowledge at all, and if we do have knowledge, then whether it has any foundations or not. The subject has ancient roots and modern discussion is rich and varied. There are many branches of epistemology as well from classical epistemology to virtue epistemology to knowledge first epistemology. In this course we will cover just a few of the questions that are raised in the subject. Our approach will try to cover some of the classical issues.

### **Essential Readings**

1. Stroud, B. (2008). The problem of the external world. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 7-25). Malden, MA, USA: Blackwell.
2. Moore, G. E. (2008). Proof of an external world. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 26-28). Malden, MA, USA: Blackwell.
3. Moore, G. E. (2008). Certainty. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 31-34). Malden, MA, USA: Blackwell.
4. Gettier, E. (1963). Is justified true belief knowledge? *Analysis* 23 (6), 121-123.
5. Nozick, R. (2008). Knowledge and skepticism. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 255-279). Malden, MA, USA: Blackwell.
6. Sellars, W. (2008). Does empirical knowledge have a foundation? In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 94-98). Malden, MA, USA: Blackwell.
7. BonJour, L. (1978). Can empirical knowledge have a foundation? *American philosophical quarterly* 15 (1), 1-14.
8. Goldman, A. (2008). What is justified belief? In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 333-347). Malden, MA, USA: Blackwell.
9. Quine, W. V. O. (2008). Epistemology naturalized. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 528-537). Malden, MA, USA: Blackwell.
10. Ganeri, J. (2017). Śrīharṣa's dissident epistemology: Of knowledge as assurance. In *The Oxford handbook of Indian philosophy*. Oxford: Oxford University Press. Retrieved on 10 May.2018, from <http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199314621.001.0001/oxfordhb-9780199314621-e-49>.

### **Further Readings**

1. Sosa, E., Kim, J., Fantl, J., & McGrath, M. (Eds.). (n.d.). *Epistemology: An anthology*. Malden, MA, USA: Blackwell.
2. Pritchard, D. & Neta, R. (eds.) (2008). *Arguing about knowledge*. New York: Routledge.

Modal logics relate to the logic of possibility and necessity. This course will look at the formal part of some aspects of modal logic. We will go through Normal Modal Logic, Non-Normal Modal Logic and Conditional Logic. We will use both the tree method and the natural deductive techniques to do derivations. The emphasis in this course will be on getting adept with derivations.

### **Essential readings**

1. Girle, R. (2009). *Modal logics and philosophy* (2<sup>nd</sup> edition). Acumen. (Chapter 1 to Chapter 6 will be covered in the syllabus).

### **Further Readings**

1. Girle, R. (2003). *Possible worlds*. McGill-Queen's University Press.
2. Priest, G. (2008). *An introduction to non-classical logic: From if to is*. Cambridge University Press.
3. Garson, James W. (2006). *Modal logic for philosophers*. Cambridge University Press.
4. Garson, James W. (2013). *What logics mean: From proof theory to model-theoretic semantics*. Cambridge University Press.
5. Williamson, T. (2013). *Modal logic as metaphysics*. Oxford University Press.

## **PHIL 221: QUESTIONING NORMATIVITY**

Over the years, philosophy as an institution has tried hard to establish itself synonymous to ‘questioning’ norms. But somewhere somehow philosophy has still missed out on questioning ‘what is given’ with respect to bodies. This in past has paved way to the debates around feminism and is generating some discontent in many others making space for many new discourses around the social and historical construct of ‘body’.

This course examines what is it that philosophy also tends to take for-granted. And will discuss ‘What is normal’ and will lay out the importance of questioning normativity; thus, the course is expected to provide tools for conceptualizing Normativity by way of investigating Normativity of the Body which is disabled, engendered, and which is confined by Sexuality and Ethnicity.

The course will enable Students to further analyze the Systems built upon the notion of Normativity like the pedagogical systems, Cultural Practices (including literature, media, performance, Governance (Including policies) and Construction of Criminality (Policing -social or otherwise, Laws and Acts)

#### **Part 1: Investigating Normativity of the "Body"**

- I. Disability
- II. Sexuality
- III. Caste/ Ethnicity
- IV. Gender

#### **Part 2: Systems built upon the notion of Normativity**

- I. Pedagogical systems

- II. Cultural Practices (including literature, media, performance)
- III. Governance (Including policies)
- IV. Construction of Criminality (Policing -- social or otherwise, Laws and Acts)

**Reading list:**

1. Barnes, E. (2016). The value- neutral model. In *The minority body: A theory of disability*, pp. 78-118.
2. Barnes, E. (2016). Taking their world for it. In *The minority body: A theory of disability*. pp. 119-142.
3. Classen, C. (1998). A feel for the world: lessons in aesthetics from the blind. In *the color of angels: Cosmology, gender and the aesthetic imagination*. New York: Routledge. pp.138-160.
4. Classen, C. (1998). The scented womb and the seminal eye: Embodying gender codes through the senses. In *The color of angels: Cosmology, gender and the aesthetic imagination*. New York: Routledge. pp. 138-160.
5. Ruth, H. (1983). Have only men evolved? In *Discovering reality: Feminist perspectives on epistemology, metaphysics, methodology, and philosophy of science*. Vol. 161, pp. 45-70.
6. Spivak, G. (1988). Can the subaltern speak?" In Cary Nelson and Larry Grossberg, (eds.). *Marxism and the interpretation of culture*. Chicago: University of Illinois Press, pp. 271-313
7. Butler, J. (1990). Foucoulnt, Herculine, and the politics of sexual discontinuity. In *Gender trouble: Feminism and the subversion of identity*. New York: Routledge, Chapman & Hall,Inc.

**Further Readings:**

1. Greer, G. (1970). *The female eunuch*. New York: McGraw-Hill.
2. Butler, J. (1990). Identity, sex, and the metaphysics of substance. In *Gender trouble: Feminism and the subversion of identity*. New York: Routledge, Chapman & Hall, Inc.
3. Smedly, A. (1929). The daughter of earth.
4. Dirie , W. (1998). *Desert flower: The extraordinary journey of a desert Nomad*.
5. Richard, Sh. (2009). Body consciousness and performance: soma aesthetics east and west. *Journal of aesthetics and art criticism* 67 (2), 133-145.
6. Galli.w and Jeffrey. J.C. (2012). *Thinking the limits of the body*. NY: State University of New York Press.

### **PHIL 222: TOPICS IN COGNITIVE SCIENCE**

Cognitive science is an interdisciplinary enquiry concerning mind using the tools, theories, and techniques of humanities and science, especially of philosophy, psychology, linguistics, computer science, and neuroscience. This introductory course on some selected topics in cognitive science touches upon some foundational issues of mental states, mental processes, and mental architecture. It starts, chronologically, with some accounts of the mental as given in *Yoga Sūtra*, a classical Indian text. Then, it segue into some of the finest seventeenth and eighteenth century philosophical writings on the topic, through some important concepts of the mental as discussed in philosophy. After the readings on

mental states, the course moves on to the cognitive revolution in the last century and focuses on the topic of mental process. The final part of the course deals with some recent accounts on mental architecture.

An up to date reading list, live seminar/webinar links, and other relevant information will be shared on a continuous basis as the course progresses.

### **Essential Readings**

1. Gaarder, J. (1991/1994). *Sophie's world: A novel about the history of philosophy*. Moller, P. (Trans.). New York: Farrar, Straus and Giroux; Sections 1- 17, pp. 1-213.
2. Descartes, R. (1641/2003). *Meditations*. Cottingham, J. (Trans.). Cambridge: Cambridge University Press, [Ch. 2 & 6].
3. Hume, D. (1748). *An enquiry concerning human understanding* (Sections II, and III). OR Fodor J. A. (2003) *Hume variations*. Oxford: Oxford University Press. [Ch. 2 & 3].
4. Patañjali. *Yoga Sūtra*, [Ch. 1]
5. Maslow, A. H. (1943). A theory of human motivation. *Psychological review* 50, 370-396.
6. Turing, A. M. (1950). Computing machinery and intelligence. *Mind* 49, 433-460.
7. Chomsky, N. (1959). A review of B. F. Skinner's verbal behavior. *Language* 35 (1), 26-58.
8. Marr, D. (1982). *Vision*. San Francisco: CA [Ch.1].
9. Fodor, J. A. (1980). The mind-body problem. *Scientific American* 244 (1), 114-123.
10. Fodor, J. A. (1983). Precis of The modularity of mind. *Behavioral and brain sciences* 8,1-42.
11. Chomsky, N. (2017). Two notions of modularity. In *On concepts, modules, and language* (de Almeida, R. G. and Gleitman, L. R. (Eds.) Oxford University Press. pp. 25-40.

### **Further Readings**

1. Miller, G. A. (2003). The cognitive revolution: a historical perspective. *Trends in cognitive sciences* 7, 141–144.
2. Boolos, G. (1994). Gödel's second incompleteness theorem explained in words of one syllable. *Mind* 103, 1–3.
3. Fodor, J. (1992). The big idea: Can there be a science of mind? *Times literary supplement* 4567, 5-7.
4. Karmiloff-Smith, A. (1994). Precis of beyond modularity. *Behavioral and brain sciences* 17, 693-745.
5. Pylyshyn, Z. (1984). *Computation and cognition*. Cambridge, MA: MIT Press [Ch.2].
6. Carey, S. (2011). The origin of concepts: A précis. *Behavioral and brain sciences* 34, 113-167.
7. Zeimbekis J and Raftopoulos A (Eds). (2015). *The cognitive penetrability of perception: New philosophical perspectives*. Oxford University Press.

### **PHIL 223: THE PHILOSOPHY OF VEDIC WOMEN**

This course intends to introduce Vedic Women and their Philosophises. Many Indian classical scriptures and their sub-divisions are known after women *rishis*, such as, *Romasha*, *Lopamudra*, *Visvavara*, *Shashvati*, *Gargi*, *Maitreyi*, *Apala*, *Ghosha*, *Aditi*, *Sulabha* etc., They are called in Sanskrit *Brahmavadinis*, the speakers and revealers of Brahman. In the days of Vedic culture, women stood as a decisive force in spirituality and the foundation of moral development. There were also women *rishis* who revealed the Vedic knowledge to others. For example, the 126th hymn of the first book of the *Rig-Veda* was revealed by a Vedic woman whose name was *Romasha*; the 179 hymn of the same book was by *Lopamudra*, another inspired Vedic woman. There are many *Brahmavadinis* in mediavel to modern era like Andal, Akka Mahadevi, Lal Ded etc. This course will focus and established new paradigm for unknown philosophies of Vedic Women.

## **Course Content**

1. Introduction to Vedic Women and their Philosophises.
2. Position of Women in Vedic Rituals
3. The *Rig Veda*- Hymn revealed by *Romasha*.
4. The *Rig Veda*- Hymn revealed by *Lopamudra*.
5. Philosophical debates:
  - *Maitreyi* and *Yajnavalkya* in the *Brihadaranayaka Upanishad*.
  - *Gargi* and *Yajnavalkya* in the *Brihadaranayaka Upanishad*.
  - The Kena Upanishad- How knowledge appears as Uma, to dispel the ignorance of Indra.
  - Debate of *Ubhaya Bharati* and *Adi Shankaracharya*
6. The Feminine Forms of Words in Ashtadhyayi of Patanjali
7. The Shaiva Siddhanta Tradition: Philosophy of Women Saints (Women such as *Kaaraikkaal Ammaiyaar*, *Thilakavathiyaar*, *Mangaiyarkkarachiyaar*, *Paravaiyaar*, *Changiliyaar*, *Chembiyam Madheeviyaar*, *Auvaiyaar* etc.)
8. Women philosophers and their Philosophises in medieval era:
  - Andal and her Mystical philosophy
  - Akka Mahadevi and her philosophy
  - Lal Ded and her philosophical Vakh or the ascent of Self
  - Mira and her philosophy of Devotion
  - Kanhopatra and her philosophy
  - Muktabai, Bahina Bai, Janabai-A brief note on their Philosophises

## **Essential readings**

### **Classical Sources:**

1. The *Rig-Veda*, Book 1, hymn 126<sup>th</sup>
2. The *Rig-Veda*, Book 1, hymn 179<sup>th</sup>

3. Yajurveda 5.17; 3.44-45 (Sacred mantras specifically meant for recitation by women from the Vedas)
4. Katyayana Shrautasuta 5.5.10-Manuals of Vedic rites.
5. *Brihadaranayaka Upanishad*
6. *Kena Upanishad*
7. Ashtadhyayi of Patanjali 3.3.21, 4.1.14
8. *Shaiva Siddhanta*
9. *Shankaradigvijaya*
10. Andal: *Nachiar Tirumozhi*
11. Meera: *Sudha Sindhu*
12. Kanhopatra: Abhang

### **Secondary Sources:**

1. Tiruppavai Andal Sublime Poetry of Mysticism Rajagopalan, Vankeepuram.
2. Tiruppavai Andal & Nachiyar Tirumoli Sundaram, P.S.
3. Sunya Sampadane Bhoosnurmath S.S. Armando Menzes L.M. Part 4, p.261-267
4. Chaitanya, Vinaya (2017). *Songs for Siva: Vacanas of Akka Mahadevi*
5. Parimoo, B.N. (1987). *Lalleswari* NBT.
6. Chaudhari, J. B. (1945). *Position of women in Vedic ritual*. Calcutta.
7. Government of India (1929). *Indian Women: Marriage and social status*. Calcutta.
8. Chakrapani, C. & Vijaya Kumar, C. (ed.) *Changing status and role of women in Indian society*. New Delhi.
9. Maharani of Baroda and Mitra, S. M. (1911). *The position of women in Indian life*. London.
10. Chabria, Priya Sarukkai & Ravi Shankar (Trans. 2016) *Andal: The autobiography of a Goddess*.
11. Hoskote, Ranjit (2013). *I, Lalla: The Poems of Lal Ded*. Penguin Classics.

### **Further readings**

7. Rao, Mukunda (2018). *Sky-clad: The extraordinary life and times of Akka Mahadevi*
8. *Lalla, The ascent of self the mystical poetry of Lal Ded*, MLBD.
9. Akka Mahadevi in Encyclopedia of India (2006).
10. Thomas, P. (1939). *Women and marriage in India*
11. Panchapakesa Ayyar, A. S. (1929). *Sense in Sex and Other Stories of Indian Women*. Bombay.
12. Gandhi, Mahatma (1941). *To the women*. Allahabad: LJ press.
13. Maharani, Sunity Devee (1919). *Nine ideal Indian women*. Calcutta.
14. Macnicol, Margaret (1923). *Poems by Indian women*. London.
15. Verma, H. N. *Eminent Indian women*. New Delhi.
16. Sopori, B. N. *Voice of Experiences Lal Vaakh Part-2 Kashmir Series*.

## PHIL 224: INDIAN LOGIC

The theme of this course is *anumāna*, which aims at creating a debate among three different but mutually contesting classical views – represented by Guatama's *Nyāya-sūtra* with Vātsyāyana's *Bhāṣya*, Kaṇāda's *Vaiśeṣika-sūtra* with Praśastapāda's *Bhāṣya*, and Dignāga's *Pramāṇasamuccaya* with Richard Hayes' explanation. It is important to note that *anumāna* is not logic in the Western sense, because it has its own way of doing logic, which is technically called *anumāna-pramāṇa*. The course will focus on such issues as the definition, nature, factors (*pramāṇa*, *prameya*, *pramatr*, *pramāṇa*, and *pramāṇaphala*), process, kinds, linguistic-psychological-syllogistic characteristics, criteria (*rūpa*) of reason or sign (*liṅga*, *hetu*), and sign (*liṅga*)-signified (*liṅgin*) relation while discussing the inferential means of knowledge (*anumāna-pramāṇa*).

### **Essential Readings**

1. *Nyāya-sūtra with Bhāṣya of Vātsyāyana*, Poona, Oriental Book Agency. Text and Translation: *Nyāya-sūtra* of Gautama (Original in Sanskrit) *Anumāna-khanda* with translation by Ganganatha Jha, 1939.
2. *Vaiśeṣika-sūtra*, *Anumāna-khanda* with Praśastapāda's *Bhāṣya* and Śrīdhara's *Nyāyakandali*, Benares, (1895).
3. *Pramāṇasamuccaya* of Dignāga, *Anumāna-pariccheda* (Sanskrit text not available), translated by Richard Hayes from Tibetan version, *Dignāga on the Interpretation of Sign*, Chapter 6: On reasoning, Dordrecht, Kluwer Academic Publishers, 1988, pp. 231–251.

### **Further Readings**

1. Matilal, B.K. (1986). *Perception: An essay on classical Indian theories of knowledge*. Oxford: Clarendon Press.
2. Matilal, B.K. and Evans, Robert D. (1986). *Buddhist logic and epistemology: Studies in the Buddhist analysis of inference and language*. Dordrecht: D. Reidel Publishing Company.
3. Matilal, B.K. (1985). *Logic, language, and reality*. Delhi: Motilal Banarsi das.
4. Chatterjee, S.C. (Reprint, 2017). *Nyāya theory of knowledge: A critical study of some problems of logic and metaphysics*. Calcutta.
5. Datta, D.M. (Reprint, 1998). *The six ways of knowing*. Calcutta.
6. Potter, Karl (ed. 1977-1993). *Encyclopedia of Indian philosophies*, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika). Delhi: Motilal Banarsi das.
7. Prets, Ernst (2000). Theories of debate, proof and counter-proof in the early Indian dialectical tradition. pp. 369–382.
8. Walton, Douglas (1998). *The new dialectic: Conversational contexts of argument*. Toronto: University of Toronto Press.
9. Colebrooke, H. T. (1824). On the philosophy of the Hindus: [Part II]: On the Nyāya and Vaiśeṣika Systems. *Transactions of the royal Asiatic society*, pp. 92–118.
10. Oetke, Claus (1996). Ancient Indian logic as a theory of non-monotonic reasoning. *Journal of Indian philosophy* 24. 447–539.

11. Prasad, H.S. (2007). Understanding Buddhist epistemology. *The centrality of ethics in Buddhism* (Chapter 10). Delhi: Motilal BanarsiDass, pp. 397–429.

## PHIL 225 APPLIED ETHICS

### **Course Description:**

This course endeavours to examine the application of major ethical theories in Western ethics as well as moral concepts of Indian ethics to social and practical issues that have an ethical bearing. It introduces students to the nature of applied ethics, its objectives and methodology and considers the application of ethical theories to three areas of applied ethics, viz., business ethics, climate ethics and ethics of governance. It further delves into the application of concepts from Indian ethics such as dharma and nishkama karma, multiplicity and interconnectedness and holistic approach methods to better understand issues in war, socio-political conflict, medicine and sustainable development goals.

**Course Objectives:** To integrate and explore common ethical grounds of understanding and attempting to resolve issues in practical life.

**Course Outcome:** Ability to have a comprehensive idea about some global ethical issues and how the application of ethical theories and concepts can help understand and resolve them.

### **Essential Readings**

#### **Introduction**

Beauchamp, Tom. L. (2003) The Nature of Applied Ethics. In *A Companion to Applied Ethics* Malden, MA: Blackwell Publishing Ltd. pp 1-16

#### **Business Ethics**

Solomon, Robert. C. (1993) Corporate Roles, Personal Virtues: An Aristotelian Approach to Business Ethics. In *Applied Ethics: A Reader* Cambridge MA: Blackwell Publishers, pp. 201-221

#### **Climate Ethics**

Jamieson, Dale. (1993) Ethics, Public Policy, and Global Warming. In *Applied Ethics: A Reader* Cambridge MA: Blackwell Publishers, pp. 313 - 328

### **Ethics of Governance**

Boxill, B. & Boxill, Jan. (2003) Affirmative Action. In *A Companion to Applied Ethics* Malden, MA: Blackwell Publishing Ltd. pp 118 - 127

### **Indian Contexts**

Peetush Ashwani. (2015) Human Rights and Political Toleration in India: Multiplicity, Self and Interconnectedness. In *Human Rights: India and the West*. New Delhi: Oxford University Press, pp. 205 -228

Majumdar Malabika. (2010) 'Moral Obligation' to Fight for the Prevention of Greater Calamity: A Debate between Sadharan Dharma and Sva Dharma. In *Applied Ethics and Human Rights: Conceptual Analysis and Contextual Applications* London: Anthem Press, pp. 293- 313.

Motilal Shashi (2015) Sustainable Development Goals and Human Moral Obligations: The Ends and Means Relation, *Journal of Global Ethics. Volume 11*, Issue 1, pp. 24 -31

### **Further Readings**

Rachels James. (2007) A Short Introduction to Moral Philosophy. In *The Right Thing to Do: Basic Readings in Moral Philosophy* 4th edition, Boston: McGraw Hill, pp 1- 19.

Prasad Rajendra. (2010) Applying Ethics: Modes, Motives and Levels of Commitment. In *Applied Ethics and Human Rights: Conceptual Analysis and Contextual Applications* London: Anthem Press, pp 3-32.

Crawford Cromwell. (2005) The Goals of Medicine - Setting New Priorities : A Hindu Perspective. In *Dharma: The Catergorial Imperative* New Delhi: D.K. Printworld (P) Ltd., pp. 165 - 191

Motilal Shashi. (2015) Can Ethical Theory be Opposed to Moral Practice, *Journal of Indian Council of Philosophical Research, Volume 32*, Issue 3, pp. 289 - 299

Shiva, V. (2015) Excerpt from *Soil Not Oil: Environmental Justice in an Age of Climate Crisis* in *Alternative Journal* 35:3, pp. 19 -23.

Retrieved from <https://www.amherst.edu/media/view/184096/original/Soil-Not-Oil-Article-and-questions.pdf>

## PHIL 311 ENVIRONMENTAL ETHICS

When moral concern is extended to animals, plants and ecosystems as a whole, several challenges emerge. This course aims to examine some ways in which morality has been extended to the non-human world and the problems and dilemmas that have arisen thereof. Some archetypal readings will be judiciously assessed to determine the methodology and rationale presented.

### **Essential Readings**

1. Leopold, A. (1966). The land ethic. In *A sand county almanac: And sketches sere and there*. Oxford: Oxford University Press, pp. 217-241.
2. Taylor, P. (1981). The ethics of respect for nature. *Environmental ethics* 3, 197-218.
3. Callicott, J. B. (1983). Animal liberation: A triangular affair. In D. Scherer & T. Attig (eds.), *Ethics and the environment*. New Jersey: Prentice-Hall. pp 54-72.
4. Baxter, W. F. (1994). People or Penguins: The Case for Optimal Pollution. In J. White (ed.), *Contemporary moral problems*. Minneapolis: West Publishing Company. pp. 142-446.
5. Guha, R. (1994). Radical environmentalism and wilderness preservation: A third world critique. In L. May and S. C. Sharratt (eds.), *Applied ethics: A multicultural approach*. New Jersey: Prentice Hall, pp. 123-133.
6. Singer, P. (2002). All animals are equal. In D. Schmidtz and E. Willott (eds.) *Environmental ethics: What really matters, what really works*. New York: Oxford, Oxford University Press. pp. 17-27.
7. Regan, T. (1985). The case for animal rights. In P. Singer (ed.), *In defence of animals*. Oxford: Blackwell Publishers. pp. 13-26.
8. Donovan, J. (Winter 1990). Animals rights and feminist theory. *Signs* 15 (2), 350-375.

### **Further Readings**

1. O'Neill, J. (2003). Varieties of intrinsic value. In A. Light & H. Rolston III (eds.), *Environmental ethics: An anthology*. Oxford: Blackwell Publishing. pp. 131-142.
2. Varner, G. (2002). Biocentric individualism. In D. Schmidtz and E. Willott (eds.), *Environmental ethics: What really matters, what really works*. Oxford: Oxford University Press. pp. 108-120.
3. Rolston III, H. (1985). Duties to endangered species. *BioScience* 35, 718-726.
4. Naess, A. (1990). The basics of deep ecology. In J. Button (ed.), *The green fuse*. London: Quartet Books. pp. 130-137.
5. Plumwood, V. (1995). Nature, self and gender: Feminism, environmental philosophy and the critique of rationalism. In R. Elliot (ed), *Environmental ethics*. Oxford: Oxford University Press. pp. 155-164.
6. Sober, E., (1995). Philosophical problems for environmentalism. In R. Elliot (ed.), *Environmental ethics*. Oxford: Oxford University Press. pp. 226-247.
7. Gardiner, S. and Thompson, E. (eds.) (2017). *The Oxford handbook of environmental ethics*. Oxford: Oxford University Press.

