

University of Delhi
Examination Branch

Date: 1st June 2015

Course: M. A. in Philosophy

Check List of new Course evaluation for AC Consideration

S.No.	Parameters	Status
1.	Affiliation	
2.	Programme Structure	
3.	Codification of Papers	
4.	Scheme of Examinations	
5.	Pass Percentage	
6.	Promotion Criteria	
7.	Division Criteria	
8.	Qualifying Papers	
9.	Span Period	
10	Attendance Requirements	
11.	Course content for each Paper	
12.	List of Readings	

MASTER OF ARTS
(Philosophy)

FOR STUDENTS ADMITTED FROM 2015 ONWARDS

RULES, REGULATIONS AND COURSE CONTENTS

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

MASTER OF ARTS
(PHILOSOPHY)
2015 TIME PROGRAMME

AFFILIATION

The Proposed Programme shall be governed by the Department of Philosophy, Faculty of Arts, University of Delhi, Delhi-110007.

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
Part – I	First Year	Semester-I-1	Semester-I-2
Part - II	Second Year	Semester-II-1	Semester-II-2

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

M.A. PHILOSOPHY STRUCTURE

PART I: Semester –I- 1

Paper 1: PHIL 101: Classical Indian Philosophy I

Paper 2: PHIL 102: Greek Philosophy

Paper 3: PHIL 103: Formal Logic

Paper 4: PHIL 104: Ethics

PART I: Semester –I- 2

Paper 1: PHIL 201: Classical Indian Philosophy II

Paper 2: PHIL 202: History of Western Philosophy

Paper 3: PHIL 203: Meta Ethics/ Phil 204: Critical Philosophical Traditions of India

***Paper 4: Optional Course I: Any *One* course out of the following list of Interdisciplinary and Optional Courses:**

PHIL 211: Aristotle's Metaphysics

PHIL 212: Gandhi and Libertarian Socialism

PHIL 213: Philosophical Reflections on Literature

PHIL 214: The Feminist Thought

PHIL 215: Approaches to Environmental Ethics

PHIL 216: Exploring Philosophy through Films

PHIL 217: Meaning of Life

PHIL 218: Logical Thinking in Everyday Life

PART II: Semester –II- 1

Paper 1: PHIL 301: Analytic Philosophy

Paper 2: PHIL 302: Continental Philosophy I

Paper 3: PHIL 303: Social & Political Philosophy (Western)/Phil 304 Social and Political (Indian)/PHIL 305 Philosophy of Mind (Western)/Phil: 306 Indian Philosophy of Mind, Self and Person

***Paper 4: Optional Course II: Any *One* course out of the following list of**

Optional 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 Vedanta

PHIL 325: The Indian Modernity

PART II: Semester –II-- 2

Paper 1: PHIL 401: Philosophy of Language/PHIL 402: Continental Philosophy II/Phil 403 Critical Reading of Western Philosophy

Paper 2: PHIL 404: Philosophy of Religion/ PHIL 405: Philosophy of Science

***Papers 3& 4: Optional Courses III & IV: Any *Two* courses out of the following list of Optional and Interdisciplinary Courses:**

PHIL 411: Śaṅkara's Advaita Vedānta

PHIL 412: Phenomenology: Vasubandhu and Husserl

PHIL 413: Knowledge and Scepticism

PHIL 414: From Language to Mind

PHIL 415: Mind, Modularity and Cognition

PHIL 416: Theories of Consciousness

PHIL 417: Current Issues in Philosophy of Biology

PHIL 418: Feminist Theory

PHIL 419: Theory of Signs and the Semiotic Method

PHIL 420: Personal Identity and Accountability

PHIL 421: Debates in Contemporary Indian Philosophy: Gandhi & Tagore

PHIL 422: Language and Thought

PHIL 423: On Conceptual Relativism

PHIL 424: Philosophy of Action
PHIL 425: Wittgenstein on Aspect Perception
PHIL 426: The Philosophy of Kashmir Saivism
PHIL 427: Phenomenology and Ethics of Meditation
PHIL 428: The Embodied Enactive Cognition
PHIL 429: Concepts: New Directions
PHIL 430: On Conditionals
PHIL 431: Theories of Truth
PHIL 432: Historiography of Indian Philosophy
PHIL 433: Religion and Ecology
PHIL 434: Technology and Ethics
PHIL 435: Philosophy of Contemporary Social Movements
PHIL 436: Theories of Self (Only IDC)
PHIL 437: Aspects of Cognitive Science (Only IDC)
PHIL 438: A Seminar on Concepts (Only IDC)
PHIL 439: Philosophy of History (Only IDC)
PHIL 440: The Essay Course

*** The Optional Courses shall be offered at the discretion of the Department. These courses may also be offered to students belonging to any of the following Departments:**

- 1. Buddhist Studies**
- 2. Economics**
- 3. English Language and Literature**
- 4. German and Romance Studies**
- 5. Hindi Language and Literature**
- 6. History**
- 7. Linguistics**
- 8. Modern Indian Languages**
- 9. Persian**
- 10. Political Science**
- 11. Psychology**
- 12. Sanskrit**
- 13. Sociology**

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 examination for each paper shall be three hours.

4. 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 end of Odd Semesters and courses of Even Semesters only at the end of Even semesters.

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, MSc. 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 1st year to 2nd 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 2nd 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 16.

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 64.

COURSE CONTENT FOR EACH COURSE

COMPULSORY COURSES

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 *Rgveda*, 10th *Maṇḍala*, *Sūkta* 129 in Panikkar, Raimundo, *The Vedic Experience: Mantramañjarī*, Delhi: Motilal Banarsidass, 1977, pp. 54-59.
2. *Chāndogya-Upaniṣad with Sāṃkhya-bhāṣya*, Chapter 6, tr. in Som Raj Gupta, *The Word Speaks to the Faustian Man*, Vol. 4, Delhi, Motilal Banarsidass, 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. *Syādvadamañjarī of Malliṣeṇa*, ed. by A.B. Dhruva, Poona, 1933 (Chapters 21-30). Translation by F.W. Thomas, *The Flowers' Spray of the Quodammodo Doctrine: Śrī Malliṣeṇasūrī-syādvadamañjarī*, Akademie Verlag, Stuttgart, 1960, pp. 129-165.
4. *Madhyamakaśāstra of Nāgārjuna with the commentary: Prasannapadā by Candrakīrti*, ed. by P.L. Vaidya, Darbhanga, Mithila Institute, 1960 (Chapter- 1). Translation in Mervyn Sprung, *Lucid Exposition of the Middle Way*, London, Routledge & Kegan Paul, pp. 32-75.

Further Readings

1. Brereton, Joel B. "Edifying Puzzlement: *Rgveda* 10.129 and the Uses of Enigma," *Journal of American Oriental Society* 119, 1999, pp. 248-260.
2. Ranade, R.V. *A Constructive Survey of Upaniṣadic Philosophy*, Bharatiya Vidya Bhavan, Bombay, 1986.
3. Sharma, Baldev Raj. *The Concept of Ātman in the Principal Upaniṣads*, Delhi, Dinesh Publications, 1972.

4. Perrett, Roy W. (ed.). *Indian Philosophy: A Collection of Readings*, Vol. 3: Metaphysics, New York, Garland Publishing Inc., 2001.
5. Shah, Nagin J. (ed.). *Jaina Theory of Multiple Facets of Reality and Truth (Anekantavada)*, Delhi, Motilal Banarsidass, 2000.
6. Murti, TRV. *The Central Philosophy of Buddhism*, London, George Allen & Unwin, 1970.
7. Westerhoff, Jan, *Nāgārjuna's Madhyamaka: A Philosophical Introduction*, Oxford, Oxford University Press, 2009.
8. Burton, David, *Emptiness Appraised: A Critical Study of Nāgārjuna's Philosophy*, Richmond, Curzow, 1999.
9. Garfield, Jay. *The Fundamental Wisdom of the Middle Way*, Oxford University Press, 1995.
10. Kalupahana. D.J., *Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way*, Delhi. Motilal Banarsidass, 1991.
11. J.N. Mohanty, *Classical Indian Philosophy: An Introductory Text*, Oxford University Press, New Delhi, 2000.

PHIL 102: GREEK PHILOSOPHY

Greek philosophy is the backdrop of much western philosophy to follow. Plato's discussion of the Sun, Line and Cave remain 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 Plato's own doubts about the theory of Forms, and Aristotle's criticisms of the theory and Aristotle's thoughts on matter, form, substance, actuality and potentiality. The further readings are designed as a guide to which translation to use and also as a necessary help in understanding the texts.

Essential Readings

1. Plato's *Republic* 502d-521d- (Sun, Line and Cave) and 531d to 534e (Dialectic) (Bloom, 1991/Lee's (1974) Penguin classics Translation may be used for the passages)
2. Plato's *Parmenides* 126a to 135d (R. E. Allen's (1998) translation, Yale University Press)
3. Aristotle *Nicomachean Ethics* 1196a11-1197a15 (J.A.K. Thomson's (2004) translation, Penguin Classics)
4. Aristotle's *Metaphysics*, Bk 1 987a30-988a17 (Ross' Translation, many editions)
5. Aristotle's *Metaphysics* Z, 1-6 (1028a10-1032a10); 13-14 (1038b1-1039b19) (Bostocks' (1994) Translation, Clarendon Press)
6. Aristotle's *Metaphysics*, Eta (H)-chapter 1-3 (Bostock's (1994) Translation, Clarendon Press)
7. Aristotle's *Metaphysics*, Theta 1-3, 5 (1045b27-1047b1; 1048a7-a25) and Theta chaps 6-8, (1048a25-1051a4) (Stephen Makin's (2006) Translation, Clarendon Press)

Further Readings

1. Allen, R. E. *Plato's Parmenides*, Yale University Press, 1998.
2. Bloom, Allan. *Plato: The Republic*, translated by Allan Bloom, Perseus Publication, 1991.
3. Bostock, D. *Aristotle's Metaphysics: Book Z and H*. Translated with a Commentary by D. Bostock, Clarendon Press, 1994.
4. Burnyeat, M. *A Map of "Metaphysics" Z*, Pittsburgh, PA: Mathesis, 2001.
5. Cohen, Marc. "Substances". In *A Companion to Aristotle*, edited by Georgios Anagnostopoulos, Blackwell, 2009: 197-212.
6. Harte, Verity. "Plato's Metaphysics." In *Oxford Handbook of Plato*, edited by Gail Fine, OUP, 2008.
7. Lee, D. *Plato: The Republic*, Translated by D. Lee, Penguin Classics, 1974.
8. Lewis, Frank. "Form and Matter." In *A Companion to Aristotle*, edited by Georgios Anagnostopoulos, Blackwell, 2009: 162-185.
9. Makin, Stephen. *Aristotle's Metaphysics Theta*. Translated with an introduction and commentary by Stephen Makin, Clarendon Press, 2006.
10. Ross, W. D. *Aristotle's Metaphysics*. Digireads Publications, 2014
11. Santas, G. "The Form of the Good in Plato's Republic". *Philosophical Inquiry* 2 (1), 1980:374-403.
12. Thomson, J.A.K. *Nicomachean Ethics*. Penguin Classics, 2004.

PHIL 103: FORMAL LOGIC

This course will cover truth functional logic, quantification theory and normal modal logics. Stress will be on derivations using the tree method. Some issues regarding philosophical logic will also be covered. These issues will involve the relation between natural language and symbolic logic.

Essential Readings

1. Hurley, Patrick: *A Concise Introduction to Logic*, Wadsworth Publishing Co Inc; 12th revised edition, 2014. (Chapters 6, 7, 8)
2. Graham Priest: *An Introduction to Non-Classical Logic*, CUP, 2001. (Chapters 2 and 3)
3. H P Grice: "Logic and Conversation", in his *Studies in the Way of Words*, Harvard University Press, 1989, pp. 22-40.
4. Emma Borg and Ernest Lepore: "Symbolic Logic and Natural Language" in Dale Jacquette's *Companion to Philosophical Logic*, Blackwell, 2001, pp. 86-101

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. Priest, Graham. *A Very Short Introduction to Logic*, 2001, OUP.
2. Papineau, David. *Philosophical Devices: Proofs, Probabilities, Possibilities, and Sets*, 2012, OUP.

3. Melia, J. *Modality: Central Problems in Philosophy*, Routledge, 2014.
4. Russell, Bertrand. "Logic as the Essence of Philosophy" in his *Our Knowledge of the External World*, George Allen and Unwin, 1922.
5. Strawson, P. F. *Introduction to Logical Theory*, Chapter III ("Truth Functional Constants and Ordinary Words"), Routledge, 2012.
6. Copi, I. *Symbolic Logic*, Fifth Edition onwards.

PHIL 104: ETHICS

It is generally agreed that there are moral arguments and that moral agents can arrive at moral conclusions. However it is certainly conceivable, and indeed often happens, that as a moral agent one might assent to a moral argument and yet not be persuaded to act accordingly. This is the problem of moral obligation. In a sense all of moral philosophy can be seen as addressing this one central question, i.e., why should I or anyone else be moral? Aristotle answers this question in terms of happiness, Mill in terms of the greatest happiness of the greatest number. While Kant thinks that it can only be answered by looking at human rationality. A related concern is what constitutes the good. This course attempts to explore these issues.

Essential Readings

1. Aristotle. *The Nicomachean Ethics*, Trans. W. D. Ross, revised J. L. Ackrill & J. O. Urmson, OUP, Oxford New York, 1980 (sections 1094a-1096a10, 1097a15-1100a10; 1102a-1109b28).
2. Kant, Immanuel. *The Moral Law or Kant's Groundwork of the Metaphysics of Morals* Trans. H.J Paton, Hutchison & Co.LTD, 1958.
3. Mill, J.S. *Utilitarianism*. In Mary Warnock (ed), *J.S.Mill's Utilitarianism, On Liberty & Essays on Bentham*, London: The Fontana Library, 1962 (chapters 2 & 3).
4. Nietzsche, F. *Beyond Good and Evil*. In *The philosophy of Nietzsche*. New York: The Modern Library, 1954 (Parts 5 & 7).
5. Williams, Bernard. *Morality: An Introduction to Ethics*, Middlesex, England: Penguin Books Ltd. 1972 (chapter 11, *Utilitarianism*).
6. *The Skill In Means Sutra*, Turmman (tr.). New Delhi: Motilal Banarsidass, 2001 (Part1—20, 22, 30, 33, 35, 45, 57 & Part3).
7. Baier, A. "The Need for More than Justice". In James E. White (ed.) *Contemporary Moral Problems*, California, Wadsworth, 2000.
8. Grimshaw, Jean. "The Idea of a Female Ethic". In Peter Singer (ed.) *A companion to Ethics*, Oxford: Blackwell, 1991.

Further Readings

1. Schneewind, J.B. "Autonomy, Obligation and virtue; an overview of Kant's Moral philosophy." In Paul Guyer (ed), *The Cambridge companion to Kant*. Cambridge: CUP, 1992 (pp.309-341).

2. Miri, M. "Freedom, responsibility and Agency." In M. Miri (ed), *Five Essays on Kant*, Shillong, NEHU, 1986.
3. Mackie, J. *Ethics Inventing Right and Wrong*, London, Penguin Books, 1979.
4. Adorno, T. *Problems in Moral philosophy*, Cambridge, Polity Press, 2000.
5. Horkheimer, M. *Materialism and morality*. In M. Horkheimer, *Between Philosophy and social science: Selected early writings*, Cambridge, MA, MIT Press, 1993.
6. Bilimoria, P, Joseph Prabhu and Renuka Sharma, (eds), *Indian Ethics: Classical Traditions and Contemporary Challenges*, volume 1, New Delhi: OUP, 2007.
7. Plato, *Apology (Any translation)*.
8. Williams, Bernard. *Morality: An Introduction to Ethics*, Middlesex: Penguin, 1973 (Chapters 9 & 10).

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. *Tarkasaṃgraha* of Annambhaṭṭa, on *Pratyakṣa*, *Anumāna*, and *Śabda*, in Athalye, Y.V. and Bodas, M.R. (ed. & tr.), *Tarkasaṃgraha*, reprint, Bombay, 1974, pp. 211-292, 327-359, 364-368. Also in Gopinath Bhattacharya (tr. & ed.), *Tarkasaṃgraha-dīpikā on Tarkasaṃgraha*, Calcutta, Progressive Publishers, 1994.
3. *Pramāṇasamuccaya* of Dignāga, Chapter on Perception, in Masaaki Hattori (tr. & annotated), *Dignāga on Perception*, Harvard, Harvard University, 1969.

Further Readings

1. Potter, Karl (ed.) *Encyclopedia of Indian Philosophies*, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika), Delhi, Motilal Banarsidass, 1977-1993.
2. Chatterjee, S.C. *Nyaya Theory of Knowledge*, Calcutta, 1941.
3. Datta, D.M. *Six Ways of Knowing*, Calcutta, 1950.

4. Matilal, B.K. *Perception: An Essay on Classical Indian Theories of Knowledge*, Oxford, Clarendon Press, 1986.
5. Hayes, Richard. *Dignāga on the Interpretation of Signs*, D. Reidel & Co., 1988.
6. Mookerjee, S. *Buddhist Philosophy of Universal Flux*, Delhi, Motilal Banarsidass, 1975.
7. Perrett, Roy W. *Indian Philosophy: A Collection of Readings*, Vol. I, Epistemology, New York & London, Garland Publishing, 2001.
8. 'Problems of Perception' in *Stanford Encyclopedia* (on-line)
9. Bijalwan, C.D. *Indian Theory of Knowledge based upon Jayanta's Nyāyamañjarī*, ch. III, Delhi, Heritage Publishers, 1977.

PHIL 202: MODERN WESTERN PHILOSOPHY

Modern western philosophy, starting with Descartes, has a certain epistemological turn to it. While some philosophers traced the origin and validity of knowledge primarily to reason, others traced it to sense experience. Kant criticized both approaches. He placed 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. *Meditations*. 1, 2 and 6. (Cottingham's Translation of Meditations, (1996) with Bernard Williams' Introduction, Cambridge University Press)
2. Leibniz, W. *Monadology*, Primary Truths, Necessary and Contingent Truths. In G H R Parkinson (ed.) *Leibniz: Philosophical Writings*, Dent, Everyman's Library, 1973.
3. Hume, David. *An Enquiry Concerning Human Understanding*, with introduction by L.A.Selby-Bigge, 3rd edition, 1975, Sections I to V, VII and XII.
4. Kant, I. *Critique of Pure Reason*, N.K. Smith (Tr.) London, Macmillan 1978, (From Section 65-71, 151-175, 180-187, and 653-669)

Further Readings

1. Larmore, Charles. "The First Meditation: skeptical doubt and Certainty." In *Cambridge Companion to Descartes*, Edited by D. Cunnig, CUP, 2014, pp. 48-67.
2. Alanen, L. (2014). "The Second Meditation and the Nature of the Human Mind." In *Cambridge Companion to Descartes*, Edited by D. Cunnig, CUP, 2014, pp. 88-106.
3. Brown, Deborah. (2014). "The Sixth Meditation: Descartes and the embodied self." In *Cambridge Companion to Descartes*, Edited by D. Cunnig, CUP, 2014, pp. 240-257.
4. Strawson, P.F. "Monads" in *Individuals*, London, Methuen, 1964, pp. 117-136.

5. Bennett, J. "Leibniz Arrives at Monads." Chapter 12 of *Learning from Six Philosophers, Volume 2*. OUP, 2001, pp. 224-239.
6. Beebe, Helen. "Hume on causation: the projectivist interpretation." In Huw Price & Richard Corry (eds.), *Causation, Physics, and the Constitution of Reality: Russell's Republic Revisited*. Oxford University Press, 2007, pp. 224-249.
7. Beebe, Helen. "Hume's impact on causation," *The Philosophers' Magazine* (54), 2011:pp. 75-79.
8. Owen, David. "Hume and the mechanics of mind: impressions, ideas, and association." In David Fate Norton & Jacqueline Anne Taylor (eds.), *The Cambridge Companion to Hume*. Cambridge University Press, 2009, pp. 70-104.
9. Cleve, James Van. "Necessity, Analyticity and the A Priori." In *Problems from Kant*, OUP, 1999, pp. 15-33.
10. Falkenstein, Lorne. "Kant's Transcendental Aesthetic." In *Blackwell Companion to Kant*, edited by Graham Bird, Blackwell Publishing, 2010, pp. 140-153.
11. Pereboom, D. "Kant's Metaphysical and Transcendental Deductions." *Blackwell Companion to Kant*, edited by Graham Bird, Blackwell Publishing, 2010, pp. 154-168.

PHIL 203: META ETHICS

Metaethics 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. "Of the Influencing Motives of the Will" and "Moral Distinctions Not Derived from Reason"
2. *Ayer, A. J. "A Critique of Ethics"
3. *Mackie, J. L. "The Subjectivity of Values"
4. *Harman, G. "Moral Relativism Defended"
5. *Midgley, M., "Trying Out One's New Sword"
6. *Moore, G. E. "The Subject Matter of Ethics"
7. *Shafer-Landau, R. "Ethics as Philosophy: A Defense of Ethical Nonnaturalism"
8. Stevenson, C.L. "The Nature of Ethical Disagreement." In Russ Shafer- Landau and Terence Cuneo (eds.) *Foundations of Ethics: An Anthology*, Oxford, Blackwell Publishing, 2007.
9. Smith, M. "Realism." In Peter Singer (ed.), *A Companion to Ethics*, Oxford: Basil Blackwell, 1993.

*All readings are conveniently available in Russ Shafer-Landau (ed.) *Ethical Theory :An Anthology* , Blackwell Publishing, 2007.

Further Readings

1. Miller, A. *An Introduction to Contemporary Metaethics*, Cambridge, Polity, 2003.
2. Shafer-Landau, R. "Moral Rationalism." In R. Shafer-Landau (ed.) *Ethical Theory :An Anthology*, Oxford, Blackwell , 2007
3. Foot, P. "Morality as a System of Hypothetical Imperatives." In Russ Shafer-Landau (ed.) *Ethical Theory: An Anthology*, Oxford, Blackwell , 2007.
4. McDowell, J. "Values and Secondary Qualities." In R. Shafer-Landau & T. Cuneo (eds.) *Foundations of Ethics: An Anthology*, Oxford, Blackwell, 2007.

Phil 204: CRITICAL PHILOSOPHICAL TRADITIONS OF INDIA

This course is focused on alternative and living philosophical traditions of India 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, Hiriyanan, PT Raju)

Marxist/Materialist critique of Indian Philosophy (MN Roy, Rahul Sankrutayan, 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

Śramaṇic and folk traditions

Medieval Subaltern Bhakti traditions (Kabir, Veerabrahmendaswamy, 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, Three Myths about Indian Philosophy, *Indian Philosophy: A Counter Perspective* Delhi: Oxford University Press, 1991
2. Dasgupta, S.N. 'Dogmas of Indian Philosophy,' *Philosophical Essays*, New Delhi: MotilalBanarsidasPblications, 1982
3. Bowes, P. 'What is Indian about Indian Philosophy,' S.S. Rama Rao, Pappu and R. Puligandia (ed.) *Indian Philosophy: Past and Future*, South Asian Books: New Delhi,1983
4. Levy. W.A. Introduction, *Philosophy as Social Expression*, Chicago: University of Chicago Press, 1974
5. Pande, G. C. *Śramaṇa Tradition*, Ahmedabad: L.D. Institute of Indology,1978.
6. Mehrotra, A. K. Selected excerpts from *Songs of Kabir*, Delhi: Everyman, 2011
7. Aloysius, G. Dalit-Subaltern Self-Identifications *Iyothee Thassar and Thamizhan*,. Delhi: Critical Quest
8. Narasu, G. (G. Aloysius) Selected excerpts *from Religion of Modern Buddhist*, Wordsmiths, 2002
9. Veeramani, K. (Comp.), Selected excerpts *Collected works of PeriyarEVR* , Chennai: Periyar Self Respect Movement Propaganda Institution,2005
10. 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. Horkheimer, Max. *Critical Theory, Selected Essays*, New York: Continuum, 2002
2. Riepe, D. *Naturalistic Tradition in Indian Thought*, Seattle: University of Washington Press, 1961
3. Riepe, D. *Indian Philosophy since Independence*, Calcutta: Research India Publications, 1979
4. Rao, A. P. *Politics of Philosophy- A Marxian Analysis*, Humanities Press, 1984
5. Kourany, J. A. (Ed.) 'Introduction- Philosophy in a feminist voice?' *Philosophy in a Feminist Voice, Criques and Reconstructions*, Princeton: Princeton University Press, 1998,pp 3-16
6. Levinas, E. *Ethics as first Philosophy*, Sean Hand (ed) *The Levinas Reader*,Oxford, Balckwell,1989, pp.77-87
7. Placide, Tempels, 'In Search of Bantu Philosophy,' *Bantu Philosophy*, Orlando: HBS Publishing, 2010, pp13-37

8. Radhakrishnan, S. Introduction, *Indian Philosophy*, Vol.1, Delhi: Oxford University Press,2009
9. Roy, M. N. Introduction ,K.Satchidanada Murty, Evolution of Indian Philosophy Delhi: DK Print World,2007
10. Chattopadhyaya, D. P. What is Living and Dead in Indian Philosophy, Mumbai: Peoples Publishing House, 1976.
11. Aloysius, G. Religion as an Emancipatory Identity- A Buddhist Movement among the Tamils under Colonialism, New Delhi: New Age International, 1998
12. Dharwadker, V. Kabir, Selected excerpts from *Kabir-The Weavers Songs*, New Delhi :Penguin books,2003
13. Vemana (Tr. CP Brown), *Verses of Vemana*, Forgotten Books, 2008
14. Deshpande, V. P. (Ed.), Selected writings of JothiraoPhuleDelhI: Leftword Books, 2002
15. Pannerselvam, S. ‘The Thirukkural: The Cultural Paradigm and Critique of the Life- world of Tamils,’ R.Balsubramanian ((Ed.) *The Life world of Tamils: Past and Present -I*, Delhi: PHISPC, 2008, pp.731-776.

