

UNIVERSITY OF HYDERABAD  
DEPARTMENT OF PHILOSOPHY

Course: M.A.  
Semester: 1 & 2

Duration: July-December; January-April  
Course Instructor: Sri Ananda V. Wazalwar  
Phone No. 9704264695; Email: ananda\_w@rediffmail.com

Course Nos. PH 404 & PH 454

Title of the Course:  
ETHICS 1 & ETHICS 2

Core/Optional: Core  
No. of Credits: 4 Each (Four each)  
Lectures: 4 sessions/week (1 hour/session)

Objective – The course aims at introducing the students to the basic concepts of the area of Ethics in a partly descriptive and partly analytic manner and also to acquaint them with the ethical views of some of the notable thinkers like Plato, Aristotle, Kant and Hume. Finally it also deals with some theories of Ethical discourse like Hume's 'Is – Ought' controversy and Charles L. Stevenson's Emotivism.

COURSE OUTLINE: (Approximate number of lectures per topic)

1. The Nature and Scope of Ethics (8)
2. The Freedom of the Will: Determinism vs. Indeterminism (8)
3. The Development of Morality: Instinctive, Customary & Rational Levels (8)
4. The Individual And Society: Egoism, Altruism and Universalism (8)
5. Theories of Punishment: Retributive, Deterrent & Reformative (8)
6. Plato's Moral Philosophy (8)
7. Aristotle's Moral Philosophy (8)
8. Kant's Moral Philosophy (8), N. S. E., Hudson
9. Hume's Moral Philosophy (8), N. S. E., Hudson

10. The Is-Ought Question (8)

11. Charles L. Stevenson's Emotivism (8)

Suggested Reading:

Textbooks:

1. William Lillie, Introduction to Ethics, Allied Publishers
2. New Studies in Ethics, Vol. 1, Classical Theories, Ed. By W. D. Hudson, Macmillan
3. Modern Moral Philosophy by W. D. Hudson, Macmillan

Others:

4. Ethics: A Very Short Introduction by Simon Blackburn, OU
5. Ethics, Ed. By Peter Singer, OUP

**Course No:** PH-451  
**Title of the Course:** Philosophy of Nyāya-vaiśeṣika  
**Number of Credits:** 4 (Four)  
**Instructor:** K.S. Prasad

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**Objective of the course:**

The term ‘philosophy’ has different connotations in different cultures. In India, Philosophy addresses a few fundamental questions like the following.

- Who am ‘I’?
- What is the ‘world’?
- What is my relationship with the world?
- What is to be to have a meaningful existence?
- What do I do?

There have been various ‘models’ proposed to answer these questions. In India, the relationship between philosophy and religion is like that between science and technology. Religion is philosophy applied to everyday life. Philosophy is the theory aspect and religion is the practical aspect of the same. A philosopher is not one who reads, talks or teaches a particular philosophy, but one who lives it. A philosopher is invariably a religious person and vice-versa. The roots of Indian philosophy are the Vedas. Thousands of years have passed since them. During the course of history of Indian philosophy and religion, several ideas and sects have formed, established, merged and assimilated. Thus the philosophy and religion has been very dynamic and continues to be so. The objective of this course is to make sense one of the schools of Indian Philosophy namely the Philosophy of Nyāya-vaiśeṣika that took shape in India in answering the questions raised above.

**Course Format:**

The format of the class will be lecture and discussion. Discussions, however, will play a very important role. Each student is advised to reflect systematically in the areas covered in order to participate fully in class discussions. A large degree of student participation in class discussions is welcome and expected. You can learn philosophy best by discussion and I encourage, welcome and appreciate your class participation.

**Grades:**

Grades will be on the basis of 3 (three) internal assessments (Best 2 out of three) (40%)  
Final Examinations (60%)

75% and above	‘A+’
65% - 74%	‘A’
60% - 64%	‘B+’
55% - 59%	‘B’
50% - 54%	‘C’
40% - 49%	‘D’
<b>Below 40%</b>	<b>Fail</b>

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# Syllabus

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## 1. Introduction:

- i. The Meaning and Scope of Indian Philosophy
- ii. The schools of Indian Philosophy
- iii. The place and authority and reason in Indian Philosophy
- iv. Common issues in Indian Philosophy
- v. Literature in Indian Philosophy

## 2. The Growth of Nyāyasāstra

- i. Origin of the name Nyāya
- ii. The antiquity of Nyāyasāstra
- iii. The early teachers of Nyāyasāstra
- iv. Nyaya-sutra, the first systematic work on Nyāyasāstra
- v. The author of Nyāya-sūtra
- vi. Contents of the Nyāya-sūtra
- vii. The commentaries on Nyāya-sūtra

## 3. The nature and classification of Knowledge

- i. Definition of Knowledge
- ii. Classification of Knowledge
- iii. Memory and Dream
- iv. Doubt (*Samśaya*)
- v. Error (*viparyaya*) – Explanation of error
- vi. Hypothetical Argument (*tarka*)

