# Check List of new Course evaluation for AC Consideration

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RULES, REGULATIONS AND COURSE CONTENTS

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

MASTER OF ARTS
(PHILOSOPHY)

2015 TIME PROGRAMME

AFFILIATION

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

The Philosophy Programme is divided into Two Parts as under. Each Part will consist of two Semesters.

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

M.A. PHILOSOPHY STRUCTURE

PART I: Semester –I- 1

Paper 1: PHIL 101: Classical Indian Philosophy I
Paper 2: PHIL 102: Greek Philosophy
Paper 3: PHIL 103: Formal Logic
Paper 4: PHIL 104: Ethics

PART I: Semester –I- 2

Paper 1: PHIL 201: Classical Indian Philosophy II
Paper 2: PHIL 202: History of Western Philosophy
Paper 3: PHIL 203: Meta Ethics/ Phil 204: Critical Philosophical Traditions of India
*Paper 4: Optional Course I: Any One course out of the following list of Interdisciplinary and Optional Courses:
PHIL 211: Aristotle’s Metaphysics
PHIL 212: Gandhi and Libertarian Socialism
PHIL 213: Philosophical Reflections on Literature
PHIL 214: The Feminist Thought
PHIL 215: Approaches to Environmental Ethics
PHIL 216: Exploring Philosophy through Films
PHIL 217: Meaning of Life
PHIL 218: Logical Thinking in Everyday Life

PART II: Semester –II- 1

Paper 1: PHIL 301: Analytic Philosophy
Paper 2: PHIL 302: Continental Philosophy I
Paper 3: PHIL 303: Social & Political Philosophy (Western)/Phil 304 Social and Political (Indian)/PHIL 305 Philosophy of Mind (Western)/Phil: 306 Indian Philosophy of Mind, Self and Person

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

PHIL 311: Environmental Ethics
PHIL 312: Ethics in Buddhism
PHIL 313: Philosophy of Human Rights
PHIL 314: Imagination and Symbolization
PHIL 315: Indian Philosophy of Language
PHIL 316: Approaches to Cognitive Science
PHIL 317: Foundations of Cognitive Science
PHIL 318: Indian Aesthetics
PHIL 319: Understanding Multiculturalism
PHIL 320: Philosophy of Biology
PHIL 321: Virtue Epistemology
PHIL 322: Political Liberalism and Communitarianism
PHIL 323: Philosophy of B. R. Ambedkar
PHIL 324: Contemporary Indian Reflections on Vedanta
PHIL 325: The Indian Modernity

PART II: Semester –II-- 2

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

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

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

PHIL 411: Sankara’s Advaita Vedanta
PHIL 412: Phenomenology: Vasubandhu and Husserl
PHIL 413: Knowledge and Scepticism
PHIL 414: From Language to Mind
PHIL 415: Mind, Modularity and Cognition
PHIL 416: Theories of Consciousness
PHIL 417: Current Issues in Philosophy of Biology
PHIL 418: Feminist Theory
PHIL 419: Theory of Signs and the Semiotic Method
PHIL 420: Personal Identity and Accountability
PHIL 421: Debates in Contemporary Indian Philosophy: Gandhi & Tagore
PHIL 422: Language and Thought
PHIL 423: On Conceptual Relativism
PHIL 424: Philosophy of Action
PHIL 425: Wittgenstein on Aspect Perception
PHIL 426: The Philosophy of Kashmir Saivism
PHIL 427: Phenomenology and Ethics of Meditation
PHIL 428: The Embodied Enactive Cognition
PHIL 429: Concepts: New Directions
PHIL 430: On Conditionals
PHIL 431: Theories of Truth
PHIL 432: Historiography of Indian Philosophy
PHIL 433: Religion and Ecology
PHIL 434: Technology and Ethics
PHIL 435: Philosophy of Contemporary Social Movements
PHIL 436: Theories of Self (Only IDC)
PHIL 437: Aspects of Cognitive Science (Only IDC)
PHIL 438: A Seminar on Concepts (Only IDC)
PHIL 439: Philosophy of History (Only IDC)
PHIL 440: The Essay Course

* The Optional Courses shall be offered at the discretion of the Department. These courses may also be offered to students belonging to any of the following Departments:
  1. Buddhist Studies
  2. Economics
  3. English Language and Literature
  4. German and Romance Studies
  5. Hindi Language and Literature
  6. History
  7. Linguistics
  8. Modern Indian Languages
  9. Persian
  10. Political Science
  11. Psychology
  12. Sanskrit
  13. Sociology
SCHEME OF EXAMINATIONS

1. The medium of instructions and examination shall be as per policies and regulations of the University of Delhi.
2. Examinations shall be conducted at the end of each Semester as per the Academic Calendar notified by the University of Delhi.
3. The system of evaluation shall be as follows:
   
   Each Course will carry 100 marks, of which 30 marks shall be reserved for internal assessment based on classroom participation, seminar, term papers, tests, viva-voce, and attendance. The weightage given to each of these components shall be decided and announced at the beginning of the semester by the individual teacher responsible for the course. Any student who fails to participate in classes, seminars, term papers, tests, viva-voce, will be debarred from appearing in the end semester examination in the specific course and no Internal Assessment marks will be awarded to such a candidate. His/her Internal Assessment marks will be awarded as and when he/she attends regular classes in the course in the next applicable semester. No special classes will be conducted for him/her during other semesters.

   The remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of written examination for each paper shall be three hours.
4. Examinations for courses shall be conducted only in the respective odd and even Semesters as per the Scheme of Examinations. Regular as well as Ex-students shall be permitted to appear/re-appear/improve in courses of Odd Semesters only at end of Odd Semesters and courses of Even Semesters only at the end of Even semesters.
PASS PERCENTAGE

The pass percentage in each paper shall be 40%.
No student would be allowed to avail of more than THREE chances to pass any paper inclusive of the first attempt.

Promotion Rules for all the Post-Graduate (M.A, MSc. And M.Com) Courses under the Semester Scheme.

1) Pass Percentage & Promotion Criteria

a) The minimum marks required to pass any paper in a semester shall be 40% in theory and 40% in Practical, wherever applicable. The student must secure 40% in the End Semester Examination and 40% in the total of End Semester Examination & Internal Assessment of the paper for both theory & practical separately.
b) No student will be detained in I or III Semester on the basis of his/her performance in I or III Semester examination; i.e. the student will be promoted automatically from I to II and III to IV Semester.
c) A student shall be eligible for promotion from 1st year to 2nd year of the course provided he/she has passed 50% papers of I and II Semester taken together. However, he/she will have to clear the remaining papers while studying in the 2nd year of the programme.
d) Students who do not fulfill the promotion criteria (c) above shall be declared fail in the part concerned. However they shall have the option to retain the marks in the papers in which they have secured Pass marks as per clause (a) above.
e) A student who has to reappear in a paper prescribed for Semester I/III may do so only in the odd Semester Examinations to be held in November/December. A student who has to reappear in a paper prescribed for Semester II/IV may do so only in the even Semester examinations to be held In April/May.