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 view of Quine and later Wittgenstein.

Essential readings

1. Russell, B: *Problems of Philosophy* ,OUP, Oxford, 1971.Chapters I,V, IX, X.
2. Russell, B: *Philosophy of Logical Atomism*, Lecture VIII, in *Philosophy of Logical Atomism in Logic and Knowledge*, R.C.Marsh (ed.) Routledge And New York, 1994.
3. Ayer A. J. “The Elimination of Metaphysics,” in *Language, Truth and Logic*, Penguin, 1965.
4. Wittgenstein, L. *Tractatus Logico Philosophicus*, 1–4, Pears & McGuiness (Trans.) Routledge and Kegan Paul, 1922.
5. Quine W.V.O. “Two Dogmas of Empiricism,” in (ed) Ammerman, *Classics of Analytic Philosophy*, Tata McGraw Hill, Bombay, New Delhi, 1965
6. Wittgenstein, L. *Philosophical Investigations*, Blackwell, 1958, Sections: 1-88.
7. Ryle, Gilbert. “On Systematically Misleading Expressions,” in *Proceedings of The Aristotelian Society*, New Series, Vol 32 (1931-32), p 139-70,
8. Moore, G.E. “A Defence of Common Sense,” in *Contemporary British Philosophy* (2nd series), ed. J. H. Muirhead, 1925. Reprinted in G. E. Moore, *Philosophical Papers*, (1959).

Further Readings

1. Frege, G. "Thought: A Logical Enquiry," in P F Strawson, (Ed) *Philosophical Logic*, Oxford University Press, 1967.
2. Russell, Bertrand. *Logic and Knowledge*, R.C.Marsh (ed.) Routledge and New York, 1994, Lecture II, III and VI
3. Carnap Rudolf. "The Elimination Of Metaphysics," (Tr. Arthur Pap), in Ayer A.J.(ed), *Logical Positivism*, Macmillan, New York, 1959
4. Carnap, Rudolf. "Testability and Meaning," in Ammerman R.R. Ed. *Classics of Analytic Philosophy*, Routledge, London and New York, 1994
5. Quine, W. V. O. "On What there Is," in *From a Logical Point of View*, HUP, 1953
6. Quine, W V O: *Word and Object*, HUP, 1960, Chapter I and II
7. Stenius, E. *Wittgenstein's Tractatus: A Critical Exposition of its Main Lines of Thought*, Basil Blackwell, 1960.
8. Monk, R. *How to Read Wittgenstein*, Granta Books, London, 2005.
9. Baker G. P. and P.M.S. Hacker, *Wittgenstein-Understanding and Meaning: An Analytical Commentary on the Philosophical Investigations*, Vol. 1, Basil Blackwell, Oxford, 1980.
10. Glock, H. J. *A Wittgenstein Dictionary*, Blackwell, 2005
11. Lycan, W.G. *Philosophy of Language* , Routledge, NY, London, 2008
12. Raatikainen, Panu (2013). "What Was Analytic Philosophy?" *Journal for the History of Analytical Philosophy* 2 (1).

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. Preface to *The Phenomenology of Spirit, Sections 1, 2 &4*, tr. Walter Kaufmann. In Walter Kaufmann, *Hegel: Texts & Commentary*, New York, Anchor, 1966 OR Y. Yovel, *Hegel's Preface to the Phenomenology of Spirit, Sections 1, 2 &4* tr and running commentary Yirmiyahu Yovel. Princeton, Princeton University Press, 2005.
2. Husserl, E. *The Basic Problems of Phenomenology*, Chapters 1 & 7, tr. Ingo Farin & James G. Hart. Dordrecht: Springer, 2006.
3. Heidegger, M. *What is Metaphysics?* In M. Heidegger, *Basic Writings*, 2nd edition, David Farrell Krell (ed.), New York, Harper & Row, 1993.
4. Freud, S. *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, 1975.

Further Readings

1. Kojeve, A. *Introduction to the Reading of Hegel*, New York, Basic Books, 1969.
2. Hyppolite, J. *The Genesis and Structure of Hegel's Phenomenology*, Evanston, Northwestern University Press, 1979.
3. Schacht, R. A Commentary on the Preface to Hegel's Phenomenology of Spirit. *Philosophical Studies*, 23: 1-31, 1972.
4. De Boer, T. *The Development of Husserl's Thought*, The Hague, MartinusNijhoff, 1978.
5. Spiegelberg, H. *Phenomenological Movement*, The Hague, MartinusNijhoff, 1982.
6. Mehta, J. L. *The Philosophy of Martin Heidegger*, Varanasi, Banaras Hindu University Press, 1967.
7. Freud, S. *On Narcissism*. In *The Standard Edition of the Complete psychological Works of Sigmund Freud*, London, The Hogarth Press, 1975.
8. Freud, S. *The Unconscious*. In *The Standard Edition of the Complete psychological Works of Sigmund Freud*, London, The Hogarth Press, 1975.
9. Laplanche, J. & J. B. Pontalis, *The Language of Psychoanalysis*, New York, W. W. Norton, 1974.
10. Ricoeur, P. *Freud and Philosophy*, London, Routledge, 1977.
11. Mills, J. *Origins: On the Genesis of Psychic Reality*, Montreal, McGill-Queens University Press.
12. Mills, J. *Underworlds: Philosophies of the Unconscious from Psychoanalysis to Metaphysics*, New York, Routledge, 2014

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, *Leviathan*, (Part II, of Commonwealth, Ch. 17-22), ed. C. B. Macpherson, London, Penguin Classics, 1985.
2. Rousseau, *The Social Contract*, (Bk. II), trans. revised and ed. C. Frankel, New York, Hafner Publishing Co., 1947.
3. Engels, F. *The theory of Family, Private Property and the State* (Ch. V), Moscow, Progress Publishers, 1977.
4. Herder, J. *Reflections on the Philosophy of History of Mankind*, (Ch.1, Bk. VII and VIII), abridged and with intro., by F. E. Manuel, Chicago, Chicago University Press, 1968.
5. Habermas, J. "On the Relation between the Nation, the Rule of Law, and Democracy." In *The Inclusion of the Other*, Cambridge, MIT Press, 1996.

6. Locke, J. *Treatise of Civil Government*, (Ch 5), ed. C. L. Sherman, New York, D.Appleton- Century, 1937.
7. Marx, K. *Capital*, (Vol. I, Part IV, Ch 15, Sec.1-6), Moscow, Progress Publishers, reprinted 1967.
8. Rawls, J. *Political Liberalism* (Ch. IV), New York, Columbia University Press, 2005.
9. Dallmayr, F. "Political Theory at Crossroads." In *From Contract to Community*, Marcel Delmar, Inc., New York, pp. 1-28.
10. Berlin, I. "Does Political Theory Still Exist?" In *The Proper Study of Mankind*, Vintage, New York, 2012.
11. Nussbaum, M. "Women and Cultural Universals." In *Pluralism- the philosophy and politics of political diversity* M. Baghranian and A. Ingram (ed.), London, Routledge, 2000.
12. Illich, I. "Vernacular Gender," *Alternatives* VIII, p.293-362, 1982.

Further Readings

1. Foucault, M. IInd Lecture from "Two Lectures." *Power/ Knowledge*, ed. C. Gordon, Sussex, Harvester Press, 1980.
2. Anderson, B. *Imagined Communities* (Ch. III), London, Verso 2006.
3. Arendt, H. *The Human Condition*,(Ch –III), Chicago, University of Chicago Press, 1958.
4. Cohen, G. A. "Capitalism, Freedom and the Proletariat." In *The Idea of Freedom: essays in honour of Isaiah Berlin*, ed A. Ryan, London, OUP, 1979.
5. Gray, J "Where Pluralists and Liberals Part Company." In *Pluralism- the philosophy and politics of political diversity*, ed.M. Baghranian & A. Ingram, London, Routledge, 2000.
6. Berlin, I. "Nationalism: Past neglect and present power." In H. Hardy (ed), *Against the Current: Essays in the History of Ideas*, Princeton, Princeton Univ. Press, 2001.

PHIL 304: SOCIAL AND POLITICAL PHILOSOPHY (Indian)

This course will consider the point of view of classical Indian political philosophy from a study of texts such as the Arthaśāstra and the Śhāntiparva. It will further consider the contemporary relevance and significance of these texts from the point of view and context of the modern nation state and modern Indian debates on the nature of society and the state, sovereignty, nationalism, equality and distributive justice.

Essential Readings

1. Kautīlya's *Arthaśāstra*, Book 1, section 1-3, Book 6, section 96-7, Book 8, section 127-28 in *The Kautīlya Arthaśāstra- Part II*, trans. R. P. Kangle, (Bombay University : 1972), reprint, Delhi: 2003, Motilal Banarasiidass Publishers.

2. *Artha and Arthasāstra*, K J Shah in *Way of Life: King, Householder, Renouncer* (Essays in honour of Louis Dumont), New Delhi: 1982, Vikas Publishing House.
3. *Śāntiparva, Rājadharmānuśāsanaparva*, Sections 1 to 26, Sections 59-60, in Vol. III, *The Mahābhārata*, Trans, Kisari Mohan Ganguli, MunshiramManoharlal publishers
4. Dharampal, Panchayat Raj and India's polity (Ch.s. 3&4). In *Dharampal: Collected Writings, Vol. IV*, Mapusa, Goa, Other India Press, 2000.
5. Ambedkar, B. R. *Annihilation of Caste* (Chapter XIV onwards including Appendices from
(<http://www.ambedkar.org/ambcd/02.Annihilation%20of%20Caste.htm>)
6. Ambedkar, B. R. *State and Minorities*, from
(<http://www.ambedkar.org/ambcd/10A.%20Statesand%20Minorities%20Preface.htm>)
7. Sri Aurobindo, 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., 1997.
8. Tagore, R. "Nationalism in India" (p. 95-130). In *Nationalism*, New York, Macmillan, 1917.
9. Gandhi, M. K. *Political and National Affairs, Vol I*, (sec. 2&3), Ahmedabad, Navjeevan Trust, 1967.
10. Shiva, V. *The World Bank, the WTO, and Corporate control over water*, (Ch.1 and Ch.4), New Delhi, India Research Press, 2002.

Further Readings

1. Bhattacharya, K. C. "Swaraj in Ideas," in *Indian Philosophical Quarterly*, (Special Number), No. 4, Oct-Dec 1984.
2. Parel, A. (ed.), *Gandhi: Hind Swaraj and Other Writings*, (Introduction) New Delhi, Cambridge University Press, 1997.
3. Dirks, N. B. *Castes of Mind: Colonialism and the making of Modern India*, (Introduction), Delhi, Permanent Black, 2002.
4. 'Property and Ownership', in *Stanford Encyclopedia of Philosophy* (<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., Behaviorism, Mind-Brain Identity Theory, Functionalism, Artificial Intelligence, Eliminativism, etc.

Essential Readings

1. Dennett, D. C. "Current Issues in Philosophy of Mind," *American Philosophical Quarterly*, 15(4): 249-261, 1978.
2. Ryle, G. "Descartes' Myth" (Chalmers # 5).

3. Armstrong, D.M. "The Causal Theory of Mind" (Rosenthal # 19) OR D. Papineau, "Physicalism" *Philosophical Naturalism*, Oxford: Blackwell, 9-33, 1993.
4. Putnam, H. "The Nature of Mental States" (Chalmers # 11) OR H. Putnam, "Brains & Behavior" (Chalmers # 7).
5. Kim, J. "Epiphenomenal and Supervenient Causation" (Rosenthal #27) OR H. Cruse & M. Schilling, "Mental States as Emergent Properties: From Walking to Consciousness" in T. Metzinger & J. M. Windt (eds), *Open Mind*, 336-373, 2015.
6. Searle, J. R. "Minds, Brains, and Programs" with J.A. Fodor's Comments and Searle's Responses (Rosenthal #55).
7. Chomsky, N. "Naturalism and Dualism in the Study of Language and Mind." In *New Horizons in the Study of Language and Mind*, Cambridge: Cambridge University Press, 75-105, 2000.
8. Churchland, P. "Eliminative Materialism and Propositional Attitudes." (Heil #23).
9. Lycan, W. "Giving Dualism its Due," *Australasian Journal of Philosophy*, **87**(4): 551-563, 2009.
10. Clark, A. "Embodiment and the Philosophy of Mind." In A. O'Hear (ed.) *Current Issues in the Philosophy of Mind: Royal Institute of Philosophy Supplement*, Cambridge: Cambridge University Press, **43**, 35-52, 1998 OR R. A. Wilson & A. Clark. "How to Situate Cognition: Letting Nature Take its Course." in M. Aydede M. & P. Robbins (Eds), *The Cambridge Handbook of Situated Cognition*, 55-77, 2008.
11. Seager, W. "History of Philosophical Theories of Consciousness." In W. P. Bank (ed.), *Encyclopedia of Consciousness*, Oxford: Academic Press, 339-350, 2009.

All the marked readings are available from the following anthologies:

1. Rosenthal D. M. (Ed.). *The Nature of Mind*, New York: Oxford University Press, 1991.
2. Chalmers, D. J. (ed.), *Philosophy of Mind: Classical and Contemporary Readings*, Oxford: Oxford University Press, 2002.
3. Heil, J. (ed.), *Philosophy of Mind: A Guide and Anthology*, Oxford: Oxford University Press, 2004.

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. R. Descartes, "Minds and Bodies as Distinct Substances" (Heil #3).
4. Kim, J. *Philosophy of Mind*, Oxford: Westview Press, 1996.
5. "Physicalism" entry from *Stanford Encyclopedia of Philosophy*.
6. Braddon-Mitchell, D. & F. Jackson, *Philosophy of Mind and Cognition*, Oxford, Blackwell, 2007.
7. Crane, T. *Elements of Mind*. Oxford, Oxford University Press, 2001.

8. Guttenplan, S. (ed.), *A Companion to the Philosophy of Mind*, Oxford, Basil Blackwell, 1994.
9. Mills, J. *Origins: On the Genesis of Psychic Reality*, Montreal: McGill-Queens University Press, 2010.
10. "Consciousness" entry from *Stanford Encyclopedia of Philosophy*.

Phil 306: INDIAN PHILOSOPHY OF MIND, SELF, AND THE PERSON

Indian philosophical and cultural tradition – comprising of ancient, classical, and modern intellectual literature – is replete with multiple forms of worldviews and dialogical debates among them on various philosophical issues, most prominent of which are concerned with the integrated internal world of mind, self, and person, but certainly not divorced from the external physical world, rather there is a strong orientation toward integrating the two worlds. But of course there is a greater emphasis on understanding the nature of the internal (i.e. spiritual) world through which we sentient beings have the access to the external world. It is worth studying the philosophical responses of the various schools of thought, which pull out their conceptual resources to establish their own views, to challenge opponents' views, and prepare themselves to face others' challenges. To be strictly focused, the course has aimed at creating a debate between essentialist (Nyāya & Advaita Vedānta) and the anti-essentialist (Early Buddhist).

Essential Readings

1. Vasubandhu, *Abhidharmakośa-bhāṣya*, Chapter IX, in P. Prahlad (ed.), *Abhidharmakośabhāṣyam of Vasubandhu*, Patna, K.P. Jayaswal Research Institute, 1975. English translation by Duerlinger, James (2003), *Indian Buddhist Theories of Persons: Vasubandhu's "Refutation of the Theory of a Self,"* London, Routledge Curzon.
2. Udayana's *Ātmatattvaviveka* with *Tātparyā* by Dinanatha Tripathi, 3 Volumes, Calcutta, Sanskrit College, reprint, 1989. (*Section on criticism of the Buddhist theory of self*). English translation of the select passage by Chakrabarti, Kisor Kamal (2001), *Classical Indian Philosophy of Mind: The Nyāya Dualist Tradition*, Delhi, Motilal Banarsidass Publishers, Appendix, 219–276.
3. Dharmarāja Adhvarin's *Vedāntaparibhāṣa*, ed. with English translation by S.S. Suryanarayana Sastri, reprint, Madras, The Adyar Library and Research Centre. (Chapter I on Perception)

Further Readings

1. Duerlinger, James. (2009). "Vasubandhu's *Abhidharmakośa*: Critique of the Puṅgalavādin's Theory of Persons," *ibid.*, 286–295.
2. Gupta, Bina. (1995). *Perceiving in Advaita Vedānta: Epistemological Analysis and Interpretation*, Delhi, Motilal Banarsidass.
3. Ram, Kanshi. (2003). "The Nature and Function of Mind in Sāṃkhya, Yoga and Advaita Vedānta: A Comparative Picture," in V.N. Jha (ed.), *Human Mind and Machine*, Delhi, Sri Satguru Publications, 13–40.

4. Malhotra, Ashok. (1997). "Sartre and Sāṃkhya–Yoga on Self," in Douglas Allen (ed.), *Culture and Self: Philosophical Perspectives, East and West*, Colorado, West view Press, 111–128.
5. Basu, Ananya. (1997). "Reducing Concern with Self: Parfit and the Ancient Buddhist Schools," in Douglas Allen (ed.), *ibid.*, 97–109.
6. Harvey, Peter. (2009). "Theravāda Philosophy of Mind and the Person: *Anattalakkhaṇa Sutta*, *Māhanidana Sutta*, and *Milindapañha*," in William Egelglass and Jay L. Garfield (ed.), *Buddhist Philosophy: Essential Readings*, Oxford, Oxford University Press, 265–274.
7. Lusthaus, Dan. (2009). "Pudgalavāda Doctrine of the Person," *ibid.* 275–285.
8. Goodman, Charles. (2009). "Vasubandhu's *Abhidharmakośa*: The Critique of the Soul," *ibid.* 297–308.
9. Timalisina, Sthaneshwar. (2009). *Consciousness in Indian Philosophy: The Advaita Doctrine of 'Awareness Only'*, London, Routledge.
10. Emmanuel, Steven. (2013). *A Companion to Buddhist Philosophy*, West Sussex, Wiley-Blackwell, 377–428.
11. Albahari, Miri. (2011). "Nirvāṇa and Ownerless Consciousness," in Marksiderits, Evan Thompson, and Dan Zahavi (ed.), *Self, No Self*, Oxford, Oxford University Press, 79 – 113.
12. Chakrabarti, Kisor Kamal. (2001). *Classical Indian Philosophy of Mind: The Nyaya Dualist Tradition*, Delhi, Motilal Banarsidass Publishers.
13. Chennakesavan, Sarasvati. (1991). *Concept of Mind in Indian Philosophy*, reprint, Delhi, Motilal Banarsidass.

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. "On Sense and Nominatum", translated by Herbert Feigl in *Readings in Philosophical Analysis*, Herbert Feigl and Wilfrid Sellars, (eds.) New York: Appleton-Century-Crofts, 1949, pp.85 – 102.
4. *Russell, B. "On Denoting", from *Logic and Knowledge*, ed. R.C.Marsh, London: Allen and Unwin, 1956, pp. 41 – 56.
5. *Strawson, P. F. "On Referring", from *Essays in Conceptual Analysis*, Anthony Flew, ed., London: Macmillan and Company Ltd., 1956, pp.21 – 52.
6. Russell, B. "Mr. Strawson on Referring" in A.P. Martinich (ed.) *The Philosophy of Language*, 5thedn. O.U.P. 2008.
7. Stalnaker, R. "Presuppositions," *Journal of Philosophical Logic*, 2, (1973) p 447-457
8. *Donnellan, K. "Reference and Definite Descriptions," *Philosophical Review*75, 1966, pp.281-304.

9. *Kripke, S. "Naming and Necessity," from *Naming and Necessity*, Cambridge: Harvard University Press, 1980, Lectures I and II.
10. * Evans, G. "The Causal Theory of Names," *Aristotelian Society: Supplementary Volume* 47, 1973, pp.187 – 208.
11. *Putnam, H. "Meaning and Reference," *Journal of Philosophy*, vol. 70, 1973, pp. 699 – 711.
12. Searle, J. R. "Proper Names," *Mind*, vol. 67, 1958, pp.166 – 173.
13. Kaplan, D. "The Logic of Demonstratives." In *Contemporary Perspectives in the Philosophy of Language*, ed. Peter. A. French, T. Uehling, Jr. & H. Wettstein (eds.), Minneapolis, University of Minnesota Press, 1970, pp.401 -410

Further Readings

1. *Russell, B. "Descriptions," from *Introduction to Mathematical Philosophy*, London: George Allen and Unwin Ltd., 1919, pp. 167-180.
 2. *Searle, J. R. "Proper Names and Intentionality." in A.P. Martinich (ed.) *The Philosophy of Language*, 5th ed. O.U.P. 2008.
 3. Evans, G. *Varieties of Reference*, Oxford: Oxford University Press, 1982.
 4. Donnellan, K. "Proper Names and Identifying Descriptions." In *Semantics of Natural Languages* edited by Donald Davidson and Gilbert Harman, New York: Humanities Press, 1982, pp. 356 -379.
 5. Linsky, L. *Names and Descriptions*, Chicago, University of Chicago Press, 1977.
 6. Hale, B. and C. Wright (eds.) *The Blackwell Companion to the Philosophy of Language*, Oxford, Blackwell, 1999.
 7. Strawson, P. F. *Individuals*, Chapters I and VI (selected portions)
 8. Kripke, S. "Speaker's Reference and Semantic Reference," in *Midwest Studies in Philosophy*, 11, (1977)
 9. Kaplan. D. "Demonstratives." (From J. Almog, J Perry and H. Wettstein (eds) *Themes from Kaplan* OUP, 1989, p 481-564
- * Readings are available in A. P.Martinich (ed.) *The Philosophy of Language*, 5th ed . New York, Oxford University Press, 2008.

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. *Course in General Linguistics* ("Introduction: Chapter 3" & "Part One: Chapter 1, tr. Wade Baskin, New York, The Philosophical Library, 1959.
2. Sartre, J. P. *Being and Nothingness* (Chapter 1: "The pursuit of Being"), New York, Philosophical Library, 1962.

