Professor Gangadean is Margaret Gest Professor of Global Philosophy

Course Descriptions of his eight rotating courses over every two year cycle are presented below. These courses in Global Philosophy have evolved over the past fifty years in his teaching at the College. Global Philosophy dilates deeper educational space for Philosophy, Liberal Arts Education and our Rational Enterprise. Here is an excerpt from a recent College catalog presenting the Philosophy Department Program:

Global Philosophy

The philosophy curriculum additionally provides courses in global philosophy that seek to cultivate global literacy for all students in the liberal arts across diverse majors. Courses in global philosophy explore fundamental issues in philosophy in global context across and between diverse worldviews and philosophical traditions. These courses augment philosophical literacy, rationality, and critical thinking between diverse worlds, seeking to appreciate diversity while at the same time cultivating integral intelligence and capacities to make significant connections between diverse worldviews and disciplinary orientations. Such skills in global literacy and interdisciplinary dialogue are vital for all liberal arts students and for the literacy of global citizenship. The courses in global philosophy include the following: Global Ethics PHIL H103, Global Wisdom PHIL H 104, Hindu Thought in a Global Context PHIL H241 , Buddhist Thought in a Global Context PHIL H242, Philosophy of Global Logic PHIL H252, Metaphysics: Global Ontology PHIL H254, Topics in Asian Philosophy: Global Zen PHIL H342, and Topics in Philosophy of Language: Metaphor and Meaning in a Global Context PHIL H352.

Courses in Global Philosophy are not included in the Haverford Philosophy major and not for major or minor credit.

EIGHT COURSE DESCRIPTIONS FOLLOW

I

Global Ethics

Ashok Gangadean, Margaret Gest Professor of Global Philosophy

Philosophy 103a*

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.

Limited enrollment: 25 (5 spaces for freshmen); Taught every other year
No Prerequisite

***A course in Global Philosophy, not for major or minor credit**

Course Description
An exploration of selected texts on ethics in a global context. This course seeks to develop a global perspective on human values through a critical exploration of vital texts on ethics across diverse philosophical traditions. A central focus is on the challenge of articulating global ethics and global values across cultures, worldviews and traditions. Are there global norms valid for diverse worldviews? Is there a global foundation for ethics? Are there universal human rights? How do we think critically across and between diverse worldviews and perspectives?

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SELECTED CLASICAL TEXTS IN GLOBAL ETHICS:
Over time different combinations of classical tests will be presented.

Required Readings
Aristotle- *Nicomachean Ethics*
Bhagavad-gita
Dhamapada
Kant- *Fundamental Principles of the Metaphysic of Morals*

Sample alternating texts:
Tao Te Ching- Lao Tsu
The Analects- Confucius
Conversations with Ogotemmeli
Optional: Gangadean (3 volumes): *Meditative Reason; Between Worlds; and Meditations of Global First Philosophy*

Requirements: one short three to five page paper in 7th week; midterm review questions with written responses with small group midterm conference sessions; final paper- you choose the topic- (approx 12 pages) due at the end of exam period. Final comprehensive questions on "Global Ethics" to be incorporated into the final paper.

Overview of structure of the course: orientation to philosophy in a global context; six sessions on the *Aristotle's Ethics* six sessions on *Bhagavadgita;* midterm review; six sessions on Kant's *Fundamental Principles ;* six sessions on Buddhist Ethics- *Dhamapada;* concluding week bringing the texts together in global dialogue. Along with these four main focal texts we will discuss other traditions of ethics as well. This is not a survey course, but an exploration in a new global frontier in philosophy and ethics. Is there a foundation to Global Ethics and Global (Universal) Values for all humans across all borders, worldviews, perspectives and orientations?

II

Philosophy 104a: Global Wisdom*

Professor Gangadean- Margaret Gest Professor of Global Philosophy

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.

***A course in Global Philosophy, not for major or minor credit**

Description

A critical exploration of classical texts from diverse philosophical traditions in a global context. This course seeks to cultivate a global perspective in philosophy and brings classical texts from diverse philosophical worlds into global dialogue. One aim is to help students appreciate global patterns in rationality across traditions and to gain a critical understanding of common ground and significant differences in diverse wisdom traditions.

Limited enrollment: 25 (5 freshmen)

No Prerequisite

Sample Selected texts

Tao Te Ching- Lao Tsu
Bhagavad-gita
Dhamapada
The Analects- Confucius
The Phaedo- Plato
Meditations- Descartes
Conversations with Ogotemmeli

Requirements: one short paper in 5th week; midterm review, written responses, small group midterm conference; final paper (10 -12 pages) with comprehensive questions on global wisdom. In addition, participation in a weekly discussion group meeting led by a Discussion Leader.

