

Teaching Portfolio

Overview

As a *teacher*, I hope to instill in my students some of the fascination with philosophical questions that motivate me and with the conceptual rigor that addressing them requires. I want them to see that philosophy matters to their own lives, that philosophy is a global conversation between many different voices, and that the analytic tools studying philosophy equips them with can help them in all sorts of endeavors. Over the past years, I have taught over 55 classes at four different institutions—on site, online, collaboratively with faculty members from philosophy and other disciplines, and in a variety of areas. Below, you find my teaching statement, an overview of courses taught, a summary of quantitative data from student evaluations, a selection of student comments, some student letters of recommendation, also samples of materials used and sample syllabi.

More material can be found in the teaching section of my website (<https://rajarosenhagen.info/teaching/>), which I invite you to consult as well.

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Teaching Statement

Philosophy is dizzying, potentially transformative, an excellent way to develop one's analytic skills, and, ideally, intellectually stimulating. When I teach, I often find myself in *in the zone*, which is to say: fully immersed, with my attention completely engaged with the material I teach and with picking up and integrating student contributions in the conversation. My overall aim is to convey fascination for, generate lasting interest in, and facilitate competence in reflecting on complex philosophical questions. Moreover, I want my students to realize that and how such questions matter to our lives more generally, to how we understand ourselves (and others), and to how we act. It also matters to me to make it clear that philosophy is a global conversation, and to generate some intellectual curiosity in my students about traditions that may differ from their own.

The philosophical progress I hope to enable my students to make is not just a matter of becoming better at understanding and contrasting certain philosophical views, or at articulating their thoughts clearly (though these are, of course, important indicators). Rather, it is primarily a matter of becoming comfortable with navigating the dazzling complexity they encounter as they try to address a philosophical question, to realize that philosophical thinking becomes even more exciting if we connect debates and topics that appear different and unrelated, and that we can fruitfully do so across eras and philosophical traditions, in ways that matter to who we are and what we do.

That philosophy doesn't typically offer final or straightforward answers to the questions we bring to it can be both disconcerting and liberating. "Pick your favorite set of ideas, figure out what else you need to assume to defend them, and then take on the challenge of responding to whatever problematic implications you now find yourself saddled with" is something I might say to undergraduate students who struggle with digesting this insight, so as to highlight the intellectual freedom that it entails.

Many of my research projects have developed in teaching contexts. Keeping this in mind is part of what keeps me humble, open-minded, and enthusiastic. In general, I try to see students for who they are, to attend to their individual strengths, weaknesses, and needs, and to adjust my ways of communicating accordingly. Doing this well requires patience, flexibility, and, most of all, attention. With respect to lecturing, it requires moving away from a style of presenting material to be absorbed by replaceable students toward an increasingly attentive, interactive, lively, varied, and engaging style that speaks to students that differ in learning types and socio-cultural backgrounds.

For the courses I taught at Ashoka and Pitt, I spent a considerable amount of time on creating elaborate slides and [visualizations](#)—always including jokes, self-created animated gifs and memes, often using diverse materials drawn from Indian pop culture (for samples, see [here](#)). This has been an effective strategy to keep students alert, entertained, and engaged. This works well across courses, even in Symbolic Logic, which for many is a dreaded course. After each of the four iterations of teaching it at Ashoka, some students had grown so excited about Logic that they took advanced Logic classes with me to work through modal logic, metalogic, and some many-valued logical systems (including the Jaina system of *saptabhaṅgī* and Nagarjuna's *catuṣkoṭi*). Many of them decided to work with me on their thesis later (not necessarily on Logic) because they had come to know me, my enthusiasm for teaching, and my unwavering support for their projects.

To enable students to better prepare for class, a strategy I developed during the pandemic was to read out all the texts to them, interspersed with comments. This was a substantial task. The rationale for doing this was twofold: one, students differ in how well they know how to read and parse philosophical texts. Reading it out and interspersing comments helps them get into the habit of reading slowly and of mulling over every sentence. Two, especially during the height of the pandemic students suffered from substantial degrees of screen fatigue. Reading the texts to them and thus enabling them

to either just listen or to read along and think about the material with someone else proved to be something they really appreciated. Unexpectedly, it was particularly beneficial for students who reported to be suffering from ADHD. As some of them told me, they found it much easier to stay focused while reading and simultaneously listening to me reading the materials out to them. In fact, some claimed that my classes were the first ones ever in which they managed to do all of the readings.

Another tool I use involves asking students to create summaries that reflect the main argumentative structure of an assigned reading on just one page—either as a text or as a visualization. In undergraduate classes, I offer this as an option for students to gain extra credit. In advanced classes, I typically require creating at least one of them per semester. In either case, I provide extensive comments on their summaries and hold individual student meetings to discuss them. Due to the extensive feedback, student writing frequently improves drastically. And since what I give feedback on is limited to one page, providing detailed comments to many students remains manageable. (Of course, meeting with them to discuss their submissions has further benefits: it creates opportunities for motivating them, learning about their interests, and building rapport.) Finally, distributing well-written student summaries to the entire class motivates students, yields sample summaries that provide orientation for others, and may yield a succinct overview of all readings discussed, which, in turn, helps students prepare for exams or papers and allows them to quickly revisit arguments they may have found particularly interesting.

These tools were developed to serve very specific purposes: keep students alert, help them improve their writing skills, or reduce screen fatigue. However, they frequently have the positive side-effect of helping create a learning environment that makes it easier for students to relate to the material, to actively engage with the many fascinating issues philosophy has to offer, and thus an overall experience that is memorable, intellectually stimulating, and fun.

More material can be found on my website (<https://rajarosenhagen.info/teaching/>), which I invite you to consult as well. The password required to access the password-protected area is: *Theaetetus149a*.

List of Courses Taught

When:	F/Sp/Su/W: Fall / Spring / Summer / Winter		
Where:	PITT:	University of Pittsburgh	UR: Universität Rostock (Germany)
	WWU:	Westfälische Wilhelms-Universität Münster (Germany)	
	AU:	Ashoka University (India)	
	Phil:	Department of Philosophy	ZfW: Center for Philosophy of Science
	ZLWWG:	Center for Logic, Philosophy of Science and History of Science	
	Core:	University Core Course	YIF: Young India Fellowship Program
How:	I/OS:	taught independently, on site	
	I/C:	taught independently, on site, <i>collaboratively</i>	
	I/O:	taught independently, <i>online</i>	
	TA:	as Teaching Assistant	

2024	Sp	I/OS	Issues in Jain Philosophy – comparatively taught	PITT, <i>Phil</i>
2024	Sp	I/OS	Introduction to Indian Philosophy	PITT, <i>Phil</i>
2023	F	I/OS	Theories of Knowledge and Reality	PITT, <i>Phil</i>
2023	Sp	I/OS	Philosophy of Mind	PITT, <i>Phil</i>
2022	F	I/C	Formal Theories of Truth [with Anil Gupta, graduate level]	PITT, <i>Phil</i>
2022	Su	I/OS	<i>Foundation Course:</i> Principles of Science	AU, <i>Core</i>
2022	Su	I/O	Philosophy of Love	AU, <i>Phil</i>
2021	F	I/O	Symbolic Logic	AU, <i>Phil</i>
2021	Su	I/OS	<i>Foundation Course:</i> Principles of Science	AU, <i>Core</i>
2021	Su	I/O	Philosophy of Love	AU, <i>Phil</i>
2021	Su	I/O	<i>Independent Study Module:</i> “Metalogic, Modal Logic and Other Logical Systems”	AU, <i>Phil</i>
2021	Sp	I/O	<i>Independent Study Module:</i> “Buddhism and Murdoch: A Comparative Study” (for Mukund Maithani, Zinnia Girdar, and Faguni Singh)	AU, <i>Phil</i>
2021	Sp	I/O	<i>Independent Study Module:</i> “Metalogic, Modal Logic and Other Logical Systems”	AU, <i>Phil</i>
2021	Sp	I/O	Epistemology	AU, <i>Phil</i>
2020	F	I/O	<i>Independent Study Module:</i> “Simone Weil and Bhakti” (for Aadya Singh, subsequently offered various Philosophy M.A. positions, earned M.A. in Psychology at Cambridge, currently pursuing a Ph.D. in Human Development at Cornell University)	AU, <i>Phil</i>
2020	F	I/OS	Symbolic Logic	AU, <i>Phil</i>
2020	Su	I/O	Philosophy of Love	AU, <i>Phil</i>
2020	Su	I/O	Love and Friendship	AU, <i>YIF</i>
2020	Sp	I/OS	Topics in Philosophy of Perception (upper level)	AU, <i>Phil</i>
2020	Sp	I/OS	<i>Independent Study Module:</i> “Modal Logic and Many-Valued Logical Systems” (for 10 students)	AU, <i>Phil</i>
2019/20	W	I/OS	Science and Existence	WWU, <i>ZfW</i>
2019	F	I/C	<i>Independent Study Module:</i> “Grounding Time Asymmetry” (with Tarun Menon, TISS Mumbai, for Kabir Singh Bakshi)	AU, <i>Phil</i>
2019	Su	I/OS	Patterns of Meaning: Exploring the Borderlands of Philosophy, Science, & Religion	AU, <i>YIF</i>
2019	Sp	I/OS	Epistemology	AU, <i>Phil</i>
2019	Sp	I/OS	Metaphysics	AU, <i>Phil</i>
2019	Sp	I/OS	<i>Independent Study Module:</i> “Philosophy of Mathematics” (for 3 students)	AU, <i>Phil</i>
2018	F	I/OS	Symbolic Logic	AU, <i>Phil</i>

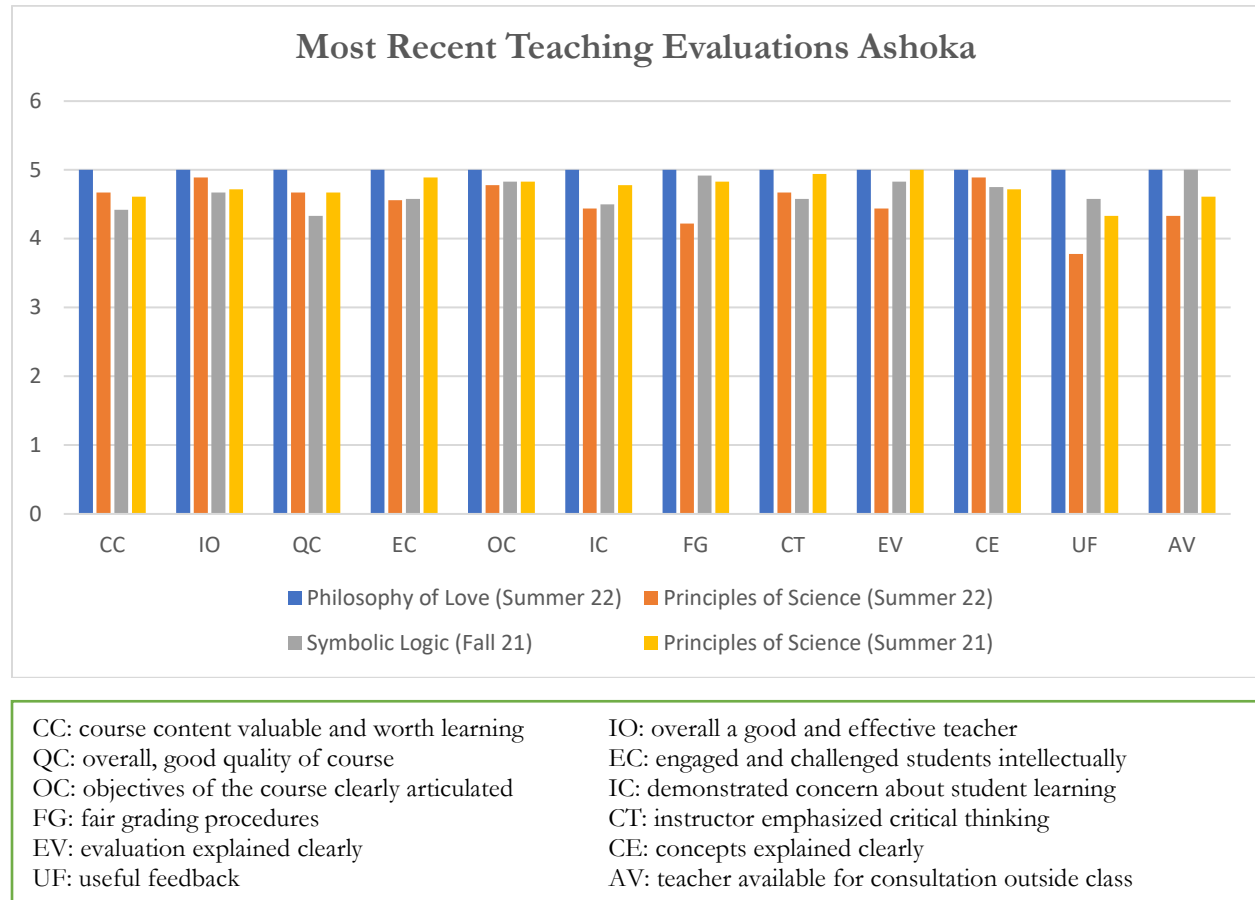
List of Courses taught (continued):

2018	F	I/OS	Philosophy of Science	AU, <i>Phil</i>
2017/18	W	I/O	Central Concepts of Philosophy of Science	WWU, <i>ZfW</i>
2017	Su	I/OS	Intro to Logic	PITT, <i>Phil</i>
2017	Su	I/O	Mind & Brain - Intro to the Philosophy of Cognitive Neuroscience	WWU, <i>ZfW</i>
2017	Sp	TA	Intro to Philosophical Problems (for <i>James Shan</i>)	PITT, <i>Phil</i>
2016/17	W	I/O	What is Causation?	WWU, <i>ZfW</i>
2016	Sp	TA	Intro to Ethics (for <i>Patrick Reider</i>)	PITT, <i>Phil</i>
2015/16	W	I/O	What is Causation? (<i>first online course ever offered at the ZfW</i>)	WWU, <i>ZfW</i>
2015	F	TA	Intro to Political Philosophy (for <i>Japa Pallikkathayil</i>)	PITT, <i>Phil</i>
2015	Su	I/C	The Theory-Ladenness of Observation in Light of Recent Developments in the Cognitive Sciences [with <i>Michael Pohl</i> (Philosophy)]	WWU, <i>ZfW</i>
2015	Su	I/OS	Central Concepts of Philosophy of Science	WWU, <i>ZfW</i>
2014	Su	I/OS	Central Concepts of Philosophy of Science	WWU, <i>ZfW</i>
2014	Sp	TA	Logic 0500 (for <i>Thomas Ricketts</i>)	PITT, <i>Phil</i>
2013	Su	I/OS	No Seeing without Knowing? The Theory-ladenness of Observation	WWU, <i>ZfW</i>
2012	Sp	TA	Intro to Philosophical Problems (for <i>Brett Caloia</i>)	PITT, <i>Phil</i>
2011	F	TA	Concepts of Human Nature (for <i>Jamsheed Siyar</i>)	PITT, <i>Phil</i>
2009	Su	I/C	The Theory-ladenness of (scientific) observation [with <i>Jan Peters</i> (Cognitive Science)]	UR, ZLWWG
2009	Su	I/OS	Intro to Early Modern Philosophy (Descartes, Locke, Kant)	UR, <i>Phil</i>
2009	Su	I/C	Philosophy and Medicine [<i>Summer School</i> ; with <i>Ludger Jansen</i> (Philosophy) & <i>Ingvar Johansson</i> (Philosophy)]	UR, ZLWWG
2008/09	W	I/OS	Wilfrid Sellars: Empiricism and the Philosophy of Mind	UR, <i>Phil</i>
2008/09	W	I/C	Salvation via non-dualist Knowledge: Śaṅkara's Advaita-Vedānta [with <i>Annette Wilke</i> , Religious Studies]	WWU, <i>Phil</i>
2008	Su	I/OS	Logical Empiricism: Selected Writings	UR, <i>Phil</i>
2008	Su	I/C	Is There Such a Thing as a Just War? [with <i>Sebastian Laukötter</i> (Philosophy)]	WWU, <i>Phil</i>
2008	Su	I/OS	Indian Philosophy: The Philosophy of the Bhagavadgītā	WWU, <i>Phil</i>
2007/08	W	I/OS	Interdisciplinary Seminar: What is Science?	WWU, <i>ZfW</i>
2007/08	W	I/OS	Logical Empiricism: Selected Writings	WWU, <i>Phil</i>
2007	Su	I/OS	John McDowell: Mind and World	WWU, <i>Phil</i>
2006/07	W	I/OS	Paul Feyerabend: Against Method	WWU, <i>Phil</i>
2006/07	W	I/C	Intro to Epistemological Relativism [with <i>Ansgar Seide</i> (Philosophy)]	WWU, <i>Phil</i>
2006	Su	I/C	Philosophical Problems of the Natural Sciences [with <i>Christian Suhm</i> (Philosophy)]	WWU, <i>Phil</i>
2005	W	TA	Logic (for <i>Rosemarie Rheinwald</i>)	WWU, <i>Phil</i>
2004	W	TA	Logic (for <i>Rosemarie Rheinwald</i>)	WWU, <i>Phil</i>

Quantitative Assessments

The following graphs summarize quantitative student evaluations of some the most recent courses taught at Ashoka University, the University of Pittsburgh and of a selection of courses taught at the ZfW in Münster. Scores are on a scale from 1 to 5 (1 to 7), with 5 (7) meaning “to a very high degree.” Complete sets of evaluations are available in the password-restricted section of my website (password: *Theaetetus149a*).

ASHOKA UNIVERSITY



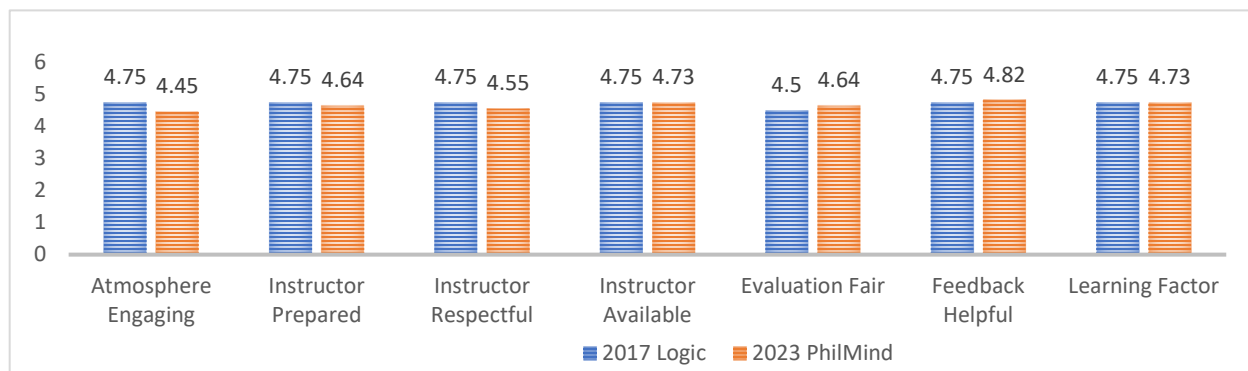
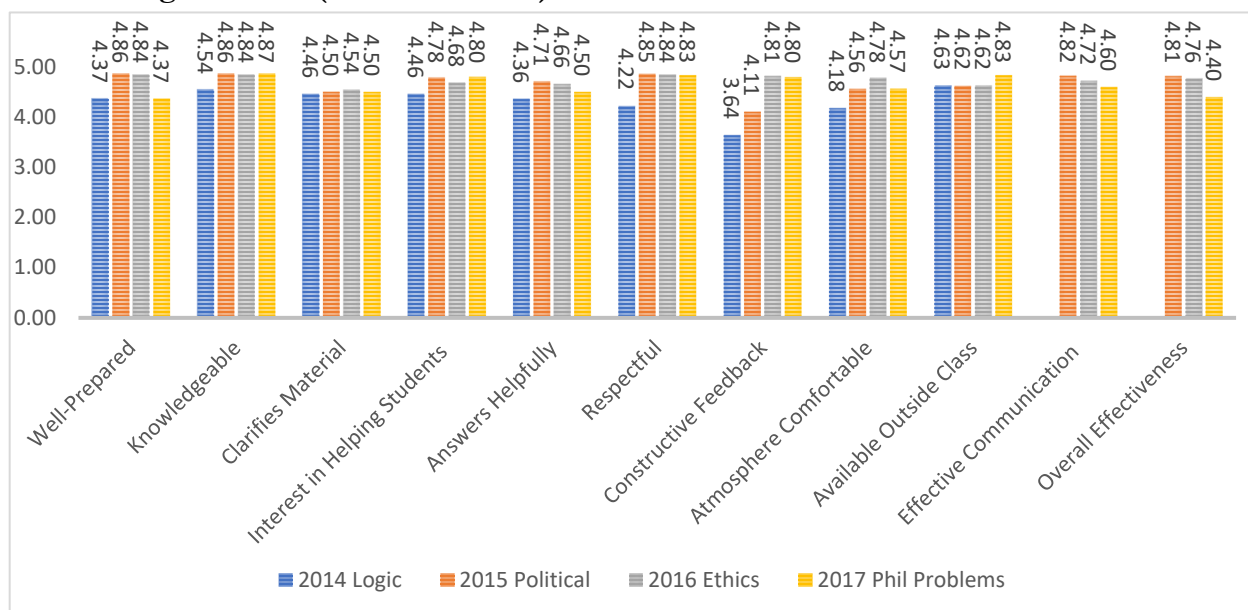
The number of students submitting evaluations frequently varies and regularly remains less than 50%, more so in the summer where the incentive to engage in evaluations is low (students get to see their grades soon after the end of the summer term, whereas students who don't fill the evaluations after the Spring or Fall have to wait).

For these courses, the numbers were:

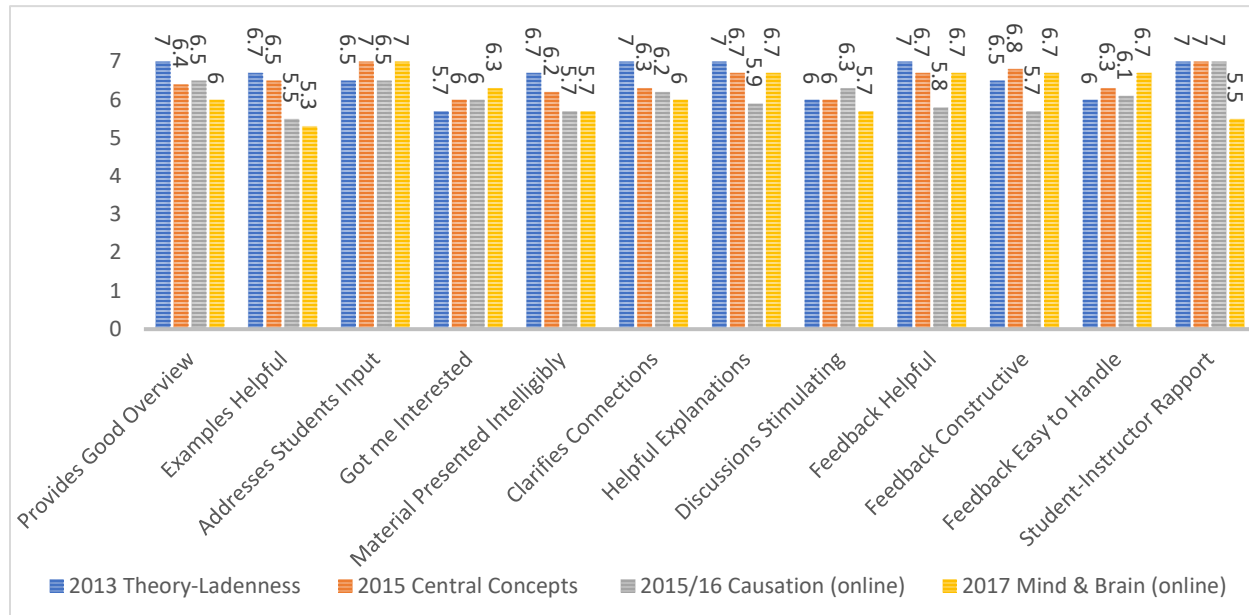
Philosophy of Love 22:	4 out of 17;
Principles of Science 22:	9 out of 21;
Symbolic Logic 21:	12 out of 20,
Principles of Science 21:	18 out of 30.

UNIVERSITY OF PITTSBURGH

as Primary Instructor

as Teaching Assistant (last four classes)¹

- ¹ The last two categories were added in 2015. Data is compiled based on three sections per class, values provided vertically at the top reflect the average value across all sections. Full evaluations are available on my website (see above) contain further categories. The sample size varies as filling out evaluations was not obligatory. (2014 Logic is based on a very small sample. That the number of students that did not do too well is overrepresented, I think, explains some of the lower rankings.) Typically, the weakest category is the one measuring student satisfaction with the time it takes to return papers. Initially, I provided extensive comments on each paper. This takes time, but also yields high ratings on *Constructive Feedback*. In my last assignments as TA I addressed the issue by giving students options: a) no feedback, b) medium feedback (greatest strength, greatest weakness), c) full-on extensive feedback, and d) verbal feedback. Doing so significantly reduced my workload (as it turned out that many students want less than full-on feedback that I had been providing as a default), got students more involved in the feedback procedure, and resulted in feedback that was overall better tailored to students' needs.

ZfW / WESTFÄLISCHE WILHELMS-UNIVERSITÄT MÜNSTER (GERMANY)**as Primary Instructor (4 selected classes; 2 on site, 2 online)****Comments on my teaching in Germany**

Whereas in the US, teaching is a regular component of structured PhD programs, in Germany, getting opportunities to teach prior to having obtained one's PhD is not standard. Since I was very interested in teaching, I co-taught my first course in 2006, right after earning my M.A., together with Dr. Christian Suhm, an experienced instructor. After that, I frequently obtained independent teaching assignments (senior faculty members vouched for me). As a result, I taught several classes tailored to both Bachelor and Master students at the Philosophy Department in Münster.

In 2006, Dr. Suhm, Dr. Mößner, and I founded the *Center for Philosophy of Science (ZfW)*, an interdisciplinary center at the University of Münster (WWU) that is now supported by more than 10 departments and firmly integrated in the university's organizational structure. It offers introductory, intermediate, and advanced classes both in general philosophy of science and in the philosophy of various special sciences. Bachelor and Master students from all disciplines can take classes to meet general education requirements. As a co-founder, I was involved in the center's early teaching activities and taught my first course at the ZfW in 2007.