3. Merleau-Ponty, M. "Other Selves and the Human World." In Thomas Baldwin (ed.), *Maurice Merleau-Ponty: Basic Writings*. London, Routledge, 2004, pp. 154-165 OR "What is Phenomenology?" In Ted Toadvine & Leonard Lawlor (eds), *The Merleau-Ponty Reader*. Evanston, Northwestern University Press, 2007, pp.55-68.
4. Levinas, E. "The Phenomenological Theory of Being." In Sean Hand (ed.), *The Levinas Reader*. Oxford, Basil Blackwell, 1989, pp. 11-28.
5. Lacan, J. "The Mirror Stage." In *Ecrits*. New York, W.W. Norton, 2002.
6. Foucault, M. "The Hermeneutic of the Subject." In *Essential Works of Foucault, Vol 1*, London, Penguin, 2000 OR P. Ricoeur. "On Interpretation." In *From text to Action*, Evanston, Northwestern University Press, 2007.
7. Derrida, J. "Structure, Sign and Play in the Discourse of the Human Sciences." In *Writing and Difference*, London, Routledge & Kegan Paul, 1990 OR S. Zizek, "Tolerance as an Ideological Category", *Critical Inquiry*, Autumn 2007.
8. Irigaray, L. "The Language of Man," in *Cultural Critique*, 13, 191-202, 1989. OR J. Kristeva, "The Speaking Subject." In M. Blonsky, (ed), *On signs*, Oxford, Basil Blackwell, 1985.

Further Readings

1. Sartre, J. P. *War Diaries*, London, Verso 1985.
2. Barnes, H. E. *The Literature of Possibility*. London, Tavistock Pub, 1961.
3. Sundararajan, R. *Studies in Phenomenology, Hermeneutics, and Deconstruction*, New Delhi, ICPR, 1990.
4. Gutting, G.(ed), *The Cambridge Companion to Foucault*, Cambridge, Cambridge University Press, 2006.
5. Foucault, M. "Structuralism and Post-Structuralism". In *Aesthetics, Methods, and Epistemology*, New York, The New Press, 2005.
6. Cohen, T. (ed), *Jacques Derrida and the Humanities: A Critical Reader*, Cambridge, Cambridge University Press, 2002.
7. Zizek, S. *How to Read Lacan*, New York, W.W. Norton, 2007.
8. Fink, B. *The Lacanian Subject*, Princeton, Princeton University Press, 1996.
9. Lee, J. *Jacques Lacan*. Boston, Twayne, 1990.
10. Irigaray, L. *An Ethics of Sexual Difference*, New York, Cornell University Press, 1993.

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- Hegemony and Role of intellectuals
 - Slavoj Zizek- Spectre of Ideology
 - Alain Bodiue –Manifesto for Philosophy
 3. Against methods of western Philosophy
 - Richard Rorty- Against Epistemology
 - Emmanuel Levinas- Ethics as first philosophy
 4. Philosophy of Culture
 - Gilles Deleuze and Felix Guttari- What is Philosophy?
 5. Postmodern Approach
 - Derrida-Logocentricism – Deconstruction
 - Michel Foucault-Discourse on Language- Knowledge and Power- Bio power
 6. Postcolonial Approach
 - NgugiwaThiang'o- Decolonizing Mind
 - Edward Said- Orientalism
 7. Feminist Criticism
 - Judith Butler- Gender Trouble
 - Irigaray – Mimesis, Ethics of sexual difference

Essential Readings

1. Skinner, Q. *Meaning and Understanding in History of Ideas*, History and Theory vol.8, no.1 1969 pp3-53
2. Rorty, R. 'The Historiography of Philosophy: Four Genres,' In Richard Rorty, J.B.Schneewind and Quentin Skinner *Philosophy in History* , Cambridge: Cambridge University Press,1984 pp 49-76
3. Judith Butler , Ernesto Laclau and Slavoj Zizek Contingency, Hegemony and Universality Questions 5-11
4. Judith Butler Restaging Universality: Hegemony and limits of Formalism 11-44
5. Zizek. S. *Introduction: A Spectre Haunting western Academia* in *The Ticklish Subject* pp.1-6 Verso, 1999
6. Badiou, A. *Manifesto for Philosophy*. Tr. Norman Madarasz, Albany: Suny, 1999
7. Rorty, R. *Philosophy and mirror of Nature*, Solidarity or Objectivity
8. Levinas, E. *Totality and Infinity*
9. Bergo, B. *Levinas. Between Ethics and Politics*. Kluwer Academic Publishers 1999, pp 37-51
10. Deleuze, G. and Felix Guttari- What is Philosophy? (chapter 1)
11. Derrida, J. "Structure, Sign, and Play in the Discourse of the Human Sciences." In *Writing and Difference*, trans. Alan Bass. London: Routledge, pp 278-294
12. Foucault, Michel. "The Discourse on Language." Trans. Rupert Swyer. *Critical Theory Since 1965*. Ed. Hazard Adams and Leroy Searle. Tallahassee: UP of Florida, 1986. 148-162

13. NgugiwaThiang'o- Decolonizing Mind: The politics of Language in African Literature London, 1986
14. Said. E. Orientalism
15. Feminist History of Philosophy *Stanford Encyclopaedia of Philosophy*
16. <http://plato.stanford.edu/entries/feminism-femhist/>Irigaray Ethics of Sexual Difference
17. Butler, J. Subjects Sex/Gender/Desire Gender Trouble Routledge pp3-32

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. "God's Utility Function" in E. Stump and M. J. Murray (eds.) *Philosophy of Religion*, USA, Blackwell, 1999.
2. McCloskey, H. J. "God and Evil" in B. A. Brody (ed.) *Readings in the Philosophy of Religion: An Analytic Approach*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.
3. "Culakammavibhangasutta"(no. 135) in Nanamoli (trans.) and Bhikkhu Bodhi (ed. and revised) *The Middle Length Discourses of the Buddha (MajjhimaNikaya)*, Boston, Wisdom Publications, 1995.
4. Gandhi, R. "Earthquake in Bihar: The Transfiguration of Karma" in *Language Tradition and Modern Civilization*, (Seminar Proceedings), University of Hyderabad.
5. Schemmel, A. 'Mystical Dimensions of Islam' Chapter 3,First three sections,The University of North Carolina Press ,Chapel HillJ.
6. Hick, J. "Religious Pluralism." In Phillip Quinn and Charles Taliaferro (eds.) *A Companion to Philosophy of Religion*, Oxford, Blackwell, 1997 [also available in Charles Taliaferro and Griffiths (eds.) *Philosophy of Religion: An Anthology*, USA, Blackwell Publishing Ltd, 2003].
7. Swami Vivekanand, "Lectures on Universal Religion," in *The Complete Works of Swami Vivekanand*, Vol.II (17th edition), Calcutta, Advaita Ashram, 1986.
8. Anderson, P. S. "Gender and Infinity," *International journal of Philosophy of Religion*, Vol.50,1/3,Issues in contemporary philosophy of religion,2011,p.191-212, springer
9. Ambedkar, B. R. "Philosophy of Hinduism", Some sections
10. Nowell Smith, P. "Morality Religious And Secular" in B. A. Brody (ed.) *Readings in the Philosophy of Religion: An Analytic Approach*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.

Further Readings

1. Plantinga, A. "The Free Will Defense." In B. A. Brody (ed.), *Readings in the Philosophy of Religion*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.
2. Martin, C. B. "A Religious Way of Knowing." In B. A. Brody (ed.), *Readings in the Philosophy of Religion*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.
3. Hick, J. *Faith and Knowledge*, London, Fontana Books, 1974, Chapters 1&2.
4. Fasching, D. "Authority and Religious Experience," in William Schweiker, (ed.), *The Blackwell Companion to Religious Ethics*, Oxford, Malden, USA, Blackwell Publishing Ltd., 2008.
5. Grelle, B. "Culture and Pluralism." In William Schweiker, (ed.), *The Blackwell Companion to Religious Ethics*, Oxford, Malden, USA, Blackwell Publishing Ltd., 2008.
6. Coward, H. "Pluralism and the Future of Religions." in Thomas Dean (ed.), *Religious Pluralism and Truth*, (Reprint), Delhi, Sri Satguru Publications, 1997.
7. Smart, N. "The Philosophy of Religion Transformed" in Thomas Dean (ed.), *Religious Pluralism and Truth*, (Reprint), Delhi, Sri Satguru Publications, 1997.
8. *Indian Ethics*, Purushottam Bilimoria, Joseph Prabhu and Renuka Sharma (eds.), New Delhi, Oxford University Press, 2007.
9. Gandhi, M. K. *My God*, Ahmedabad, Navjivan Publishing House, 1962.
10. Prasad, R. *Karma, Causation and Retributive Morality*, Delhi, ICPR, 1989
11. Langerak, E. "Pluralism, Tolerance and Disagreement." In Charles Taliaferro and Griffiths (eds.) *Philosophy of Religion: An Anthology*, Blackwell Publishing Ltd, USA, 2003.
12. *The Mahatma and the Poet: Letters and Debates Between Gandhi and Tagore*, Sabyasachi Bhattacharya (ed.), India, National Book Trust, 1997.
13. Plantinga, A. "Is Naturalism Irrational?" in E. Stump and M. J. Murray (eds.) *Philosophy of Religion*, USA, Blackwell, 1999.
14. Stace, W. T. "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, 1974

PHIL 405: PHILOSOPHY OF SCIENCE

The Course considers philosophical attempts to describe scientific explanations, laws of nature, and the process whereby theories in science are confirmed by evidence. It deals with the basic issues of Causation, Explanation and Laws in science, Debate on Theoretical Terms, like Scientific Realism and Empiricism. It attempts to address some important questions: 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- Explanation, Scientific Theories and Laws

1. Hempel, Carl. *Philosophy of Natural Science*, chap. 5, 237-259. New Jersey: Prentice Hall, 1966.
2. Ayer, A. J. "What is a Law of Nature?" In *Philosophy of Science: The Central Issues*, edited by Martin Curd, J. A. Cover, 808-825. London: W. W. Norton & Company, 1998.
3. Cartwright, Nancy. "The Truth Can't Explain Much," *American Philosophical Quarterly* 17 (1980): 159-163.
4. Salmon, Wesley. "Scientific Explanation: How We Got from There to Here." In *Causation and Explanation*, by Wesley Salmon. Oxford: Oxford University Press, 1998.
5. Alex, Rosenberg. "How is Biological Explanation Possible?" *British Journal of Philosophy of Science* 52 (2001): 735-760.

B- Realism and Empiricism

1. Stathis, Psillos. *Scientific Realism: How Science Tracks Truth*, by Psillos Stathis, chap. 4, 68-94. London: Routledge, 1999.
2. Fraassen, Van. "Empiricism in the Philosophy of Science." In *Images of Science: Essays on Realism and Empiricism*, edited by Clifford A. Hooker, Paul M. Churchland, 246-308. Chicago: University of Chicago Press, 1985.
3. Laudan, Larry. "Demystifying Underdetermination." In *Scientific Theories*, edited by C. Wade Savage, 267-297. Minnesota: University of Minnesota Press, 1990.

C- Epistemological and Metaphysical Issues

1. Alex, Rosenberg. *Philosophy of Science: A Contemporary Introduction*. chap. 8, 135-160. New York: Routledge, 2005.

D- Relativism and Objectivity

1. Alex, Rosenberg. *Philosophy of Science: A Contemporary Introduction*. chap. 15, 273-282. New York: Routledge, 2005.

Further Readings

1. Lakatos, Imre, and A. Musgrave, eds., *Criticism and the Growth of Knowledge*. Cambridge: Cambridge University Press, 1970.
2. Bird, Alexander. *The Philosophy of Science*. London: UCL Press, 1998.
3. Ladyman, James. *Understanding Philosophy of Science*. London: Routledge, 2002.
4. Gillies, Donald. *Philosophy of Science in the Twentieth Century*. Oxford: Blackwell, 1993.
5. Kuhn, Thomas. *The Structure of Scientific Revolutions*. Chicago, IL: University of Chicago Press, 1962.

6. Popper, Karl. *Objective Knowledge*. Oxford: Clarendon Press, 1972.
7. Van Fraassen, Bas C. "The Pragmatics of Explanation," *American Philosophical Quarterly* 14 (1977): 143-150.
8. Salmon, Wesley. *Scientific Explanation and the Causal Structure of the World*. Princeton, NJ: Princeton University Press, 1984.
9. Stathis, Psillos, and Martin Curd. *The Routledge Companion to Philosophy of Science*. Abingdon: Routledge, 2013.
10. Armstrong, D. M. *What is a Law of Nature?* Cambridge: Cambridge University Press, 1983.
11. Musgrave, A. "The Ultimate Argument for Scientific Realism." In *Relativism and Realism in Science*, edited by Robert Nola, 253-291. London: Kluwer Academic Publisher, 2012.
12. Worrall, John. "Scientific Realism and Scientific Change," *The Philosophical Quarterly* 32, no. 128 (July 1982): 201-231.

OPTIONAL AND INTERDISCIPLINARY 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. *Aristotle's Metaphysics (2 vols)*, tr. and ed by W. D. Ross (Selections: Books 2, 3, 4, 7 and 8). Reprinted from the edition of 1934.

Further Readings

1. Bostock, D. *Aristotle's Metaphysics*, Oxford, Clarendon Press, 1994 (Commentary on Books vii-viii).
2. Kirwan, C. *Aristotle Metaphysics: Gamma, Delta and Eta*, Oxford, Clarendon Press, 1993.
3. Irwin, T. *Aristotle's First Principles*, Oxford, Oxford University Press, 1988.

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. "Three Vital Questions." *Collected Works*, 33, New Delhi, Publication Division, Govt. of India, p.408.
2. Gandhi, M. K. *Hind Swaraj*, Ahmedabad, Navajivan Press, 2001.
3. Gandhi, M. K. *Constructive Programme*, Ahmedabad, Navajivan Press, 1989.
4. Gandhi, M. K. "Towards a Stateless Society." (From R. Iyer (Ed), *The Moral and Political Writings of Mahatma Gandhi*, Vol III, Oxford, Clarendon Press, 1987.
5. Matilal, B. K. *The Central Philosophy of Jainism*, Ahmedabad, L. D. Institute, 1981.
6. Clark, J. "Anarchism." In B.Taylor (ed.), *The Encyclopedia of Religion and Nature*, New York, New Age, 2005.
7. G. Woodcock, *Anarchism*, Chapter 1 and 2, London, Penguin, 1986.
8. Chomsky, N. "Notes on Anarchism." In *For Reasons of State*, London, Pantheon, 2003.
9. Bilgrami, A. "Gandhi, the Philosopher." *Economics and Political Weekly*, Sept. 27, 2003.
10. Sen, A. 'Equality of What?' In *Inequality Reexamined*, Oxford, OxfordUniversity Press, 2006.
11. Mill, J. S. *On Liberty*, Chapter 2 (Any Edition. Also available for free on the internet).
12. Kant, I. *Critique of Practical Reason*, In *Immanuel Kant: Practical Philosophy*, Mary J. Gregor (ed), Cambridge: CUP, 1996 (Book 1, Chapter 1).

Further Readings

1. Gandhi, M. K. *Sarvodaya*, Navajivan, 1954.
2. Gandhi, M. K. *My Theory of Trusteeship*, New Delhi, Gandhi Peace Foundation, 1970.
3. Murti, V.V.R. (ed.) *Gandhi: Essential Writings*, New Delhi, Gandhi Peace Foundation, 1970.
4. Parel, J. A. (Ed.) *Hind Swaraj and Other Writings*, Cambridge, CambridgeUniversity Press, 2005.
5. Sen, A. *Development as Freedom*, Oxford, OxfordUniversity Press, 2005.
6. Gupta, R. K. *A Dictionary of Moral Concepts in Gandhi*, Delhi, Maadhyam, 1999.
7. Fanon, F. *The Wretched of The Earth*, London, Penguin, 1968.
8. Dussel, E. "Eurocentrism and Modernity," *Boundary 2*, Vol. 2, No. 3, 1993.
9. Bose, A. *A History of Anarchism*, Calcutta, The World Press, 1967.
10. *Gandhi Marg*, November-December 1985.
11. Woodcock, G. *Gandhi*, London, Fontana, 1972.
12. Ostergard, G. and C.Melville, *The Gentle Anarchist*, Oxford. Clarendon Press, 1971.

PHIL 213: PHILOSOPHICAL REFLECTIONS ON LITERATURE

There are many questions that we can ask about literature. What is an author? What is being achieved by the art of writing? How are we supposed to tell the difference between a good work of art and a bad work of art? This course will look at three contemporary authors who have thought about these issues and have written books that go from the intensely historico-philosophical and aesthetic reflections (Kundera and Calvino) to the gentle reflections on the general form of literature by Smith. The emphasis is in trying to answer the questions by looking at what authors say about it themselves.

Essential Readings

1. Kundera, Milan. *The Curtain. An Essay in Seven Parts*, translated from the French by Linda Asher. Faber and Faber, 2007.
2. Calvino, Italo. *Six Memos for the Next Millennium*, translated by Patrick Creagh. Penguin Classics. Originally published by Harvard University Press, 2009.
3. Smith, Ali. *Artful*, Hamish Hamilton, 2012.

Further Readings

1. Cooper, David and Robert Hopkins. *A Companion to Aesthetics*. Blackwell, 1992.
2. Eileen, John and D. L. McIver. *The Philosophy of Literature: Contemporary and Classic Readings - An Anthology*, Blackwell, 2008
3. Sartre, J-P. *What is Literature*, Routledge, 1967.
4. Schroeder, Severin. *Philosophy of Literature. Ratio*, Special Issue, 2010.
5. Tolstoy, Leo. *What is Art*, Penguin Classics, 1995.

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. *A Vindication Of The Rights Of Women*. Edited by S. Mukhejee & S. Ramaswamy. New Delh: Deep Publications, 1992.
2. Pateman, C. *The Sexual Contract*, chap.1, 1-18. Stanford: Stanford University Press, 1988.
3. Young, Iris. "Throwing Like a Girl ." In *Throwing Like a Girl: And Other Essays in Feminist Philosophy and Social Theory*, 27-45. Indianapolis: Indiana University Press, 1990.

4. Beauvoir, Simone de. "The Mother." In *The Second Sex*, 502-596. London: Pan Books, 1988.
5. Irigaray, Luce. "Woman on the Market." In *This Sex Which is Not One*, translated by Catherine Porter and Caroline Burke, 170-191. Ithaca, NY: Cornell University Press, 1992.
6. Abu-lughod, Lila. "Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others," *American Anthropologist* 104, no. 3 (Jan. 2002): 783-790.
7. Collins, P. H. In *Black Sexual Politics: African Americans, Gender and the New Racism*, 53-86. New York: Routledge, 2005.
8. Rege, Sharmila. "Dalit Women Speak Differently: A Critique of 'Difference' and Towards a Dalit Feminist Standpoint Position," *Economic and Political Weekly* 33, no. 44 (Oct. 31- Nov. 6 1998): WS39-WS46.
9. Roy, Kumkum. *Gender and Early Textual Traditions*, chap. 2& 3, Tripunithura: Govt. Sanskrit College, 2015.
10. Rich, Adrienne. "Compulsory Heterosexuality & Lesbian Existence," *Journal of Women's History* 15, no. 3 (Autumn 2003): 11-48.

Further Readings

1. King, Margaret L. *Women of the Renaissance*. Chicago and London: University of Chicago Press, 1991.
2. Mitchell, Juliet. *Women: The Longest Revolution*. London: Virago, 1984.
3. Yaman, Mai, ed. *Feminism and Islam: Legal and Literary Perspectives*. New York: New York University Press, 1996.
4. Lewis, Reina and Sara Mills, eds. *Feminist Postcolonial Theory: A Reader*. Edinburgh: Edinburgh University Press, 2003.
5. Kemp, Sandra and Judith Squires, eds. *Feminism*. Oxford: Oxford University Press, 1997.
6. Price, Janet and Margrit Shildrick, eds. *Feminist Theory and the Body: A Reader*. Edinburgh: Edinburgh University Press, 1999.
7. Nussbaum, Martha. *Women and Human Development: The Capabilities Approach*. Cambridge, NY: Cambridge University Press, 2000.
8. Foucault, M. *The History of Sexuality*, translated by R. Hurley. New York: Pantheon Books, 1976.
9. Young, Iris Marion. "House and Home Feminist Variations on a Theme." In *Intersecting Voices*, 134–165. Princeton: Princeton University Press, 1997.
10. Irigaray, Luce. *The Irigaray Reader*. Edited by Margaret Whitford. Cambridge: Basil Blackwell, 1991.
11. Hooks, Bell. *Feminism Is for Everybody: Passionate Politics*. London: Pluto Press, 2000.
12. Firestone, Shulamith. *The Dialectic of Sex*. New York: William Morrow, 1970.
13. Mahmood, Saba. "Feminism, Democracy, and Empire: Islam and the War of Terror." In *Women Studies on the Edge*, edited by Joan W. Scott, 81-114. London: Duke University Press, 2008.

14. Mohanty, C. T. *Feminism without borders: Decolonizing Theory, Practicing Solidarity*. Durham: Duke University Press. 2003.
15. Putnam Tong, Rosemarie. *Feminist Thought: A More Comprehensive Introduction*. Colorado: Westview Press, 2013.
16. Butler, Judith. "Women as the Subject of Feminism." In *Gender Trouble*. London: Routledge, 1990.

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.

Essential Readings

1. Elliot, Robert, "Environmental Ethics." In Peter Singer (ed.), *A Companion to Ethics*, (Oxford: Blackwell Publishers Ltd., 1993), pp. 284-293.
2. Leopold, Aldo, "The Land Ethic." In *A Sand County Almanac: And Sketches Here and There*, Oxford, Oxford University Press, 1966. pp. 217-241
3. Callicott, J. B., "The Conceptual Foundations of the Land Ethic." In J. B. Callicott and Clare Palmer (eds) *Environmental Philosophy*, Volume I, Oxon: Routledge, 2005, pp. 235-259.
4. Taylor, Paul, "The Ethics of Respect for Nature," *Environmental Ethics* 3 (1981), pp. 197-218.
5. Attfield, Robin, "The Good of Trees." In J. B. Callicott and Clare Palmer (eds) *Environmental Philosophy*, Volume I, Oxon: Routledge, 2005, pp. 132-150.
6. Singer, Peter, "All Animals Are Equal." In *Environmental Ethics: What Really Matters, What Really Works*, ed. David Schmidtz and Elizabeth Willott, New York, Oxford: Oxford University Press, 2002, pp. 17-27.
7. Rolston III, Holmes, "Respect for Life: Counting What Singer Finds of No Account." In Dale Jamieson (ed) *Singer and His Critics*, Oxford: Blackwell Publishers, 2000, pp. 247-268.
8. Warren, Karen J. "The Power and the Promise of Ecological Feminism," *Environmental Ethics* 12, 3 (Summer, 1990): pp. 124-126.
9. Shiva, Vandana, "Women, Ecology, and Development." In *Staying Alive: Development, Ecology and Women*, Zed Books, 1988, pp. 1-13.
10. Naess, Arne. "The Shallow and the Deep, Long-Range Ecology Movement: A Summary," *Inquiry* 16 (1973), pp 95-100.