2) Reappearance in passed papers:
a) A student may reappear in any theory paper prescribed for a Semester, on forgoing in writing her/his previous performance in the paper/s concerned. This can be done once only in the immediate subsequent semester.
examination only (for example, a student reappearing in a paper prescribed for Semester I examination, may do so along with the immediate next Semester III examinations only).

b) A candidate who has cleared the papers of Part II(III & IV Semesters) may reappear in any paper of III or IV Semester only once, at the immediate subsequent examination on foregoing in writing her/his previous performance in the paper/s concerned, within the prescribed span period.

(Note: The candidate of this category will not be eligible to join any higher course of study)

c) In the case of reappearance in a paper, the result will be prepared on the basis of candidate’s current performance in the examination.

d) In the case of a candidate, who opts to re-appear in any paper/s under the aforesaid provisions, on surrendering her/his earlier performance but fails to re-appear in the paper/s concerned, the marks previously secured by the candidate in the paper/s in which she/he has failed to re-appear shall be taken into account while determining her/his result of the examination held currently.

e) Reappearance in Practical examinations, dissertation, Project and field work shall not be allowed.

f) A student who reappears in a paper shall carry forward the internal assessment marks, originally awarded.

DIVISION CRITERIA

1) Division Criteria:

A student who passes all the papers prescribed for Semester I & II examinations would be eligible for the degree. Such a student shall be categorized on the basis of the combined result of Semester I & II Semesters examinations as follows:-

<table>
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<tr>
<th>Percentage</th>
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<tr>
<td>60% or more</td>
<td>First Division</td>
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<tr>
<td>50% or more but less than 60%</td>
<td>Second Division</td>
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<tr>
<td>40% or more but less than 50%</td>
<td>Third Division</td>
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QUALIFYING PAPERS
In case there is such a requirement, the Department may decide to offer not more than 2 qualifying courses for the students who have not done Philosophy before or students who have been found to be lacking necessary exposure to the subject but have the potential to pursue Philosophy Programme as demonstrated by their performance in the Admission Test. The evaluation of these qualifying courses may be undertaken at the Department level and a separate Certificate may be issued by the Head of the Department for the same. Only those students shall be allowed to appear in the final Semester examination who have fulfilled the requirements of passing the qualifying courses.

SPAN PERIOD

No student shall be admitted as a candidate for the examination for any of the Parts/Semesters after the lapse of 4 years from the date of admission to the Part-I/Semester-I-1 of the M. A. (Philosophy) Programme.

CREDIT REQUIREMENTS

Each Course shall carry 4 Credits.
Total Credits per semester shall be 16.
The students are allowed to take 2 optional courses of 4 credits each totaling 8 credits outside the department. The list of departments where students are allowed to take these courses shall be notified on the notice board of the department from time to time.
Over 4 semesters, the Total Credits shall be 64.
COURSE CONTENT FOR EACH COURSE

COMPULSORY COURSES

Semester I

PHIL 101: CLASSICAL INDIAN PHILOSOPHY I

This paper discusses the debate between the essentialists (svabhavavadin) as represented by the Vedas, Upanisads, Nyaya-Vaisesika, Jainism, and other non-Buddhist systems, on the one hand, and the anti-essentialists (nihsvabhavavadin) like Nagarjuna and his commentator Candrakirti, on the other, on the issues of the nature, status, and structure of reality. In brief, the Svabhavavadins maintain that a thing has its own, i.e. independent essence or nature which is unchangingly eternal (=Being), while the Nihsvabhavavadins like Nagarjuna deny it by saying that ontologically a thing is dependently arising or perspective-generated (=becoming).

Essential Readings


Further Readings

PHIL 102: GREEK PHILOSOPHY

Greek philosophy is the backdrop of much western philosophy to follow. Plato’s discussion of the Sun, Line and Cave remains central to this day regarding a conception of the world and the things in it and the status of their existence. While this course will cover that, it will also cover Plato’s own doubts about the theory of Forms, and Aristotle’s criticisms of the theory and Aristotle’s thoughts on matter, form, substance, actuality and potentiality. The further readings are designed as a guide to which translation to use and also as a necessary help in understanding the texts.

Essential Readings

1. Plato’s Republic 502d-521d- (Sun, Line and Cave) and 531d to 534e (Dialectic) (Bloom, 1991/Lee’s (1974) Penguin classics Translation may be used for the passages)
4. Aristotle’s Metaphysics, Bk 1 987a30-988a17 (Ross’ Translation, many editions)
Further Readings


**PHIL: 103: FORMAL LOGIC**

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

Essential Readings

2. Graham Priest: *An Introduction to Non-Classical Logic*, CUP, 2001. (Chapters 2 and 3)

In final exam, 30 marks will be from Hurley, 30 from Priest, and 10 marks will be from Grice and Borg/Lepore.

Further Readings


**PHIL 104: ETHICS**

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

**Essential Readings**


**Further Readings**


**SEMESTER II**

**PHIL 201: CLASSICAL INDIAN PHILOSOPHY II**

This paper will introduce the students to an understanding of the theories of pramana, especially perception, inference, and word. The focus will be on the criteria for and characteristics of knowledge, criteria that may set limits to what we can know, and characteristics that may mark off knowledge from mere belief. The chief questions that will engage our attention are: definition of valid knowledge, criteria for testing the proposed validity, instruments of valid knowledge, and their respective accounts.

**Essential Readings**


**Further Readings**

Phil 202: MODERN WESTERN PHILOSOPHY

Modern western philosophy, starting with Descartes, has a certain epistemological turn to it. While some philosophers traced the origin and validity of knowledge primarily to reason, others traced it to sense experience. Kant criticized both approaches. He placed emphasis on the contribution of the knowing mind. But he was also skeptical of reason reaching out of experience and grasping at objects that we have no experience of. This paper will deal with the question of how knowledge of reality becomes possible, and what can and cannot be known.

Essential Readings


Further Readings

PHIL 203: META ETHICS

Metaethics is that branch of ethical theory that asks, not about the content of morality, but about its status. Is morality a human invention? A divine creation? Something else? Can we have moral knowledge, and, if so how? Are moral requirements rationally compelling? Do we always have excellent reasons to do what morality commands us to do? For the present course, the central metaethical question would be about the truth of moral claims, i.e., about their objectivity.

Essential Readings

1. *Hume, D. “Of the Influencing Motives of the Will” and “Moral Distinctions Not Derived from Reason”
5. *Midgley, M., “Trying Out One’s New Sword”

Further Readings


Phil 204: CRITICAL PHILOSOPHICAL TRADITIONS OF INDIA

This course is focused on alternative and living philosophical traditions of which are critical about dominant constructions of Indian philosophy. The philosophy has redefined through these selective writings against brahminical and idealistic notions of Indian philosophy.