8. Rolston III, H. (2003). Value in nature and the nature of value. In A. Light & H.Rolston III (eds.), *Environmental ethics: An anthology*. Oxford: Blackwell Publishing. pp. 143-153.

### **PHIL 312: ETHICS IN BUDDHISM**

The development of morality in early Buddhism will be examined in this course. Questions regarding the status of morality within Buddhist soteriology and related methodological and philosophical concerns will be addressed through a systematic study of ethical thought in Buddhism. In addition some areas where such morality has been drawn on and developed to ascertain Buddhist attitudes to ethical matters of contemporary relevance will be investigated.

#### **Essential Readings**

1. Walshe, M. (trans.) (1987). *The long discourses of the Buddha: A translation of the Dīgha Nikāya*. Boston: Wisdom Publications. (Sutta 1, 2, 5, 8, 16, 17, 22, 26, 27 and 31.)
2. E. B. Cowell (ed.) (1990, reprint). *Jātaka* (Together with its Commentary), Trans. by various hands under the *The Jātaka or Stories of the Buddha's former births*. Delhi: Motilal Banarsidass, 3 Volumes. (Stories 18, 43, 62, 75, 91, 196, 278, 314, 316)
3. Horner, I.B. (trans.) (1969, Reprint). *The book of discipline* (Vinaya Pitaka), Part 1 and 2. London: Pali Text Society. (*Parajika* III and *Pacittiya* I, II, XI, XXIII and XXXIV.)
4. Verma, V. P. (1963). The origins and sociology of the early Buddhist philosophy of moral determinism. *Philosophy east and west* XIII (1), 25-47
5. Keown, D. (Fall, 1996). Karma, character and consequentialism. *Journal of religious ethics*, 329-350
6. Appleton, N. (2010). *Jātaka stories in Theravāda Buddhism: Narrating the Bodhi-satta path*. England: Ashgate. (Chapter 2)
7. Keown, D. (1999). Attitudes to euthanasia in the Vinaya and commentary. *Journal of Buddhist ethics* 6, 260-270. (See <http://www.buddhistethics.org/6/keown993.pdf>).
8. Stewart, J. J. (2010). The question of vegetarianism and diet in Pāli Buddhism. *Journal of Buddhist ethics* 17, 101-140. (See <http://blogs.dickinson.edu/buddhistethics/files/2010/07/Stewart.pdf> ).

#### **Further Readings**

1. Harvey, P. (2000). *An introduction to Buddhist ethics*. Cambridge, UK: Cambridge University Press.
2. Christopher, W. Gowans. (2015). *Buddhist moral philosophy: An introduction*. Oxon: Routledge.
3. Goodman, C. (2009). *Consequences of compassion*. Oxford and New York: Oxford University Press.
4. Keown, D. (2001). *The nature of Buddhist ethics*. Hampshire: Palgrave.
5. Kalupahana, D.J. (2008). *Ethics in early Buddhism*. Delhi: Motilal Banarsidass.

6. Aronson, H. B. (1980). *Love and sympathy in Theravāda Buddhism*. Delhi: Motilal Banarsi Dass.
7. De Silva, P. (1993). Buddhist Ethics. In Peter Singer (ed.), *A companion to ethics*. Oxford: Blackwell Publishers. pp 58-68.
8. Prasad, H. S. (2007). *The centrality of ethics in Buddhism: Exploratory essays*. Delhi: Motilal Banarsi Dass.
9. Misra, G.S.P. (1955). *Development of Buddhist ethics*. Delhi: Munshiram Manoharlal.

### **PHIL 313: PHILOSOPHY OF HUMAN RIGHTS**

Tracing the historical development of the concept of human rights the course will analyze and discuss the formal and substantive distinctions philosophers have drawn between various forms and categories of rights like positive and negative rights, individual and collective rights, primary and secondary rights, rights and duties, etc. The question of how philosophers have sought to justify the concept of human rights will be examined. Lastly, the contemporary critique of the concept of human rights from the Cultural Relativists and Feminists point of views will be reviewed.

#### **Essential Readings:**

1. Cranston, M. (1990). What are human rights?. In Lacquer. W & Rubin, B. (Eds.) *Human rights reader*. New York: Meridian Books
2. Motilal, S. (2013). Rights and duties. In V. Chaturvedi (et.al) (eds.) *Understanding ethics* (pp 177 -185). New Delhi: Macmillan. Lyons, D. (1970). The correlativity of rights and duties. *Nous* 4 (I).
3. Baxi, U. (2002). Two notions of human rights: “Modern” and “Contemporary”. In *The future of human rights*. Oxford: O.U.P.
4. Gewirth, A. (1984). Are there any absolute rights. In Waldron, Jeremy (ed.), *Theories of rights*. Oxford: O.U.P.
5. Rorty, R. (1993). Human rights, rationality and sentimentality. In Shute, S. and Hurley S (eds.), *On human rights: The Oxford amnesty lectures*. New York: Basic Books.
6. Alexander, J.M. (2004). Capabilities, human rights and moral pluralism, *The international journal of human rights* 8/3.
7. Held, V. (2000). Rights. In Alison Jaggar and Marion Young (eds.), *A companion to feminist philosophy*. Oxford: Blackwell.

#### **Further Readings:**

1. Jones, P. (1994). *Rights*. Basingstoke: Macmillan
2. Dworkin, R. (1978). *Taking rights seriously*. London: Duckworth.
3. Waldron, J. (1984, Reprinted 1989). *Theories of rights*. Oxford: Oxford University Press.
4. Kymlicka, W. (Ed.). (1995). *Rights of minority cultures*. Oxford: Oxford University Press.

5. Sen, A. (14 -21 July 1997). Human rights and asian values. In *New republic*.
6. MacIntyre, A. (1985). A critique of Gewirth and the notion of rights. In Louis P Pojman (ed.), *Ethical theory: Classical and contemporary readings* (2<sup>nd</sup> edition). Wadsworth Publishing Co.
7. White, A. R. (1984). *Rights* (Chaps. 5 and 6). Oxford: O.U.P.
8. Panikkar, R. (1982). Is the notion of human rights a western concept? *Diogenes* 30 (75), 75-102.
9. Motilal, S. (2015). Human moral obligations, dharma, and human rights. In Peetush, Ashwani and Drydyk, Jay (Eds.) *Human rights: India and the west* (pp 123 – 145). New Delhi: OUP. [http://www.amazon.in/Books-Shashi-Motilal/s?ie=UTF8&page=1&rh=n%3A976389031%2Cp\\_27%3ASHashi%20Motilal](http://www.amazon.in/Books-Shashi-Motilal/s?ie=UTF8&page=1&rh=n%3A976389031%2Cp_27%3ASHashi%20Motilal)

### **PHIL 314: IMAGINATION AND SYMBOLIZATION**

The ability to symbolize rests on our ability to imagine. Experienced ‘reality’ including our perceptions of artistic/ created ‘appearances’ or metaphoric expressions are given to understanding at several levels, their import is ‘poly- semantic’. This paper attends mainly to creative, non- discursive and metaphoric symbolization bringing out the inevitably important relationship between the faculty of imagination and the faculty of reason.

#### **Essential Readings**

1. Kant, I. (1952). *Critique of judgment* (Selected Section: The first two ‘Moments’ from the “Analytic of the beautiful”). In J. C. Meredith (Trans.), In *Encyclopedia britannica Kant volume*. Chicago: ChicagoUniversity Press.
2. Cassirer, E. (1944). *An essay on man*. New Haven and London: Yale University Press, (Part II- Chapter IX).
3. Langer, S.K. (1967). *Mind: An essay on human feeling*, Vol. 1 (Chapter 2). Chicago: John Hopkins’s University Press.
4. Goodman, N. (1976). *Languages of art* (Chapter VI.). Indiana: Hackett Publishing Co.
5. Warnock, M. (1994). *Imagination and time* (Chapter 3 & 4). Oxford: Blackwell.

#### **Further Readings**

1. Ferretti, S. (1984). *Cassirer, Panofsky and Warburg: Symbol, art, history*. New Haven and London: Yale University.
2. Eagleton, T. (1991). *The ideology of the aesthetic*. Oxford: Basil Blackwell.
3. Lyas, C. (1997). *Aesthetics*. London: UCL Press.

### **PHIL 315: INDIAN PHILOSOPHY OF LANGUAGE**

This course aims at the debate between Buddhist Dignāga and Mīmāṃsaka Kumārila on various issues concerning philosophy of language, namely, meaning and reference, co-referentiality, language-thought-and-reality, ontology of universal, unit of language

(word or sentence), conditions of meaningful sentence, method of identification of meaning, levels of meaning, and status of scripture as the source of meaning.

### **Essential Readings**

1. *Pramāṇasamuccaya* of Dignāga, chapter V, *Anyāpoha-pariccheda*
  - (i) Richard P. Hayes, (Tr. from Tibetan). (1988). In *Dignāga on the interpretation of signs*, chapter VII, Dordrecht, Kluwer Academic Publishers, pp. 252–308.
  - (ii) Pind, Ole Holten, Dignāga's Philosophy of Language: Dignāga on *Anyāpoha*, *Pramāṇasamuccaya* V: Text, Translation, and Annotation.
2. *Ślokavārttika* of Kumārila, Chapter XVII, *Apohavāda*
  - (i) Jha, Ganganath Jha (English translation). *Ślokavārttika: With the Commentaries Kāśikā and Nyāyaratnākara* (reprint). Delhi: Sri Satguru Publication.
  - (ii) Jha, Durgadhar. (Hindi Translation). (1979). Darbhanga: Kameshwar Singh Sanskrit Vishva-Vidyalaya, pp. 677–745.

### **Further Readings**

1. Herzberger, Radhika. (1986), *Bhartṛhari and the Buddhists: an essay in the development of fifth and sixth century Indian thought*. Dordrecht, D. Reidel Publishing Company.
2. Herzberger, Hans G. (1975). 'Double negation in Buddhist logic'. *Journal of Indian philosophy* 3, 3 – 16.
3. Dreyfus, George B. (reprint, 1997), *Recognizing reality: Dharmakīrti's philosophy and its Tibetan interpretations*. Delhi: Sri Satguru Publications.
4. Perret, Roy W. (2000). *Logic and philosophy of language*. In *Indian philosophy: A collection of reading series*, Vol. 2. New York: Garland Publishing.
5. Raja, K. Knjuni. (1977). *Indian theories of meaning*. Madras: The Adyar Library and Research Centre, reprint.
6. Matilal, B.K. (1990). *The word and the world: India's contribution to the study of language*. Delhi: Oxford University Press.
7. Dwivedi, R.C. (ed.) (1994). *Studies in Mīmāṃsā*, Dr. Mandan Mishra Felicitation Volume. Delhi: Motilal BanarsiDass Publishers.
8. Dravid, Raja Ram (1972). *The problem of universals in Indian philosophy*. Delhi: Motilal BanarsiDass.

### **PHIL 316: APPROACHES TO COGNITIVE SCIENCE**

Cognitive Science aims to study the structure and dynamics governing human cognitive architecture, including the phenomenological background conditions enabling cognition, innate evolutionary endowments and developmental interactions of the cognitive agent with his/her physical and social environments. Concepts are central parts of this architecture. But how are they represented in the mind/brain: in the abstract amodel form or in modality specific systems? - this question is also considered in this course. Under developmental, embodied-enactive and dynamical system perspectives the present course ex-

plores interactions at several levels, between brain, body and environment, and between perception, thought and action for the construction (or shaping up) of human cognition/mind, perception and language.

### **Essential Readings**

1. Clark, A. (2013). *Mindware: An introduction to the philosophy of cognitive science*. Ch.1,2,3. Oxford: Oxford University Press.
2. Harnad, S. (2003). The symbol grounding problem. In *Encyclopaedia of cognitive science*. Nature Publishing Group/Macmillan.
3. Barsalou, L. W., Simmons W. K., Barbey A. K. and Wilson C. D. (2003). Grounding conceptual knowledge in modality-specific systems. *Trends in cognitive sciences* 7 (2).
4. Gelder, V. (1995). What might cognition be, if not computation. *The journal of philosophy* 92 (7), 345-381.
5. Smith, L. and Esther Thelen (2003). Development as a dynamic system. *Trends in cognitive sciences* 7 (8).
6. Borrett, D., Kelly S., Kwan H. (2000). Bridging embodied cognition and brain function: the role of phenomenology. *Philosophical psychology* 13 (2).
7. Rizzolatti,G. & Arbib, M. (1998). Language within our grasp. *Trends in neurosciences* 21 (5, 1), 188-194.
8. Freeman W.J. & and Núñez R. (1999). Restoring to cognition the forgotten primacy of action, intention and emotion. *Journal of consciousness studies* 6 (11–12), ix–xix.
9. Carman, T. (2005). On the inescapability of phenomenology. In D. W. Smith and A. L. Thomasson (Eds.), *Phenomenology and the philosophy of mind*. New York: Oxford University Press, pp. 67–89.
10. Taylor, C. (1993). Engaged agency and background in Heidegger. In Charles Guignon (Ed.), *Cambridge companion to Heidegger*. New York: Cambridge University Press.

### **Further Readings**

1. Clark, A. & Toribio, J. (1994). Doing without representing? *Synthese* 101, 401-431.
2. Dreyfus, H. (2002). Intelligence without representation: Merleau-Ponty's critique of mental representation. *Phenomenology and the cognitive sciences* 1 (4), 367–383.
3. Rey, G. (2002). *Problems with Dreyfus' dialectic, phenomenology and the cognitive sciences* 1, pp. 403–408. Netherlands: Kluwer Academic Publishers.
4. Cappuccio, M. (2009). Mirror neurons and skilful coping: motor intentionality between sensorimotor and ideo-motor schemata in goal-directed actions. In Ricardo Pietrobon (Ed.), *The research on research*. UK: Sussex Press.
5. Gallagher, S. (2008). Are minimal representations still representations? *International journal of philosophical studies* 16, 351-69.
6. Wheeler, M. (2008). Minimal representing: A response to Gallagher. *International journal of philosophical studies* 16, 371-76.

7. Rutter, M. (2007). *Gene-environment interdependence*. *Developmental science*, 10 (1), 12-18.
8. Kelly, S. (2001). *The relevance of phenomenology to the philosophy of language and mind*. New York: Routledge.
9. Grush, R. (2003). In defense of some ‘Cartesian’ assumptions concerning the brain and its operation. *Biology and philosophy* 18, 53–93.
10. Van Gelder, T. (1997). Dynamical systems in Cognitive Science. *Behavioral and brain sciences*.
11. Anderson, M. (2003). Representations, symbols, and embodiment. *Artificial Intelligence* 149, 151–156.
12. Hutto, D.D. & Myin, E. (2014). Neural representations not needed - no more pleas, please. *Phenomenology and cognitive science* 13, 241–256
13. Colombo, M. (2014). Neural representationalism, the hard problem of content and vitiated verdicts: A reply to Hutto & Myin. *Phenomenology and cognitive science* 13, 257–274.
14. Prinz, J.J. (2002). *Furnishing the mind: Concepts and their perceptual basis*. Cambridge, Mass.: MIT Press.

### **PHIL 317: FOUNDATIONS OF COGNITIVE SCIENCE**

One of the most exciting and foundational fields of study in present-day cognitive science and philosophy revolves around the notion of concept. As a popular claim has it, the heart of contemporary cognitive science is its theory of concept. This introductory course attempts to explore the nature, structure, acquisition, origin, and development of concepts, the constituents of thought. Building on theoretical and empirical findings, the course opens up a window to the mechanics of the mind.

#### **Essential Readings**

1. Fodor, J. A. (1985). Fodor's guide to mental representation: The intelligent Auntie's Vade-Mecum. *Mind* 94, (373), 76-100. Retrieved from, <http://www.jstor.org/stable/2254700>
2. Laurence, S. and Margolis, E. Concepts and Cognitive Science#
3. Rey, G. Concepts and Stereotypes#
4. Carey, S. (2011). The origin of concepts: A précis. *Behavioral and brain sciences* 34, 113-167.
5. Fodor, J A. and Pylyshyn Z. (2015). *Minds without meanings: An essay on the content of concepts*. MIT Press [Chapter 1, 3].
6. Millikan, R G. (2017). *Beyond concepts*. Oxford: Oxford University Press, [Chapter 3 & 13].
7. Neander, K. (2017). *A mark of the mental*. MIT Press, [Chapters 4 & 8].
8. Shea, N. (forthcoming) (2018). *Representation in cognitive science*. Oxford University Press [Chapters 2 & 8].

#### **Further Readings**

1. Margolis, E and Laurence, S. (Eds.) (1999). *Concepts: Core readings*. Bradford Books. MIT Press, [The readings marked with “#”, the readings 2&3, are from this anthology.]
2. Bhartrhari. (1965). *Vākyapadīya* Chapter 1., Iyer, K A S. (trans). Poona, India.
3. Carey, S. (2009). *The origin of concepts*. Oxford: Oxford University Press.
4. Fodor, J. A. and Pylyshyn, Z. (2015). *Minds without meanings: An essay on the content of concepts*. MIT Press, Cambridge: Massachusetts.
5. Margolis, E and Laurence, S. (Eds.) (2015). *The conceptual mind: New directions in the study of concepts*. MIT Press.
6. Murphy, L. (2002). *The big book of concepts*. Bradford Books, MIT.
7. Millikan R G. (2017). *Beyond concepts unicepts, language, and natural information*. Oxford: Oxford University Press.
8. Neander, K. (2017). *A mark of the mental in defense of informational teleosemantics*, MIT Press.
9. Raja, K. (1963). *Indian theories of meaning*. Adayar, India.
10. Shea, N. (forthcoming) (2018). *Representation in cognitive science*. Oxford: Oxford University Press.

### PHIL 318: INDIAN AESTHETICS

The aim of the course is to acquaint students with Indian Aesthetics. The Main purpose of this option will intend to analyses the Nature of Art, and to understand how Aesthetic Experience metamorphosis into Mystical experience, according to Indian Aesthetics. This course explores philosophical accounts of the nature of art, creative activity, imagination, expression, interpretation, and aesthetic evaluation.

#### Main Topics

1. Introduction to Indian Aesthetics with the *Nātyaśāstra*
2. The concept of Indian poetics: *Rasa, Bhāva, Dhvani, Alamkāra, Rīti, Guṇa-Nirūpaṇa, Kāvya* and *Kāvyadoṣa*
3. Main concepts and problems of Indian aesthetics: Art experience, art object, beauty, sublime, aesthetic creativity, aesthetic judgments and aesthetic experience

#### Essential Readings

1. Ghosh, Manmohan (1950). *The Nātyasāstra of Bharata Muni Vol.1*. Calcutta: The Asiatic Society, pp. 1-147.
2. Tripathi, Ramshankar (1916). *The Kāvyaṁmāṇsā of Rajeśekhara*. Delhi: MLBD. Chap. 1-3
3. Coomaraswamy, Ananda (1994). *The transformation of nature in art*. Delhi: Munshiram Manoharlal Publishers, pp.1-34
4. Bhattacharya, Sri Bishnupada (1981). *Dhvanyāloka*. Calcutta: Firma Klim Pvt. Ltd.
5. Johnston, E H. (1928). *The Saundarānda of Aśvaghoṣa*. London: Oxford Press.
6. Pushpendra, Kumar (ed. & Trans. 2006). *Nātyaśāstra of Bharatamuni: Text, commentary of Abhinava Bhārati by Abhinavaguptācārya*. Delhi: New Bharatiya Book Corporation.

## Further Readings

1. Weitz, Morris (ed. 1970). *Problems of aesthetics*. Macmillan: University of Michigan. pp.1-35
2. Schiller, Friedrich. (1954). *On the aesthetic education of man*. London: Routledge & Kegan Paul, pp.27-47
3. Graham, Gorden (2005). *The philosophy of arts*. London: Routledge, pp.3-73 for Topics: 1,2,7 & 8
4. Zuckert, Rachel. (2003). Awe or envy: Herder contra Kant on the sublime. *Journal of aesthetics and art criticism*, 217-232.
5. Masson and Patwardhan (1969). *Śāntarasa and Abhinavagupta's philosophy of aesthetics*. Pune: Bhandarkar Oriental Research Institute. pp.73.
6. Honeywell, J.A. (1969). The poetic theory of Viśvanātha. *The journal of aesthetics and art criticism XXVIII* (2), 168.
7. Gnoli, Raniero (1968). *The aesthetic experience, according to Abhinavagupta* (2nd edition). Varanasi: Chowkhamba Sanskrit Series Office, pp.78.
8. Deutsch, Eliot. (1975). Studies in comparative aesthetics. *Monographs of the society for Asian and comparative philosophy*, (2). US: University of Hawaii Press, pp. 34.
9. Kelly, Michael (2014, second edition). *Encyclopaedia of aesthetics*. New York: Oxford University Press.
10. Pandey, K. C. (1950). *Comparative aesthetics*, Vol.1. Banaras: Chowkhamba Sanskrit Series.

## PHIL 319: UNDERSTANDING MULTICULTURALISM

The course focuses on the concepts and theoretical foundations that underlie multiculturalism. It stresses on the possibility of maintaining a pluralistic culture of many identities and sub-cultures while retaining the civil and political practices that sustain national life in the classical sense. In order to understand how this can be , the course discusses issues related with citizenship , cultural rights and toleration, politics of recognition , religious rights.

## Essential Readings

1. Bhargava, Rajeev. (2007). Introduction. In Rajeev Bhargava, Amiya Kumar Bagchi, and R. Sudarshan (eds.), *Multiculturalism, liberalism and democracy*. New Delhi: Oxford University Press, pp. 1-57.
2. Kukathas, Chandran. (1992). Are there any cultural rights? *Political Theory* 20 (1), pp. 105-39.
3. Kymlicka, Will. (1992). The rights of minority cultures: Reply to Kukathas. *Political Theory* 20 (1), 140-46.
4. Rawls, John. (n.d.). *Political Liberalism* (Introductions, Lecture I, Lecture II, pp.134). *Political Liberalism*, Lecture III.
5. Kymlicka, Will. *Multicultural Citizenship* (Introduction, chaps. 1-4, 5-7, 8-10).

6. Parekh, Bhikhu. (2000). *Rethinking multiculturalism: Cultural diversity and political theory*. New York: Palgrave.
7. Horton, John. (July 1998). Toleration as a virtue. In *Toleration*. Princeton University Press, 28-43.
8. Taylor, Charles. *Multiculturalism and "The Politics of Recognition."* Retrieved from [www.jstor.org/stable/2381584](http://www.jstor.org/stable/2381584).
9. Nandy, Ashis. (1998). The politics of secularism and the recovery of religious toleration. In Rajeev Bhargava (ed.), *Secularism And its critics*. New Delhi: Oxford University Press. pp . 321-344.
10. Bilgrami, Akeel. (2007). Secularism , liberalism and the moral psychology of identity. In Rajeev Bhargava, Amiya Kumar Bagchi, and R. Sudarshan (eds.), *Multiculturalism, liberalism and democracy*. New Delhi: Oxford University Press, pp. 164-211.
11. Slavoj, Zizek. (September-October 1997). Multiculturalism or the cultural logic of multinational capitalism?. *New left review I/225*, 28-51.