Overview of structure of the course: orientation to philosophy in a global context; six sessions on the *Gita;* six sessions on *Dhamapada;* midterm review; six sessions on Plato's *Phaedo;* six sessions on Descartes' *Meditations.;* concluding week bringing the texts together in global dialogue.

Week l: Orientation to Wisdom in a global context; introduction to the texts; philosophy in a global context; dialogue between diverse traditions: What is global wisdom?
Week 2, 3, 4 : : Socratic Wisdom: *Phaedo (The Wisdom of Plato)*

Week 4, 5, 6 *The Bhagavad Gita* (The Wisdom on Hindu Thought: Vedanta)

Midterm Review

Week , 7,8 ,9: Descartes' *Meditations*(The Wisdom of European Enlightenment)

Week 10, 11, 12: *The Dhamapada* (The Wisdom of Buddhist Enlightenment

III

Philosophy 24lb* HINDU THOUGHT IN GLOBAL CONTEXT

Ashok Gangadean, Margaret Gest Professor of Global Philosophy

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.

Prerequisite: At least one course in philosophy, or consent. **(limited to 30)**

*** A course in Global Philosophy, not for major or minor credit**

Description: A critical exploration of classical Hindu thought (Vedanta) in a global and comparative context. Special focus on selected Principal *Upanisads*, a close meditative reading of the *Bhagavad Gita* and an in-depth exploration of Shankara's *Brahmasutra Commentary*. Selections from Aurobindo on "Integral Yoga" also included.

This course explores fundamental philosophical themes in classical Hindu thought. The course opens with a study of selected texts from the Upanisads. The first part of the course is an intensive study of the *Bhagavadgita*. This is developed in a global context of philosophy with critical comparison with classical texts in the European traditions - Plato, Aristotle, Kant, Descartes, Heidegger and others.
The student is oriented in the methods and dialectics of meditative thinking which is rigorously and systematically developed in classical Hindu thought. This introduction to meditative life (and rational literacy) is developed through direct participation, performance and experimentation, and brings out the inherent limitations in egocentric thinking (and rationalism) showing why such conduct of mind produces existential suffering and personal and cultural disorders.
The second part of this course is an intensive study of the great commentary by Sankara (7th Century, A.D., who developed Advaita "non-dual" Vedanta) on the *Brahmasutras.*

In this advanced text in the phenomenology of meditative discourse the student enters into a powerful critique of dual thinking and experiences the foundations of natural reason in the non-dual (Advaita) methods of conducting the mind. This course seeks to cultivate the deepest understanding of the meditative teachings through a direct encounter with meditative thought.
Requirements: A short (three to five page) paper on an assigned topic from the text just before midterm; an intensive oral midterm conference (five students, one-and-a-half hour) based on detailed midterm review questions and a preliminary written draft response; a comprehensive final paper (approx. 15 pages, in lieu of exam) on a topic chosen in consultation with the instructor, and due at the end of exam period; class attendance required and participation is central.
Readings:
l) *Bhagavadgita* (Selected chapters of Deutsch's translation also on Blackboard)
2) *Advaita Vedanta* by Deutsch
3) *Brahmasutra Commentary* by Sankara
4) Optional: *Meditations of Global First Philosophy* by Gangadean
5) Optional *The Yoga Sutras of Patanjali*
6) *The Essential Aurobindo*

IV

Philosophy 242A BUDDHIST THOUGHT IN GLOBAL CONTEXT *
Prof. Gangadean- Margaret Gest Professor of Global Philosophy

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.
Limited Enrollment: 40

*** A course in Global Philosophy, not for major or minor credit**

Prerequisite: At least one course in philosophy, religion or consent.

Description: A critical exploration of classical Indian Buddhist thought in a global and comparative context, focusing on the global influence of Buddha's awakening and the philosophical articulation of this. The course begins with a meditative reading of the classical text- *The Dhamapada* – and proceeds to an in-depth critical exploration of the teachings of Nagarjuna, the great dialectician who founded the Madhyamika tradition of Buddhist thinking. We focus on his central work- *The Karikas*.

Our journey unfolds a global context of philosophy in critical comparison with classical texts in the European traditions - Plato, Aristotle, Kant, Descartes, Wittgenstein, Derrida and others.
The student is oriented in the methods and dialectics of meditative thinking which are rigorously and systematically developed in classical Buddhist thought. This introduction to meditative life is developed through direct participation, performance and experimentation, and brings out the inherent limitations in egocentric thinking showing why such conduct of mind produces existential

suffering and disorders.