## 4. Valid knowledge and method of valid knowledge

- i. Definition of valid knowledge (*Prama*)
- ii. Definition of the method of valid knowledge (*Pramāṇa*)
- iii. The factors of valid knowledge (*Prama*)
- iv. The Nyaya theory of extrinsic validity and invalidity (*Parataḥprāmāṇyavāda*)

## 5. Perception as a method of valid knowledge (*Pratyakṣa-pramāṇa*)

- i. Primacy of perception over methods of knowledge
- ii. The early Nyāya definition of Perception (*Pratyakṣa*)
- iii. Criticism of the early Nyāya definition of perception (*Pratyakṣa*)
- iv. Modern (*navya*) Nyāya definition of perception (*Pratyakṣa*)
- v. Kinds of sense of object contact

- vi. The three modes of ordinary perception (*Pratyakṣa*)
  - a) *savikalpaka* b) *nirvikalpaka* c) *pratyabhijñā*
- vii. The three kinds of extraordinary perception (*Pratyakṣa*)
  - a) *Sāmānyalakṣaṇa* b) *jñānalakṣaṇa* c) *yogaja*

#### 6. Inference as a method of valid knowledge (*anumānapramāṇa*)

- i. Definition of Inference (*anumāna*)
- ii. Distinction between perception and inference
- iii. Constituents of inference (*anumāna*)
- iv. Grounds of inference (*anumāna*)
  - a) Logical ground (*vyāpti*)
  - b) Psychological ground (*pakṣatā*)
- v. Classification of inference (*anumāna*)
  - a) *Svārthanumāna* and *parārthanumāna*
  - b) *Pūrvavat*, *śeṣavat* and *sāmānyatodrṣta*
  - c) *Kevalānvayi*, *kevalavyatereki* and *anvayavyatereki*
- vi. Logical form of inference (*anumāna*)
- vii. Fallacies of inference (*anumāna*)

#### 7. Comparison as a method of valid knowledge (*upamānapramāṇa*)

- i. Definition of Comparison (*Upamāṇa*)
- ii. Classification of Comparison (*Upamāṇa*)
- iii. Evaluation of Comparison (*Upamāṇa*) as a method of valid knowledge

#### 8. Verbal testimony as a method of valid knowledge (*śabdapramāṇa*)

- i. Definition of verbal testimony (*śabda*)
- ii. On words
- iii. On sentences
- iv. Evaluation of verbal testimony as a method of valid knowledge

#### 9. Nyāya Metaphysics:

- i. Self and liberation
- ii. The Nyāya theology

#### *Vaiśeṣika Darsana:*

- 1. Introduction:
  - 1. Founder, Basic text and commentaries
  - 2. The criterion of Reality
  - 3. The classification of Reality
  - 4. The definition of Being (*bhāva*)
- 2. Substance (*dravya*)
  - 1. Definition of Substance

2. Buddhist denial of Substance and Vaiśeṣika response
3. Types of Substances
3. Quality (*Guṇa*)
  1. Definition of Quality
  2. Kinds of Qualities
4. Action (*Karma*)
  1. Definition of Action
  2. Kinds of Action
5. Universal (*sāmānya*)
  1. Universal as Objective and Eternal Reality
  2. Perception of the Universal
6. Particularity (*viśeṣa*)
7. Inherence (*samavāya*)
8. Non-existence (*abhāva*)
9. The Creation and destruction of the world

### **Suggested Readings:**

- Bhaduri, Sadananda. *Studies in Nyaya-Vaiśeṣika Metaphysics*. Poona: Bhandarkar Oriental Research Institute, 1947.
- Chatterjee, S.C. *The Nyaya Theory of Knowledge*. Calcutta: University of Calcutta Press, 1978.
- Dasgupta, S.N. *A History of Indian Philosophy*. Vol. I. Delhi: Motilal Banarsidass 1992.
- Datta, D.M. *The Six ways of Knowing*. Calcutta : Calcutta University, 1972.
- ENCYCLOPEDIA OF INDIAN PHILOSOPHIES* (General Editor, Karl H. Potter) Vol. II. Nyaya-Vaiśeṣika: Indian Metaphysics and Epistemology, The tradition of Nyaya-vaiśeṣika up to Gangesa. Delhi: Motilal Banarsidass, 1977.
- George, Champarthy. *An Indian Rational Theology: Introduction to Udayana's Nyaya-Kusumanjali*. Vienna: Publication of the De Nobili Research Library, 1972.
- Jha, Ganganath, ed., *The Nyaya sutras of Gautama* (tr. in to English). 4 Volumes Delhi: Motilal Banarsidas, 1984.
- Jununker, N.S. *Gautama: The Nyaya Philosophy*. Delhi: Motilal Banarsidass 1978.
- Sharma, Chandradhar. *A critical survey of Indian Philosophy*. Delhi: Motilal Banarsidass, 1991.
- Shastri, Kuppaswami, S. *A Premier of Indian Logic*. Madras: The Kuppaswami Shastri Research Institute, 1961.
- Sinha, Nandalal. *The Vaiśeṣika Sutras of Kaṇāda with the commentary of Samkara Misra*. Allhabad: The Panini Office, 1923.