In 2008, I assumed a position as coordinator at the *Center for Logic, Philosophy of Science, and History of Science (ZLWWG)* at the University of Rostock—a position comparable to that of a Research Assistant. It came with some teaching obligations, but I also volunteered to engage in additional teaching for the Philosophy Department, while also continuing to teach at the Philosophy Department in Münster (one course cross-listed with the Department of Religious Studies). Class sizes varied between 10 and 45 students.

Once I had settled in at the University of Pittsburgh, I returned to teaching at the ZfW. Initially, this was restricted to the summers I spent in Germany. In 2015, I offered to also teach online courses. Though such courses had never been offered before (this was pre-pandemic), the ZfW's managing board hired me to design and run a first course on *Theories of Causation*. The course was a success, so I taught it again in 2016. Subsequently, I offered further courses on the *Philosophical Foundations of the Cognitive Neurosciences*, yet another course on *Central Concepts of Philosophy of Science* and further courses in person.

Back then, I learned what many colleagues learned much later, during the pandemic, i.e., that the most challenging aspect of teaching online is to get students engaged via online activities. Since in the first year, assigning tasks was at my sole discretion, I made responding to a fixed number of weekly tasks mandatory. This significantly contributed to the success of the course, because after students

had become used to the format and indeed quite motivated by completing the various creative tasks I assigned, my role increasingly turned into that of a moderator—the weekly discussions took off almost without my doing.

Later, WWU implemented a rule according to which attending classes was no longer mandatory. Since it was feared that assigning weekly online tasks could be interpreted as a covert attendance requirement, I was asked to do away with them. This made teaching online significantly harder and less interesting, which is why I eventually decided to discontinue offering them.

Selected Comments from Student Evaluations

The following selection of student comments contains comments from some courses I taught at Ashoka and at the University of Pittsburgh. Comments from evaluations of classes taught in Germany are available on request (they are, of course, in German).

A) ASHOKA UNIVERSITY

2022 PHILOSOPHY OF LOVE

“He conducted the discussions in class very well. He always asked interesting questions and challenged things people may have said in class, which propelled the discussion forward.”

“The visualizations Prof. provided for some of the more difficult readings were very, very helpful.”

“RR is as seasoned as Professors can get. He really knows his stuff and teaches from a point of certainty which inspires philosophical rigor within his students.”

2022 PRINCIPLES OF SCIENCE

“All readings and YouTube videos shared were extremely useful. I personally didn't use the walk-through videos for the texts, since I like to read and understand content from the text, at my own pace. Thus, I didn't find those useful. (However, they were very useful to many of my friends as per my knowledge). Very articulate. Professor's emphasis on the precise use of words while writing and speaking really enhanced both of these skills for me. He tried to keep the class as engaging as possible and made effortful and clearly thought-out presentation slides that covered every single nuance of the text. The lectures, readings and Canvas interface of the course was very structured, and flowed together very consistently with each other. The amount of quality effort put by the professor into dividing the course into distinct modules and then selecting high quality and varied texts to cover in each module was clearly visible! A very rigorous yet fun course indeed!”

“Great teaching and articulation skills, made sure the class was interactive and everyone got a chance to speak.”

2021 SYMBOLIC LOGIC

“Professor has created a course that's very challenging, but also goes out of his way to equip his students with facing the challenges of the course. The classes were fun and engaging, and the Professor is very concerned about his students doing well.”

“I really appreciate the effort you put into the slides and creating course content, it is very evident in your lectures. Also really appreciate the immense empathy, concern and patience you show towards students' learning. The makeup credit options were immense, and I really like how you allow for students to improve their grade as long as they're willing to put in the work. I will also always be amazed by your sense of humour, especially in your admittedly nerdy slides.”

“Professor Raja is very considerate of students' needs. He challenges us with new ideas and materials, but gives us space to make mistakes as well. I really enjoy being in his classes.”

2021 EPISTEMOLOGY

“Professor Raja encouraged all his students to think on our own. The course content was difficult and his encouragement and guidance helped me become a better student overall.”

“professor's walkthroughs for texts were extremely helpful. his presentations also helped in understanding the course material better.”

“Greatest strength: Breaking down some of the most complex texts I've ever seen in my life and finding loopholes in the said text.”

B) UNIVERSITY OF PITTSBURGH

AS PRIMARY INSTRUCTOR

2023 PHILOSOPHY OF MIND

“I liked the openness to discussion in the class in the class and how everyone has a voice and a place to share their opinions.”

“Discussion in class with Dr. Raja were always about the topics we read about, and the topics were always incredibly super interesting.”

“I liked how the discussion was able to follow what interested the class or was the most confusing to the class and he was prepared to dive deeper into whatever part felt the most discussable.”

“very engaging!”

2017 INTRO TO LOGIC

“Raja really seemed like he cared about the class. He was very approachable and attentive to students concerns.”

“...one of the best courses I've taken at this university.”

“Raja does an amazing job with assigning homework rather fairly, and always makes sure that the homework problems are more difficult than the test questions, so your homework serves as a much more advanced practice. While I did not complete 100% of the homework, I can say that he's available to help anytime you need it.”

AS TEACHING ASSISTANT

2017 INTRO TO PHILOSOPHICAL PROBLEMS

“Very good at explaining concepts and providing examples. Makes material from lecture easy to follow and provides great advice for writing. Prepares students very well for papers and exams and goes above and beyond with helpful worksheets. Grades in a way that is fair and insightful. Would highly recommend because of his knowledge of philosophy, enthusiasm, accessibility, and organized way of teaching.”

“Very knowledgeable and approachable! A great help in office hours as well. His devotion to philosophy and the success of his students was more than evident.”

“He is one of the best teachers I have had in any discipline at Pitt.”

“Feedback on essays was amazing. Went way beyond what I expected.”

“Most of what I learned from this course I learned through recitation. [...] Recitation was the only time I felt like broad concepts were explained to me in a way I could study and understand with time. The “mind maps” were really helpful in understanding what we were even talking about because most of the time I didn't see how things related from lecture alone.”

“Very helpful and concerned about students. Fair grader. Amazing instructor overall.”

2016 INTRO TO ETHICS

“His passion for philosophy is very evident, which is something I always appreciate. I also liked that although he was passionate, he did not force philosophy down our throats. He was very helpful and provided a lot of extra material and any aid outside of recitation that was necessary, but did not grade so harshly that I felt he expected us to be philosophical experts. I enjoyed all of the options to better our grades, and the updates on our progress. Overall, a great recitation instructor and would recommend to other students.”

“Raja did a great job of being transparent and supplying us with information. He molded the material in recitation so that it followed and compl[e]mented the material covered in lecture, and he would even often supply us with his own notes from our recitations so that we could focus on being engaged during class instead of taking notes. Also, he made himself available whenever we had questions and made it obvious that he was invested in our understanding of the material. [...] I would have learned very little in this course if not for Raja.”

“He came extremely prepared to class and gave excellent examples to clarify what we were learning. He gave excellent feedback on the writing assignment. He would engage the class. He would occasionally give hand-outs. He used the black board effectively. He was available in his office hours. The discussion board was a good attempt. I liked how he held the alternative recitation online rather than cancelling it altogether. I honestly didn’t have time to partake more on the board but it was a good resource. Raja did a great job!”

“...He also learned names at an exceptional rate, which was impressive.”

“You have treated everybody with the utmost respect, explained everything to the best of your ability (which is very good), and truly compl[e]mented the lectures with your presentations.”

“You can tell he was truly interested in being a good teacher. He really wanted to help students understand the material. He goes out of the way to achieve these goals by providing office hour sign-up sheets, promoting discussion, and creating [online] discussion board threads.”

“I think his teaching style and deli[v]ery were extremely effective and communicated the material well. He also seemed extremely comfortable teaching, knowledgeable about his subject, and was just all around one of the better recitation teachers I’ve had at Pitt.”

2015 INTRO TO POLITICAL PHILOSOPHY

“Always made himself available for help and questions. Always prepared recitation in the best way to aid in students getting the best grades in the class/on current project. Made it easy to contribute, and made it enjoyable. Recitation was twice as enjoyable as lecture. [...] Best part of this course, Raja, thank you.”

“Really amazing at explaining the material covered in the lectures. He really tries to get people to participate.”

“... very receptive of the mid-term survey which was completed by students. A few concerns were voiced regarding the characteristics and conventions of the grading and recitations and he was able to adapt very effectively in response to feedback.”

“Very helpful and never says you’re wrong. He explains how it could work and tries to understand your thinking.”

“He has made me feel extremely comfortable in answering questions as well as asking questions in recitation. I also believe that the grading for recitation is fair. Getting help from him outside of the recitation was very beneficial.”

2014 INTRO TO LOGIC

“He made himself very available to students who wanted to see him during his office hours and went out of his way to present the material as clearly as he could, no matter how long it took. I am sad that I had a class to go to at the end of the hour I would usually spend at his office [during office] hours, because I would have stayed another hour just to learn more of anything he could teach me.”

“Raja is a very smart individual and he has the ability to share his intellect with a classroom, in a way not most can do. He was able to maintain a learning environment that was fun and entertaining while elaborating on the course material. He was also readily available if you needed help outside the classroom. Overall Raja is a wonderful TA and I have no doubt he would make a wonderful professor. It would be a shame if he didn’t continue teaching.”

“Going to see Mr. Rosenhagen during office hours was a great service to me as a student, and to any others who went to see him. He also showed concern in the progress of his students and made himself available to those who were struggling. He should teach the lecture section of the 0500 if the Philosophy department ever runs out of lecturers. As a TA, he was the best I ever had, and was an incredibly fantastic teacher.

Student Letters of Recommendation

Letter 1 (Ashoka student, Masters in Liberal Arts 2022)

Reetika Kalita

October 17, 2022

To whom it may concern,

My association with Dr Raja Rosenhagen began in 2018 when we both joined Ashoka University—he as faculty in the Philosophy Department and I as a graduate student in the MA in Liberal Studies program with a concentration in Philosophy. Since then, I have interacted with him in multiple capacities—as his student, as his TA, as a member of an institution where he held a key administrative role and as an academic mentee in various research and writing projects.

As his student in an introductory Logic course (Monsoon 2018), an intermediate Philosophy of Science course (Monsoon 2018) and an advanced Philosophy of Perception course (Spring 2020), I was able to witness the adaptability Dr Rosenhagen brought to a class depending on its unique needs. While in Logic we were gently reeled into what could be a fairly intimidating task for many with the help of fun but scrupulous edutainment, in Philosophy of Science we were encouraged, among other things, to take a step back from theory and reimagine philosophical argumentation artistically in the form of creative projects. As an advanced cohort in Philosophy of Perception, we were given the opportunity to participate in professional philosophical research when we read Dr Anil Gupta’s recent book *Conscious Experience: A Logical Inquiry* and its critics, met the author, and participated in a conference on it. Dr Rosenhagen’s emphasis on the needs of his students deepened further during the pandemic when he experimented (successfully) with learnings aids like recording video readouts of the assigned readings punctuated by annotations from him to make wading through dense philosophical texts easier, as well as audio readouts for auditory learners and those experiencing screen fatigue. The availability of these aids was highly appreciated by students who found relief in having alternative ways of preparing for class.

Dr Rosenhagen managed to consistently make these recordings available despite the hectic demands of his administrative position as Associate Dean of Academic Affairs at AU, a role made even more challenging by the move online. Perhaps the reason why he was able to manage this formidable task was due to his continued emphasis on making the most of technological platforms and maximizing the efficiency of systems. As his TA, I saw him constantly tinkering with Canvas, discovering new ways to make our jobs easier, while continuously developing the quality of the course—speaking to his leadership style of always showing, and never telling, to aspire for excellence and do so as efficiently as one can. The striking feature of Dr Rosenhagen’s pedagogical method—something I saw better as his TA during the pandemic—is his ability to straddle the fine balance between creativity and rigor, and to make the classroom a space where rules very much apply but do not come in the way of inclusivity, empathy, and intellectual autonomy. At a time when much of the (literal) structure holding up academic environments was no longer there, Dr Rosenhagen adapted by devising systems to hold

students, TAs and himself accountable to the goal of doing our jobs well as students and teachers, while always keeping in mind the tragic and disruptive context of the times.

My own academic trajectory has been influenced tremendously by my association with Dr Rosenhagen. From encouraging me to give a full lecture as a first-time TA very new to philosophy to regularly asking after my plans for graduate school and being consistently available to guide me during the process of preparing my writing sample, Dr Rosenhagen has been a mentor to me beyond the call of duty. His mentorship—always constructive and incomparably thorough—has shaped not only what my research interests are and how I think, read, and write philosophy, but also the very kind of philosopher I aspire to be—one with a keen eye for detail and the bigger picture in mind. The opportunity to work with and learn from Dr Rosenhagen so far has been integral to my development as an aspiring philosopher and it is my honor, indeed, to write this letter in his support. I will be more than glad to provide further reference at any of the contact methods listed below.

Sincerely,
Reetika Kalita
MA student in Philosophy
Simon Fraser University
Email: reetika_kalita@sfu.ca ; reetikaphil@gmail.com
Phone: +919711420116; +12363342377

Letter 2 (Ashoka Undergraduate Student, 2022)

Aadya Singh
Ph.D. Student
Laboratory for Rational Decision Making

Department of Psychology
College of Human Ecology
Martha Van Rensselaer Hall
Ithaca, NY 14853
f. 516.667.4858
e. as3295@cornell.edu
w. www.human.cornell.edu/people/as3295

October 15, 2022

To Whom it May Concern:

I am pleased to recommend Dr. Raja Rosenhagen for the advertised position. I am currently a first-year Ph.D. student at Cornell University at the Department of Psychology. I am being advised by Dr. Valerie Reyna, who is a highly accomplished researcher in the field of decision making and memory. I recently completed a research masters in Biological Science (Psychology) at the University of Cambridge, U.K. Prior to that, I pursued my undergraduate education in Psychology and Philosophy at Ashoka University, India. I came to know Dr. Raja in my second undergraduate year when I enrolled in his *Formal Logic* class while exploring my interest in Philosophy. Dr. Raja's teaching, mentorship, and advisory has been key to my intellectual, academic, and personal growth.

In less than a week of my enrolment in Dr. Raja's Symbolic Logic course, I developed genuine respect and admiration for him. Aware that the subject matter associated with Symbolic Logic is generally challenging for Philosophy students, and sensitive to his Indian audience, he adapted his slides and teaching style to include Indian pop-culture references that were often quite punchy and refreshingly effective at communicating concepts. This made Symbolic Logic far more enjoyable than I had

previously expected, which consequently allowed me to do well on the course. Always available during office hours, Dr. Raja made every effort to ensure that I was comfortable asking questions, even if they seemed too ‘basic’ or ‘embarrassing’ to me. My encounter with him at the time was also what gave me the final push I needed to declare a second major in Philosophy. At large, I observed that in virtue of Dr. Raja’s inventive and culturally sensitive pedagogical methods, the Symbolic Logic course, that he has been teaching every year, became an absolute success at Ashoka University!

Dr. Raja is an extraordinary teacher who takes a keen interest in empowering his students to be the finest and most flourishing versions of their academic and personal selves. After learning from Dr. Raja during the Symbolic Logic course, I soon began looking up to him as a source of well-intentioned advice and wisdom. Perhaps the one experience that truly solidified my faith in his guidance was during the summer of my third year when I had applied for a summer research grant to work with a Philosophy Professor in Switzerland. Dr. Raja had staunchly supported me in this, and we were waiting to hear from the funding body. When I discovered that my application had been declined, I faced my first blow of rejection in academia and research. I took it to heart and began questioning my intellectual competence and future in academia – a career choice I had come to develop a passion for during my undergraduate years. I met Dr. Raja by accident on the stairs that evening and he was perceptive enough to recognize what had happened. He explained to me that I should not believe that the rejection was due to my lack of competence. Providing examples from his own life, he clarified to me that though life in academia is challenging, passion, sincerity, and hard work can make all the difference. His words have resonated with me ever since.

I made a purported effort for the rest of my time at Ashoka to work closely with Dr. Raja – to learn from him as much as I could about thinking analytically and confidently, writing clearly, and teaching with sensitivity and inclusivity. I had the good fortune of being his Teaching Assistant (TA) for his undergraduate courses *Philosophy of Love* and *Philosophy of Science*, and his graduate-level course *Love and Friendship* for the Young India Fellowship Program at Ashoka. I witnessed Dr. Raja’s extensive thoughtfulness and consideration for his students during my time as his TA. Due to the importance he placed on inclusivity and accessibility, he worked with us to create verbal ‘read-outs’ of the readings for students who found it easier to understand text with audio support, and also for those who were faced with too much screentime during the COVID-19 pandemic. Additionally, Dr. Raja spent a lot of time designing extremely helpful visualizations of texts for students who find it easier to understand the gist of readings via visual engagement.

During my time learning, reading, and teaching as Dr. Raja’s TA, I developed an affinity for the works of Simone Weil and Iris Murdoch. Much of my interest sprung from the exciting class discussions and stimulating writing assignments that Dr. Raja included in his courses. I began exploring the links between Weil’s work and some classical Indian philosophical schemes, such as Bhakti-Yoga, that were also included in Dr. Raja’s course material. I signed up for an Independent Study Module with Dr. Raja – with him as my advisor in my senior year, I wrote a research paper titled *Ethics and Liberation in Bhakti-Yoga: Analysed through Simone Weil’s Ethics*. Working on this with Dr. Raja was especially edifying for me because his advising style allowed for a great amount of autonomy of thought balanced with fine-grained feedback. Dr. Raja’s expertise on Murdoch’s work (who derived some of her central concepts from Weil), along with my passion for Indian philosophy, allowed us to wander wide and deep into a relatively unresearched realm of cross-cultural ethics. This grabbed Dr. Shyam Ranganathan’s attention – a prolific and well-respected researcher on Bhakti-Yoga at York University, Canada.

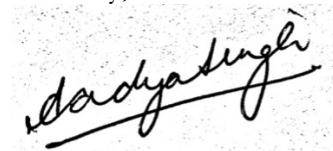
With graduate application season around the corner, Dr. Raja became my most reliable source of advice. I had developed a true interest in Philosophy. Even though my first major was Psychology, I felt compelled to apply to graduate schools for both Psychology and Philosophy. Dr. Raja helped me sharpen and perfect my Philosophy writing sample and provided me with detailed comments on both my Philosophy and Psychology application materials. I was accepted for a Masters at York University under the supervision of Dr. Shyam Ranganathan, which would not have been possible without Dr.

Raja's constant support and encouragement. Although I eventually decided to pursue my interest in the psychological and cognitive sciences, the lessons about critical thinking, evidenced argumentation, and succinct writing skills that I received from Dr. Raja through my undergraduate years remained imperative to my later successes. He was always excited about my future, even if it was to be in a different field than Philosophy, because he taught me that the invaluable skills I learned as a Philosophy student would always refine and add value to whatever I decided to do. And this was true, because I received much praise from my advisor and committee at Cambridge for my writing and critical thinking skills. Last year, Dr. Raja also supplied feedback on my application materials and recommendation letters for my doctoral studies at Cambridge and Cornell. I was accepted to both programs with funding, and he remained my most important source of advice as I pondered upon which program to commit to.

Dr. Raja's engagement with his students is sensitive, insightful, and grounded in unwavering support. Through the years, we have remained in touch and my respect and admiration for his intellect, work ethics, and love for his students has prompted me to look to him for advice. I can say without a shadow of a doubt that he has always provided the most considered guidance and never hesitated to nudge me in the right direction. I attribute a significant chunk of my academic and personal development to the teaching and mentorship I have gained, and continue to receive, from Dr. Raja. I can also attest that he is equally, if not more, forthcoming and engaged with all his other students. I have learned through interactions with other students from my undergraduate cohort that they share a similar relationship with him, and we are all very fortunate to have a teacher and guide like Dr. Raja. Importantly, finding such academic mentorship in India is rare, especially for students pursuing humanities disciplines – in his years at Ashoka, Dr. Raja filled that gap for many of us.

I strongly recommend Dr. Raja for the position advertised. I know from experience that he will work hard to make the best learning and support environment available to students who enrol in his classes. I also strongly believe that he would make for an incredible academic advisor for students pursuing senior theses and/or graduate students – he would do his best to provide a fertile ground for their ideas to take shape and ensure that they are delivered with strength and clarity.

Sincerely,

A handwritten signature in black ink, reading 'Aadya Singh', written in a cursive style with a horizontal line underneath.

Aadya Singh

Letter 3 (PITT Undergraduate Student, 2017):

Iman Basha
itb1@pitt.edu
 630-423-2153

To whom it may concern:

My name is Iman Basha, I am a Chemical Engineering student at the University of Pittsburgh. Raja Rosenhagen (Raja) was my professor for an introductory logic course this past summer. For the summer sessions, a curriculum that is typically taught during a term of 14 weeks is expected to be taught and to be reasonably mastered in 6 weeks (5.5 hours of lecture / week). In the beginning, I was very intimidated because I was taking 18 credit hours (full course load of classes). Also, each class was 2.75 hours long - which is a long time to be sitting through a lecture. Fortunately, Raja had taken a hands-on approach. He lectured for the first half and provided opportunities to practice and apply the concepts he talked about during the second half of each session. This really helped us to ensure that we had a basic grasp of the concept and application before doing the homework.

Since this is an introductory course, many students (including myself) lacked a background in formal logic. As an engineering major, I have an extensive background in theoretical and experimental mathematics. While this made the course a bit more manageable for me, there were other students in the course who had little to no mathematical experience. But I noticed that Raja was especially supportive toward these students, providing optional practice problems and external resources, ensuring that we received direct feedback on our answers.

Raja always responded promptly to my requests, which was very important given the short semester and frequent deadlines. Also, he was very willing to meet with students outside of class and was easily accessible via email. Specifically, Raja held many office hours for students throughout the week so that every student had the opportunity to come in for extra help. These office hours were a great resource if we were stuck on proofs or needed something in the text clarified. Raja was very aware of the issues we were facing, took note of the problem areas of a bulk of the students, and used this feedback and his observations to customize the course to the group. As the semester progressed, Raja implemented extra credit quizzes in the beginning of class to reinforce concepts from the previous lecture and gauge our understanding. He encouraged students to work together and in groups. Group work can sometimes be frustrating for students who end up doing all the work. However, Raja fairly organized the grading to ensure that students who put the time into practicing excelled.

I believe that part of why this class worked so well is that Raja's choice of the textbook and the materials he provided us with was very helpful, as it was well-suited to the fast pace of the course. The book he used included a software that allowed us to get direct feedback and quickly pinpoint the areas which needed improvement. This also meant that Raja prioritized his time effectively because the time he spent on the course was less devoted to grading homework exercises, and more to helping us. Also, the required homework exercises served their purpose: practicing and mastering logic problems.

I specifically remember having trouble with translating a specific kind of sentences into first-order logic, so-called donkey sentences. I found this portion of the course exceptionally challenging. On one occasion, I came up with a translation different from the one he had expected, but I was confident that my answer wasn't technically wrong. Raja took note of my answer, thought it over outside class, and got back to me within 24 hours, informing me that my suggestion, though phrased differently, was in fact equivalent to the one he had expected. He explained this to me in detail and provided additional resources for me to look at. I was very impressed by his dedication to the students and his efforts to make sure we understood the concepts.

Raja's passion and commitment to his students and the fact that he, too, was obviously very interested in the material motivated me to work harder and complete nearly all the problems in the text book – way more than required. By the end of the semester, I was genuinely looking forward to completing the extra homework problems. I passed the course with an A, which I'd like to attribute to Raja's effective teaching techniques and strategies for tackling challenging problems.

I have taken many challenging courses during my time in the Engineering department. For me, the keys to excelling in Raja's class were the multitude of extra practice problems he provided and the direct feedback provided by the software. Raja's unparalleled enthusiasm, accessibility, and ability to connect with students encouraged us to speak out and ask questions, which he always addressed respectfully and patiently, regardless of our lack of knowledge and understanding of the subject. I am confident that Raja will make an exceptional addition to your faculty.

Feel free to contact me if you have any questions or concerns. All the best, Iman

Letter 4 (PITT Undergraduate Student, 2016):

To Whom It May Concern,

My name is David Newhouse and I am writing this letter of recommendation in support of Raja Rosenhagen's application. I am a Senior Chemistry Major at the University of Pittsburgh. I took an Introduction to Ethics course in the spring of 2016, with Dr. Reider as the lecturing professor, and Raja as my graduate teaching assistant. I received an A in the course.

Raja stands out as the most dedicated and competent teaching assistant I have had as a student at the University of Pittsburgh. Raja's greatest strength is his ability to lay a strong theoretical foundation in philosophy for those who have little prior knowledge of the subject. Philosophy as an outsider is an intimidating subject. Raja understands this and is able to triage salient points. He works methodically to gradually expand upon the fundamental framework underlying the philosophical questions under discussion to give a strong introductory discussion of philosophy. He understands how to simultaneously avoid going too deeply into a topic for an introductory course, whilst avoiding gross oversimplification.

A moment that stood out in the course was when Raja gave a lecture as a stand-in for Dr. Reider introducing Immanuel Kant's philosophy. The lecture was noteworthy for its detailed but accessible approach to the philosopher, and it was a seminal lecture which laid the foundations for the latter half of the course. Raja is a skilled lecturer, employing many of the same skills used in recitation to present a compelling lecture that excites and engages the broader audience.

Raja was a consummate professional who epitomized the role of a Teaching Assistant. He took the time to learn each student's name, promptly responded to emails, fostered online discussions between students, and most importantly, met outside of class. I had numerous individual meetings with Raja to discuss difficult concepts covered in readings and lectures. He was able to rapidly identify the core cause of my confusion, and provide the necessary clarification. We discussed the intersection of science and philosophy, and he engendered in me a genuine interest in the field.

It is for these reasons that I am confident that Raja will be an excellent addition to your department. His dedication, intellect, and compassion are unmatched and he will be successful in whatever endeavors he chooses to pursue.