The first half of the course is orientation to meditative dynamics and transformations which prepare us for entering the challenging *Karikas* of Nagarjuna. In this advanced text in the phenomenology of meditative discourse the student enters into a powerful critique of dual thinking and experiences the foundations of natural reason in the non-dual or Madhyamika methods of conducting the mind. This course seeks to cultivate the deepest understanding of the meditative teachings through a direct encounter with meditative thought and meditative dialogue in class.

Requirements: A short (five page) paper on an assigned topic from the text just before midterm; an intensive oral midterm conference (Five students, one-and-a-half hour) based on detailed midterm review questions and a preliminary written draft response; a comprehensive final paper (l6-20 pages, in lieu of exam) on a topic chosen in consultation with the instructor, and due at the end of exam period; class attendance and participation is central.

Readings:

1) *The Dhamapada*
2) Hesse- *Siddhartha*
3) Shantideva- *A Guide to the Boddhisattva's Way of Life*
4) Nagarjuna- *The Fundamental Wisdom of the Middle Way*
5) Kalupahana- *A History of Buddhist Philosophy*

V

Philosophy252b Philosophy of Global Logic and Language*

Ashok Gangadean, Margaret Gest Professor of Global Philosophy
Limited Enrollment 35
This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.

***A course in Global Philosophy, not for major or minor credit**

A comparative and global exploration of alternative paradigms of logic, language and meaning from a logical and philosophical point of view. Special attention is given to the classical Aristotelian grammar of thought and the modern grammars developed by Frege, Wittgenstein (earlier and later phases), Quine, Heidegger, Sommers, Derrida, Nagarjuna, Nishida and others. Some attention is thus given to paradigms of logic in Eastern meditative traditions. Focus is on the quest for a possible fundamental global logic of natural language.

Readings:

l) Wittgenstein- *Tractatus*

2) Wittgenstein - *Investigations*

3) Sommers- *The Logic of Natural Language*

4) Sommers - Selected Essays of Types and Categories

5) Quine- *Word and Object*

6) Frege - Selected Essays

7) Heidegger - Selected Essays

8) Derrida - Selected Essays

9) Nagarjuna – Selected Karikas

Requirements: One short paper on Wittgenstein's Tractatus; an intensive midterm conference based on written responses to comprehensive review questions (primarily on Frege, Wittgenstein and Sommers); an extended research paper (15-20 pages) on a topic chosen by the student on themes central to the course. Prerequisite: a least one course in philosophy.

VI

Philosophy 254a*: Metaphysics: Global Ontology (Explorations of Reality in a Global Context)

Prof. Ashok Gangadean, Margaret Gest Professor of Global Philosophy

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.
Prerequisites: At least one course in philosophy, or consent of instructor
Limited Enrollment: 30

*** A course in Global Philosophy, not for major or minor credit**

Course Description
A critical examination of philosophical accounts of reality (being and existence) in a global context across diverse worldviews. Special attention is given to how worldviews and formed and transformed; an ontological exploration of diverse alternative categorial frameworks for cultures, experience, and diverse forms of life. We focus on selected metaphysical narratives of diverse ontologists in the evolution of the European traditions, such a Plato, Aristotle, Descartes, Leibniz, Spinoza, Heidegger, Whitehead and others. Critical comparisons are made with certain major figures in eastern traditions which have influenced the evolution of eastern worldviews and philosophical paradigms. A central concern is to explore possible common ground as well as fundamental diversity amongst a spectrum of grammars of reality in the quest for literacy and competence in global ontology.

Further Development
At the heart of philosophy, east, west and other has been a quest for "What is First", for the fundamental Primal Principle that is the generative source of all possible worlds, worldviews, and grammars of reality. This tradition is often called "First Philosophy", a term used by Aristotle and the sub-title in Descartes *Meditations on First Philosophy*. This quest is often focused on the quest for "primary being", for the ultimate realities in our world, which tends to focus on individuals. So one line of thought in this course is to trace the evolution and development of the quest for "First Philosophy" as this has focused on discerning primary beings and what it means to be an individual.

At the same time, as we enter a global perspective across and between diverse worldviews and philosophies of reality it becomes quite apparent that worldviews are profoundly different, worlds apart, and what makes sense in one world often makes no sense in another. And it is clear that we humans have not yet learnt the rational and human skills of negotiating between diverse worldviews in humane and nonviolent ways. History has shown that chronic patterns of violence erupt when worldviews engage each other and most often clash or collide. So in our globalized world where worldviews are in intensified interaction in the marketplace of the global village, it become urgent and of the highest importance to understand how worldviews are formed and transformed, and to learn the special skills of moving intelligently and nonviolently across worldviews (cultures, religions, perspectives, ideologies...). One of the central themes is understanding how the conduct of our mind and thought processes shape our worlds, our selves, and our living realities.