I. What is Philosophy?
- Philosophy Vs Religion
- Marxist and Feminist critique of Philosophy
- Feminist critique of Philosophy
- Ethical precedence to Metaphysics (Ethics as first Philosophy)

II. Problematization of Dominant tradition of Indian Philosophy
- What is Indian Philosophy?
- Brahminical Characterization of Indian Philosophy (Radhakrishnan, Hiriyanna, PT Raju)
- Marxist/Materialist critique of Indian Philosophy (MN Roy, Rahul Sankrutyayan, Debiprasad Chattopadhyaya)
- Contestation of Dominance, Power and Socio – cultural practices

III. Philosophy Redefined in Indian context
- Dogmas of Indian Philosophy (S N Dasgupta) and Myths of Indian Philosophy (Dayakrishna)
- Contesting dominance, Power and social cultural practices
- Critical Philosophical studies (Critical Theory of Frankfort)- Philosophy as critical study in the context of living praxis
- Philosophy as social expression and Role of Organic Intellectuals

IV. Critical Indian Philosophy
- Sramanic and folk traditions
- Medieval Subaltern Bhakti traditions (Kabir, Veerabrahmendraswamy, Vemana)

V. Philosophy in the Contemporary Context of India
- Indian Renaissance/Emergence of Contemporary India and Implications for Philosophy

VI. Tradition of Social Rationality
Iytheethass, Phule, Periyar, Narayana Guru and Lakshmi Narasu

VII. Reconstruction of Indian Philosophy
Philosophy as expression of ordinary/Just society/Moral community/Humanistic and Rationalistic Religion
Ambedkar’s method and vision of Indian Philosophy

Essential Readings

1. Dayakrishna, Three Myths about Indian Philosophy, Indian Philosophy: A Counter Perspective Delhi: Oxford University Press, 1991
7. Aloysius, G. Dalit-Subaltern Self-Identifications IytheethassarandThamizhan, Delhi: Critical Quest

Further Readings

3. Riepe, D. Indian Philosophy since Independence, Calcutta: Research India Publications, 1979

PHIL 301: ANALYTIC PHILOSOPHY

Metaphysical discourse calls forth a linguistic treatment in the shape of the fundamental question as to how language relates to reality. The course aims to show how this transparency and determinacy of meaning was sought to be ensured in both logical atomism (early Wittgenstein and Russell) and logical positivism (Ayer or Carnap) through a unique analysis of each individual proposition into a set of pre-semantic simples. The second phase of the course is an attack on this essentialist agenda of an ideal language and its supposedly transparent relation with reality, covering principally the view of Quine and later Wittgenstein.

Essential readings

Further Readings

5. Quine, W. V. O. “On What there is,” in From a Logical Point of View, HUP, 1953
6. Quine, W V O: Word and Object, HUP, 1960, Chapter I and II

PHIL 302: CONTINENTAL PHILOSOPHY I

In this paper we look at the works of some of the philosophers who have had a lasting impact on philosophizing in the continent. Though the list of such thinkers is very long, the following selection has been confined to only those philosophers who not only inaugurated new directions in philosophy but have continued to have lasting impact on subsequent philosophers.

Essential Readings


**Further Readings**


**PHIL 303: SOCIAL AND POLITICAL PHILOSOPHY** (Western)

The nature of man, society and the state, and the relation between them, can be said to constitute the central concern of social and political philosophy. This course looks at how this question has been addressed from different perspectives/ideologies. In particular, it focuses on key concepts that inform crucial debates related to the nation state and the political economy today such as, Sovereignty, Nationhood, Property and Equality.

**Essential Readings**


**Further Readings**


**PHIL304: SOCIAL AND POLITICAL PHILOSOPHY (Indian)**

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

5. Ambedkar, B. R. *Annihilation of Caste* (Chapter XIV onwards including Appendices), from (http://www.ambedkar.org/ambcd/02.Annihilation%20of%20Caste.htm)
10. Shiva, V. *The World Bank, the WTO, and Corporate control over water*, (Ch.1 and Ch.4), New Delhi, India Research Press, 2002.

Further Readings


PHIL 305: PHILOSOPHY OF MIND (Western)

The aim of this introductory course is to acquaint students with different approaches to the study of human mind, viz., Behaviorism, Mind-Brain Identity Theory, Functionalism, Artificial Intelligence, Eliminativism, etc.
Essential Readings

2. Ryle, G. “Descartes’ Myth” (Chalmers # 5).

All the marked readings are available from the following anthologies:


Further Readings

1. Plato, “Souls and Bodies” (From Phaedo. In Heil #1).
3. R. Descartes, “Minds and Bodies as Distinct Substances” (Heil #3).
Indian philosophical and cultural tradition – comprising of ancient, classical, and modern intellectual literature – is replete with multiple forms of worldviews and dialogical debates among them on various philosophical issues, most prominent of which are concerned with the integrated internal world of mind, self, and person, but certainly not divorced from the external physical world, rather there is a strong orientation toward integrating the two worlds. But of course there is a greater emphasis on understanding the nature of the internal (i.e. spiritual) world through which we sentient beings have the access to the external world. It is worth studying the philosophical responses of the various schools of thought, which pull out their conceptual resources to establish their own views, to challenge opponents’ views, and prepare themselves to face others’ challenges. To be strictly focused, the course has aimed at creating a debate between essentialist (Nyaya & Advaita Vedānta) and the anti-essentialist (Early Buddhist).

Essential Readings


Further Readings

13. Chennakesavan, Sarasvati (1991), Concept of Mind in Indian Philosophy, reprint, Delhi, Motilal Banarsidas.

PHIL 401: PHILOSOPHY OF LANGUAGE

This course is an introduction to the Philosophy of Language taking up issues in the areas of meaning and reference of proper names, definite descriptions and general terms. Our study will take us through the early works of J.S. Mill, Gottlob Frege, Bertrand Russell and up to more recent debates on the Causal Theory of Reference.

Essential Readings:


**Further Readings**

7. Strawson, P. F. *Individuals*, Chapters I and VI (selected portions)


**PHIL 402: CONTINENTAL PHILOSOPHY II**

In this follow up course we reflect on the contemporary developments in continental philosophy surrounding issues related to the nature of phenomenological inquiry, theorization about the nature of the human subject and its otherness. The other main concepts treated are: The structural unity of the subject and its fragmentation, self-identity.

**Essential Readings**


**Further Readings**


**PHIL 403: CRITICAL READING OF WESTERN PHILOSOPHY**

This course is offers the critical understanding of modern western philosophy from diverse vantage points such as postmodernism, feminism, and post-colonialism. These thinkers were not only contested the canons of western philosophy but also make us aware of other ways of reading western philosophy. The methodologies and tools provided by these thinkers have its own philosophical significance and political implication.
1. Canons of Western Philosophy
   Foundations of Western Philosophy
   Modernity, Structuralism, Critical theory and Postmodernism
2. Philosophy of the Praxis/Post Marxist Philosophy
   Gramsci- Hegemony and Role of intellectuals
   Slavoj Zizek- Spectre of Ideology
   Alain Bodiue –Manifesto for Philosophy
3. Against methods of western Philosophy
   Richard Rorty- Against Epistemology
   Emmanuel Levinas- Ethics as first philosophy
4. Philosophy of Culture
   Gilles Deleuze and Felix Guttari- What is Philosophy?
5. Postmodern Approach
   Derrida-Logocentricism – Deconstruction
   Michel Foucault-Discourse on Language- Knowledge and Power- Bio power
6. Postcolonial Approach
   NgugiwaThiang’o- Decolonizing Mind
   Edward Said- Orientalism
7. Feminist Criticism
   Judith Butler- Gender Trouble
   Irigaray – Mimesis, Ethics of sexual difference