Further Readings

1. Benson, John, *Environmental Ethics: An Introduction with Readings*, (London: Routledge, 2001)
2. Shiva Vandana and Feminist Theory | Conference on Earth

- ...<https://womenjusticeecology.wordpress.com/.../dr-vandana-shiva-and-feminist-theory/>
3. Ecofeminism, Religion and Nature in an Indian and Global Perspective
uit.no/Content/276140/Ecofeminism_Inga_2011.pdf
 4. Mies, Maria and Shiva, Vandana. *Ecofeminism*, (London: Zed Books, 1993)
 5. Leopold, Aldo, *Environmental Ethics, and The Land Ethic*
 6. Michael P. Nelson, *Wildlife Society Bulletin*, Vol. 26, No. 4, Commemorative Issue Celebrating the 50th Anniversary of "A Sand County Almanac" and the Legacy of Aldo Leopold (Winter, 1998), pp. 741-744.
 7. G. A. , "KANT'S ETHICS" From: *Lectures on the History of Moral and Political Philosophy*, Princeton University Press (October 2013) pp. 138-182.
 8. Naess, Arne, "The Deep Ecological Movement Some Philosophical Aspects", *Philosophical Inquiry* 8, (1986): 1-2.
 9. Rolston III, Holmes, "Duties to Endangered Species", *Bioscience*, 35 (1985): 718-726.
 10. Passmore, John. *Man's Responsibility for Nature*, New York: Scribner's, 1974).
 11. Callicott, J. Baird. In *Defense of the Land Ethic*. Review by: Frederic L. Bender *Philosophy East and West*, Vol. 41, No. 3 (Jul., 1991), pp. 437-441.
 12. Callicott J. Baird, "Traditional East Asian Deep Ecology" from :*Earth's Insights* ,University of California Press. October 1994,pp 67-86.
 13. Palmer, Clare. "Animals' Capacities and Moral Status" from: *Animal Ethics in Context*, Columbia University Press, September 2010. pp. 9-24.
 14. Palmer Clare "Capacity-Oriented Accounts of Animal ethics" from: *Animal Ethics in Context*, Columbia University Press, September 2010 pp. 25-43.
 15. Zamir, Tzachi. "WHY ANIMALS MATTER" from: *Ethics and the Beast*, Princeton University Press, February 2009 pp.16-32.
 16. Davion, Victoria. "Ecofeminism," in Dale Jamieson (ed) *Companion to Environmental Philosophy*, Oxford: Blackwell Publishers Ltd, 2001, pp. 233-247.
 17. Skolimowski, Henryk. *Dancing Shiva in the Ecological age*, Clarion Publishers, New Delhi , 1991. Pp. 46-63, 93-105.
 18. Kelly, Petra. *Thinking Green*, Parallax press, California 1994. Pp.37-43, 108-119, 121-132.

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, Amy Karofsky , *Philosophy Through Films*, 3rd edition, Routledge, 2014

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 Malkavich, Memento*
5. Free Will, Determinism and Moral Responsibility – *Memento , 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. *Philosophy Goes to the Movies: An Introduction to Philosophy*, 3rd edition, Rutledge Publication, 2014
2. Shaw, Daniel. *Film and Philosophy: Taking Movies Seriously*, Wallflower, London and New York, 2008
3. Gilmore, A Richard. *Doing Philosophy at the Movies*, State University of New York Press, New York, 2005
4. Popkin Richard. *History of Skepticism*, University of California Press 1979
5. Meiland, Jack and Krausz Michael (Ed.), *Relativism: Cognitive and Moral*, Notre Dame University Press, 1982
6. Hume, David. *A Treatise of Human Nature*, Book 1, Part 4, Section VII, Oxford University Press, 1978
7. Pereboom, Dirk. *Living without Free Will*, Cambridge: Cambridge University Press, 2001
8. Perry, John. *Dialogue on Good, Evil and the Existence of God*, Indianapolis: Hackett, 1999
9. Kaufman Walter. (Ed.), *Existentialism from Dostoevsky to Sartre*, New York, Meridian, 1975
10. Kowalski, A. *Moral Theory At The Movies: An Introduction to Ethics*, Rowman and Littlefield Publication, U.K, 2012

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. Stevenson, L, Haberman, D.L., & Wright P.M. *Twelve Theories of Human Nature*, Oxford University Press, 2012.
2. Krishnamurthi, J. *The first and last freedom*. London: Harper & Brothers Publication, London, 1954.
3. Rogers, C. *On Becoming a Person*, Boston: Houghton Mifflin, 1961.
4. Maslow, A. *Towards a Psychology of Being*, NY: Van Nostrand, 1968.
5. Flynn, T. *Existentialism: A Very Short Introduction*, NY: Oxford University Press, 2006.
6. Hesse, H. *Siddhartha*, NY: New Directions publication, 1951.
7. Bach, R. *Jonathan Livingston Seagull*, NY: Macmillan publication, 1970.
8. Seligman, M. "Positive Psychology: An Introduction". *American Psychologist*, **55** (1) (2000): 5–14
9. Kaufmann, W. *Existentialism from Dostoevsky to Sartre*, Penguin books, 1975.
10. From, E., Suzuki, D.T. & Martino, R.D. Ch.3 The nature of wellbeing – man's psychic evolution, Ch.4 Nature of consciousness, repression and de-repression, Ch.6 De-repression and enlightenment. In *Zen Buddhism and Psychoanalysis*. NY: Harper & Row, 1960.
11. Suzuki, D.T. & Jung C.G (fwd.) Ch 2: What is Zen? , Ch.6 Practical Zen, Ch. 7 Satori, or Acquiring a New Viewpoint, in *An Introduction to Zen Buddhism*. NY: Grove Press, 1948.

Further Readings

1. Jean-Paul Sartre (1948). (tr. Philip Mairet), *Existentialism and Humanism*, Methuen, London.
2. Jean Paul Sartre (1957). *Existentialism and Human Emotions*, New York: Kensington Publishing Corporation.
3. Martin Seligman (2009). *Authentic Happiness*. New York: Free Press.
4. Martin Seligman (1998). *Learned optimism* (2nd ed.). New York: Pocket Books.
5. Richard Bach (1977). *Illusions - The Adventures of a Reluctant Messiah*, Barnes and Noble publication.
6. 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 Contents:

1. General introduction:
 - 1.1. Logic as the key to all learning
 - 1.2. Note on the History of Logic
2. Logic/*Anvikṣhikī*, 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
 - 2.1. Arguments, Premises, and Conclusions
 - 2.2. Recognizing Arguments
 - 2.3. Deduction, Induction and Abduction
 - 2.4. Validity, Truth, Soundness, Strength, Cogency
 - 2.5. Argument Forms: Proving Invalidity
 - 2.6. Refutation, Counterexamples and Reductio Ad Absurdum#2
 - 2.6. Extended Arguments
4. Informal Logic: Language
 - 4.1. Language Functions
 - 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
 - 4.6. 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.A *Concise Introduction to Logic*, Cengage Learning 12th Edition.2015. (All chapters are from this book, unless mentioned otherwise.)
2. Copi, Irving M., Cohen,Carl., and McMohan, Kenneth. (Eds.)*Introduction to Logic*, Pearson 14th Edition. 2014.
3. Cavender, Nancy., and Kahane, Howard.(Eds.) *Logic and Contemporary Rhetoric*, Wadsworth 11th Edition. 2010.
4. Armstrong, Walter Sinnott- and Fogelin, Robert J. (Eds.)*Understanding Arguments: An Introduction to Informal Logic*, Wadsworth 8th Edition. 2010.
5. Matilal, Bimal Krishna. *The Character of Logic in India* Edited by Jonardon Ganeri and Heeraman Tiwari, State University of New York Press. 1998.
6. “Indian Logic” by J N Mohanty, S R Saha, Amita Chatterjee, Tushar Kanti Sarkar and Sibajiban Bhattacharyya in *The Development of Modern Logic* Edited by Leila Haaparanta, Oxford University Press 2009. Pp 903-961.
7. “Indian Logic” by Jonardon Ganeri in *Greek, Indian and Arabic Logic* Vol 1 (2004) Edited by Dov M. Gabbay and John Woods, Elsevier, pp. 309-395
8. In *Understanding Arguments: An Introduction to Informal Logic* By Walter Sinnott-Armstrong and Robert J. Fogelin, Wadsworth 2010, 8th Edition.
9. Chapter “Language and Definitions” in *Introduction to Logic* (2014) Irving M. Copi, Carl Cohen, and Kenneth McMohan, Pearson 14th Edition.
10. Chapter 7. Nancy Cavender and Howard Kahane (2010) *Logic and Contemporary Rhetoric*, Wadsworth 11th Edition.

Further Readings

1. Priest, Graham. *Logic: A Very Short Introduction* Oxford University Press. 2000.
2. Vidyabhusana, Satis Chandra. *A History of Indian Logic: Ancient, Medieval and Modern Schools* Motilal Banarsidas. 1920.

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. The course will also raise some other closely related issues.

Essential Readings

1. Leopold, A., "The Land Ethic." In *A Sand County Almanac: And Sketches Here and There*, Oxford, Oxford University Press, 1966, pp. 217-241.
2. Taylor, P. "The Ethics of Respect for Nature," *Environmental Ethics* 3, 1981, pp. 197-218.
3. Callicott, J. B., "Animal Liberation: A Triangular Affair." In *Ethics and the Environment*, ed. D. Scherer & T. Attig, New Jersey, Prentice-Hall, 1983. 54-72.
4. Cahen, H., "Against the Moral Considerability of Ecosystems". In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 114-128.
5. Rolston III, H., "Value in Nature and the Nature of Value." In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 143-153.
6. Hargrove, E., "Weak Anthropocentric Intrinsic Value." In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 175-190
7. Weston, A., "Beyond Intrinsic Value: Pragmatism in Environmental Ethics." In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 307-318.
8. Singer, P., "All Animals Are Equal." in *Environmental Ethics: What Really Matters, What Really Works*, D. Schmidtz and E. Willott (ed), New York, Oxford, Oxford University Press, 2002, pp. 17-27.
9. Regan, T., "The Case for Animal Rights." In *Defence of Animals*, P. Singer (ed), Oxford, Blackwell Publishers, 1985, pp. 13-26.
10. Donovan, J., "Animals Rights and Feminist Theory," in *Signs*, Vol. 15, No. 2, Winter, 1990, pp. 350-375.

Further Readings

1. O'Neill, J., "Varieties of Intrinsic Value." In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 131-142.
2. Varner, G., "Biocentric Individualism". In D. Schmidtz and E. Willott (ed.), *Environmental Ethics: What Really Matters, What Really Works*, Oxford, Oxford University Press, 2002, pp. 108-120.
3. Rolston III, H., "Duties to Endangered Species", *BioScience* 35, 1985, pp. 718-726.
4. Naess, A., "The Basics of Deep Ecology". In J. Button (ed), *The Green Fuse*, London, Quartet Books, 1990, pp. 130-137.
5. Fox, W., "Transpersonal Ecology and the Varieties of Identification." In *Towards a Transpersonal Ecology: Developing New Foundations for Environmentalism*, Boston, Shambala, 1990, pp. 249-267.
6. Plumwood, V., "Nature, Self and Gender: Feminism, Environmental Philosophy and the Critique of Rationalism." In R. Elliot (ed), *Environmental Ethics*, Oxford, Oxford University Press, 1995, pp. 155-164.
7. Guha, R., "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, 1994, pp. 123-133.
8. Sober, E., "Philosophical Problems for Environmentalism." In R. Elliot (ed), *Environmental Ethics*, Oxford, Oxford University Press, 1995, pp.226-247.

PHIL 312: ETHICS IN BUDDHISM

The development of morality within 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 of applied ethics where such morality can be and has been drawn on and developed to ascertain Buddhist attitudes to contemporary ethical problems will be investigated.

Essential Readings

1. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. M. Walshe, Boston, Wisdom Publications, 1987. Sutta 1, 2, 5, 8, 16, 17, 22, 26, 27 and 31.
2. *Dhammapada*, trans. Narada Thera, Reprint. Corporate Body of the Buddha Educational Foundation, Taiwan, 1993. *Daṇḍa Vagga* and *Mala Vagga*.
3. *The Book of Discipline (Vinaya Pitaka)*, Part 1 and 2, trans. I. B. Horner, Reprint, London, Pali Text Society, 1969. *Parajika* III and *Pacittiya* I, II, XI, XXIII and XXXIV.
4. *Siksa Samuccaya: A Compendium of Buddhist Doctrine* (compiled by Santideva), trans. C. Bendall and W. H. D. Rouse, Reprint, Delhi, Motilal Banarsidass, 2006. Chs 2, 3, 4, 5, 9, 10, 12, 14, 16, 18 and 19.

5. Keown, D. "Attitudes to Euthanasia in the Vinaya and Commentary," *Journal of Buddhist Ethics*, Vol 6, 1999, pp. 260-270. (See <http://www.buddhistethics.org/6/keown993.pdf>).
6. Hershock, P. D. "From Vulnerability to Virtuosity: Buddhist Reflections on Responding to Terrorism and Tragedy," *Journal of Buddhist Ethics*, Vol 10, 2003, pp. 22-38. (See <http://www.buddhistethics.org/10/hersh031.pdf>).
7. Stewart, J. J. "The Question of Vegetarianism and Diet in Pāli Buddhism," *Journal of Buddhist Ethics*, Vol 17, 2010, pp. 101-140. (See <http://blogs.dickinson.edu/buddhistethics/files/2010/07/Stewart.pdf>).

Further Readings

1. Harvey, P. *An Introduction to Buddhist Ethics*, Cambridge, UK, Cambridge University Press, 2000. Chs 1-3
2. Keown, D. *The Nature of Buddhist Ethics*, Hampshire, Palgrave, (reprint) 2001.
3. Kalupahana, D.J. *Ethics in Early Buddhism*, Delhi, Motilal Banarsidass, 2008.
4. Aronson, H. B. *Love and Sympathy in Theravāda Buddhism*, Delhi, Motilal Banarsidass 1980.
5. De Silva, P. "Buddhist Ethics." In *A Companion to Ethics*, ed. Peter Singer, Oxford, Blackwell Publishers, 1993. pp 58-68.
6. Prasad, H. S. *The Centrality of Ethics in Buddhism: Exploratory Essays*, Delhi, Motilal Banarsidass, 2007
7. Misra, G.S.P. *Development of Buddhist Ethics*, Delhi, Munshiram Manoharlal, reprint, 1995.
8. *The Holy Teaching of Vimalakīrti: A Mahayana Scripture* (A translation of *Vimalakīrtinirdeśa*), trans. R.A.F. Thurman, Delhi, Motilal Banarsidass, 1991.
9. Clayton, B. *Moral Theory in Śāntideva's Śikṣasāmuccaya*, London, Routledge, 2006.
10. Williams, P. *Studies in the Philosophy of the Bodhicaryāvatāra: Altruism and Reality*, Delhi, Motilal Banarsidass, 2000.
11. Hardaya, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Delhi, Motilal Banarsidass, reprint, 1975.
12. Loy, D. R. "How to Reform a Serial Killer: The Buddhist Approach to Restorative Justice," *Journal of Buddhist Ethics*, Vol 7, 2000.

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. "What are Human Rights?", in W. Lacquer & B. Rubin (eds) *Human Rights Reader*, New York, Meridian Books, Revised Edition, 1990.
2. Vincent, R. J. "The Idea of Human Rights" and "Human Rights in Western Political Thought" from *Human Rights and International Relations*, (Cambridge: Cambridge Univ. Press, 1991). pp 7 – 36
3. White, A. R. *Rights*, Oxford, O.U.P. 1984. Chaps. 5 and 6.
4. Lyons, D. "The Correlativity of Rights and Duties," *Nous* 4, I. 1970
5. Baxi, U. Two Notions of Human Rights: "Modern" and "Contemporary." In *The Future of Human Rights*, O.U.P., 2002.
6. Gewirth, A. "Are There Any Absolute Rights." In Jeremy Waldron (ed.), *Theories of Rights*, Oxford, O.U.P. 1984
7. Rorty, R. "Human rights, Rationality and Sentimentality." In S. Shute and S. Hurley (eds.) *On Human Rights: The Oxford Amnesty Lectures*, New York, Basic Books, 1993.
8. Alexander, J. M. "Capabilities, Human Rights and Moral Pluralism", *The International Journal of Human Rights*, Vol. 8/3, 2004.
9. Held, V. "Rights." In Alison Jaggar and Marion Young (ed.) *A Companion to Feminist Philosophy*, Blackwell, 2000.

Further Readings

1. Jones, P. *Rights*, Basingstoke, Macmillan, 1994
2. Dworkin, R. *Taking Rights Seriously*, London, Duckworth, 1978
3. Waldron, J. *Theories of Rights*, Oxford, O.U.P, 1984. Reprinted 1989. Selected papers.
4. Kymlicka, W. (ed.) *Rights of Minority Cultures*, Oxford, Oxford University Press, 1995..
5. Sen, A. "Human Rights and Asian Values" in *New Republic*, 14 -21 July 1997.
6. MacIntyre, A. "A Critique of Gewirth and the Notion of Rights" in Louis P. Pojman, *Ethical Theory: Classical and Contemporary Readings*, 2nd edition, Wadsworth Publishing Co. 1985.
7. Panikkar, Raimundo. 1982. "Is the Notion of Human Rights a Western Concept?" *Diogenes* 30 : 75 75-102
8. Motilal, Shashi. "Human Moral Obligations, Dharma, and Human Rights in *Human Rights: India and the West* edited by Ashwani Peetush and Jay Drydyk New Delhi: OUP, India (2015) pp 123 – 14.

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. *Critique of Judgment* (Selected Section: The first two ‘Moments’ from the “Analytic of the Beautiful”), J. C. Meredith (Tr.). In *Encyclopedia Britannica Kant Volume*, Chicago, Chicago University Press, 1952.
2. Cassirer, E. *An Essay on Man*, New Haven and London, Yale University Press, 1944 (Part II- Chapter IX).
3. Langer, S.K. *Mind: An Essay on Human Feeling, Vol. 1* (Chapter 2), Chicago, John Hopkins’s University Press, 1967.
4. Goodman, N. *Languages of Art* (Chapter VI.), Indiana, Hackett Publishing Co. 1976.
5. Warnock, M. *Imagination and Time* (Chapter 3 & 4), Oxford, Blackwell, 1994.

Further Readings

1. Ferretti, S. *Cassirer, Panofsky and Warburg: Symbol, Art, History*, New Haven and London, Yale University, 1984.
2. Eagleton, T. *The Ideology of the Aesthetic*, Oxford, Basil Blackwell, 1991.
3. Lyas, C. *Aesthetics*, London, UCL Press, 1997.

PHIL 315: INDIAN PHILOSOPHY OF LANGUAGE

This course aims at the debate between Buddhist Dignaga and Mimamsaka Kumarila 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) Tr. from Tibetan by Richard P. Hayes, in *Dignāga on the Interpretation of Signs*, chapter VII, Dordrecht, Kluwer Academic Publishers, 1988, 252–308.
 - (ii) Pind, Ole Holten, *Dignaga’s Philosophy of Language: Dignāga on Anyāpoha, Pramāṇasamuccaya V: Text, Translation, and Annotation*
2. *Śloka-vārttika* of Kumārila, Chapter XVII, *Apo-havāda*
 - (i) English translation by Ganganath Jha, *Śloka-vārttika: With the Commentaries Kāśikā and Nyāyaratnākara*, reprint, Delhi, Sri Satguru Publication.
 - (ii) Hindi Translation by Durgadhar Jha, Darbhanga, Kameshwar Singh Sanskrit Vishva-Vidyalaya, 1979, 677–745.

Further Readings

1. Herzberger, Radhika (1986), *Bhartrhari 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*, Vol. 3, 3 – 16.
3. Dreyfus, George B. (1997), *Recognizing Reality: Dharmakīrti's Philosophy and its Tibetan Interpretations*, reprint, 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*, reprint, Madras, The Adyar Library and Research Centre.
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 Mimāṃsā, 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 explores interactions at several levels, like between genes and environment, between brain, body and environment, between mind and life, and between perception, thought and action for the construction (or shaping up) of human cognition/mind, perception and language.

Essential Readings

1. Clark, A. "Embodiment and the Philosophy of Mind". In A. O'Hear (ed.) *Current Issues in philosophy of mind: royal Institute of philosophy supplement*, 43, Cambridge: Cambridge University Press, (1998), P. 35-52.
2. Hurley, S. "Perception and Action: Alternative Views", *Synthese* 129, (2001) 3-40.
3. Thompson, E. "Life and Mind: From autopoiesis to neurophenomenology: A tribute to Francisco Varela", *Phenomenology and Cognitive Science*, 3 (2004):381-398
4. Quartz, S. & Sejnowski, T. "The neural basis of cognitive development: A constructivist manifesto. OR Westermann, G, Mareschal, D., Johnson, M, Sirois,S.,

- Spratling, M. , Thomas, M. S. C. “Neuroconstructivism,” *Developmental Science*, 10: 1, (2007), 75-83.
5. Rutter, Michael. “Gene-environment interdependence,” *Developmental Science*, 10:1, (2007) 12-18.
 6. Van Gelder. ”Dynamical systems in Cognitive Science,” *Behavioral and Brain Sciences*, 1997,
 7. Smith, L. and Esther Thelen. “Development as a dynamic system,” *Trends in Cognitive Sciences*. Vol.7 No.8, 2003
 8. Borrett, D. And Sean Kelly, Hon Kwan. “Bridging embodied cognition and brain function: the role of phenomenology,” *Philosophical Psychology*, 13, 2, 2000
 9. Harnad, S. “The Symbol Grounding Problem.” *Encyclopedia of Cognitive Science*. Nature Publishing Group/Macmillan, 2003
 10. Barsalou, L. W., Simmons W. K., Barbey A. K. and Wilson C. D. “Grounding conceptual knowledge in modality-specific systems”, *Trends in Cognitive Sciences* Vol.7 No.2, 2003
 11. Carman, T. “On the Inescapability of Phenomenology,” *Phenomenology and Philosophy of Mind*, 2005
 12. Brooks, R. “Intelligence without representation”, *Artificial Intelligence* 47 (1–3): (1991), 139–159.

Further Readings

1. Clark, A. & Toribio, J. “Doing without representing?” *Synthese*, 101, (1994), 401-431
2. Gallagher, S. “Are Minimal Representations Still Representations?” *International Journal of Philosophical Studies* 16 (2008) 351-69
3. Wheeler, M. “Minimal Representing: A response to Gallagher,” *International Journal of Philosophical Studies*, 16, (2008) 371-76.
4. Kelly, S. *The relevance of phenomenology to the philosophy of language and mind*. New York: Routledge, 2001
5. Grush, R. ”In Defense of Some ‘Cartesian’ Assumptions concerning the brain and its operation,” *Biology and Philosophy* 18: (2003) 53–93.
6. Gelder, V. “What Might Cognition Be, If Not Computation,” *The Journal of Philosophy*, Vol. 92, No. 7, (1995) 345-381.
7. Anderson, M. “Representations, symbols, and embodiment,” *Artificial Intelligence* 149, (2003) 151–156.
8. Hutto, D.D. & Myin, E. “Neural representations not needed - no more pleas, please,” *Phenomenology and Cognitive Science*, 13 (2014).:241–256
9. Colombo, M. “Neural representationalism, the Hard Problem of Content and vitiated verdicts. A reply to Hutto & Myin,” *Phenomenology and Cognitive Science*. 13 (2014).:257–274.
10. Prinz, J.J. *Furnishing the Mind: Concepts and their Perceptual Basis*. Cambridge, Mass.: MIT Press, 2002.

PHIL 317: FOUNDATION 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, and origin 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. Laurence, S. and Eric Margolis. "Concepts and Cognitive Science"#
2. Katz, J. "On the General Character of Semantic Theory"OR Hilary Putnam "Is Semantics Possible?"#
3. Wittgenstein, L. *Philosophical Investigations*, Sections 65-78.#
4. Rosch, E. "Principles of Categorization".#
5. Rey, G. "Concepts and Stereotypes" OR Eric Margolis "How to Acquire a Concept"#
6. Jackendoff, R. "What Is a Concept, That a Person May Grasp It?"OR Christopher Peacocke "Precis of *A Study of Concepts*" # OR. Susan A. Gelman and Henry M. Wellman. "Insides and Essences: Early Understandings of the Non-obvious". #
7. Carey, S. "*The Origin of Concepts: A précis*".
8. Fodor, J. and Zenon Pylyshyn. *Minds without Meanings: An Essay on the Content of Concepts*.(Chapter 1-3)

Further Readings

1. Margolis, Eric and Laurence, Stephen. (Eds) *Concepts: Core Readings*. Bradford Books. MIT Press, Cambridge, Massachusetts, 1999.
 - a. (All readings marked with "#" are from this anthology.)
2. Carey, Susan. The Origin of Concepts: A précis. *Behavioral and Brain Sciences*, 34, 113-167. 2011
3. Fodor, Jerry and Pylyshyn, Zenon. *Minds without Meanings: An Essay on the Content of Concepts*, MIT Press, Cambridge, Massachusetts, 2015.
4. Wilson, Robert A. and Keil, Frank C. Eds.,*The MIT Encyclopedia of the Cognitive Sciences*, Bradford, MIT, 1999
5. Bhartṛhari. *Vākyapadīya* Chapter 1. Translated by Iyer, K A Subramania. Poona, India, 1965.
6. Raja, Kunjuni. *Indian Theories of Meaning*. Adayar, India. 1963.
7. Murphy, Gregory L. *The Big Book of Concepts*. Bradford Books, MIT. 2002.