### **Further readings**

1. Mill, John Stuart. (1973). Civilization (pp. 32) and A few words on non- intervention. In Gertrude Himmelfarb (ed.), *Essays on politics and culture*. Gloucester, MA: Peter Smith.
2. Acton, Lord. (1948). Nationality. In *Essays on freedom and power*. Boston: Beacon Press.
3. Kymlicka, Will. *Liberalism, community, and culture*. chaps. 7-9 (71 pp).
4. Margalit, Avishai and Raz Joseph, (1990). National self-determination. *The journal of philosophy* 87 (9).
5. Rawls John. *A theory of justice*, 1-4, 11, 29, 32-35, 77, 85.
6. Dworkin, Ronald. *Taking rights seriously*, chap. 6.
7. Kukathas Chandran. (1994). Cultural rights again: A rejoinder to Kymlicka. *Political theory* 20 (4), 674-80.
8. Raz, Joseph. (1994). Multiculturalism: A liberal perspective. *Dissent* 41, 67-79.
9. Tomasi John. (1995). Kymlicka, liberalism, and respect for cultural minorities. *Ethics* 105, 580-603.
10. Rawls, John. *Political liberalism*, Lecture IV, Lecture V (79 pp.).
11. Galston. William A. (1995). Two concepts of liberalism. *Ethics* 105.
12. Kukathas, Chandran. (1997). Cultural toleration. In Ian Shapiro and Will Kymlicka (eds.), *NOMOS XXXIX: Ethnicity and group rights*. New York: New York University Press.
13. Carens, Joseph H. (1995). Aliens and citizens: The case for open borders. In Will Kymlicka (ed.), *The rights of minority cultures*. New York: Oxford University Press, pp. 17.
14. Macedo Stephen. (2000). *Diversity and distrust*. Cambridge: Harvard University Press, Part II, pp. 80 pp.
15. Kymlicka, Will. (2001). Education for citizenship. In *Politics in the vernacular: Nationalism, multiculturalism, and citizenship*. New York: Oxford University Press.
16. Greenawalt, Kent. (1998). Freedom of association and religious association. In Amy

- Gutmann (ed.), *Freedom of association*. Princeton: Princeton University Press. pp. 29.
17. Swaine, Lucas. (2003). *The liberal conscience*. New York: Columbia University Press, chap. 3.
  18. Taylor, Charles. *The Politics of Recognition*. Retrieved from [plandehi-ram.org/documentos/.../Politics of Recognition.pdf](http://plandehi-ram.org/documentos/.../Politics%20of%20Recognition.pdf)
  19. Parekh, Bhikhu. (May/June 1999). Political theory and the multicultural society. *Copyright Radical philosophy Ltd 1972 – 2003*.

### **PHIL 320: PHILOSOPHY OF BIOLOGY**

Philosophy of biology initially emerged as a distinct branch of philosophy in 1960s and 1970s largely as a consequence of increasing influence of naturalism in both biological sciences and philosophy. This course aims at investigating whether belief in the distinctness of biological processes is maintainable in light of current philosophical debates. Towards meeting of this goal, the course endeavors to introduce students to such basic biological concepts as the nature of evolution, natural selection, adaptation, biological design and gene. The debates over the possibility of adopting reductionism in biology as well as ethical and social consequences of adoption of evolutionary theory are also examined.

#### **Essential Readings**

1. Godfrey-Smith, P. (2014). Philosophy and biology. In *Philosophy of biology*. Princeton: Princeton University Press, pp. 1-10.
2. Darwin, Charles. (1876). *The origin of species* (Chapter 4). London: John Murray.
3. Mayr, E. (1986). Natural selection: The philosopher and the biologist. *Paleobiology*, 12 (2), 23-39. OR Stephens, Christopher. (2007). Natural selection. In Mohan Matthen & Christopher Stephens (eds.), *Philosophy of biology*. Amsterdam: Elsevier, pp 111- 127.
4. Okasha, S. (2008). The units and levels of selection. In Sahotra Sarkar & Anya Plutynski (eds). *A companion to the philosophy of biology*. Oxford: Blackwell, pp. 138-156.
5. Lewontin, R. C. (1978). Adaptation. *Scientific American* 239 (3), 212-30. OR Amundson, Ron. (1998). Two concepts of constraint: Adaptationism and the challenge from developmental biology. In David L. Hull & Michael Ruse (eds). *The philosophy of biology*. Oxford: Oxford University Press, pp.91-116.
6. Lewens, T. (2005). The problems of biological design. In Anthony O'Hear (ed.). *Philosophy, biology and life*. Cambridge: Cambridge University Press, pp. 177-192
7. Griffiths, P. and Karola Stotz. (2007). Gene. In David L. Hull & Michael Ruse (eds.), *The cambridge companion to the philosophy of biology*. Cambridge: Cambridge University Press, pp. 85-102. OR Dupre, John. (2005). Are there genes? In Anthony O'Hear (ed.) *Philosophy, biology and life*. Cambridge: Cambridge University Press, pp. 193-210. OR Hans-Jörg Rheinberger & Staffan Müller-Wille. Gene concepts, pp. 3-21.
8. Stephens, C. (2008). Population genetics. In Sahotra Sarkar & Anya Plutynski (eds). *A companion to the philosophy of biology*. Oxford: Blackwell, pp. 119-137.

9. Ruse, M. (2008). Evo-devo: A new evolutionary paradigm. In Sahotra Sarkar & Anya Plutynski (eds.), *A companion to the philosophy of biology*. Oxford: Blackwell, pp. 105-124.
10. Rosenbert, A. (2007). Reductionism (and Antireductionism) in biology. In David L. Hull & Michael Ruse (eds.). *The Cambridge companion to the philosophy of biology*. Cambridge: Cambridge University Press, pp. 120 -138.
11. Rosenberg, A. (1998). Altruism: Theoretical contexts. In David L. Hull & Michael Ruse (eds.). *The philosophy of biology*. Oxford: Oxford University Press, pp. 448-458.

### **Further Readings**

1. Elliot, Sober. (2000). *Philosophy of biology*. Oxford: Westview Press.
2. Rosenberg, A. and Daniel W. McShea. (2008). *Philosophy of biology: A contemporary introduction*. New York: Routledge.
3. David L. Hull & Michael Ruse. (2007). *The Cambridge companion to the philosophy of biology*. Cambridge: Cambridge University Press.
4. Elliott Sober (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.

### **PHIL 321: VIRTUE EPISTEMOLOGY**

Virtue epistemology is an approach to philosophical study of knowledge that gives a privileged place to reflection on intellectual virtue. It tries to answer questions about the nature of knowledge and the value of knowledge together by concentrating on centering knowledge in intellectual ability. Knowledge is success attributed to an agent's ability. And we value an act performed with competence, hence we value knowledge over true belief. This course will study the key writings of the protagonists of Virtue Epistemology, viz. Ernest Sosa, John Greco and Linda Zagzebski, J. Kvanvig, apart from other philosophers. We will also study intellectual humility, a specific intellectual virtue.

### **Essential Readings**

1. Battaly, H. (2012). Virtue epistemology. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings*, ( pp. 3-27). London: MIT Press.
2. Greco, J. (2012). The nature of knowledge. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp. 97-115). London: MIT Press.
3. Sosa, E. (2012). Selections from, A virtue epistemology: Apt belief and reflective knowledge Volume 1, In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp. 73-96). London: MIT Press.
4. Lackey, J. (2009). Knowledge and credit. *Philosophical studies* 142 (1), 27 - 42.
5. Pritchard, D. (2015). Anti-luck epistemology and the Gettier problem. *Philosophical studies* 172 (1), 93-111.
6. Sosa, E. (2012). Knowing full well: The normativity of beliefs as performances. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp. 171-184). London: MIT Press.

7. Zagzebski, L. (2012). The search for the source of epistemic good. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp. 151-164). London: MIT Press.
8. Zagzebski, L. (2012). Recovering understanding. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp 351-374). London: MIT Press.
9. Fricker, M. (2012). Epistemic injustice and a role for virtue in the politics of knowing. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp329-350). London: MIT Press.
10. Kvanvig, J. (2012). Selections from, *The intellectual virtues and the life of the mind: On the place of the virtues in contemporary epistemology*. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings* (pp.375-392). London: MIT Press.
11. Roberts, R. & Wood, J. (2007). Love of knowledge. In Roberts C, Roberts & Jay Wood (eds.), *Intellectual virtues: An essay in regulative epistemology* (1<sup>st</sup> edition, pp153-182). Oxford University Press: New York.

### **Further Readings**

1. Crisp, R. (2010). Virtue ethics and virtue epistemology. In Heather Battaly (Ed.), *Virtue and vice, moral and epistemic*. Wiley Blackwell Publishing.
2. Baehr, J. (2012). Four varieties of character based virtue epistemology. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings*. London: MIT Press.
3. Turri, J. (2012). Manifest failure: The Gettier problem solved. In John Greco and John Turri (Eds.) *Virtue epistemology contemporary readings*. London: MIT Press.
4. Hookway, C. (2003). How to be a virtue epistemologist? In Michael DePaul and Linda Zagzebski (Eds.) *Intellectual virtue: Perspectives from ethics and epistemology*, (pp. 182-202). Oxford Clarendon Press.
5. Pritchard, D. (2009). The value of knowledge. *The Harvard review of philosophy* 16 (1), 86-103.
6. Fricker M. (1998). Rational authority and social power: Towards a truly social epistemology. *Proceedings of the Aristotelian society* 98 (new series), 159-177.
7. Whitcomb, D., Battaly, H. , Baehr, J. and Howard-Snyder, D. (2017) Intellectual humility: Owning our limitations. *Philosophy and phenomenological research* 94, 509-539.

### **PHIL 322: POLITICAL LIBERALISM AND COMMUNITARIANISM**

This course focuses on the communitarian critique of John Rawls's political conception of justice. It presents some important ideas discussed in Rawls' seminal work Political Liberalism and attempts to find out what sort of questions have been raised against Rawls's position by some of the major communitarian critics.

### **Essential Readings**

1. Rawls, John. (1999). Justice as fairness; Justice as fairness: Political not metaphysical. In Samuel Freeman (ed.), *John Rawls: Collected papers* (pp. 47-72, 388-414). New Delhi: Oxford University Press.
2. MacIntyre, Alasdair. (1998). Politics, philosophy and the common good. In Kelvin Knight (ed.), *The MacIntyre reader* (235-254). Notre Dame: University of Notre Dame Press.
3. Sandel, Michael. (2005). *Liberalism and the limits of justice* (15-65). New York: Cambridge University Press.
4. Kekes, John. (April 1992). The incompatibility of liberalism and pluralism. *American philosophical quarterly* 29 (2), 141-151.
5. Taylor, C. (1989). Cross-Purposes: The liberal-communitarian debate. In N. Rosenblum (ed.), *Liberalism and the moral life* (159-182). Cambridge, Mass: Harward University Press.
6. Walzer, Michael. (Feb. 1990). The communitarian critique of liberalism. *Political theory* 18 (1), 6-23.

### **Further Readings**

1. Berlin, Isaiah. (1969). Two concepts of liberty. *Four essays on liberty*. Oxford: Oxford University Press.
2. Dagger, Richard. (Spring 1999). The Sandelian republic and the encumbered self. *The review of politics* 61 (2), 181-208.
3. Gaus, Gerald F. (2003). *Contemporary theories of liberalism: Public reason as a post-enlightenment project*. New Delhi: Sage Publications.
4. Alejandro, Roberto. (Feb. 1996). What is political about Rawls' political liberalism? *The journal of politics* 58 (1), 1-24.
5. Bell, Daniel A. (2005). A communitarian critique of liberalism. *Analyse & kritik* 27, 215-38.
6. Mulhall, Stephan, and Swift, Adam. (1996). *Liberals and communitarians*. Oxford: Blackwell Publishing.
7. Kymlicka, Will. (2002). *Liberalism, community and culture*. Oxford: Clarendon Press.
8. Sandel, Michael J. (Feb. 1994). The procedural republic and the unencumbered self. *Political theory* 12 (1), 81-96.
9. Rawls, John. (1999). *John Rawls: Collected papers*. Samuel Freeman (ed.). New Delhi: Oxford University Press.
10. MacIntyre, Alasdair. (2007). *After virtue: A study in moral theory* (Third Edition). Notre Dame: University of Notre Dame Press.
11. Kant, Immanuel. (1991). *Political essays* (Second and enlarged ed.), H. B. Nisbet (translator), Hans Reiss (edited with an introduction and notes). Cambridge: Cambridge University Press.
12. Kukathas, Chandran. (1996). Liberalism, communitarianism and political community. *Social philosophy and policy foundation* 13 (1), 80-104.
13. Kymlicka, Will. (June 1988). Liberalism and communitarianism. *Canadian journal of philosophy* 18 (2), 181-203.

14. Lukes, Steven. (Fall 1994). The singular and the plural: On the distinctive liberalism of Isaiah Berlin. *Social research* 61 (3), 687-717.
15. Macedo, Stephen. (Spring 1988). Liberal virtues, constitutional community. *The review of politics* 50 (2), 215-40.

### **PHIL 323: PHILOSOPHY OF AMBEDKAR**

This course explores the philosophical thought of B.R. Ambedkar by introducing his essential philosophical writings. Ambedkar develops an alternative reading of Indian philosophy by interrogating dominant philosophical systems and its texts. He viewed philosophy as a social expression. This course divided his philosophical thought into social, political, and religious systems.

1. Lifework of Ambedkar: Socio-Political context
2. Interrogating Indian philosophy
  - Philosophy as social expression in the light of philosophers Narayana Guru, Periyar, Jyotiba Phule and Vemana
  - Critical understanding of Indian Philosophy
3. Social philosophy
  - Critique of caste system and Hindu social order
  - Nexus between caste and religion
  - Philosophy of Hinduism
  - Annihilation of Caste
4. Political philosophy
  - Social precedes the political
  - Democracy, State Socialism, Rights and Constitutionalism
  - Negotiating liberal, radical and communitarian traditions
  - Social Justice
5. Philosophy of religion
  - Antique religions and civilized religions
  - Religion as a social force
  - Buddha or Marx
  - Buddhism as humanistic and rationalistic religion
6. Ambedkar and alternative social movements
  - Struggles of the oppressed- Mahad Satyagrah, Indian Labour Party, Scheduled Castes Federation
  - Republican Party
  - Separate Electorates for dalits
  - Constitutionalism- Safeguarding the Rights of Minorities, Hindu Code Bill, Nationalizing the agriculture
7. Relevance of Ambedkar's Philosophy
  - Critique of Brahminical modernity
  - Gandhi and Ambedkar
  - Source of inspiration for Dalit Movement
  - Women's Emancipation

## Essential Readings

1. Gokhale, Pradeep. (2008). *Philosophy of B.R.Ambedkar*. Mumbai: Suguwa Prakasan.
2. Ambedkar, B.R. (1987). Castes in India, Annihilation of caste, State and minorities, Mr. Russel and reconstruction of society. In Vasant Moon (Compiled), *Dr. Babasaheb Ambedkar writings and speeches Vol.1*. Education Department, Government of Maharashtra.
3. Ambedkar, B.R. (1987). Philosophy of hinduism, India and pre requisites of communism, Revolution and counter revolution, Buddha or Karl Marx. In Vasant Moon (Compiled), *Dr. Babasaheb Ambedkar writings and speeches Vol.3*. Education Department, Government of Maharashtra.
4. Ambedkar, B.R. (1987). Riddles in hinduism, In Vasant Moon (Compiled), *Dr. Babasaheb Ambedkar writings and speeches Vol.4*. Education Department, Government of Maharashtra.
5. Omvedt, Gail. (1994). Towards a historical materialist analysis of the origins and developments of caste, Ambedkar and the dalit movement in colonial India. In *Dalits and democratic revolution*. New Delhi: Sage, pp.21-58.
6. Teltumbde, Anand. (1997). '*Ambedkar*' in and for the Post-Ambedkar dalit movement. Pune: Sugawa Prakashan.
7. Omvedt, Gail. (2004). *Liberty, equality, community; Dr. Babasaheb Ambedkar's vision of a new social order*. Dr. Ambedkar Memorial Lecture, organised by Dr. Ambedkar Chair in Sociology, Jawaharlal Nehru University, New Delhi.
8. Rodrigues, Valerian. (1994). Making a tradition critical: Labour and meaning of dalit movement. In Peter Robb (Ed.), *Dalit movements: The meanings of labour in India*. Oxford: Oxford University Press.

## Further Readings

1. Rodrigues, Valerian. (2002). *The essential writings of B.R. Ambedkar*. New Delhi: Oxford Press.
2. Gore, M.S. (1993). *Social context of an ideology; Ambedkar's political and social thought*. New Delhi: Sage.
3. Nagaraj D.R. (1993). *The flaming feet: A study of Dalit movement in India*. Bangalore: South Forum Press.
4. Ambedkar, B.R. (2003). *Ambedkar autobiographical notes*. Delhi: Navayana.
5. Guru, Gopal. (April 3, 1993). Dalit movement in mainstream sociology. *Economic and political weekly*.
6. Ilaiah, Kanche. (Oct. 22, 1994). Caste and contradictions. *Economic and political weekly*.
7. Patil, Sharad. (Jan. 24, 1995). A new way of life : Towards a synthesis of Marx and Ambedkar. *Mainstream*.
8. Shonalkar, Vandana. (January 2-5, 1999). An agenda for gender politics. *Economic and political weekly*.
9. Zelliot, Eleanor. (1992). *From untouchable to Dalit: Essays on the Ambedkar movement*. New Delhi: Manohar.

10. Biswas. Oneil. (1998). What is social philosophy?, Ambedkar and his critics. In *A phenomenon named Ambedkar*. New Delhi: Bluemoon Books, pp.173-203,300-333.
11. Kheer, Danajay. (1972). *Ambedkar life and mission*. Bombay: Popular Prakasan.
12. Raghavendra Rao, K. (1998). *Babasaheb Ambedkar*. New Delhi: Sahitya Academy.
13. Kesava Kumar, P.(2008). Political philosophy of Ambedkar: A critical understanding. *International research journal of social sciences 1* (2), 193-210.
14. Kumar, Aishwarya. (2010). Ambedkar's inheritances. *Modern intellectual history*, 7 (2), 391-415.

### **PHIL 324: CONTEMPORARY REFLECTIONS ON VEDĀNTA**

This course highlights the contemporary relevance of Vedānta, especially Advaita Vedānta, by showing its (i) universal humanistic face amidst social, cultural, and religious diversity at both the national and global levels. (ii) It explores and develops its ability on the basis of ancient conceptual resources to be a philosophy of unity, harmony, active tolerance, respect for the other (both human and non-human), and peace. (iii) In metaphysical sense, it tries to propound not only a common humanity but also a unified interdependent world. (iv) In epistemological sense, it focuses on the development of the individual self (atman) into the Absolute Cosmic Self (Brahman) through knowledge (*jñāna*). (v) In axiological sense, it values the spiritual development of non-dual worldview (sat), purified mind (cit), and bliss (*ānanda*). The present course focuses on the advaitic thought of four leading contemporary thinkers, namely, Swami, Vivekananda, Aurobindo, Radhakrishnan and Osho.

#### **Essential Readings**

1. Vivekananda, Swami. (2006). *Complete works of Vivekananda, Volume II* (Practical Vedanta, Vol. II-pp288-358). Kolkata: Advaita Publications.
2. Aurobindo, S. (1955). *The life divine* (Book one -XXVII ‘Sevenfold Chord of Being’), (Book Two—XVIII ‘Evolutionary Process-Ascent and Integration’), (Book Two- XXVIII ‘The Divine Life’). Pondicheri.
3. Radhakrishnan, S.(1951) *An idealistic view of life*, (Chapter IV ‘Intellect and Intuition’ pp 127-174). London: George Allen and Unwin Ltd. (Fourth Impression)
4. Osho, Rajneesh. (1980). I am that, talks on Isha Upanishad. Delivered on 11.10.1980

#### **Further Readings**

1. Narvane, V. (1964). Modern Indian thought. Bombay: Asian publishing house.
2. Mahadevan, T. M. P. *Contemporary Indian Philosophy*. Madras.
3. Choudhary, Haridas. (Ed.) (1960). *The integral philosophy of Sri Aurobindo*. London: George Allen and Unwin.
4. Schilpp, P.A. (Ed.) (1951). *The philosophy of Sarvepalli Radhakrishnan*. New York: Tudor Publishing Company.
5. Radhakrishnan,S. (1997). *The principal upanishads*. London: Harper.
6. *Complete works of Swami Vivekananda*. (2006). Kolkata: Advaita publication.

## PHIL 325: THE INDIAN MODERNITY

This course will explore the distinctive notion of an Indian modernity, which, while being unquestionably influenced by the idea of modernity in the west, has an indigenous flavor. The Indian idea of modernity developed by way of contesting the colonial and hegemonic spin-off of the European engagement with the ideas of scientific rationality and individual liberty.

### **Essential Readings**

1. Ambedkar, B.R. (2002). *The essential writings*. V Rodrigues (ed), New Delhi: Oxford University Press. Chapters, 3,5,8,19,20.
2. Tagore,R. (1985). *Nationalism*. New Delhi: Macmillan.
3. Gandhi,M.K. (1997). *Hind swaraj*. In Antony Parel(ed), *Hind swaraj and other writings*, Cambridge: Cambridge University Press.
4. Gandhi, M.K. (1954).*Women and social justice*. Ahmedabad: Navajivan.
5. Aurobindo, Sri. (2002). Bande mataram: Political writings and speeches (1890-1908). In *The complete works of Sri Aurobindo Vol. 6*. Pondicherry: Sri Aurobindo Ashram Publication. pp. 75-95, 353-356, 833-836, 977-979.
6. Bilgrami, Akeel. (2006). Gandhi's integrity: The philosophy behind the politics. In A. Raghuramraju (ed.) *Debating Gandhi: A reader*. New Delhi: OUP.
7. Sen, A. (2005). Culture and communication. In *The argumentative Indian*, London: Penguin.

### **Further Readings**

1. Herder, J. (1968).*Reflections on the philosophy of the history of mankind*. Chicago &London: The University of Chicago Press. (Chapter1, books 7and 8).
2. Tagore, R. (1997).*Selected letters of Rabindranath Tagore*. K. Dutta & A Robinson (eds). Cambridge: CUP.
3. Nandy, A. (1995). *The illegitimacy of nationalism: Rabindranath Tagore and the politics of the self*.New Delhi: OUP.
4. Parekh, B. (1989).*Gandhi's political philosophy: A critical examination*. London: Macmillan.
5. Said, E. (1994). *Culture and imperialism*. London: Vintage.
6. Ramanujan, A. (1989). Is there an Indian way of thinking: an informal essay. In *Contributions to Indian sociology*, 23(1), 41-58.
7. Kishwar, Madhu.(2006). Gandhi on women. In A. Raghuramraju (ed), *Debating Gandhi: A reader*. New Delhi: OUP.
8. Patel, Sujata. (2006).Construction and re-construction of woman in Gandhi. In A. Raghuramraju (ed), *Debating Gandhi: A reader*. New Delhi: OUP.
9. Berlin, I. (1998).Two concepts of liberty. In *The proper study of mankind*. London: Pimlico.
8. Gandhi, M.K. (1945). *Constructive programme: Its meaning and place*. Ahmedabad: Navajivan.

## PHIL326: PHENOMENOLOGY PART 1

Phenomenology is the study of structures of experience and/or consciousness from the first-person perspective. It studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity. Phenomenology has been practiced in various guises for centuries, but it came into its own in the early 20th century in the works of Husserl, Heidegger, Sartre, Merleau-Ponty and others. The methods and characterization of the discipline were widely debated by Husserl and his successors, and these debates continue to the present day. In this course we will have a broader overview of the field in the works of Husserl and Heidegger.

### **Essential Readings**

1. Moran, D. (2000). Introduction. In *Introduction to phenomenology*. New York: Routledge, pp.124-163.
2. Moran, D. (2000). Husserl's discovery of the reduction and transcendental phenomenology (Chapter 4). In *Introduction to phenomenology*. New York: Routledge, pp.124-163.
3. Moran, D. (2000). Husserl and the crisis of the European sciences (chapter 5). In *Introduction to phenomenology*. New York: Routledge, pp. 164-191.
4. Moran, D. (2000). Heidegger's being and time (chapter 7). In *Introduction to phenomenology*. New York: Routledge, pp. 222-247.

### **Further Readings**

1. Heidegger, M. (1962). *Being and time*. John Macquarrie and Edward Robinson (trans.). New York: Harper & Row.
2. Heidegger, M. (1982). *The basic problems of phenomenology*. Albert Hofstadter (trans.). Bloomington: Indiana University Press.
3. Husserl, E. (2001). *Logical investigations, vols. One and Two*. J. N. Findlay (Trans.).
4. Husserl, E. (2001). *The shorter logical investigations*. London and New York: Routledge.
5. Husserl, E. (1963). *Ideas: A general introduction to pure phenomenology*. W. R. Boyce Gibson (Trans.). New York: Collier Books.
6. Husserl, E. (1989). *Ideas pertaining to a pure phenomenology and to a phenomenological philosophy*, Second Book. Richard Rojcewicz and André Schuwer (Trans.). Dordrecht and Boston: Kluwer Academic Publishers.