Bringing Metaphysics to Life
This is one of our primary concerns in this course: we will explore the logical and ontological origins of how worldviews are formed and focus on the special skills required to engage in rational transformations across and between widely variant worldviews. These concerns will be at the heart of our quest for the possibility of global ontology - philosophical grammars of reality that are powerful enough to enter the global common ground between worlds. We will make direct links to the practical moral and political implications of these ontological questions: what is global citizenship?; the relevance of deep dialogue between worlds for sustainable democracy; the rational skills essential to developing as an integral and whole, individual, etc.

We will begin with some classical writings from Aristotle's *Metaphysics* as we enter into the classical context of early Greek ontology, then we will proceed to the influential works of Descartes' *Meditations*, then Whitehead's- *Process and Reality* as a central text as we explore diverse ontologies in an evolutionary and global perspective. We also go in some depth into the writings of Heidegger and others.

Philosophy 342b TOPICS IN ASIAN PHILOSOPHY:
ZEN THOUGHT IN GLOBAL CONTEXT*

Professor Gangadean, Margaret Gest Professor of Global Philosophy

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.
Limited Enrollment: 30

***A course in Global Philosophy, not for major or minor credit**

Prerequisite: An Introductory level Philosophy course (100 series), a 200 level Religion course, and either 241 (Hindu Thought) or 242 (Buddhist Thought) or 315 (Advanced topics in Logic and Language), or consent. (Cross-listed with Asian Studies)

This advanced seminar focuses on the development of Zen Buddhist thought culminating in the work of Nishida and his influential Kyoto School of Zen Philosophy. The background in the Indian origins of Madhyamika dialectic introduced by Nagarjuna is traced through the Zen Master Dogen and into the flourishing of the modern Kyoto School founded by Nishida. The seminar focuses on texts by Dogen and on selected writings in the Kyoto School: Nishida, Nishitani and Abe.

This seminar involves intensive deep-dialogue discussion and direct experimental encounter of Zen experience in a global context of philosophy. Nishida's thought is developed in dialogue with diverse thinkers such as Aristotle, Descartes, Kant, Hegel, Husserl, Sartre and Heidegger.

Readings:

1) Zen Master Dogen- *Sounds of Valley Streams*

2) Nishida- *Last Writings*

3) Nishitani- *Religion and Nothingness*

4) Nagarjuna- Selected *Karikas*

5) Stambaugh-*The Formless Self*

6) Gangadean- *Meditations of Global First Philosophy*

7) Suggested: Abe- *Zen and Western Thought*

Optional: Gangadean – *Meditative Reason*

Requirements:
One five page paper on an assigned topic at midterm; an intensive midterm conference (small group) with written preparation on midterm review questions; an extended 15-20 page research paper on a topic selected by the student that develops central themes of the course. Class attendance essential.

352b* Topics in the Philosophy of Language: Metaphor & Meaning in a Global Context

Ashok Gangadean, Margaret Gest Professor of Global Philosophy

This is a course in Global Philosophy which seeks to cultivate global philosophical literacy for all students and designed for all majors.

Limited Enrollment 30

***A course in Global Philosophy, not for major or minor credit**

Metaphor, Meaning and the Dialogical Mind

Description: This course explores the nature of language with special attention to the origin of meaning and metaphor in the dialogical mind. Topics include: primary meaning: literal, symbolic, metaphoric; metaphor, truth and reality; analogy and imagination; hermeneutics of communication and translatability; meditative meaning and the limits of language; indeterminacy and ambiguity across diverse language-worlds; voice and speech as determinants of meaning and the dynamics of dialogue between worlds. A unifying theme focuses on releasing the power of meaning in the transformation from egocentric patterns of thought to the dialogical awakening of mind. Readings include selections from such diverse thinkers as Plato, Aristotle, Heidegger, Wittgenstein, Sommers, Derrida and Nagarjuna and others.

Readings:

l) Wittgenstein- *Investigations*

2) Sommers- Selected essays on Categories and Predicability

3) Heidegger- Selected Essays and *Discourse on Thinking*

4) Derrida- Selected Essays and *On Grammatology*

5) Nagarjuna- Selections from his *Karikas*

Optional: Gangadean- *Meditative Reason; Between Worlds; Meditations of Global First Philosophy*

Requirements: One short five page paper assigned at mid-term; an intensive midterm review conference (with exam questions requiring written responses, in addition to the tutorial discussion); an extended 15-20 page research essay on a topic chosen by the student developing central themes of the seminar.