PHIL 318: INDIAN AESTHETICS

The aim of the course is to acquaint students with Indian Aesthetics. 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. Concept of Aesthetics and Art
2. Main concepts of Aesthetics: Beauty, Sublime
3. Concept of Kāvya and Kāvya-dosa
4. Aesthetics in Nāṭya.
5. Metamorphosis of Aesthetic Experience into Mystical experience.
6. Concept of Rasa, Bhāva, Dhvani, Alaṅkāra and Guṇa-Nirūpaṇa
7. Art Object
8. Emotion and Creativity and Judgments in Aesthetics

Essential Readings

1. Ghosh, Manmohan (1950). *The Nāṭyasāstra of Bharata Muni Vol.1*. Calcutta: The Asiatic Society (1950), p. 1-147.
2. Tripathi, Ramshankar (1916): *The Kāvya-mīmāṃsā of Rājasekhara*. Delhi: MLBD. Chp. 1-3
3. Coomaraswamy, Ananda (1994). *The Transformation of Nature in Art*. Delhi: Munshiram Manoharlal Publishers, pp.1-34

Further Readings

1. Weitz, Morris (ed. 1970): *Problems of Aesthetics*. Macmillan: University of Michigan. p.1-35
2. Schiller, Friedrich (1954). *On the Aesthetic Education of Man*. London: Routledge & Kegan Paul. p.27-47
3. Graham, Gordon (2005). *The Philosophy of Arts*. London: Routledge, p.3-73 for Topics: 1,2,7 & 8
4. Kant, Immanuel (2008). *Critique of Judgment*, trans. James Creed Meredith, Oxford: Oxford University Press. P.14-27 for Topics: 2, 7, & 8
5. Rachel Zuckert (2003). *Awe or Envy: Herder contra Kant on the Sublime*. *Journal of Aesthetics and Art Criticism*, P. 217-32.
6. Masson and Patwardhan. *Śāntarasa and Abhinavagupta's Philosophy of Aesthetics*. Pune: Bhandarkar Oriental Research Institute (1969), 73.
7. Honeywell, J.A. (1969). "The Poetic Theory of Visvanatha", *The Journal of Aesthetics and Art Criticism*, XXVIII, no.2 168.
8. Gnoli, Raniero (1968). *The Aesthetic experience according to Abhinavagupta, 2nd edition*. Varanasi: Chowkhamba Sanskrit Series Office, 78.
9. Bhandarkar, R.G. (1965). *Vaiṣṇavism, Saivism and Minor Religious systems*. Varanasi: orig. ed. 1913, 84.
10. Mishra, Kamalakar (1999). *Kashmir Śhaivism: The Central Philosophy of Tantrism*. Delhi: Sri Satguru Publications, 253-260.
11. Muller-Ortega, Paul Eduardo (1989). *The Triadic Heart of Śiva; Kaula Tantricism of Abhinavagupta in the Non-dual Śaivism of Kashmir*. Albany: State University of New York Press, 9.

12. Deutsch, Eliot (1975). '*Studies in Comparative Aesthetics*' *Monographs of the Society for Asian and Comparative Philosophy, no.2*. US: University of Hawaii Press, 34.
13. Kelly, Michael (2014, second edition). *Encyclopedia of Aesthetics*. New York: Oxford University Press.
14. 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. Introduction in "*Multiculturalism, Liberalism and Democracy*", by Rajeev Bhargava, Amiya Kumar Bagchi, and R. Sudarshan, Oxford University Press, New Delhi, 2007, pp. 1-57.
2. Kukathas, Chandran. "*Are There Any Cultural Rights?*" *Political Theory*, Vol. 20, No. 1 (1992), pp. 105-39.
3. Kymlicka, Will. "*The Rights of Minority Cultures: Reply to Kukathas,*" *Political Theory*, Vol. 20, No. 1 (1992), pp. 140-46.
4. Rawls, John. *Political Liberalism*, Introductions, Lecture I, Lecture II (134 pp). *Political Liberalism*, Lecture III.
5. Kymlicka, Will. *Multicultural Citizenship*, Introduction, chaps. 1-4, 5-7, 8-10.
6. Parekh, Bhikhu. *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, Palgrave, New York, 2000.
7. Horton John. "*Toleration as a Virtue*" in *Toleration* Princeton University Press, July 1998 (pp. 28-43).
8. Multiculturalism and "*The Politics of Recognition.*" by Charles Taylor ...www.jstor.org/stable/2381584.
9. Nandy, Ashis. "*The Politics of Secularism and the Recovery of Religious Toleration*" In *Secularism And its Critics*, by Rajeev Bhargava, Oxford University Press, New Delhi , 1998, pp . 321-344.
10. Bilgrami, Akeel. "*Secularism , Liberalism and the Moral Psychology of Identity*" "In *Multiculturalism , Liberalism and Democracy* , by Rajeev Bhargava, Amiya Kumar Bagchi, and R. Sudarshan, Oxford University Press, New Delhi, 2007, pp. 164-211.
11. Slavoj, Zizek. *Multiculturalism or the cultural logic of multinational capitalism?*, *New Left Review*. I/225, September-October 1997. Pp 28-51.

Further readings

1. Mill, John Stuart. "Civilization" (32 pp.) and "A Few Words on Non- Intervention" in John Stuart Mill, *Essays on Politics and Culture*, ed. Gertrude Himmelfarb (Gloucester, MA: Peter Smith, 1973)
2. Acton, Lord. "Nationality," in Acton, *Essays on Freedom and Power*, ed. Gertrude Himmelfarb (Boston: Beacon Press, 1948)
3. Kymlicka, Will. *Liberalism, Community, and Culture*, chaps. 7-9 (71 pp).
4. Margalit, Avishai and Raz Joseph, "National Self-Determination," *The Journal of Philosophy*, Vol. 87, No. 9 (1990).
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. "Cultural Rights Again: A Rejoinder to Kymlicka," *Political Theory*, Vol. 20, No. 4 (1992), pp. 674-80.
8. Raz, Joseph. "Multiculturalism: A Liberal Perspective," *Dissent*, Vol. 41 (1994), pp. 67-79.
9. Tomasi John. "Kymlicka, Liberalism, and Respect for Cultural Minorities," *Ethics*, Vol. 105 (1995), pp. 580-603.
10. Rawls, John. *Political Liberalism*, Lecture IV, Lecture V (79 pp.).
11. Galston. William A. "Two Concepts of Liberalism," *Ethics*, Vol. 105 (1995),
12. Kukathas, Chandran. "Cultural Toleration," in *NOMOS XXXIX: Ethnicity and Group Rights*, ed. Ian Shapiro and Will Kymlicka (New York: New York University Press, 1997).
13. Carens, Joseph H. "Aliens and Citizens: The Case for Open Borders," in *The Rights of Minority Cultures*, ed. Will Kymlicka (New York: Oxford University Press, 1995) (17 pp.)
14. Macedo Stephen. *Diversity and Distrust* (Cambridge: Harvard University Press, 2000), Part II (80 pp.)
15. Kymlicka, Will. "Education for Citizenship," in *Politics in the Vernacular: Nationalism, Multiculturalism, and Citizenship* (New York: Oxford University Press, 2001).
16. Greenawalt, Kent. "Freedom of Association and Religious Association," in *Freedom of Association*, ed. Amy Gutmann (Princeton: Princeton University Press, 1998) (29 pp.)
17. Swaine, Lucas. *The Liberal Conscience* (New York: Columbia University Press, 2006), chap. 3.
18. The Politics of Recognition Charles Taylore
plandehiram.org/documentos/.../Politics_of_Recognition.pdf
19. Parekh, Bhikhu. *Political Theory and the Multicultural Society* Copyright Radical Philosophy Ltd 1972 – 2003 , Articles - May/June 1999

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. "Philosophy and Biology." In *Philosophy of Biology*. Princeton: Princeton University Press, 2014, pp. 1-10.
2. Darwin, Charles. *The Origin of Species* (Chapter 4). London: John Murray, 1876.
3. Mayr, E.. "Natural Selection: The Philosopher and the Biologist," *Paleobiology*, 1986, 12:2: 23-39, 1986 OR Christopher Stephens.. "Natural Selection." In Mohan Matthen & Christopher Stephens (eds), *Philosophy of Biology*. Amsterdam: Elsevier, 2007, pp 111- 127.
4. Okasha, S. "The Units and Levels of Selection." In Sahotra Sarkar & Anya Plutynski (eds). *A Companion to the Philosophy of Biology*. Oxford: Blackwell, 2008, pp. 138-156.
5. Lewontin, R. C. "Adaptation," *Scientific American*, 1978, 239:3: 212-30 OR Ron Amundson, "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, 1998, pp.91-116.
6. Lewens, T. "The Problems of Biological Design," In Anthony O'Hear (ed.). *Philosophy, Biology and Life*. Cambridge: Cambridge University Press, 2005, pp. 177-192
7. Griffiths, P. and Karola Stotz, "Gene." In David L. Hull & Michael Ruse, *The Cambridge Companion to the Philosophy of Biology*. Cambridge: Cambridge University Press, 2007, pp. 85-102 OR John Dupre, "Are there Genes?" In Anthony O'Hear (ed.) *Philosophy, Biology and Life*. Cambridge: Cambridge University Press, 2005, pp. 193-210. OR Hans-Jörg Rheinberger & Staffan Müller-Wille. "Gene Concepts." pp. 3-21.
8. Stephens, C. "Population Genetics." In Sahotra Sarkar & Anya Plutynski (eds). *A Companion to the Philosophy of Biology*. Oxford: Blackwell, 2008, pp. 119-137
9. Ruse, M. "Evo-devo: A New Evolutionary Paradigm." In Sahotra Sarkar & Anya Plutynski (eds) *A Companion to the Philosophy of Biology*. Oxford: Blackwell, 2008, pp. 105-124.
10. Rosenbert, A. "Reductionism (and Antireductionism) in Biology." In David L. Hull & Michael Ruse. *The Cambridge Companion to the Philosophy of Biology*. Cambridge: Cambridge University Press, 2007, pp. 120 -138.
11. Rosenberg, A. "Altruism: Theoretical Contexts." In David L. Hull & Michael Ruse (eds). *The Philosophy of Biology*, Oxford: Oxford University Press, 1998, pp. 448-458.

Further Readings

1. Elliot, Sober. *Philosophy of Biology*. Oxford: Westview Press, 2000.
2. Rosenberg, A. and Daniel W. McShea. *Philosophy of Biology: A Contemporary Introduction*. New York: Routledge, 2008
3. David L. Hull & Michael Ruse. *The Cambridge Companion to the Philosophy of Biology*. Cambridge: Cambridge University Press, 2007
4. Elliott Sober (ed.). *Conceptual Issues in Evolutionary Biology*. Cambridge: MIT Press, 2006.

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 is characterized by the ‘value turn’, a shift from analyzing the conditions under which belief is rationally permissible to examining the value of cognitive activities and states. In particular, value theorists focus on two sources of value: truth and the exercise of cognitive abilities. On this approach, agents are chiefly evaluated on whether their cognitive activities manifest skill rather than whether they follow rules saying that beliefs and inferences are rational inquiry. This course will give an insight into some of the most influential and agenda setting work at the heart of virtue epistemology’s research program.

Essential Readings

1. Battaly, Heather. “Virtue Epistemology.” In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 3-27
2. Sosa, Ernest. “Selections from A Virtue Epistemology: Apt Belief and Reflective Knowledge” Volume 1 In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 73-96
3. Greco, John. “The Nature of Knowledge.” In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 97-115
4. Zagzebski, Linda. “The Search for the Source of Epistemic Good.” In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 151-164
5. Sosa, Ernest. “Knowing Full Well: The Normativity of Beliefs as Performances.” In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 171-184
6. Riggs, Wayne. “Why epistemologists are So Down on Their Luck.” In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp.285-306
7. Swanton, Christine. “A Challenge to Intellectual Virtue from Moral Virtue: The Case of Universal Love.” In Heather Battaly (Ed.), *Virtue and Vice, Moral and Epistemic*, Wiley Blackwell Publishing, 2010

8. Fricker, Miranda. "Epistemic Injustice and a Role for Virtue in the Politics of Knowing." In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp.329-350
 9. Kvanvig, Jonathan. "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 (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp.375-392
- *All readings are available in John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012

Further Readings

1. Crisp, Roger. "Virtue Ethics and Virtue Epistemology." In Heather Battaly (Ed.), *Virtue and Vice, Moral and Epistemic*, Wiley Blackwell Publishing, 2010
2. Baehr, Jason. "Four Varieties of Character Based Virtue Epistemology." In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012
3. Greco, John. "Knowledge as Credit for True Belief." In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012
4. Pritchard, Duncan. "Apt Performance and Epistemic Value." In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012
5. Turri, John. "Manifest Failure: The Gettier Problem Solved." In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012
6. Zagzebski, Linda. "Recovering Understanding." In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012
7. Hookway, Christopher. "How to be a Virtue Epistemologist." In Michael DePaul and Linda Zagzebski (Ed.) *Intellectual Virtue: Perspectives from Ethics and Epistemology*, 182-202, Oxford Clarendon Press, 2003

PHIL 322: POLITICAL LIBETARIANISM 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. "Justice as Fairness" and "Justice as Fairness: Political not Metaphysical" In *John Rawls: Collected Papers*. Edited by Samuel Freeman, 47-72, 388-414. New Delhi: Oxford University Press, 1999.

2. Rawls, John. *Political Liberalism*. New York: Columbia University Press, 1996.
3. MacIntyre, Alasdair. "After Virtue: A Study in Moral Theory (extracts)", "Whose Justice? Which Rationality? (extracts)", "Politics, Philosophy and the Common Good." In *The MacIntyre Reader*, edited by Kelvin Knight, 73-104, 109-119, 235-254. University of Notre Dame Press, 1998.
4. Sandel, Michael. *Liberalism and the Limits of Justice*. Chap. 1, 15-65 Second Edition. New York : Cambridge University Press, 2005.
5. Kekes, John. "The Incompatibility of Liberalism and Pluralism." *American Philosophical Quarterly* 29, no. 2 (April 1992): 141-151.
6. Taylor, C. "Cross-Purposes: The Liberal-Communitarian Debate." In *Liberalism and the Moral Life*. Edited by N. Rosenblum, 159-182. Cambridge, Mass: Harvard University Press, 1989.
7. Walzer, Michael. "The Communitarian Critique of Liberalism." *Political Theory* 18, no.1 (Feb. 1990): 6-23.

Further Readings

1. Berlin, Isaiah. "On the Pursuit of the Ideal," *The New York Review of Books* 35, no. 4 (March 1988).
2. Berlin, Isaiah. "Two Concepts of Liberty." *Four Essays On Liberty*. Oxford: Oxford University Press, 1969.
3. Dagger, Richard. "The Sandelian Republic and the Encumbered Self," *The Review of Politics* 61, no. 2 (Spring 1999): 181-208.
4. Gaus, Gerald F. *Contemporary Theories of Liberalism: Public Reason as a Post-Enlightenment Project*. New Delhi: Sage Publications, 2003.
5. Alejandro, Roberto. "What Is Political about Rawl's Political Liberalism?" *The Journal of Politics* 58, no. 1 (Feb. 1996): 1-24.
6. Bell, Daniel A. "A Communitarian Critique of Liberalism." *Analyse & Kritik* 27 (2005): 215-38.
7. Mulhall, Stephen, and Adam Swift. *Liberals and Communitarians*. Oxford: Blackwell Publishing, 1996.
8. Kymlicka, Will. *Liberalism, Community and Culture*. Oxford: Clarendon Press, 2002.
9. Sandel, Michael J. "The Procedural Republic and the Unencumbered Self," *Political Theory* 12, no. 1 (Feb. 1984): 81-96.
10. Rawls, John. *John Rawls: Collected Papers*. Edited by Samuel Freeman. New Delhi: Oxford University Press, 1999.
11. MacIntyre, Alasdair. *After Virtue: A Study in Moral Theory*. Third Edition. Notre Dame: University of Notre Dame Press, 2007.
12. —. *Ethics and Politics: Selected Essays*. Vol. 2. 2 vols. Cambridge: Cambridge University Press, 2006.
13. Kant, Immanuel. *Political Essays*. Translated by H. B. Nisbet, edited with an introduction and notes by Hans Reiss. Second and enlarged ed. Cambridge: Cambridge University Press, 1991

14. Kukathas, Chandran. "Liberalism, Communitarianism and Political Community," *Social Philosophy and Policy Foundation* 13, no. 1 (1996): 80-104.
15. Kymlicka, Will. "Liberalism and Communitarianism," *Canadian Journal of Philosophy* 18, no. 2 (Jun. 1988): 181-203.
16. Lukes, Steven. "The Singular and the Plural: On the Distinctive Liberalism of Isaiah Berlin," *Social Research* 61, no. 3, Liberalism (Fall 1994): 687-717.
17. Macedo, Stephen. "Liberal Virtues, Constitutional Community." *The Review of Politics* 50, no. 2 (Spring 1988): 215-40.
18. Mulhall, Stephan, and Adam Swift. "Liberals and communitarians: Whose community? Which Individual?" *Think* 3, no. 7 (2004): 61-69.
19. Raz, J. *The Morality of Freedom*. Oxford: Oxford University Press, 1986.

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, JyotibaPhule 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, P. *Philosophy of B.R. Ambedkar*, Mumbai: Suguwa Prakasan, 2008
2. Castes in India, Annihilation of Caste, State and Minorities, Mr. Russell and Reconstruction of Society, From Moon, Vasant (.Compiled) *Dr. Babasaheb Ambedkar Writings and Speeches* Vol.1 Education Department, Government of Maharashtra, 1987
3. Moon, Vasant (Compiled) *Dr. Babasaheb Ambedkar Writings and Speeches* Vol.3, Education Department, Government of Maharashtra, 1987) 'Philosophy of Hinduism', 'India and Pre Requisites of Communism,' 'Revolution and Counter Revolution,' 'Buddha or Karl Marx,' Riddles in Hinduism , From Moon, Vasant (Compiled) *Dr. Babasaheb Ambedkar Writings and Speeches* Vol.4, Education Department, Government of Maharashtra, 1987)
4. Omvedt, G. "Towards a Historical materialist Analysis of the Origins and Developments of Caste," & "Ambedkar and the Dalit Movement in colonial India," pp 21-58, from *Dalits and Democratic Revolution* New Delhi: Sage, 1994
5. Teltumbde, A. 'Ambedkar' *In and for the Post-Ambedkar Dalit Movement*, Pune: Sugawa Prakashan, 1997.
6. Omvedt, G.. *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, 2004
7. Rodrigues, V. "Making a Tradition Critical, In Labour and Meaning of Dalit Movement," Peter Robb (Ed.) *Dalit Movements : The Meanings of Labour in India*, Oxford: Oxford University Press, 1994

Further Readings

1. Rodrigues, V. *The Essential Writings of B.R. Ambedkar* New Delhi: Oxford Press, 2002
2. Gore, M.S. *Social Context of an Ideology; Ambedkar's Political and Social Thought*, New Delhi: Sage, 1993
3. Nagaraj D.R., *The Flaming Feet: A Study of Dalit Movement in India*, Bangalore: South Forum Press, 1993
4. The Turning Point,1930-36: Ambedkar, Gandhi and Marxists, pp. 161-188, 'Ambedkarism': The Theory of dalit Liberation pp.190-222)
5. Ambedkar, B. R. *Ambedkar's Autobiographical Notes*, Navayana,2003
6. What is Social Philosophy? pp.173-203, Ambedkar and His Critics pp300-333, OneilBiswas A Phenomenon named Ambedkar New Delhi: Blumon Books,1998
7. Guru, Gopal "Dr.Ambedkar's concept of political power and the question of Dalit movement" In *Dr.Ambedkar Memorial Lectures*,Ambedkar Memorial Trust: Hyderabad, 1993
8. Guru, Gopal., "Dalit Movement in Mainstream Sociology", *Economic and Political Weekly*, April 3, 1993
9. Ilaiah, Kanche. "Ambedkar is Still Relevant", *Andhra Pradesh Times*, December 6, 1996
10. Ilaiah, Kanche., "Caste and contradictions", *Economic and Political Weekly*, Oct.22, 1994
11. Kheer, Danajay. *Ambedkar Life and Mission* Bombay: Popular Prakasan, 1972
12. Patil, Sharad., "A New Way of Life : Towards a Synthesis of Marx and Ambedkar", *Mainstream*, January 24, 1995
13. Raghavendra Rao, K. *Babasaheb Ambedkar* New Delhi: Sahitya Academy, 1998.
14. Shonalkar, Vandana. "An agenda for Gender Politics", *Economic and Political Weekly*, January 2-5, 1999
15. Zelliott, Eleanor. *From Untouchable to Dalit; Essays on the Ambedkar Movement* New Delhi: Manohar, 1992
16. Kesava Kumar, P. "Political Philosophy of Ambedkar: A Critical Understanding", *International Research Journal of Social Sciences*,Vol.1 No.2. pp.193-210, 2008.
17. Michael, S.M. (Ed.) *Dalits in Modern India; Vision and Values*, New Delhi: Vistaar Publications, 1999.

PHIL 324: CONTEMPORARY REFLECTIONS ON VEDĀNTA

This course highlights the contemporary relevance of Vedanta, especially Advaita Vedanta, 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 (*jnana*). (v) In axiological sense, it values the spiritual development of non-dual worldview (*sat*), purified mind (*cit*), and bliss (*ananda*). The present course focuses on the *advaitic* thought of four leading contemporary thinkers, namely, Swami, Vivekananda, Aurobindo, Radhakrishnan and Jiddu Krishnamurti.

Essential Readings

1. Vivekananda, *Complete Works of Vivekananda: Volumes I, II* (Paper on Hinduism ,Vol. I –pp6-20; *Practical Vedanta*, Vol. II-pp288-358,) Advaita Publications, 2006, Kolkata.
2. Aurobindo, *The Life Divine* (Book one -XXVII ‘Sevenfold Chord of Being’), (Book Two—XVIII ‘Evolutionary Process-Ascent and Integration’), (Book Two-XXVIII ‘ The Divine Life’), Pondichery, 1955
3. Radhakrishnan, S. *An Idealistic View of Life*, (Chapter IV ‘Intellect and Intuition’ pp 127-174,) George Allen and Unwin Ltd, London, 1951 (Fourth Impression)
4. Krishnamurti, J. ‘*The First and the Last Freedom*’, Chapters II What are we Seeking: & V (Action and Idea). HarperSanFrancisco; New edition , 1997

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. *The Integral Philosophy of Sri Aurobindo*. George Allen and Unwin, London 1960
4. Schilpp, P.A. (Ed.) *The Philosophy of Sarvepalli Radhakrishnan*, Tudor Publishing Company, New York, 1951.

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. *The Essential Writings*, V Rodrigues (ed), New Delhi, Oxford University Press, 2002. Chapters, 3,5,8,19,20.
2. Tagore, R. *Nationalism*, New Delhi, Macmillan, 1985.
3. Gandhi, M. K. *Hind Swaraj*. In Antony Parel (ed.), *Hind Swaraj and Other Writings*, Cambridge, Cambridge University Press, 1997.
4. Gandhi, M.K. *Constructive Programme: Its meaning and Place*, Ahmedabad, Navajivan, 1945.

5. Gandhi, M. K. *Women and Social Justice*, Ahmedabad, Navajivan, 1954.
6. Kant, I. "An Answer to the question what is enlightenment". In H Reiss(ed), *Political Writings*, Cambridge, Cambridge University Press, 1991.
7. Bilgrami, A. *Gandhi's Integrity: The Philosophy behind the Politics*, In A Raghuramraju (ed.) *Debating Gandhi: A Reader*, New Delhi, OUP, 2006.
8. Tagore, R. *The Religion of Man*, New Delhi, Rupa , 2005.
9. Sen, A. "Culture and communication". In *The Argumentative Indian*, London, Penguin, 2005.