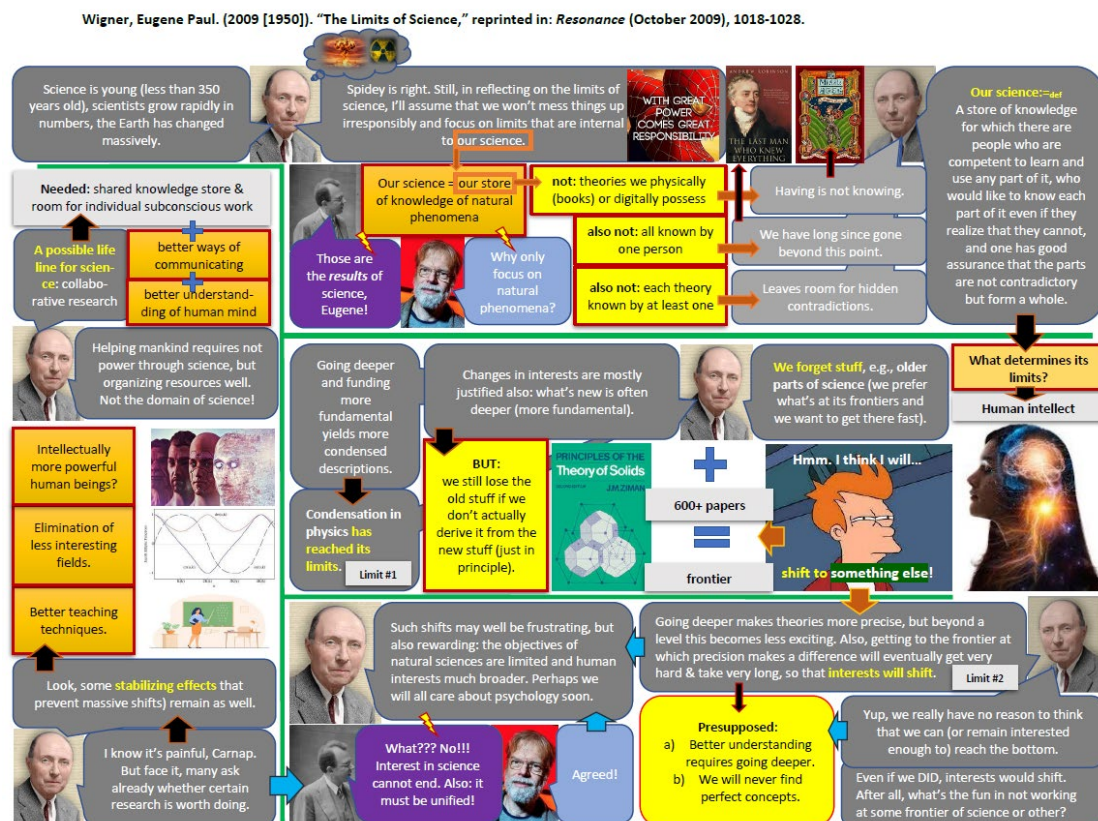
If you have any questions or would like clarification, please contact me at dwn4@pitt.edu, or by phone at (614)-499-0671.

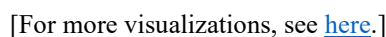
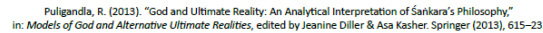
Sincerely,
David Newhouse

Teaching Materials

1-page visualizations

Jeske, Diane (2019). "Love and Friendship," in Martin, A. (ed.). *The Routledge Handbook of Love in Philosophy*. New York: Routledge, pp. 13-22.





Power-Point Screenshots

From a class on Scientific Realism (post-animation view)

ARGUMENTS AGAINST SCIENTIFIC REALISM

Underdetermination of Theories by Data

Any theory can be made to fit the phenomena (variously) by adding hypotheses.
wait and see Which one should we believe and why? principled problem

Skepticism about Inference to the Best Explanation



What determines (usable) criteria of goodness?
 Why should these criteria track or require truth?

Pessimistic Induction

All earlier successful theories were false. Why believe current ones are not?
focus on mature theories tell success story (entities, structures, explanations)

Skepticism about Approximate Truth

Clearly, there is some intuitive pull to the idea that in theories, we
formal characterizations constantly idealize and abstract. limiting case strategy
 But what the heck is approximate truth?

From a Logic class on Definite Descriptions (post-animation view)

DEFINITE DESCRIPTIONS

Err... that's all really cool (and complicated)... but how about we look at the basics, then?

Basically, we understand definite descriptions as **complex terms** that are built like quantified expressions. To form them, we use NOT a quantifier BUT the Greek letter iota (rotated) plus some variable.

' ιx ' reads: 'the thing such that...'

What follows it is like the SCOPE of a quantifier and contains the formula that the thing singled out by the definite description satisfies.

What's in the scope of the **definite description operator** ι can get as complex as any formula you can imagine. It can also contain **further** definite descriptions.

example:
 $\iota x[A(x \ \iota yT(yb))]$ the thing such that it is the Aadhaar card of the thing such that it is the tallest guy in India
A: (1) is the Aadhaar card of (2) b: Bharat
T: (1) is the tallest guy in (2)

ιx	$T(xa)$	T: (1) is the worst president in (2); a: US history
ιx	$[D_Hx \wedge M(xbt_1)]$	D _H : (1) is the highest pollution value; M: (1) has been measured in (2) at (3); b: Bharat; t ₁ : 24.11.2020
ιx	$K(xc)$	K: (1) murdered (2); c: Julius Caesar
ιx	$[Cx \wedge F_z(xc)]$	C: (1) is a student; F _z : (1) is the first to fall asleep during (2) c: this class

From a class on Jody Azzouni's *On Quine's "On What There Is"*

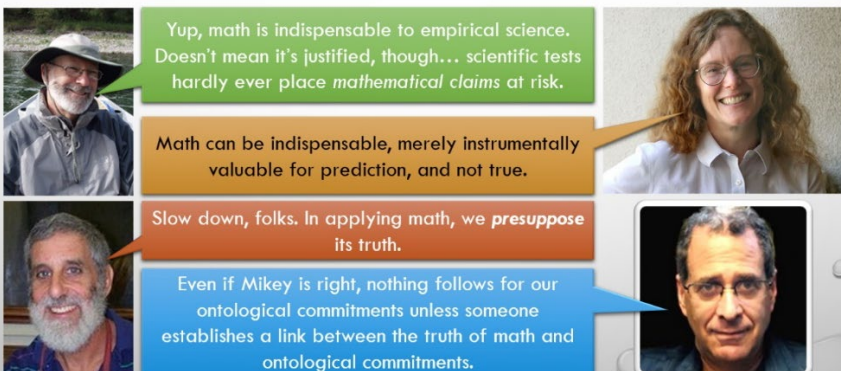
ILLUSTRATION: DEBATE ABOUT THE INDISPENSABILITY THESIS IN MATHEMATICS

Yup, math is indispensable to empirical science.
 Doesn't mean it's justified, though... scientific tests hardly ever place *mathematical claims* at risk.

Math can be indispensable, merely instrumentally valuable for prediction, and not true.


Slow down, folks. In applying math, we **presuppose** its truth.

Even if Mikey is right, nothing follows for our ontological commitments unless someone establishes a link between the truth of math and ontological commitments.



From a Metaphysics class on Grounding

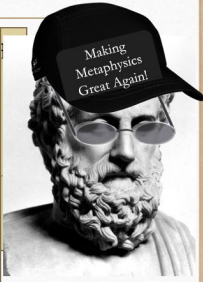
The Charge: We've Been Doing It All Wrong!?!



See, my buddy Aristotle, in his *Metaphysics*, NEVER talks about existence, well, *almost* never.

That surely means something. For hey, this is Aristotle we are talking about, the man himself.

Believe me, you don't want to mess with Aristotle.



1-page Summary with Comments (Screenshot)

Ashoka University – Department of Philosophy – Summer Semester – Philosophy of Love – Professor Raja Rosenhagen – 3rd August 2022 – [student name edited]

In this paper, Joseph Stramondo presents several arguments that view prenatal selection against disability (henceforth PS) in conflict with unconditional parental love. Stramondo critically analyses versions of the unconditional love argument against PS, introducing a classification of said arguments based on the “identity of the beloved”, namely, [who the parents fail to love unconditionally] (47). According to Stramondo, arguments against PS can be categorized as, first, failure to love the discarded embryo; second, the born child; and third, other children, such as sibling/s of the child.

The first section deals with PS as failure to love the discarded embryo. Helen Watt argues that PS conflicts with a central tenet of good parenthood, unconditional acceptance (interpreted as unconditional love by Stramondo), putting conditions on the child to be a means to an end decided by parents. Watt grants embryos human rights as they are “numerically identical to persons”, arguing that PS does not view embryos as persons, i.e. as an end (48). Stramondo objects in two ways: first, if embryos are identical to rights-bearing persons, it would morally forbid several reproductive decisions, such as termination. Second, Watt’s argument is not grounded in love but in the duty to respect rational beings, where parents would owe the embryo respect regardless of any loving relationship.

[The second section deals with arguments centering on PS as failure to love the born child. The President’s Council on Bioethics claims that PS sets a normative standard of genetic criteria for an “acceptable birth” (49), normalizing conditional parental love, applicable only when the child has certain properties. Additionally, Adrienne Asch suggests that PS’s conditionality can “carry over” to the existing child, manifesting if the said child acquires disabilities later on (50). Stramondo labels the view as pessimistic - parents can act in good faith in avoiding disabilities through PS, similar to mitigating disability for an existing child. Anca Gheaus suggests that parents who engage in PS for enhancements might not conditionally love their child, but the child, who is aware of PS, can perceive the love as conditional and suffer from psychological burdens of being loved with conditions. Gheaus deviates from previous arguments by claiming that PS against disability will most likely be perceived by the child as a manifestation of parental love. Stramondo objects by questioning why Gheaus only includes the avoidance of disability as a perceived benefit by the child, and not any other non-pathologized condition, e.g. - height.]

[The third section considers PS as a failure to love other children. It begins with Eva and Leo Kittay’s argument against PS: the action of engaging in PS can send a harmful message to existing persons, such as siblings. PS can communicate to siblings of the PS child that the former is loved conditionally: since people are selected based on desirable properties to be a part of the family “club”, losing said properties can terminate family “club” membership and love (53). David Wasserman similarly argues that PS makes the welcome of the child conditional, making siblings doubt their membership in the family. Stramondo, in objection, claims objects that parents can explain reasons for PS to their existing children and reassure their love towards them. Stramondo ends the section by providing two reasons born out of love for PS. First, due to the suffering of the existing child, parents do not have a future child who might experience the same. Second, the lack of external support encourages parents to maximize resources for the existing disabled child by avoiding the birth of another.

In closing, Stramondo concludes clarifies that his objections may not generalize to all love-based arguments against PS and do not entail any endorsement with an opposing of the view that suggests parental love requiring requires PS against disability. Parental love requires attention to a child’s welfare, which includes a life free of disability. Stramondo maintains that his analysis is not an endorsement of this view.

Stramondo, Joseph A. “Loving and (or?) Choosing Our Children: Disability, Unconditional Parental Love, and Prenatal Selection.” *The Routledge Handbook of Love in Philosophy*. 2019. 47–57.

Raja Rosenhagen ✎ ...

Expression: Arguments can't see.
Content: You can shorten this paragraph. For example, instead of saying: 'presents... and critically analyses', you can just go with 'critically analyses'
 "In this paper, Joseph Stramondo discusses arguments, according to which prenatal selection against disability (henceforth PS) conflicts with unconditional parental love. Stramondo groups such unconditional love arguments by distinguishing for whom, on them, PS may be harmful: the discarded embryo, the born child, or siblings."
45 words instead of your 86.
 August 07, 2022, 1:15 AM

Reply

Raja Rosenhagen ✎ ...

Content: Strictly speaking, this is not entirely accurate. In the case in which harm arises due to the wrong assumption on the part of siblings that they are only loved conditionally. It is granted that

Reply

Raja Rosenhagen ✎ ...

Content: This could be omitted.
 "Focusing first on harm that PS might inflict on discarded embryos, Stramondo criticizes Helen Watt who argues that by engaging in PS, parents

Reply

Raja Rosenhagen ✎ ...

Attribution: You still need to attribute this interpretation to JS. "Watt, JS claims, grants ..." As you can see above, I talk about JS's views about her to avoid this, not about her directly

Reply

Raja Rosenhagen ✎ ...

Reference: What does the 'it' refer to here?

Reply

Sample Syllabus 1: Symbolic Logic

Instructor Details

Dr. Raja Rosenhagen (Professor Raja)

raja.rosenhagen@ashoka.edu.in

WhatsApp (emergency): 8222930532

Office Hours: WF 10 – 11 a.m.

Location: virtual (see Canvas)
(book slots via AMS)

Teaching Assistants

[edited] (ASP22, Philosophy, Logic 2019)

Office Hours: M 1 – 2 p.m.

Location: virtual (see link on Canvas)

[edited] (UG22, PPE, Logic 2020)

Office Hours: W 11 a.m. – 12 p.m.

Location: virtual (see link on Canvas)

Course Details

Class Sessions: Tu/Th 10:10 – 11:50 a.m. (virtual links on **AMS**)

Discussion Sessions (**mandatory**):

Tejaswini: **M 11:50 a.m. – 12:50 p.m.**; Utkarsh: **F 4:30 – 5:30 p.m.**

I. Course Description

Critical thinking in any field requires the ability to assess arguments. In this course, you will work on sharpening your formal reasoning skills. To that end, we will study the nature of good and bad arguments by analyzing the properties of an artificial language known as *first-order logic*.

II. Learning Objectives

By the end of this course, you will

- be familiar with and fluent in the basic concepts of logic,
- be able to translate statements from ordinary language into well-formed sentences of first-order logic and interpret well-formed sentences of first-order logic in terms of ordinary language statements,
- be able to determine logical properties of arguments such as (various forms of) validity and soundness and thus be able to distinguish good from bad deductive arguments.

Relatedly, you will

- be able to construct formal proofs in propositional logic and predicate logic, involving
 - (multiply) quantified expressions,
 - identity,
 - function symbols, and both
 - definite and
 - indefinite descriptions.

Logic is a rigorous discipline. As we will see, the (artificial) language of first-order logic has one huge advantage over natural languages: it is precise and completely unambiguous. As we work on translating English sentences into the language of first-order logic, we will discover that ordinary language is much more ambiguous than we typically realize. Expressing one's thoughts and one's arguments in a precise and logically compelling way is a skill that, to be mastered, requires a lot of practice. But it is also a skill that, once acquired, boosts your analytical abilities and allows you to look at your own writing and that of others with an understanding improved by the discerning force of reason.

You can get a lot out of this course, but you must take it seriously. It's like dancing with the devil – you really need to watch your step! The first step is one that in my experience, at least 50% of all participants fail to take: **read the following pages thoroughly**. You must do this to be prepared for the first session. It really helps if you are.

III. Notes and Instructions Regarding the Material and the Online Platform

1. **FREE MATERIAL/LEARNING PLATFORM:**

- **No need to buy anything.** We will use an **e-learning platform**, a **software**, and **Zoom for the lecture meetings** (you can access these meetings via the links in your time table in your schedule):
- The e-learning platform we use is **Canvas**. You will receive an invitation to join the course soon. The important elements of the assessment are all listed on Canvas: the **weekly quiz**, the **homework**, **discussion session attendance** and participation, and the **three online assessments**.
- The software is called **Logic 2010** (developed by David Kaplan at UCLA). It lets you do and submit (much of) your homework on your laptop. The user interface does not look too exciting (this is an understatement), but it gets the job done. **Installing it on your laptop/computer before the first class is mandatory.** How? See below. [Note: If you are on campus, the program is pre-installed on all the computers in the computer lab (Admin Block, #304) and can be accessed from there.]

2. **INSTALLING THE SOFTWARE:**

- You can find the program here: <https://logiclx.humnet.ucla.edu/Logic/Download>
- **Download and install** the program. Also make sure to carefully **read** the document that you find near the top of that page (“[Installing, Starting, \[etc...\]](#)”). You also find it in the **General** Module on Canvas. Some of this ([the backup part](#)) may not make sense to you yet. Regardless, just follow instructions.
- As you start the program, you will be asked to set the preferences. Pick **Ashoka** as the institution (from the top of the menu), the term is **Fall 2021**, the Course **Philosophy 1060 LS 1 2021F**. The instructor listed is Prof. Raja (that’s me), Mr. Utkarsh Bansal and Ms. Tejaswini Vondivillu are listed as TAs.
- As you register, you will be asked to provide your unique student ID. **Use your 10-digit Ashoka ID#.**
- You will be asked to set a password. Please do and **note the password somewhere where you would find it again even after a complete amnesia.** **If you lose or forget it, I may not be able to help you recover your account.**

IV. Some General Learning Instructions

- Typically, there is a reading assigned for every class. For every reading, I provide **read-outs/walk-throughs**, uploaded to Canvas. In them, I basically take you through the text by reading it and making comments along the way. This makes the course content **accessible** for more students. As past online teaching experience indicates, students get through the text more easily if there is someone they can read along with. Given the technical nature of the text, **reading along** will be most useful.
- This is a **labor-intensive course** and also probably the most thoroughly technical course you will encounter in your UG Philosophy trajectory. At various points throughout the semester, you may need to spend several hours a week on derivations, watching walk-throughs, thinking about conceptual issues, or doing the exercises that are part of the readings (highly recommended). **Schedule enough time for this course!** Look at the syllabus and get a sense of when assignments are due. Mark these days in your calendar and make sure you have enough time to prepare.
- Students almost never really believe this (and it regularly bites them back), but you must **pay attention to the details and the concepts from the very beginning**. All the material that follows will depend on what we do in the beginning. So make sure you understand e.g. what validity and soundness are, what the connectives are, and what it means for connectives to be truth-functional (or not). Start a file that has all the definitions in it and learn them by heart. Seriously, do it.
- **If you feel like you are losing touch with what is going on in class**, reach out to your TA / to me immediately. Once you lose touch, it very soon gets much harder to catch up. Be proactive and seek help. We are happy to provide, but you must reach out to us!
- In the **weekly discussion board**, you are invited to engage in discussion. You can also raise questions yourself! In fact, if you have any, this is what you should do first! If that doesn’t help you, take your question to your TA, the discussion session, or to office hour with either them or me.

- The **homework exercises** on Logic 2010 account for a significant part of the grade, so take them very seriously. That involves planning ahead, for these will take time to complete! ***You really cannot just start on the due day and hope to finish these exercises in time.*** Get started on them soon, also to get a hang of the programme. Upload what you complete right away to make sure it will be counted.
- ***Sometimes***, as you think about the homework, ***you may feel as if you have a knot in your brain*** and just cannot go on. That creates massive stress if you **have** to continue because you are running out of time. The best way to avoid this situation, again, is to **start on your homework early**. Seriously. Do it. Do some every day.
- Feel free to do **additional exercises** on Logic 2010. Whatever practice you get will be helpful! If you look at these exercises as puzzles, doing them can actually be fun!
- You may enjoy or hate **derivations** (people differ here), but one thing is certain: ***the only thing that makes you get better at derivations is doing them.*** It is not enough to understand lecture content in an abstract way, you really need to **do the exercises**.
- There is nothing wrong with **creating study groups**. In fact, doing this may be very helpful! You can discuss the material with and thereby help and be helped by your learning pal(s). You must, however, do the homework assignments on your own. You can discuss them with others, but **it helps you zilch to just copy solutions from others**. For when the longer assessments come, you are on your own. And then you will wish you had actually done and understood these assignments by yourself. Doing Logic is like training a muscle. Without training, you can't do it, and nobody else can train it for you. Let me say this again, since every year, those who don't believe this fail the course. **YOU CANNOT PASS THIS COURSE BY COPYING HOMEWORK.**
- In this class, we work with a strict ***no late assignment policy***. Assignments and parts of assignments that you do **not submit on time** will get **no credit**.

V. Structure of Assessments

Your final grade in this course will be determined as follows (more on these below):

Homework Assignments		29%
Weekly Quizzes		25%
3 x Online Assessments (1.5 h each) spread out over the course	3x 12% =	36%
Discussion Session Participation		10%

		100%

Extra Credit Options:

- There will be 2 make-up homework assignments to get points you missed **before** (1 for sentential Logic, 1 for predicate logic). And no, you cannot hoard points for future assignments.
- present a difficult solution to your peers 1 good solution video serves to bump up your worst past quiz score by 7%.
- come to office hour (any) at least twice your final grade is fudged upwards by 2%
- submit a sheet with definitions from a **future** reading beforehand 1 point per correct definition counts as a percentage point toward your next online assessment score (max: 7 pts/assessment)

Discussion Board Participation

Every week, the Canvas discussion board will be pre-populated with questions pertaining to the readings. This is not a mandatory part of the course, but one that helps you get clear on definitions and concepts. Use the DB to raise questions, help your peers, etc..

Homework Assignments

As you can see, homework assignments make for a large component of your grade. It is an excellent idea for you to form teams or study groups within your discussion session. You may, indeed should, discuss the readings and the exercises in them together. This is the non-graded part of your homework.

For the graded part, you must do and submit your Logic 2010 assignments individually – the software lets you know whether or not you got this right. With enough time, you can get up to 100% every week. So again, plan ahead. There is a strict **no late submissions** policy. You can submit partial homework (but only complete derivations will be graded). **Work submitted after the deadline will not count.**

Weekly Quizzes

These quizzes will test your conceptual understanding of the material. You will do well on them if you are firm on your definitions and understand the concepts. These quizzes will be conducted on Canvas and be open during a fixed time slot at the end of every week (either Friday evening or Sunday, as per the class poll). There is a large question bank that the questions are pulled from randomly. Your three worst quizzes will be dropped.

Online Assessments

Instead of a large and high-percentage midterm and a large and high-percentage final exam, we will have three Online Assessments throughout the course that will account for 12% of your final grade each. The last assessment will be conducted during exam week, the other two as per the tentative schedule below.

Discussion Sessions

These are mandatory, you will be graded on participation. You have 2 excused absences, every further absence yields 0 (F) for that session, if you miss more than 5 total (including excused absences), you get an F for this component of your grade.

Make-up Homework Assignment

Twice in the semester, you will have the opportunity to do extra homework exercises (*see schedule below*). The points you score as you solve these extra exercises are used to supplement points that you missed on previous regular assignments (*Make-up Assignment 1* fills up missing points from Assignments 0-4, *Make-up Assignment 2* fills up Assignments 5-10, there is no carry-over).

Present a Difficult solution to your peers

The TAs will conduct a poll after each homework assignment as to which you took to be the most difficult derivations. The top contenders will be listed and students can ask to make a video explaining how to solve them. (You can use FreeCam 8 or any other free screen-capturing software to do this... Upload the video to your Google Drive and share the link with your TA). If more people want to make a video than problems are available, the students who benefit most will get to avail of the extra credit opportunity. One video serves to bump up your worst previous quiz score by 7%. You cannot do more than one per week.

Come to some Office Hour at least twice

...and have your final grade fudged upward by 3%. The point of this is to give you an incentive to come to office hours. People rarely do although they would benefit from it and those who would really benefit almost never do. Also, it is always good to talk a bit about Logic *off the record*, as it were, and I'd also like to get to know you a bit – since I won't see you in person at least until the midterm break, perhaps longer. The TAs and I will keep track of who shows up when and we will then give you those percentages if you have earned them.

Submit a sheet with definitions from a future reading beforehand

If you want to do this, coordinate with your TA beforehand. In every reading, there are definitions of new concepts and techniques to be explained. You can gain a maximum of 7 points toward each assessment.

VI. Tentative Schedule (subject to modification)

UNIT I: PROPOSITIONAL LOGIC

WEEK 1: sentences, arguments and their respective properties & connectives			
1	Tu	31/8	General Introduction – Why logic? Argument types; valid, invalid, sound and unsound arguments, true and false sentences; NOT, AND, OR; disambiguation through parentheses Reading: Logic Text, <i>Introductory Chapter 0</i>
2	Th	2/9	IF-THEN; IFF; Formation Rules; Main Connective; Parsing; Symbolization; Ambiguity (and how to prevent it) Reading: Logic Text, <i>Chapter 1</i> (up to & including 1.3), Chapter 2 (up to & including 2.3)

WEEK 2: proofs, (sub)derivations, and derivation strategies (I)			
3	Tu	7/9	first derivation rules (r, mp, mt, dn); proof components; proof strategies: direct derivation (dd), conditional derivation (cd) Reading: Logic Text, <i>Chapter 1</i> (up to & including 1.6) Assignment 0 & Assignment 1 due before Thursday class!
4	Th	9/9	proof strategy: reductio/indirect derivation (id); subderivations Reading: Logic Text, Chapter 1 (up to & including 1.8)

WEEK 3: more strategies and derivation rules, theorems / first logical truths			
5	Tu	14/9	mixed derivations, strategies, logical truths/theorems Reading: Rest of Logic Text, <i>Chapter 1</i> (remainder) Assignment 2 due before Thursday class!
6	Th	16/9	further derivation rules (s, adj, add, mtp, bc, cb); further strategies; abbreviations Reading: Logic Text, <i>Chapter 2</i> (up to & including 2.6)

WEEK 4: theorems as rules, more rules and truth tables			
7	Tu	21/9	Theorems as rules; derived rules (nc, cdj, sc, dm, nb) Reading: Logic Text, <i>Chapter 2</i> (up to & including 2.9) Assignment 3 due before Thursday class!
8	Th	23/9	Truth Tables, Tautological Validities Reading: Logic Text, <i>Chapter 2</i> (remainder)

WEEK 5: Concepts, Truths, and first Online Assessment			
9	Tu	28/9	Logical Concepts & General logical truths Assignment 4 due before Thursday class!
10	Th	30/9	Online Assessment 1

UNIT II: (MONADIC) PREDICATE CALCULUS

WEEK 6: subsentential units, tautologies and beyond, variables, quantifiers and their scope			
11	Tu	5/10	<u>Intro to the Predicate Calculus</u> : names and predicate letters; moving beyond tautological notions of truth, falsehood, validity, equivalence, consequence atomic formulas, molecular formulas, scope, free vs. bound variables, def. sentence Reading: Logic Text, <i>Chapter 3</i> (up to & including 3.3)

- 12 Th 7/10 Quantifiers (I); quantifier definitions, interpretation (intentional and extensional) of predicates and UD; elements of an interpretation, symbolizing sentences with quantified expressions (section 3)
Reading: Logic Text, *Chapter 3* (up to & including 3.5E)

MIDTERM BREAK [9.10. – 17.10.]

[optional Make-Up Assignment 1 due before class on Tuesday 19/10]

-
- WEEK 7: first derivations and invalidities involving quantifiers**
- 13 Tu 19/10 Quantifiers (II) – first derivation rules: ui, eg, no capturing, rule ei
Readings: Logic Text, *Chapter 3* (up to & including 3.7)
- 14 Th 21/10 Quantifiers (III) – derived rules qn and av, invalidities
Readings: Logic Text, *Chapter 3* (up to & including 3.10)
Assignment 5 due before class next Tuesday (26/10)!