**Essential Readings**

3. Judith Butler , Ernesto Laclau  and Slavoj Zizek Contingency, Hegemony and Universality Questions 5-11
4. Judith Butler Restaging Universality: Hegemony and limits of Formalism 11-44
7. Rorty, R. *Philosophy and mirror of Nature*, Solidarity or Objectivity
8. Levinas, E. *Totality and Infinity*
10. Deleuze, G. and Felix Guttari- What is Philosophy? (chapter 1)
15. Feminist History of Philosophy Stanford Encyclopaedia of Philosophy

PHIL 404: PHILOSOPHY OF RELIGION

This course will focus on the issues of truth and objectivity with respect to religions and discuss some of the key issues that concern the modern mind regarding religions in a cross cultural perspective. Issues of creationism versus evolutionism, human suffering, freewill & karma, religious experience, faith & interpretation, religious pluralism and religious & secular morality will be dealt with. Special emphasis would be on clarifying the implications of religious pluralism for religious faith.

Essential Readings


Further Readings

10. Prasad, R. Karma, Causation and Retributive Morality, Delhi, ICPR, 1989

PHIL 405: PHILOSOPHY OF SCIENCE

The Course considers philosophical attempts to describe scientific explanations, laws of nature, and the process whereby theories in science are confirmed by evidence. It deals with the basic issues of Causation, Explanation and Laws in science, Debate on Theoretical Terms, like Scientific Realism and Empiricism. It attempts to address some important questions: Do scientific theories represent the true nature of the world, or are they just convenient tools for making predictions and developing technology? What is the relation between theory and observation in
science? What is the role of so-called ‘scientific revolutions’? How do social factors and values influence scientific theory choice?

Essential Readings

A- Explanation, Scientific Theories and Laws


B- Realism and Empiricism


C- Epistemological and Metaphysical Issues


D- Relativism and Objectivity


Further Readings


**OPTIONAL AND INTERDISCIPLINARY COURSES**

**PHIL 211: ARISTOTLE’S METAPHYSICS**

Aristotle's theory of being is fundamental to understanding much that has happened in the history of western philosophy and metaphysics. The selections from Aristotle’s *Metaphysics* included in this course look at his theory of being and the method proper to an investigation of the question of being. A close textual reading of the relevant and prescribed sections will enable students to become conversant with the conceptual framework that was to hold sway in philosophical discussions until the 17th Century.

**Essential Readings**


**Further Readings**

PHIL 212: GANDHI AND LIBERTARIAN SOCIALISM

This course will attempt an in-depth study of two basic concepts in Gandhi’s writings: Ahimsa and Satya. It’ll explore the significance of *anekantavada* in the context of these two concepts and also examine the relevance of these concepts in promoting a non-coercive social order. We will also attempt a comparative reading of Gandhi’s thoughts with that of Mill and Kant in order to highlight the non-Eurocentric nature of Gandhi’s thought.

**Essential Readings**


**Further Readings**


**PHIL 213: PHILOSOPHICAL REFLECTIONS ON LITERATURE**

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

**Essential Readings**


**Further Readings**


**PHIL 214: THE FEMINIST THOUGHT**

The course will introduce broad trends in Feminist thought. The focus would be on theoretical analyses and critiques of women’s oppression and subjugation with special emphasis on recognition of women as persons, agents and citizens. While focusing on the contemporary issues, this course also discusses some important classical readings.
Essential Readings


Suggested Readings


PHIL 215: APPROACHES TO ENVIRONMENTAL ETHICS

This course will begin by looking at some important non-anthropocentric approaches to environmental ethics that either value nature in a holistic way or value some or other collections of entities in nature. It aims to examine the boundaries of moral concern drawn up in each approach critically. The course will also introduce some alternative ways of approaching an ethics of environment that are becoming quite central in environmental literature today.

Essential Readings


Further Readings

3. Ecofeminism, Religion and Nature in an Indian and Global Perspective uit.no/Content/276140/Ecofeminism_Inga_2011.pdf
5. Leopold, Aldo, Environmental Ethics, and The Land Ethic
PHIL 216: EXPLORING PHILOSOPHY THROUGH FILMS

This introduction to philosophy revolves around selected films and related texts that provoke classical philosophical questions concerning knowledge, truth, mind, bodies, persons, morality, religion and the meaning of life. The main objective of the course is to provide an introduction to the nature of philosophical inquiry and analysis. By focusing on film as the visual and narrative medium in which these problems and issues emerge, the student will also consider the ways in which art (focus here being on cinematic art) can represent and embody philosophical questions, ideas and positions.

Essential Reading


Topics

1. Syllabus: Discussion on what is Philosophy?
2. Skepticism (Reality and Appearance) – The Matrix, Inception
3. Truth, Relativism – Hilary and Jackie, Rashomon
4. Personal Identity – Being John Malkovich, Momento
5. Free Will, Determinism and Moral Responsibility – Momento, Minority Report
6. Ethics – Crime and Misdemeanors
7. The Problem of Evil – The Rupture, The Seventh Seal, God on Trial
8. Existentialism – The Seventh Seal, Crimes and Misdemeanors

Further Readings

PHIL 217: THE MEANING OF LIFE

What is the meaning of life? For many, it seems to be defined primarily in terms of wealth, status, power attaining which remains the primary drive for them to do actions, along with the significant concern for good physical and mental health, good relationships, ample free time for entertainment, hobbies and family members, helping others in need, enjoying sensory pleasures, etc. to make the overall life as balanced, happy and harmonious. For some, meaning of life may lie in a fanatical dedication towards certain religious or socio-political ideology. For a few, probably, the meaning of life seems to be decided by the dedication towards the intrinsic joy in certain intense, absorbing activities like painting, archery, music, dance, philosophy, etc, and so on. What can be the criterion/criteria to decide the ‘valid’ meaning of life? Is it one or many for the whole of mankind? Is the meaning of life already decided or fixed by some external agency like God or state, or it is primarily decided by one’s own individual choice? But is there any limit to one’s choice or one is absolutely free in choosing whatever captures his/her fancies? This course tries to raise and explore such questions through existentialist, psychological and spiritual insights and literary works embodying such musings through their characters and plots around them.

Essential Readings

Further Readings


PHIL 218: LOGICAL THINKING IN EVERYDAY LIFE

This paper focuses on topics of transferable logical and analytical skills that are useful in our daily life and would be rewarding for anyone practicing the material, for as the classical Indian philosophers have said, logic is the lamp of all sciences! Course materials, relevant links, related software, etc. will be added.

