

Research area related courses

Perspectives on Sexuality (Prof. Balaganapathi D.)

The course will introduce broad trends and issues in Sexuality. Basic tenets will be discussed with the help of writings of major thinkers in the area. The focus would be on the four major aspects of Sexuality: Gender, Body, Desire and Celibacy.

Sexuality and Gender

Foucault, Michel, 1980, *The History of Sexuality*. (Selections from Volume One, two and three) Robert Hurley (trans.), New York: Vintage Books.

Butler, Judith, 1993. *Bodies that Matter: On the Discursive Limits of Sex*, London: Routledge.

Sexuality and Body

Maurice Merleau-Ponty, 1962. *Phenomenology of Perception*, (Selected Readings) Colin Smith (trans.), New York: Humanities Press.

Lacan, Jacques, 1999. *On Feminine Sexuality: The Limits of Love and Knowledge*, (Selected Readings) Norton: Bruce Fink.

Sexuality and Desire

Luce Irigaray. *An Ethics Of Sexual Difference*, (Selected Readings). Translated by Carolyn Burke and Gillian C. Gill; India: Chennai Micro Print, 2004.

Sexuality and Celibacy

Sipe Richard A.W., 1996 *Celibacy: A Way of Living, Loving, and Serving*, (Selected Readings) Gill and Macmillan, Dublin

Joseph S. Alter, *Celibacy, Sexuality, and the Transformation of Gender into Nationalism in North India* Source: *The Journal of Asian Studies*, Vol. 53, No. 1 (Feb., 1994), pp. 45-66

Further Readings

Nussbaum, Martha, 1999, *Sex and Social Justice*, New York: Oxford University Press.

Butler, Judith, 2004. *Undoing Gender*, New York: Routledge.

Diprose, Ros, 1994. *The Bodies of Women: Ethics, Embodiment and Sexual Difference*, London: Routledge.

Grosz, Elizabeth, 1995. *Space, Time and Perversion: Essays on the Politics of Bodies*, New York: Routledge; and Sydney: Allen and Unwin.

Price, Janet and Shildrick, Margrit, eds., 1999. *Feminist Theory and The Body: A Reader*, Edinburgh: Edinburgh University Press

Young, Iris Marion, 2005. *On Female Body Experience: "Throwing Like a Girl" and Other Essays*, New York: Oxford University Press.

Helene Cixous. "The Laugh of the Medusa," trans. Keith Cohen and Paula Cohen, *Signs* 1, no. 4 (1976): 875–93.

The Kama Sutra, Mallanga Vatsyayana, New Delhi: Mittal Publishing, 2014.

Ethics Embodies: Rethinking Selfhood Through Continental, Japanese and Feminist Philosophies, Erin Mc Carthy. New York: Lexington Books, 2011

Feminist Theory, A Philosophical Anthology, Edited by Ann E. Cudd and Robin O. Andreasen, Blackwell Publishing House, 2005

**A study of Smriti with reference to Jayant Bhatta and Madhvacarya
(Prof. Balaganapathi D.)**

This course provides an understanding of the place of Memory in Indian Epistemology. It gives an account of the role that memory plays in pramanas such as Perception, Inference, testimony, Anupalabdhī with reference to the Indian Philosophical systems. The basic focus of the course is on the arguments of Jayanta and Madhvacarya.

Essential Readings:

Nyāyā Mañjarī – ‘by Jayantha Bhaṭṭa, edited by Pandit śri Sūrya Nārāyaṇa śukla, published by Jay Kṛṣṇadāsa Haridāsa Gupta; The Chowkhamba Sanskrit Series Office, Benaras, 1936. (Part-I) Chapter on pramana or instrument of knowledge.

Sharma, BNK. *Philosophy of Sri Madhvacarya*. Motialal Banarasidass. Delhi. 2014. Chapter XIV- Theory of Pramanas & Chapter XVI- Status of memory

Banerjee Nikunja Vihari. *The Spirit of Indian Epistemology*. (selected readings) Arnold Heinemann Publishers (India) Ltd., New Delhi, 1974.