UNIT III: (POLYADIC) PREDICATE CALCULUS

- WEEK 8: expansions and intro polyadic predicate logic**
- 15 Tu 26/10 Quantifiers (IV) expansions, Polyadic Predicate Logic (I)
Readings: Logic Text, *Chapter 3.11, Chapter 4.1-3*
- 16 Th 28/10 Polyadic Predicate Logic (II): rule ie, biconditional derivations
Readings: Logic Text, *Chapter 4* (up to and including 4.5)
Assignment 6 due before class next Tuesday!

-
- WEEK 9: reducing overlay, prenex form, and invalidities**
- 17 Tu 2/11 Polyadic Predicate Logic (III): overlay, prenex form, theorems, invalidities
Readings: Logic Text, *Chapter 4* (up to & including 4.8)
 [flipped classroom session: recorded lecture by Professors & exercises with TAs]
- Th 4/11 **Happy Diwali!** [make-up class during reading week]

-
- WEEK 10: review and Online assessment 2**
- 18 Tu 9/11 review session: expansions, rule ie, & biconditional derivations, etc. [TA class]
Assignment 7 due before class on Thursday!
- 19 Th 11/11 **Online Assessment 2 (Predicate Calculus without Identity)**

UNIT IV: IDENTITY, OPERATION SYMBOLS, & DESCRIPTIONS

- WEEK 11: identity rulez! ...and operation symbols**
- 20 Tu 16/11 Polyadic Predicate Logic (IV): infinite universes, Identity (I)
Readings: Logic Text, *Chapter 4.9&10, Chapter 5* (up to & including 5.2)
- 21 Th 18/11 Identity (II): rules sid, LL, sm; invalidities with identity, operation symbols
Readings: Logic Text, *Chapter 5* (up to & including 5.5)
Assignment 8 due before class next Tuesday!
-

**WEEK 12: more on identity & complex terms,
invalidities & infinite universes, and descriptions**

22 Tu 23/11 Identity (III): derivations with complex terms, rule el, invalid arguments with operation symbols, counter-examples with infinite universes
Readings: Logic Text, *Chapter 5* (up to & including 5.8)

23 Th 25/11 Definite Descriptions (I): ι , symbolizing sentences, derivational rules for proper descriptions
Readings: Logic Text, *Chapter 6* (up to & including 6.3)

Assignment 9 due before class next Tuesday!

WEEK 13: wrapping up descriptions and looking beyond PHI 1060

24 Tu 30/11 Definite Descriptions (II): symbolization issues, derivational rules for improper descriptions, invalidities with definite descriptions, infinite universes
Readings: Logic Text, *Chapter 6* (up to & including 6.7)

Th 02/12 no class [Professor Raja @ a conference, make up during make-up week]

No Friday OH with Professor

Assignment 10 due before the make-up Tuesday class!

MAKE-UP WEEK (strictly fun and useful, no new readings) – class times TBA (because of a likely time zone difference)

25 Tu 07/12 Wrap-up 1: The Road Ahead – what else is there in the world of Logic?

NO Readings

26 Th 09/12 Wrap-Up 2: Applying Logic in your Courses

NO Readings

[optional Make-Up Assignment 2 due before Online Assessment 3]

Tu 14/12 optional review session

Th 16/12 **Online Assessment 3**

VII. Additional Student Responsibilities

Behavior in the (virtual) Classroom

Treat the instructor, the Teaching Assistants, and your fellow classmates with respect. Be considerate when speaking or typing on the discussion board and make sure others get a chance to voice their views (or answer questions), too. While your participation is actively encouraged, remember that listening what others say and reading closely what others type is as much a form of participation as speaking. Do not confuse the volume of your participation with its value. You are welcome to vigorously disagree, but remember not to be disagreeable! If you are rude or disruptive, you will be asked to leave the classroom.

Electronic Etiquette

1. Your phone must be off or on silent mode, and out of sight.
2. **I would like to see you during our Zoom calls.** If you don't feel comfortable letting everyone take a peek at your home, use a Zoom background. But if possible, do let me see your faces.
3. Ever wondered how to email your professor? Nobody is born knowing how to do this, but luckily there's a useful guide: <http://www.wikihow.com/Email-a-Professor>

Academic Integrity

You are expected to uphold the highest standards of academic integrity. Your work must be your own. Submitting work which you have not composed yourself, or using another person's ideas without due credit, or failing to mark another person's words with appropriate quotation marks all constitute plagiarism. The instructor reserves the right to assess penalties for violations of academic integrity, which may include giving a failing grade for an assignment, for the entire course, or referral to a University disciplinary committee. I typically assign an F for the assignment in the first instance (unless it is severe), a failing grade for the course if there is a repeated offence. In any event, an Academic Integrity Violation form will be filled and submitted.

Timely work submission

All work must be submitted on time. **Work that is submitted past the deadline will not be assessed.** If you miss a Quiz, you will not be able to make up for it (apart from the make-up option provided).

Students with (Learning and other) Disabilities

Reasonable academic accommodation will be made for students with documented disabilities. **You must contact me or the TAs as early as possible if you need such accommodation.**

Athletes and Artists

Reasonable academic accommodation will be made for students who represent Ashoka as athletes or as artists. **Athletes** must provide their schedules as early as possible, as must artists, and in any case 2 weeks prior to the date they seek an excuse for.

Make-Up Policy

Make-Up Assessments beyond the ones listed above will only be granted in absolutely extraordinary circumstances and are fully at the discretion of the instructor. **Note: You cannot just not show up and then ask for a make-up assessment. This is emphatically so for Online Assessments** – since **creating** make-up Online Assessments is a huge amount of extra work for me, I will only consider doing this if you alert me that you are sick (and then provide good evidence for it) **before the assessment takes place.** Ex post accommodations will not be given under any circumstances.

Sample Syllabus 2: Philosophy of Love

Instructor

Dr. Raja Rosenhagen (**Professor Raja**)

Assistants

[edited] (**Research Intern**)

Office Hours: W/F 9-10 a.m., Adm. Bl., 605 Office Hour: T/Th 12:40 a.m. -1:40 p.m.

contact: raja.rosenhagen@ashoka.edu.in

Teaching Assistant:

[edited]

Office Hour: W 3 – 4 p.m.

Course Details

Lecture Sessions: TWThF 4– 6 p.m. **weekly quiz:** due F 9 p.m. (except for Module 3)

Location: AC02-110

Discussion Sessions: (W 7 p.m. ([edited]); Th 7 p.m. ([edited]); will be allocated by the OAA)

I. Course Description

In this course, we will look at various forms of love, such as friendship, romantic love, or familial love. As we do, we ask several questions: One of course, is of the “what is x” kind: what is love, what is (true) friendship? Another is of the “why does x matter” variety: should love and friendship be important to us? What are they good for? A third question is “what speaks in favor of x and what does x speak in favor of”: are there reasons for love or friendship? Does the question “why do you love me?” have a good answer? Are we obligated to love certain people - and if so, why? Does love itself create special obligations that we have towards our beloved?

II. Course Objectives

- learn about some classical and contemporary philosophical approaches and questions about love
- reflect on the nature of love and friendship and their importance
- reflect on the normative characteristics of love
- hone constructive discussion and peer-review skills
- connect and bring to bear creative skills on class material

III. Reading Material & General Instructions

1. All the readings (or links to readings) will be made available on Canvas. The link to the course on Canvas is this: <https://canvas.instructure.com/courses/4905174>
2. **DO THE READINGS:** You can’t pass this class without. Besides, if you haven’t done them, then
 - sitting through classes is **hard**: you won’t be able to follow.
 - sitting through classes is **boring** and **potentially embarrassing**:
 - If you can’t follow, you will be missing out on the fun bits.
 - I will actively engage you. In fact, I may very well call on you.
 - That you can fly below the radar unprepared and undetected is highly unlikely.
 - your chances of doing well on the **reading quizzes** without reading are close to zero.
3. As you read, **TAKE YOUR TIME**. Reading philosophical texts takes more time than reading a novel or a newspaper. Having to read a text twice is not unusual, but standard.
4. For almost every reading, there is something you can **WATCH: a WALK-THROUGH VIDEO**. In these videos, I read out every text to you. I do this for several reasons:
 - a) to increase **accessibility** (neurodiverse students may benefit from audio cues),
 - b) to invite you to **read along** (and thus: not alone, which can be tedious and boring – though I cannot promise to be non-boring throughout);

- c) to provide **additional comments and explanations** on the readings as I read them out to you,
 - d) to show you, by demonstrating it on the fly, **how to decode** these readings, how to make sense of them, how to find their main argumentative moves and the main claims.
5. **MANAGE YOUR TIME.** You can't understand the text by briefly skimming it before class.
6. **MARK DIFFICULT PASSAGES**, that **you find hard to understand**, unintuitive, remarkable, etc.
7. **GOOD QUESTIONS TO ASK YOURSELF AS YOU ARE READING:**
- How is the text set up? Do I understand its organization?
 - What is (are) the main claim(s) that the author is making. What do they want you to accept or believe after you read their text? Can you characterize the main thesis in one sentence? (Try it!)
 - What are the arguments that according to the author support his or her main claims?
 - Does the author consider possible objections to the view proposed? Which ones?
 - Are there words that you don't know? Don't skip over them... look up what they mean.
 - Are there sentences that you don't understand? Don't skip over them. Mark them, make use of the course discussion board.
 - Are there arguments (reasons provided to support the claims made) that you find hard to follow? Don't skip over them. Mark them, make use of the course discussion board.
8. **ACCEPT AND TACKLE YOUR CONFUSION & WORK TOGETHER:**
- **STEP 1 – ACCEPT:** Especially in the beginning, there is a good chance that there are passages in the readings that you find hard to understand. Please read the following sentences out loud (seriously, do it):

“If I find some passages of the text confusing, this is perfectly OK. Not only is it OK, it is to be expected. Indeed, if I am confused, I am doing this right!”

...read this out loud as often as necessary, whenever appropriate, and don't forget to proceed to:

- **STEP 2 – TACKLE:**
Discuss passages you find hard to understand **with members of your discussion section**. Make use of the Canvas online discussion board. If you cannot resolve the issue this way, **come to any of our office hours** (seriously, come) or bring your question to class.

IV. Logistical Issues

This course will be conducted **offline**, but most **submissions** relevant to your grade are due on **Canvas** (the TF will invite you to the course). Whatever you need to succeed in this course – and more! – will be available to you at any time on Canvas. We have online discussion boards listed in which you discuss the readings, quizzes, a weekly reflection piece, and you will upload and peer-review a creative project also. Note that the **weekly quiz** is open and closes every **Friday at 9 p.m. (exception: Module 3)**. So **be sure to complete it by then**.

V. Structure of the Assessments

Your final grade will be determined as follows:

Reading Quizzes: 20%

DB Participation 10%

Weekly Reflection Pieces: 30%

Group Presentation: 10%

Creative Project: 12.5%

Peer Review: 7.5%

DS Participation: 10%

extra credit options, if any, will be announced in class

Notes on Assessments:

Assessments are ongoing – no midterm/finals, you need to work steadily

Reading Quizzes: Every week has a reading quiz on Canvas – available from Sunday noon. Every student gets an individual set of questions, drawn from a larger bank of questions. Your task: answer these questions as you prepare for the texts. Note that every week, on Friday 9 p.m. (exception: Module 3), the quiz closes. Note also that your worst quiz will be dropped (so the best 5 will be counted towards your final grade). These quizzes are worth 20% of your grade, so do take them seriously.

Discussion Board (DB) Participation: Each week, you are expected to make (at least) **three meaningful entries on the discussion board**. An entry is meaningful iff it a) serves to contribute something new and pertinent to the debate; b) is itself either a new useful question (that invites discussion), responsive to one of the questions posted, or (gently) criticizes/significantly improves on one of the answers already provided by others. If you make (at least) three meaningful entries in a week, you get an A for that week. If you make only two, you get a B for that week, with only one meaningful entry you get a C, and F for no meaningful entry. This is worth 10%, which is not nothing. Also, it really helps getting the discussion going and helps you engage with the material.

Weekly Reflection Pieces: In your weekly reflective piece, you engage with the class materials **as per the prompt**. Submit it **anonymously**—it will be graded blind. So no identifying information, please! Be sure to **respond to the prompt**. These pieces are worth a whopping 30% of your grade and **will be much better if you have actively participated in the discussion board debate in the week**.

Group Presentation: Since we won't meet in the first week, we will have a make-up day on the **Sunday at the end of week 3**. For this, we will work with group presentations that you should prepare in week 1 and revise later. You will be allocated to a presentation group by the TF and they will hold extra office hours in week one to meet with each group.

Creative Project: You must upload to Canvas a link to a folder which is shared with those Ashokans who have the link, i.e., your peers and the teaching team. This folder must contain an **individual creative project** (no group projects!) in which you engage with the course material so far, accompanied with a WORD/PDF in which you explain how your project relates to the course content. It is due by the **end of week 5**, must draw on topics discussed during weeks 1-5, and is worth **12.5%**. Your peers (not we!) will grade you, so you want to impress them. Your grade will be the average of all grades you receive – we intervene only if grades seem a) overly harsh or b) overly positive. Meet your TA/TF for help with working out your idea.

Peer Review: You provide constructive feedback and criticism on the creative presentations submitted by a number of (randomly assigned) peers. You will be graded on how well your feedback aligns with the guidelines for giving constructive feedback that you find on Canvas (worth **7.5%**).

Discussion Section: Your participation here yields 10%. Missing one session yields an F for that session, missing three or more yields an F for this element of the overall assessment.

VI. Schedule

Day Date Topics & Readings

Week July 5 – July 11: Prepare **group presentations** for 24/7, meet with TF/TA at least once, no DS.

MODULE 1 : Love and Friendship

- | | | | |
|---|----|------|--|
| 1 | T | 12/7 | <p>We start with one of the oldest Greek texts there is on Friendship – Plato’s <i>Lysis</i>. We will take some time for this (2 sessions). As is often the case with Platonic dialogues, his interlocutors are quite confused and Socrates shows them off in ways that allow us to wonder where they go wrong and whether we should accept the assumptions he smuggles in...</p> <p><u>Reading:</u> Plato’s <i>Lysis</i></p> |
| 2 | W | 13/7 | <p>same reading, second half</p> |
| 3 | Th | 14/7 | <p>Aristotle’s systematic account of friendship—we will look at excerpts—is influential still. Friendship, he claims, is necessary for a virtuous life, but there are different kinds. What are they? What is the benefit of friendship, according to him? Does the good man need friends?</p> <p><u>Reading:</u> Aristotle, <i>Nicomachean Ethics</i>, excerpts</p> |
| 4 | F | 15/7 | <p>Friends need to know each other well, says Aristotle. What in particular do they need to know, though? Nothing in particular, argues Jeske. In fact, she thinks, we may well be massively wrong about our friends and still be friends, and may remain friends even if we discover that they have serious moral flaws.</p> <p><u>Reading:</u> Diane Jeske: <i>Love and Friendship</i></p> |

- ➔ Weekly **open quiz** due on **Friday 15/7, 9 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 17/7, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 17/7 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

MODULE 2: Love as Just Attention

- | | | | |
|---|----|------|--|
| 5 | T | 19/7 | <p>This week, we look at a position on which love is not an emotional attitude, but something more cerebral, as it were (or maybe not at all?): just attention. We start with a text by Simone Weil, who develops this idea in a religious context and in form of aphorisms that we need to decode. (There is also a lot of interesting extra material on Weil in the optional stuff section.)</p> <p><u>Reading:</u> Weil on Love (from: <i>Waiting for God</i>)</p> |
| 6 | W | 20/7 | <p>...of course, we also look at what she has to say on Friendship.</p> <p><u>Reading:</u> Weil on Friendship (from: <i>Waiting for God</i>)</p> |
| 7 | Th | 21/7 | <p>Next, we move on to Dame Iris Murdoch. Her text is among the toughest we may read (yet very interesting and influential). Watching/reading along with the (bipartite) walk-through of her <i>Idea of Perfection</i> is highly recommended. I also recommend watching the talk by Justin Broackes on Weil and Murdoch. It will be especially good for this session if you bring specific questions. On Thursday, we start with the first half ...</p> <p><u>Reading/walk-through:</u> Murdoch: <i>Idea of Perfection (part I)</i></p> |
| 8 | F | 22/7 | <p>...and then move to part two, which contains her famous M&D example, and some small excerpts.</p> <p><u>Reading/walk-through:</u> <i>Idea of Perfection (part II)</i> & excerpts from <i>Darkness of Practical Reason</i></p> |

- ➔ Weekly **open quiz** due on **Friday 22/7, 9 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 24/7, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 24/7 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

MODULE 3: Non-Western conceptions (Sunday Session)

- | | | | |
|-----|----|------|---|
| 9 | Su | 24/7 | 8:30 – 10:15 a.m.: Jiddu Krishnamurti, a spiritual teacher once associated with has given numerous talks on Love and attention. We start our third module with two of these and discuss how Krishnamurti's approach relates to those of Plato, Aristotle, Weil, and Murdoch. For those who are interested, there is an optional video worth watching on Canvas – a conversation between Murdoch and Krishnamurti.
<u>Material:</u> Krishnamurti on Love and attachment ; Krishnamurti on Love |
| 10 | Su | 24/7 | 10:30 – 12:15 a.m.: In this piece, Andrew Lambert writes about familial love in the traditional Confucian tradition. An interesting aspect of this paper is the idea that familial love might conflict with demands of impartiality, which raises the question how Confucians can respond to this charge.
<u>Reading:</u> Lambert on <i>Love's Extension: Confucian familial love and the challenge of impartiality</i> |
| 11 | Su | 24/7 | 3 - 4:45 p.m.: In this session, we look at the SEP entry on The Concept of Emotion in Classical Indian Philosophy. Why? Because generally, it is good for you to get to know how useful SEP entries are and, more specifically, because we will want to wonder whether and how love fits in as an Emotion.
<u>Reading:</u> SEP Entry |
| 12 | Su | 24/7 | 5 – 6:45 p.m.: Not just in Indian Philosophy, but in philosophy in general, Shyam Ranganathan holds, Bhakti is special as it gives pride of place to love. Let's see what he means by this and discuss whether he is right.
<u>Reading:</u> Ranganathan on <i>Love. India's Distinctive Moral Theory</i> |
| --- | Su | 24/7 | 8 p.m. MOVIE NIGHT: <i>DOSTI</i> |

WATCH OUT: You can make your life much easier if you do this earlier (you can do some of it during week 1 even).

- ➔ Weekly **open quiz** due on **Wednesday 27/7, 9 p.m.**
- ➔ Weekly **reflection piece** due on **Wednesday 27/7, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Wednesday 27/7, 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

MODULE 4: Murdistotle & Love as Emotion

- | | | | |
|----|---|------|---|
| 13 | T | 26/7 | We begin this module by reading a piece that brings together two approaches we have covered: Aristotle and Murdoch. Both can learn from one another, and complement one another, the author argues. I invite you to take a particularly critical stance on this piece. :)
<u>Reading:</u> Rosenhagen on <i>Toward Virtue: Moral Progress through Love, Just Attention, and Friendship</i> |
| 14 | W | 27/7 | After the Murdistotle intermezzo, we continue with a theme we had started with last Thursday and ask whether love is in fact an emotion. Helm has a take on this...
<u>Reading:</u> Helm's SEP Entry on Love – only Section 5 |

- 15 Th 28/7 ...as do Abramson and Leite (long text alert!)...
Reading: Abramson & Leite on *Love as a Reactive Emotion*
- 16 F 29/7 ...and Pismenny and Prinz, too...
Reading: Pismenny and Prinz on *Is Love an Emotion?*

- ➔ Weekly **open quiz** due on **Friday 29/7, 9 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 31/7, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 31/7, 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

MODULE 5: Reasons for and Reasons from Love

- 17 T 2/8 **Must we love some people? Are we obligated to do so? Let's tackle a stereotype: mothers must love their children. Must they, really? No... or so Protasi argues.**
Reading: Protasi on *Unloving Mothers*
- 18 W 3/8 **From unloving mothers, we move to unconditional love in the context of prenatal diagnostics.**
Reading: Stramondo on *Unconditional Love and Prenatal Diagnostics*
- 19 Th 4/8 **We have talked about obligations to love, conditional and unconditional love, and now we ask: what reasons for love are there anyway? Kroeker gives an overview of positions.**
Reading: Kroeker on *Reasons for Love*
- 20 F 5/8 **We end this module on the converse issue: does love itself provide us with special reasons? If so, what reasons are these?**
Reading: Schaubroeck on *Reasons of Love*

- ➔ Weekly **open quiz** due on **Friday 5/8, 9 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 7/8, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 7/8, 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)
- ➔ **Creative project** due on **Sunday 7/8, 11:59 p.m.**

MODULE 6: Love as a Union, Commitment, and Pledge

- 21 T 9/8 **How can we have a class on Love and never talk about romance and sex? Well, in today's reading, you get at least some of it.**
Reading: Jollimore on *Love, Romance, and Sex*
- 22 W 10/8 **This is a pretty rich and famous paper by Neil Delaney... the notion of what a loving commitment comes to is discussed up prominently here.**
Reading: Delaney on *Romantic Love and Loving Commitment*
- 22 Th 11/8 **Love's reasons occupy us once more in Fahmy's essay**
Reading: Fahmy on *Love's Reasons*
- 23 F 12/8 **We end on a paper that wraps things up and also connects the topic of the nature of loving commitment with both Murdoch and contemporary philosophy of perception. Again, criticism welcome.**
Reading: Rosenhagen on *Murdochian Presentationalism, Autonomy and the Ideal Lovers' Pledge*

- ➔ Weekly **open quiz** due on **Friday 12/8, 9 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 14/8, 11:59 p.m.**

- ➔ Weekly **discussion board entries** due on **Sunday 14/8, 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)
- ➔ **Creative project evaluation** due on **Sunday 14/8, 11:59 p.m.**

Additional Student Responsibilities

Attendance

Yes, you need to attend this class, including the DS and the Sunday session on July 24. Failure to attend DS will affect your grade as specified above. **Failure to attend more than 6 sessions of the main lecture (including the individual Sunday sessions) yields an automatic failure of the course.**

Behavior in the Classroom

Treat the instructor, Teaching Fellow, Teaching Assistant, and your fellow classmates with respect. Be considerate when speaking or contributing to the discussion board and make sure others get a chance to voice their views too (even if you are really excited about the content, don't hog all the answers). While your participation is actively encouraged, remember that listening and responding to others is as much a form of participation as speaking. Do not confuse the volume of your participation with its value. You are welcome to vigorously disagree, but remember not to be disagreeable! If you are rude or disruptive, you will be asked to leave the classroom. Reading non-class material during class is not permitted.

Electronic Etiquette

- On the Canvas Discussion Board, be polite and constructive. Think first, then write, pause a bit, then read again what you wanted to write, rewrite if necessary, only then send.
- Ever wondered how to email your professor? Nobody is born knowing how to do this, but luckily there's a useful guide: <http://www.wikihow.com/Email-a-Professor>

Timely Submissions

Your assignments come with due dates and these are serious. Don't be surprised that late submissions entail a deduction of your grade (10% per day. Canvas handles this automatically). If you need an extension because of some extraordinary circumstances, reach out to your TF BEFORE the assignment is due. **Messages received after the assignment was due will be ignored.**

Grading Rubric

I use the standard percentage to Letter Grade conversion given here (ignore the GPA column): <https://www.rapidtables.com/calc/grade/gpa-to-letter-grade-calculator.html>

Academic Integrity

You are expected to uphold the highest standards of academic integrity. Your work must be your own. Submitting work which you have not composed yourself, or using another person's ideas without due credit, or failing to mark another person's words with appropriate quotation marks all constitute plagiarism. The instructor will assess violations of academic integrity, which will be reported, may include a failing grade for an assignment or, in severe cases, the entire course, and referral to a University disciplinary committee.

Students with Disabilities

Reasonable academic accommodation will be made for students with documented disabilities. You must contact me near the beginning of the term if you need such accommodation.

Sample Syllabus 3: Epistemology

PHI 2120: Epistemology

Instructor Details

Name: Dr. Raja Rosenhagen (Professor Raja)
mailto: raja.rosenhagen@ashoka.edu.in
Office Hours: MW 2 p.m. – 3 p.m. (schedule: LMS)

GA Details

[edited]
 [edited]
 [edited] and [edited] are both MLS students who work on a thesis with me and support me with course logistics as Graduate Assistants.

Course Details

Sessions: MW 11:50 a.m. - 1:20 pm

I. Course Description

Epistemology – from Greek "episteme" (knowledge) and "logos" (word, study of, account, or reasoning about) – is the study of the nature of knowledge and its various aspects, as well as the conditions under which knowledge might be said to be had or gained.

In everyday contexts, we believe that we know a lot. We know what day it is, that we have hands, we know that there are other people, that electrons exist, etc... or so we think. However, once we try to characterize knowledge and justification, we realize that things are less clear than we thought. What can we know? And how? Do we know that conspiracy theories are bogus? Can groups said to have knowledge, what is epistemic injustice, what implicit bias, how are we to think about fake news, do knowledge and belief come in degrees, what would become of our epistemic status if we lived in a world simulated by an evil demon? In this course, we will look at these and similar questions.

II. Learning Objectives

By the end of this course, students will have gained a deepened understanding of crucial issues in epistemology. Students will also be familiar with a selection of central examples, problems, and terms from the contemporary literature in epistemology. Like every philosophy course, this course, too, affords students with ample opportunities to hone their analytic reading and their argumentative skills—both in conversation and in writing.

III. Reading Material & Instructions

9. **FREE MATERIAL:** There is **no need to buy anything**. All the readings are or will be made available on Canvas.
10. **DO THE READINGS:** You cannot get through this class unless you **do the readings**. Try reading along with the walk-throughs! If you haven't done the readings, then
 - having to sit through a class during which we discuss the reading in detail is **hard**, for you won't be able to follow,
 - sitting through such a class is **boring**. If you can't follow, you will be missing out on all the fun,
 - this is **potentially embarrassing**. Class size is relatively small. The likelihood that you can "get away with" not doing the reading and flying below the radar is extremely low.
 - your chances to pass the short quizzes without reading the texts are close to zero
11. As you read (or listen to a recording), **TAKE YOUR TIME:** Reading philosophical texts **takes more time** than reading a novel or a newspaper. Read slowly, reread. **That you read the text 3-4 times and some dense passages even more often is not unusual**, and—IMPORTANT, IMPORTANT, IMPORTANT—take notes for yourself (excerpting really helps you get into the habit of writing), mark all the passages that you find hard to understand, problematic, unintuitive, remarkable, etc. **Manage your time accordingly.**

If you think that you can read and understand the text by briefly skimming for one or half an hour right before class, you are mistaken. You cannot!