## PHIL 327: PHILOSOPHY FROM PHYSICS

This course ‘Philosophy from Physics’ is connected with, but is a little different from, the ‘Philosophy of Physics’ in the sense that while the latter is a second-order inquiry which evaluates the nature and meaning of the practice of physics/science, the former can be

considered primarily as a first-order inquiry into the philosophical questions regarding the origin and nature of universe and consciousness and the interrelations among them. The course gleans philosophical insights from the discoveries of modern physics, i.e. Theories of Relativity (Special Theory of Relativity, General Theory of Relativity) and Quantum Mechanics for the conventional philosophical problems regarding nature of reality, knowledge, causality, space, time, and nature and origin of human mind or consciousness and life, and so on. It also discusses epistemological questions in science and in general that quantum mechanics raises, e.g., what it means to attribute probabilities to physical events, what the aims of scientific inquiry are - does it aim at something true, or merely at something useful? Further, what the role of observation is in constructing a scientific theory, what it means to say that there is an "objective" physical world, whether something as basic as logic can be viewed as an empirical discipline, whether there can be meaningful scientific questions whose answers cannot possibly be settled by experiment, and so on.

### **Essential Readings**

1. Russell, B. (2009, Original 1925). *ABC of relativity*. Routledge Publication.
2. Omnes, R. (2002). *Quantum philosophy: Understanding and interpreting contemporary science*. Princeton: Princeton University Press. Chapters 4,5,6,7,8, 9,10, 12
3. Stapp, H. P. (2006). Quantum mechanical theories of consciousness. In A companion to consciousness. Blackwell Publication.
4. Mukunda, N. (2000). *Images of twentieth century physics*. Hyderabad: Universities Press. Ch. 4 (The Mathematics and Physics of Quantum Mechanics), Ch. 5 (Aspects of the Interplay between Physics and Biology).
5. Myrvold, W. (2017). Philosophical issues in quantum theory. In Edward N. Zalta (ed.), *The stanford encyclopedia of philosophy*.

### **Further Readings**

1. Tim Maudlin (2012). *Philosophy of physics: Space and time*. Princeton: Princeton University Press.
2. Wallace, D. (2012). *The emergent multiverse: Quantum theory according to the Everett interpretation*. Oxford University Press.
3. Hameroff, S. R. and Penrose, R. (1996). Orchestrated reduction of quantum coherence in brain microtubules: a model for consciousness. *J. Consciousness Studies* 3, 36-53.
4. Albert, D.Z. (1992). *Quantum mechanics and experience*. Harvard University Press
5. Einstein, Albert, Boris Podolsky, and Nathan Rosen (1935). Can quantum-mechanical description of reality be considered complete? *Physical review* 47, 777–78.
6. Einstein, A. (1954). Physics and reality. In *Ideas and opinions*. New York: Crown Publishers, Inc., 290–323. Translation of Einstein 1936.
7. Everett, Hugh, III, (2012). *The Everett interpretation of quantum mechanics: Collected works 1955–1980 with commentary*. Jeffrey A. Barrett and Peter Byrne (eds.), Princeton: Princeton University Press.

8. John S. Bell, (2004, 1987). *Speakable and unspeakable in quantum mechanics*. Cambridge Univ. Press
9. David Bohm (1980). *Wholeness and the implicate order*. Routledge.
10. Bohr, Neils (1934). *Atomic theory and the description of nature: Four essays*.

### **PHIL 328: PHILOSOPHY OF LOVE**

Is love merely an instinctual drive which just happens naturally, spontaneously between two compatible partners, sometimes in a sort of predestined manner, or it has to be nurtured or practiced like what we do while developing a skill, say, of archery? In other words, does love requires efforts? How is (romantic) love connected with lust and infatuation? Is marriage a necessary culmination of love? What are the diverse obstacles to the experience of love, the consequences of absence of love, and the insatiable desire for love which propels, influences and ultimately motivates much of our behaviour. Further, is love actually possible, or is it just an ideal, a fantasy, an illusion, or a comforting aspiration which enables a palliative denial and distortion of the reality of human being? Then, does romantic love necessarily involve developing a ‘joint identity’ (the ‘we’ identity, or ‘shared’ identity born out of merging)? What about individuality and personal identity for people in love? What can be the relationship between individuality, merging and the dynamic system theory? How is love connected with spirituality? Is *eros* (romantic or sexual love) different from *agape* (unconditional or spiritual love)? Is devotional love the same as compassion, or love for humanity? Is compassion or loving-kindness a strength or a weakness? How can love be differentiated from addiction? This course approaches such questions through an interdisciplinary analysis taking perspectives from philosophy, psychoanalysis and religion, etc.

#### **Essential Readings**

1. Fromm, E. (2013). *The art of loving*. New Delhi: Maanu Graphics Publishers. Chapter 1.
2. O'Dwyer, K. (2009). *The possibility of love: An interdisciplinary analysis*. Newcastle: Cambridge Scholars Press. Chapter 1,2.
3. Geier, A. (2002). *Plato's erotic thought: The tree of the unknown*. Rochester: University of Rochester Press. Chapter 1.
4. R. Halawani, (2010). *Philosophy of love, sex, and marriage*. Routledge. Chap. 3, P. 60-88.
5. Branden, N. (2008). *The psychology of romantic love*. New York: Penguin. Chapter 2,3.
6. Merino, N. (2004). The problem with “We”: Rethinking joint identity in romantic love, *Journal of social philosophy* 35 (1), 123-132.
7. Dhammananda, V.K.S (2013). *A happy married life: A Buddhist perspective*. Access to Insight (BCBS Edition). Retrieved from <http://www.accesstoinsight.org/lib/authors/dhammananda/marriage.html> .
8. Nussbaum, M. (2000). *Women and human development: The capabilities approach*. Cambridge: Cambridge University Press. Chap.

9. Singer, I (2009). *Philosophy of love: A partial summing-up*. Cambridge, MA: MIT Press.

### **Further Readings**

1. Foucault, M. (1976). *History of sexuality, vol. 1. An introduction*. Translated from the French by Robert Hurley, chapter 1. New York: Pantheon Books.
2. Amir, L. (2001). Plato's theory of love: Rationality as passion. *Practical philosophy*, 2, 22-38.
3. Secomb, Linnell. (2007). *Philosophy and love: From Plato to popular culture*. Edinburgh University Press.

### **PHIL 329: FEMINIST FILM THEORY**

This paper delves into the themes of how movies and primarily mainstream Hollywood movies have been affected by the patriarchal mindset of our society at large. It deals with the concept of spectatorship in cinema and how this spectatorship could/should be shifted from being focussed on the male audience to catering to a female audience. The methods of psycho-analysis, post-feminism, etc. will be taught in these articles.

### **Essential Readings**

#### **A. Female Spectatorship**

1. Mulvey, Laura. (1975). *Visual pleasure and narrative cinema* (pp. 14-16). London: Macmillan.
2. Mulvey, Laura. (1981). *Afterthoughts on "Visual Pleasure and Narrative Cinema", inspired by 'King Vidor's Duel in the Sun'* (pp. 29-37). London: Macmillan.
3. Kaplan, E. A. (1983). *Women and film: Both sides of the camera* (pp. 35-47). New York and London: Methuen.

#### **B. Woman's film**

1. Haskell, Molly. (2016). *From reverence to rape: The treatment of women in the movies* (pp. 153-188). Chicago and London: The University of Chicago Press.
2. Hollinger, Karen. (2012). *Feminist film studies* (pp. 35-66). London & New York: Routledge.

#### **C. Black Feminism**

1. Hooks, Bell. (1996). *Reel to real: Race, sex and class at the movies* (pp. 197-213). New York: Routledge.

### **Further Readings**

1. Kakkar, Sudhir. (1990). *Intimate relations: Exploring Indian sexuality*. Chicago: University of Chicago Press.
2. Thornham, Sue. (1999). *Feminist film theory: A reader*. Edinburgh: Edinburgh University Press.

3. Smelik, Anneke. (1999). Feminist film theory. In Pam Cook and Mieke Bemink, (eds.), *The cinema book* (pp. 353-365). London: British Film Institute.
4. Kuhn, Annette. (1994). *Women's pictures: Feminism and cinema*. London: Routledge and Kegan Paul.
5. Rosen, M. (1973). *Popcorn venus: Women, movies and the American dream*. New York: Avon.
6. Silverman, Kaja. (1988). *The acoustic mirror: Female voice in psychoanalysis and cinema*. Bloomington: Indiana University Press.

### **PHIL 411: ŚĀMKARA'S ADVAITA VEDĀNTA**

This course will introduce the students to the main features of the meta-philosophical position of the Classical text, *Śārīrka-Bhāṣya: BrahmasūtraŚāṃkara- Bhāṣya*. This study of the *adhyāsa-bhāṣya* with commentaries to the first four *Brahmasūtras* (*catuḥsūtrī*) will give the students an insight into classical methods of analyses and synthesis and richness embedded in text and tradition. Two ingenious interpretations of Śāṃkara's *Adhyāsa-bhāṣya* by Vācaspati Miśra (*Bhāmatī*) of 9<sup>th</sup> century and Ganeswar Mishra of 20<sup>th</sup> century will also be introduced in this paper to have different overviews of the text.

#### **Essential Readings**

1. Sharma, H.D. (1940). *ŚrīŚāṃkara-BhāṣyasahitāBrahmasūtraCatuḥsūtrī*. Oriental Series no. 70. Pune: Poona Oriental Book Agency.
2. Gambhirananda, Swami. (Trans.). (1993). *Brahma Sūtra Bhāṣya of Śāṃkarācārya*. Calcutta: Advaita Ashrama.
3. SuryanarayanaSastri, S.S., and Raja, C. Kunhan (Eds. And Trans.). (1992). *Bhāmatī of Vācaspati on Śāṃkara's Brahmasūtrabhāṣya (Catuḥsutri)*. Madras: The Adyar Library and Research Centre.
4. Mishra, G. (1990). *Language reality and analysis: Essays on Indian philosophy*. J. N. Mohanty (ed.). E.J. Brill.
5. Swami Yogindranand (ed. And Tr.). (1996). *Brahmasūtra-Śāṃkarabhāṣyam Śrī-Vācaspati-Miśra-Prañīta-Bhāmatī-Samvalita*, Vol. 1. Varanasi: Chaukhamba Orientalia.

#### **Further Readings:**

1. Ramanujan, A.K. (1999). Is there an Indian way of thinking? An informal essay. In *The collected essays of A.K. Ramanujan*. Oxford: OUP, pp. 34-51.
2. Nakamura, H. (1983). *A history of early Vedānta philosophy*, Part one. Delhi: Motilal Banarsidass.
3. Deutsch, E. (1969). *Advaita Vedānta*. Hawai: University of Hawaii Press.
4. Alston, A.J. (1981). *Śāṃkara on the Absolute*. Shanti Sadan.

### **PHIL 412: PHENOMENOLOGY: VASUBANDHU AND HUSSERL**

Though the nature of experience and study of its constitutive elements through reflection on the nature of cognition and the processes involved in it has been a central concern of both Buddhism and Husserlian phenomenology, the study of these common aspects has largely remained unexplored in a comparative perspective. The need for investigation of these themes in a comparative perspective becomes all the more pressing when we recall efforts by Buddhist scholars at viewing Yogācāra as Buddhist phenomenology. This course takes a close look at the following themes while looking at the commonality of issues and their treatment in Yogācāra Buddhism and Husserlian phenomenology: The nature and object of cognition; intentionality of consciousness and centrality of its role in cognition; the nature of objects and investigation of its constitutive elements; theories of active and passive constitution; the nature of *noesis* and *noema*, etc.

### **Essential Readings**

1. Kalupahana, D.J. (1992). *Vijñaptimātratāsiddhi* (*Trimśikā* and *Vimśatikā*) of Vasubandhu. In *The principles of Buddhist psychology*. Delhi: Sri Satguru Publications, pp. 173-214.
2. Lüthaus, D. (2002). *Buddhist phenomenology*. London & New York: Routledge, pp. iv-xii, 1-166.
3. Husserl, E. (1982). *Ideas pertaining to a pure phenomenology and to a phenomenological philosophy, Vol. I* (Sections 84-86 & 97-98). In F. Kersten (trans.). The Hague: Martinus Nijhoff.
4. ----- . (1977). *Cartesian meditations* (Secs on active & passive constitution). The Hague: Martinus Nijhoff,
5. Solomon, R. C. (1977). Husserl's concept of the Noema. In F. Elliston & P. McCormick (eds.), *Husserl: Exposition & appraisals*. Notre Dame: University of Notre Dame Press.
6. Lingis, A. (1972). Hyletic Data. *Analecta Husserliana, Vol 2*. Dordrecht: D.Reidel, pp. 96-103.

### **Further Readings**

1. Kochumutton, T. A. (1982). *A Buddhist doctrine of experience*. Delhi: Motilal Banarsi das.
2. Larabee, M. J. (1981). 'The one and the many: Yogācāra Buddhism and Husserl,' *Philosophy east and west* 31, 3-15.
3. Lipman, K. The *cittamātra* and its Madhyamika critique: Some phenomenological reflections. *Philosophy east and west* 32, 295-308.
4. Chattopadhyaya, D. P and L. Embree, and J. N. Mohanty (eds.). (1992). *Indian philosophy and phenomenology*. Delhi: Motilal Banarsi das.
5. Waldron, W. S. (2003). *The Buddhist unconscious*. London & New York.
6. De Boer, T. (1978). *The development of Husserl's thought*. The Hague: Martinus Nijhoff.
7. Ricoeur, P. (1967). *Husserl: An analysis of his phenomenology*. Evanston: Northwestern University Press.
8. Sokolowski, R. (1964). *The formation of Husserl's concept of constitution*. The Hague: Martinus Nijhoff.

9. Gurwitsch, A. (1966). *Studies in phenomenology and psychology.* ( Chapter on Intentionality of Consciousness). Evanston: Northwestern University Press.
10. Spiegelberg, H. (1982). *Phenomenological movement.* The Hague: Martinus Nijhoff.

### **PHIL 413: KNOWLEDGE AND SCEPTICISM**

This course aims at clarifying the distinction between belief and knowledge. It attempts to answer questions like: What is/are the difference/s between mere belief and the more stable and reliable cognition called true understanding? How is ‘true understanding’ defined? Can it ever be achieved? Can we ever be said to know or is what we claim to be knowledge is in reality mere belief?

#### **Essential Readings**

1. Ayer, A. J. Knowing as having the right to be sure
2. Gettier, E. Is justified true belief knowledge.
3. Clark, M. Knowledge and grounds: A comment on Mr Gettier’s paper.
4. Lehrer, K and Thomas Paxson. Knowledge: Undefeated justified true belief.
5. Nozick, R. Knowledge.
6. Putnam, H. Brains in a vat.
7. Huemer, M. Direct realism and the brain-in- a-vat argument.
8. Dretske, F. The pragmatic dimensions of knowledge.
9. Chisholm, R. The problem of criterion.
10. Moore, G. E. Proof of an external world.
11. Moore, G. E. Hume’s theory examined.

**These readings are available in Huemer, Michael. (2008) *Epistemology: Contemporary readings.* London, Routledge.**

#### **Further Readings**

1. Ayer, A. J. (1971). *The problem of knowledge.* London: Pelican.
2. Lehrer, K. (2000). *Theory of knowledge.* London: Westview Press.
3. Wittgenstein, L. (1969). *On certainty.* Oxford: Basil Blackwell. Hindi translation (with English Version on facing pages) by Ashok Vohra, *Ludwig Wittgenstein On Certainty.* Indian Council of Philosophical Research, 1998.
4. Stroud, B. (1984). *The significance of philosophical scepticism.* Oxford: Clarendon.
5. Stroll, A. (1994). *Moore and Wittgenstein on certainty.* Oxford: University Press.
6. Vohra, A. (1993). Knowledge, scepticism and fallibilism. In R.V. Joshi et al (eds.), *Perspectives in philosophy.* Delhi: Ajanta Publications.

### **PHIL 414: FROM LANGUAGE TO MIND**

Rationalist Philosophers held that language is a mirror of the mind, and a vehicle of thought. For Noam Chomsky, this has been the ‘most compelling reason’ for studying language. Chomsky initiated a range of research known as the generative enterprise.

What does the enterprise tell us about the human mind? Do the lessons from language extend to other faculties of the mind? Is the human mind unique in the organic world?

### **Essential Readings**

1. Samuels, R., Margolis, E. and Stich, S. (2012). Introduction: Philosophy and cognitive science. In Eric Margolis, Richard Samuels, and Stephen P. Stich (eds.), *The Oxford handbook of philosophy of cognitive science*. Oxford: OUP, pp. 1-12.
2. Chomsky, Noam. (1984). *Modular approaches to the study of the mind*. San Diego State University Press.
3. Chomsky, Noam. (1976). Language and unconscious knowledge (Edith Weigert Lecture, November 19, 1976). Chapter Six of *Rules and representations*. NY: Columbia University Press.
4. Chomsky, Noam. (1986). Knowledge of language as a focus of inquiry. Chapter 1 of *Knowledge of language*. New York: Praeger.
5. Crain, S., Gualmini A. and Pietroski, P. (2005). Brasstacks in linguistic theory. In Peter Carruthers, Stephen Laurence & Stephen Stich (eds.), *The innate mind: Structure and contents*. New York: Oxford University Press.
6. Hauser, Marc D; Chomsky, Noam; Fitch, Tecumseh W. (2002). The faculty of language: What is it, who has it, and how did it evolve? *Science* 298 (22), 1569-1579.
7. Berwick, R. C. and Angela D. Friederici, Noam Chomsky, Johan J. Bolhuis. (Feb. 2013). Evolution, brain, and the nature of language. *Trends in cognitive sciences*, 17 (2), 89-98.
8. Fodor, Jerry. (2000). Chapters 1 and 2 of *The mind does not work that way*. MIT Press.
9. Ludwig, Kirk & Susan Schneider. (2008). Fodor's challenge to the classical computational theory of mind. *Mind and language* 23 (1), 123–143.
10. Mukherji, N. (2003). Is CHL linguistically specific? *Philosophical psychology* 16 (2), 289 – 308.

### **Further Readings**

1. Margolis, E. Richard Samuels & Stephen Stich (eds.) (2012). Oxford handbook of philosophy of cognitive science. Oxford: OUP.
2. Carruthers, P. and Stephen Stich and Stephen Laurence. (2005). *The innate mind* (3 volumes). NY: OUP.
3. Mukherji, N. (2011). *The primacy of grammar*. Cambridge: Mass, MIT Press.
4. Stainton, R. (ed.) (2006). *Contemporary debates in cognitive science*. Malden MA: Blackwell Publishing.

### **PHIL 415: MIND, MODULARITY, AND COGNITION**

Though the controversies surrounding the nature of mind are almost as old as human history, a particular understanding of mind that has occupied the central position in contemporary discussions on the topic has been the modularity approach. Whether you are for it or against it, but you can't ignore it. In the present course we not only look at the modularity thesis and its rejection, but we also have a look at various versions of the

modularist thesis. That is, whether only peripheral aspects of the mind are modular leaving out central systems (eg. Fodor and his followers), or whether mind is entirely (i.e., massively) modular (eg. Pinker, Sperber, and Cosmides&Tooby). We also focus on the issue of whether modularity of mind is a biological given (i.e. innate), or a consequence of the developmental process (i.e. modularized *a la* Karmiloff-Smith).

### **Essential Readings**

1. Fodor, J. (1985). Precis of the modularity of mind. *Behavioural and brain sciences* 8, 1-42.
2. Karmiloff-Smith, A. (1994). Precis of *Beyond modularity*. *Behavioural and brain Sciences* 17, 693-745.
3. Steven R. Quartz & Terrence J. Sejnowski (1997). The neural basis of cognitive development: A constructivist manifesto. *Behavioural and brain sciences* 20, 537–596.
4. Griffiths, P. E. & K. Stotz. (2000). How the mind grows: A developmental perspective on the biology of cognition. *Synthese* 122, 29-51.
5. Barrett, H. C. & R. Kurzban. (2000). Modularity in cognition: Framing the debate. *Psychological review* 113, 628-647.
6. E. Machery. (2007). Massive modularity and brain evolution. *Philosophy of science* 74, 825-838.
7. Westermann G, Mareschal D, Johnson M H, Sirois S, Spratling M W, Thomas M S. (2007). Neuroconstructivism. *Developmental science*. 10, 75-83.  
PMID [17181703](#) DOI: [10.1111/j.1467-7687.2007.00567.x](https://doi.org/10.1111/j.1467-7687.2007.00567.x)
8. Grossberg, S. (2000). The complementary brain: Unifying brain dynamics and modularity. *Trends in cognitive sciences* 4, 233-245. OR Grossberg, S. (2018 in press). A half century of progress towards a unified neural theory of mind and brain with applications to autonomous adaptive agents and mental disorders. In R. Kozma, C. Alippi, Y. Choe, and F. C. Morabito (Eds.). *Artificial intelligence in the age of neural networks and brain computing*. Cambridge, MA: Academic Press.

### **Further Readings**

1. Sperber, D. (1994). The modularity of thought and the epidemiology of representations (pp. 39-67). In Hirschfeld & Gelman (eds.), *Mapping the mind*. Cambridge: Cambridge University Press.
2. Pinker, S. (1998). *How the mind works?* London: Allen Lane.
3. Fodor, J. (2000). *The mind doesn't work that way*. Cambridge, MA: MIT Press.

## **PHIL 416: THEORIES OF CONSCIOUSNESS**

Are human adults undoubtedly conscious beings? Are stones doubtlessly not so? What about animals and young children? Is it having of consciousness that allows us to raise questions about our own nature and that of others? Is it consciousness that allows us to examine life? Is consciousness that necessary evolutionary step without which distinctly human phenomena like conscience and religion will not be possible? Such questions

about the nature of consciousness have been asked for centuries and across cultures. This course aims at introducing students to some of the leading western proposals and controversies around the nature of consciousness.

### **Essential Readings**

1. James, W. (1904). Does 'Consciousness' exist? *The journal of philosophy, psychology and scientific methods*, 1(18), 477-491.
2. Block, N. (2009). Comparing the major theories of consciousness. In Michael Gazzaniga (ed.). *The cognitive neurosciences IV*. Cambridge (MA): MIT Press, pp. 1111-1122.
3. Searle, J. (2017). Biological naturalism. In M. Veltmans & S. Schneider (eds.), *The blackwell companion to consciousness*. Oxford: Blackwell, pp. 327-336.
4. Baars, B. J. (2017). The global workspace theory of consciousness: Predictions and results. In M. Veltmans & S. Schneider (eds.), *The blackwell companion to consciousness*. Oxford: Blackwell, pp. 229-242.
5. Tononi, G. (2004). An information integration theory of consciousness. *BMC Neuroscience* 5 (42), 1–22. doi:10.1186/1471-2202-5-42. OR Tononi, G & Koch, C. (2015). Consciousness: here, there and everywhere? *Phil. trans. R. Soc. B* 370: 20140167. <http://dx.doi.org/10.1098/rstb.2014.0167>
6. Dehaene, S. (2014). Theorizing consciousness. In *Consciousness and the brain*. New York: Penguin, pp. 161-199.
7. Block, N. (2007). Consciousness, accessibility, and the mesh between psychology and neuroscience. *Behavioural and brain sciences* 30, 481- 499.
8. Chalmers, D. J. (2017). The hard problem of consciousness. In M. Veltmans & S. Schneider (eds.), *The blackwell companion to consciousness*. Oxford: Blackwell, pp.32-42.
9. Grossberg, S. (2017). Towards solving the hard problem of consciousness: The varieties of brain resonances and the conscious experiences that they support (Sections 1-3, 8, 19-21). *Neural networks* 87, pp. 38–95.

### **Further Readings**

1. Seager, W. (2009). History of philosophical theories of consciousness. In W. P. Banks (ed.), *Encyclopaedia of consciousness*. Oxford: Academic Press, pp.339-350.
2. David Papineau and Howard Selina. (2000). *Introducing consciousness*. Cambridge (UK): Icon Books.
3. Papineau, D. (2003). Theories of consciousness. In Q. Smith & A. Jokic (eds). *Consciousness: New philosophical perspectives*. Oxford: Clarendon Press, pp 353-383.
4. Frankish, Keith. (2017). Why panpsychism fails to solve the mystery of consciousness. Retrieved from <https://aeon.co/ideas/why-panpsychism-fails-to-solve-the-mystery-of-consciousness>.
5. Shultz, D. (2016). Consciousness may be the product of carefully balanced chaos. *Brain & behavior*. doi:10.1126/science.aae0275.

6. Singh, R.M. (2017). The consciousness conundrum. In Menon, S., Nagaraj, N. & Binoy V. V. (eds.), *Self, culture and consciousness: Interdisciplinary convergences on knowing and being*. Singapore: Springer Nature.