Datta D.M. – *The Six Ways of Knowing*. (selected readings) University of Calcutta, 1972.

Further Readings:

Jwala Prasad – *History of Indian Epistemology*. Munshiram manoharlal, Delhi, 1958.

Bhattacharya, Hari Mohan. 1994. *Jaina Logic and Epistemology*. Calcutta and New Delhi: K. P. Bagchi and Co.

Madhav Deshpande, "History, Change and Permanence: A Classical Indian Perspective," in *Contributions to South Asian Studies*, vol. 1, ed. Gopal Krishna (Delhi: Oxford University Press, 1979), pp. 1-28.

Khaṇḍanakhaṇḍakhādyā – ‘by śri Harṣa’, translated by Ganganath Jha; selections from Vol. I, Second Edition; Shri Satguru Publications, Delhi, 1986.

B. K. Matilal, *Logic, Language and Reality: An Introduction to Indian Philosophical Studies* Delhi: Motilal Banarsidass, 1985.

Athalye, Y. V. (1930). *Tarka-saṃgraha of Annambhaṭṭa, with the authors own Dīpikā and Govardhana's Nyāya-bodhini*. Edited with critical and explanatory notes. 2nd Edition: Bombay Sanskrit Series, No. LV.

Chatterjee S.C. – *The Nyaya Theory of Knowledge*. University of Calcutta, 1950.

Postmodern Ethics (Prof. P. Kesava Kumar)

1. Postmodernism as a critique of modernity
2. Significance of Postmodern philosophy and ethics
3. Foucault and Ethical subjectivity
4. Philosophy and Ethics of Derrida

Suggested Readings

Foucault, Michel. *The Essential Works of Michel Foucault, vol. 1: Ethics: Subjectivity and Truth*, ed. Paul Rabinow. New York: The New Press, 1997 .

Foucault, Michel. *The Order of Things: An Archaeology of the Human Sciences*. New York: Vintage Books, 1970.

Politics of Friendship, trans. Collins, New York: Verso, 1997

Derrida, J., & Dufourmantelle, A., *Of Hospitality*, trans. Bowlby, Stanford: Stanford University Press, 2000

Foucault: Ethics – Internet Encyclopedia of Philosophy, <http://www.iep.utm.edu/fouc-eth/>

“On the Genealogy of Ethics” “The Ethics for the Concern of Self as a Practice of Freedom.”

Foucault, Michel. *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, ed. Colin Gordon. New York: Pantheon Books, 1980 (PK).

Howells, C., *Derrida: Deconstruction from Phenomenology to Ethics*, Cambridge: Polity Press, 1999.

Wood, D., ed. *Derrida: A Critical Reader*, Oxford: Blackwell, 1992

Bennington, G., *Jacques Derrida*, Chicago: University of Chicago Press, 1993.

Duties and Rights, Charity and Justice (Dr. Shashi Motilal)

The Objective:

The course is aimed at studying the ethical issues surrounding the question – Do we have a moral duty to help the distant needy? The phenomenon of Global Poverty is a pressing issue facing the world today the eradication of which is one of the top priorities in the list of Sustainable Development Goals: Post 2015 put forward by the United Nations. The ethicist seeks to know if there are moral obligations that humans have to help distant strangers who are much worse off economically. Perhaps, the project of eradicating poverty will be more successful if these reasons are known. The course will seek to study contemporary literature around this topic with focus on the text by Judith Lichtenberg entitled *Distant Strangers: Ethics, Psychology, and Global Poverty (2014)*

Main Text:

Judith Lichtenberg: *Distant Strangers: Ethics, Psychology, and Global Poverty*, Cambridge: Cambridge University Press 2014

The topics to be discussed shall be:

Entanglements and the claims of mere humanity

Duties and Rights, charity and justice

“Negative” and “positive” duties

Oughts and cans

Why people do what others do – and why that’s not so bad

Whose poor?/who’s poor?: deprivation within and across borders

Hopefully helping: the perils of giving

On motives and morality

Conclusion: morality for mere mortals

Further Readings:

Barry, Brian. 1979. “And Who Is My Neighbor?” *Yale University Journal* 88:629-58.