# Syllabus

**Logic - II**

**Course No. PH - 455**

**Credits : 4**

**M.A. Semester II**

## **Course Outline:**

This course is designed as a continuation of Logic 1 to provide better appreciation for the topics covered in Logic 1. The aim in part is also to enrich our understanding of symbolic logic from set theoretic approach and exploration of meta-theorems. To acquaint the students with the vast and varied domain, language and philosophy of logic in general, introductory ideas to higher order logical systems including philosophical logics would be touched upon in cursory manner. This course is highly recommended for students intending to pursue advance studies in logic as well as research programs. Broad topics included in this course are as follows:

Topics:

1. Fundamentals of Predicate Logic
2. Metatheorems for First Order Logic
3. Elements of Probability Theory
4. Invitation to Modal and Philosophical Logics

## **Text and Suggested Readings:**

1. Singh, A. and Goswami, C. *Fundamentals of Logic* (ICPR, 1998)
2. Bergmann, M., Moor, J. and Nelson, J, *The Logic Book* 4<sup>th</sup> Edition (McGraw Hill, 2003)
3. Copi, I.M., *Symbolic Logic* 5<sup>th</sup> Edition (PHI Learning Pvt. Ltd., 2010)
4. Strawson, P.F., *Philosophical Logic*, Oxford Reading Series (Oxford University Press, 1967)
5. Graylings, A.C., *Introduction to Philosophical logic* (Harvester Press, 1982)
6. Hunter, G., Metalogic: *An Introduction to the Metatheory of Standard First Order Logic* (Macmillan and Co., 1971)
7. Hughes, G. E., and Cresswell, M. J. *A New Introduction to Modal Logic*. (Routledge, 1996).
8. Lemmon, John and Scott, Dana, *An Introduction to Modal Logic*, (Blackwell, 1977)

DEPARTMENT OF PHILOSOPHY  
SCHOOL OF HUMANITIES  
UNIVERSITY OF HYDERABAD

M.A. Semester: II

Course No: PH-453

Title of the course: Introduction to Philosophy - II

Number of Credits: 2 (TWO)

Syllabus

Introduction to philosophy – II is two credits course. In this course there is emphasis on epistemology and ethical issues.

This course is designed to acquaint the students with the basics of philosophy as a discipline. It addresses such questions as; what is concept? What is truth? What is knowledge? Besides, it seeks to provide a basic understanding of theories like Realism, Idealism and Phenomenalism.

**EPISTEMOLOGY**

I. Concepts

1. Locke's theory of Ideas
2. Hume's theory of Ideas
3. Concept Vs Image
4. Abstract concepts

II. Truth

5. What is a Truth?
6. Correspondence theory
7. Coherence theory
8. Pragmatic theory

III. The source of knowledge

9. Sense experience
10. Reason
11. Authority



- 12. Intuition
- 13. Revelation
- 14. Faith
- IV. What is knowledge?
- V. Knowledge of External world.
  - 1. Realism and Representative Realism
  - 2. Idealism
  - 3. Phenomenalism

## ETHICS

- 1. Meta-Ethical Theories
- 2. Theories of Goodness
- 3. Theories of Conduct
- 4. Problems of Esthetics

### Suggested Readings:

Hospers, John. *Introduction to Philosophical Analysis* (Allied Publishers, Bombay and New Delhi, 1971)

Ayer, AJ. *The Central Questions of Philosophy* (Penguin, 1973).

Russell, Bertrand. *The Problems of Philosophy* (Oxford University Press, London. 1968; First Published 1912).

Ewing. A.C. *The Fundamental Questions of Philosophy* (Routledge and Kegan Paul. London. 1951)

Holverson. William H. *A Concise Introduction to Philosophy* (Random House. New York, 1976)

Stumpf, Samuel E. *Elements of Philosophy: All Introduction* (McGraw-Hill, Inc., New York, 1979).

Solomon. Robert C. *Introducing Philosophy: Problems and Perspectives* (Harcourt Brace Jovanovich. Inc. New York and Chicago: 1977).

Alston. William P and Brandt Richard B. (eds.) *The problems of Philosophy* (Ally and Bacon. Inc. Boston and London, 1978).

Gould James A. (ed.) *Classic Philosophical questions* (Charles E. Merrill Publishing company, Columbus and London, 1982).

Purtill. R.L.. Macdonald. M.H. and Kreeft. P.J (eds.) *Philosophical Questions: An Anthology* (Prentice-Hall. Inc., Engelwood Cliffs. N.J. 1985).

DEPARTMENT OF PHILOSOPHY  
SCHOOL OF HUMANITIES  
UNIVERSITY OF HYDERABAD

M.A. Semester: II

Course No: PH-452

Title of the course: Western Philosophy – II (Rationalism)

Number of Credits4 (Four)

**Aims and Objective:**

The main objective of this course is to make students acquainted with rationalism as one of the fundamental traditional of western philosophical thought. The entire focus will be to show how rationalism provides a particular type of metaphysics and epistemology in the west. In this respect three principal philosophers are discussed.