12. **GOOD QUESTIONS TO ASK YOURSELF:**

- How is the text set up? Do you understand its **organization**?
- What is (are) the **main claim(s)** that the author is making. Can you characterize the main thesis in one simple sentences? **Try it!**
- What are the **arguments** that according to the author support their main claim(s)?
- Do they consider **possible objections** to the view proposed? Which ones? How do they try to defuse them? Are you convinced by these attempts?
- Are there **words that you don't know**? Don't skip over them... look up what they mean. If that does not help you, proceed to ACCEPT AND TACKLE.
- Are there **sentences that you don't understand**? Don't skip over them... instead, proceed to ACCEPT AND TACKLE.
- Are there **arguments** (reasons provided to support the claims made) **that you find hard to follow**? Don't skip over them... instead, proceed to ACCEPT AND TACKLE.

13. **ACCEPT AND TACKLE YOUR CONFUSION:**

- **STEP 1 – ACCEPT:** Especially in the beginning, there is a good chance that there are passages in the readings that you find hard to understand. Please read the following sentences out loud (seriously, do it):

“If I find some passages of the text confusing, this is perfectly not just OK, but to be expected. Indeed, if I am confused, I am very likely doing this RIGHT!”

...read this out loud as often as necessary, repeat throughout the term whenever appropriate, but don't forget to proceed to:

- **STEP 2 – TACKLE:**
 - 1) **ask a classmate about your issue** (you may form teams of two or three, if you like). **OR**
 - 2) **post a question on the discussion board** – maybe a fellow classmate can help. While you are at it, see if you can answer a question a classmate has raised. **OR**
 - 3) **schedule office hours** with me (use the function on LMS), **OR**
 - 4) **email me** your question, **OR**
 - 5) **bring your question to class.**

IV. **Schedule** (tentative, I might modify this as the course progresses if and as necessary).

Session

Day Date Topics & Readings

UNIT I: General Skepticism and the Structure of Justification

- | | | | |
|---|---|------|---|
| 1 | M | 18/1 | General Skepticism
Bett: <i>Pyrrhonian Skepticism</i>
Luper: <i>Cartesian Skepticism</i> |
| 2 | W | 20/1 | The Structure of Justification
Readings: Goldman/McGrath, Ch. 1: <i>The Structure of Justification</i>
NOTE: Since I will be traveling this day, you will get a recorded lecture |

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

- | | | | |
|---|---|------|--|
| 3 | M | 25/1 | Readings & Group-Specific In-Class Presentations
Group A: DePaul, <i>Foundationalism</i>
Group B: Klein, <i>Infinitism</i>
Group C: Olsson, <i>Coherentism</i>
In-class Group Presentations I (15-20 minutes each) |
|---|---|------|--|

- 4 W 27/1 **Reading:** Haack, *Double-Aspect Foundherentism: A New Theory of Empirical Justification*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

UNIT II: Specialized Epistemology: the Epistemology of Conspiracy Theories

- 5 M 1/2 **Reading:** Keeley, *Of Conspiracy Theories*
 6 W 3/2 **Reading:** Coady, *Conspiracy Theories and Official Stories*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

- 7 M 8/2 **Reading:** Mandik, *Shit Happens*
 8 W 10/2 **Reading:** Dentith, *Conspiracy Theories on the Basis of Evidence*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

- 9 M 15/2 **Reading:** Napolitano, *Conspiracy Theories and Evidential Self-Insulation*

First short paper topics announced

UNIT III: Topics in Social Epistemology

- 10 W 17/2 **Readings:** Goldman, *The What, Why, and How of Social Epistemology*
 Collin, *The Twin Roots and Branches of Social Epistemology*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

- 11 M 22/2 **Reading:** Graham & Bachman, *Counterexamples to Testimonial Transition*
 12 W 24/2 **Reading:** Callahan, *Moral Testimony*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

- 13 M 1/3 **Readings:** Tollefsen, *The Epistemology of Groups*
 Bird, *Groups Belief and Knowledge*

First short paper due Monday, 1.3., 8 p.m. sharp

- 14 W 3/3 **Readings:** Holroyd & Puddifoot, *Implicit Bias and Prejudice*
 Daukas, *Epistemic Justice and Injustice*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

6.3.-14.3. Midterm **BREAK – no work, just the regular reading for next class**

(Yes, I, too, will take a break and continue grading AFTER the break)

UNIT IV: Specialized Epistemology: Fake News

- M 15/3 **Reading:** class canceled (sick)
 15 W 17/3 **Reading:** Rini, *Fake News and Partisan Epistemology*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

- M 22/3 **Reading:** student strike
 16 W 24/3 **Reading:** Habgood-Coote, *Stop Talking About Fake News*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

29.3 no class (Holi) [we will make up during reading week]

17 W 31/3 **Reading:** Pepp, Michaelson, Sterken, *What's New About Fake News*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

18 M 5/4 **Reading:** Blake-Turner, *Fake News, Relevant Alternatives, and the Degradation of our Epistemic Environment*

Nguyen, *Echo Chambers and Epistemic Bubbles*

UNIT V: Probabilistic Epistemology, Beliefs, and Credences

19 W 7/4 **Reading:** McGrath, *Probabilistic Epistemology*

Creative project due, Wednesday, 7.4., 8 p.m.

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

20 M 12/4 **Reading:** Buchak, *Belief, credence, and norms*

Moon, *A New Puzzle about Belief and Credence*

Peer review due Monday, 12.4. 8 p.m.

21 W 14/4 **Reading:** Rich, *The Logic of Probabilistic Knowledge*

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

UNIT VI: Evidentialism, Reliabilism, Internalism, Externalism, & New Evil Demons

22 M 19/4 **Reading:** Goldman/McGrath, Ch. 2: *Two Debates About Justification: Evidentialism vs. Reliabilism and Internalism vs. Externalism*

23 W 21/4 **Second short paper topics announced**

Readings & Group-Specific In-Class Presentations

Group A: Moon, *Three Forms of Internalism and the New Evil Demon Problem*

Group B: McCain, *A New Evil Demon? No Problem for Moderate Internalists*

Group C: Moon, *The New Evil Demon, a Frankfurt-style Counterfactual Intervener, and a Subject's Perspective Objection: Reply to McCain*

In-class Group Presentations II (15-20 minutes each)

Second short paper due Wednesday, 21.4., 8 p.m. sharp

Reading Comprehension Quiz: Friday, 6 pm, on Canvas

24 M 26/4 **Reading:** Rosenhagen, *Intrepid Internalism. How not to be afraid of Evil Demons*

V. Course Requirements & Assessment

Your grade for the course is calculated as follows (A ≥93; A- ≥90; B+ ≥87, B ≥83, etc.):

Discussion Board Contributions	10
In-class Presentations (group grade)	2x7.5 = 15
2 one-page summaries of two of the readings (to be discussed with instructor)	2x10 = 20
short paper 1	12.5
weekly reading comprehension quizzes	12.5
short paper 2	15
peer-reviewed creative project (10% project, 5% peer-review)	15

	100

Discussion Board Contributions:

Every week, you need to make at least two contributions to the discussion board by answering questions, responding to answers others have provided, or by raising additional questions. Your best two contributions will be counted. (A=very good contribution (4 pts), B=good contribution (3 pts), C=somewhat unclear contribution (2 pts), D=rather unclear or very short and unhelpful contribution (1 pt), F = no or missing contribution (0 pts). Note that 3 B contributions will count as 1 A and one B.

In-class Presentations

There are 2 In-class Presentations, each of which counts for 7.5%. Your performance as a group will be evaluated by your peers and me.

One-Page Summaries

You need to sign up for two short summaries. They are **due before class** (exception: papers from week 1 are due one week after the respective class). Every beginning period of 24 hours that you submit your summary late yields a reduction of 1/3 of a letter grade. You find instructions as to how to write these summaries on Canvas. Do read them! You will get extensive comments on your first summary and these will be shared with everyone.

Short Papers 1 & 2

Your tasks will be clearly circumscribed. You will have about 4 pages to address it. You will get extensive comments on the first paper. On the second paper, you get them only on request. Every beginning period of 24 hours that you submit your short papers late yields a reduction of 1/3 of a letter grade.

Weekly Reading Comprehension Quizzes

Every week, we will have a 15 minute reading comprehension quiz, Friday, 6 p.m. on Canvas. Make sure you are available to take it. Your worst two quiz grades (including Fs) will be stricken from the record.

Peer-Reviewed Creative Task

For this task, which you have to do by yourself, you are invited to bring the creative potential that you anyway have to bear on the class content. Your task will be to take an argument/feature from any of the discussions from Units II-V and transfer it to a different medium. You can draw, paint, sing, compose, sculpt, make a video, write a short story, etc. Upload a link to your project to Canvas and make sure you also provide a document (about 1 page), that serves to explain how your project illustrates or picks up on an important issue from Units II-V. You will be graded by your peers based on a clear rubric and you, too, will need to grade your peers. Your grade for this will be 10% determined by your peers and 5% by the instructor/GAs, who assess the quality of your peer assessments. If you fail to submit your creative project, every beginning period of 24 hours you submit your short papers late yields a reduction of 1/3 of a grade.

IMPORTANT: Commenting both constructively and empathetically on the work of your peers is an important part of this exercise.

VI. Additional Student Responsibilities

[edited]

Sample Syllabus 4: Philosophy of Science

FC-0801: Foundation Course Principles of Science

Instructor Details

Instructor: Dr. Raja Rosenhagen (**Professor Raja**)
mailto: raja.rosenhagen@ashoka.edu.in
Office Hours: T/Th 9 a.m. – 10 a.m.,
 Admin building, R 103

Teaching Fellow: [edited]
 [edited]
Office Hour: W/F 9:30– 10:30 a.m.

Teaching Assistants:
 [edited]
Office Hour: W 6 – 7 p.m.
 [edited]
Office Hour: Th 7 – 8 p.m.

Course Details

Lecture Sessions: TWThF 10:40 a.m. – 12:40 p.m. **weekly quiz:** due F 5 p.m. (except U III)
Location: AC02 – 109
Discussion Session: Fr 6 – 7 p.m. and Fr 7 – 8 p.m. [you will be allotted one by the OAA]

I. Course Description

That the scientific revolution has drastically changed our view of the world—both as a whole and of its sentient and non-sentient denizens—that it has led to a massive expansion of our intellectual horizon and of our abilities to interact with and manipulate our environment is indisputable. But what is this thing called science? How do we demarcate it? What, if any, are the principles that must guide an activity such that it merits the honorific ‘scientific’—and when is something mere pseudoscience?

Perhaps we can find out by way of looking at what actual scientists do: scientists make careful observations, try to explain and systematize phenomena, make (sometimes risky) predictions, and devise and test scientific hypotheses and theories. If we want to know what science is, we may thus focus our inquiry on these kinds of activities and raise questions that are geared at finding out more about what is characteristic of them. Here are a few examples:

- What is the role of observation in science? Must all science be grounded in observation?
- What is a scientific explanation? Must good scientific explanations be true?
- If scientists make predictions, how do they arrive at them and what role do unobservable entities play in this endeavor?
- Have scientists shown that unobservable entities really exist?
- What are scientific theories, how are they generated, and what does scientific progress look like?
- How does one distinguish science from pseudoscience?
- Does science require the concept of causation?
- What importance, if any, accrues to scientific speculation?
- Are there laws of nature? What are they and can we find them by inductively generalizing from observations?
- How are scientific theories tested? Can one confirm scientific theories? How?
- Are all sciences fundamentally based on laws or is that just true of physics? Should we expect that in the end, every scientific theory reduces to physics?
- At the basis of physics are certain conceptions of time and space. Do they capture what matters to us qua human beings? If not, do humans fit into the scientific world view?

In this course, we will investigate a selection of these questions.

II. Learning Objectives

Students sharpen their critical thinking abilities as they engage in reflection on one of the most important forces that shape contemporary life: scientific activity. They learn about a number of questions concerning the nature of the scientific enterprise, its fundamental concepts and principles.

III. Reading Material & General Instructions [skip]

IV. Logistical Issues

This course will be conducted **offline**, but most **submissions** relevant to your grade are due on **Canvas** (the TAs will invite you to the course). Whatever you need to succeed in this course – and more! – will be available to you at any time on Canvas. We have online discussion boards listed in which you discuss the readings, quizzes, a weekly reflection piece, and you will upload and peer-review a creative project also. Note that the **weekly quiz** is open and closes every Friday at **5 p.m. (exception: Unit III)**. So **be sure to complete it by then**.

V. Structure of the Assessments

Your final grade will be determined as follows:

Reading Quizzes: 20%

DB Participation 10%

Weekly Reflection Pieces: 30%

Group Presentation: 10%

Creative Project: 12.5%

Peer Review: 7.5%

DS Participation: 10%

extra credit options, if any, will be announced in class

Notes on Assessments:

Assessments are ongoing – no midterm/finals, you need to work steadily

Reading Quizzes: Every week has a reading quiz on Canvas – available from Sunday noon. Every student gets an individual set of questions, drawn from a larger bank of questions. Your task: answer these questions as you prepare for the texts. Note that every week, on Friday 5 p.m. (exception: Unit III), the quiz closes. Note also that your worst quiz will be dropped (so the best 5 will be counted towards your final grade). These quizzes are worth 20% of your grade, so do take them seriously.

Discussion Board (DB) Participation: Each week, you are expected to make (at least) **three meaningful entries on the discussion board**. An entry is meaningful iff it a) serves to contribute something new and pertinent to the debate; b) is itself either a new useful question (that invites discussion), responsive to one of the questions posted, or (gently) criticizes/significantly improves on one of the answers already provided by others. If you make (at least) three meaningful entries in a week, you get an A for that week. If you make only two, you get a B for that week, with only one meaningful entry you get a C, and F for no meaningful entry. This is worth 10%, which is not nothing. Also, it really helps getting the discussion going and helps you engage with the material.

Weekly Reflection Pieces: In your weekly reflective piece, you engage with the class materials **as per the prompt**. Submit it **anonymously**—it will be graded blind. So no identifying information, please! Be sure to **respond to the prompt**. These pieces are worth a whopping 30% of your grade and **will be much better if you have actively participated in the discussion board debate in the week**.

Group Presentation: Since we won't meet in the first week, we will have a make-up day on the **Saturday at the end of week 3**. For this, we will work with group presentations that you should prepare in week 1 and revise later. You will be allocated to a presentation group by the TF and they will hold extra office hours in week one to meet with each group.

Creative Project: You must upload to Canvas a link to a folder which is shared with those Ashokans who have the link, i.e., your peers and the teaching team. This folder must contain an **individual creative project** (no group projects!) in which you engage with the course material so far, accompanied with a WORD/PDF in which you explain how your project relates to the course content. It is due by the **end of week 5**, must draw on topics discussed during weeks 1-5, and is worth **12.5%**. Your peers (not we!) will grade you, so you want to impress them. Your grade will be the average of all grades you receive – we intervene only if grades seem a) overly harsh or b) overly positive. Meet your TA/TF for help with working out your idea.

Peer Review: You provide constructive feedback and criticism on the creative presentations submitted by a number of (randomly assigned) peers. You will be graded on how well your feedback aligns with the guidelines for giving constructive feedback that you find on Canvas (worth **7.5%**).

Discussion Section: Your participation here yields 10%. Missing one session yields an F for that session, missing three or more yields an F for this element of the overall assessment.

VI. Schedule

Day Date Topics & Readings

Week July 5 – July 11: Prepare **group presentations** for 23/7, meet with TF/TA at least once, no DS.

UNIT I: Science and Observation

- | | | | |
|---|----|------|--|
| 1 | T | 12/7 | <i>Warm-up session:</i> Science, Metaphysics, Religion ...same, same, but different?
<u>Watch</u> (take notes): https://www.youtube.com/watch?v=OwtXma7QRpM |
| 2 | W | 13/7 | Empiricism: Can we base knowledge and meaning just on observation?
<u>Reading:</u> Carnap (1932): “The Elimination of Metaphysics Through the Logical Analysis of Language” |
| 3 | Th | 14/7 | If we reason inductively, we generalize from observations we’ve already made. Sounds great, right? But are we justified in doing this? And what the heck are we doing anyway?
<u>Readings:</u> Goodman (1955). “The New Riddle of Induction” |
| 4 | F | 15/7 | Scientists base their theories on scientific observations. But how are we to think of scientific observations? Are they theory-laden? If so, then what?
<u>Reading:</u> Hanson (1956): “Observation” |
- ➔ Weekly **open quiz** due on **Friday 15/7, 5 p.m.**
 - ➔ Weekly **reflection piece** due on **Sunday 17/7, 11:59 p.m.**
 - ➔ Weekly **discussion board entries** due on **Sunday 17/7 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

UNIT II: Science or Pseudoscience?

- | | | | |
|---|----|------|---|
| 5 | T | 19/7 | <i>Warm-up session:</i> What is Science? Do we have a Demarcation Problem?
<u>Watch</u> (take notes): https://www.youtube.com/watch?v=8dmOmprI0v4 |
| 6 | W | 20/7 | How to demarcate: Here’s one suggestion...
<u>Reading:</u> Hansson (2013). “Defining Science and Pseudoscience” |
| 7 | Th | 21/7 | Here is an example discussion...is homeopathy a science?
<u>Readings:</u> Sehon & Stanley (2005). “Evidence and Simplicity: Why we should reject homeopathy” |

Worral (2015). “Homeopathy and Evidence-Based Policy” (blog entry)

- 7 F 22/7 **How about something a bit closer to home: is *Vedic Science* actually science? Our authors have a formidable fight, but what is it about?**
Readings: Nanda (2005). “Postmodernism, Hindu Nationalism, and “Vedic Science””
 Lal (2005). “The Tragi-Comedy of the New Indian Enlightenment: An Essay on the Jingoism of Science and the Pathology of Rationality”
- ➔ Weekly **open quiz** due on **Friday 22/7, 5 p.m.**
 - ➔ Weekly **reflection piece** due on **Sunday 24/7, 11:59 p.m.**
 - ➔ Weekly **discussion board entries** due on **Sunday 24/7 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

UNIT III: Explanations and Laws of Nature (Saturday Session)

- 8 Sa 23/7 **8:30-10:15 a.m. Warm-up session: Scientists explain stuff, simple. But is it? What is the essence of a scientific explanation, actually?**
Watch (take copious notes): [Deutsch on a new theory of Explanation](#) &
Reading: Weber, Van Bouwel, Vreese (2013). *Scientific Explanation*, ch. 1 (part 1)
- 9 Sa 23/7 **10:30 a.m. – 12:15 p.m. Actually (surprise, surprise!) – things are (way) more complicated. There are lots of different accounts of scientific explanation out there. The weird thing is this: none of them really works!**
Reading: Weber, Van Bouwel, Vreese (2013). *Scientific Explanation*, ch. 1 (part 2)
- 10 Sa 23/7 **3 - 4:45 p.m. At least according to some accounts, to come up with a scientific explanation, we must draw on laws of nature. Great, but what are they? Mere regularities that we happen to find...?**
Reading: Bhogal (2020). “Humeanism about laws of nature.”
- 11 Sa 23/7 **5 – 6:45 p.m. But aren’t laws of nature necessarily true...? Do they exist?**
Reading: <https://plato.stanford.edu/entries/laws-of-nature/#HumSup>
 Sections 1-3, 5, 6, 8
- Sa 23/7 8 p.m. MOVIE NIGHT

WATCH OUT: You can make your life much easier if you do this earlier (you can do some of it during week 1 even).

- ➔ Weekly **open quiz** due on **Tuesday 26/7, 5 p.m.**
- ➔ Weekly **reflection piece** due on **Tuesday 26/7, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Tuesday 26/7, 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

UNIT IV: Realism, Anti-Realism

- 12 T 26/7 **Warm-up session: When scientists explain phenomena we can see, they do so by referring to things unseen. But do we know that such things exist?**
 Let’s work out a taxonomy of positions!
Watch: <https://youtu.be/MnRlJHycqtc> (part 1);
https://youtu.be/p6boAKl_ofQ (part 2)

<https://youtu.be/oyB9ab3VTYE> (part 3)

<https://youtu.be/bwB6rRx-FXY> (part 4)

<https://youtu.be/SR6DNt7uGsA> (part 5)

<https://youtu.be/b0Ijoq16aEU> (part 6)

<https://youtu.be/eXfQEN7TuYw> (part 7)

- 13 W 27/7 **Science works! What else does one need to say? Turns out... a lot. Do quarks exist? What about biological functions or superstrings? Can we know about them? Do we refer to them in our theories? “Yes,” says, the realist, “No” or “No idea,” says the antirealist. What are their arguments?**

Reading: Chakravartty (2017). *Scientific Realism*.

- 14 Th 28/7 **When we infer that the best explanation we have is true, we could be picking the best of a bad lot, some say. Are they right?**

Reading: Shaffer (forthcoming). “Van Fraassen’s Best of a Bad Lot Objection, IBE and Rationality”

- 15 F 29/7 **Should we really care about underdetermination, though?**

Reading: Turnbull (2017). “Underdetermination in science: What it is and why we should care”

- ➔ Weekly **open quiz** due on **Friday 29/7, 5 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 31/7, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 31/7 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)

UNIT V: Reductionism/Emergence & the Limits of Science

- 16 T 02/8 *Warm-up session:* What are reductionism and Emergence? How do they matter?

Watch: <https://bigthink.com/13-8/reductionism-vs-emergence-science-philosophy>
<https://www.quantamagazine.org/to-solve-the-biggest-mystery-in-physics-join-two-kinds-of-law-20170907/>

- 17 W 03/8 **Here is a reductionist and a philosopher we have encountered earlier (two in one): Carnap.**

Reading: Carnap (1955). “Logical Foundations of the Unity of Science”

- 18 Th 04/8 **Now, about Reductionism – does it work? What’s the alternative anyway?**

Reading: Entry on ‘Emergence’ by Vintiadis:

<https://iep.utm.edu/emergenc/>

Watch: The Mystery at the Bottom of Physics:

<https://www.youtube.com/watch?v=EH-z9gE2uGY>

- 19 F 05/8 Readings: Wigner (2008). “The Limits of Science” <https://www.ias.ac.in/article/fulltext/reso/014/10/1018-1028>

Korab-Karpovicz (20

- 02). “Knowing Beyond Science: What Can You Know and How Can We Know?”

- ➔ Weekly **open quiz** due on **Friday 5/8, 5 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 7/8, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 7/8 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)
- ➔ **Creative project** due on **Sunday 7/8, 11:59 p.m.**

UNIT VI: Scientific Progress and Science Communication

- 21 T 09/8 *Warm-up session:* **Kuhn provided a revolutionary picture of Scientific Revolutions. But... what is a Scientific Revolution?**
Watch: <https://youtu.be/vzo8vnxSARg>
- 22 W 10/8 **But why believe Kuhn? Is he correct? This guy Howard Sankey has his doubts...**
Reading: Sankey (2018). “The Demise of the Incommensurability Thesis”
- 23 Th 11/8 **OK. Science is complicated. An it not clear in what sense we make progress, whether we learn something about things that actually exist, whether things hang together, are governed by laws, etc. But how should we talk about what scientists find out? How should we bring science news to ordinary folks? Perhaps like Valerie Reyna?**
Readings: a) Reyna (2020). “A scientific theory of gist communication and misinformation resistance, with implications for health, education, and policy”
 b) <https://science.thewire.in/the-sciences/origins-of-covid-19-who-opened-pandoras-box-at-wuhan-people-or-nature/>
- 24 F 12/8 **We end on something that will matter to you regardless of what you go on to focus on: on why Science Communication is difficult and on why it matters.**
Reading: Chakravartty (ms.).

- ➔ Weekly **open quiz** due on **Friday 12/8, 5 p.m.**
- ➔ Weekly **reflection piece** due on **Sunday 14/8, 11:59 p.m.**
- ➔ Weekly **discussion board entries** due on **Sunday 14/8 11:59 p.m.** (the earlier, the more fruitful the discussion board will be for all)
- ➔ **Creative project evaluation** due on **Sunday 14/8, 11:59 p.m.**

VII. Additional Student Responsibilities[edited]

Sample Syllabus 5: Metaphysics [standard]

Instructor Details

Instructor: Raja Rosenhagen
mailto: raja.rosenhagen@ashoka.edu.in
Office Hours: MW 2 p.m. – 3 p.m., and by appointment
Office: New Academic Block, Room # 319

Course Details

Sessions: MW 8:30 a.m. - 10:00 a.m.
TA: [edited]

I. Course Description

In Metaphysics, we are concerned with the nature of things, considered at the most abstract and general level, with 'things' being construed as broadly as possible. In this course, we cover a number of important metaphysical debates, namely debates concerning existence, properties, particulars, personal identity, and modality.

II. Learning Objectives

By the end of this course, you will have gained a deepened understanding of various problems we face when we ask, quite generally, what it is for various items to be what they are. We apply this question to properties, to particulars (especially persons) and to modality. Like every other philosophy course, this one, too, affords you with ample opportunities to hone your analytic reading skills (the texts we read will often be tough) and your argumentative skills—both in conversation and, no less importantly, in writing.

III. Reading Material & Instructions [skip]

IV. Schedule

(Note: This schedule is tentative in both its content and its timing; I reserve the right to add, subtract, or reschedule items as the course progresses.)

#	Day	Date	Topics & Readings
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1	M	21/1	Course Mechanics, Introduction <i>What are Metaphysical Questions?</i>
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UNIT I: What is There and What Kind of Question is This?