Course Contents:

1. General introduction:
   1.1. Logic as the key to all learning
   1.2. Note on the History of Logic
2. Logic/Anvikshiki, the lamp of all sciences, in Classical India#1.
   2.1. Nyaya Logic
   2.2. Buddhist Logic
   2.3. Jain Logic
   2.4. Navya Nyaya Logic
3. Informal logic: Basic concepts
   2.1. Arguments, Premises, and Conclusions
   2.2. Recognizing Arguments
   2.3. Deduction, Induction and Abduction
   2.4. Validity, Truth, Soundness, Strength, Cogency
   2.5. Argument Forms: Proving Invalidity
   2.6. Refutation, Counterexamples and Reductio Ad Absurdum#2
   2.6. Extended Arguments
4. Informal Logic: Language
   4.1. Language Functions#3
   4.2. Emotive Language, Neutral Language, and Disputes#3
   4.3. Disputes and Ambiguity#3
   4.4. Varieties of Meaning
   4.5. Cognitive and Emotive Meanings, and Persuasion and Rhetorical Devices#4
   4.6. Definitions and Their Purposes
   4.7. Criteria for Lexical Definitions
5. Informal Logic: Informal Fallacies in Detail  
   5.1. Fallacies in General  
   5.2. Fallacies of Relevance  
   5.3. Fallacies of Weak Induction  
   5.4. Fallacies of Presumption, Ambiguity, and Illicit Transference  
   5.5. Fallacies in Ordinary Language  
6. Formal Logic: Categorical Propositions  
   6.1. The Components of Categorical Propositions  
   6.2. Quality, Quantity, and Distribution  
   6.3. Venn Diagrams and the Modern Square of Opposition  
   6.4. Conversion, Obversion, and Contraposition  
   6.5. Translating Ordinary Language Statements into Categorical Form  
7. Categorical Syllogisms  
   7.1. Standard Form, Mood, and Figure  
   7.2. Venn Diagrams  
   7.3. Rules and Fallacies  
   7.4. Ordinary Language Arguments  
   7.5. Enthymemes  
   7.6. Sorites  
8. Propositional Logic  
   8.1. Symbols and Translation  
   8.2. Truth Functions  
   8.3. Truth Tables  
   8.4. Necessary and Sufficient Conditions  
   8.5. Argument Forms and Fallacies  
9. Inductive Logic  
   9.1. Analogical Reasoning  
   9.2. Legal Reasoning  
   9.3. Moral Reasoning  
   9.4. Statistical Reasoning  
   9.5. Hypothetical/Scientific Reasoning  

Essential Readings  


**Further Readings**


**PHIL 311 ENVIRONMENTAL ETHICS**

When moral concern is extended to animals, plants and ecosystems as a whole, several challenges emerge. This course aims to examine some ways in which morality has been extended to the non-human world and the problems and dilemmas that have arisen thereof. Some archetypal readings will be judiciously assessed to determine the methodology and rationale presented. The course will also raise some other closely related issues.

**Essential Readings**


Further Readings


PHIL 312: ETHICS IN BUDDHISM

The development of morality within Buddhism will be examined in this course. Questions regarding the status of morality within Buddhist soteriology and related methodological and philosophical concerns will be addressed through a systematic study of ethical thought in Buddhism. In addition some areas of applied ethics where such morality can be and has been drawn on and developed to ascertain Buddhist attitudes to contemporary ethical problems will be investigated.

Essential Readings


**Further Readings**


PHIL 313: PHILOSOPHY OF HUMAN RIGHTS

Tracing the historical development of the concept of human rights the course will analyze and discuss the formal and substantive distinctions philosophers have drawn between various forms and categories of rights like positive and negative rights, individual and collective rights, primary and secondary rights, rights and duties, etc. The question of how philosophers have sought to justify the concept of human rights will be examined. Lastly, the contemporary critique of the concept of human rights from the Cultural Relativists and Feminists point of views will be reviewed.

Essential Readings


Further Readings

PHIL 314: IMAGINATION AND SYMBOLIZATION

The ability to symbolize rests on our ability to imagine. Experienced ‘reality’ including our perceptions of artistic/created ‘appearances’ or metaphoric expressions are given to understanding at several levels, their import is ‘poly-semantic’. This paper attends mainly to creative, non-discursive and metaphoric symbolization bringing out the inevitably important relationship between the faculty of imagination and the faculty of reason.

Essential Readings

1. Kant, I. Critique of Judgment (Selected Section: The first two ‘Moments’ from the “Analytic of the Beautiful”), J. C. Meredith (Tr.). In Encyclopedia Britannica Kant Volume, Chicago, Chicago University Press, 1952.

Further Readings


PHIL 315: INDIAN PHILOSOPHY OF LANGUAGE

This course aims at the debate between Buddhist Dignaga and Mimamsaka Kumarila on various issues concerning philosophy of language, namely, meaning and reference, co-referentiality, language-thought-and-reality, ontology of universal, unit of language (word or sentence), conditions of meaningful sentence, method of identification of meaning, levels of meaning, and status of scripture as the source of meaning.

Essential Readings

1. Pramanasamuccaya of Dignaga, chapter V, Anyapoha-pariccheda

   (i) Tr. from Tibetan by Richard P. Hayes, in Dignaga on the Interpretation of

(ii) Pind, Ole Holten, Dignaga’s Philosophy of Language: Dignaga on Anyapoha, Pramanasamuccaya V: Text, Translation, and Annotation

2. Slokavarttika of Kumarila, Chapter XVII, Apohavada

(i) English translation by Ganganath Jha, Slokavarttika: With the Commentaries Kasika and Nyayaratnakara, reprint, Delhi, Sri Satguru Publication.

Further Readings


PHIL 316: APPROACHES TO COGNITIVE SCIENCE

Cognitive Science aims to study the structure and dynamics governing human cognitive architecture, including the phenomenological background conditions enabling cognition, innate evolutionary endowments and developmental interactions of the cognitive agent with his/her physical and social environments. Concepts are central parts of this architecture. But how are they represented in the mind/brain - in the abstract a model form or in modality specific systems? This question is also considered in this course. Under developmental, embodied-enactive and dynamical system perspectives the present course explores interactions at several levels, like between genes and environment, between brain, body and environment, between mind and life, and between perception, thought and action for the construction (or shaping up) of human cognition/mind, perception and language.
Essential Readings


Further Readings


**PHIL 317: FOUNDATION OF COGNITIVE SCIENCE**

One of the most exciting and foundational fields of study in present-day cognitive science and philosophy revolves around the notion of concept. As a popular claim has it, the heart of contemporary cognitive science is its theory of concept. This introductory course attempts to explore the nature, structure, acquisition, and origin of concepts, the constituents of thought. Building on theoretical and empirical findings, the course opens up a window to the mechanics of the mind.

**Essential Readings**

4. Rosch, E. “Principles of Categorization”.#
5. Rey, G. “Concepts and Stereotypes” OR Eric Margolis “How to Acquire a Concept”#

**Further Readings**

   a. (All readings marked with “#” are from this anthology.)
PHIL 318: INDIAN AESTHETICS

The aim of the course is to acquaint students with Indian Aesthetics. Main purpose of this option will intend to analyse the Nature of Art, and to understand how Aesthetic Experience metamorphosis into Mystical experience according to Indian Aesthetics. This course explores philosophical accounts of the nature of art, creative activity, imagination, expression, interpretation, and aesthetic evaluation.