Introduction to Modern Philosophy

**DESCARTES**

Introduction to Descartes Philosophy

Method of Doubt. (Skeptical method)

Doubting knowledge by sense experience

Dream Argument

Demon Argument

Cogito ergo sum

Certainty (clear and distinctness)

Understanding and Imagination

Ideas

Existence of God (Trademark argument)

Ontological Argument

Mind – Body dualism

External world

## **II. SPINOZA**

Introduction to Spinoza

Substance

Knowledge

Freedom

## **III. Leibniz**

Monadology.

The Principle of contradiction

The Principle of sufficient reason

The predicate –in- subject principle

Contingency

Freedom and Necessity.

### **Suggested Readings:**

R. Seraton, A short History of Modern Philosophy.

F. Copleston, A History of Western Philosophy (Vol. IV).

Descartes, Discourse on Method.

Meditations.

Spinoza, Ethics.

Leibniz, Philosophical Papers.

Department of Philosophy  
UNIVERSITY OF HYDERABAD  
Class: M.A. Semester IV

*Course Title: Advanced Course in Buddhist Philosophy*

Course No. PH-574

Credits 4:

Full marks: 100

(60 marks for End Semester examination & 40 marks for internal assessment)

### **Objective of the Course:**

The course has been designed since 2004 to acquaint the students with the fundamentals of Original Buddhism by way of the primary sources, particularly from the Abhidhamma with focus on the interpretation of the key concepts of Buddhism in the modern philosophical language with due appreciation of the original and the intended meanings of the texts.

### **Course Contents**

- Socio-cultural and philosophical background to the rise of Buddhism:
- Sources on Buddhist Philosophy
- Buddhist Pedagogy
- Buddhism as Middle Path;
- Three-fold characteristics of the world
- Four Noble Truths
- Buddhist Philosophy of Relations
  - Doctrine of Dependent Origination
  - System of Correlations
- Buddhist view of Rebirth
- Nibbana
- Buddhist theory of Mind and Matter
- Buddhist Theory of Cognition and Concept formations
- Background to the rise of Mahayana Philosophy
- Philosophies of important schools of Buddhism
  - Śūnyavāda,
  - Yogācāra,
  - Sautrāntika and
  - Vaibhāṣika

## Prescribed readings:

- *Compendium of Philosophy* (Being A translation now made for the first Time from the original Pali Abhidhammattha-sangaha with Introductory essay and notes by Shwe Zan Aung) ed. C.A.F.Rhys Davids, Pali Text Society, Oxford: 1910; 1979
- *A Manual of Abhidhamma* by U Narada, Buddhist Publication Society, Candy
- *Abhidhamma Philosophy* by Bhikkhu Jagdish Kashyap, Vol. I BVP, Delhi
- *Questions of King Milinda* by T.W. Rhys David, PTS Oxford/Motilal Banarsidass, Delhi
- *Buddhist Philosophy: A Historical Analysis* by David J. Kalupahana, the University of Hawaii Press, Honolulu
- *A Concise Encyclopedia of Early Buddhist Philosophy*, Eastern Book Linkers, Delhi
- *Buddhist Analysis of Matter* by Y. Karunadasa, Dept of Cultural Affairs, Govt of Sri Lanka, Colombo
- *Being and Consciousness* by Fernando Tola & Carmen Dragonetti , Motilal Banarsidass, Delhi
- *Buddhist Logic*. Vol. II by Th. Stcherbatsky. Dover Publication: 1962.
- *A Critical Survey of Indian Philosophy* by C.D.Sharma. Motilal Banarsidass, Delhi
- *An Introduction to Indian Philosophy* by Satischandra Chatterjee & Dharendra Mohan Datta. University of Calcutta. Kolkata.

## Supplementary Readings

- *Indian Buddhism: A Survey with Bibliographical Notes* by Hajime akamura, Kufs Publications, Hirakara, Japan.
- *Buddhist Texts through the Ages*. Conze, New York Philosophical Society. 1954.
- Brahmajala Sutta, *Digha Nikaya*, Pali Text Society, Oxford;
- *Manual of Buddhism*, Chandra B. Varma, Buddhist World Press, Delhi
- *The Path of Purity* by Pe Maung Tin. PTS. London. 1975.
- *The Expositor (Atthasalini)* Vols 1-2 by C.A.F. Rhys Davids and Pe Maung Tin. . PTS Tr. Series. London. 1976.

Course Instructor: Dr C B Varma

**Department of Philosophy, UOH**

**Course name: Indian Philosophy IV: Vedanta**

**Course code: PH 551**

**Class: M. A.**

**Semester: IV**

**Number of credits 4**

**Method of evaluation:**

**Internal assessment: 40% marks (Term paper/class presentation/class activities/minor exam)**

**End semester: 60%marks**

**Name of the faculty: Dr. Abhijeet joshi**

**CORE COURSE**

### **Course description**

This course discusses the significant and emerging theme in Vedanta. This course is an attempt to introduce the Idea of Vedanta. Vedas are the core of Indian philosophy. The position of Astika/orthodox and Nastika/heterodox is based on Vedas. Vedas are generally divided into Ritual part or Karma kanda and Knowledge part or Jnana kanda. Vedanta deals with knowledge (Jnana kanda.) of Vedas. Upanishad, Brahma sutra and Bhagavad-Gita are the Three pillars of Vedanta.