2	W	23/1	Reading: Quine, <i>On What There Is</i> <i>Quiz on the Syllabus</i>
3	M	28/1	Reading: Carnap, <i>The Elimination of Metaphysics Through the Logical Analysis of Language</i>
4	W	30/1	Reading: Carnap, <i>Empiricism, Semantics, and Ontology</i>
5	M	4/2	Reading: Carnap, <i>Empiricism, Semantics, and Ontology</i>
6	W	6/2	Reading: Quine, <i>Ontological Relativity</i>
7	M	11/2	Reading: Parsons, <i>Referring to Nonexistent Objects</i>
8	W	13/2	Reading: Azzouni, <i>On 'On What There Is'</i>
9	M	18/2	Reading: Schaffer, <i>On What Grounds What</i> [1st paper topics distributed]
10	W	20/2	Reading: Schaffer, <i>On What Grounds What (2)</i>

UNIT II: Realism and Nominalism about Properties

- 11 M 25/2 Do Universals Exist?
Reading: Loux, 4th edition, Chapter 1:
The Problem of Universals I: Metaphysical Realism
- 12 W 27/2 **Reading:** Armstrong, *Universals as Attributes* (pp. 61-95)

Midterm Break – no classes
[1st paper due: M 4/3, 6 p.m.]

- 13 M 11/3 What if they don't?
Reading: Loux, 4th edition: Chapter 2,
The Problem of Universals II: Nominalism
- 14 W 13/3 **Reading:** Gendler Szabo, *Nominalism*

UNIT III: Particular Things and Personal Identity

- 15 M 18/3 How should we think about particular things?
Reading: Loux, 4th edition: Chapter 3,
Concrete Particulars I: Substrata, Bundles, and Substances
- 16 W 20/3 Personal Identity = Sameness of Soul?
Reading: Perry, *A Dialogue on Personal Identity and Immortality* (pp. 1-18)
- 17 M 25/3 Personal Identity = Continuous Person Stages?
Reading: Perry, *A Dialogue on Personal Identity and Immortality* (pp. 19-36)
- 18 W 27/3 Personal Identity = Somatic?
Reading: Perry, *A Dialogue on Personal Identity and Immortality* (pp. 37-49)

UNIT IV: Problems of Modality

- 19 M 1/4 The Modalities
Reading: Loux, 4th edition, Chapter 5
The Necessary and the Possible
[2nd paper topics distributed]
- 20 W 3/4 The Modalities
Reading: Loux, 4th edition, Chapter 5
The Necessary and the Possible (2)
- 21 M 8/4 Modality and Lewisian Possible Worlds
Reading: Lewis, *Possible Worlds*
- 22 W 10/4 Possible Worlds a la Stalnaker
Reading: Stalnaker, *Possible Worlds*
- 23 M 15/4 Contra Lewis (1)
Reading: Plantinga, *Actualism and Possible Worlds*
[2nd paper due, M 15/4, 6 p.m.]
- 24 W 17/4 Contra Lewis (2): Modal Fictionalism
Readings: Rosen, *Modal Fictionalism*
and <https://plato.stanford.edu/entries/fictionalism-modal/>
- 25 M 22/4 Is the Debate Misguided?
Reading: van Fraassen, *"World" is Not a Count Noun*
- 26 W 24/4 ***Individual Creative Project Presentations***

V. Course Requirements & Assessment

Your grade for the course is calculated according to the following distribution (A: -94; A-: -90; etc.):

Attendance & Participation (attendance plus participation in class, via mail, or office hour)	15
2 one-page summaries of two of the readings (to be discussed with instructor)	2x10= 20
short paper 1	17.5
reading quizzes (beginning of class)	10
creative task (presentation during final session)	15
short paper 2	22.5

NOTE:

- *you cannot pass the class* unless you submit 2 summaries, 2 short papers, and the creative task.
- if you *miss more than 7 classes*, your attendance & participation grade will be an F.

Attendance & Class Participation

Attendance will be taken every session. Not attending yields an **F** for that session. **Mere physical presence** yields a **C+** (just sitting there does not get you far). However, **participation** gets this default grade up rather quickly. You can participate *in class* (verbally or by being visibly attentive and engaged) or by sending me thoughtful *questions* pertaining to the reading *via email by 6 p.m. the day before class* or by coming to my *office hour* directly after class. Missing more than 7 classes yields an F in this category.

One-Page Summaries

On the first day, you need to sign up for two short summaries. They are without exception *due before class*. Every beginning period of 24 hours that you submit your summary late yields a reduction of 1/3 of a letter grade. You find instructions as to how to write these summaries on LMS. Do read them! You will get extensive comments on these short papers.

Short Papers 1 & 2

Your task will be clearly circumscribed. You will have 4-5 pages to fulfil it. You will get extensive comments on the first paper. On the second paper, you get them only on request. Every beginning period of 24 hours that you submit your short papers late yields a reduction of 1/3 of a letter grade.

Reading Quizzes

Often, sessions will start with a short reading quiz. If you fail to come to class on time, you cannot take it. The worst two quiz grades (including Fs) will be stricken from the record.

Creative Task

For this task, which you have to do by yourself (no group work), you are invited to bring the creative potential that you anyway have to bear on the class content. Your task will be to take an argument/feature of *Unit IV* (on modality) and transfer it to a different medium. You can draw, paint, sing, compose, sculpt, make a video, etc. Make sure you provide explanations as to how your project illustrates an important issue from Unit IV and make available a handout/a set of pertinent notes to everyone.

IMPORTANT: Presenting your work to the others and commenting on their work is an important part of the exercise. You thus should not miss presentation day. If you are ill, you need to let me know as soon as you know and present a doctor's note afterwards. Only then will a make-up presentation be scheduled.

Sample Syllabus 6: Metaphysics: Mind and Body in East and West

Instructor

Raja Rosenhagen

Office Hours and location: [TBA]

contact: raja.rosenhagen@gmail.com

I. Course Description

How do mind (or the soul, or the self) and body relate? What kind of relationship is this (if any), and how are we to understand what is being related? In this course, we look at these and related questions from the perspectives provided by two very different traditions:

- a) a selection of perspectives from the western tradition, which includes views by e.g. the Stoics (atomism), Leibniz (monadology / pre-established harmony), Descartes (dualism of body and mind), and more contemporary thinkers defending e.g. physicalism or pan(proto)psychism, and
- b) the Indian philosophical tradition (Jaina Philosophy, Yoga-Sāmkhyā (dualism of purusha and prakṛti), Vedānta (radical illusionistic Advaita-monism), Dvaita-Vedānta (three realities, one independent, two dependent), and Acintya Bheda Abheda), Vaisheshika (conscious atoms), and Buddhism (no self)).

In this discussion-based course, students will become familiar with major positions in western and Indian thought about the nature of the mind/soul/self and explore, to some extent, problematic issues that arise within each tradition. As we look at these issues and contrast the different metaphysical views on the mind and its relation to the body across traditions, we will constantly ask ourselves whether questions that arise within one tradition have counterparts within the respective other and, more generally, take note of the many differences and – perhaps surprisingly – also the many similarities between the various western and Indian conceptions we consider.

This course is tailored to students already somewhat accustomed to reading philosophical texts (so they will have taken an Introduction to Philosophy course already), who are familiar with a range of texts (presumably) from the broadly western philosophical tradition. It is intended as extending an invitation to such students to engage in cross-cultural philosophy, which is here understood as involving the conscious effort of broadening one's philosophical horizon and, thus, one's perspective of the philosophical conversation. Throughout, we will compare positions that are more familiar to most students with positions from a different tradition, contrast important arguments put forward to support or attack them, ask what the driving philosophical questions are taken to be in the respective traditions and how these questions influence the shape of the positions devised to provide solutions for them.

II. Structure of Assessments

Online Tasks (raise weekly questions prior to the session):	10 %
1-page summary of one of the assigned readings: (option: extra credit for a second one)	10%
Seminar presentation (including Q&A):	25%
Term paper / art work with documentation	55 %

Notes on Assessment:

Weekly Questions: Every student is to raise a trenchant question about one of the assigned readings every week (to be posted on the discussion board until two days prior to the meeting). Weekly presenter(s) are to draw on these questions and try to respond to, or build on them.

1-page summary of one of the assigned readings: Students summarize the important points in one of the assigned readings on one page. Note: students will receive extensive feedback on their summaries and the best contributions will be distributed to everyone.

Seminar presentation: Students present the material assigned to the course and raise issues for further discussion. They may focus on issues they find particularly interesting and should incorporate responses to (select) questions raised on the discussion board.

Term paper / art work: Students write a term paper (after consulting the instructor and presenting an outline of the argument) or create a work of art that engages with the topic of the class. If students choose to do the latter, they must provide documentation that details the idea, highlights pertinent aspects of the execution, choice of materials, and other details of the art work, and clearly relate these to the content of the class.

III. Schedule

Week 1	<p>DUALISM - WESTERN</p> <p>Readings: Descartes Meditations (selections), Correspondence with Princess Elizabeth (selections), van Inwagen on Leibniz' Law (from: <i>Dualism and Physicalism</i>)</p>
Week 2	<p>DUALISM – INDIAN (ĀSTIK)</p> <p>Readings: Zimmer, Larson & Bhattacharya on Sāṃkhya (selection); Sāṃkhyasūtra (selections), Yogasūtra (selections), Quarnström on Buddhist and Jainistic criticisms</p>
Week 3	<p>DUALISM – INDIAN (NĀSTIK)</p> <p>Readings: Jainism (Zimmer, Long, Bajzelj on Jain Ontology, Matilal on Anekāntavāda & on ontological problems)</p>
Week 4	<p>MONISM – WESTERN (I)</p> <p>Readings: Leibniz's Monadology & New Essays (Selections), Garber on Body, Substance, Monad (Selections)</p>
Week 5	<p>MONISM – WESTERN (II)</p> <p>Readings: Physicalism and Functionalism (Smart, Hofstadter, Nagel)</p>
Week 6	<p>MONISM – EASTERN (I)</p> <p>Readings: Advaitā-Vedānta: Shankara's Brāhmasūtra (Selections), Upadeshasāhasri</p>
Week 7	<p>MONISM – EASTERN (II)</p> <p>Readings: Sarma & Sharma on Dvaitā-Vedānta & Gupta on Achintya Bheda Abheda (Selections)</p>
Week 8	<p>ATOMISM – WESTERN (ATOMS AND THE VOID)</p> <p>Readings: on Stoic atomism (Berryman on Ancient Atomism, Betegh on Epicurus), de Harven on Nothing as Something</p>
Week 9	<p>ATOMISM EAST & WEST – KANADA'S VAISHESHICA & CONTEMPORARY PANPSYCHISM</p> <p>Readings: Phillips and Matilal on Vaisheshika atomism, Chalmers, Strawson & Goff on Pan(proto)psychism</p>
Week 10	<p>MIXED VIEWS – HOW METAPHYSICS MATTER</p> <p>Readings: Bhagavadgītā, esp. 2nd & 3rd Canto, Jacobi and Sreekumar on textual issues and on deontological vs. consequentialist strands of the arguments</p>

Weeks 11 & 12

SELF – NO SELF, EAST & WEST

Readings: Plato (Republic, Phaedrus on the soul, selections), Murdoch on unselfing, dialogue between Murdoch and Krishnamurti (recorded conversation); Heart Sutra, Nagārjuna and Garfield on Shūnyatā and pratītyasamutpāda (emptiness/dependent origination)

Weeks 13-15

puffer; class discussion of abstracts/sketches of term papers / art projects; if desired: revisit and add to previous topics

IV. Course Policies [TBA: Academic Integrity, Disability Services, Statement on Classroom Recording, Statement on Course Materials]

Sample Syllabus 7: Philosophy of Mind

PHIL 1440 - 1000: Philosophy of Mind Spring 2023

Instructor Information

Name: Dr. Raja Rosenhagen

Office: CL 1017G

Email: trr89@pitt.edu

Office Hours: Tu/Th 11 am - 12 pm

Class Information

Dates: 01/09/23 – 04/21/23

Time: 9:30 am – 10:45 am

Classroom: CL 302

Course Description

In this course, we get acquainted with some fascinating problems constitutive of the area of philosophy commonly referred to as *Philosophy of Mind*. We will focus on a) questions about the nature of the mind and its relation to the body, b) some puzzles about consciousness, c) intentionality, d) the nature of conscious perception and its role in the mind's life.

Prerequisite: any other philosophy course.

Course Objectives

In this course, you will. . .

- develop a matured perspective on some of the hardest problems concerning the mind and be able to critically appreciate some key positions regarding the mind-body problem, consciousness, and perception,
- develop and deepen your arguments by incorporating feedback,
- help develop and deepen the arguments of others by offering feedback,
- collaboratively present on a philosophical topic to your peers twice,
- co-create the course content by pursuing your own interest, going deeper into a particular topic and choosing a unit content.

Course Phone and Device Policies

All phones should be turned off and put away during class and use of your phone during class can result in dismissal from class. If you have an issue due to which you need a phone in class, discuss this with your instructor.

Class Attendance and Participation

It is essential to your success in this course that you attend each session and participate in the discussions. Therefore, you are expected to attend each session and to show up on time. Should you need to miss a class for any reason, contact the instructor in a timely manner. Reasons for missing lecture must be documentable and presented, if requested. You are responsible for any material covered, any work assigned, or any course changes made during the lecture. *Do not* expect the instructor to provide notes from any class that you might miss. More than three unexcused absences from lectures may result in receiving an 'F' in the course. Excessive lateness will also count as an absence. Excuses for class absences for medical reasons will be given only if such absences are advised by a health care provider and documented. For illnesses lasting less than 48 hours, the student should discuss academic arrangements with their faculty.

Work Submission

Work that is submitted past the deadline will be docked a third of a grade for every successive 24-hour period after the deadline (e.g., a B+ becomes a B). Student absent for their group presentation by default receive an F grade for it (exceptions require documentation and advance notice).

Assignments

The course grade is determined by the following components (for extra credit, options, consult with me) :

Class Participation	15%
Class Presentation 1	12.5%
Peer Commentary on a fellow student's 1st paper draft	5%
Short Paper (3-5 pages)	15%
Class Presentation 2	12.5 (%)
Peer Commentary on a fellow student's final paper	10%
Final Paper (7-10 pages)	25%
Be the expert for a session:	5%
	100%
Extra Credit Option 1: 1-page summary of select text	5%
Extra Credit Option 2: 1-page visualization of select text	5%

Grade Scale

Final grades will be assigned according to the following scale:

A 93 – 100	C+ 77 – 79
A– 90 – 92	C 73 – 76
B+ 87 – 89	C– 70 – 72
B 83 – 86	D 60 – 69
B– 80 – 82	F 0 – 59

Important Dates

- **Feb 2, 14, 23, 28, or Mar 18:** your first group presentation
- **Feb 2:** first short paper topics announced
- **Feb 13:** submit draft of first paper
- **Feb 17:** submit peer comments
- **Feb 24:** submit first short paper, comments worked in
- **Mar 3:** last day to let me know your group's choice for Unit III (2nd presentation)
- **Mar 21, 23, 28, or 30:** your second group presentation
- **Mar 27:** final paper topics announced
- **Apr 10:** final paper draft due
- **Apr 17:** submit peer comments
- **Apr 24:** final paper due

Students with Disabilities

If you have a disability for which you are or may be requesting an accommodation, you are encouraged to contact both me and [Disability Resources and Services \(DRS\)](#), 140 William Pitt Union, (412) 648-7890, drs-recep@pitt.edu, (412) 228-5347 for P3 ASL users, as early as possible in the term. DRS will verify your disability and determine reasonable accommodations for this course.

Religious Observances

The observance of religious holidays and cultural practices are an important reflection of diversity. I am committed to providing equivalent educational opportunities to students of all belief systems. At the beginning of the term, you should review the course requirements to identify foreseeable conflicts with assignments or other required attendance. If at all possible, please contact me within the first two weeks of the first class meeting to allow time for us to discuss and make fair and reasonable adjustments to the schedule and/or tasks.

Academic Integrity

Students in this course will be expected to comply with the [University of Pittsburgh's Policy on Academic Integrity](#). Any student suspected of violating this obligation for any reason during the semester will be required to participate in the procedural process, initiated at the instructor level, as outlined in the University Guidelines on Academic Integrity. This may include, but is not limited to, the confiscation of the examination of any individual suspected of violating University Policy.

Furthermore, no student may bring any unauthorized materials to an exam, including dictionaries and programmable calculators. To learn more about Academic Integrity, visit the [Academic Integrity Guide](#) for an overview of the topic. For hands-on practice, complete the [Understanding and Avoiding Plagiarism tutorial](#).

Respect Policy

I respect your time:

- I will come prepared to help you understand the course material and prepare you for your assignments.
- Communication is key: I cannot help you if I do not know what is going on.
- I am here to help you, this is your time, so let me know what I can do to help you succeed.
- If there is something that you would like me to do differently, please, let me know. I am happy to work with you to make class the best it can be.

Respect my time:

- Be on time to class.
- Pay attention when I am talking to you.
- Come to class prepared by doing the work and going to office hours when you need help.

Respect each other:

- Do not be disruptive. If you need to take a call or text someone, take it outside.
- Work with each other to find solutions. You learn more by helping each other.
- Allow one another to make mistakes. This is an important part of the learning process.
- Use respectful language when talking with one another.

Tentative Schedule

The following is a *tentative* schedule for the course. [**Note:** students chose what papers to present on in Unit III, and voted on the topic in Unit IV.]

Unit	Week	Dates	Readings	Topic
I: Body-Mind Problem	1	Jan 10, 12	Th: (1)	Mental and Physical
	2	Jan 17, 19	Tu: (2), Th: (3), (4)	Elisabeth vs. Descartes & Carnap
	3	Jan 24, 26	Tu: (5), Th: (6)	Logical Behaviorism
	4	Jan 31, Feb 2	Tu: (7), Th: (8)	Mental Activity, Identity
	5	Feb 7, 9	Tu: (9), Th: (10)	Functionalism
II: Puzzles of Consciousness	6	Feb 14, 16	Tu: (11), Th: (12), (13)	Bats and Zombies
	7	Feb 21, 23	Tu: (14), Th: (15)	Knowledge Argument
	8	Feb 28, Mar 2	Tu: (16), Th: (17)	Explanatory Gap
Spring Break				
III: Go Deeper	9	Mar 14, 16	Tu: (18), Th: (19)	Thinking and Intentionality
	10	Mar 21, 23	your group's choice Tu: (20), Th: (21), (22)	your choice Dennett on Qualia; Nagasawa & Burley on <i>What It's Like To Be a Bat</i>
	11	Mar 28, 30	your group's choice Tu: (23), (24), Th: (25), (26)	your choice Montero & Bohn on the combination problem in panpsychism Clarke on Qualia & Hilbert & Kalderon on inverted spectra
IV: Perception OR Panpsychism	12	Apr 4, 6	to be voted on Tu: (27), Th: (28)	to be voted on Hanson on theory-ladenness; Nannay Representationalism vs. Relationalism

13	Apr 11, 13	to be voted on Tu: (29), Th: (30)	to be voted on Brewer's Object View, Pautz's Representationalism
14	Apr 18, 20	to be voted on Tu & Th: (31)	to be voted on What Perceptual Content?

Readings:

- (1) Anthony, Louise 2009. "The mental and the physical," in: Robin Le Poidevin (ed.), *The Routledge Companion to Metaphysics*. Routledge, pp. 555-567.
- (2) Descartes, Meditations 1&2, transl. by Cottingham
- (3) Princess Elisabeth of Bohemia, [Correspondence with Descartes](#), pp. 1–8.
- (4) McWeeny, Jen 2011. "Princess Elisabeth and the mind-body problem," in: Michael Bruce & Steven Barbone (eds.), *Just the Arguments: 100 of the Most Important Arguments in Western Philosophy*. Wiley-Blackwell, pp. 297-300.
- (5) Carnap, Rudolf 1932. "Psychology in Physical Language," reprinted in: Chalmers, David (ed.). *Philosophy of Mind. Classical and Contemporary Readings*. New York/Oxford: Oxford University Press 2002, pp. 39-44.
- (6) Putnam, Hilary 1968. "Brains and Behavior," reprinted in: Chalmers, David (ed.). *Philosophy of Mind. Classical and Contemporary Readings*. New York/Oxford: Oxford University Press 2002, pp. 45-54.
- (7) Murdoch, Iris 1970. *The Sovereignty of Good* (excerpts).
- (8) Kim, Jaegwon 2011. "Mind as the Brain. The Psychoneural Identity Theory," in: Kim, Jaegwon 2011. *Philosophy of Mind*, 3rd edition. Westview Pres, pp. 91-127. [suitable for class presentation 1, 4-5 people]
- (9) Searle, John 1983. "Can Computers 'Think?'," reprinted in: Chalmers, David (ed.). *Philosophy of Mind. Classical and Contemporary Readings*. New York/Oxford: Oxford University Press 2002, pp. 669-675.
- (10) Block, Ned 1978. "Troubles with Functionalism," reprinted in: Chalmers, David (ed.). *Philosophy of Mind. Classical and Contemporary Readings*. New York/Oxford: Oxford University Press 2002, pp. 94-98.
- (11) Blackmore, Susan J. 2003. "What is it like to be...?," in: *Consciousness: An Introduction*. Oxford University Press. [suitable for class presentation 1, 4-5 people]
- (12) Kind, Amy 2011. "Nagel's 'What is it like to be a bat?' argument against physicalism," in: Michael Bruce & Steven Barbone (eds.). *Just the Arguments: 100 of the Most Important Arguments in Western Philosophy*. Wiley-Blackwell.
- (13) Kind, Amy 2011. "Chalmers' zombie argument," in: Michael Bruce & Steven Barbone (eds.). *Just the Arguments: 100 of the Most Important Arguments in Western Philosophy*. Wiley-Blackwell.
- (14) Gertler, Brie 2005. "The Knowledge Argument," in: *The Encyclopedia of Philosophy*. MacMillan.
- (15) Rosenthal, David 2019. "There's Nothing About Mary," in: Sam Coleman (ed.). *The Knowledge Argument*. Oxford University Press, pp. 31-62. [suitable for class presentation 1, 4-5 people]
- (16) Brogaard, Berit 2015. "The Status of Consciousness in Nature," in: Steven Miller (ed.), *The Constitution of Consciousness*, Volume 2. John Benjamins Publishing Company. [suitable for class presentation, 4-5 people]
- (17) Irvine, Elizabeth 2014. "Explaining What?," in: *Topoi*:1-12. [suitable for class presentation 1, 4-5 people]
- (18) Antony, Louise 2009. "Thinking," in: Brian McLaughlin, Ansgar Beckermann & Sven Walter (eds.). *The Oxford Handbook of Philosophy of Mind*. OUP Oxford. [suitable for class presentation 2, 4-5 people]
- (19) Millikan, Ruth G. 2000. "Naturalizing intentionality," in: Bernard Elevitch (ed.), *The Proceedings of the Twentieth World Congress of Philosophy*. Philosophy Documentation Center, pp. 83-90.
- (20) Dennett, Daniel C. 1992. "Quining Qualia," in: Marcel, A. J. & E. Bisiach (ed.). *Consciousness in Contemporary Science*, pp. 42-77.
- (21) Nagasawa, Yujin 2003. "Thomas vs. Thomas: A New Approach to Nagel's Bat Argument," in: *Inquiry* 46:3, pp. 377-394.
- (22) Burley, Mikel 2007. "A Place for 'Something it is like' in Our Language," in: *Philosophical Writings* 35, pp. 17-30.
- (23) Montero, Barbara Gail 2016. "What combination problem?," in Bruntrup, G. & L. Jaskolla (ed.) *Panpsychism: Contemporary Perspectives*. OUP, pp. 216-228.
- (24) Duenger Bohn, Einar 2018. "Panpsychism, The Combination Problem, and Plural Collective Properties," in: *Australasian Journal of Philosophy*. <https://doi.org/10.1080/00048402.2018.1483410>

- (25) Clark, Austen 2010. “Color, qualia, and attention: a non-standard interpretation,” in: Jonathan D. Cohen & Mohan Matthen (eds.). *Color Ontology and Color Science*. MIT Press. pp. 203-227.
- (26) Hilbert, David R. & Kalderon, Mark Eli 2000. “Color and the inverted spectrum,” in: Steven Davis (ed.), *Vancouver Studies in Cognitive Science*. New York: Oxford University Press, pp. 187-214.
- (27) Hanson, Norwood Russell 1958. “Observation,” in: Hanson, Norwood Russell 1958. *Patterns of Discovery*. Cambridge University Press, pp. 4-30.
- (28) Nanay, Bence 2014. “The Representationalism versus Relationalism Debate: Explanatory Contextualism about Perception,” in: *European Journal of Philosophy*. <https://doi.org/10.1111/ejop.12085>
- (29) Brewer, Bill 2017. “The Object View of Perception,” in: *Topoi* 36, pp. 215-227.
- (30) Pautz, Adam 2017. “Experiences are Representations. An Empirical Argument,” in: Nanay, Bence (ed.). *Current Controversies in Philosophy of Perception*. Routledge [=chapter 2]
- (31) Siegel, Susanna & Alex Byrne 2017. “Rich or Thin,” in: Nanay, Bence (ed.). *Current Controversies in Philosophy of Perception*. Routledge, pp. 59-80.

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Sample Syllabus 8: Intro to Indian Philosophy

PHIL 0280 Introduction to Indian Philosophy University of Pittsburgh – Spring 2024

Lecturer:

Name: Dr. Raja Rosenhagen
Office: CL 1017G
Email: trr89@pitt.edu
Office Hours: TBA

Teaching Assistants

TBA
TBA
TBA
TBA

Class Information

Dates: TBA
Time: TBA
Classroom: TBA

Course Description

India is home to one of the oldest philosophical traditions, and the sets of conversations that constitute Indian philosophy span several millennia. In this introductory course, we will begin by locating Indian philosophy in the global philosophical landscape and discuss ways of engaging with it. Next, we will get a sense of the lay of the land that is classical Indian philosophy by introducing various early schools and traditions. More specifically, we will look at both primary and secondary sources to examine some materials from the Upaniṣads, Buddhism, and Jainism. In the second half of the course, we will introduce various Indian philosophical positions on topics of particular interest, viz. the theory of knowledge, various Indian conceptions of the self (or non-self), and conceptions of liberation, karma, and, relatedly, right action.

Course Objectives

In this course, you will. . .

- ❖ be introduced to one of the major non-western philosophical traditions and, thus,
 - become familiar with some of the principal traditions of Indian philosophical thought;
 - become familiar with the basic contours of the history of Indian philosophy;
 - become familiar with positions in some significant debates in the history of Indian philosophy;
 - become enabled to relate ideas and concepts from Indian philosophy to similar ideas and concepts from other philosophical traditions;
 - have a more inclusive, and more comparative conception of ‘philosophy’;
 - have an appreciation for, and sensitivity to, the intellectual traditions of India and the non-Western world.
- ❖ get the opportunity to question your own preconceptions about the world, prompted by reflections on...
 - various conceptions of the self (some very different from what you might expect),
 - the means of acquiring knowledge, the nature of desire, right action, and
 - what the point of life may be;

Along the way, you will

- ❖ come to understand important structural features of a cultural context that may be very different from your own (or come to understand features of your own context better);
- ❖ sharpen your analytic reading skills by working through texts that, while not always easy, are always rewarding;
- ❖ improve your argumentative skills by engaging, during recitation sessions, in constructive discussion with your peers about the course material;
- ❖ improve your ability to express your own view and articulate reasons for it both verbally and in writing.