Main Topics
1. Concept of Aesthetics and Art
2. Main concepts of Aesthetics: Beauty, Sublime
3. Concept of Kavya and Kavyadosa
4. Aesthetics in Natya.
5. Metamorphosis of Aesthetic Experience into Mystical experience.
6. Concept of Rasa, Bhava, Dhvani, Alanikara and Guna-Nirupana
7. Art Object
8. Emotion and Creativity and Judgments in Aesthetics

Essential Readings

Further Readings

PHIL 319: UNDERSTANDING MULTICULTURALISM

The course focuses on the concepts and theoretical foundations that underlie multiculturalism. It stresses on the possibility of maintaining a pluralistic culture of many identities and sub-cultures while retaining the civil and political practices that sustain national life in the classical sense. In order to understand how this can be, the course discusses issues related with citizenship, cultural rights and toleration, politics of recognition, religious rights.

Essential Readings


Further readings

18. The Politics of Recognition Charles Taylor
PHIL 320: PHILOSOPHY OF BIOLOGY

Philosophy of biology initially emerged as a distinct branch of philosophy in 1960s and 1970s largely as a consequence of increasing influence of naturalism in both biological sciences and philosophy. This course aims at investigating whether belief in the distinctness of biological processes is maintainable in light of current philosophical debates. Towards meeting of this goal, the course endeavors to introduce students to such basic biological concepts as the nature of evolution, natural selection, adaptation, biological design and gene. The debates over the possibility of adopting reductionism in biology as well as ethical and social consequences of adoption of evolutionary theory are also examined.

Essential Readings


Further Readings


PHIL 321: VIRTUE EPISTEMOLOGY

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

Essential Readings


*All readings are available in John Greco and John Turri (Ed.) Virtue Epistemology Contemporary Readings, MIT Press, 2012

Further Readings


PHIL 322: POLITICAL LIBETARIANISM AND COMMUNITARIANISM

This course focuses on the communitarian critique of John Rawls’s political conception of justice. It presents some important ideas discussed in Rawls’ seminal work Political Liberalism and attempts to find out what sort of questions have been raised against Rawls’s position by some of the major communitarian critics.
Essential Readings


Further Readings


**PHIL 323: PHILOSOPHY OF AMBEDKAR**

This course explores the philosophical thought of B.R. Ambedkar by introducing his essential philosophical writings. Ambedkar develops an alternative reading of Indian philosophy by interrogating dominant philosophical systems and its texts. He viewed philosophy as a social expression. This course divided his philosophical thought into social, political, and religious systems.

1. Lifework of Ambedkar: Socio-Political context

2. Interrogating Indian philosophy

   Philosophy as social expression in the light of philosophers Narayana Guru, Periyar, Jyotiba Phule and Vemana
   Critical understanding of Indian Philosophy

3. Social philosophy

   Critique of caste system and Hindu social order
   Nexus between caste and religion
   Philosophy of Hinduism
   Annihilation of Caste

4. Political philosophy

   Social precedes the political
   Democracy, State Socialism, Rights and Constitutionalism
   Negotiating liberal, radical and communitarian traditions
Social Justice

5. Philosophy of religion

Antique religions and civilized religions
Religion as a social force
Buddha or Marx
Buddhism as humanistic and rationalistic religion

6. Ambedkar and alternative social movements

Struggles of the oppressed- Mahad Satyagrah, Indian Labour Party, Scheduled Castes Federation
Republican Party
Separate Electorates for dalits
Constitutionalism- Safeguarding the Rights of Minorities, Hindu Code Bill, Nationalizing the agriculture

7. Relevance of Ambedkar’s Philosophy

Critique of Brahminical modernity
Gandhi and Ambedkar
Source of inspiration for Dalit Movement
Women’s Emancipation

Essential Readings

2. Castes in India, Annihilation of Caste, State and Minorities, Mr. Russell and Reconstruction of Society, From Moon, Vasant (Compiled) Dr. Babasaheb Ambedkar Writings and Speeches Vol.1 Education Department, Government of Maharastra, 1987
6. Omvedt, G.. Liberty, Equality, Community; Dr. Babasaheb Ambedkar’s Vision of a New Social Order, Dr. Ambedkar Memorial Lecture, organised
by Dr. Ambedkar Chair in Sociology, Jawaharlal Nehru University, New Delhi, 2004


Further Readings

2. Gore, M.S. Social Context of an Ideology; Ambedkar’s Political and Social Thought, New Delhi: Sage, 1993
7. Guru, Gopal "Dr. Ambedkar’s concept of political power and the question of Dalit movement" In Dr. Ambedkar Memorial Lectures, Ambedkar Memorial Trust: Hyderabad, 1993
15. Zelliot, Eleanor. From Untouchable to Dalit; Essays on the Ambedkar Movement New Delhi: Manohar, 1992
PHIL 324: CONTEMPORARY REFLECTIONS ON VEDANTA

This course highlights the contemporary relevance of Vedanta, especially Advaita Vedanta, by showing its (i) universal humanistic face amidst social, cultural, and religious diversity at both the national and global levels. (ii) It explores and develops its ability on the basis of ancient conceptual resources to be a philosophy of unity, harmony, active tolerance, respect for the other (both human and non-human), and peace. (iii) In metaphysical sense, it tries to propound not only a common humanity but also a unified interdependent world. (iv) In epistemological sense, it focuses on the development of the individual self (atman) into the Absolute Cosmic Self (brahman) through knowledge (jnana). (v) In axiological sense, it values the spiritual development of non-dual worldview (sat), purified mind (cit), and bliss (ananda). The present course focuses on the advaitic thought of four leading contemporary thinkers, namely, Swami Vivekananda, Aurobindo, Radhakrishnan and Jiddu Krishnamurti.

Essential Readings


Further Readings

2. Mahadevan, T. M. P. *Contemporary Indian Philosophy*, Madras.

PHIL 325: THE INDIAN MODERNITY

This course will explore the distinctive notion of an Indian modernity, which, while being unquestionably influenced by the idea of modernity in the west, has an indigenous flavor. The Indian idea of modernity developed by way of contesting the colonial and hegemonic spin-off of the European engagement with the ideas of scientific rationality and individual liberty.
Essential Readings


Further Readings


**PHIL 411: SAMKARA’S ADVAITA VEDANTA**

This course will introduce the students to the main features of the meta-philosophical position of the Classical text, *Sarirka- Bhasya: BrahmasutraSamkaraBhasya*. This study of the *adhyasabhasya* with commentaries to the first four Brahmanas (catuspati) will give the students an insight into classical methods of analyses and synthesis and richness embedded in text and tradition. Two
ingenious interpretations of Samkara’s *sadhyasabhasya* by Vacaspati Misra (Bhamati) of 9th century and Ganeswar Mishra of 20th century will also be introduced in this paper to have different overviews of the text.