### **Course objectives**

The primary objective of this course is to make students familiar with the works and studies related to Vedanta. Different schools of Vedanta are based on different commentaries on Brahma sutra. So this course is framed in such a way where students can get the nuance of these philosophers like Sankaracarya and Ramanujacarya.

This course deals with Advaita Vedanta of Sankara and Visistadvaita of ramanuja in detail. An overview of other schools of Vedanta is also included in this course.

### **Course structure:**

#### **Unit 1 Introduction to Vedanta**

1. Origin and development of Vedanta.
2. Prasthanaya trayi.
3. Introduction to different schools of Vedanta.

#### **Unit 2 Advaita Vedanta of Sankara**

1. Meaning of Advaita
2. The life and works of Sankaracarya

3. Theory of knowledge
4. Maya/Avidya
5. Jagat/The world
6. Jiva/self
7. Nirguna Brahma
8. Sadhana catustayi or qualifications for liberation
9. moksha or liberation

### **Unit 3 Visistadvaita Vedanta of Ramanujacarya**

1. Meaning of Visistadvaita.
2. The life and works of Ramanujacarya.
3. Theory of knowledge.
4. Maya/prakrti.
5. Avidya.
6. Jagat/the world
7. Jiva/self.
8. Prapatti.
9. Moksha or liberation

### **Unit 4 Overview of Other Schools of Vedanta**

1. Dvaita Vedanta by Madhvacarya
2. Dvaitadvaita by Nimbarkacarya
3. Suddhadvaita by Vallabhacarya
4. Acintya bhedabheda by Caitanya maha prabhu

## **SUGGESTED READINGS**

- Dasgupta, S.N. A History of Indian Philosophy: Vol 1. Delhi: Motilal Banarsidass 1992
- Sen Gupta, Anima, A Critical Study of Ramanuja Benares: Chowkhamba, Sanskrit Series, 1967
- Mahadevan, T.M.P. The Philosophy of Advaita. London: Luzac & Co., 1938.
- Murthy, K.S. Revelation and Reason in Advaita. Delhi: Motilal Banarsidass, 1974.
- Sharma, Chandradhar. A Critical, Survey of Indian Philosophy, Delhi: Motilal Banarsidass, 1991.
- Sundaram, P.K. Advaita Epistemology with Special Reference to Istasiddhi. Madras: university of Madras press, 1968
- Srinivasachari, P.N. The philosophy of Visistadvaita. Madras: the Adyar Library, 1978
- Swamy vireswarananda & Swami Adidevananda. (tr.) Sri-Bhasya. Calcutta: Advaita Ashrama, 1986
- Thibaut, George. (tr.) The Vedanta Sutras of Badarayana, with the commentary by Samkara. 2 Volumes. New: Dover Publications, 1970.

## **SPECIAL READINGS**

- Upanishads with the commentary of Sankaracarya
- Viveka cuda mani by Sankaracarya
- Bhagavad-Gita with the commentaries of Sankaracarya and Ramanujacarya
- Vedanta sangraha by Ramaraya kavi

UNIVERSITY OF HYDERABAD  
DEPARTMENT OF PHILOSOPHY

M.A. (IV Semester) Syllabus

Course No. HP 553

Course Title: **Twentieth Century Philosophy II**

Number of Credits: TWO

**Course Description:**

This course is designed to acquaint the students with the developments in continental philosophical traditions, namely, Phenomenology and Existentialism. Both these traditions have dominated the philosophical scene in the twentieth century West. Though there have been other developments in the post-phenomenological and post-existentialist traditions, these two traditions have remained immensely appealing. Hence there is an effort here to make the students know the basics of these traditions so that they can make in-depth study of these at a higher level.

Course pre-requisites: This course requires the students to have already some acquaintance with Modern European philosophy.

**Course Content:**

Section I: **Phenomenology**

1. Husserl's Phenomenology as a Rigorous Science of Consciousness
2. The Phenomenological Method: The Method of Bracketing (Epoche) and the Method of Reduction,
3. Intentionality and Meaning: The Noesis-Noema Distinction
4. The World
5. Life-world and Intersubjectivity

Section II: **Existentialism**

Nietzsche's Critique of Enlightenment and the Foundations of Existentialism: Will to Power, the Apollonian and Dionysian Man, Transvaluation of values, Eternal Recurrence and Superman

Kierkegaard's Philosophy of Existence: subjectivity, man, God, morality and salvation

Heidegger's Metaphysics of Being: Being, Dasein, World, Existence, Freedom and Authenticity

Sartre's Philosophy of Man and Freedom: Being-for-itself, Being-in-itself, Being-with-others, morality and freedom