Further Readings

1. Herder, *Reflections on The Philosophy of the History of Mankind*, Chicago&London, The University of Chicago Press, 1968, (Chapter1, books 7and 8).
2. Tagore, R. *Selected letters of Rabindranath Tagore*, K. Dutta & A Robinson (eds), Cambridge, CUP, 1997.
3. Nandy, A. *The Illegitimacy of Nationalism: Rabindranath Tagore and the Politics of the Self*, New Delhi, OUP, 1995.
4. Parekh, B. *Gandhi's Political Philosophy: A Critical Examination*, London, Macmillan, 1989.
5. Said, E. *Culture and Imperialism*, London, Vintage, 1994.
6. Ramanujan, A. K. *Is there an Indian way of thinking: an Informal essay*, In *Contributions to Indian Sociology*, 1989, pp 41-58.
7. Kishwar, M. *Gandhi on Women*. In A. Raghuramraju (ed), *Debating Gandhi: A Reader*, New Delhi, OUP, 2006.
8. Patel, S. *Construction and re-construction of woman in Gandh.*, in A. Raghuramraju (ed), *Debating Gandhi: A Reader*, New Delhi, OUP, 2006.
9. Berlin, I. *Two concepts of Liberty*. In, *The Proper Study of Mankind*, London, Pimlico, 1998.

PHIL 411: ŚAṂKARA'S ADVAITA VEDĀNTA

This course will introduce the students to the main features of the meta-philosophical position of the Classical text, *Śūrīraka-Bhāṣya: Brahmasūtra ŚaṁkaraBhāṣya*. This study of the *adhyāsabhaṣya* with commentaries to the first four Brahmasutras (*catuḥsūtri*) will give the students an insight into classical methods of analyses and synthesis and richness embedded in text and tradition. Two ingenious interpretations of Śaṁkara's *adhyāsabhaṣya* by Vācaspati Misra (Bhāmati) of 9th century and Ganeswar Mishra of 20th century will also be introduced in this paper to have different overviews of the text.

Essential Readings

1. *Śri ŚaṁkaraBhāṣyaBrahmasūtraCatuḥsūtri* by H.D. Sharma, Oriental Series no. 70, Pune, Poona Oriental Book Agency, 1940.

2. *Brahmasūtra Bhāṣya of Śaṅkaracārya*, swami Gambhirananda (Tr.), Advaita Ashrama, Calcutta, 1993.
3. *Bhāmāti of Vacaspati on Śaṅkara's Brahmasūtrabhāṣya (Catuḥsūtri)*, S. S. SuryanarayanaSastri and C. Kunhan Raja (Eds. And Trs.), Madras, The Adyar Library and Research Centre, 1992.
4. G. Mishra, *Language Reality and Analysis, Essays on Indian Philosophy*, J. N. Mohanty (ed.), E.J. Brill, 1990.
5. *BrahmasūtraŚaṅkarabhāṣyam Śrī Vācaspati Miśra Praṇita 'Bhāmāti' Samvalita*, Swami Yogindranand (ed. And Tr.), Vol 1, Varanasi, Chaukhamba Orientalia, 1996.

Further Readings:

1. A K. Ramanujan, "Is There an Indian Way of Thinking? An Informal Essay". In *The Collected Essays of A.K. Ramanujan*, Oxford, OUP, 1999, p 34-51.
2. H. Nakamura, *A History of Early Vedānta Philosophy*, Part one, Delhi, Motilal Banarsidass, 1983.
3. E. Deutsch, *Advaita Vedānta*, Hawai, University of Hawai Press, 1969.
4. A.J. Alston, *Śaṅkara on The Absolute*, Shanti Sadan, 1981.

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. *Vijñaptimātratāsiddhi (Triṃśika and Viṃśatika)* of Vasubandhu. Tr. by Kalupahana, D.J. in *The Principles of Buddhist Psychology*, Delhi, Sri Satguru Publications, 1992, pp. 173-214.
2. Lusthaus, D. *Buddhist Phenomenology*, London&New York, Routledge, 2002, pp. iv-xii, 1-166.
3. Husserl, E. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, Vol. 1 (Sections 84-86 & 97-98), tr. By F. Kersten. The Hague: MartinusNijhoff, 1982.

4. ----- .1977. *Cartesian Meditations* (Secs on active & passive constitution), The Hague: MartinusNijhoff,
5. Solomon, R. C. "Husserl's Concept of the Noema," in F. Elliston & P. McCormick (eds), *Husserl: Exposition & Appraisals*, Notre Dame: University of Notre Dame Press, 1977.
6. Lingis, A. "Hyletic Data," *Analecta Husserliana, Vol 2*, Dordrecht: D.Reidel, 1972. pp. 96-103.

Further Readings

1. Kochumutton, T. A. *A Buddhist Doctrine of Experience*, Delhi, Motilal Banarsidass, 1982.
2. Larabee, M. J. "The one and the many: Yogācāra Buddhism and Husserl," *Philosophy East and West* 31, 1981, pp. 3-15.
3. Lipman, K. "The *cittamātra* and its Mādhyamika critique: Some phenomenological reflections," *Philosophy East and West* 32, pp. 295-308.
4. Chattopadhyaya, D. P and L. Embree, and J. N. Mohanty (eds.). *Indian Philosophy and Phenomenology*, Delhi, Motilal Banarsidass, 1992.
5. Waldron, W. S. *The Buddhist Unconscious*, London & New York, 2003.
6. De Boer, T. *The Development of Husserl's Thought*, The Hague: MartinusNijhoff 1978.
7. Ricoeur, P. *Husserl: An analysis of his Phenomenology*, Evanston: Northwestern University Press 1967.
8. Sokolowski, R. *The Formation of Husserl's Concept of Constitution*, The Hague: Martinus Nijhoff 1964.
9. Gurwitsch, A. *Studies in Phenomenology and Psychology* Chapter on Intentionality of Consciousness), Evanston: Northwestern University Press, 1966.
10. Spiegelberg, H. *Phenomenological Movement*, The Hague: Martinus Nijhoff 1982.

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 Michael Huemer, *Epistemology: Contemporary Readings*, London, Routledge, 2008.

Further Readings

1. Ayer, A. J. *The Problem of Knowledge*, London, Pelican, 1971.
2. Lehrer, K. *Theory of Knowledge*, London, Westview Press, 2000.
3. Wittgenstein, L. *On Certainty*, Oxford, Basil Blackwell, 1969. Hindi translation (with English Version on facing pages) by Ashok Vohra, *Ludwig Wittgenstein On Certainty*, Indian Council of Philosophical Research, 1998.
4. Stroud, B. *The Significance of Philosophical Scepticism*, Oxford, Clarendon, 1984.
5. Stroll, A. *Moore and Wittgenstein on Certainty*, Oxford, University Press, 1994.
6. Vohra, A. "Knowledge, Scepticism and Fallibilism" ed. R.V. Joshi et al, *Perspectives in Philosophy*, Delhi, Ajanta Publications, 1993.

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. "Introduction: Philosophy and Cognitive Science," in *The Oxford Handbook of Philosophy of Cognitive Science*, Edited by Eric Margolis, Richard Samuels, and Stephen P. Stich, OUP, 2012, pp. 1-12.
2. Chomsky, Noam. *Modular Approaches to the Study of the Mind*, San Diego State University Press, 1984
3. Chomsky, Noam. "Language and Unconscious Knowledge," (Edith Weigert Lecture, November 19, 1976). Chapter Six of *Rules and Representations*, Columbia University Press, NY, 1980.
4. Chomsky, Noam. "Knowledge of Language as a Focus of Inquiry," Chapter 1 of *Knowledge of Language*, New York, Praeger, 1986.
5. Crain, S., Gualmini A. and Pietroski, P. "Brasstacks in Linguistic Theory," In Peter Carruthers, Stephen Laurence & Stephen Stich (eds.), *The Innate Mind: Structure and Contents*. New York: Oxford University Press New York, 2005.
6. Hauser, Marc D; Chomsky, Noam; Fitch, Tecumseh W. "The faculty of language: What is it, who has it, and how did it evolve?" *Science* 298 (22), 2002:1569-1579.

7. Berwick, R. C. and Angela D. Friederici, Noam Chomsky, Johan J. Bolhuis. "Evolution, brain, and the nature of language", *Trends in Cognitive Sciences*, Volume 17, Issue 2, February 2013, 89-98.
8. Fodor, Jerry. Chapters 1 and 2 of *The Mind does not Work That Way*, MIT Press, 2000.
9. Ludwig, Kirk & Susan Schneider. "Fodor's challenge to the classical computational theory of mind," *Mind and Language* 23 (1), 2008:123–143.
10. Mukherji, Nirmalangshu. "Is CHL linguistically specific?" *Philosophical Psychology* 16 (2), 2003:289 – 308.

Further Readings

- 1 Margolis, E. Richard Samuels & Stephen Stich (eds.), *Oxford Handbook of Philosophy of Cognitive Science*, OUP, 2012.
- 2 Carruthers, P. and Stephen Stich and Stephen Laurence: *The Innate Mind* (3 volumes): OUP, New York, 2005
3. Mukherji, Nirmalangshu. *The Primacy of Grammar*: MIT Press, 2011.
4. Stainton, R. *Contemporary Debates in Cognitive Science*. Edited by R. Stainton. Malden MA: Blackwell Publishing, 2006.

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. Cosmides, L. & J. Tooby, "Origins of Domain Specificity: The Evolution of Functional Organisation" (PP. 85-115). In Hirschfeld & Gelman (eds), *Mapping the Mind*, Cambridge, Cambridge University Press, 1994.
2. Fodor, J. "Precis of The Modularity of Mind", *Behavioral and Brain Sciences*, 8,1-42, 1985.
3. Hirschfeld, L. A. & S.A. Gelman. "Toward a Topography of Mind: An Introduction to Domain Specificity" (pp. 3-35). In Hirschfeld & Gelman (eds), *Mapping the Mind*, Cambridge, Cambridge University Press, 1994.
4. A. Karmiloff-Smith, "Precis of *Beyond Modularity*", *Behavioral and Brain Sciences*, 17,693-745, 1994.

5. Sperber, D. "The Modularity of Thought and the Epidemiology of Representations" (pp. 39-67). In Hirschfeld & Gelman (eds) *Mapping the Mind*, Cambridge, Cambridge University Press, 1994.
6. Griffiths, P. E. & K. Stotz, "How the Mind Grows: A Developmental Perspective on the Biology of Cognition", *Synthese*, 122, 29-51, 2000.
7. Grossberg, S. "The Complementary Brain: Unifying Brain Dynamics and Modularity", *Trends in Cognitive Sciences*, 4, 233-245, 2000.
8. Barrett, H. C. & R. Kurzban, "Modularity in Cognition: Framing the Debate", *Psychological Review*, 113, 628-647, 2006.
9. E. Machery, "Massive Modularity and Brain Evolution", *Philosophy of Science*, 74, 825-838, 2007.
10. Papineau, D. "The Cultural Origins of Cognitive Adaptations", in Anthony O'Hear (ed.), *Philosophy, Biology and Life*, Cambridge (UK), Cambridge University Press, 2005, pp. 291-324.

Further Readings

1. Pinker, S. *How the Mind Works?* London: Allen Lane, 1998.
2. Pinker, S. "So How Does the Mind Work?", *Mind & Language*, 20: 1-24, 2005.
3. Pinker, S. "A Reply to Jerry Fodor on How the Mind Works", *Mind & Language*, 20: 3-38, 2005.
4. Fodor, J. *The Mind Doesn't Work That Way*, Cambridge, MA: MIT Press, 2000.
5. Fodor, J. "Reply to Steven Pinker 'So How Does the Mind Work?' ", *Mind & Language*, 20, 2005, pp. 25-32.

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. Armstrong, D. M. "What is Consciousness"
2. Rosenhal, D. "Two Concepts of Consciousness"
3. Dretske, F. "Consciousness"
4. Nagel, T. "Brain Bisection and the Unity of Consciousness"
5. Block, N. "Consciousness, accessibility, and the mesh between psychology and neuroscience", *Behavioral and Brain Sciences*, 30, 2007, pp. 481- 499.
6. Dehaene, S., Changeux, J.-P., Naccache, L., Sackur, J. & Sergant, C. "Conscious, preconscious, and subliminal processing: A testable taxonomy", *Trends in*

- Cognitive Sciences*, 10(5), 2006, pp. 204–11 OR S. Dehaene & L. Naccache, “Towards a Cognitive Neuroscience of Consciousness”.
7. Dennett, D. “Are we Explaining Consciousness yet?”
 8. Baars, B. J. (1997). In the theatre of consciousness: Global Workspace Theory: A Rigorous Scientific Theory of Consciousness. *Journal of Consciousness Studies*, 4, No. 4, 1997, pp. 292-309.
 9. Tononi, G and C. Koch. “Consciousness: here, there and everywhere?” *Philosophical Transactions of Royal Society (Biological Sciences B)*. 370, 2015: <http://dx.doi.org/10.1098/rstb.2014.0167> OR M. Tye, “Precis of *Ten Problems of Consciousness*”.
 10. Chalmers, D. J. “Facing up to the Problem of Consciousness”.

The above readings can be found in the following anthologies

1. D.J. Chalmers (ed), *Philosophy of Mind: Classical and Contemporary Readings*. Oxford, OxfordUniversity Press, 2002.
2. J. Heil (ed), *Philosophy of Mind: A Guide and Anthology*. Oxford, Oxford University Press, 2004.
3. D.M. Rosenthal (ed). *The Nature of Mind*. Oxford, OxfordUniversity Press, 1991.
4. F. Dretske. *Naturalizing the Mind* (Chapter 4), Cambridge, MA, MIT Press, 1995.

Further Readings

1. See Online Papers on Consciousness Compiled by [David Chalmers](#) (Editor) and [David Bourget](#) (Assistant Editor), Australian National University. Part of [PhilPapers: online research in philosophy](#)

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, pp.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:

*David L. Hull & Michael Ruse (eds). 1998. *The Philosophy of Biology*, Oxford: Oxford University Press.

#Sahotra Sarkar & Anya Plutynski (eds). 2008. *A Companion to the Philosophy of Biology*. Oxford: Blackwell.

Elliott Sober (ed.). 2006. *Conceptual Issues in Evolutionary Biology*. Cambridge: MIT Press.

Anthony O'Hear (ed.). 2005. *Philosophy, Biology and Life*. Cambridge: Cambridge University Press.

Further Readings

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

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

Feminist Epistemology and Metaphysics

1. Harding, Sandra. “‘Strong Objectivity’ and Socially Situated Knowledge.” In *Whose Science? Whose Knowledge? Thinking from Women’s Lives*, 138-163. Ithaca, NY: Cornell University Press, 1991.
2. Haslanger, Sally. “Feminism and Metaphysics: Unmasking Hidden Ontologies.” *APA Newsletter on Feminism and Philosophy* (Spring 2000): 192-196.
3. Nussbaum, Martha. “Objectification.” *Philosophy and Public Affairs* 24, no. 4 (1995): 249-291.

Sexuality and Biological Differences

4. Foucault, Michel. “The Body of the Condemned.” *Discipline and Punish: The Birth of the Prison*. Translated by Alan Shendon, 3-31. New York: Vintage Books, 1995.
5. Young, Iris. “Throwing Like a Girl.” In *Throwing Like a Girl: And Other Essays in Feminist Philosophy and Social Theory*, 27-45. Indianapolis: Indiana University Press, 1990.
6. Beauvoir, Simone de. “The Mother.” In *The Second Sex*, 502-596. London: Pan Books, 1988.

Post-colonial Feminism

7. Mohanty, C. T. *Feminism Without Border: Decolonizing Theory, Practicing Solidarity*, 17-42. Durham: Duke University Press, 2003.
8. Sangari, Kumkum and Sudesh Vaid, eds. “Introduction.” *Recasting Women: Essays in Colonial Indian History*, 1-2. New Jersey: Rutgers University Press, 1999.
9. Roy, Kumkum. *Gender and Early Textual Traditions*, chap. 2& 3. Tripunithura: Govt. Sanskrit College, 2015.

Re-reading the History of Western Philosophy

10. Tuana, Nancy. “Reading Philosophy As A Woman.” *Woman and the History of Philosophy*, chap. 1. St. Paul: Paragon Press, 1992.

Further Readings

- b. Yaman, Mai, ed. *Feminism and Islam: Legal and Literary Perspectives*. New York: New York University Press, 1996.

- c. Lewis, Reina and Sara Mills, eds. *Feminist Postcolonial Theory: A Reader*. Edinburgh: Edinburgh University Press, 2003.
- d. Walter, Natasha. *The New Feminism*. London: Virago, 1999.
- e. Price, Janet and Margrit Shildrick, eds. *Feminist Theory and the Body: A Reader*. Edinburgh: Edinburgh University Press, 1999.
- f. Alcoff, Linda and Elizabeth Potter, eds. *Feminist Epistemologies*. New York: Routledge, 1993.
- g. Nussbaum, Martha. *Women and Human Development: The Capabilities Approach*. Cambridge, NY: Cambridge University Press, 2000.
- h. Foucault, M. *The History of Sexuality*, translated by R. Hurley. New York: Pantheon Books, 1976.
- i. Lloyd, Genevieve. "Feminism in History of Philosophy." In *The Cambridge Companion to Feminism in Philosophy*, edited by Miranda Fricker and Jennifer Hornsby, 245–63. Cambridge: Cambridge University Press, 2000.
- j. Irigaray, Luce. *This Sex Which is Not One*, translated by Catherine Porter and Caroline Burke. Ithaca, NY: Cornell University Press, 1992.
- k. Irigaray, Luce. *The Irigaray Reader*. Edited by Margaret Whitford. Cambridge: Basil Blackwell, 1991.
- l. Young, Iris Marion. "House and Home Feminist Variations on a Theme." In *Intersecting Voices*, 134–165. Princeton: Princeton University Press, 1997.
- m. Hooks, Bell. *Feminism Is for Everybody: Passionate Politics*. London: Pluto Press, 2000.
- n. Narayan, Uma. "The Project of Feminist Epistemology: Perspective from a Nonwestern Feminist." In *Feminist Theory Reader: Local and Global Perspectives*, edited by Carole Mccann and Seung-kyung Kim, 370-378. Abingdon: Routledge, 2013.
- o. Firestone, Shulamith. *The Dialectic of Sex*, New York: William Morrow, 1970.
- p. Collins, P. H. *Black Sexual Politics: African Americans, Gender and the New Racism*. New York: Routledge. 2005.
- q. Putnam Tong, Rosemarie. *Feminist Thought: A More Comprehensive Introduction*. Colorado: Westview Press, 2013.
- r. G. Spivak "Can the Sub-altern Speak?" In *Marxism and the Interpretation of Culture*, edited by Cary Nelson and Lawrence Grossberg, 271-314. London: Macmillan, 1988.
- s. Butler, Judith. *Gender Trouble*. London: Routledge, 1990

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. "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), 1974.
2. Peirce, C. S. "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), 1974.
3. Morris, C. "Foundations of the Theory of Signs," In *International Encyclopedia of Unified Science*, (Vol. 1, No.2, pp, 107-120), Chicago, University of Chicago Press, 1938.
4. Merleau-Ponty, M. "The Body as Expression and Speech," In *The Phenomenology of Perception*, trans. C Smith, New York, Humanities Press, 1962.
5. Foucault, M. *The Order of Things: An Archaeology of the Human Sciences* (Ch. 2& 3), New York, Vintage Books, Random House, 1970.
6. de Saussure, F. *Course in General Linguistics* (Part I, General Principles) Eds. C. Bally & A. Sechehaye, Trans. R. Harris, La Salle, Illinois: Open Court, 1983.

Further readings

1. Peirce, C. S. *What is a Sign?*(1894).
<http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
2. Peirce, C. S. "Three trichotomies of Signs," in *Philosophical Writings of Peirce*, J. Buchler (ed.), Dover, 1955. Also available at
<http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
3. Merleau-Ponty, M. *Signs*, Evanston, Northwestern University Press, 1964.
4. Derrida, J. "Structure, Sign, and Play in the Discourse of the Human Sciences," in *Writing and Difference*, trans. Alan Bass. London: Routledge, 2001.
5. Rotman, B. *Signifying Nothing: The semiotics of Zero*, London, Stanford University Press, 1993.
6. Danesi, M. *Brands*, London, Routledge, 2006.

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. "Of Personal Identity." (From W.E. Gladstone (Ed) *The Analogy of Religion*, Oxford, O.U.P., 1896.
2. Locke, J. *An Essay Concerning Human Understanding*, Ch. XXVII, J.W. Yolton (ed), D.M. Dent, 1992 (Also available on the internet).

3. Nagel, T. *The View from Nowhere* (Chapter on Freedom), Oxford, OUP, 1986.
4. Reid, T. *Essays on the Intellectual Powers of Man*, B.A. Brody (Ed), Cambridge, M.I.T. Press, 1969 (Selection).
5. Parfit, D. *Reasons and Persons*, Oxford, Clarendon Press, 1984 (Chapters 10-12).
6. Swinburne, R. "Persons and Personal Identity." In H. D. Lewis (ed), *Contemporary British Philosophy*, London, George Allen and Unwin, 1976.
7. Strawson, P. F. *Freedom and Resentment and other Essays* (Chapter on Freedom and Resentment), London, Methuen, 1959.
8. Williams, B. *Problems of the Self*, Cambridge, Cambridge University Press, 1973, (Chapters 1, 2 & 5).

Further Readings

1. Chisholm, R. *Person and Object*, London, Allen and Unwin, 1976.
2. Perry, J. (Ed.), *Personal Identity*, University of California Press, 1975.
3. Strawson, P. F. "Persons." (From *Individuals*, London, Methuen, 1959.
4. Swinburne, R. and S.S. Shoemaker, *Personal Identity*, Oxford, Basil Blackwell, 1984.
5. Hampshire, S. *Freedom of Mind*, Princeton, Princeton University Press, 1971.
6. Chaturvedi, V. *The Problem of Personal Identity*, Delhi, Ajanta, 1988.
7. Haksar, V. *Invisible Selves and Moral Practice*, Bombay, Calcutta, Madras, 1991.
8. Miri, M. *Identity and Moral Life*, New Delhi, OUP, 2003.

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* (New Delhi: National Book Trust). Introduction pages 1-37.
2. Gandhi, M. K 2008. "English Learning." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore, 1915-1941* compiled and edited by Sabyasachi Bhattacharya, pp. 63-64 (New Delhi: National Book Trust).

3. Gandhi, M. K 2008. "The Great Sentinel." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, pp. 87-92 (New Delhi: National Book Trust).
4. Gandhi, M. K 2008. "The Poet and the Charkha." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, pp.122-126 (New Delhi: National Book Trust).
5. Gandhi, M. K 2008. "The Poet and the wheel." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, pp. 127-128 (New Delhi: National Book Trust).
6. Gandhi, M. K 2008. "The Poet's Anxiety." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, pp. 65-68 (New Delhi: National Book Trust)
7. Tagore, Rabindranath 2008. "Striving for Swaraj." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, pp. 113-121 (New Delhi: National Book Trust).
8. Tagore, Rabindranath 2008. "The Call of Truth," In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, pp. 68-87 (New Delhi: National Book Trust).
9. Tagore, Rabindranath 2008. "The Cult of the Charkha." In *The Mahatma And the Poet, Letters and Debates between Gandhi and Tagore*, 1915-1941 compiled and edited by Sabyasachi Bhattacharya, 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, XIV & Conclusion

Further Readings

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

2. Tagore, S. 2008. "Tagore's conception of cosmopolitanism: A re-construction," *University of Toronto Quarterly*, 77(4), Fall: 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 *The Cambridge Companion to Gandhi* edited by Judith M. Brown & Anthony Parel, 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 obviously intuitively appealing, but is needed to be scrutinized since intuitive appeal might be a good starting point but not 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. Chomsky, N. "Language and unconscious knowledge." In *Rules and representations*. Columbia University Press, New York, 1980. OR Chomsky, N. "Of minds and language" *Biolinguistics*, 1(2007): 009–027.
2. Levinson, S.C. "Language and mind: let's get the issues straight!" in D. Gentner and S. Goldin-Meadow (Eds.) *Language in mind: advances in the study of language and thought*. MA: MIT Press, 2003.
3. Whorf, B.L. "Languages and logic." pages 233-245, In *Language, thought and reality*. Ed. by John B. Carroll. MA: MIT Press, 1956 OR Whorf B.L. "Language, mind, and reality," pp. 246-270, In *Language, thought and reality*. Ed. by John B. Carroll. MA: MIT Press, 1956. OR, Lakoff, G. "Whorf and Relativism" (Chapter 18). In *Women, Fire and Dangerous Things*, Chicago: University of Chicago Press, 1987.
4. Vygotsky, L. (Chapter 7). In *Thought and language*. (A. Kozulin, Tran. & Ed.). Cambridge, MA: MIT Press, 1986[1934].
5. Kuczaj, S.A. & Hendry J.L. "Does language help animals think?" in D. Gentner and S. Goldin-Meadow (Eds.) *Language in mind: advances in the study of language and thought*. MA: MIT Press, 2003 OR Roger Fellows "Animal belief," *Philosophy*, Vol. 75, No. 294, (2000) 587-598. OR Donald Davidson, "Rational Animals," *Dialectica*, Vol. 36, No 4 (1982), 34-53.