Foot, Philippa. 1993. “Justice and Charity.” *The Gilbert Murray Memorial Lecture 1992*. Oxford: Oxfam.

Kuper, Andrew. 2002. “More Than Charity: Cosmopolitan Alternatives to the ‘Singer Solution.’” *Ethics & International Affairs* 16: 107-20.

Miller, Richard. 2010. *Globalizing Justice: The Ethics of Poverty and Power*. Oxford University Press.

O’Neill, Onora. 2005. “The Dark Side of Human Rights.” *International Affairs* 81: 427-39.

Pogge, Thomas. 2001. “How Should Human Rights Be Conceived?” In *The Philosophy of Human Rights*. Edited by Patrick Hayden. St. Paul, MN: Paragon House: 187-211. Reprinted from *Jahrbuch fur Recht und Ethik* 3: 103-20 (1995).

Scheffler, Samuel. 1995. “Individual Responsibility in a Global Age.” *Social Philosophy and Policy* 12: 219-36.

Research Topic Specific Course: Fundamentals of Speech Act Theory (Dr. Shashi Motilal)

Objective:

The main objective of this guided readings course is to direct, structure and create points of focus for Mr. Raj Ayyar’s proposed PhD dissertation on ‘Is an Ethics of Facebook Possible?’

The readings will include major writings in Speech Act Theory by J.L. Austin, John Searle, Ramchandra Gandhi and others. In addition, there are select readings in the area of Philosophical Ethics and Postmodern/Poststructuralist Philosophy, the Sociology of Performance and Everyday Dramaturgy, and Virtual Reality.

The readings will help to clarify Mr. Ayyar's twofold thesis objective: a) to develop a taxonomy of virtual speech acts, and b) to inquire into whether a meta-ethics of social media is possible, using Facebook as a paradigm case.

Reading List:

Austin, J.L.: *How To Do Things With Words*. Oxford, 1962

Bauman, Zygmunt: *Postmodern Ethics*. Oxford: Blackwell, 1993

Borgmann, Albert: *Crossing the Postmodern Divide*. Chicago and London: University of Chicago Press, 1992

Buber Martin: *I and Thou* tr. Walter Kaufmann. New York: N.Y. Charles Scribner, 1970

Butler, Judith : *Gender Trouble*. New York, NY and London, 1990.

Carlson, Marvin: *Performance—A Critical Introduction*. London and New York, N.Y. Routledge, 2013

De Beauvoir, Simone: *The Ethics of Ambiguity* tr. Bernard Frechtman. Citadel Press, 1949

Derrida, Jacques: 'Violence and Metaphysics' in Emmanuel Levinas eds. Elise Katz and Lara Trout. Routledge London and New York, N.Y. 2005

Drushel, Bruce and Kathleen German eds. *The Ethics of Emerging Media*. New York: NY. Continuum, 2011

Gandhi, Ramchandra: *Presuppositions of Human Communication*. OUP, 1977

Gandhi, Ramchandra: *I Am Thou*. Pune: IPQ Publications, 1984

Goffman, Erving : *The Presentation of Self in Everyday Life*. New York, NY: Anchor Books 1959

Greenfield, Susan: *Mind Change: How Digital Technologies are Leaving Their Mark on Our Brains*. New York, NY, Random House 2014

Heidegger, Martin: *The Question Concerning Technology and Other Essays*. New York, NY: Harper Perennial Modern Thought, 2013

Levinas, Emmanuel: *Totality and Infinity—An Essay on Exteriority* tr. Alphonse Lingus. Pittsburgh: Duquesne University Press, 1969