**Essential Readings**


**Further Readings:**


**PHIL 412: PHENOMENOLOGY: VASUBANDHU AND HUSSERL**

Though the nature of experience and study of its constitutive elements through reflection on the nature of cognition and the processes involved in it has been a central concern of both Buddhism and Husserlian phenomenology, the study of these common aspects has largely remained unexplored in a comparative perspective. The need for investigation of these themes in a comparative perspective becomes all the more pressing when we recall efforts by Buddhist scholars at viewing Yogacara as Buddhist phenomenology. This course takes a close look at the following themes while looking at the commonality of issues and their treatment in Yogacara Buddhism and Husserlian phenomenology: The nature and object of cognition; intentionality of consciousness and centrality of its role in cognition; the nature of objects and investigation of its constitutive elements; theories of active and passive constitution; the nature of *noesis* and *noema*, etc.
Essential Readings

4. -------- .1977. Cartesian Meditations (Secs on active & passive constitution), The Hague: Martinus Nijhoff,

Further Readings


PHIL 413: KNOWLEDGE AND SCEPTICISM

This course aims at clarifying the distinction between belief and knowledge. It attempts to answer questions like: What is/are the difference/s between mere belief and the more stable and reliable cognition called true understanding? How is ‘true
understanding’ defined? Can it ever be achieved? Can we ever be said to know or is what we claim to be knowledge is in reality mere belief?

Essential Readings

1. Ayer, A. J. “Knowing as Having the Right to be Sure”
2. Gettier, E. “Is Justified True Belief Knowledge”
3. Clark, M. “Knowledge and Grounds: A Comment on Mr Gettier’s paper”
5. Nozick, R. “Knowledge”
6. Putnam, H. “Brains in a Vat”
7. Huemer, M. “Direct Realism and the Brain-in- a-Vat Argument”
11. Moore, G. E. “Hume’s Theory examined”


Further Readings


PHIL 414: FROM LANGUAGE TO MIND

Rationalist Philosophers held that language is a mirror of the mind, and a vehicle of thought. For Noam Chomsky, this has been the ‘most compelling reason’ for studying language. Chomsky initiated a range of research known as the generative enterprise. What does the enterprise tell us about the human mind? Do the lessons from language extend to other faculties of the mind? Is the human mind unique in the organic world?

Essential Readings

Though the controversies surrounding the nature of mind are almost as old as human history, a particular understanding of mind that has occupied the central position in contemporary discussions on the topic has been the modularity approach. Whether you are for it or against it, but you can’t ignore it. In the present course we not only look at the modularity thesis and its rejection, but we also have a look at various versions of the modularist thesis. That is, whether only peripheral aspects of the mind are modular leaving out central systems (eg. Fodor and his followers), or whether mind is entirely (i.e., massively) modular (eg. Pinker, Sperber, and Cosmides&Tooby). We also focus on the issue of whether modularity of mind is a biological given (i.e. innate), or a consequence of the developmental process (i.e. modularized a la Karmiloff-Smith).
Essential Readings


Further Readings


**PHIL 416: THEORIES OF CONSCIOUSNESS**

Are human adults undoubtedly conscious beings? Are stones doubtlessly not so? What about animals and young children? Is it having of consciousness that allows us to raise questions about our own nature and that of others? Is it consciousness that allows us to examine life? Is consciousness that necessary evolutionary step without which distinctly human phenomena like conscience and religion will not be possible? Such questions about the nature of consciousness have been asked for centuries and across cultures. This course aims at introducing students to some of the leading western proposals and controversies around the nature of consciousness.
Essential Readings

1. Armstrong, D. M. “What is Consciousness”
2. Rosenhal, D. “Two Concepts of Consciousness”
3. Dretske, F. “Consciousness”
7. Dennett, D. “Are we Explaining Consciousness yet?”
10. Chalmers, D. J. “Facing up to the Problem of Consciousness”.

The above readings can be found in the following anthologies


Further Readings

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

PHIL 417: CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY

After familiarization with some of the central issues in philosophy of biology in the previous course, this course aims at introducing students to current debates in the philosophy of biology. The discussion surrounding the following topics forms the focus of the course: the different strands of evolutionary thinking like probabilistic epigenesis and developmentalist, the nature of adaptation, the concept of constraint
in the biological sciences, issues surrounding the nature of selection & drift, and interrogating the idea of progress in biological sciences. The course ends by discussing whether evolutionary theory can throw some light on complex behavior patterns, like, altruism and selfishness.

Essential Readings


All the above readings are available in the following anthologies:


Further Readings

This course is an advanced survey of the variety of possible positions and debates within feminism. This course is designed to provide students with an introduction to key directions and themes in contemporary feminist thought. Readings will explore the roles of women in the history of philosophy, accounts of the body in feminist philosophy, major feminist positions on the nature and scope of women's oppression, how it gets perpetuated, and possible solutions. We will focus on questions such as how to theorize “woman” as a subject of unique experiences, and the philosophical problems that result.

**Essential Readings**

**Feminist Epistemology and Metaphysics**


**Sexuality and Biological Differences**


**Post-colonial Feminism**


Re-reading the History of Western Philosophy


Further Readings

PHIL 419: THEORY OF SIGNS AND THE SEMIOTIC METHOD

The semiotic method presents a general theory of signs and extends the question of word and meaning beyond language to the significance and mode of constitution of signs within other disciplines (e.g., to symbols and symptoms). It thus presents the possibility of an alternative method of language/sign analysis, different from both the analytic and the hermeneutic traditions. This course will trace the foundational developments in the formation of this method.

Essential Readings


Further readings

1. Peirce, C. S. *What is a Sign?*(1894).
PHIL 420: PERSONAL IDENTITY AND ACCOUNTABILITY

This Course would focus on issues of personal identity and freedom of action in the context of agency, moral responsibility and entitlement to reward or punishment for actions. The course would include some of the important aspects of the debate about the criterion of personal identity and some contemporary discussions about freedom of the agent.

Essential Readings


Further Readings


PHIL 421: DEBATES IN CONTEMPORARY INDIAN PHILOSOPHY:
GANDHI AND TAGORE

This paper re-constructs the philosophical implications of the twenty six year old debate between Gandhi and Tagore. Engagement with criticism was fairly central to Gandhi’s life and thought and the debate with Tagore is important to an understanding of Gandhi as a philosopher. Between 1915 and 1941 Tagore raised
arguments against *satyagraha*, the non-cooperation movement, boycott of Government schools, the burning of foreign cloth and Gandhi’s connection between spinning and *swaraj*. It appears that the issues that divided Gandhi and Tagore were more substantial than might appear from a consideration of the immediate differences between them. This paper argues that the debate was primarily about truth, possibilities of untruth and the nature of freedom/*Swaraj*.

**Essential Readings**


Further Readings


PHIL 422: LANGUAGE AND THOUGHT

Some scholars (like Davidson, Carruthers) believe that the characteristic human thought (especially the offline, abstract propositional thinking) is not possible to the creatures lacking language. The idea is obviously intuitively appealing, but is needed to be scrutinized since intuitive appeal might be a good starting point but not compelling evidence. There have been similar voices expressing the influence or constituting effect of language on the thought by Wittgenstein, Vygotsky, Whorf in the nearly first half of 20th century and by Carruthers, Clark, etc. in recent times. This course attempts to cover the debates regarding the extent and nature of influence of language on thought.