6. Slobin, D. I. "Language and thought online: cognitive consequences of linguistic relativity," in D. Gentner and S. Goldin-Meadow (Eds.) *Language in mind: advances in the study of language and thought*. MA: MIT Press, 2003.
7. Tomasello, M. "The key is social cognition," in D. Gentner and S. Goldin-Meadow (Eds.) *Language in mind: advances in the study of language and thought*. MA: MIT Press, 2003.
8. Carruthers, P. "The cognitive functions of language". *Behavioral and Brain Sciences*, 26, 2002. OR, Clark, A. "Magic Words: How Language Augments Human Computation" in P. Carruthers and J. Boucher (Eds), *Language and Thought: Interdisciplinary themes*, Cambridge University Press: Cambridge, (1998) 162-183.
9. Slezak, P. "Thinking about thinking: language, thought and introspection," *Language & Communication* 22, (2002) 353–373.
10. Bloom, P. & F. Keil. "Thinking through language." *Mind & Language*. 2001, 16, 351-367

Further Readings

1. Vygotsky, L.S. *Thought and language*, Cambridge, MA : MIT Press, 1962
2. Whorf, B.L. *Language, thought, and reality*, Ed. by John B. Carroll. Cambridge, MA: MIT Press, 1956.
3. Whorf, B.L. "The relation of habitual thought and behaviour to language" pages 134-159. In *Language, thought and reality*. Ed. by John B. Carroll. MA: MIT Press, 1956.
4. Slobin, D. I., J. J. Gumperz & S. C. Levinson. *Rethinking linguistic relativity*, 70-96, Cambridge: Cambridge University Press, 1996.
5. Wittgenstein, L. *Philosophical Investigations*. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell, 1967
6. Chopra N. "Language and Worldview: a reconsideration of Whorf hypothesis." *International Journal of Multidisciplinary Educational Research*, Volume 2, Issue 13(2), (2013), 342-363.
7. Fraser, C. "Language and Ontology in Early Chinese Thought." *Philosophy East and West*, Volume 57, Number 4, (2007), 420-456.
8. Millikan, R.G. "The language thought partnership: a bird's eye view", *Language & Communication*, (2001) 157-166.
9. Davidson, D. "On the Very Idea of a Conceptual Scheme," *Proceedings and Addresses of the American Philosophical Association*, Vol. 47, (1994) 5-20.

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. *Word and Object*, HUP, 1960, Chapters I and II
2. Wittgenstein, Ludwig, *Philosophical Investigations*, ed. G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford: Basil Blackwell, 1984, sections 428-90
3. _____, *Zettel*, ed. G.E.M. Anscombe and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford: Basil Blackwell, 1981, sections 55-69, 100-128, 255-59, 331-373.
4. _____, *On Certainty*, ed. G.E.M. Anscombe and G.H. Von Wright (trans.: Dennis Paul and G.E.M. Anscombe), Oxford: Basil Blackwell, 1974, sections 1-299, pgs2-38.
5. Davidson, Donald, "On the Very Idea of a Conceptual Scheme" in *Inquiries in Truth and Interpretation*, Oxford: Clarendon Press, 1984.
6. _____, "Radical Interpretation" in *Inquiries in Truth and Interpretation*, Oxford: Clarendon Press, 1984.
7. _____, "Inscrutability of Reference" in *Inquiries in Truth and Interpretation*, Oxford: Clarendon Press, 1984.
8. McDowell, J. *Mind and World*, HUP, Cambridge, 1996, Introduction, Lectures I, II, III, Afterword Part I

Further Readings

1. Moore, G E, 'A Defence of Common Sense,' In *Contemporary British Philosophy* (2nd series), ed. J. H. Muirhead, 1925. Reprinted in G. E. Moore, *Philosophical Papers* (1959).
2. Davidson, Donald. "Truth and Meaning," in *Inquiries in Truth and Interpretation*, Oxford: Clarendon Press, 1984.
3. _____, "Belief and the Basis of Meaning," in *Inquiries in Truth and Interpretation*, Oxford: Clarendon Press, 1984.
4. Arrington, R L and Glock (ed) *Wittgenstein and Quine*, Routledge, London and NN, 1996
5. Anscombe G E M "The Question of Linguistic Idealism," *From Parmenides to Wittgenstein*, Basil Blackwell, Oxford, 1981
6. Quine W V O. "Two Dogmas of Empiricism," *Philosophical Review*, 60 (1951): 20-43; reprinted in *From a Logical Point of View*, 1951, pp. 20-46.
7. _____, *Ontological Relativity and Other Essays*, New York: Columbia University Press, 1969
8. _____ *The Roots of Reference*, La Salle, Ill.: Open Court, 1974
9. _____ *Theories and Things*, Cambridge, MA: Harvard University Press, 1981,
10. _____, "Relativism and Absolutism," *The Monist*, 67 1984, 293-96.
11. Hintikka, Jakko 'Wittgenstein on Being and Time' in *Theoria*, Vol 62, Issue 1-2 pgs 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, Ludwig. *Philosophical Investigations*, ed. G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford: Basil Blackwell, 1984, sections 1-88, 250-315
13. Wittgenstein, Ludwig. *Zettel*, ed. G.E.M. Anscombe and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford: Basil Blackwell, 1981, sections 26-54, 71-87, 138-50, 260-330.
14. Glock H J, A *Wittgenstein Dictionary*, *Basil Wittgenstein Lectures, Cambridge 1930-32*, Basil Blackwell, Cambridge, (ed) Lee Desmond, 1982.
15. Wittgenstein, Ludwig, *The Blue and the Brown book*, Basil Blackwell, Oxford, 1975 (selected portions)
16. Wittgenstein, Ludwig. *On Certainty*, ed. G.E.M. Anscombe and G.H. Von Wright (trans.: Dennis Paul and G.E.M. Anscombe), Oxford: Basil Blackwell, 1974, sections 300-667.
17. Stanford Encyclopaedia of Philosophy
<http://plato.stanford.edu/entries/quine/#QuiLifWor>
18. Moyal-Sharrock, Daniele. *Understanding Wittgenstein's On Certainty*, Palgrave MacMillan, 2007.

PHIL 424: PHILOSOPHY OF ACTION

This introductory course attempts to open up the principal routes of understanding actions: (i) Their ontological status as events and whether events are particulars, properties or propositions, (ii) The question whether and in what sense they are 'caused', i.e. their relation with intention and volition, (iii) Semantic analysis of verbs and adverbs, language-games with 'cause' and 'reason' with a purpose to see whether it holds the key to ontology (iv) The natural impact of all these issues on the ethical dimension of actions.

Essential Readings

1. Davidson, Donald. "Actions, Reasons and Causes," in *Essays on Actions and Events*, Clarendon Press, Oxford, 2001, pgs 3-19
2. _____, "Agency," Same as above
3. _____, "Intending" Same as above
4. _____, "Individuation of Events" Or "Events as Particulars" Same as above
5. Chisholm R. "Events and Propositions," *Nous*, 4 1970, p 15-24
6. Wittgenstein Ludwig, Ambrose Alice (ed), *Wittgenstein's Lectures Cambridge 1932-1935*, Basil Blackwell, Oxford, 1982, p 34-40 (on reasons and causes)
7. _____, *Philosophical Investigations*, G.E.M. Anscombe (tr), Oxford, Basil Blackwell, 1984, Sections 611-28 (Will) ,Sections 629-60 (Intending), Sections 571-94, II 193-229 (on Beliefs)
8. _____, *Zettel*, ed. G.E.M. Anscombe and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford, Basil Blackwell, 1981, Sections 577-99 (on will)

9. _____, *Remarks on the Philosophy of Psychology*, Vol I, (Ed) G E M Anscombe & Von Wright, (Tr) G E M Anscombe, Basil Blackwell , Oxford, 1980, Sections 221-5, 382- 408, 737-1040, (on Will and Action)
10. _____, *Last Writings on the Philosophy of Psychology*, pg 35-6,67-81, 202-15
11. _____, *Philosophical Occasions*, “On the Freedom of Will,” 1912-31, ed. Klagge J.C., and Nordmann Alfred, Hackett publishing Co., Indianapolis and Cambridge, 1993,
12. Danto, A. “Action, Knowledge and Representations,” in *Action Theory*,(Ed) Brand Myles, D. Reidel Publishing Company, USA, 1975
13. Austin, J. L. “A Plea for Excuse,” in *Philosophical Papers*, Clarendon Press, Oxford, 1961, pgs 102-22
14. _____, “Performative Utterances” Same as Above

Further Readings

1. Danto, A. “Basic Actions,” *American Philosophical Quarterly* 2, pgs 141-48
2. Danto, A. “What we Can Do,” in *Journal of Philosophy*, 60,1963, pg 435-45
3. Kim, J. “Events as Property Exemplifications.” In *Action Theory*,(Ed) Brand Myles, D. Reidel Publishing Company, USA, 1975
4. Brand, Myles. “Particulars, Events and Actions.” in *Action Theory*,(Ed) Brand Myles, D. Reidel Publishing Company, USA, 1975, pgs 133-57
5. Martin, R. M. ‘Events and Actions: Some Comments on Brand and Kim.’ (in Same as Above)
6. Davidson, D. Essays ,4, 6,7, 11 in *Essays on Actions and Events*, Clarendon Press, Oxford, 2001,
7. Evnine, Simon, *Donald Davidson*, Polity Press, Cambridge, 1991, Chapters 1-4
8. Johnston, Paul 1989 *Wittgenstein and Moral Philosophy*, London and New York: Routledge, Chapters 2-3,8
9. Wittgenstein, Ludwig, 1967, *Lectures and Conversations in Aesthetics and Psychology*, (ed) C. Barrett, University of California Press, Berkeley & Los Angeles, (Selected portions)
10. 1967, *Lectures and Conversations in Aesthetics and Psychology*, (ed) C. Barrett, University of California Press, Berkeley & Los Angeles, (Selected portions) *The Blue and the Brown Book*, (Selected Portions)
11. *Last Writings on the Philosophy of Psychology*, Vol I G.H .Von Wright and H Nyman(Ed), C.G. Luckhardt (Tr) University of Chicago Press, 1982. Pgs 35-6,67-81, 202-15
12. Scott, Michael, “Wittgenstein’s Philosophy of Action,” *The Philosophical Quarterly*, Vol 46, No 184
13. Winch, Peter. “Wittgenstein’s Treatment of the Will,” *Ratio*, 10, 1968, pp38-53
14. Austin, J. L. “Ifs and Cans.” In *Philosophical Papers*, Clarendon Press, Oxford, 1961
15. -----“Three Ways of Spilling Ink.” Same as Above
16. James, William. *The Principles of Psychology*. London, McMillan, 1891

17. Shanker, S. "Wittgenstein versus James and Russell on the Nature of Willing." In Shanker and Canfield (eds) *Wittgenstein's Intentions*, NY, Garland, 1993., pp 195-239
18. O'Shaughnessy, B. *The Will: A Dual Aspect Theory*, Cambridge, UP, 1980
19. O'Connor, T. and Constantine Sandis (Eds). *A Companion to the Philosophy of Action*, Wiley Blackwell, 2010
20. LePore, E. and McLaughlin. B (Eds). *Actions and Events: Perspectives on the Philosophy of Donald Davidson*, Oxford, Blackwell, 1985

PHIL 425: WITTGENSTEIN ON ASPECT PERCEPTION

This course addresses a specific area within later Wittgenstein's Philosophy of Psychology – viz. the notion of *seeing as* or *perceiving aspects* as distinct from merely seeing or *perceiving objects*. The originality of this notion marks it apart from both the empiricist and Gestalt theories, as well as the contemporary neurological theories of aspect-perception. The course will further 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, Ludwig, *Philosophical Investigations*, ed. G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford, Basil Blackwell, 1984, Part II, section xi.
2. _____, *Last Writings on the Philosophy of Psychology*, Von Wright and Nyman H (ed), Luckhardt C G and Aue M. A. E. (tr), Basil Blackwell, Oxford, 1998, Vol I (indexed sections on aspect-seeing, seeing-as)
3. _____, *Remarks on the Philosophy of Psychology*, Anscombe G. E. M and Von Wright (ed), Anscombe G E M (tr), Basil Blackwell, Oxford, 1980., Band I, Vol I, sections 956 – 1137
4. _____, *Remarks on the Philosophy of Psychology*, Von Wright and H Nyman (ed), Luckhardt C G and Aue M. A. E. (tr), Basil Blackwell, Oxford, 1980, Vol II, sections 37-42, 304-5, 360-549.
5. Dunlop, Charles, E.M. "Wittgenstein on Sensation and Seeing – as," *Synthese*, Vol. 60, No. 3, 1984.
6. Stromberg, Wayne H., "Wittgenstein and the Nativism-Empiricism Controversy," *Philosophy and Phenomenological Research*, Vol. XLI, Nos. 1 – 2, Sept. – Dec., 1980.
7. *Cavell, Stanley, 'The Touch of Words'
8. *Cerbone, R David, (E)facing the Soul: Wittgenstein and Materialism
9. *Eldridge, Richard, 'Wittgenstein on Aspect-Seeing, the Nature of Discursive Consciousness, and the Experience of Agency'
10. *Minar, Edward, 'The Philosophical Significance of Meaning-Blindness'
11. *Baz, Avner, 'On Learning from Wittgenstein, or What Does it Take to See the Grammar of Seeing Aspects?'

12. *Floyd, Juliet, 'On Being Surprised: Wittgenstein on Aspect-Perception, Logic and Mathematics'

Further Readings

1. Wittgenstein, Ludwig. *Zettel*, (selected portions: sections 194-201, 208-15)
2. Raftopoulos, A. 'The Cognitive Impenetrability of Perception and Theory Ladenness,' in *Journal for General Philosophy of Science*
3. *Laugier, Sandra. "Aspects, Sense and Perception."
4. *Krebs, Victor 'The Bodily Root: Seeing Aspects and Inner Experience'
5. *Affeldt Steven J, 'On the Difficulty of Seeing Aspects and the Therapeutic Reading of Wittgenstein
6. *Bearn, Gordon, 'The Enormous Danger'

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

PHIL 426: PHILOSOPHY OF KASHMIR ŚAIVISM

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 late classics of this tradition that deals with the question of consciousness, laws, and freedom-the justly famous Siva Sutras (c. 800 C.E.).

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. Abhinavagupta (1987). *Tantrāloka. With the Commentary Viveka of Jayaratha*, R.C. Dwivedi and N. Rastogi (eds.). Delhi: Motilal Banarsidass.
2. Abhinavagupta (1989). *A Trident of Wisdom*. State University of New York Press, Albany.
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 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: Motilal Banarsidass.

Further Readings

1. Subramuniaswami, Satguru Sivaya *Saiva Dharma Sastra* pub. By Himalayan Academy, India, USA.
2. Muktananda, Swami *Play of Consciousness*, pub., by Gurudev Sidh Peeth, Ganeshpuri, Mumbai, 1983.
3. Jones, A. & D. Ryan, James *Encyclopedia of Hinduism* pub. By An Imprint of InfoBase Publishing, New York, 2006.
4. John Hughes (Ed.): Shiva Sutras “The Supreme Awakening” (w i t h The c o m m e n t a r y of Kshemaraja r e v e a l e d by Swami Lakshmanjoo): Universal Shaiva Fellowship: 2002

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 Upanisadic, Yoga, and Buddhist systems of thought. We are not taking into consideration the contemporary study of “meditation and Neuroscience of Consciousness.”

Essential Readings

1. Taittīriya Upaniṣad, Chapter III, Bhrgu Valli, text with translation and annotations by S. Radhakrishnan, The Principal Upaniṣads, London, George Allen & Unwin, 553 – 563.
2. *Satipaṭṭhāna-sutta*, *Majjhimanikāya*, I.55ff, translated and elaborately discussed in *Bhikkhu Analayo, Satipaṭṭhāna: The Direct Path to Realization*, Kandy (Sri Lanka), Buddhist Publication Society, second edition, 2010.
3. Rahula, Walpola. (1978), What the Buddha Taught, First Paper Back Edition, London, Godon Fraser. (Especially Chapter VII: ‘Meditation’ or Mental Culture: Bhavana, 67–75; and “The Foundation of Mindfulness: *Satipaṭṭhāna-sutta*,” 109–119.)
4. *Aṣṭāṅgamārga* of Patañjali’s *Yoga-sūtra* with Vyāsa’s Bhāṣya.

Further Readings

1. Bronkhorst, J. (1986), *The Two Traditions of Meditation in Ancient India*, 28th 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, 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. *The embodied mind: cognitive science and human experience*. MIT Press: Cambridge, Massachusetts, 1991. Chapters: 3 (Symbols: the cognitivist hypothesis), 5 (Emergent properties and connectionism), 8 (Enaction: embodied cognition)
2. Lakoff, G. & Johnson, M. *Philosophy in the Flesh: the Embodied Mind & its Challenge to Western Thought*. Basic Books: NY, 1999. 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. *Being There: Putting Brain, Body, and World Together Again*, Bradford Book, MIT Press: Cambridge, Massachusetts, 1997. Chapters: 2 (The Situated Infant), 5 (Evolving Robots), 6 (Emergence and Explanation), 7 (The Neuroscientific Image), 8 (Being, Computing, Representing).
4. Noe, A. *Action in Perception*. MIT Press, Cambridge, Massachusetts, 2004. (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. "Perception and Action: Alternative Views," *Synthese*, 129, (2001):3-40.
6. Jesse Prinz "Putting the Brakes on Enactive Perception," *Psyche*, 12 (1), (2006), 22-45.
7. Margaret Wilson "Six views of embodied cognition," *Psychonomic Bulletin & Review*, 9 (4),(2002): 625-636.
8. Barsalou, L. "Abstraction in perceptual symbol system," *Philosophical Transactions of the Royal Society of London* 358 (2003):1177-87.
9. Mahon, B.Z., Caramazza, A. "A critical look at the embodied cognition hypothesis and a new proposal for grounding conceptual content," *Journal of Physiology*, 102 (2008): 59-70.

Further Readings

1. Thompson, E. "Précis of Mind in Life: Biology, Phenomenology, and the Sciences of Mind," *Journal of Consciousness Studies* 18(2011), 10-22.
2. Kiverstein, J and Miller, M, 'The Embodied Brain: Towards a Radical Embodied Cognitive Neuroscience. "*Frontiers of Human Neuroscience*, 9:23, (2015).
3. O'Regan, J.K., and Noë, A. "A sensorimotor approach to vision and visual consciousness," *Behavioral and Brain Sciences*, 24 (5) (2001): 939-973.
4. Andy Clark "Vision as Dance? Three Challenges for Sensorimotor Contingency," *Psyche*, 12 (2006): 22-43.
5. Clark, A. and Toribio, J. "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), (2001) 979-980.
6. Prinz, J. "Is Consciousness Embodied?" in P. Robbins and. M. Aydede (Eds.), *Cambridge Handbook of Situated Cognition*. Cambridge: Cambridge University Press, 2008.
7. Merleau-Ponty, M. *The Phenomenology of Perception*. Translated by Colin Smith Routledge Press, London, 1962.

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.), *The Conceptual Mind: New Directions in the Study of Concepts*. Cambridge, MA: MIT Press. 2015.

Further Readings

1. Margolis, Eric and Laurence, Stephen (Eds.). *Concepts: Core Readings*. Bradford Books. MIT, 1999.
2. Wilson, Robert A. And Keil, Frank C. Eds. *The MIT Encyclopedia of the Cognitive Sciences*, Bradford, MIT, 1999.
3. Bhartrhari, *Vakyapadiya* Chapter 1. Translated by Iyer, K A Subramania. Poona, India, 1965.
4. Raja, Kunjuni. *Indian Theories of Meaning*. Adayar, India. 1963.
5. Fodor, Jerry and Pylyshyn, Zenon. *Minds without Meanings: An Essay on the Content of Concepts*, MIT Press, Cambridge, Massachusetts. 2015.
6. Murphy, Gregory L. *The Big Book of Concepts*. Bradford Books, MIT. 2002

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 there are grave problems with truth-functionality, pointed out by Strawson. It has even been 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. The emphasis in this course is on understanding the basic concepts.

Essential Readings

1. Strawson, P. F. "Truth Functional Constants and Ordinary words." In Chapter III of *Introduction to Logical Theory*, Routledge. 2012.
2. Grice, H.P: "Logic and Conversation" and "Indicative Conditionals." In *Studies in the Way of Words*, Harvard University Press, 1989, pp. 22-40 and 58-85.
3. Clark, Michael. "Ifs and Hooks." *Analysis* 32 (2), 1971, pp. 33 – 39.
4. Stalnaker, Robert "Indicative conditionals." *Philosophia* 5 (3), 1975, pp.269-286.
5. Jackson, Frank. "On assertion and indicative conditionals." *Philosophical Review* 88 (4), 1979, pp. 565-589.
6. Appiah, Anthony. "Jackson on the material conditional." *Australasian Journal of Philosophy* 62 (1), 1984, pp. 77 – 81.
7. Edgington, Dorothy. "Do Conditionals Have Truth-Conditions?" *Critica* 18 (52), 1986, pp. 3-30.
8. Kölbel, M. "Edgington on Compounds of Conditionals." *Mind* 109 (433), 2000, pp. 97 – 108.
9. Edgington, Dorothy. "General conditional statements: A response to Kölbel." *Mind* 109 (433), 2000, pp. 109-116.
10. Edgington, Dorothy. "What if? Questions about conditionals." *Mind and Language* 18 (4), 2003, pp. 380–401.

Further Readings

1. Abbott, Barbara. "Some remarks on indicative conditionals," Proceedings of SALT, 2012
2. Bennett, J. *A Philosophical Guide to Conditionals*, OUP, 2003.
3. Edgington, Dorothy. "On conditionals," *Mind* 104 (414), 1995:235-329.
4. Edgington, Dorothy. *Indicative Conditionals*. SEP, 2014.
5. Woods, Michael. *Conditionals*. OUP, 1997.

PHIL 431: THEORIES OF TRUTH

Philosophers have debated for a long time what Truth is. For the last 30 years, the debate has strengthened because of the arguments of deflationists and minimalists. This seminar on Truth will look at some traditional views of truth, before moving on to the view of the deflationists. Much of this seminar will be devoted to the contemporary work on Truth.

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. Quine, W.V.O. "Truth"*
9. Williams, Michael: "(Do we (epistemologists) need a theory of truth?" *Philosophical Topics* 14 (1), 1986:223-242.
10. Gupta, A: "A Critique of Deflationism"*
11. Horwich, P. "A Defense of Minimalism"*
12. Davidson, D. "The Folly of Trying to Define Truth"*

*All these readings are available in M. Lynch's *The Nature of Truth*, MIT Press, 2001.

Further Readings

1. Künne, W. *Conceptions of Truth*, Oxford: Clarendon, 2003
2. Simmons, K and Blackburn, S. *Truth*. Oxford Readings in Philosophy, 1999.
3. Lynch, M. *The Nature of Truth*, MIT Press, 2001.