## **PHIL 417: CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY**

After familiarization with some of the central issues in philosophy of biology in the previous course, this course aims at introducing students to current debates in the philosophy of biology. The discussion surrounding the following topics forms the focus of the course: the different strands of evolutionary thinking like probabilistic epigenesis and developmentalist, the nature of adaptation, the concept of constraint in the biological sciences, issues surrounding the nature of selection & drift, and interrogating the idea of progress in biological sciences. The course ends by discussing whether evolutionary theory can throw some light on complex behavior patterns, like, altruism and selfishness.

### **Essential Readings**

1. \*West-Eberhard, M. J. Adaptation: Current usages, pp. 8-14.
2. Gould, S. J. and Richard C. Lewontin. The spandrels of San Marco and the Panglossian Paradigm: A critique of the adaptationist programme, pp. 79-98.
3. \*Amundson, Ron. Two concepts of constraint: Adaptationism and the challenge from developmental biology, pp.91-116.
4. Lennox, J. J. Darwinism and neo-Darwinism, pp. 77-98.
5. \*Griffiths, P. E. and R. D. Gray. (1994). Developmental systems and evolutionary explanation, *Journal of philosophy*, 91 (6), 277-304.
6. \*Sober, E. & David Sloan Wilson. A critical review of philosophical work on the units of selection problem, pp. 198-220.
7. Sober, E. Is drift a serious alternative to natural selection as an explanation of complex adaptive traits?, pp. 125-154.
8. \*Gould, S. J. On replacing the idea of progress with an operational notion of directionality" pp. 650-668.
9. Lewontin, R.C. (2000). Directions in the study of biology, pp. 107-130. In Richard Lewontin, *The triple helix: Gene, organism and environment*. Cambridge: Harvard University Press.
10. Gottlieb. G. Probabilistic epigenesis, *Developmental science*, 10 (1), 1-11.
11. \*Sober, E. What is evolutionary altruism?, pp. 459-478.
12. \*Wilson, D. On the relationship between evolutionary and psychological definitions of altruism and selfishness, pp. 479-488.

**All the above readings are available in the following anthologies:**

1. \*Hull, David L. & Ruse, Michael (eds.). (1998). *The philosophy of biology*. Oxford: Oxford University Press.
2. #Sarkar, Sahotra & Plutynski, Anya (eds). (2008). *A companion to the philosophy*

3. *of biology*. Oxford: Blackwell.
4. Sober, Elliott (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.
5. O'Hear, Anthony (ed.). (2005). *Philosophy, biology and life*. Cambridge: Cambridge University Press.

### **Further Readings**

1. Elliot, Sober. (2000). *Philosophy of biology*. Oxford: Westview Press.
2. Rosenberg, A and Daniel W. McShea. (2008). *Philosophy of biology: A contemporary introduction*. New York: Routledge.
3. Ayala, J. and Robert Arp (eds.). *Contemporary debates in philosophy of biology*. Oxford: Wiley-Blackwell.
4. Sober, E. (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.
5. Godfrey-Smith, P. (2014). *Philosophy of biology*. Princeton: Princeton University Press.

### **PHIL 418: FEMINIST THEORY**

This course is an advanced survey of the variety of possible positions and debates within feminism. This course is designed to provide students with an introduction to key directions and themes in contemporary feminist thought. Readings will explore the roles of women in the history of philosophy, accounts of the body in feminist philosophy, major feminist positions on the nature and scope of women's oppression, how it gets perpetuated, and possible solutions. We will focus on questions such as how to theorize "woman" as a subject of unique experiences, and the philosophical problems that result.

### **Essential Readings**

1. Harding, Sandra. (1991). 'Strong objectivity' and socially situated knowledge. In *Whose science? whose knowledge?: Thinking from women's lives* (pp. 138-163). Ithaca, NY: Cornell University Press.
2. Haslanger, Sally. (Spring 2000). Feminism and metaphysics: Unmasking hidden ontologies. *APA newsletter on feminism and philosophy*, 192-196.
3. Butler, Judith. (1993). *Bodies that matter*. New York: Routledge. ch. 1
4. Nussbaum, Martha. (1995). Objectification. *Philosophy and public affairs* 24 (4), 249-291.
5. Narayan, Uma. (2013). The project of feminist epistemology: Perspective from a nonwestern feminist. In Carole Mccann and Seaung-kyung Kim (Eds.), *Feminist theory reader: Local and global perspectives* (pp. 370-378). Abingdon: Routledge.
6. Roy, Kumkum. (2015). *Gender and early textual traditions*. Tripunithura: Govt. Sanskrit College. chap. 2& 3.
7. Tuana, Nancy. (1992). Reading philosophy as a woman. *Woman and the history of philosophy*. St. Paul: Paragon Press. chap. 1.

8. Spivak, G. (1988). Can the subaltern speak? In Cary Nelson and Lawrence Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 271-314). London: Macmillan.
9. Anderson, Pamela Sue. (2001). The case for a feminist philosophy of religion: Transforming philosophy's imagery and myths. *Ars disputandi* 1 (1), 1-17.

### **Further Readings**

1. Yaman, Mai (ed.). (1996). *Feminism and Islam: Legal and literary perspectives*. New York: New York University Press.
2. Lewis, Reina and Mills, Sara (eds.). (2003). *Feminist postcolonial theory: A reader*. Edinburgh: Edinburgh University Press.
3. Walter, Natasha. (1999). *The new feminism*. London: Virago.
4. Price, Janet and Shildrick, Margrit (eds.). (1999). *Feminist theory and the body: A reader*. Edinburgh: Edinburgh University Press.
5. Alcoff, Linda and Potter, Elizabeth (eds.). (1993). *Feminist epistemologies*. New York: Routledge.
6. Nussbaum, Martha. (2000). *Women and human development: The capabilities approach*. Cambridge, NY: Cambridge University Press.
7. Foucault, M. (1976). *The history of sexuality* (R. Hurley, translator). New York: Pantheon Books.
8. Lloyd, Genevieve. (2000). Feminism in history of philosophy. In Miranda Fricker and Jennifer Hornsby (eds.). *The Cambridge companion to feminism in philosophy* (pp. 245–63). Cambridge: Cambridge University Press.
9. Irigaray, Luce. (1992). *This sex which is not one* (Catherine Porter and Caroline Burke, translators). Ithaca, NY: Cornell University Press.
10. Irigaray, Luce. (1991). *The Irigaray reader*, Margaret Whitford (ed). Cambridge: Basil Blackwell.
11. Young, Iris Marion. (1997). House and home feminist variations on a theme. In *Intersecting Voices* (pp. 134–165). Princeton: Princeton University Press.
12. Hooks, Bell. 2000. *Feminism is for everybody: Passionate politic*. London: Pluto Press.
13. Mohanty, C. T. (2003). *Feminism without border: Decolonizing theory, practicing solidarity* (pp. 17-42). Durham: Duke University Press.
14. Firestone, Shulamith. (1970). *The dialectic of sex*. New York: William Morrow.
15. Collins, P. H. (2005). *Black sexual politics: African Americans, gender and the new racism*. New York: Routledge.
16. Putnam Tong, Rosemarie. (2013). Feminist thought: A more comprehensive introduction. Colorado: Westview Press.
17. Butler, Judith. (1990). *Gender trouble*. London: Routledge.
- Sangari, Kumkum and Vaid, Sudesh (Eds.). (1999). Introduction. *Recasting women: Essays in colonial Indian history* (pp. 1-2). New Jersey: Rutgers University Press.

### **PHIL 419: THEORY OF SIGNS AND THE SEMIOTIC METHOD**

The semiotic method presents a general theory of signs and extends the question of word and meaning beyond language to the significance and mode of constitution of

signs within other disciplines (e.g., to symbols and symptoms). It thus presents the possibility of an alternative method of language/sign analysis, different from both the analytic and the hermeneutic traditions. This course will trace the foundational developments in the formation of this method.

### **Essential Readings**

1. Peirce, C. S. (1974). Questions concerning certain faculties concerning man. In C. Hartshorne & P. Weiss (eds.), *Collected works of C. S. Peirce, Vol.V*. Cambridge, Massachusetts: Harvard University Press (Belknap Press).
2. Peirce, C. S. (1974). Some consequences of four incapacities. In C. Hartshorne & P. Weiss (eds.), *Collected works of C. S. Peirce, Vol.V*. Cambridge, Massachusetts: Harvard University Press (Belknap Press).
3. Morris, C. (1938). Foundations of the theory of signs. In *International encyclopedia of unified science 1 (2)*, 107-120. Chicago: University of Chicago Press.
4. Merleau-Ponty, M. (1962). The body as expression and speech. In C. Smith (trans.), *The phenomenology of perception*. New York: Humanities Press.
5. Foucault, M. (1970). *The order of things: An archaeology of the human sciences* (Ch. 2& 3). New York: Vintage Books, Random House.
6. de Saussure, F. (1983). *Course in general linguistics* (Part I, General Principles) C. Bally & A. Sechehaye (Eds.), R. Harris, La Salle, Illinois (Trans.). Open Court.

### **Further readings**

1. Peirce, C. S. (1894). *What is a sign?* <http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
2. Peirce, C. S. (1955). Three trichotomies of Signs. In J. Buchler (ed.), *Philosophical writings of Peirce*. Also available at <http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
3. Merleau-Ponty, M. (1964). *Signs*. Evanston: NorthWesternUniversity Press.
4. Derrida, J. (2001). Structure, sign, and play in the discourse of the human sciences. In Alan Bass (trans.), *Writing and difference*. London: Routledge.
5. Rotman, B. (1993). *Signifying nothing: The semiotics of zero*. London: Stanford University Press.
6. Danesi, M. (2006). *Brands*. London: Routledge.

## **PHIL 420: PERSONAL IDENTITY AND ACCOUNTABILITY**

This Course would focus on issues of personal identity and freedom of action in the context of agency, moral responsibility and entitlement to reward or punishment for actions. The course would include some of the important aspects of the debate about the criterion of personal identity and some contemporary discussions about freedom of the agent.

### **Essential Readings**

1. Butler, J. (1896). Of personal identity. In W.E. Gladstone (Ed.), *The analogy of religion*. Oxford: O.U.P.
2. Locke, J. (1992). *An essay concerning human understanding*, Ch. XXVII. J.W. Yolton (ed.), D.M. Dent, (Also available on the internet).
3. Nagel, T. (1986). *The view from nowhere* (Chapter on Freedom). Oxford: OUP.
4. Reid, T. (1969). *Essays on the intellectual powers of man*. B.A. Brody (Ed.). Cambridge: M.I.T. Press (Selection).
5. Parfit, D. (1984). *Reasons and persons*. Oxford: Clarendon Press, (Chapters 10-12).
6. Swinburne, R. (1976). Persons and personal identity. In H. D. Lewis (ed.), *Contemporary British philosophy*. London: George Allen and Unwin.
7. Strawson, P. F. (1959). *Freedom and resentment and other essays* (Chapter on Freedom and Resentment). London: Methuen.
8. Williams, B. (1973). *Problems of the self*. Cambridge: Cambridge University Press, (Chapters 1, 2 & 5).

### **Further Readings**

1. Chisholm, R. (1976). *Person and object*. London: Allen and Unwin.
2. Perry, J. (Ed.). (1975). *Personal identity*. University of California Press.
3. Strawson, P. F. (1959). Persons. In *Individuals*. London: Methuen.
4. Swinburne, R. and Shoemaker, S.S. (1984). *Personal identity*. Oxford: Basil Blackwell.
5. Hampshire, S. (1971). *Freedom of mind*. Princeton: Princeton University Press.
6. Chaturvedi, V. (1988). *The problem of personal identity*. Delhi: Ajanta.
7. Haksar, V. (1991). *Invisible selves and moral practice*. Bombay: Calcutta, Madras.
8. Miri, M. (2003). *Identity and moral life*. New Delhi: OUP.

## **PHIL 421: DEBATES IN CONTEMPORARY INDIAN PHILOSOPHY: GANDHI AND TAGORE**

This paper re-constructs the philosophical implications of the twenty six year old debate between Gandhi and Tagore. Engagement with criticism was fairly central to Gandhi's life and thought and the debate with Tagore is important to an understanding of Gandhi as a philosopher. Between 1915 and 1941 Tagore raised arguments against *satyagraha*, the non-cooperation movement, boycott of Government schools, the burning of foreign cloth and Gandhi's connection between spinning and *swaraj*. It appears that the issues that divided Gandhi and Tagore were more substantial than might appear from a consideration of the immediate differences between them. This paper argues that the debate was primarily about truth, possibilities of untruth and the nature of freedom/*Swaraj*.

### **Essential Readings**

1. Bhattacharya, S. (Comp. & Ed.). (2008). *The Mahatma and the poet: Letters and debates between Gandhi and Tagore, 1915–1941* (Introduction, pp. 1-37). New Delhi: National Book Trust.

2. Gandhi, M. K. (2008). English learning. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 63-64). New Delhi: National Book Trust.
3. Gandhi, M. K. (2008). The great sentinel. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941*. (pp. 87-92). New Delhi: National Book Trust.
4. Gandhi, M. K. (2008). The poet and the charkha. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp.122-126). New Delhi: National Book Trust.
5. Gandhi, M. K. (2008). The poet and the wheel. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 127-128). New Delhi: National Book Trust.
6. Gandhi, M. K. (2008). The poet's anxiety. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 65-68). New Delhi: National Book Trust.
7. Tagore, Rabindranath. (2008). Striving for swaraj. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 113-121). New Delhi: National Book Trust.
8. Tagore, Rabindranath. (2008). The call of truth. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 68-87). New Delhi: National Book Trust.
9. Tagore, Rabindranath. (2008). The cult of the charkha. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941*, (pp. 99-112). New Delhi: National Book Trust.
10. Tagore, R. (1996). The nation. In S.K. Das (Ed.), *The English writings of Rabindranath Tagore, Vol. 2* (pp. 548–551). New Delhi: Sahitya Akademi.
11. Sorabji, R. (2012). *Gandhi and the stoics: Modern experiments on ancient values*. Oxford: Oxford University Press. Chapter-11
12. Bilgrami, A. (2006). Gandhi's integrity: The philosophy behind the politics. In A. Raghuramaraju (Ed.), *Debating Gandhi: A reader* (pp. 248–266). New Delhi: Oxford University Press.
13. Kant, I. (1996). An answer to the question: what is Enlightenment? (first published in 1798). In M.J. Gregor (Trans. & Ed.), *Immanuel Kant, practical philosophy*. General Introduction by A.Wood. Cambridge: Cambridge University Press.
14. Nussbaum, M.C. (2002). Patriotism and cosmopolitanism. In M.C. Nussbaum et al. (Eds.) *For love of country?* Ed. by Joshua Cohen for Boston Review (pp. 3–17). Boston: Beacon Press.
15. Tagore, R. (1996). The religion of the forest. In S.K. Das (Ed.), *The English writings of Rabindranath Tagore, Vol. 2* (pp. 511–519). New Delhi: Sahitya Akademi.
16. Parel, Anthony (2009). *'Hind Swaraj' and other writings*. New Delhi: Cambridge University Press. (Chapters 1V, X1V & Conclusion).

### **Further Readings**

1. Tagore, R. (2012). The Home and the world. In *Rabindranath Tagore omnibus, Vol. 3* (pp.205–425). New Delhi: Rupa.

2. Tagore, S. (Fall, 2008). Tagore's conception of cosmopolitanism: A re-construction. *University of Toronto quarterly* 77 (4), 1070–1084.
3. Bardhan, K. (Trans. & Introduced). (2008). *Of love, nature and devotion: Selected songs of Rabindranath Tagore*. New Delhi: Oxford University Press.
4. Putnam, H. (2002). Must we choose between patriotism and universal reason?. In M.C. Nussbaum et al. (Eds.) *For love of country?* Ed. by Joshua Cohen for Boston Review (pp. 91–97). Boston: Beacon Press.
5. Nandy, A. (Ed.). (1994). *The illegitimacy of nationalism*. New Delhi: Oxford University Press.
6. Sen, Amartya. (2005). *The argumentative Indian*. London: Penguin Books.
7. Bilgami, Akeel. (2011). Gandhi's religion and its relation to his politics. In Judith M. Brown & Anthony Parel (eds.), *The Cambridge companion to Gandhi* (pp. 93-116). New Delhi: Cambridge University Press.

### **PHIL 422: LANGUAGE AND THOUGHT**

Some scholars (like Davidson, Carruthers) believe that the characteristic human thought (especially the offline, abstract propositional thinking) is not possible to the creatures lacking language. The idea is intuitively appealing but needs close scrutiny since intuitive appeal might be a good starting point but not a compelling evidence. There have been similar voices expressing the influence or constituting effect of language on the thought by Wittgenstein, Vygotsky, Whorf in the nearly first half of 20th century, and by Carruthers, Clark, etc. in recent times. This course attempts to cover the debates regarding the extent and nature of influence of language on thought.

#### **Essential Readings**

1. Lohmar, D. (2012). Language and non-linguistic thinking. In D. Zahavi (Ed.) *The Oxford handbook of contemporary phenomenology*. Oxford: Oxford University Press.
2. Carruthers, Peter. (2002). The cognitive functions of language. *Behavioral and brain sciences* 25, 657–726.
3. Davidson, D. (1994). On the very idea of a conceptual scheme. *Proceedings and addresses of the American philosophical association*, 47, 5-20.
4. Millikan, R.G. (2001). The language thought partnership: A bird's eye view. *Language & communication*, 157-166.
5. Davidson D. (1982). Rational animals. *Dialectica* 36 (4).
6. Clark A. (1998). Magic words: How language augments human computation. In P. Carruthers and J. Boucher (Eds.), *Language and thought: Interdisciplinary themes*. Cambridge: Cambridge University Press (pp.162-183).
7. Proudfoot D. (2009). Meaning and mind: Wittgenstein's relevance for the 'Does Language Shape Thought?' debate. *New ideas in psychology* 27,163–183.
8. Vygotsky L. (1986/1934). In A. Kozulin, (Tran. & Ed.) *Thought and language* (Chapter 7). Cambridge, MA: MIT Press.
9. Lakoff G. (1987). Whorf and relativism (Chapter 18). In *Women, fire and dangerous things*. Chicago: University of Chicago Press.

## Further Readings

1. Chomsky N. (1980, 2007). Language and unconscious knowledge. In *Rules and representations*. New York: Columbia University Press.
2. Vygotsky, L.S. (1962). *Thought and language*. Cambridge, MA : MIT Press.
3. Whorf B.L. (1956). Language, mind, and reality. In John B. Carroll (ed.), *Language, thought and reality*. MA: MIT Press.
4. Whorf B.L. (1956). Languages and logic. In *Language, thought and reality*. In John B. Carroll (ed.), *Language, thought and reality*. MA: MIT Press.
5. Slobin, D. I., J. J. Gumperz & S. C. Levinson. (1996). *Rethinking linguistic relativity* (pp. 70-96). Cambridge: Cambridge University Press.
6. Slezak P. (2002). Thinking about thinking: language, thought and introspection. *Language & Communication* 22, 353–373.
7. Fellows, Roger. Animal belief. *Philosophy* 75 (294), 587-598.
8. Wittgenstein, L. (1967). *Philosophical investigations*. G. E. M. Anscombe (trans.). Oxford: Basil Blackwell.
9. McDonough, R. (1994). Wittgenstein's reversal on the 'Language of Thought' doctrine. *The philosophical quarterly* 44 (177), 482-494.
10. Chopra N. (2013). Language and worldview: A reconsideration of Whorf hypothesis. *International journal of multidisciplinary educational research* 2, (13(2)), 342-363.
11. Fraser C. (2007). Language and ontology in early Chinese thought. *Philosophy east and west* 57 (4), 420-456.

## PHIL 423: ON CONCEPTUAL RELATIVISM

The course will narrate how the essentialist theories of Frege, logical positivism and logical atomism give way to relativism and indeterminacy in two different tracks – in the respective views of later Wittgenstein and W V O Quine. It will also address whether and in what way Davidson's critique of conceptual relativism applies to both Quine and later Wittgenstein.

## Essential Readings

1. Quine, W V O. (1964) *Word and object*. USA: MIT Press (Chapters I and II).
2. Wittgenstein, L. (1984) *Philosophical investigations*. Anscombe, G.E.M. Rhees, R. and Von Wright G.H (ed.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 428-90).
3. \_\_\_\_\_. (1981). *Zettel*. Anscombe G.E.M. and Von Wright G.H. (eds.) G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 55-69, 100-128, 255-59, 331-373).
4. \_\_\_\_\_. (1974). *On Certainty*. Anscombe G.E.M. and Von Wright G.H. (ed.), Dennis Paul and G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 1-299, pp. 2-38).

5. Davidson, D. (1984). On the very idea of a conceptual scheme. in *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
6. \_\_\_\_\_. (1984). Radical Interpretation. in *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
7. \_\_\_\_\_. (1984). Inscrutability of reference. In *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
8. McDowell, J. (1996). *Mind and world*. Cambridge : HUP (Introduction, Lectures I, II, III, Afterword Part I).

### Further Readings

1. Moore, G. E. (1925). A defence of common sense. In J. H. Muirhead (ed.), *Contemporary British philosophy* (2nd series). U.K: George Allen and Unwin. Reprinted in G. E. Moore. (1959). *Philosophical papers*. New York: Macmillan.
2. Davidson, D. (1984). Truth and meaning. In *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
3. \_\_\_\_\_. (1984). Belief and the basis of meaning. In *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
4. Arrington, R. L. and Glock H. J. (eds.). (1996). *Wittgenstein and Quine*. USA: Routledge.
5. Anscombe, G. E. M. (1981). The question of linguistic idealism. *From Parmenides to Wittgenstein*. Oxford: Basil Blackwell.
6. Quine, W. V. O. (1951). Two dogmas of empiricism. *Philosophical review* 60, 20–43
7. \_\_\_\_\_. (1969). *Ontological relativity and other essays*. New York: Columbia University Press.
8. \_\_\_\_\_. (1974). *The roots of reference*, La Salle, Ill.: Open Court.
9. \_\_\_\_\_. *Theories and things*. Cambridge, MA: Harvard University Press.
10. \_\_\_\_\_. (1981). Relativism and absolutism. *The monist* 67, 293–96.
11. Hintikka, Jakko. (Feb. 2008). Wittgenstein on being and time. In *Theoria* 62, (1-2), pp. 3-18. Article first published online: 11 FEB 2008, <http://onlinelibrary.wiley.com/doi/10.1111/j.1755-2567.1996.tb00528.x/abstract>.
12. Wittgenstein, L. (1984). *Philosophical investigations*. Anscombe, G.E.M.; Rhees, R. and Von Wright G.H. (eds.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 1-88, 250-315).
13. Wittgenstein, L. (1981). *Zettel*. Anscombe G.E.M. and Von Wright G.H. (eds.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 26-54, 71-87, 138-50, 260-330).
14. Glock, H. J. (2005). *A Wittgenstein dictionary*. USA, UK :Blackwell.
15. Desmond, L. (ed.). (1980). *Wittgenstein lectures*. Cambridge, 1930-32, From the notes of J.King and D.Lee, Oxford: Blackwell.
16. Wittgenstein, L. (1975). *The blue and the brown book*. Rush Rhees (ed.). Oxford: Basil Blackwell. (selected portions)
17. Wittgenstein, L. (1974). *On certainty*. Anscombe G.E.M. and Von Wright G.H. (eds.), Dennis Paul and G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 300-667).

18. Stanford Encyclopaedia of Philosophy  
<http://plato.stanford.edu/entries/quine/#QuiLifWor>
19. Moyal-Sharrock, D. (2007). *Understanding Wittgenstein's On certainty*. Palgrave: MacMillan.

## PHIL 424: PHILOSOPHY OF ACTION

This introductory course attempts to open up the principal routes of understanding actions: (i) The question whether and in what sense they are ‘caused’, i.e. their relation with intention and volition (ii) Their ontological status as events and whether events are particulars, properties or propositions, or whether they are not events but processes (iii) Whether there can be Basic Actions (iv) The natural impact of all these issues on the ethical dimension of actions (v) Austin’s theory of speech-acts coupled with the distinction between verbal and non-verbal actions.