Nietzsche, Friedrich: *The Gay Science* tr. Walter Kaufmann. New York, N.Y. Vintage Books, 1974

Searle, John: *Speech Acts: An Essay in the Philosophy of Language*. Cambridge University Press, 1969

Turkle, Sherry: *Alone Together*. Basic Books, New York, N.Y. 2011

Lyotard's Notion of the Meta-Narrative (Dr. Enakshi Mitra)

The term 'meta-narrative' was brought into prominence by Jean- Francois Lyotard in 1979 with the claim that belief in meta-narrative is the most significant characteristic of modernity and the 'post-modern' can be characterised in terms of its "incredulity towards meta-narrative". According to Lyotard, 'meta-narrative' or 'grand-narrative' is a theory which tries to give a totalizing, comprehensive account of various historical events and experiences, whereby the social and cultural phenomena are based upon an appeal to a universal truth or universal value. All narratives of our experience get their historical meaning, attain the status of knowledge or come to acquire societal legitimation through an anticipated completion of a master idea - a 'meta-narrative' - marked by universal laws or principles.

The PhD proposal that this course-work caters to is titled: 'Critique of Meta-Narrative Approach to Ethics: With Special Reference to Lyotard and Rorty'. An essential part of the project will be to recast Lyotard's notion of meta-narrative as an effective tool to displace some modernist theories of ethics – including those of Kant and Aristotle. Accordingly this course incorporates the suitable texts of Lyotard that address the pivotal notion of meta-narrative along with their suggested application to the ethical theories of Kant and Aristotle. Parallely the course will run a brief survey of these two modernist theories themselves - as the required groundwork for constructing an effective critique from Lyotard's perspective.

Essential Readings

Lyotard Jean- Francois. 1979. *The Postmodern Condition: A Report on Knowledge* (Theory and History of Literature, volume 10, Geoff Bennington and Brian Massumi, (tr), University of Minnesota press, Minneapolis, Section I-5 (Pg xxiii-17), sections 6-14.

Lyotard Jean- Francois. 1988. *The Differend, Phrases in Dispute*. Theory and History of Literature, Volume 46. Georges Van Abbeele (Tr.) University of Minnesota Press, Minneapolis, Pg 59-85, 118-150.

Francis H. Eterovich, 1980. *Aristotle's Nicomachean Ethics: Commentary and Analysis*.. University Press of America. 1st Book: The Problem of Human Good and end (Chapter 1-13), 2nd Book: The Theory of Virtue (Chapters 1-9), 3rd Book: Conditions of Free Choice and Moral Responsibility (Chapters 1-12)

Kant Immanuel, 1996. *Critique of Practical Reason in Practical philosophy*, The Cambridge Editions of the Works of Kant, Tr and ed. Mary J Gregor. Cambridge University Press, pp. 133 – 272

Further Reading:-

Annas, Julia, 1993. *The Morality of Happiness*, OUP, Oxford.

Geach, Peter, 1977. *The Virtues*, CUP, Cambridge.

Hursthouse, Rosalind. 1999. *On Virtue Ethics*, OUP, Oxford,

Hurchinson, D.S, 1986. *The Virtue of Aristotle*, Rout ledge & Karan Paul.

Roger J. Sullivan. 1989. *Immanuel Kant's Moral Theory*, Cambridge University Press.

Kant Immanuel, 2008 *Groundwork Of Metaphysics of morals*, Wilder Publications Limited.

Connor Steven, 2004. *The Cambridge Companion to Postmodernism*. Cambridge University Press, Cambridge.

Simon Critchley and William R. Schroeder. 1998. (Ed). *A Companion to Continental Philosophy*. Blackwell.

Maipas Simon; 2005. *The Postmodern, The New Critical Idiom*. Routledge Taylor & Francis Group, London and New York, (First Indian reprint 2013).

Victor. E Taylor and Grehh Lambert (Ed) 2004. *Jean Francois Lyotard; Critical Evaluations In Cultural theory*. Routledge, London.