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. 1949. "The State of Philosophical Studies in India," *Philosophy*, Vol. 24, No. 91. Oct., 1949, pp. 342-347.
2. Datta D. M. "India's Debt to the West in Philosophy" *Philosophy East and West*, Vol. 6, No. 3. Oct., 1956, pp. 195-212.
3. Winks, Robin W. 1999. (ed.,) Introduction *Historiography* Vol. V. Oxford. Oxford University Press.
4. Radhakrishnan.S. Introduction to *Indian Philosophy*. 2 vols. London. 1923-27
5. Das Gupta S. N. Introduction to *History of Indian Philosophy*. 4 vols. Cambridge. 1923-49
6. Mohanty, J.N. "Philosophy in India, 1967-73" *The Review of Metaphysics*, Vol. 28, No. 1. Sep., 1974, pp. 54-84.
7. Chattopadhyaya, D. Introduction to *What is Living and What is Dead in Indian Philosophy*. New Delhi: People's Publishing House, 1976.
8. Schreiner, Peter. "The Indianness of Modern Indian Philosophy as a Historical and Philosophical Problem" *Philosophy East and West*, Vol. 28, No. 1. Jan., 1978, pp. 21-37.

9. Bhattacharya, Kalidas. 'Traditional Indian Philosophy as Modern Indian Thinkers view it' in *Indian Philosophy: Past and Future*, Pappu, Rama Rao, SS. And R. Puligandla, (Eds.) Delhi: Motilal Banarasidass, 1982. pp.171-224.
10. Heehs, Peter. "Shades of Orientalism: Paradoxes and Problems in Indian Historiography," *History and Theory*, Vol. 42, No. 2. May, 2003, pp. 169-195
11. Raghuramaraju, A. Introduction to *Debates in Indian Philosophy: Classical, Colonial and Contemporary*. New Delhi: Oxford University publishers. 2006.
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. "Three Myths about Indian Philosophy" *Diogenes* 14 (55):89-103 (1966)
14. Daya Krishna. "Vedānta in the First Millennium A.D.: The Case Study of a Retrospective Illusion Imposed by the Historiography of Indian Philosophy" in *New Perspectives in Indian Philosophy*. Rawat Publications. 2001.

Further Readings

1. Mukherjee, Nirmalangshu. "Academic Philosophy in India," *The Economic and Political Weekly*, 9 March. 2002. Pp. 931-6.
2. Datta, D. M. "The Contribution of Modern Indian Philosophy to World Philosophy" *The Philosophical Review*, Vol. 57, No. 6. Nov., 1948, pp. 550-572
3. Das Gupta S. N. 'Dogmas of Indian Philosophy', in *Philosophical Essays*, Delhi: MotilalBanarasidass, 1982. pp. 208-33.
4. Satchidananda Murty, K. *Philosophy in India. Traditions, Teaching and Research*. Delhi: Motilal& ICPR. 1985.
5. Mohanty, J. N. *Classical Indian Philosophy*. New Delhi: Oxford University publication. 2000.
6. Ganeri, Jonardon. *Philosophy in Classical India. The Proper work of Reason*. London: Routledge. 2001.
7. Pappu, Rama Rao, SS. And R. Puligandla, eds *Indian Philosophy: Past and Future*, Delhi: Motilal Banarasidass, 1982
8. Mohanty, J.N. *Essays on Indian Philosophy. Traditional and Modern*. Delhi: Oxford University Press. 1993. (some thoughts on Daya Krishna's 'Three Myths' and part III: encounters: Phenomenology and Philosophy, Indian and the west.pp207-337)
9. Dayakrishna, M.P. Rege, R. D. Dwivedi & Mukund Lath. (ed) *Samvad: A Dialogue between Two Philosophical Traditions*. Delhi: ICPR in association with Motilal Banarasidass. 1991.
10. Dayakrishna, *Indian Philosophy: A Counter Perspective*. (Revised & Enlarged edition) Delhi: Sai Satguru Publications. 2006.
11. Raghuramaraju, A. *Philosophy and India: Ancestors, predecessors*. New Delhi: Oxford University publishers.
12. Bhattacharya, Neeladri, The Problem – Seminar – Special issue on Rethinking History, 522, Feb. 2003. Web source: http://www.india_seminar.com/2003/522/522_the_problem.html

13. Kristeller, Paul Oskar. "Philosophy and its Historiography," *The Journal of Philosophy*, Vol. 82, No. 11, Eighty-Second Annual Meeting American Philosophical Association, Eastern Division. Nov., 1985, pp. 618-625.
14. Prakash, G. "Postcolonial Criticism and Indian Historiography," *Social Text*, No. 31/32, Third World and Post-Colonial Issues. 1992, pp. 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. "Buddhist Environmental Ethics." In Allan Hunt Badiner (ed.) *Dharma Gaia*, 14-19. California: Parallax Press, 1990, pp 14-19.
2. Harris Ian. "Buddhism and Ecology." In Damien Keown (ed.) *Contemporary Buddhist Ethics*, Richmond, Surrey: Curzon Press, 2000, pp 113-35.
3. Waldau, Paul. "Buddhism and Animal Rights," in Damien Keown (ed.) *Contemporary Buddhist Ethics*, Richmond, Surrey: Curzon Press, 2000, pp 81-112.
4. Drummond, Celia. *The Ethics of Nature*, Chapter 3, Oxford: Blackwell Publishing, 2004, pp 54-85.
5. Haught, John F. "Christianity and Ecology," in Roger S. Gottlieb (ed) *This Sacred Earth: Religion, Nature and Environment*, New York and London: Routledge, 2004, pp 208-221.
6. Bratton, Susan P. "Christian Ecotheology and the Old Testament," Eugene. C. Hargrove (ed) *Religion and Environmental Crisis*, The University of Georgia Press: Athens and London, 1986 pp 53-75.
7. Dwivedi, O. P. "Dharmic Ecology." In Chapple Christopher Key and Tucker Mary Evelyn (eds) *Hinduism and Ecology: The Intersection of Earth Sky and Water*, Oxford University Press, New Delhi, 2001. pp 3-32
8. Chapple, Christopher Key. "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, 2001, pp 184-85.
9. Lutgendorf, Philip, "City Forests & Cosmos: Ecological Perspectives from the Sanskrit Epics," in ChappleChristopher Key and Tucker Mary Evelyn (eds) *Hinduism and Ecology: The Intersection of Earth Sky and Water*, Oxford University Press, New Delhi, 2001. pp 269-289.

Further Readings

1. Pannikar, Raimundo, *Bhūmi Sūkta in Atharvaveda XII (1)*, Translated in *Vedic Experience An Anthology of Hinduism's Sacred and Revealed Scriptures*. Motilal Banarsidas. 1989.
2. Walshe, M and *Kutradanta Sutta, The Long Discussion of the Buddha: A translation of the Dīgha Nikāya*, (trans) Wisdom Publication, Boston, 1987.
3. Selections from Bible.
4. Singer, Peter. (ed.) *A Companion to Ethics*, Oxford: Blackwell Publishers Ltd, 1991; Reprint, in paperback (with corrections) 1993.
5. Kaza, Stephanie and Kraft, Kenneth. (Eds). *Dharma Rain*. Boston and London: Shambhala, 2000.
6. Tucker, Mary Evelyn and Williams, Duncan Ryuken. (Eds). *Buddhism and Ecology: The Interconnection of Dharma and Deeds*. Cambridge, Massachusetts: Harvard University Press, 1997.
7. Harvey, Peter. *An Introduction to Buddhist Ethics*. Cambridge, UK: Cambridge University Press, 2000.
8. Drummond, Celia E. Deane, *The Ethics of Nature*, Introduction, Oxford: Blackwell Publishing, 2004.
9. White, Lynn. "The Historical Roots of our Ecological Crisis." In J. B. Callicott and Clare Palmer (eds) *Environmental Philosophy*, Volume V, Oxon: Routledge, 2005, pp. 9-18.
10. Billimoria, Purushottama. "Indian Religious Traditions," in David, E. Cooper and Joy A. Palmer (eds) *Spirit of the Environment, Religion, Value and Environmental Concern*, Routledge, 1998. Pp 1-14.
11. Chapple, Christopher Key and Tucker Mary Evelyn. (Eds). *Hinduism and Ecology: The Intersection of Earth Sky and Water*, Oxford University Press, New Delhi, 2001.
12. Prime, Ranchor. *Hinduism and Ecology, Seeds of Truth*, Cassell Publishers Limited: London, 1996.
13. Matthews, Freya. "Deep Ecology." in Dale Jamieson (ed) *A Companion to Environmental Philosophy*, Blackwell Publishers, USA and UK, 2001.
14. Rao, K.L. Seshagiri. "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*, Oxford University Press, New Delhi, 2001. pp 23-39.
15. Dwivedi, O. P. And Tiwari, B. N., *Environmental Crisis and Hindu Religion*, Gitanjali Publishing House, New Delhi, 1987. 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, D. *Science, Philosophy and Society*, New Delhi: Critical Quest, 2007
2. Nandy, A. "Science as a Reason of State." Ashis Nandy (Ed.) *Science, Hegemony and Violence: A requiem for Modernity*, Oxford: Oxford University Press, 1988
3. Mitcham, C. "Introduction." In C. Mitcham (Ed.) *Encyclopedia of Science, Technology and Ethics*, Mac Millan Reference USA: 2005, pp. xi-xvii
4. Floridi, L. *The Ethics of Information*, Oxford: Oxford University Press, 2013, pp. 86-99,
5. Feenberg, Andrew. *Critical Theory of Technology: An Overview*, Tailoring Biotechnologies, Vol. 1, Issue 1, 2005. pp. 47-64
6. Feenberg, Andrew. *Questioning Technology*, Routledge, 1999 pp. 139-158
7. Bryant, J. and Linda Bagott La Velle and John Searle. *Introduction to Bioethics*, 2005,
John Wiley Sons 2005, pp. 17-32
8. Allhoff, F. and Patrick Lin, James Moor, John Weckert (Ed.) *Nanoethics: The Ethical and Social Implications of Nanotechnology*, John Wiley and sons, 2008, pp. 1-17
9. Holmes, Rolston III. "The future of Environmental Ethics." In David R Keller (Ed.) *Environmental Ethics-Big Questions*, Wiley Blackwell, 2013, pp. 562-580.
10. Tabachnick, David and Toivo Koivukoski. *Globalization, Technology and Philosophy*, State University of New York Press, 2004

Further Readings

1. Mitcham, Carl. *Philosophy and Technology: Readings in the Philosophical Problems of Technology*, New York: Free Press, 1983.
2. Following entries from Carl Mitcham (Ed.) *Encyclopedia of Science, Technology and Ethics*: Mac Millan Reference USA, 2005:
Adam Briggles, 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 Colonialism and Post colonialism 353-359, Carl Mictcham and Adam Briggles 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
3. Dusek, V. *Philosophy of Technology An introduction*. 2006 Blackwell publishing, USA
4. Scharff, R and Val Dusek, *Philosophy of Technology: The Technological Condition*. An anthology 2004 Blackwell publishing, USA
5. Rooksby, E. and John Weckert. *Information Technology and Social Justice*, Australian National University, Australia,2007
6. Borgmann, Albert. *Technology and the Character of Contemporary Life: A Philosophical Inquiry*. Chicago: University of Chicago Press, 1984.
7. Prakash, Gyan. *Another Reason: Science and the Imagination of Modern India* (Princeton, 1998)
8. Schurman, R and William A. Munro *Fighting for the Future of Food- Activists versus Agribusiness- In the struggle over Biotechnology*.
9. Heller, C. *Food, Farms, and Solidarity: French Farmers Challenge Industrial Agriculture and Genetically Modified Crops*
10. Alvares, C. "Science, colonialism and violence: A Luddite view." In A. Nandy's *Science, Hegemony and Violence: A requiem for Modernity*, Oxford: Oxford University Press,1988
11. Shiva, V. "Reductionist science as epistemological violence." In Ashis Nandy (Ed.) *Science, Hegemony and Violence: A requiem for Modernity*, OUP,1988
12. Marcuse, Herbert. *One-Dimensional Man*. Boston: Beacon Press, 1964
13. Wood, S. and Richard Jones, Alison Geldart. *Social economic challenges of Nano Technology*, ESRC
14. Himma, K. and Herman T. Tavani (Ed.) *The Hand Book of Information and Computer Ethics*, John Wiley and Sons,2008, pp.3-24.
15. John Bryant, La Velle and John Searle. *Bio Ethics for Scientists*, John Wiley Sons 2002

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-Ambedkarita Movement: Phule, Periyar and Narayana Guru,

Ambedkar and After

Issues in Dalit Movement

5. Environmental Movements

Environmentalism, Equitable Development

Environmental struggles in India: Narmada Bochao Andolan, Anti-Nuclear Kudamkulam movement

Essential Readings

1. Della Porta, D. and Mario Diani , *The Study of Social Movement, Recurring Questions Social Movement –An Introduction*, Oxford, Blackwell Publishing, 2006, pp.1-32
2. Kothari, R. 'Democracy- In search of Theory,' & 'The Democratic Polity: Philosophical and Cultural Perspectives', *Rethinking Democracy*, Delhi: Orient Longman, 2005, pp.9-29

3. Omvedt, G. *Reinventing Revolution: New Social Movements and the Socialist Tradition*. New York: An East Gate Book, M.E. Sharpe, 1993.
4. Mohanty, Manoranjan, (Ed.) Introduction, *Caste, Class, Gender*, Sage: New Delhi, 2004
5. Tharu, S. & Tejaswini, Niranjana, 'Problem for a Contemporary Theory of Gender,' *Social Scientist*, Vol.22, No3-4, 1994
6. Omvedt, G. 'Ambedkarism,' *Dalits and Democratic Revolution*, New Delhi: Sage Publication, 1994
7. Ambedkar. B.R. Annihilation of Caste 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, A. Democratic Consolidation? Environmental Movements in India, *Asian Survey*, 1997

Further Readings

1. Kohli, Atul. (Ed.) 2001. *The Success of India's Democracy*, Cambridge University press 2001
2. Satya Murthy, T.V. (Ed) *Region, Religion, Caste, Gender and Culture in contemporary India*, Vol.3
3. Rao, M.S.A., *Social Movements in India* Delhi: Manohar, 1978
4. Ghanshyam Shah (Ed.) *Social Movements and the State*, New Delhi Sage Publications, 2002
5. Shah, G. *Social Movements of India: Review of Literature*, Delhi: Sage, 2004
6. AnandaTeltumbde, *Theorising Dalit Movement : A View point*, www.ambedkar.org
7. Geetha. V. and S.V. Rajudurai, *Towards a Non-Brahmin Millennium, From IyutheeThass to Periyar*, Calcutta :Samya, 1999
8. *The Womens Movements in India: A Hundred Year History*, *Social Change* vol.42, no.3, 2012 ,pp325-333
9. Streesaktisangatana, 1989, *We are making History: life stories of Women in the Telengana People's struggle* New Delhi: Kali for women
10. Chandan Roy, *Naxalbari, is not just the name of a village*, Calcutta: AIRSF, 1996
11. Banerjee, Sumanta, *in the wake of Naxalhari*, Calcutta: Subarnarckha, 1989
12. ----- *India's Summering Revolution*, London: Zed, 1984
13. Kitching, Gavia. *Karl Marx and the philosophy of praxis*, London: Routledge, 1988
14. Desai, N. 1988 *A decade of Women's Movement in India*, Bombay: Himalaya Publishing House
15. Mohanty, Manoranjan, Parthanath Mukherji and Olle Traquist (ed.) *Peoples Right, Social Movements and State in Third World*, Sage: New Delhi, 1998.

16. Pantaham, Thomas. *Political Theories and Social Reconstruction*, New Delhi: Sage 1997
17. Hasan, Zaya (ed.) *Politics and State in India*, New Delhi: Sage, 2000
18. Patibandla, Srikanth. *Kudamkulam Anti-Nuclear Movement: A struggle for Alternative Development?* , Working Paper 232, 2009, 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 is inherently intersubjectivity and that empathy is the precondition of the science of consciousness. 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. "Cognitive consequences of forced compliance," *Journal of Abnormal and Social Psychology* 58 (2) (1959): 203–210.
2. Asch, Solomon E. "Opinions and social pressure," *Readings about the social animal* (1955): 17-26.
3. Zimbardo, P.G. *The Lucifer Effect: Understanding How Good People Turn Evil*. New York: Random House, 2007.
4. Stanley, Milgram. "Behavioral Study of Obedience," *Journal of Abnormal and Social Psychology* 67 (4) (1963): 371–8
5. Gallese, V. & Cuccio, V. "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, 2015.
6. Goldman, A.I. *Simulating Minds: The Philosophy, Psychology, and Neuroscience of Mindreading*, Oxford: Oxford University Press, 2006.
7. Newen A. & Schlicht, T. "Understanding Other Minds: A Criticism of Goldman's Simulation Theory and an Outline of the Person Model Theory," *Grazer Philosophische Studien* 79 (1) (2009):209-242.
8. MacKenzie, M. "Enacting the Self: Buddhist and Enactivist Approaches to the Emergence of the Self," *Phenomenology and the Cognitive Sciences* 9 (1) (2010):75-99.

9. Fasching, W. "“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*, Oxford University Press, 2011.
10. Thompson, E. "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, 2010.
11. de Vignemont, F. "Shared body representations and the "Whose" system," *Neuropsychologia*, 55, (2014), 128-136.
12. Stawarska, B. "Merleau-Ponty and Sartre in Response to Cognitive Studies of Facial Imitation," *Philosophy Compass*, 4/2(2009): 312–328.

Further Readings

1. Siderits, M and Thompson E., and Zahavi D. (ed.s.) *Self, No Self?: Perspectives from Analytical, Phenomenological, and Indian Traditions*, Oxford University Press, 2010.
2. Chopra, N. "Mirror Phenomenology in Empathy (Exploring the role of mirror-phenomenology in self-other relations)," *Sucharita*, Volume 1, Issue 3, (2013). 29-38.
3. Gallagher, S. & Zahavi D. *The Phenomenological Mind: An Introduction to Philosophy of Mind and Cognitive Science*. New York: Routledge, 2007.
4. Thompson E.. 'Mind in Life: Biology, Phenomenology, and the Sciences of Mind.' Harvard University Press, 2010.
5. Thompson, E. "Empathy and Consciousness," *Journal of Consciousness Studies*, 8, No. 5-7(2001): 1-32.
6. Zimbardo, P. G. "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, 1971.

PHIL 437: ASPECTS OF COGNITIVE SCIENCE

Cognitive Science is about how the mind comes to shape what we know. 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, Steven. *The Language Instinct*, Penguin, UK, 1995 (Chapters 1 -8)
2. Pinker, Steven. *The Stuff Of Thought*. Penguin, UK, 2008 (chapters 3 and 4)

Further Readings

1. Goldman, A. *Philosophical Applications of Cognitive Science*, Boulder: Westview Press, 1993.
2. Nadel, L. (Ed). *Encyclopedia of Cognitive Science*, London: Nature Publishing Group, 2003
3. Wilson, R. A., & Keil, F. C. *The MIT Encyclopedia of the Cognitive Sciences*, Cambridge, MA: MIT Press, 1999.

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) “Principles of Categorization”. In Eric Margolis and Stephen Laurence (Eds.) (1999) *Concepts: Core Readings*. Bradford Books.
2. Carey, S. (2011) The Origin of Concepts: A précis. *Behavioral and Brain Sciences*, 34, 113-167.
3. Bhartrhari, *Vakyapadiya* Chapter 1. Translated by K A Subramania Iyer, Poona 1965.
4. Fodor, J. and Zenon Pylyshyn, (2015) *Minds without Meanings: An Essay on the Content of Concepts*, MIT Press, Cambridge, Massachusetts. (Chapters 1-3).

Further Readings

1. Fodor, Jerry. A. “Concepts—a pot-boiler.” *Cognition* 50: 95–113. 1994.
2. Millikan, R. *Language, Thought, and Other Biological Categories* Cambridge, MA: MIT Press. 1984.
3. Frege, G. “On sense and reference.” In P. Geach and M. Black, Eds., *Translations from the Philosophical Writings of Gottlob Frege*. Oxford: Blackwell.1892/1952
4. Margolis, Eric, Samuels, Richard and Stich, Stephen P.Eds.*The Oxford Handbook of Philosophy of Cognitive Science*. Oxford, 2012.
5. Wilson, Robert A. and Keil, Frank C. (Eds). *The MIT Encyclopedia of the Cognitive Sciences*, Bradford, MIT. 1999.
6. Margolis, Eric and Laurence, Stephen. (Eds.) *The Conceptual Mind: New Directions in the Study of Concepts*. Cambridge, MA: MIT Press. 2015.

PHIL 439: 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. Hegel, G. W. F. "General Introduction to The Philosophy of History." In *Reason in History: A General Introduction to the Philosophy of History*, translated by Robert S. Hartman. New York: A Liberal Arts Press Book, 1953.
2. Herder, Johann Gottfried von. *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, [orig. 1784-91], 1968.
3. Vico, G. *The New Science of Giambattista Vico*. Revised translation of the third edition (1744) by T. G. Bergin and M. H. Fisch, 301-326. New York: Cornell University Press, 1968.
4. Humbolt, Wilhelm von. "On the Historian's Task," *History and Theory* 6, no. 1 (1967): 57-71.
5. Kant, Immanuel. "Conjectural Beginning of Human History." And "Toward Perpetual Peace: A Philosophical Sketch." In *Toward Perpetual Peace and Other Writings on Politics, Peace and History*, edited by Lewis White Beck, translated by Robert E. Anchor, and Emil L. Fackenheim Lewis White Beck, 24-36, 67-109. London: Yale University Press, 2006.
6. Schiller, Friedrich von. "The Nature and Value of Universal History: An Inaugural Lecture," *History and Theory* 11, no. 3 (1972): 321-334.
7. Ricoeur, Paul. "History and Hermeneutics," *The Journal of Philosophy* 73, no. 19 Seventy-Third Annual Meeting Eastern Division, American Philosophical Association (Nov. 4, 1976): 683-695.
8. Oakeshott, Michael. "What Do We Look for in an Historian?" In *What is History? and Other Essays*, edited by Luke O'Sullivan, 133-148. Exeter: Imprint Academics, 2004.
9. White, Hayden. "Interpretation in History," *New Literary History* 4 (Winter 1973): 281-314.

Further Readings

1. Carr, Edward Hallett. "The Historian and His Facts." In *What Is History?* 3-35. New York: Random House, 1961.
2. Lowenthal, David. "How We Know the Past." In *The Past is a Foreign Country*. 185-260. Cambridge: Cambridge University Press, 1985.
3. O'Brien, Karen. *Narratives of Enlightenment: Cosmopolitan History from Voltaire to Gibbo*. Cambridge: Cambridge University Press, 1997.

4. Collingwood, R. G. *The Idea of History*. Edited, with an introduction, by Jan Van der Dussen. Oxford: Oxford University Press, 1993.
5. Berlin, Isaiah. *Vico and Herder: Two Studies in the History of Ideas*. London: Chatto & Windus [1976], 1980.
6. Rossi, Pietro. "The Ideological Valences of Twentieth-Century Historicism," *History and Theory* Beiheft 14 (1975): 15-29.
7. Ranke, Leopold von. *The Theory and Practice of History*. Edited and translated by Georg G. Iggers and Konrad von Moltke. Indianapolis: Bobbs-Merrill, 1973.
8. Skinner, Quentin. "Meaning and Understanding in the History of Ideas," *History and Theory* 8 (1969): 1-53.
9. Fukuyama, F. *The End of History and the Last Man*. London: Penguin Books, 1992.
10. Carr, David. "Narrative and the Real World: An Argument for Continuity," *History and Theory* 25, no. 2 (MAy 1986): 117-131.
11. Nadel, George H. "Philosophy of History Before Historicism," *History and Theory* (1963): 291-315.
12. Gadamer, Hans-Georg. *Truth and Method*. New York: Continuum, 1975.
13. Lorenz, Chris. "Can Histories Be True? Narrativism, Positivism, and the 'Metaphorical Turn,'" *History and Theory* 37, no. 3 (October 1998): 309-29.
14. Munz, Peter. "The Historical Narrative." In *Companion to Historiography*. Edited by Michael Bentley, 851-72. London: Routledge, 1997.
15. White, Hayden V. *Metahistory: The Historical Imagination in Nineteenth-Century Europe*. Baltimore: Johns Hopkins University Press, 1973.

PHIL 440: 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.