Readings

Many of our readings will be taken from

- P. Bilimoria (ed.) (2017). *History of Indian Philosophy*. Routledge.
- Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*, OUP.
- Adamson, P. & Ganeri, J. (2020). *Classical Indian Philosophy*. OUP.

Note that all readings will be provided in the **Canvas** environment for the course, are for your study purposes only, and are not to be distributed further (also see the note on Copyright below). For those who would like to read more about Indian philosophy, buying the volumes mentioned above is highly recommended, but not mandatory.

Note: I am painfully aware of the fact that currently, most of the texts provided in the readings are by male authors. While this is in part due to the nature of the available literature, I am looking for alternative options to increase the ratio of female voices. Suitable suggestions will be very welcome.

Assignments

The total course grade is determined by the following components:

Section Participation (may include pop quizzes)	15%
First Paper (3-5 pages)	20%
Canvas Reading Quizzes	15%
Midterm Exam (multiple choice)	25%
Final Paper (5-7 pages)	25%
<hr/>	
Total:	100%

Grade Scale

Final grades will be assigned according to the following scale:

A	93 – 100	C+	77 – 79
A-	90 – 92	C	73 – 76
B+	87 – 89	C-	70 – 72
B	83 – 86	D	60 – 69
B-	80 – 82	F	0 – 59

Class Attendance and Participation

It is essential to your success in this course that you attend each session of the lecture and the recitation sessions and participate in the discussions. Therefore, you are expected to attend each session and to show up on time. Should you need to miss a class for any reason, contact the instructor in a timely manner. Reasons for missing lecture must be documentable and presented, if requested. You are responsible for any material covered, any work assigned, or any course changes made during the lecture. Do not expect the instructor to provide notes from any class that you might miss. Points from pop-quizzes missed in sections cannot be made up.

An unexcused absence results in a failing grade for that day. More than three unexcused absences from recitation sections will thus have serious repercussions on the overall participation grade. Note that more than 5 unexcused absences result in a failing grade in the course. Excessive or repeated lateness will also count as an absence (three times coming late equals one absence). Excuses for class absences for medical reasons will be given only if such absences are advised by a health care provider and documented. For illnesses lasting less than 48 hours, the student should discuss academic arrangements with their faculty.

Tentative Schedule

The following is a tentative schedule for the course and may be subject to changes. Readings marked with an asterisk are optional.

UNI T	TOPIC	WEE K	SESSION	DATE	READING #
0	Course Logistics & General Intro	1	1	TBD	None
I	The What, Why, and How of Indian Philosophy		2	TBD	(1)
		2	1	TBD	(2), (3)
			2	TBD	(4), (5)*
II	Historical Beginnings Upaniṣads	3	1	TBD	(6)
			2	TBD	(7), (8), watch
		4	1	TBD	(9), (10)
			2	TBD	(11), (12)
	Buddhism	5	1	TBD	(13), (14), watch
			2	TBD	(15), (16)
		6	1	TBD	(17), (18)
			2	TBD	(19), (20)
	Jainism	7	1	TBD	(21), watch
			2	TBD	(22)
		8	1	TBD	(23), (24), (25)
			2	TBD	(26), (27)
III	Specific Issues Pramāṇa – Theory of Knowledge (I)	9	1	TBD	(28) [up to and including section 4 on Perception]
	Pramāṇa – Theory of Knowledge (II)		2	TBD	(28) [section 5 - end]
	Self or no Self?	10	1	TBD	(29)
	Vedantic Liberation		2	TBD	(30)
	Liberation in the Bhagavadgītā (I: Arhuna's dilemma)	11	1	TBD	(31), watch
	Liberation in the Bhagavadgītā (II: the resolution)		2	TBD	(31), (32)
	Theravāda Liberation Through Love and Compassion	12	1	TBD	(33), (34)*
	Buddhist Ethics		2	TBD	(35)
	Buddhist Ethics	13	1	TBD	<i>guest lecture [TBD]</i>
	Jaina Liberation: Meditation? Synthesizing Perspectives?		2	TBD	(36), (37)
	Gandhi: ahimsā, satya, and swarāj	14	1	TBD	(38)
	Final Session		2	TBD	no reading

Readings:**UNIT I:**

- (1) Kapstein, M. T. (2017). "Interpreting Indian Philosophy. Three Parables," in: Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*. Oxford University Press, pp. 15-31 (= Chapter 1).
- (2) Aklujkar, A. (2017). "History and Doxography of the Philosophical Schools," in: Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*. OUP, pp. 32-55 (= Chapter 2).
- (3) Smith, J. E. H. (2017). "Philosophy As A Distinct Cultural Practice," in: Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*. OUP, pp. 56-74 (= Chapter 3).
- (4) Coseru, C. (2017). "Interpretations or Interventions? Indian Philosophy in the Global Cosmopolis," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 3-14.
- (5) Siderits, M. (2017). "Comparison or Confluence in Philosophy?," in: Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*. OUP, pp. 75-89 (= Chapter 4).

UNIT II: Historical Beginnings (*Philosophies of Path and Purpose*)**a) Vedic period / Upaniṣads**

- (6) Adamson, P. & Ganeri, J. (2020). "Scriptures, Schools, and Systems: A Historical Overview", in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 9-15.
- (7) Adamson, P. & Ganeri, J. (2020). "Kingdom for a Horse, India in the Vedic Period", in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 16-21.
- (8) Excerpts from: Radhakrishnan, S. (ed.) (1994). *The Principal Upaniṣads*. Harper Collins.
- (9) Black, B. (2017). "Upaniṣads," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 22-30.
- (10) Adamson, P. & Ganeri, J. (2020). "Hide and Seek. The Upaniṣads", in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 22-28.
- (11) Adamson, P. & Ganeri, J. (2020). "Indra's Search. The Self in the Upaniṣads," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 29-35.
- (12) Adamson, P. & Ganeri, J. (2020). "You Are What You Do. Karma in the Upaniṣads," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 36-41.

b) Buddhism

- (13) Adamson, P. & Ganeri, J. (2020). "Suffering and Smiling. The Buddha," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 49-55.
- (14) Excerpts from: Bodhi, Bh. (ed.). *Teachings of the Buddha. In the Buddha's Words. An Anthology of Discourses from the Pāli Canon*. Wisdom Publications.
- (15) Adamson, P. & Ganeri, J. (2020). "Crossover Appeal. The Nature of the Buddha's Teaching," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 56-62.
- (16) Waldron, W. S. (2017). "Indian Yogācāra Buddhism: A Historical Perspective," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 283-292.
- (17) Adamson, P. & Ganeri, J. (2020). "It All Depends. Nāgārjuna on Emptiness," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 238-244.
- (18) Westerhoff, J. (2017). "Nāgārjuna on Emptiness: A Comprehensive Critique of Foundationalism," in: Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*. OUP, pp. 93-109 (= Chapter 5).
- (19) Adamson, P. & Ganeri, J. (2020). "Motion Denied. Nāgārjuna on Change," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 245-252.
- (20) Adamson, P. & Ganeri, J. (2020). "No Four Ways About It. Nāgārjuna's Tetralemma," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 253-259.

c) Jainism

- (21) Excerpts from: Pāniker, A. (2010). *Jainism: History, Society, Philosophy and Practice*. Motilal Banarsidass.
- (22) Excerpts from; Jacobi, H. G. (2008). *Jaina Sutras. Part I & II*. Forgotten Books.
- (23) Long, J. D. (2017). "Anekāntavāda, Nayavāda, and Syādvāda: the History and Significance of the Jaina Doctrines of Relativity," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 390-398.
- (24) Adamson, P. & Ganeri, J. (2020). "Talking Perspective: The Jaina Theory of Standpoints," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 260-266.
- (25) Adamson, P. & Ganeri, J. (2020). "Well Qualified: The Jainas on Truth," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 267-272.
- (26) Adamson, P. & Ganeri, J. (2020). "Mostly Harmless. Non-Violence," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 91-97.

- (27) Chapple, C. K. (2017). "Jaina Ethics and Moral Philosophy," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 399-407.

UNIT III: Specific Issues (Knowledge, Self, Conceptions of Liberation)

- (28) Philips, S. (2021). "Epistemology in Classical Indian Philosophy," in: *The Stanford Encyclopedia of Philosophy* (Winter 2021 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/win2021/entries/epistemology-india/>>. [Knowledge]
- (29) Watson, A. (2017). "A Spectrum of Metaphysical Positions Concerning the Existence or Non-Existence of a Self: Nyāya, Saiva Śiddhānta, Mīmāṃsā, Jainism, and Buddhism," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 331-342.
- (30) Betty, S. (2010). "Dvaita, Advaita, and Viśiṣṭādvaita: Contrasting Views of Mokṣa," in: *Asian Philosophy* 20 (2): 215-224.
- (31) Excerpts from: *The Bhagavadgītā* [Versions used: a) *The Bhagavadgītā or The Song Divine*. Gita Press. B) Yogananda, P. (1999). *God Talks to Arjuna. The Bhagavadgītā*. Self-Realization Fellowship]
- (32) Sreekumar, S. (2012). "An Analysis of Consequentialism and Deontology in the Normative Ethics of the Bhagavadgītā," in: *Journal of Indian Philosophy* 40 (3), pp. 277-315.
- (33) Heim, M. (2017). "Buddhaghosa on the Phenomenology of Love and Compassion," in: Ganeri, J. (ed.) (2017). *The Oxford Handbook of Indian Philosophy*. OUP, pp. 171-189 (= Chapter 9).
- (34) Adamson, P. & Ganeri, J. (2020). "Who's Pulling Your Strings: Buddhaghosa on No-Self and Autonomy," in: Adamson, P. & Ganeri, J. (2020). OUP, pp. 280-286.
- (35) Excerpts from: Garfield, J. L. (2022). *Buddhist Ethics. A Philosophical Exploration*. OUP.
- (36) Excerpts from Jain, P. (2019). *An Introduction to Jain Philosophy*
- (37) Rosenhagen, R. (ms.). "Synthesizing Perspectives Lovingly. Murdoch and the Jains."
- (38) Puri, B. (2017). "Gandhi's Truth: Debating Bilgrami," in: Bilimoria, P. (ed.) (2017). *History of Indian Philosophy*. Taylor & Francis Group, pp. 536-544.

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Work Submission

The default rule is that work submitted past the deadline will be docked a third of a grade for every successive 24-hour period after the deadline (e.g., a B+ becomes a B). That said, assignments will be conducted and organized by the teaching assistants and they may provide their own grading policies. In any event, **note that you must attempt every assignment and submit your work for every assignment in a timely fashion**, as per the instructions provided by your teaching assistant. If you fail to submit pending assignments by the last session of the class, you will not pass the class and receive a failing grade.

Course Phone and Device Policies

All phones should be turned off and put away during class and use of your phone during class can result in dismissal from class. If you have an issue due to which you need a phone in class, discuss this with your instructor.

Students with Disabilities

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Important Dates

TBD

Sample Syllabus 9: Indian Philosophy. Jain Philosophy in Context

PHIL 1770 Indian Philosophy Jain Philosophy in Context University of Pittsburgh – Spring 2024

Lecturer:

Name: Dr. Raja Rosenhagen
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Office Hours: TBA

Class Information

Dates: TBA
Time: TBA
Classroom: TBA

Course Description

Jainism is one of the oldest religious and philosophical traditions in India. Though they were produced around the same time as, if not some time earlier than, the Buddha's teachings, the teachings of Mahāvīra and his followers are much less in the limelight of current philosophical discussion than their Buddhist or Vedāntic counterparts. In this course, students will get the rare opportunity to take a closer look at the philosophical questions that Jains have been grappling with for millennia, probe the fascinating answers, concepts, and tools that they bring to the global philosophical conversation, and to get excited about the various possible cross-cultural projects that arise from engaging with various issues with a Jain perspective in the mix.

After an introduction to the origins and history of Jainism, we will spend the first half of the course to get a sense of Jain metaphysics. More specifically, we will look at their views on what there is, on the soul, on the nature and workings of karma, and at their approach to the pan-Indian project of liberation. As we do, we will contrast their views with counterparts in other philosophical traditions (both Indian and western) and appreciate arguments for and against various of the conceptions offered.

The Jain conception of liberation motivates taking a closer look at Jaina epistemology, logic, and ethics, and at the interesting ways in which these areas relate to one another. Doing so is the topic of the second half of the course, in which we will investigate a) the doctrine of the many-sidedness of reality (*anekāntavāda*), along with what are often taken to be its epistemic and semantic corollaries: the epistemic perspectivalism (*nayavāda*) and the conception of relative assertability (*syādvāda*), and b) the Jain's primary ethical precept of non-harming or non-violence (*ahiṃsā*), and some of its contemporary applications.

Course Objectives

In this course, you will . . .

- ❖ be introduced to a less frequently taught, fascinating non-western philosophical tradition;
- ❖ become familiar with some important conceptual tools of Jaina philosophy and, to an extent, with some important features of Indian philosophical thought more broadly;
- ❖ realize that (and how) ideas and concepts from Jain philosophy relate to ideas and concepts at home in western philosophy;
- ❖ increase your appreciation for, and sensitivity to, the intellectual traditions of India and the non-western world, thus gaining a more inclusive conception of 'philosophy';
- ❖ get the opportunity to question your own preconceptions about the world

Along the way, you will

- ❖ sharpen your analytic reading skills by working through texts that, while not always easy, are always rewarding;
- ❖ improve your argumentative skills by engaging in constructive discussion about the course material;
- ❖ improve your ability to express your own views and articulate reasons for them both verbally and in writing.

Readings

All mandatory and optional course readings will be provided via **Canvas**, are for your study purposes only, and are not to be distributed further (see also the note on Copyright below). Here are some commendable introductions to Jainism, all of which we will draw on. Students will benefit from acquiring the Long volume.

- Jaini, Padmanabh S. (1998). *The Jaina Path of Purification*. Motilal Banarsidass Publishers.
- Long, Jeffery D. (2009). *Jainism. An Introduction*. I.B. Tauris.
- Pániker, Agustín (2010/2017). *Jainism: History, Society, Philosophy and Practice*. Motilal Banarsidass Publishers.
- Barbaro, Melanie (2017). *Jain Approaches to Plurality. Identity as Dialogue*. Leiden: Brill.

Assignments

The total course grade is determined by the following components:

Section Participation (may include pop quizzes)	15%
First Paper (5-6 pages)	15%
Canvas Reading Quizzes	10%
Group Presentation	10%
Midterm Exam (multiple choice)	25%
Final Paper (8-10 pages)	25%
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Total:	100%

Grade Scale

Final grades will be assigned according to the following scale:

A	93 – 100	C+	77 – 79
A-	90 – 92	C	73 – 76
B+	87 – 89	C-	70 – 72
B	83 – 86	D	60 – 69
B-	80 – 82	F	0 – 59

Class Attendance and Participation

It is essential to your success in this course that you attend each session and participate in the discussions. You are expected to attend each session and to show up on time. Should you need to miss a class for any reason, contact me in a timely manner. Reasons for missing sessions must be documentable and presented, if requested. You are responsible for any material covered, any work assigned, and for finding out about any course changes made during the session you must. Do not expect me to provide notes from any class that you might miss. Points from pop-quizzes missed in sections cannot be made up.

An unexcused absence results in a failing grade for that day. More than three unexcused absences from recitation sections will have non-negligible repercussions on the overall participation grade. More than 5 unexcused absences result in a failing grade in the course. Excessive or repeated lateness will also count as an absence (three times coming late count as one unexcused absence). Excuses for class absences for medical reasons will be given only if such absences are advised by a health care provider and documented. For illnesses lasting more than 48 hours, reach out to discuss academic arrangements with me.

Tentative Schedule

The following is a tentative schedule for the course and may be subject to change. Readings marked with an asterisk are optional. ‘a’ and ‘b’ mark texts where one half of the class will read the one, another part the other text, ‘gp’ marks a group presentation.

UNIT	TOPIC	WEEK	SESSION	DATE	READING #
		K			
0	Course Logistics, General Intro	1	1	TBD	(1), (2)
I	Origins of Jainism		2	TBD	(3*), (4)
		2	1	TBD	(5), (6)*
II	Jaina Metaphysics		2	TBD	(7), (8)
	<i>Soul or no soul?</i>	3	1	TBD	(9)
	Buddhist critique of the Jain’s notion of the soul		2	TBD	(10)
	Western critique of notions of the soul	4	1	TBD	(11)
	<i>Karma and Bondage</i>		2	TBD	(12), (14), (13)*, (15)*
	<i>the Problem of Evil, and the problem of Victim- Blaming</i> (discussants: Kauf- man, Chadha, Traka- kis, Sharma, & Burley)	5	1	TBD	(16) ^a , (17) ^b
			2	TBD	[(16) ^a , (17) ^b] (18), (19)
		6	1	TBD	(20) ^a , (21) ^b
	A glance at Buddhism: Karma without self?		2	TBD	(22)
	<i>Mokṣa (liberation)</i>	7	1	TBD	(23), (24) ^{gp}
			2	TBD	(25) ^{gp} , (26) ^{gp} , (27)*
III	The Three A’s of Jainism: Anekāntavāda, Ahiṃsā, Aparigraha	8	1	TBD	(28)
			2	TBD	(29)
	Anekānta as a method	9	1	TBD	(30)
			2	TBD	(31)
	Something more tech- nical: Jaina Logic	10	1	TBD	(32)
			2	TBD	(33)
		11	1	TBD	(34)
			2	TBD	(35)
		12	1	TBD	(36)
	Ahiṃsā, Aparigraha, Anekānta, and con- temporary applica- tions		2	TBD	(37) ^a , (38) ^b
		13	1	TBD	(39) ^a , (40) ^b
			2	TBD	(41)
		14	1	TBD	(42)
			2	TBD	(43)

Readings:**UNIT 0 & I:**

- (1) Long, Jeffery D. (2009). "What is Jainism?," in: *Jainism. An Introduction*. I.B. Tauris, pp. 1-28 [= Chapter 1].
- (2) Barbato, Melanie (2017). "Who are the Jains? A Community between Indian Tradition and Global Modernity," in: *Jain Approaches to Plurality. Identity as Dialogue*. Leiden / Boston: Brill, pp. 13-29 [= Chapter 2].
- (3) Long, Jeffery D. (2009). "Mahāvīra and the Origins of Jainism," in: *Jainism. An Introduction*. I.B. Tauris, pp. 29-56 [= Chapter 2].
- (4) Jaini, Padmanabh S. (1998). "Mahāvīra and the Foundations of Jainism," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 1-41 [= Chapter 1].
- (5) Long, Jeffery D. (2009). "Jain History," in: *Jainism. An Introduction*. I.B. Tauris, pp. 57-81 [= Chapter 3].
- (6) Jaini, Padmanabh S. (1998). "The First Disciples and the Jaina Scriptures," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 42-88 [= Chapter 2].
- (7) Pániker, Agustín (2010). "Philosophy" (part I, i.e., "Introduction" & "The Nature of Reality"), in: *Jainism: History, Society, Philosophy and Practice*. Delhi: Motilal Banarsidass Publishers, pp. 347-371.

UNIT II:

- (8) Jaini, Padmanabh S. (1998). "The Nature of Reality," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 89-106 [= Chapter 3].
- (9) Pániker, Agustín (2010). "Philosophy" (part II, i.e., "Metaphysics"), in: *Jainism: History, Society, Philosophy and Practice*. Delhi: Motilal Banarsidass Publishers, pp. 371-381.
- (10) Duerlinger, James, Siddharth Singh, and Landon Elkind (2015). "Śāntarakṣita and Kamalāśīla on the Jain Theory of a Self," in: *The Indian International Journal of Buddhist Studies* 16: 63-89.
- (11) **Excerpts from:** Perry, John (1978). *A Dialogue on Personal Identity and Immortality*. Hackett.
- (12) **Excerpts from:** von Glasenapp, Helmuth (1942). *The Doctrine of Karman in Jain Philosophy*. Bombay: Bai Vijibai Jivanlal Panalal Charity Fund.
- (13) Kalghatgi, T. G. (1965). "The Doctrine of Karma in Jaina Philosophy," in: *Philosophy East and West* 15.3 (Jul. - Oct., 1965): 229-242.
- (14) Pániker, Agustín (2010). "Philosophy" (part III, i.e., "Karmic Bondage"), in: *Jainism: History, Society, Philosophy and Practice*. Delhi: Motilal Banarsidass Publishers, pp. 382-396.
- (15) Jaini, Padmanabh S. (1998). "The Mechanism of Bondage," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 107-133 [= Chapter 4].
- (16) Kaufman, Whitley R. P. (2005). "Karma, Rebirth, and the Problem of Evil," in: *Philosophy East and West* 55.1 (Jan., 2005): 15-32.
- (17) Chadha, Monima & Nick Trakakis (2007). "Karma and the Problem of Evil: A Response to Kaufman," in: *Philosophy East and West* 57.4 (Oct., 2007): 533-556.
- (18) Kaufman, Whitley R. P. (2007). "Karma, Rebirth, and the Problem of Evil: A Response to Critics," in: *Philosophy East and West* 57.4 (Oct., 2007): 556-560.
- (19) Sharma, Arvind (2008). "Karma, Rebirth, and the Problem of Evil: An Interjection in the Debate between Whitley Kaufman and Monima Chadha and Nick Trakakis," in: *Philosophy East and West* 58.4 (Oct., 2008): 572-575.
- (20) Burley, Mikel (2013). "Retributive karma and the problem of blaming the victim," in *International Journal for Philosophy of Religion* 74: 129-165.
- (21) Burley, Mikel (2014). "Karma, Morality, and Evil," in: *Philosophy Compass* 9/6: 415-430.
- (22) Finnigan, Bronwyn (2022). "Karma, Moral Responsibility, and Buddhist Ethics"
- (23) Long, Jeffery D. (2009). "The Jain Path," in: *Jainism. An Introduction*. I.B. Tauris, pp. 83-115 [= Chapter 4].
- (24) Jaini, Padmanabh S. (1998). "Samyak-Darśana: The First Awakening," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 134-156 [= Chapter 5].
- (25) Jaini, Padmanabh S. (1998). "Vrata and Pratimā: The Path of the Layman," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 157-187 [= Chapter 6].
- (26) Jaini, Padmanabh S. (1998). "The Mendicant Path and the Attainment of the Goal," in: *The Jaina Path of Purification*. Motilal Banarsidass Publishers, pp. 241-273 [= Chapter 6].
- (27) Bajželj, Ana (2019). "Like a Castor Seed: Jaina Philosophers on the Nature of Liberation," in: *The Journal of Hindu Studies* 12: 28-48.

UNIT III:

- (28) Long, Jeffery D. (2009). "The Jain Doctrines of Relativity: An Intellectual History," in: *Jainism. An Introduction*. I.B. Tauris, pp. 117-139 [= Chapter 5].

- (29) Long, Jeffery D. (2009). “The Jain Doctrines of Relativity: A Philosophical Analysis,” in: *Jainism. An Introduction*. I.B. Tauris, pp. 141-171 [= Chapter 6].
- (30) Barbato, Melanie (2017). “Jains in Inner-Indian Dialogue,” in: *Jain Approaches to Plurality. Identity as Dialogue*. Leiden / Boston: Brill, pp. 30-66 [= Chapter 3, 1st half].
- (31) Barbato, Melanie (2017). “Jains in Inner-Indian Dialogue,” in: *Jain Approaches to Plurality. Identity as Dialogue*. Leiden / Boston: Brill, pp. 67-91 [= Chapter 3].
- (32) Ganeri, Jonardon (2002). “Jaina Logic and the Philosophical Basis of Pluralism,” in: *History and Philosophy of Logic* 23.4: 267-281.
- (33) Schang, Fabien (2013). “A One-Valued Logic for Non-One-Sidedness,” in: *International Journal of Jaina Studies* 9.4: 1-25.
- (34) **Excerpts from:** Balcerowicz, Piotr (2015). “Do attempts to formalize the *Syād-vāda* make sense?,” in: Flügel, Peter & Olle Qvarnström (ed.) (2015). *Jaina Scriptures and Philosophy*. London / New York: Routledge, pp. 181-248.
- (35) Schwartz, Wm. Andrew (2018). “The Jain Doctrine of Relativity,” in: *The Metaphysics of Paradox. Jainism, Absolute Relativity, and Religious Pluralism*. Lanham: Lexington Books, pp. 91-109 [= Chapter 4].
- (36) Schwartz, Wm. Andrew (2018). “Truth and Falsity in Jainism,” in: *The Metaphysics of Paradox. Jainism, Absolute Relativity, and Religious Pluralism*. Lanham: Lexington Books, pp. 111-128 [= Chapter 5].
- (37) Wiley, Kristi (2004). “Views on Ahimsā, Compassion and Samyaktva in Jainism,” in: Sethia, Tara (ed.) *Ahimsā, Anekānta and Jainism*. Delhi: Motilal Banarsidass, pp. 15-24.
- (38) Jaini, Padmanabh S. (2004). “Ahimsā and “Just War” in Jainism,” in: Sethia, Tara (ed.) *Ahimsā, Anekānta and Jainism*. Delhi: Motilal Banarsidass, pp. 47-61.
- (39) Koller, John M. (2004). “Why is Anekāntavāda Important?,” in: Sethia, Tara (ed.) *Ahimsā, Anekānta and Jainism*. Delhi: Motilal Banarsidass, pp. 85-98.
- (40) Dundas, Paul (2004). “Beyond Anekāntavāda: A Jain Approach to Religious Tolerance,” in: Sethia, Tara (ed.) *Ahimsā, Anekānta and Jainism*. Delhi: Motilal Banarsidass, pp. 123-136.
- (41) Mitra, Piyali (2019). “Jainism and Environmental Ethics: An Exploration,” in: *Journal of the Indian Council of Philosophical Research* 36 (1):3-22.
- (42) Vaidya, Anand Jayprakash (2018). “Making the Case for Jaina Contributions to Critical Thinking Education,” in: *Journal of World Philosophies* 3: 53-78.
- (43) Bommarito, Nic & Rosenhagen, Raja (ms.): *Anekāntavāda, Intellectual Ahimsā, and Intellectual Aparigraha*

Copyright Notice

These materials may be protected by copyright. United States copyright law, 17 USC section 101, et seq., in addition to University policy and procedures, prohibit unauthorized duplication or retransmission of course materials. See [Library of Congress Copyright Office](#) and the [University Copyright Policy](#).