### **Suggested Readings:**

1. Maurice Natanson, *Edmund Husserl: Philosopher of Infinite Tasks* (Evanston: Northwestern University, 1973).
2. David W. Smith, *Husserl* (London: Routledge, 2007).
3. Bell, David, *Husserl* (London and New York: Routledge, 1995).
4. Michael Hammond, Jane Howarth and Russell Keat, *Understanding Phenomenology* (Oxford: Basil Blackwell, 1991).
5. Dermot Moran, *Edmund Husserl: Founder of Phenomenology* (Cambridge: Polity Press, 2005).
6. M.K.Bhadra, *A Critical Survey of Phenomenology and Existentialism* (New Delhi: ICPR, 1990).
7. Christopher Maccan, *Four Phenomenological Thinkers* (London and New York: Routledge, 1993)
8. Thomas R. Flynn, *Existentialism : A Short Introduction* (Oxford University Press, Oxford, 2006).
9. H.J. Blackham, *Six Existentialist Thinkers*, 2<sup>nd</sup> Ed. (New York: Harper and Row, 1959).
10. David E. Roberts, *Existentialism and Religious Belief* (New York: Oxford University Press, 1957)
11. John Macquarrie, *Existentialism*, (Harmondsworth: Penguin Books, 1973).
12. Robert C. Solomon and David Sherman (eds.), *The Blackwell Guide to Continental Philosophy* (Blackwell Publishing, Oxford, 2003) (Chapters 3,5, 6, 7 and 8).
13. Richard Kearney (ed.) *Twentieth Century Continental Philosophy* (Routledge, London and New York, 1994). (Chapters 1-3).

**Note: There will be three essay type Internal Tests consisting of 10 Marks each in the first week of February, March and April, respectively.**

## **PH 577: Foundations of Cognitive Science (Optional paper)**

Cognition is a mental process and as a mental process assumes two questions: what is the nature of mind? and what is the nature of cognitive processes such as perception, memory, reasoning, language use, etc. These two questions are interrelated and interdependent in the sense that an answer to any one of them will influence the answer to the other. Accordingly, the course will have two major parts. The first part will be concerned with the methodological questions in philosophy of mind. The second part will be concerned with competing accounts of mind involving symbolic processing neural networks and dynamical systems.

The first part will consist of following topics:

(a) Varieties of Materialist Theories of Mind: (1) Behaviourism; (2) Type and Token Physicalism

(b) Functionalism and the Representational Theory of Mind: (1) The Functionalist Picture of Mind as Computing Machine; (2) Element of Functionalism; (3) The Representational Theory of Mind; (4) Qualia

The second part will consist of the following topics:

(c) Competing accounts of mental processes: (1) Symbol Systems; (2) Mental Models; (3) Connectionist Model – neural networks of brains as the source of inspiration; (4) Embedded Cognition and Dynamical Theory of Cognition

### **(a) Methodological questions in philosophy of mind.**

#### ***Essential Readings:***

1. David Chalmers *Philosophy of Mind: Classical and Contemporary Readings*,
2. Howard Gardner. "Cognitive Science: The First Decades". Chapter three of *The Mind's New Science*. (Historical and Methodological issues).
3. John Haugeland. "Semantic Engines" Introduction to *Mind Design I*. Edited by Haugeland.
4. Paul Thagard. "Representation and Computation". Chapter one of *Mind: Introduction to Cognitive Science*.
5. Churchland P.M. "Eliminative Materialism and Propositional Attitudes" in *Mind and Cognition : A Reader*. Ed by Willam G. Lycan Blackwell Publishers. 1999.pp120-133.
6. Fodor J.A. "The persistence of the Attitudes" *Psychosemantics: The problem of meaning in the Philosophy of Mind*" A Bradford Book. 1998.
7. Ned Block. 3. "The Mind as the Software"

<http://www.nyu.edu/gsas/dept/philo/faculty/block/papers/msb.html>

**Further Reading:**

1. Noam Chomsky. "Review of Skinner's *Verbal Behavior*". *Language* 35. (One of the founding papers of Cognitivism.)
2. Jerry Fodor." Methodological Solipsism Considered as a Research Strategy in Cognitive Psychology". Chapter nine of *Representations: Philosophical Essays on the Foundations of Cognitive Science*. (Defense of individualist (narrow content) construal of mental states)
3. Daniel Dennett. "True Believers: The intentional strategy and why it works. Chapter three of *Mind design II*. (Defense of methodological instrumentalism - in between Fodor's realism and Churchland's eliminativism.)
4. Philip Johnson-Laird. "Computation and Mind". Chapter one of *The Computer and the Mind: An introduction to Cognitive Science*. (Simple introduction to methodological issues.)