### **Essential Readings**

1. Davidson, Donald. (2001). Actions, reasons and causes. In *Essays on actions and events*. Oxford : Clarendon Press (pp. 3-19).
2. Wittgenstein, Ludwig. (1984). *Philosophical investigations*. G. E. M. Anscombe (trans.). Oxford: Basil Blackwell (Sections 611-28) (Will), Sections 629-60 (Intending), Sections 571-94, II 193-229 (on Beliefs).
3. \_\_\_\_\_\_. (1993). On the freedom of will 1912-31. In Klagge J.C., and Nordmann Alfred, (ed.), *Philosophical occasions*. Indianapolis and Cambridge: Hackett publishing Co.
4. Scott, Michael. (1996). Wittgenstein’s philosophy of action. *The philosophical quarterly* 46 (184), 347-63.
5. Austin, J. L. (1970). A plea for excuses. In *Philosophical papers*. Oxford: Oxford University Press, (pp.175-204).
6. Brand, Myles (ed.). (1975). Particulars, events and actions. In *Action theory*. USA: D. Reidel Publishing Company, pp. 133-57.
7. Landesman, Charles. (1969). Actions as universals: An inquiry into the metaphysics of action. *American philosophical quarterly* 6 (3), 247 - 252.
8. Goldman, A. (1970). *A theory of human actions*. USA: Princeton University Press. Chapter 1
9. Steward Helen. (2012). Actions as processes. *Philosophical perspectives*, 26 (1), 373-388.
10. Austin, J L. (1975). *How to do things with Words*. Urmson J O & Sibsa M (eds.) Oxford New York: Oxford University Press (Chapter 1, 2, 8, 9, 11) [Items 6,7,8,9 can be alternated with 10]
11. Danto A. (1963). What we can do. *Journal of philosophy*, 60, 435-45.

### **Further Readings**

1. Wittgenstein , Ludwig. (1982) Ambrose Alice (ed), *Wittgenstein's Lectures Cambridge 1932-1935*. Oxford: Basil Blackwell, Oxford. pp. 34-40 (on reasons and causes).
2. \_\_\_\_\_\_. (1981). *Zettel*. G.E.M. Anscombe and G.H. Von Wright (ed.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell, Sections 577-99 (on will).
3. Wittgenstein, Ludwig. (1967). *Lectures and conversations in aesthetics and psychology*. In C. Barrett (Ed.). Berkeley & Los Angeles: University of California Press.
4. \_\_\_\_\_. *The blue and the brown book*. In Rhee R.(ed.). USA : Blackwell Publishing.
5. Johnston, Paul. (1989). *Wittgenstein and moral philosophy*. London and New York: Routledge, Chapters 2-3,8
6. Anscombe, G. E. M. (1963). *Intention*. Oxford: Basil Blackwell.
7. Winch, Peter. (1968). Wittgenstein's treatment of the will. *Ratio*, 10, 38-53.
8. Danto, A. (1965). Basic Actions. *American philosophical quarterly* 2 (2), 141-48.
9. Douglas , Lavin. (2013). Must there be basic actions. *Nous* 47 (2), 273-301.
10. Davidson, Donald. (2001). *Essays on actions and events*. Oxford: Clarendon Press (Essays 3, 5, 6,9, 11).
11. \_\_\_\_\_. (2004). *Problems of rationality*. Oxford: Clarendon Press.
12. Glock , H. J. (2014). Reasons for action. *Nordic Wittgenstein review* 3 (1).
13. Tanney, Julia. (1995). Why reasons may not be causes. *Mind & language* 10 (1/2), 103-126.
14. Kim, J. (1975). Events as property exemplifications. In Brand Myles (ed.), *Action theory*. USA : D. Reidel Publishing Company.
15. Chisholm, R. (1970). Events and propositions. *Nous* 4, 15-24.
16. Austin, J. L. (1970). Ifs and cans. *Philosophical papers*. Oxford: Oxford University Press.
17. \_\_\_\_\_. Three ways of spilling ink. Same as Above
18. James, William. (1891). *The principles of psychology*. London: McMillan.
19. Shanker, S. (1993). Wittgenstein versus James and Russell on the nature of willing. In Shanker and Canfield (eds.) *Wittgenstein's intentions*. NY: Garland, pp 195-239.
20. O'Shaughnessy, B. (1980). *The will: A dual aspect theory*. Cambridge: UP.
21. Timothy O'Connor and Constantine Sandis (eds.). (2010). *A companion to the philosophy of action*. U.K: Willey Blackwell.
22. Le Pore E., and McLaughlin. B (eds.). (1985). *Actions and events: Perspectives on the philosophy of Donald Davidson*. Oxford: Blackwell.

### PHIL 425: WITTGENSTEIN ON ASPECT PERCEPTION

The notion of perceiving aspects as contrasted to perceiving objects (like duck-rabbit, convex-concave, background-foreground) is an intriguing area in the field of perception. Several opposing strands of thought like Empiricism, Gestalt theories, Neurological theories address this issue. This course shall incorporate some standard theories on aspect perception - both traditional and modern - and identify the exact points in which they converge and disperse. We shall ultimately privilege later Wittgenstein's view of aspect-perception to show how it outgrows the standard dichotomies in this area to eke out a

new approach in both the spheres of language and mind. The course will explore how this notion has been effectively deployed in various fields other than that of perception – viz. in the discourse on self, action, language and mathematics.

### **Essential Readings**

1. Wittgenstein, L., (1984). *Philosophical investigations*. G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (eds.), G.E.M. Anscombe (Trans.). Oxford: Basil Blackwell (Part II, section xi).
2. Wittgenstein L. (1981). *Zettel*. (selected portions: sections 194-201, 208-15)
3. Stromberg, Wayne H. ( Sept. - Dec. 1980). Wittgenstein and the nativism-empiricism controversy. *Philosophy and phenomenological research XLI* (1 – 2).
4. Ayob, G. (2009). The aspect-perception passages: A critical investigation of Köhler's isomorphism principle. *Philosophical investigations* 32 (3).
5. \*Laugier, Sandra. Aspects, sense and perception.
6. \* Day, W. Wanting to say something: Aspect blindness and language.
7. \*Minar, Edward. The philosophical significance of meaning-blindness.
8. Floyd, Juliet. \*On being surprised: Wittgenstein on aspect perception, logic and mathematics.
9. \*Krebs, V. The bodily root: Seeing aspects and inner experience.
10. \* Hagberg, G.L. Wittgenstein, aspect perception and retrospective self understanding.
11. Mulhall, S. (1990). *On being in the world*. London and New York: Routledge (Ch 1 & 2). Or, Mullhall, S. (2001). Seeing Aspects. In Glock H. J. (ed), *Wittgenstein: A critical reader*. Massachusetts: Basil Blackwell, pp. 246-268.

**All the star-marked readings are available in Day, William and Kerbs. J Victor. (ed.). (2011). *Seeing Wittgenstein a new*. Cambridge : Cambridge University Press**

### **Further Readings**

1. Wittgenstein, L., (1998). *Last writings on the philosophy of psychology*. Von Wright and Nyman H (ed.), Luckhardt C. G. and Aue M. A. E. (trans.). Basil Blackwell: Oxford, Vol I (indexed sections on aspect-seeing, seeing-as ).
2. \_\_\_\_\_\_. (1980). *Remarks on the philosophy of psychology*. Anscombe G. E. M and Von Wright (eds.), Anscombe G E M (trans.). Oxford: Basil Blackwell, Vol I (sections 956 – 1137).
3. \_\_\_\_\_\_. (1980). *Remarks on the philosophy of psychology*. Von Wright and Nyman H (eds.), Luckhardt C. G. and Aue M. A. E. (trans.). Oxford: Basil Blackwell, Vol II, sections 37-42, 304-5, 360-549.
4. \*Baz, Avner. On learning from Wittgenstein, or what Does it take to see the grammar of seeing sspects?
5. Raftopoulos, A. (2015). The cognitive impenetrability of perception and theory ladaneness. *Journal for general philosophy of science* 46, (1), 87–103.
6. Dunlop, Charles, E.M. (1984). Wittgenstein on sensation and seeing – as. *Synthese* 60 (3).
7. Kohler, W. (1975). *Gestalt psychology*. New York: Liveright.

8. Rorty, R. (1977). Wittgensteinian philosophy and empirical psychology. *Philosophical studies* 31 (3), 151-172.
9. Christian, Helmut Wenzel. (2010). On Wittgenstein's notion of meaning-blindness: Its subjective, objective and aesthetic aspects. *Philosophical investigations* 33 (3). DOI: 10.1111/j.1467-9205.2009.01382.x
10. Patton, Lydia. (2009). Signs, toy models, and the a priori: From Helmholtz to Wittgenstein. *Studies in history and philosophy of science* 40, pp. 281–289.
11. Benjafield, John G. (March, 2008). Revisiting Wittgenstein on Köhler and gestalt psychology. *The journal of the history of behavioural sciences*.
12. Dinishak, Janette. (2013). Wittgenstein on the place of the concept “Noticing an aspect”. *Philosophical investigations* 36 (4), 320–339.
13. Budd, Malcolm. (1987). Wittgenstein on seeing aspects. *Mind*, New Series 96 (381), 1-17.
14. Schroeder, S. (2010). A tale of two problems: Wittgenstein's discussion of aspect perception. In: Cottingham, J. and Hacker, P. (eds.) *Mind, method and morality: Essays in honour of Anthony Kenny*. USA: Oxford University Press, pp. 352-371.
15. Fabian, Dorsch. (2016). Seeing in as aspect-perception. In Gary Kemp & Gabriele Mras (eds.), *Wollheim, Wittgenstein, and pictorial representation: Seeing-as and seeing-in*. London and New York: Routledge.
16. Good , J. (2006). *Wittgenstein and the theory of perception*. London, New York: Continuum.
17. Michael Beaney, Brendan Harrington & Dominic Shaw (eds.). (2015). *Aspect perception after Wittgenstein: Seeing-As and novelty*. London & New York: Routledge
18. Michael Campbell&Michael O'Sullivan (eds.). (2015). *Wittgenstein and perception*. New York: Routledge.

## PHIL 426: PHILOSOPHY OF KASHMIR ŠAIVISM

This course will intend to understand how inanimate matter, governed by fixed laws, can lead to mind. This very issue was considered with great subtlety in the Vedic tradition of India. Here we consider one of the later classics of this tradition that deals with the question of consciousness, laws, and freedom-the justly famous *Śiva Sūtras*.

### Main Topics

1. Universal consciousness (*The Śiva Śūtras*, chp.1)
2. The emergence of innate knowledge (*The Śiva Śūtras*, chp.2)
3. The transformations of the individual (*The Śiva Śūtras*, chp.3)

### Essential Readings

1. R.C. Dwivedi and N. Rastogi (eds. 1987). *Abhinavagupta's Tantrāloka. With the Commentary Viveka of Jayaratha*. Delhi: Motilal BanarsiDass.
2. Albany. (1989). *Abhinavagupta: A trident of wisdom*. State University of New York Press.

3. Dyczkowski, M.S.G. (1987). *The doctrine of vibration*. Albany: State University of New York Press.
4. Dyczkowski, M.S.G. (1992). *The aphorisms of Śiva: The Śiva Śūtras* with Bhaskara's Commentary, the Varttika. Albany: State University of New York Press.
5. Kramrisch, S. (1981). *The presence of Śiva*. Princeton: Princeton University Press.
6. Singh, Jaideva (1979). *Śiva Śūtras: The Yoga of supreme identity*. Delhi: MotilalBanarsiDass.

### **Further Readings**

1. Subramuniyaswami, Satguru Sivaya Saiva Dharma Sastra. India, USA: Himalayan Academy.
2. Muktananda, Swami. (1983). *Play of consciousness*. Mumbai: Gurudev Siddh Peeth, Ganeshpuri.
3. Jones, A. & D. Ryan, James (2006). *Encyclopedia of Hinduism*. New York: An Imprint of Info Base Publishing, New York.
4. Hughes, John (Ed.). (2002). *Śiva Śūtras “The Supreme Awakening”* (with The commentary of Kśemarāja revealed by Swami Lakshmanjoo): Universal Shaiva Fellowship.

## **PHIL 427: PHENOMENOLOGY AND ETHICS OF MEDITATION**

The English term ‘Meditation’ is generally understood as a technique to arrest the proliferation of mind (*cittavṛtti, cittapracāra*). The whole exercise is the part of the schema to develop the process of contemplation in order to know the bare truth of the originary consciousness by dissolving various modes of defiled consciousness in order to facilitate the phenomenological, epistemological, and psychological analyses. The results achieved through this exercise are utilized by both essentialist and anti-essentialist doctrinal positions. It is even utilized for spiritual goals like liberation (*mokṣa, nirvāṇa, kaivalya*, etc.). Without the meditation technique, it is not possible to realize the freedom of the invariable soul in the orthodox systems or non-substantial fluxional self in Buddhism. The greatest advantage of cleansing the proliferation of mind through meditation is that in its purified form it is transformed into a cosmic self in the present life, beyond the controversy relating to the metaphysics of the self, in terms of universalized ethical practices. This course is purely a theoretical enterprise, which creates a debate between meditation related issues dealt with by the Upaniṣadic, Yoga, and Buddhist systems of thought. We are not taking into consideration the contemporary study of “meditation and Neuroscience of Consciousness.”

### **Essential Readings**

1. Radhakrishnan, S. (text with translation and annotations). *Taittirīya Upaniṣad*, Chapter III, *Bṛhma Vallī. The Principal Upaniṣads*. London: George Allen & Unwin, pp. 553–563.

2. Analayo, Bhikkhu. (translated and elaborately discussed). (2010). *Satipaṭṭhāna-sutta, Majjhimanikāya*, I.55ff. *Satipatthāna: The Direct Path to Realization*. Kandy (Sri Lanka): Buddhist Publication Society (second edition).
3. Ānāpānasati-sutta (Majjhimanikāya 118), *The Middle Length Discourses of the Buddha*, A translation of the Majjhimanikāya by Bhikkhu Nāṇamoli, Wisdom Publication, USA, 1995.
4. *Aṣṭāṅgamārga* of Patañjali's *Yoga-sūtra* with *Vyāsa-bhāṣya* and *Tattva-Vaiśāradī*.

### **Further Readings**

1. Bronkhorst, J. (1986). The two traditions of meditation in ancient India (28<sup>th</sup> Edition). Stuttgart, F. Steiner Verlag Wiesbaden.
2. Lutz, Antoine; Dunne, John D.; and Davidson, Richard J. (2010). Meditation and the neuroscience of consciousness: An introduction. *The Cambridge handbook of consciousness* (Chapter 19, pp.499–551).
3. Wallace, B.A. (1999). ‘The Buddhist tradition of Samatha: Methods for refining and examining consciousness.’ *Journal of consciousness studies* 6 (2–3), 175–187.
4. Wallace, R.K. (1970). ‘Physiological effects of transcendental meditation.’ *Science*, 167 (926), 1751–1754.
5. Silananda, U. (1990). *The four foundations of mindfulness*. Boston: Wisdom Publications.

### **PHIL 428: THE EMBODIED-ENACTIVE COGNITION**

This course focuses on the role of body, action, environment along with that of brain in the process of cognition which have remain marginalized in the traditional accounts of mind and cognition. It also undermines the tripartite divisions between perception, cognition and action in the traditional conception of mind and presents the thesis that the three are actually intertwined and do not stand in isolation to each other. The approach also considers that how metaphors play a role in the architecture of cognitive structures, and how nature of metaphors prevalent in a language subtly shapes the experience and cognition of a community. It also considers that how concepts might be represented and used for the abstract thinking. The course will also consider some critiques of the approach as well.

### **Essential Readings**

1. Varela F., Thompson, E., Rosch, E. (1991). *The embodied mind: cognitive science and human experience*. MIT Press: Cambridge, Massachusetts. Chapters: 3 (Symbols: the cognitivist hypothesis), 5 (Emergent properties and connectionism), 8 (Enaction: embodied cognition)
2. Lakoff, G. & Johnson, M. (1999). *Philosophy in the flesh: The embodied mind & its challenge to western thought*. NY: Basic Books. Chapters: 3 (The embodied Mind), 4 (Primary Metaphor and Subjective Experience), 5 (Anatomy of Complex Metaphor), 6 (Embodied Realism), 22 (Chomsky's Philosophy and Cognitive Linguistics).
3. Clark, A. (1997). *Being there: Putting brain, body, and world together again*. Bradford Book, MIT Press: Cambridge, Massachusetts. Chapters: 2 (The Situated Infant),

- 5 (Evolving Robots), 6 (Emergence and Explanation), 7 (The Neuroscientific Image), 8 (Being, Computing, Representing).
4. Noe, A. (2004). *Action in perception*. Cambridge, Massachusetts: MIT Press. (Chapters: 1 (The enactive approach to perception: an introduction), 2 (Pictures in Mind), 3 (Enacting Content), 7 (Brain in Mind: a conclusion)).
  5. Hurley, S. (2001). Perception and action: Alternative views. *Synthese* 129, (2001):3-40.
  6. Jesse Prinz. (2006). Putting the brakes on enactive perception. *Psyche* 12 (1), 22-45.
  7. Margaret Wilson. (2002). Six views of embodied cognition. *Psychonomic bulletin & review* 9 (4), 625-636.
  8. Barsalou, L. (2003). Abstraction in perceptual symbol system. *Philosophical transactions of the royal society of London* 358, 1177-87.
  9. Mahon, B.Z., Caramazza, A. (2008). A critical look at the embodied cognition hypothesis and a new proposal for grounding conceptual content. *Journal of physiology* 102, 59-70.

### **Further Readings**

1. Thompson, E. (2011). Précis of mind in life: Biology, phenomenology, and the sciences of mind. *Journal of consciousness studies* 18, 10-22.
2. Kiverstein, J and Miller, M. (2015). The embodied brain: Towards a radical embodied cognitive neuroscience. *Frontiers of human neuroscience* 9 (23).
3. O'Regan, J.K., and Noë, A. (2001). A sensorimotor approach to vision and visual consciousness. *Behavioral and brain sciences* 24 (5), 939-973.
4. Clark, Andy. Vision as dance? Three challenges for sensorimotor contingency. *Psyche* 12, 22-43.
5. Clark, A. and Toribio, J. (2001). Sensorimotor chauvinism?. Commentary on O'Regan, J.K., and Noë, A. A sensorimotor approach to vision and visual consciousness, *Behavioral and brain sciences* 24 (5), 979-980.
6. Prinz, J. (2008). Is consciousness embodied? in P. Robbins and. M. Aydede (Eds.), *Cambridge handbook of situated cognition*. Cambridge: Cambridge University Press.
7. Merleau-Ponty, M. (1962). *The phenomenology of perception*. Colin Smith (trans.). London: Routledge Press.

### **PHIL 429: CONCEPTS, NEW DIRECTIONS**

This course on certain selected readings from *The Conceptual Mind: New Directions in the Study of Concepts*. Eric Margolis and Stephen Laurence (Eds.), Cambridge, MA: MIT Press (2015), explores, in a principled way, recent findings and theoretical advancements in the study of concepts, a central concern in present-day cognitive science. The origin, evolution, and the development of concepts, concept acquisition, concept individuation, conceptual change, concepts and animal cognition, concepts and language, concepts and computation, concepts and brain, concepts and science, and concepts in context are the main issues the course attempts to uncover.

## Essential Readings

1. Avarguès-Weber, A. and Martin Giurfa. Conceptual learning by miniature Brains.
2. Plotnik, J. M. and Nicola S. Clayton. Convergent cognitive evolution across animal taxa: Comparisons of chimpanzees, corvids, and elephants. OR Robert M. Seyfarth and Dorothy L. Cheney. The evolution of concepts about agents: Or, What do animals recognize when they recognize an individual?
3. Mahon, B. Missed connections: A connectivity-constrained account of the representation and organization of object concepts.
4. Laurence, S. and Eric Margolis. Concept nativism and neural plasticity.
5. Barrett, H. The evolution of conceptual design. OR. Pascal Boyer. How natural selection shapes conceptual structure: Human intuitions and concepts of ownership.
6. Fodor, J. Burge on perception.
7. Weiskopf, D. Observational concepts.
8. Medin, D, Sandra Waxman, and Megan Bang. Relations: Language, epistemologies, categories, and concepts.
9. Wierzbicka, A. Innate conceptual primitives manifested in the languages of the world and in infant cognition.
10. Carey, S. Why theories of concepts should not ignore the problem of acquisition.
11. Nersessian, N. Conceptual innovation on the frontiers of science. OR Noah D. Goodman, Joshua B. Tenenbaum, and Tobias Gerstenberg. Concepts in a probabilistic language of thought.
12. Machery, E. By default: Concepts are accessed in a context-independent Manner. OR Frank C. Keil and Jonathan F. Kominsky. Grounding concepts.

**These readings are available in: Margolis, Eric., and Laurence, Stephen. (Eds.). (2015). *The conceptual mind: New directions in the study of concepts*. Cambridge, MA: MIT Press.**

## Further Readings

1. Margolis, Eric and Laurence, Stephen (Eds.). (1999). *Concepts: Core readings*. Bradford Books. MIT.
2. Wilson, Robert A. And Keil, Frank C. (Eds). (1999). *The MIT encyclopedia of the cognitive sciences*. Bradford, MIT.
3. Bhartrhari (1965). *Vakyapadiya*. Iyer, K. A. Subramania (trans.). dsf Chapter 1. Pooma, India.
4. Raja, Kunjunni. (1963). *Indian theories of meaning*. Adayar, India.
5. Fodor, Jerry and Pylyshyn, Zenon. (2015). *Minds without meanings: An essay on the content of concepts*. Cambridge, Massachusetts: MIT Press.
6. Murphy, Gregory L. (2002). *The big book of concepts*. Bradford Books, MIT.

## PHIL 430: ON CONDITIONALS

Conditionals are important to daily reasoning. However, the analysis of the conditional remains a matter of contention in logical theory. There is the view that we should accept the truth-functional account. But the material paradoxes present a problem. Strawson pointed out other problems related to differences between the ordinary conditional and the material one. Edgington has suggested that conditionals don't have any truth conditions. There are views that we should accept that conditionals involve modal notions. Some of these views on conditionals will be covered by this course.

### **Essential Readings**

1. Strawson, P. F. (1952). Truth functional constants and ordinary words. In *Introduction to logical theory*. London: Methuen and Co. Ltd, pp. 78-90.
2. Grice, H.P. (1989). Logic and conversation and Indicative conditionals. In *Studies in the way of words*. Harvard University Press. pp. 22-40 and pp. 58-85.
3. Clark, M. (1971). Ifs and hooks. *Analysis* 32 (2), 33 - 39.
4. Stalnaker, R. (1975). Indicative conditionals. *Philosophia* 5 (3), 269-286.
5. Jackson, F. (1979). On assertion and indicative conditionals. *Philosophical review* 88 (4), 565-589.
6. Appiah, K. (1984). Jackson on the material conditional. *Australasian journal of philosophy* 62 (1), 77 – 81.
7. Rieger, A. (2006). A simple theory of conditionals. *Analysis* 66 (3), 233-240.
8. Edgington, D. (1986). Do conditionals have truth-conditions? *Critica* 18 (52), 3-30.
9. Edgington, D. (2003). What if? Questions about conditionals. *Mind and language* 18 (4), 380–401.
10. Kölbel, M. (2000). Edgington on compounds of conditionals. *Mind* 109 (433), 97 - 108.

### **Further Readings**

1. Abbott, B. (2012). Some remarks on indicative conditionals. *Proceedings of SALT*.
2. Bennett, J. (2003). *A philosophical guide to conditionals*. OUP.
3. Edgington, D. On conditionals. *Mind* 104 (414), 235-329.
4. Edgington, D. (2014, Winter). Indicative conditionals. In Edward N. Zalta (ed.). *The stanford encyclopedia of philosophy*, URL  
<https://plato.stanford.edu/archives/win2014/entries/conditionals/>.
5. Woods, M. (1997). *Conditionals*. OUP.

## **PHIL 431: THEORIES OF TRUTH**

Philosophers have debated for a long time what Truth is. Truth has been taken to essentially consist in being a relation of correspondence, or of coherence or of a pragmatic character. Deflationists think that truth has no nature as such. This seminar on Truth will look at some traditional views of truth, before moving on to the view of the deflationists.