Academic Integrity

Students in this course will be expected to comply with the [University of Pittsburgh’s Policy on Academic Integrity](#). Any student suspected of violating this obligation for any reason during the semester will be required to participate in the procedural process, initiated at the instructor level, as outlined in the University Guidelines on Academic Integrity. This may include, but is not limited to, the confiscation of the examination of any individual suspected of violating University Policy. Furthermore, no student may bring any unauthorized materials to an exam, including dictionaries and programmable calculators.

To learn more about Academic Integrity, visit the [Academic Integrity Guide](#) for an overview of the topic. For hands-on practice, complete the [Understanding and Avoiding Plagiarism tutorial](#).

Work Submission

The default rule is that work submitted past the deadline will be docked a third of a grade for every successive 24-hour period after the deadline (e.g., a B+ becomes a B). That said, assignments will be conducted and organized by the teaching assistants and they may provide their own grading policies. In any event, **note that you must attempt every assignment and submit your work for every assignment in a timely fashion**, as per the instructions provided by your teaching assistant. If you

fail to submit pending assignments by the last session of the class, you will not pass the class and receive a failing grade.

Course Phone and Device Policies

All phones should be turned off and put away during class and use of your phone during class can result in dismissal from class. If you have an issue due to which you need a phone in class, discuss this with your instructor.

Students with Disabilities

If you have a disability for which you are or may be requesting an accommodation, you are encouraged to contact both your instructor, your Teaching Assistant, and [Disability Resources and Services](#) (DRS), 140 William Pitt Union, (412) 648-7890, drsrecep@pitt.edu, (412) 228-5347 for P3 ASL users, as early as possible in the term. DRS will verify your disability and determine reasonable accommodations for this course.

Religious Observances

The observance of religious holidays and cultural practices are an important reflection of diversity. I am committed to providing equivalent educational opportunities to students of all belief systems. At the beginning of the term, you should review the course requirements to identify foreseeable conflicts with assignments or other required attendance. If at all possible, please contact me within the first two weeks of the first class meeting to allow time for us to discuss and make fair and reasonable adjustments to the schedule and/or tasks.

Respect Policy

I am committed to respecting your time:

- I will come prepared to help you understand the course material and prepare you for your assignments
- Communication is key: I cannot help you if I don't know what is going on.
- I am here to help you, this is your time, so let me know what I can do to help you succeed.
- If there is something that you would like me to do differently, please, let me know. I am happy to work with you to make class the best it can be.

Respect my time:

- Be on time to class.
- Pay attention when I am talking to you.
- Come to class prepared by doing the work and going to office hours when you need help.

Respect each other:

- Do not be disruptive. If you need to take a call or text someone, take it outside.
- Work with each other to find solutions. You learn more by helping each other.
- Allow one another to make mistakes. This is an important part of the learning process.
- Use respectful language when talking with one another.

Important Dates

TBD

Sample Syllabus 10: Theories of Knowledge and Reality

PHIL 0450 – Theories of Knowledge and Reality

University of Pittsburgh – Fall 2023

Lecturer: Dr. Raja Rosenhagen (he/him)	Email: trr89@pitt.edu	Office Location & Hours: [edited]
Teaching Assistant: [edited]	[edited]	[edited]

Class Information

Lecture: M/W 2-2:50 p.m. [edited]
Sections: [edited] [**Note:** Only attend the section assigned to you.]

Course Description

Theories of Knowledge and Reality serves to introduce you to issues in epistemology (theory of knowledge) and metaphysics (theory of reality). These are two major areas of philosophical inquiry.

Metaphysicians [not, as you may have thought, *metaphysicists*] ask questions like: *What general kinds of thing exist?* [...things? ...properties (of different kinds?), ...relations?, ...facts?, ...states of affairs?, ...possible or necessary things? ...impossible things, properties, or relations? ...negative facts? ...absences and omissions? ...normative facts such as rules, virtues, or ideals?], *What are they? How do they relate to each other? Do some general kinds of things constitute other general kinds of things* [for instance: Are facts constituted by things and properties?] *What is the nature of the self? ... of time? ... of space? ...of death? ... of reason? ...of love? ...of experience? Do things have some properties essentially?*

Epistemologists ask, for instance, questions like: *What is knowledge*—as opposed to, say, *merely* (and, perhaps, *accidentally* or *luckily*) *true opinion*? *What can we know? How* (i.e., by which means or mechanisms) *can we know?* [Some responses worth considering could be: perception, testimony, inference (of various kinds), memory, scripture, clairvoyance, introspection, reliable guessing, ...].

As this selection shows, metaphysics and epistemology are home to a dizzying range of issues and problems. In this course, we will only cover some of them. As we do this, we will highlight that philosophy is a global conversation that benefits from paying attention to many different voices. To this end, we will study materials not just from the western philosophical tradition, but also explore approaches from Indian philosophy, Chinese philosophy, and (to a lesser extent) Africana and LatinX philosophy.

Course Objectives

In this course, you will ...

- ❖ engage with questions that are easy to raise but surprisingly hard to answer;
- ❖ become more comfortable with the fact that progress regarding such questions may consist not in settling them (they don't seem to go away), but in getting an improved sense of what we are asking in raising them and of what speaks in favor of or against certain answers;
- ❖ become more comfortable with admitting that shockingly (and also: interestingly), there are many seemingly important matters that we don't understand very well;

Along the way, you will have ample opportunity for...

- ❖ sharpening your analytic reading skills by grappling with texts that, while not always easy, are always rewarding;
- ❖ improving your argumentative skills by engaging in constructive discussion;
- ❖ improving your ability to express your views and articulate reasons for them (verbally and in writing);
- ❖ in virtue of being exposed to philosophical issues (and proposals) from different philosophical traditions, increasing your appreciation for, and sensitivity to, intellectual traditions that may differ from your own, thus gaining a more inclusive conception of 'philosophy'.

Readings

All mandatory and optional course readings will be provided via the **Canvas** associated with this course, are for your study purposes only, and are not to be distributed further (see also: Copyright Note below).

Assignments

The total course grade is determined by the following components. Note that to qualify for a letter grade different than F, you must have attempted and submitted each assessment by 12/15/2023.

Section Participation (may include pop quizzes)	15%
First Paper (5-6 pages), due	15%
Canvas Reading Quizzes	10%
Midterm Exam (multiple choice)	22.5%
Second Paper (5-6 pages), due	15%
Final Exam (multiple choice)	22.5%
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Total:	100%

Grade Scale

Final grades will be assigned according to the following scale:

A	93 – 100	C+	77 – 79
A-	90 – 92	C	73 – 76
B+	87 – 89	C-	70 – 72
B	83 – 86	D	60 – 69
B-	80 – 82	F	0 – 59

Class Attendance and Participation

Attendance is both mandatory and essential to your success in this course. In recitation, your TAs will either take attendance at the beginning of class or make a careful mental note of unexcused absences. To earn an A, mere physical presence does not suffice – you will need (and, ideally, want) to be an active member of the discussion facilitated by your TA. Please note that the purpose of recitation sections is very different from that of the lecture. The lecturer's task is to present you with information. The TA's task is not to regurgitate for you the content of the lecture. Rather, they will facilitate discussion and help you articulate and get clear on questions or concerns you may have with respect to the class content.

It is expected that you prepare for sessions by reading the class materials assigned, that you attend each session, show up on time, and participate in discussion. Should you need to miss a class for any reason, contact your TA in a timely manner (that typically means: beforehand). Up to three excused absences (announced beforehand to your TA) will be accepted and won't negatively affect your participation grade. Absences beyond these three and absences not announced to your TA beforehand count as unexcused. Reasons for missing sessions must be documentable and presented, if requested. Please note that you are responsible for any material covered, any work assigned, and for finding out about any course changes made during the session you missed. You cannot expect anyone to provide you with notes from any class that you might miss. Points from pop-quizzes missed in sections cannot be made up.

Unexcused absence from an exam results in failure of the course. An unexcused absence at recitation results in a failing grade for that session (0%) and thus has non-negligible repercussions on the overall participation grade (as you can easily calculate for yourself). More than 5 unexcused absences result in a failing grade for the entire course. Excessive or repeated lateness will also count as an absence (as per the TA's discretion). Excuses for class absences for medical reasons will be given only if such absences are advised by a health care provider and documented. For illnesses lasting more than 48 hours, reach out to discuss academic arrangements with me.

Tentative Schedule

The following is a tentative schedule for the course and may be subject to change. Readings marked with an asterisk are optional.

UNIT	TOPIC	WEEK	SESSION	DATE	READING #
		K			
I VARIETIES OF MONISM	Course Logistics & Intro Unit Metaphysics	1	1	08/28/23	(1)*
	Spinoza's Monism		2	08/30	(2)
	NO SESSION (Labor Day)	2		09/04	
	Indian Metaphysics Śaṅkara & Ramanuja		3	09/06	(3), (4), (5)*
	Buddhist Metaphysics (I)	3	4	09/11	(6), (7)*
	Buddhist Metaphysics (II)		5	09/13	(7)*, (8)
	Chinese Metaphysics: <i>Qi</i> naturalism (A)	4	6	09/18	(9)*, (10)
	<i>Qi</i> naturalism (B) Can harmony be a substance?		7	09/20	(10), (11)
	Back to the West: Why not dualism?	5	8	09/25	(12)
	Trouble with physicalism		9	09/27	(13)
II PUZZLING ABSENCES	Holes	6	10	10/02	(14), (15)
	Shadows (1)		11	10/04	(16), (17)
	Capturing Absences	7	12	10/09	(18)
	Negative Facts		13	10/11	(19)
III CORE ISSUES	Epistemology (Intro) What is Knowledge?	8	14	10/16	(20) 1 st half (§§1-3, (21)
			15	10/18	(20) 2 nd half (§§4-5)
	Knowledge as Ability? Early Chinese Philosophy	9	16	10/23	(22)
	Indian Epistemology		17	10/25	(23), 1 st half (§§1-4)

	Sources of Knowledge				
		10	18	10/30	(23), 2 nd half (§§ 5-8)
	Justification – Structure		19	11/01	(24), 1 st half
		11	20	11/06	(24), 2 nd half
	Internalism, Externalism, Disjunctivism		21	11/08	(25)
IV MIXED TOPICS MA-SALA	Africana epistemology: testimonial knowledge & virtue epistemology	12	22	11/13	(26)
	Testimonial knowledge transition?		23	11/15	(27)
	Thanksgiving Break			11/19-26	
	Epistemic injustice	13	24	11/27	(28)
	Biased perception?		25	11/29	(29)
	Epistemic duties	14	26	12/04	(30)
	Final session: The road travelled and the many roads ahead		27	12/06	no new readings

Bibliography:

UNIT I: VARIETIES OF MONISM

- (1) van Inwagen, Peter, Meghan Sullivan, and Sara Bernstein (2023). "Metaphysics", *The Stanford Encyclopedia of Philosophy* (Summer 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/sum2023/entries/metaphysics/>.
- (2) Garrett, Don (2021). "Monism, Spinoza's Way," *The Monist* 104: 38–59.
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- (19) Amijee, Fatema (2021). "Something from Nothing. Why Some Negative Existentials are Fundamental," in: *Non-Being: New Essays on the Metaphysics of Non-Existence*, edited by: Sara Bernstein and Tyron Goldschmidt, Oxford University Press (2021), 50–68.

UNIT III: CORE ISSUES

- (20) Zagzebski, Linda (1999). "What is knowledge?," in: *The Blackwell Guide to Epistemology*, edited by John Greco and Ernest Sosa. Oxford: Blackwell (1999), 92–116.
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UNIT IV: MIXED TOPICS MASALA

- (26) Ipadeola, Abusede Priscilla (2023). "ELĒ Ē RÍ AS OMQLÚÀBI. The Interface of Epistemic Justification and Virtue Ethics in an African Culture," in: *African Epistemology. Essays on Being and Knowledge*, edited by Peter Aloysius Ikhane & Isaac E. Ukpokolo. Routledge (2023), 131–42
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Importantly, you may not submit any work generated by an AI program as your own. If you include material generated by an AI program, it should be cited like any other reference material (with due consideration for the quality of the reference, which may be poor). If you use AI at any of the steps, you must add a note. Note that any plagiarism or other form of cheating will be dealt with severely under the relevant academic integrity policy.

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The default rule is that work submitted past the deadline will be docked a third of a grade at the beginning of every successive 24-hour period after the deadline (e.g., a B+ becomes a B). That said, assignments will be conducted and organized by the TA and they may provide their own grading policies. In any event, **note that you must attempt every assignment seriously and submit your work for every assignment in a timely fashion**, as per the instructions provided by your TA. If you fail to submit any pending assignment by 12/15/2023 (even one for which you can only earn an F because it is excessively late), you will not pass the class and receive a failing grade. Again: if you don't submit your work for every element of the assessment by that date, you will fail the course, regardless of the percentage.

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- I am here to help you, this is your time, so let me know what I can do to help you succeed.

- If there is something that you would like me to do differently, please, let me know. I am happy to work with you to make class the best it can be.

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- Pay attention when I am talking to you.
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- Allow one another to make mistakes. This is an important part of the learning process.
- Use respectful language when talking with one another.

Important Dates

1 st paper topics announced	9/24/2023
1 st paper due	10/08/2023, 11:59pm
midterm exam	due 10/13/2023 (Canvas)
2 nd paper topics announced	11/03/2023
2 nd paper due	11/17/2023, 11:59pm
final exam	due 12/13/2023 (Canvas)

Sample Syllabus 11: Philosophy of Peace & Non-Violence

PHIL 1690 – Philosophy of Peace & Non-Violence

Lecturer:

Dr. Raja Rosenhagen (he/him)

Email:

raja.rosenhagen@gmail.com

Office Location & Hours:

TBD.

Class Information

location:

days of the week:

class times:

Course Description

In this course, you will be introduced to a variety of issues in the philosophy of peace and non-violence. We will think about what achieving peace at the global level might require, reflect on how to understand peace and non-violence within the context of a variety of philosophical traditions, how such conceptions bear on issues such as peace education and peace building, and end on an investigation into non-violent communication and just attention.

After introducing our topics by way of wondering what the work of peace might entail, how peace and justice may relate, and whether there is something wrong or irrational about holding on to non-violence even in the face of threats of violence, we look, in **Unit I**, at the Kantian conception of perpetual peace and its more recent reception. In **Unit II**, we investigate conceptions of non-violence in various philosophical and religious traditions from the East and the West, covering, *inter alia*, Simone Weil, Rene Girard, George Fox, M. K. Gandhi, B. R. Ambedkar, Martin Luther King Jr., and Thich Nath Hanh. In **Unit III**, we look at Peace-Education and Peace-Building, covering, e.g., James Dewey, Jane Addams, (again) Gandhi, Hannah Arendt, and work toward getting an overview of various paradigms in peace and conflict studies. In **Unit IV**, finally, we turn to an investigation of ways to implement individual non-violent strategies of communication and, more specifically, at the prospect of combining a notion of love as just attention and the practice of non-violent or ahimsic communication.

Course Objectives

In this course, you will ...

- analyze and discuss texts about peace and nonviolence from a variety of traditions, thereby gaining a deeper appreciation of philosophy as a global conversation,
- come to know and critically reflect on different conceptions of peace and non-violence,
- reflect on a variety of practical strategies to bring about peace in a non-violent fashion,
- learn how to express yourself clearly, both verbally and in writing, about the topics discussed.

Readings

All mandatory and optional course readings will be provided via the **Canvas** associated with this course, are for your study purposes only, and are not to be distributed further (see also the Copyright Note below).

Assignments

The total course grade is determined by the following components. Note that to qualify for a letter grade different than F, you must have attempted and submitted each assessment by 12/15/2024.

Section Participation (may include pop quizzes)	15%
First Paper (5-6 pages), due Oct 13, 11:59pm	15%
Canvas Reading Quizzes	10%
Midterm Exam (multiple choice)	22.5%
Second Paper (5-6 pages), due Oct 13	15%
Final Exam (multiple choice)	22.5%
<hr/>	
Total:	100%

Grade Scale

Final grades will be assigned according to the following scale:

A	93 – 100	C+	77 – 79
A-	90 – 92	C	73 – 76
B+	87 – 89	C-	70 – 72
B	83 – 86	D	60 – 69
B-	80 – 82	F	0 – 59

Class Attendance and Participation

Attendance is both mandatory and essential to your success in this course. In recitation (if applicable), your TAs will either take attendance at the beginning of class or make a careful mental note of unexcused absences. To earn an A, mere physical presence does not suffice – you will need (and, ideally, want) to be an active member of the discussion facilitated by your TA. Please note that the purpose of recitation sections is very different from that of the lecture. The lecturer's task is to present you with information. The TA's task is not to regurgitate for you the content of the lecture. Rather, they will facilitate discussion and help you articulate and get clear on questions or concerns you may have with respect to the class content.

It is expected that you prepare for sessions by reading the class materials assigned, that you attend each session, show up on time, and participate in discussion. Should you need to miss a class for any reason, contact your TA in a timely manner (that typically means: beforehand). Up to three excused absences (announced beforehand to your TA) will be accepted and won't negatively affect your participation grade. Absences beyond these three and absences not announced to your TA beforehand count as unexcused. Reasons for missing sessions must be documentable and presented, if requested. Please note that you are responsible for any material covered, any work assigned, and for finding out about any course changes made during the session you missed. You cannot expect anyone to provide you with notes from any class that you might miss. Points from pop-quizzes missed in sections cannot be made up.

Unexcused absence from an exam may result in failure of the course. An unexcused absence at recitation results in a failing grade for that session (0%) and thus has non-negligible repercussions on the overall participation grade (as you can easily calculate for yourself). More than 5 unexcused absences result in a failing grade for the entire course. Excessive or repeated lateness will also count as an absence (as per the TA's discretion). Excuses for class absences for medical reasons will be given only if such absences are advised by a health care provider and documented. For illnesses lasting more than 48 hours, reach out to discuss academic arrangements with me.

Tentative Schedule

The following is a tentative schedule for the course and may be subject to change.

UNIT	TOPIC	WEEK	SESSION	DATE	READING #
INTRO	Course Logistics & Intro: Peace	1	1	08/27	(1)
	Peace & Justice		2	08/29	(2)
UNIT I: PERPETUAL PEACE?	Is Nonviolence Stupid?	2	3	09/03	(3)
	Kant's vision		4	09/05	(4)
	Nussbaum on Ancient Contexts	3	5	09/10	(5)
	Habermas on Kant – a late review		6	09/12	(6)
	Mertens on Kant, Habermas, and Rawls	4	7	09/17	(7)
	Kleingeld on re-interpreting perpetual peace		8	09/19	(8)
UNIT II: PEACE & NON-VIOLENCE IN EAST & WEST	Non-Violence: What is it?	5	9	09/24	(9)
	Calculated Non-Violence: morally problematic?		10	09/26	(10)
	Non-Violence and Religion: Weil and Girard	6	11	10/01	(11)
	Non-Violence and Pacifism in Christian and Buddhist Ethics		12	10/03	(12)
	Nonviolence in George Fox &	7	13	10/08	(13)

	Thich Nath Hanh				
	Gandhi		14	10/10	(14)
	Gandhi Today	8	15	10/15	(15)
	Nonviolence and Ambedkar		16	10/17	(16)
	King, Feminism & Womanism	9	17	10/22	(17)
	King & Black Self-Defense		18	10/24	(18)
UNIT III: PEACE-EDUCATION & PEACE BUILDING	Dewey and Peace-Education	10	19	10/29	(19)
	Jane Addams (contra Dewey)		20	10/31	(20)
	Gandhi on peace education	11	21	11/05	(21)
	Peace education in practice		22	11/07	(22)
	Peacebuilding paradigms (1)	12	23	11/12	(23)
	Peacebuilding paradigms (2)		24	11/14	(24)
	Peacebuilding and Refugees	13	25	11/19	(25)
	Arendtian Peacebuilding		26	11/21	(26)
UNIT IV: NON-VIOLENT COMMUNICATION	Non-Violent Communication	14	27	11/26	(27), (28)
	Thanksgiving Break			Nov 27-29	
	Murdoch on Love as Just Attention	15	28	12/02	(30)
	Non-Violent Just Communication		29	12/04	(31)
	Ahimsic Communication	16	30	12/09	(32)
	Wrap-Up Session		31	12/11	no new reading

Bibliography:

INTRO

- (1) Gay (2018). "The Practice of Peace: Thinking, Speaking, Acting." In: Brown, M & Gray Brown, K. (eds.) (2018)). *Nonviolence: Critiquing Assumptions, Examining Frameworks*, 11-18. [Intro, "Peace Work"]
- (2) King, M. L. (1964). "The quest for peace and justice." Nobel Lecture, held on Dec 11, 1964. URL = <https://www.nobelprize.org/prizes/peace/1964/king/lecture/>
- (3) Fink, Charles K. (2019). "Nonviolence and Tolstoy's Hard Question." *The Acorn* 17 (2):101-117.

UNIT I: Kant and the Idea of Perpetual Peace

- (4) Kant, Immanuel (2008). "Towards Perpetual Peace. A Philosophical Sketch," in: Kant, Immanuel (2008). *Toward Perpetual Peace and Other Writings on Politics, Peace, and History*, edited by and with an introduction by Pauline Kleingeld, translated by David L. Colclasure. New Haven / London: Yale University Press.
- (5) Habermas, Jürgen (1993). "Kant's Idea of Perpetual Peace, with the Benefit of Two Hundred Years' Hindsight," in: *Perpetual Peace. Essays on Kant's Cosmopolitan Ideal*, edited by James Nohman and Matthias Lutz-Bachmann. Cambridge (Mass.): The MIT Press, 113-53.
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- (7) Mertens, Thomas (2002). "From 'perpetual peace' to 'the law of peoples': Kant, Habermas and Rawls on international relations." *Kantian Review* 6: 60-84.
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UNIT II: Peace & Non-Violence in East & West

- (9) May, Todd (2015). "What is Non-Violence?" In: May, Todd: *Nonviolent Resistance: A Philosophical Introduction*. Polity.
- (10) Kaplan, Shawn (2022). "Nonviolent Protesters and Provocations to Violence." *Washington University Review of Philosophy* 2:170-187.
- (11) Cabaud Meaney, Marie (2010). "Simone Weil and René Girard." *American Catholic Philosophical Quarterly* 84 (3):565-587.
- (12) Neigenfind, L. Keith (2020). "Is Nonviolence and Pacifism in Christian and Buddhist Ethics Obligatory or Supererogatory?" *Buddhist-Christian Studies* 40 (1): 387-401.
- (13) King, Sallie B. (1998). "Transformative Nonviolence: The Social Ethics of George Fox and Thich Nhat Hanh." *Buddhist-Christian Studies* 18:3.
- (14) Allen, Douglas (2019). "Mahatma Gandhi's Philosophy of Nonviolence and Truth." *The Acorn* 19 (1):5-18.
- (15) Puri, Bindu (2023). "Satya and Ahimsa: Learning Non-violence from the Gita." In: Mrinal Miri & Bindu Puri (eds.), *Gandhi for the 21st Century: Religion, Morality and Politics*. Springer Nature Singapore.
- (16) Stroud, S (2018). "Force, Nonviolence, and Communication in the Pragmatism of Bhimrao Ambedkar." *The Journal of Speculative Philosophy* 32(1), 112-130.
- (17) Guth, Karen V. (2012). "Reconstructing Nonviolence: The Political Theology of Martin Luther King Jr. after Feminism and Womanism." *Journal of the Society of Christian Ethics* 32 (1): 75-92.
- (18) Ott, Daniel J. (2018). "Nonviolence and the Nightmare: King and Black Self-Defense." *American Journal of Theology and Philosophy* 39 (1): 64-73.

UNIT III: Peace-Education and Peace-Building

- (19) Cohan, Audrey & Howlett, Charles F. (2017). "Global Conflicts Shattered World Peace: John Dewey's Influence on Peace Educators and Practitioners." *Education and Culture* 33 (1):59-88.
- (20) Ruetenik, T. (2018). "Jane Addams, "Pragmatic" Compromise, and Anti-War Pragmatism." *The Pluralist* 14(1), SAAP 2018 Conference Proceedings (Spring 2019), 102-118.
- (21) Allen, Douglas (2007). "Mahatma Gandhi on violence and peace education." *Philosophy East and West* 57 (3): 290-310.

- (22)Silberberg, Roi (2019). “The philosophical challenges of critical peace education in the Palestinian-Israeli context.” *Ethics and Education* 14 (2):198-212.
- (23)Christmas, Robert & Byrne, Sean (2017). “The Evolving Peace and Conflict Studies Discipline.” *Journal for Peace and Justice Studies* 27 (2):98-118.
- (24)Okyere, Joshua (2021). “Peacebuilding through the Lens of an Emancipatory Peacebuilding Paradigm.” *Journal for Peace and Justice Studies* 30 (1-2):173-186.
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- (26)Lee, Shinkyu (2021). “Building Communities of Peace: Arendtian Realism and Peacebuilding.” *Polity* 58 (1): 75-100.

UNIT IV: Non-Violent Communication

- (27)Rosenberg, M. (2005). *Non-Violent Communication. A Language of Life*. [excerpts]
- (28)Agnew, E. (2018). Can You Hear Me Now? The element of Listening in Positive Peace. In: Brown, M & Gray Brown, K. (eds.) (2018). *Nonviolence: Critiquing Assumptions, Examining Frameworks*, 19-36.
- (29)Murdoch, Iris (1970). “The Idea of Perfection,” in: Murdoch, Iris (1970). *The Sovereignty of Good*. Routledge. [excerpts]
- (30)Murdoch, Iris (1998). “The Darkness of Practical Reason,” in Murdoch, Iris (1998). *Existentialists and Mystics. Writings on Philosophy and Literature*. Penguin Press.
- (31)Rosenhagen, R. (2023). “Inputs from Murdoch and Rosenberg for Philosophical Counselling,” *Philosophical Practice* 18 (1).
- (32)Shankar, S. (2022). “The Ruse of Freedom. A Comparative Essay on Ahimsa and Freedom of Expression.” *Cultural Critique* 115, 1–34.

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