**(b) What is the nature of representation?**

**Essential Readings:**

1. "Mental Representation" <http://plato.stanford.edu/entries/mental-representation/>
2. Jerry Fodor. "Why there still has to be a Language of Thought". Appendix of *Psychosemantics*. (Defence of the classical, symbolic/representational theory of mind.)
3. Paul M. Churchland. Introductory chapter of *The Engine of Reason, the Seat of the Soul* or section 7.5 of *Matter and Consciousness* (For connectionism and eliminativism against folk psychology.)
4. Dretske Fred. "Representational Systems" in *Philosophy of Mind: Contemporary Readings*, ed by Timothy O' Conner and David Robb. Routledge Contemporary Readings in Philosophy. Routledge 2003. pp-304-332.
5. van Gelder, T. J. (1999) Distributed versus local representation. In R. Wilson & F. Keil ed., [\*The MIT Encyclopedia of Cognitive Sciences\*](#). Cambridge MA: MIT Press, 236-8.

**Further Reading:**

1. John Haugeland. *Artificial Intelligence: The very idea*. (Good intro to computational theory of mind.)

2. Barbara Von Eckardt. "Representations in General" and:" Mental Representation". In *What is Cognitive Science?*
3. Sterelny Kim. "Representation and Computation" in *The Representational Theory of Mind: An Introduction* pp19-42.
4. van Gelder, T. J. (1995). "What might cognition be, if not computation?" *Journal of Philosophy*, 91, 345-381. Reprinted in *Mind and Cognition : An Anthology*. Ed by Willam G. Lycan Blackwell Publishers. 1999.
5. Heil John "The representational Theory of Mind" *Philosophy of Mind : A Contemporary Introduction* . Routledge. 2004. pp-106-221.
6. Jose Luis Bermudez. "Causes in the Mind: From the functional Mind to the Representational Mind" *The Philosophy of Psychology*.pp-71-96.
8. John Haugeland. "The Nature and Plausibility of Cognitivism". Chapter one of *Having Thought*
9. John Searle. "Minds, Brains and Programmes". Chapter seven of *Mind Design II*. Edited by John Haugeland.(Critique of functionalist and computational theories of mental states, focusing on the problem of *understanding*.)

***Further reading:***

1. Morelli Ralph and Browmn Miller W. "Computational Models of Cognition" *Minds, Brains and Computers: Perspectives in Conitive Science and Artificial Intelligence*. Ed by Morelli Ralph and Browmn Miller W. Ablex Publishing Corporation 1992. pp-1-35.

**(c) What is the relation among apparently competing accounts of mind involving symbolic processing, neural networks and dynamical systems?**

***Essential Readings:***

1. Andy Clark. "Symbol Systems" *Mind ware: An Introduction to The Philosophy of Cognitive Science*.
2. Andy Clark. "Connectionism" *Mind ware: An Introduction to The Philosophy of Cognitive Science*. pp-62-83.
3. Andy Clark. "The Multiplicity of Mind: A Limited Defense of Classical Cognitivism" *Microcognition: Philosophy, Cognitive Science and Parallel Distributed Processing*. pp- 127-141.
4. Andy Clark. "Dynamics" *Mind ware: An Introduction to The Philosophy of Cognitive Science*. pp-120-139.

5. John Haugeland. "Mind Embedded and Embodied" *Having Thought: Essays in the Metaphysics of Mind* Harvard University Press. 1998. pp-207-237.

6. Tim van Gelder & Rober Port. "It's about time: An overview of the dynamical approach to cognition. Chapter one of *Mind as Motion: Explorations in the Dynamics of Cognition*. Edited by Port & van Gelder.

7. Philip Johnson- Laird "Mental Models"

***Further reading:***

1. Andy Clark. *Mind ware: An Introduction to The Philosophy of Cognitive Science*.

2. van Gelder, T.J. "Dynamics and Cognition" *Mind Design II*. Ed by John Haugeland.

2. Andy Clark. *Microcognition: Philosophy, Cognitive Science and Parallel Distributed Processing*.

3. Sterelny Kim. "Connectionism' in *The Representational Theory of Mind: An Introduction*. pp-162-197.

4. Jose Luis Bermudez. "Neural Networks and the neurocomputational mind'" *The Philosophy of Psychology*. Pp-97-119.

5. van Gelder, T. J. (1998). The dynamical hypothesis in cognitive science. *Behavioral and Brain Sciences*, 21, 1-14.

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## Department of Philosophy

School of Humanities  
University of Hyderabad

Title of the course: **Western Philosophy – IV**  
**(M.A. IV Semester)**

Course No. **PH - 552**

No. of Credits: **4 (Four)**

Prerequisite: **Nil**

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The objective of the course is to expose the students to the broad contours of the Kantian and the post Kantian German Philosophy as well as to identify the thread that runs through the philosophical frameworks provided by Kant, Hegel and Marx, with particular reference to modernity both as a concept and as a phenomenon. The course takes note of the ways their ideas have resonance in the current philosophical thinking.