### **Essential Readings**

1. Russell, B. Truth and falsehood\*
2. Austin, J. L. Truth\*
3. James, William. Pragmatism's conception of truth\*
4. Dummett, M. Truth\*
5. Tarski, A. The semantic conception of truth and the foundation of semantics.\*
6. Ramsey, F.P. The nature of truth\*
7. Strawson, P. F. Truth\*
8. Williams, Michael. (1986). Do we (epistemologists) need a theory of truth?. *Philosophical topics* 14 (1), 223-242.
9. Gupta, A: A critique of deflationism\*
10. Horwich, P. A defense of minimalism\*

\*All these readings are available in Lynch, M. (2001). *The nature of truth*, MIT Press.

### **Further Readings**

1. Künne, W. (2003). *Conceptions of truth*. Oxford: Clarendon.
2. Simmons, K and Blackburn, S. (1999). *Truth*. Oxford readings in philosophy.
3. Lynch, M. (2001). *The nature of truth*. MIT Press.

## **PHIL 432: HISTORIOGRAPHY OF INDIAN PHILOSOPHY**

The development of the Academic discipline of Indian Philosophy, writings of the histories of Indian Philosophy, debates on Classical and Modern Indian Philosophies, perceptions of developments during and after colonial period, contemporary contestations of the prevalent conceptions of Indian philosophy are the major concerns of the course.

### **Essential Readings**

1. Raju P T. (Oct. 1949). The state of philosophical studies in India. *Philosophy* 24 (91), 342-347.
2. Datta D. M. (Oct. 1956). India's debt to the west in philosophy. *Philosophy east and west* 6 (3), 195-212.
3. Winks, Robin W. (ed.,) (1999). Introduction. *Historiography* Vol. V. Oxford: Oxford University Press.
4. Radhakrishnan.S. (1923-27). Introduction. *Indian philosophy*. 2 vols. London.
5. Das Gupta, S. N. (1923-49). Introduction. *History of Indian philosophy*. 4 vols. Cambridge.
6. Mohanty, J.N. (Sept. 1974). Philosophy in India, 1967-73. *The review of metaphysics* 28 (1), 54-84.
7. Chattopadhyaya, D. (1976). Introduction. *What is living and what is dead in Indian philosophy*. New Delhi: People's Publishing House.
8. Schreiner, Peter. (Jan. 1978). The Indianess of modern Indian philosophy as a historical and philosophical problem. *Philosophy east and west* 28 (1), 21-37.
9. Bhattacharya, Kalidas. (1982). Traditional Indian philosophy as modern Indian thinkers view it. In Pappu, Rama Rao, SS. And R. Puligandla, (Eds.), *Indian philosophy: Past and future*. Delhi: Motilal Banarasidass, pp.171-224.

10. Heehs, Peter. (May, 2003). Shades of orientalism: Paradoxes and problems in Indian historiography. *History and theory* 42 (2), 169-195.
11. Raghuramaraju, A. (2006). Introduction. *Debates in Indian philosophy: Classical, colonial and contemporary*. New Delhi: Oxford University publishers.
12. Bhushan, Nalini, and Jay Garfield, (2011). Pundits and professors: The renaissance of secular India. In Nalini Bhushan and Jay Garfield (eds.) *Indian philosophy in English: From renaissance to independence*. New York: OUP.
13. Daya Krishna. (1966). Three myths about Indian philosophy. *Diogenes* 14 (55):89-103.
14. Daya Krishna. (2001). Vedanta in the first millennium A.D.: The case study of a retrospective illusion imposed by the historiography of Indian philosophy. *New perspectives in Indian philosophy*. Rawat Publications.

### **Further Readings**

1. Mukherjee, Nirmalangshu. (9 March. 2002). Academic philosophy in India. *The economic and political weekly*, 931-6.
2. Datta, D. M. (Nov., 1948). The contribution of modern Indian philosophy to world philosophy. *The Philosophical Review* 57 (6), 550-572.
3. Das Gupta S. N. (1982). Dogmas of Indian philosophy. *Philosophical essays*. Delhi: Motilal Banarasidass, pp. 208-33.
4. Satchidananda Murty, K. (1985). *Philosophy in India: Traditions, teaching and research*. Delhi: Motilal& ICPR.
5. Mohanty, J. N. (2000). *Classical Indian philosophy*. New Delhi: Oxford University publication.
6. Ganeri, Jonardon. (2001). *Philosophy in classical India: The proper work of reason*. London: Routledge.
7. Pappu, Rama Rao, SS. And R. Puligandla, (eds.). (1982). *Indian philosophy: Past and future*. Delhi: Motilal Banarasidass.
8. Mohanty, J.N. (1993). *Essays on Indian philosophy: Traditional and modern*. Delhi: Oxford University Press. (some thoughts on Daya Krishna's 'Three Myths' and part III: encounters: Phenomenology and Philosophy, Indian and the west.ppp. 207-337).
9. Dayakrishna, M.P. Rege, R. D. Dwivedi & Mukund Lath. (eds.). (1991). *Samvad: A dialogue between two philosophical traditions*. Delhi: ICPR in association with Motilal Banarasidass.
10. Dayakrishna. (2006). *Indian philosophy: A counter perspective*. (Revised & Enlarged edition) Delhi: Sai Satguru Publications.
11. Raghuramaraju, A. *Philosophy and India: Ancestors, predecessors*. New Delhi: Oxford University publishers.
12. Bhattacharya, Neeladri. (Feb. 2003). The Problem – Seminar – *Special issue on Rethinking History* 522. Web source: [http://www.india\\_seminar.com/2003/522/522 the problem.html](http://www.india_seminar.com/2003/522/522_the_problem.html)
13. Kristeller, Paul Oskar. (Nov. 1985). Philosophy and its historiography. *The journal of philosophy* 82 (11), Eighty-Second Annual Meeting American Philosophical Association, Eastern Division, 618-625.

14. Prakash, G. (1992). Postcolonial criticism and Indian historiography. *Social Text*, No. 31/32, Third World and Post-Colonial Issues, 8-19.

### PHIL 433: RELIGION AND ECOLOGY

World religions are being tapped for their ecological content as an answer to the current environmental crisis. Religious appeals appear to carry more weight in changing attitudes such that impact the environment positively. However most religions, particularly ancient ones, have never witnessed or imagined the environmental degradation seen today. Can they then legitimately be looked at for environmental wisdom? This course will cover three religions: Buddhism, Hinduism and Christianity to consider their contribution to environmental ethics. The course follows the pursuits of some scholars as investigate, defend and critique environmental matters in these religions.

#### **Essential Readings**

1. Silva, Padmasiri de. (1990). Buddhist environmental ethics. In Allan Hunt Badiner (ed.), *Dharma Gaia*. California: Parallax Press, pp 14-19.
2. Harris Ian. (2000). Buddhism and ecology. In Damien Keown (ed.) *Contemporary Buddhist ethics*. Richmond, Surrey: Curzon Press, pp 113-35.
3. Waldauf, Paul. (2000). Buddhism and animal rights. In Damien Keown (ed.) *Contemporary Buddhist ethics*. Richmond, Surrey: Curzon Press, pp 81-112.
4. Drummond, Celia. (2004). *The ethics of nature* (Chapter 3). Oxford: Blackwell Publishing, pp 54-85.
5. Haught, John F. (2004). Christianity and ecology. In Roger S. Gottlieb (ed.) *This sacred earth: Religion, nature and environment*. New York and London: Routledge, pp 208-221.
6. Bratton, Susan P. (1986). Christian eco-theology and the old testament. Eugene. C. Hargrove (ed.) *Religion and environmental crisis*. The University of Georgia Press: Athens and London, pp 53-75.
7. Dwivedi, O. P. (2001). Dharmic ecology. In Chapple Christopher Key and Tucker Mary Evelyn (eds.) *Hinduism and ecology: The intersection of earth sky and water*. New Delhi: Oxford University Press, pp 3-32.
8. Chapple, Christopher Key. (2001). Hinduism and deep ecology. In David Landis Barnhill and Roger S. Gottlieb (eds.), *Deep ecology and world religions: New essays on sacred ground*. State University of New York Press, pp 184-85.
9. Lutgendorf, Philip. (2001). City forests & cosmos: Ecological perspectives from the Sanskrit epics. in Chapple Christopher Key and Tucker Mary Evelyn (eds.) *Hinduism and ecology: The intersection of earth sky and water*. New Delhi: Oxford University Press, pp 269-289.

#### **Further Readings**

1. Pannikar, Raimundo. (1989). Bhumi Sukta in Atharva Veda XII (1) ,Translated in *Vedic experience: An anthology of Hinduisms sacred and revealed scriptures*. Motilal Banarsidas.
2. Walshe, M and Kutradanta Sutta. (1987). *The long discussion of the Buddha: A translation of the Digha Nikaya*, (trans). Boston: Wisdom Publication.

3. Selections from Bible.Singer, Peter. (1991). (ed.) *A companion to ethics*. Oxford: Blackwell Publishers Ltd; Reprint, in paperback (with corrections) 1993.
4. Kaza, Stephanie and Kraft, Kenneth. (Eds). (2000). *Dharma rain*. Boston and London: Shambhala.
5. Tucker, Mary Evelyn and Williams, Duncan Ryuken. (Eds). (1997). *Buddhism and ecology: The interconnection of dharma and deeds*. Cambridge, Massachusetts: Harvard University Press.
6. Harvey, Peter. (2000). *An introduction to Buddhist ethics*. Cambridge, UK: Cambridge University Press.
7. Drummond, Celia E. Deane. (2004). Introduction. *The ethics of nature*. Oxford: Blackwell Publishing.
8. White, Lynn. (2005). The historical roots of our ecological crisis. In J. B. Callicott and Clare Palmer (eds.) *Environmental philosophy, Volume V*. Oxon: Routledge, pp. 9-18.
9. Billimoria, Purushottama. (1998). Indian religious traditions. In David, E. Cooper and Joy A. Palmer (eds.), *Spirit of the environment, religion, value and environmental concern*. Routledge, pp 1-14.
10. Chapple, Christopher Key and Tucker Mary Evelyn. (Eds). (2001). *Hinduism and ecology: The intersection of earth sky and water*. New Delhi: Oxford University Press.
11. Prime, Ranchor. (1996). *Hinduism and ecology, seeds of truth*. London: Cassell Publishers Limited.
12. Matthews, Freya. (2001). Deep ecology. In Dale Jamieson (ed.) *A companion to environmental philosophy*. USA, UK: Blackwell Publishers.
13. Rao, K.L. Seshagiri. (2001). The five great elements (*Pancamahabhuta*): An ecological perspective. In Christopher Key Chapple and Mary Evelyn Tucker (eds.) *Hinduism and ecology: The intersection of earth, sky and water*. New Delhi: Oxford University Press, pp 23-39.
14. Dwivedi, O. P. And Tiwari, B. N., (1987). *Environmental crisis and hindu religion*. New Delhi: Gitanjali Publishing House, pp 3-86.

### **PHIL 434: TECHNOLOGY AND ETHICS**

This course is about the study of ethical dilemmas generated by the new technologies such as Information technology, Biotechnology and Nano technology. This applied ethics course looks for the theories of ethics in terms of the human dignity, social justice and democratization of technology.

1. Interface of Science, Technology and Society
2. Technology in World History and Social Progress  
Industrial Revolution, Age of Information Technology, Biotechnology and Nano Technology
3. Debates in Philosophy of Technology  
Marx, Heidegger, Dewey, Herbert Marcuse, Hebermas, Andrew Feenberg, Ashish Nandy, Vandana Shiva

4. Technology and Social Inequalities  
Technology as Power-Colonialism, Capitalism and Culture Hegemony
5. Technology and Ethics  
Information Ethics  
Environmental Ethics  
Biotechnology and Ethics  
Nano-Technology and ethics
6. Democratization of Technology and Social Justice  
Technology and world order  
Democratization of Technology  
Public Evaluation of Science and Technology  
Interventions from civil society/social movements against technology

### **Essential Readings**

1. Chattopadhyaya, Debiprasad. (2007). *Science, philosophy and society*. New Delhi: Critical Quest.
2. Nandy, A. (1988). Science as a reason of state. In Ashis Nandy (Ed.), *Science, hegemony and violence: A requiem for modernity*. Oxford: Oxford University Press.
3. Mitcham, C. (2005). Introduction. In C. Mitcham (Ed.), *Encyclopedia of science, technology and ethics*. USA: Mac Millan Reference, pp. xi-xvii.
4. Floridi, L. (2013). *The ethics of information*. Oxford: Oxford University Press, pp.86-99.
5. Feenberg, Andrew. (2005). Critical theory of technology: An overview. *Tailoring biotechnologies 1* (1), 47-64.
6. Feenberg, Andrew. (1999). *Questioning technology*. London: Routledge, pp.139-158
7. Bryant, J. and Linda Bagott La Velle and John Searle. (2005). *Introduction to bioethics*. John Wiley Sons, pp.17-32.
8. Allhoff, F. and Patrick Lin, James Moor, John Weckert (Eds.) (2008). *Nanoethics: The ethical and social implications of nanotechnology*. New Jersey: John Wiley and sons, pp.1-17
9. Holmes, Rolston III. (2013). The future of environmental ethics. In David R Keller (Ed.), *Environmental ethics-Big questions*. Wiley Blackwell, pp.562-580.
10. Tabachnick, David and Toivo Koivukoski. (2004). *Globalization, technology and philosophy*. New York: State University of New York Press.

### **Further Readings**

1. Mitcham, Carl. (1983). Philosophy and technology: Readings in the philosophical problems of technology. New York: Free Press.
2. Mitcham, Carl. (Ed.) (2005). *Encyclopedia of science, technology and ethics*. USA: Mac Millan Reference.
3. Adam Briggle, Carl Mitcham and Martin Ryder, Technology: An Overview 1908-1912, David M.Kaplan Herbert Marcuse 1158-1160 , Stephen K Sanderson Karl Marx pp.1165-1168, J. Craig Hanks. Dewey 519-521 vol.2, Antti Kauppinen Habermas 888-889, Mark, Blitz, Heidegger 912-914, Willard Delavan and Carl Mitcham, Technology and social inequalities,, Colonialism, pp.288-290 , Juan E Decastro Co-

- lonialism and Post colonialism 353-359, Carl Mictcham and Adam Briggle Humanization and Dehumanization 950-952, Louis P Pojman Justice 1093-96, Daryl J.Wennemann Freedom 789-792, David Strong Environmental Ethics vol.2 pp.653-660, Robert Melchior Figueroa Environmental Justice vol.2 663-669, Nicanor Ursua (Tr. James J.Lynch) Public Understanding of Science 1547-1550, Barry Barnes. The Public Evaluation of Science and Technology 16-35 , Michael J. Reiss Introduction to Ethics and Bioethics 3-15 ,John Bryant, Linda Bagott Martin Ryder, Scientism 1735-36,David M. Kaplan Readings in the Philosophy of Technology, Rowman & Littlefield Publishers, Inc.
4. Dusek, V. (2006). *Philosophy of technology: An introduction*. USA: Blackwell publishing.
  5. Scharff, R and Val Dusek, (2004). *Philosophy of technology: The technological condition: An anthology*. USA: Blackwell publishing,
  6. Rooksby, E. and John Weckert. (2007). *Information technology and social justice*. Australia: Australian National University.
  7. Borgmann, Albert. (1984). *Technology and the character of contemporary life: A philosophical inquiry*. Chicago: University of Chicago Press.
  8. Prakash, Gyan.(1998). *Another reason: Science and the imagination of modern India*. New Jersey: Princeton University Press.
  9. Schurman, R and William A. Munro. *Fighting for the future of food- Activists versus agribusiness- In the struggle over biotechnology*.
  10. Heller, C. *Food, farms, and solidarity: French farmers challenge industrial agriculture and genetically modified crops*.
  11. Alvares, C. (1998). Science, colonialism and violence: A Luddite view. In A. Nandy (ed.), *Science, hegemony and violence: A requiem for modernity*. Oxford: Oxford University Press.
  12. Shiva, Vandana.(1988). Reductionist science as epistemological violence. In Ashis Nandy (Ed.), *Science, hegemony and violence: A requiem for modernity*. Oxford: Oxford University Press.
  13. Marcuse, Herbert. (1964). *One-dimensional man*. Boston: Beacon Press
  14. Wood, S. and Richard Jones, Alison Geldart. *Social economic challenges of Nano Technology*, ESRC.
  15. Himma, K. and Herman T. Tavani (Ed.) (2008). *The hand book of information and computer ethics*. New Jersey: John Wiley and Sons, pp.3-24.
  16. John Bryant, La Velle and John Searle. (2002). *Bio ethics for scientists*. New Jersey: John Wiley Sons

### **PHIL 435: PHILOSOPHY OF CONTEMPORARY SOCIAL MOVEMENTS**

This is an interdisciplinary course that connects the diverse disciplines such as Political science, Sociology, History and Philosophy. This course is an attempt to provide philosophical basis of social change and ideological underpinnings of contemporary social movements. This explains the key concepts of respective social movement with a brief historical note.

1. General features of Social Movements

2. Marxists Movements
  - Main tenets of Marxism
  - Past Marx Marxism
  - Gramsci's theory of Hegemony and Passive Revolution
  - Mao's theory of Cultural Revolution
  - Indian Marxist Movements
3. Women's Movements
  - Discourse on Gender, Patriarchy and Sexuality
  - Feminist Theory: Liberal, Socialist, Radical and Dalit Feminism
  - Indian Women's movement
4. Dalit Movements
  - Conceptions on Caste
  - Pre-Ambedkarite Movement: Phule, Periyar and Narayana Guru, Ambedkar and After
  - Issues in Dalit Movement
5. Environmental Movements
  - Environmentalism, Equitable Development
  - Environmental struggles in India: Narmada Bachao Andolan, Anti- Nuclear Kudamkulam movement

### **Essential Readings**

1. Donatella Della Porta and Mario Diani. (2006). The study of social movement, recurring questions. *Social movement: An introduction*. Oxford: Blackwell Publishing, pp.1-32.
2. Kothari, Rajni. (2005). Democracy: In search of theory, & The democratic polity: Philosophical and cultural perspectives. *Rethinking democracy*. Delhi: Orient Longman, pp.9-29
3. Omvedt, Gail. (1993). *Reinventing revolution: New social movements and the socialist tradition*. New York: An East Gate Book, M.E. Sharpe..
4. Mohanty, Manoranjan. (Ed.) (2004). Introduction. *Caste, class, gender*. Sage: New Delhi.
5. Tharu, Susie and Niranjana, Tejaswini. (1994). Problem for a contemporary theory of gender. *Social scientist* 22 (3-4).
6. Omvedt, Gail. (1994). Ambedkarism. *Dalits and democratic revolution*. New Delhi: Sage Publication.
7. Ambedkar. B.R. Annihilation of caste. *B.R.Ambedkar's writings and speeches* Vol. 1. Bombay: Government of Maharashtra.
8. ----- Buddha and Karl Marx Vol.3. Bombay: Government of Maharashtra.
9. Agnihotri. I. And V. Majundar, (1995). Changing terms of political discourse: Women's movement in India, 1970-1990. *Economic and political weekly*, 30 (29): 1869-78.
10. Swain, Ashok .(1997). Democratic consolidation? Environmental movements in India. *Asian Survey*.

### **Further Readings**

1. Kohli, Atul. (Ed.) (2001). *The successes of India's democracy*. Cambridge University Press .
2. Murthy T.V., Satya. (Ed.). (1978). *Region, religion, caste, gender and culture in contemporary India, Vol.3*. Rao. M.S.A. *Social movements in India*. Delhi: Manohar.
3. Ghanshyam Shah. (Ed.) (2002). *Social movements and the state*. New Delhi: Sage Publications.
4. Ghanshyam, Shah. (2004). *Social movements of India: Review of literature*. Delhi: Sage.
5. Teltumbde, Ananda. *Theorising dalit movement : A view point*. Retrieved from [www.ambedkat.org](http://www.ambedkat.org)
6. Geetha. V. and Rajadurai, S.V. (1999). *Towards a non-Brahmin millenium: From Iyothee Thass to Periyar*. Calcutta: Samya.
7. Krishnaraj, Maithreyi. (11 Oct. 2012) The Women's movements in India: A hundred year history. *Social change* 42 (3), 325-333.
8. Streesakti sangatana. (1989). We are making History: Life stories of women in the Telengana people's struggle. New Delhi: Zed Books.
9. Roy, Chandan. (1996). *Naxalbari, is not just the name of a village*. Calcutta: AIRSF.
10. Benerjee, Sumanta. (1989). *In the wake of Naxalbari*. Calcutta: Subarnarckha.
11. ----- (1984). *India's summering revolution*. London: Zed.
12. Gavia, Kitching. (1988). Karl Marx and the philosophy of praxis. London: Routledge,
13. Desai, N. (1988). *A decade of women's movement in India*. Bombay: Himalaya Publishing House.
14. Mohanty, Manoranjan; Mukherji, Parthanath; and Traquist, Olle. (ed.) (1998). *Peoples right, social movements and state in Third World*. New Delhi: Sage.
15. Pantaham, Thomas. (1997). *Political theories and social reconstruction*. New Delhi: Sage.
16. Hasan, Zaya (ed.) (2000). *Politics and state in India*. New Delhi: Sage.
17. Patibandla Srikanth, Kudamkulam. (2009). Anti-nuclear movement: A struggle for alternative development? *Working paper 232*, ISEC, Bangalore.

### PHIL 436: THEORIES OF SELF

Some scholars (e.g. Evan Thompson) argue that individual human consciousness is constituted in the dynamic interrelation of self and other and therefore it is inherently **intersubjective in nature**. If this is true, can there be an isolated atomic self or transcendental Self – as found in Vedanta or that is merely a fanciful idea and not a possibility? Or, does such self differ **qualitatively** from the empirical/phenomenal self experienced in mundane activities? Is self an ‘illusion’ without ontological reality – as found in Buddhist notion of Annatta or no-self? What do psychological theories and cognitive neuroscientific studies tell us about the notion of self for such questions? What do phenomenological insights inform us on these issues, especially the phenomenological accounts of Husserl, Heidegger, Sartre and Merleau Ponty and then in modern phenomenologists like Thompson, Zahavi, Gallagher, de Vignemont, Stawarska etc. How far are they compatible with the modern neurological findings on the same issues? Further, is

sense of awareness/consciousness about the objects essentially accompanied by the sense of self? We try to explore such issues in this course.

### **Essential Readings**

1. Festinger, L.; Carlsmith, J.M. (1959). Cognitive consequences of forced compliance, *Journal of abnormal and social psychology* 58 (2), 203–210.
2. Asch, Solomon E. (1955). Opinions and social pressure. *Readings about the social animal*, 17-26.
3. Zimbardo, P.G. (2007). *The Lucifer effect: Understanding how good people turn evil*. New York: Random House.
4. Stanley, Milgram. (1963). Behavioral study of obedience. *Journal of abnormal and social psychology* 67 (4), 371–8.
5. Gallese, V. & Cuccio, V. (2015). The paradigmatic body: Embodied simulation, intersubjectivity, the bodily self, and language. In T. Metzinger & J. M. Windt (Eds). *Open MIND*, 14(T). Frankfurt am Main: MIND Group.
6. Goldman, A.I. (2006). *Simulating minds: The philosophy, psychology, and neuroscience of mind-reading*. Oxford: Oxford University Press.
7. Newen A. & Schlicht, T. (2009). Understanding other minds: A criticism of Goldman's Simulation Theory and an outline of the person model theory. *Grazer philosophische studien* 79 (1), 209-242.
8. MacKenzie, M. (2010). Enacting the self: Buddhist and enactivist approaches to the emergence of the self. *Phenomenology and the cognitive sciences* 9 (1), 75-99.
9. Fasching, W. (2011). I am of the nature of seeing: Phenomenological reflections on the Indian notion of witness-consciousness. In *Self, no self?: Perspectives from analytical, phenomenological, and Indian traditions*. Clarendon: Oxford University Press.
10. Thompson, E. (2010). Self-No-Self? Memory and reflexive awareness. In Mark Siderits, Evan Thompson, and Dan Zahavi (eds.), *Self, no-self: Perspectives from analytical, phenomenological, and Indian traditions*. Clarendon: Oxford University Press.
11. de Vignemont, F. (2014). Shared body representations and the “Whose” system. *Neuropsychologia* 55, 128-136.
12. Stawarska, B. (2009). Merleau-Ponty and Sartre in response to cognitive studies of facial imitation. *Philosophy compass* 4/2, 312–328.