### Course Outline:

#### **PART I : KANT**

1. Introduction:
  - i. The Aims of Critical Philosophy.
  - ii. Classification of Judgements.
  - iii. Sense, Understanding and Reason.
2. Transcendental Aesthetic:
  - i. Theory of Space and Time.
  - ii. Philosophy of Mathematics.
3. Transcendental Analytic:
  - i. Need for and Identification of Categories.
  - ii. Transcendental Deduction of Categories.
  - iii. Legitimate and Illegitimate use of Categories.
  - iv. Synthetic *a priori* Principles of Pure Understanding.
  - v. The Phenomenal and the Noumenal Worlds.
4. Transcendental Dialectic:
  - i. Ideas of Pure reason and Absolute Metaphysical Judgements.
  - ii. Legitimate use of the Ideas of Pure Reason.
5. Ethics:
  - i. The Concept of Practical Reason.
  - ii. The Moral Law as the Categorical Imperative.
  - iii. The Objectivity of the Categorical Imperative.
  - iv. The Autonomy of the Will.
6. Aesthetics:
  - i. Nature of Aesthetic Judgements.
  - ii. Beauty and Sublimity.
  - iii. Nature of Art.

## **PART II : HEGEL**

1. The significance of Hegelian Philosophy.
2. The Philosophical context of Hegelian Thought.
3. The idea of Spirit.
4. The concept of Dialectic.

## **PART III : MARX**

1. Marx and Theory of Human Nature.
2. Affirmation of Human Nature : Needs and capacities.
3. Negation of Human Nature : Alienation

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Is science value-free? The traditional ideal is that science is built on objective facts, that is, claims that can be shown to be true on the basis of evidence and are independent of subjective moral or political values. The value-neutrality of science is thought to be important, since medicine and engineering as well as government policy regarding things like climate change depend on it – or should. The problem with this ideal is that, from a logical point of view, scientific claims cannot actually be confirmed or disconfirmed on the basis of evidence alone. Instead, scientists tend to choose those theories that explain the largest number or variety of facts, are the most precise, the most consistent, the most promising, or the most simple. These considerations are what philosophers call “epistemic values.” But what happens if scientists cannot agree which of these values are the most important, or which theory exemplifies these values best? And if epistemic values can influence science, can political, moral, religious, and social values influence it as well? Could there be an alternative science that is shaped by different values and yet is nevertheless rational and progressive?

First, the internal challenges to the ideal of value free science that arise from consideration of inductive risk, as developed by Rudner and Churchman in the 1950s, are considered in the light of the questions raised above. The responses from Jeffrey, Hempel, and McMullin, for example, consolidate what may be called the canonical account of the distinction between the types of values that can play a legitimate role in science and the contexts in which they can figure. Second, the work of later contextualist critics are taken up. They insist that social interests and values are ineliminable from science on the basis of arguments from underdetermination, holism, theory ladenness, and an appreciation of the social, conventional dimensions of scientific practice (e.g., Collins, Douglas, Lacey, Longino). Although some see in such arguments the threat of a corrosive relativism that irrevocably undermines ideals of objectivity, their advocates typically make the case for a systematic (constructive) reframing of key epistemic ideals. There is a growing recent literature in which contextual values are recognized to play a constructive, not just a compromising role in scientific inquiry. There is a growing body of recent work on individual norms of epistemic integrity (Douglas, Lacey), and on social/cognitive norms of procedural objectivity (Longino, Intemann and de Melo-Martin). Third, this extended debate about science and values reinforces the post-positivist turn to (socially) naturalized modes of philosophical analysis, and adds an emphasis on direct (normative) engagement with scientific practice. This should lead to a discussion of its meta-philosophical implications.

#### Readings:

1. Douglas, H., *Science, Policy, and the Value-Free Ideal* (Pittsburgh: University of Pittsburgh, 2009).
2. Elliot, K., *Is a Little Pollution Good For You? Incorporating Societal Values in Environmental Research*, (Oxford: Oxford University Press, 2011).
3. Hernstein Smith, B., *Scandalous Knowledge: Science, Truth and the Human*. (Durham: Duke University Press, 2005)
4. Kincaid, H., Dupré, J., and Wylie, A., (eds.) *Value-Free Science? Ideals and Illusions*. (Oxford:



Oxford University Press, 2007).

5. Kitcher, P., *Science, Truth, and Democracy* (Oxford: Oxford University Press, 2001)
6. Lacey, H., *Is Science Value Free? Values and Scientific Understanding*. (London: Routledge, 1999).
7. Lacey, H., *Values and Objectivity in Science: Transgenic Crops*. (London: Rowmn & Littlefield, 2005).
8. Longino, H., *Science as Social Knowledge: Values and Objectivity in Scientific Inquiry*, (Princeton: Princeton University Press, 1990).
9. Machamer, P, and Wolters, G., (eds.) *Science, Values, and Objectivity*. (Pitsburgh: University of Pittsburgh, 2004).
10. Uberoi, J. P. S., *Science and Culture*, (Delhi: Oxford University Press, 1978).

Grading: There will be six take-home assignments. Five best will be chosen for consideration of one Unit (20 percent) of semester long evaluation. There will be a term paper at the end of the semester which will be the second Unit (20 percent) of semester long evaluation. There will be a mid-semester examination worth 20 percent and will constitute the third Unit for the semester long assessment. Submission of the term paper is a MUST for getting a grade in this course. The end

semester examination is worth 60 percent of the total course evaluation.

Prof. Prajit K. Basu