### **Further Readings**

1. Siderits, M and Thompson E., and Zahavi D. (ed.s.) (2010). *Self, no-self: Perspectives from analytical, phenomenological, and Indian traditions*. Clarendon: Oxford University Press.
2. Chopra, N. (2013). Mirror phenomenology in empathy (Exploring the role of mirror-phenomenology in self-other relations). *Sucharita* 1 (3), 29-38.
3. Gallagher, S. & Zahavi D. (2007). *The phenomenological mind: An introduction to philosophy of mind and cognitive science*. New York: Routledge.
4. Thompson E. (2010). Mind in life: Biology, phenomenology, and the sciences of mind. Harvard University Press.

5. Thompson, E. (2001). Empathy and consciousness. *Journal of consciousness studies* 8 (5-7), 1-32.
6. Zimbardo, P. G. (1971). The power and pathology of imprisonment. Congressional Record (Serial No. 15, 1971-10-25). Hearings before Subcommittee No. 3, of the United States House Committee on the Judiciary, Ninety-Second Congress, First Session on Corrections, Part II, Prisons, Prison Reform and Prisoner's Rights: California. Washington, DC: U.S. Government Printing Office.

### **PHIL 437: ASPECTS OF COGNITIVE SCIENCE**

Cognitive Science is about how the mind comes to shape the vehicles of through which we cognize the world. It tells us what is the contribution of the mind to what we call knowledge. The most famous case of the mind's contribution to knowledge is in knowledge of language. This is brought out well in Steven Pinker's book *The Language Instinct*. And many of his other publications. This course will reveal students to the subject of Cognitive Science and some of its main claims through Pinker's penetrating insight and lucid discussion.

#### **Essential Readings**

1. Pinker, S. (1995). *The language instinct*. London: Penguin.(Chapters 1 -8)

#### **Further Readings**

1. Goldman, A. (1993). *Philosophical applications of cognitive science*. Boulder: Westview Press.
2. Nadel, L. (ed.) (2003). *Encyclopedia of cognitive science*. London: Nature Publishing Group.
3. Wilson, R. A., & Keil, F. C. (1999). *The MIT encyclopedia of the cognitive sciences*. Cambridge, MA: MIT Press.

### **PHIL 438: A SEMINAR ON CONCEPTS**

This is a seminar on certain aspects of concepts, a central notion in contemporary cognitive science. Here, we will address, in the main, the following questions. What are concepts? How do we acquire them? How do they develop? How do they connect with the world? And what are the constraints a theory of concepts must satisfy?

#### **Essential Readings**

1. Rosch, E. (1978/1999). Principles of categorization. In Margolis E and Laurence S (Eds.), *Concepts: Core readings*. Bradford Books.
2. Carey, S. (2011). The origin of concepts: A précis. *Behavioral and brain sciences* 34, 113-167.
3. Bhartrhari (1965). *Vakyapadiya* (Chapter 1). Iyer, K. A. S. (Trans.). Poona.
4. Fodor, J. and Pylyshyn, Z. (2015) *Minds without meanings: An essay on the content of concepts*. Cambridge, Massachusetts: MIT Press, [Chapters 1-3].

5. Shea, Nicholas. (Forthcoming 2018). *Representation in cognitive science*. Oxford University Press. [Chapters 2 & 8]

### **Further Readings**

1. Fodor, J. A. (1994). Concepts—a pot-boiler. *Cognition* 50, 95–113.
2. Millikan R G. (2017). *Beyond concepts unceps, language, and natural information*, Oxford University Press.
3. Frege, G. (1892/1952). On sense and reference. In P. Geach and M. Black (Eds.), *Translations from the philosophical writings of Gottlob Frege*. Oxford: Blackwell.
4. Margolis, E, Samuels, R and Stich, S P. Eds. (2012). *The Oxford handbook of philosophy of cognitive science*. Oxford.
5. Wilson, R A. and Keil, F C. (Eds.). (1999). *The MIT encyclopedia of the cognitive sciences*. Bradford: MIT.
6. Margolis, E and Laurence, S (Eds.). (2015). *The conceptual mind: New directions in the study of concepts*. Cambridge, MA: MIT Press.

## **PHIL 439: PHENOMENOLOGY PART II**

Phenomenology is the study of structures of experience and/or consciousness from the first person perspective. It studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity. Phenomenology has been practiced in various guises for centuries, but it came into its own in the early 20th century in the works of Husserl, Heidegger, Sartre, Merleau-Ponty and others, although the methods and characterization of the discipline has been widely debated among its practitioners. Moving beyond Husserl and Heidegger covered in Phenomenology 1, this course extends to look at the views of Sartre, Merleau-Ponty, and also looks into the area of Hermeneutics by focusing on the works of Gadamer - one of the central figures in hermeneutics, profoundly affected by the Heideggerian phenomenology. Hermeneutics deals with the methodology of interpretation and is typically concerned with problems that arise when dealing with meaningful human actions and the products of such actions, most importantly texts. Gadamer developed a distinctive and thoroughly dialogical approach, grounded in Platonic-Aristotelian as well as Heideggerian thinking, and grounds understanding in the linguistically mediated happening of tradition.

### **Essential Readings**

1. Moran, D. (2000). Jean-Paul Sartre: passionate description (chapter 11), In *Introduction to phenomenology*. New York: Routledge, pp. 354-390.
2. Moran, D. (2000). Maurice Merleau-Ponty: the phenomenology of perception (chapter 12), In *Introduction to phenomenology*. New York: Routledge, pp. 391-434.
3. Moran, D. (2000). Hans-Georg Gadamer: philosophical hermeneutics (chapter 8), In *Introduction to phenomenology*. New York: Routledge.

4. Kelly, S.D. (2004). Seeing things in Merleau-Ponty. In Taylor Carman & Mark B.N. Hansen (eds.), *The Cambridge companion to Merleau-Ponty*. Cambridge: Cambridge University Press, pp. 74-110.

### **Further Readings**

1. Merleau-Ponty, M. (1962). *Phenomenology of perception*. Colin Smith (trans.). London and New York: Routledge.
2. Sartre, J.-P. (1956). *Being and nothingness*. Hazel Barnes (Trans.). New York: Washington Square Press.
3. Sartre, J.-P. (1964). *Nausea*. Lloyd Alexander (Trans.). New York: New Directions Publishing.
4. Zahavi, D. (ed.), 2012. *The Oxford handbook on contemporary phenomenology*. Oxford and New York: Oxford University Press.
5. Taylor, C. (1985). Interpretation and the sciences of man. In *Philosophical papers, vol. 2: Philosophy and the human sciences*. Cambridge: Cambridge University Press, pp. 15–57.
6. Heinemann, R & Krajewski, B. (ed.s and trans.) (1997). *Gadamer on Celan: 'Who am I and who are you?' and other essays*. Albany, NY: SUNY Press.

## **PHIL 440: PHILOSOPHY OF HISTORY**

This course will examine how several major philosophers have understood history. The philosophy of history can be understood as a critical engagement with the many questions that arise from the study of history: Does history have a purpose? Does history have a meaning? What patterns, if any are there in history? Whether the historical process exhibits recognizable principles or stages of development?

### **Essential Readings:**

1. Herder, Johann Gottfried von. ([orig. 1784-91], 1968). *Reflections on the philosophy of the history of mankind*. Abridged and with an Introduction by Frank E. chap. 1 & 2. Chicago: University of Chicago Press.,
2. Vico, G. (1744/1968). *The new science of Giambattista Vico*. Revised translation of the third edition by T. G. Bergin and M. H. Fisch, 301-326. New York: Cornell University Press.
3. Humboldt, Wilhelm von. (1967). On the historian's task. *History and theory* 6 (1), 57-71.
4. Kant, Immanuel. (2006). Conjectural beginning of human history. And Toward perpetual peace: A philosophical sketch. In Lewis White Beck (ed.), Robert E. Anchor, and Emil L. Fackenheim, Lewis White Beck (trans). *Toward perpetual peace and other writings on politics, peace and history*, pp. 24-36, 67-109. London: Yale University Press.
5. Schiller, Friedrich von. (1972). The nature and value of universal history: An inaugural lecture. *History and theory* 11 (3), 321-334.

6. Ricoeur, Paul. (Nov. 4, 1976). History and hermeneutics. *The journal of philosophy* 73 (19) Seventy-Third Annual Meeting Eastern Division, American Philosophical Association, 683-695.
7. Oakeshott, Michael. (2004). What do we look for in an historian? In Luke O'Sullivan (ed.). *What is history? and other essays*. pp. 133-148. Exeter: Imprint Academics.
8. White, Hayden. (Winter 1973). Interpretation in history. *New literary history* 4, 281–314.

### **Further Readings**

1. Carr, Edward Hallett. (1961). The historian and his facts. In *What is history?* pp. 3-35. New York: Random House.
2. Lowenthal, David. (1985). How we know the past. In *The past is a foreign country*. pp. 185-260. Cambridge: Cambridge University Press.
3. O'Brien, Karen. (1997). *Narratives of enlightenment: Cosmopolitan history from Voltaire to Gibbo*. Cambridge: Cambridge University Press.
4. Collingwood, R. G. (1993). *The idea of history*. Jan Van der Dussen (Edited, with an introduction). Oxford: Oxford University Press.
5. Berlin, Isaiah. (1976/1980). *Vico and Herder: Two studies in the history of ideas*. London: Chatto & Windus.
6. Rossi, Pietro. (1975). The ideological valences of twentieth-century historicism. *History and theory Beiheft* 14, 15-29.
7. Ranke, Leopold von. (1973). *The theory and practice of history*. Georg G. Iggers and Konrad von Moltke (Ed. and trans.). Indianapolis: Bobbs-Merrill.
8. Skinner, Quentin. (1969). Meaning and understanding in the history of ideas. *History and theory* 8, 1-53.
9. Fukuyama, F. (1992). *The end of history and the last man*. London: Penguin Books.
10. Carr, David. (May, 1986). Narrative and the real world: An argument for continuity. *History and theory* 25 (2), 117-131.
11. Nadel, George H. (1963). "Philosophy of History Before Historicism," *History and Theory*, 291-315.
12. Gadamer, Hans-Georg. (1975). *Truth and method*. New York: Continuum.
13. Lorenz, Chris. (October 1998). Can histories be true? Narrativism, positivism, and the 'Metaphorical Turn'. *History and theory* 37 (3).
14. Munz, Peter. (1997). The historical narrative. In Michael Bentley (ed.), *Companion to historiography*. pp. 851-72. London: Routledge.
15. White, Hayden V. (1973). *Metahistory: The historical imagination in nineteenth-century Europe*. Baltimore: Johns Hopkins University Press.

### **PHIL 441: PHILOSOPHICAL COUNSELLING**

Philosophical inquiry, in the Socratic tradition, is a habitual, daily practice of reflecting upon, clarifying, coming to see, and making sense of one's values, beliefs, ideas, judgments, desires, emotions, intuitions, feelings, goals, commitments, relationships, and, in general, all of the actions and experiences that constitute one's life. In this sense, philoso-

phy is a *way of life*, to live and think critically for the views, ideas, practices which are 'givens' by one's culture and society. Many of modern life's problems might be the result of failure to inculcate this attitude especially under the influence of the Other, e.g., in the form of making choices of career under the influence of others and not by one's own interests and strengths; displaying extravagant, luxurious lifestyle causing economical and psychological burden on a middle class person, and so on. This other-directedness becomes a root-cause of many psychological stresses and alienation of modern person. Philosophy, especially under existentialism, deals with the problems of alienation, boredom, lack of meaning or purpose, anxiety, and so on, and strives to develop an independent, authentic, individual who is not just a 'herd-follower' - in Nietzsche's terminology, but is committed to find a genuine happiness or purpose/meaning of life in his/her own authentic manner. This authenticity or individuality is not something pre-given but is rather 'forfeited' to the Otherness by an ordinary person as an 'inauthentic Da-sein' - in Heideggerian terminology. Phenomenological-Existential therapeutic intervention is especially suitable to work on attaining this lost individuality. Further, Existential Psychoanalysis, e.g. in the works of Binswanger, involves Husserl's concept of **lifeworld** as a key to understanding the subjective experiences of the mentally ill person, considering that in the mental illness one faces modifications of the fundamental structure and of the structural links of (Heideggerian) "being-in-the-world", including the lived-experience of space, time, body sense and the social relationships, thus, resulting in the *remaking* of the world for the disturbed subject. One needs to take cognizance of this remade-world for the subject for his/her therapy. Moving to the Indian philosophical systems, we have ample resources (theoretical and practice based), especially in the Buddhist and Vedantic, Yogic traditions, Jain tradition, and in the Bhagavad Gita which can help one to attain a stable, unperturbed mind amidst of all kinds of perturbations, allures, confusions, and stresses. This course, thus, strives to combine philosophical theory with practical experience to develop efficient philosophical counsellors.

### **Unit – 1**

Concepts of Intervention: Self-assertion, Self-appraisal, Self-realization, Self-restriction, Self-adjustment, Selflessness, Catharsis, Articulation, World-view and Life world, Presence and Life world, coherence and meaning.

### **Unit – 2**

Methods of Intervention: Articulation, Socratic Methods, Stoics Method, Mindfulness method, Yogic Meditations, Yoga as a way of Philosophical Intervention, Bhagavad Gita, Rationalist method of Carvaka, Anekantavada of Jainism, Positive way of life of Vedanta, Buddhist Techniques as Philosophical Intervention: Four Noble Truths, Eight-fold path, Vipassana and Samatha.

### **Unit – 3**

Rational-Emotive Behaviour therapy, Existential Psychoanalysis and therapy, Logic-Based Therapy (LBT), Catharsis.

### **Unit – 4**

Diagnostic case report, Intervention Case Report and Presentation.

## **Essential readings**

1. De Monticelli, R. (2018). Edmund Husserl, In Stanghelline, G., Raballo A., Broome, M., Fernandez A.V., Fusar-Poli, P., Rosfot R. (eds.), *The Oxford handbook of phenomenological psychopathology*. Oxford: Oxford University Press.
2. Ghaemi, S. N. (2001). Rediscovering existential psychotherapy: the contribution of Ludwig Binswanger. *American journal of psychotherapy* 55 (1), 51–64.
3. Lahav, R. (1992). Applied phenomenology in philosophical counseling. *International journal of applied philosophy*, 7(2), 45-52. doi:10.5840/ijap19927215
4. Schuster, S. C. (1991). Philosophical counselling. *Journal of applied philosophy*, 8(2), 219-223. doi:10.1111/j.1468-5930.1991.tb00284.x
5. Carel, H. (2010). Phenomenology and its application in medicine. *Theoretical medicine and bioethics*, 32(1), 33-46.
6. Ellis, A. (2002). Rational emotive behavior therapy. *Encyclopedia of psychotherapy*, pp. 483-487.
7. Hinshaw, V., & III, T. K. (1950). Socratic method and critical philosophy. Selected Essays by Leonard Nelson. *Philosophy and phenomenological research*, 11(2), pp. 283.
8. Fromm, Erich, D. T. Suzuki & Richard De Martino (1960). *Zen Buddhism and psychoanalysis*. NY: Harper & Row.
9. Gambhirananda, Swami. (1997). *Bhagavadgītā: With the commentary of Śaṅkarācārya*. Calcutta: Advaita Ashrama.
10. Jeffery D. Long, J.D. (2001). Jain philosophy. In William Edelglass, W. & Garfield, J.L (eds.), *The Oxford handbook of world philosophy*. Oxford: Oxford University Press.

### **Further Readings**

1. Krishnamurthi, J. (1954). The first and last freedom. London: Harper & Brothers Publication.
2. Lahav, R. (2008). Philosophical counseling and Taoism: Wisdom and lived philosophical understanding. *Journal of Chinese philosophy*, 23(3), 259-276.
3. Suzuki, D.T. & Carl G. Jung (1948). *An introduction to Zen Buddhism*. NY: Grove Press.
4. Schuster, S. C. (1998). On philosophical self-diagnosis and self-help. *International journal of applied philosophy*, 12(1), 37-50.
5. Drummond, M. S. (2006). Conceptualizing the efficacy of Vipassanā Meditation as Taught by S.N.Goenka. *Buddhist Studies Review*, 23(1), 113-130.

### **PHIL 442: PHILOSOPHY OF LIFE AND MIND**

How did life on earth originate, and how did it evolve in the form of modern human mind? The course tries to explore the origins of life and mind by taking insights from sciences of quantum mechanics, systems theory, evolutionary theory, psychology, genetics, etc. It tries to look across physical, biological, psychological, social scientific, and phenomenological resources to reach at a consilience for an "integrated worldview" to ex-

plain how complex organization, including human life and mind, are structured and how do they function as a part of the whole.

### **Essential Readings**

1. Wilson, E.O. (1998). *Consilience: The unity of knowledge*. New York: Alfred A. Knopf. Chapters 6,7.
2. Thompson, E. (2010). *Mind in life: Biology, phenomenology, and the sciences of mind*. Cambridge: Harvard University Press. Part 2 (Chapters 1, 5,6,7)
3. Henriques, G. (2003). The tree of knowledge system and the theoretical unification of psychology. *Review of general psychology* 7 (2), 150–182.
4. Schwartz, J.M. , Stapp, H.P. and Beauregard M. (2005). Quantum physics in neuroscience and psychology: a neurophysical model of mind–brain interaction, *Philosophical transactions of the royal society. B* 360, 1309-1327.
5. Capra, F. (2015). The systems view of life: A unifying conception of mind, matter and life. *Cosmos and history: The journal of natural and social philosophy* 11 (2).
6. Schrödinger, Erwin. (1944). What is life? The physical aspect of the living cell. p. 1-32.
7. Dyson, F. (1999). *Origins of life*. Cambridge: Cambridge University Press. Ch. 1

### **Further Readings**

1. Houshmand, Zara; Livingston, Robert B.; Wallace B. Alan, (eds.). (1989/1999). *Mind & Life 2. Consciousness at the crossroads: Conversations with the Dalai Lama on brain science and Buddhism*. Ithaca, New York: Snow Lion Publications.
2. Capra, F. & Pier, P.L. (2014). *The systems view of life: A unifying vision*. Cambridge: Cambridge University Press.
3. Dawkins, Richard. (1986). *The blind watchmaker*. New York: W. W. Norton & Company.
4. Wheeler, M. (2011). Mind in life or life in mind? Making sense of deep continuity. *Journal of consciousness studies*, 18 (5-6), pp. 148-168.

## **PHIL 443: MODALITY**

Philosophy is steeped in exploring necessities and possibilities. When we ask whether the mind can be distinct from the body or what kind of necessity do laws of nature have or are cause and effect connected to each other necessarily or does the world exist necessarily or contingently or is it possible for there to be nothing at all or can anything exist without having an essence or whether a utopia is possible, etc, we are asking questions which are distinctly modal in nature. Thus course will focus on the trajectory of understanding modal notions in the twentieth century, starting with three skeptical articles of Quine and ending with an article of Fine which tries to show that essence is primitive and cannot be understood in terms of modality.

### **Essential Readings**

1. Quine, W. V. (1961). On what there is. In *From a logical point of view*. Cambridge, Mass.: Harvard University Press. pp. 1-19.
2. Quine, W. V. (1961). Reference and modality. . In *From a logical point of view*. Cambridge, Mass.: Harvard University Press. pp. 139-159.
3. Quine, W. V. (1953). Three grades of modal involvement. *Proceedings of the XIth international congress of philosophy* 14, pp. 65-81.
4. Kripke, Saul A. (1971). Identity and necessity. In Milton K. Munitz (ed.), *Identity and individuation*. New York University Press. pp. 135-164.
5. Lewis D. (1971). Counterparts of persons and their bodies. *The journal of philosophy* 68, 203-11.
6. Robertson, Teresa and Atkins, Philip, (Spring 2018 Edition). Essential vs. accidental properties. In Edward N. Zalta (ed.), *The Stanford encyclopedia of philosophy*. URL = <<https://plato.stanford.edu/archives/spr2018/entries/essential-accidental/>>.
7. Yagisawa, Takashi. (Spring 2018 Edition). Possible objects. In Edward N. Zalta (ed.), *The Stanford encyclopedia of philosophy*. URL = <<https://plato.stanford.edu/archives/spr2018/entries/possible-objects/>>.
8. Fine, Kit. (1994). Essence and modality. *Philosophical perspectives* 8. 1-16.

## Further Readings

1. Fine, Kit. (2005). *Modality and Tense: Philosophical papers*. Oxford University Press.
2. Girle, Rod (2003). *Possible worlds*. McGill-Queen's University Press.
3. Linsky, Leonard. (1971). *Reference and modality*. London: Oxford University Press.
4. Loux, Michael J. (ed.) (1979). *The possible and the actual: Readings in the metaphysics of modality*. Cornell University Press.
5. Melia, Joseph, (2003). *Modality*. McGill-Queen's University Press.
6. Ray, Greg (2000). De re modality: Lessons from Quine. In A. Orenstein & Petr Kotatko (eds.), *Knowledge, language and logic: Questions for Quine*. Kluwer Academic. pp. 347-365.

## PHIL 445: DE RE DE DICTO DE SE

It is a common thought that we talk and think directly about the world just as we think that we directly perceive the world. But in resolving the problem with informational identities Frege proposed that our thought about the world was mediated by modes of presentation. Frege thought that whether we used names or indexicals, we connected with the world in either case with a mode of presentation of the object. Russell thought that propositions directly contained the objects and not senses. Our knowledge of the world can be said to be divided on a charitable account into both de re and de dicto propositions. However, we too are part of the world and it seems that first person propositions are not really propositions: they are de se reports, and the de se is apparently irreducible to the de re and the de dicto. Hence, we have three ways of knowing the objects of the world: de re, de dicto and de se. This course is about this trio.

## Essential Readings

1. Quine, W. V. (1956). Quantifiers and propositional attitudes. *Journal of philosophy* 53 (5), 177-187.
2. Kaplan, David. (1968). Quantifying in. *Synthese* 19 (1-2), 178-214.
3. Sosa, Ernest. (1970). Propositional attitudes De Dicto and De Re. *Journal of philosophy* 67 (21), 883-896.
4. Kripke, Saul A. (1979). A puzzle about belief. In A. Margalit (ed.), *Meaning and use*. Reidel. pp. 239--83.
5. Kripke, Saul A. (2011). Unrestricted exportation and some morals for the philosophy of language. In Saul A. Kripke (ed.), *Philosophical troubles: Collected papers Vol I*. Oxford University Press.
6. Saul, Jennifer M. (1997). Substitution and simple sentences. *Analysis* 57 (2), 102–108.
7. Perry, John. (1979). The problem of the essential indexical. *Noûs* 13 (1), 3-21.
8. Lewis, David. (1979). Attitudes de dicto and de se. *Philosophical review* 88 (4), 513-543.

## Further Readings

1. Burge, Tyler. (1977). Belief de re. *Journal of philosophy* 74 (6), 338-362.
2. Cappelen, Herman & Dever, Joshua. (2018). *Puzzles Of reference*. Oxford: Oxford University Press.
3. Cappelen, Herman & Dever, Josh. (2013). *The inessential indexical: On the philosophical insignificance of perspective and the first person*. Oxford University Press.
4. Fodor, Jerry A. (Oct. 1978). Propositional attitudes. *The monist* 61, 501-23.
5. Magidor, Ofra. (2015). The myth of the De Se. *Philosophical perspectives* 29 (1), 249-283.
6. McKay, Thomas and Nelson, Michael. (Spring 2014 Edition). Propositional attitude reports. In Edward N. Zalta (ed.), *The Stanford encyclopedia of philosophy*. URL = <<https://plato.stanford.edu/archives/spr2014/entries/prop-attitude-reports/>>.
7. Schroeder, Timothy. (2006). Propositional attitudes. *Philosophy compass* 1 (1), 65-73.
8. Soames, Scott. (1987). Direct reference, propositional attitudes, and semantic content. *Philosophical topics* 15 (1), 47-87.
9. Quine, W. V. O. (1969). Propositional objects. In *Critica*. Columbia University Press. pp. 139-160.

## PHIL 446: THE ESSAY COURSE

**The student will read, research and write a long essay of 10,000-12,000 words on a philosophical topic. The student will choose a supervisor and prepare a proposal. The supervisor will make sure, as far as practicable: (a) the list of references are actually read and properly used in the essay, (b) the essay indeed reflects new work for the student such that s/he has simply not compiled term papers written earlier. However, no claim of originality, beyond adequate understanding, is required at**

**this stage. The student will be required to submit a draft of about 3000 words first week of March to show the quality and quantity of the material to be used and to get a detailed feedback from the supervisor. The final submission is to be made by third week of April.**