Essential Readings


Further Readings


**PHIL 423: ON CONCEPTUAL RELATIVISM**

The course will narrate how the essentialist theories of Frege, logical positivism and logical atomism give way to relativism and indeterminacy in two different tracks – in the respective views of later Wittgenstein and W V O Quine. It will also address whether and in what way Davidson’s critique of conceptual relativism applies to both Quine and later Wittgenstein.

**Essential Readings**

1. Quine, W V O. *Word and Object*, HUP, 1960, Chapters I and II


**Further Readings**


PHIL 424: PHILOSOPHY OF ACTION

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

2. __________________, “Agency,” Same as above
3. __________________, “Intending” Same as above
4. __________________, “Individuation of Events” Or “Events as Particulars” Same as above
10. ________________, *Last Writings on the Philosophy of Psychology*, pg 35-6,7-81, 202-15
14. ________, “Performative Utterances” Same as Above

Further Readings

PHIL 425: WITTGENSTEIN ON ASPECT PERCEPTION

This course addresses a specific area within later Wittgenstein’s Philosophy of Psychology – viz. the notion of seeing as or perceiving aspects as distinct from merely seeing or perceiving objects. The originality of this notion marks its apart from both the empiricist and Gestalt theories, as well as the contemporary neurological theories of aspect-perception. The course will further explore how this notion has been effectively deployed in various fields other than that of perception – viz. in the discourse on self, action, language and mathematics.

Essential Readings


7. *Cavell, Stanley, ‘The Touch of Words’

8. *Cerbone, R David, (Ef)facing the Soul: Wittgenstein and Materialism


11. *Baz, Avner, ‘On Learning from Wittgenstein, or What Does it Take to See the Grammar of Seeing Aspects?’


Further Readings


5. *Affeldt Steven J, ‘On the Difficulty of Seeing Aspects and the Therapeutic Reading of Wittgenstein


PHIL 426: PHILOSOPHY OF KASHMIR SAIVISM

This course will intend to understand; how can inanimate matter, governed by fixed laws, lead to mind? To bring in consciousness as a separate category like space, time, matter, as suggested by many physicists and neuroscientists, leads to further paradox. This very issue was considered with great subtlety in the Vedic tradition of India. Here we consider one of the late classics of this tradition that deals with the question of consciousness, laws, and freedom-the justly famous Siva Sutras (c. 800 C.E.).

Main Topics

1. Universal consciousness (The Siva Sutras, chp.1)
2. The emergence of innate knowledge (The Siva Sutras, chp.2)
3. The transformations of the individual (The Siva Sutras, chp.3)
PHIL 427: PHENOMENOLOGY AND ETHICS OF MEDITATION

The English term ‘Meditation’ is generally understood as a technique to arrest the proliferation of mind (cittavrtti, cittapracara). The whole exercise is the part of the schema to develop the process of contemplation in order to know the bare truth of the originary consciousness by dissolving various modes of defiled consciousness in order to facilitate the phenomenological, epistemological, and psychological analyses. The results achieved through this exercise are utilized by both essentialist and anti-essentialist doctrinal positions. It is even utilized for spiritual goals like liberation (moksa, nirvana, kaivalya, etc.). Without the meditation technique, it is not possible to realize the freedom of the invariable soul in the orthodox systems or non-substantial fluxional self in Buddhism. The greatest advantage of cleansing the proliferation of mind through meditation is that in its purified form it is transformed into a cosmic self in the present life, beyond the controversy relating to the metaphysics of the self, in terms of universalized ethical practices. This course is purely a theoretical enterprise, which creates a debate between meditation related
issues dealt with by the Upanisadic, Yoga, and Buddhist systems of thought. We are not taking into consideration the contemporary study of “meditation and Neuroscience of Consciousness.”

Essential Readings

4. Astangamarga of Patanjali’s Yoga-sutra with Vatsayana’s Tattva-Vaisaradi.

Further Readings


PHIL 428: THE EMBODIED-ENACTIVE COGNITION

This course focuses on the role of body, action, environment along with that of brain in the process of cognition which have remain marginalized in the traditional accounts of mind and cognition. It also undermines the tripartite divisions between perception, cognition and action in the traditional conception of mind and presents the thesis that the three are actually intertwined and do not stand in isolation to each other. The approach also considers that how metaphors play a role in the architecture of cognitive structures, and how nature of metaphors prevalent in a language subtly shapes the experience and cognition of a community. It also considers that how concepts might be represented and used for the abstract thinking. The course will also consider some critiques of the approach as well.
Essential Readings


Further Readings


**PHIL 429: CONCEPTS, NEW DIRECTIONS**

This course on certain selected readings from *The Conceptual Mind: New Directions in the Study of Concepts*. Eric Margolis and Stephen Laurence (Eds.), Cambridge, MA: MIT Press (2015), explores, in a principled way, recent findings and theoretical advancements in the study of concepts, a central concern in present-day cognitive science. The origin, evolution, and the development of concepts, concept acquisition, concept individuation, conceptual change, concepts and animal cognition, concepts and language, concepts and computation, concepts and brain, concepts and science, and concepts in context are the main issues the course attempts to uncover.

**Essential Readings**


PHIL 430: ON CONDITIONALS

Conditionals are important to daily reasoning. However, the analysis of the conditional remains a matter of contention in logical theory. There is the view that we should accept the truth-functional account. But there are grave problems with truth-functionality, pointed out by Strawson. It has even been suggested that conditionals don’t have any truth conditions. There are views that we should accept that conditionals involve modal notions. Some of these views on conditionals will be covered by this course. The emphasis in this course is on understanding the basic concepts.

Essential Readings

Further Readings


PHIL 431: THEORIES OF TRUTH

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

Essential Readings

1. Russell, B. “Truth and Falsehood”*
2. Austin, J. L. “Truth”*
3. James, William. “Pragmatism’s Conception of Truth”*
4. Dummett, M. “Truth”*
5. Tarski, A. “The Semantic Conception of Truth and the Foundation of Semantics”*
7. Strawson, P. F. “Truth”*
8. Quine, W.V.O. “Truth”*
11. Horwich, P. “A Defense of Minimalism”*
12. Davidson, D. “The Folly of Trying to Define Truth”*

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

Further Readings


PHIL 432: HISTORIOGRAPHY OF INDIAN PHILOSOPHY

The development of the Academic discipline of Indian Philosophy, writings of the histories of Indian Philosophy, debates on Classical and Modern Indian Philosophies, perceptions of developments during and after colonial period,
contemporary contestations of the prevalent conceptions of Indian philosophy are the major concerns of the course.

Essential Readings

4. Radhakrishnan S. Introduction to Indian Philosophy. 2 vols. London. 1923-27
5. Das Gupta S. N. Introduction to History of Indian Philosophy. 4 vols. Cambridge. 1923-49

Further Readings


PHIL 433: RELIGION AND ECOLOGY

World religions are being tapped for their ecological content as an answer to the current environmental crisis. Religious appeals appear to carry more weight in changing attitudes such that impact the environment positively. However most religions, particularly ancient ones, have never witnessed or imagined the environmental degradation seen today. Can they then legitimately be looked at for environmental wisdom? This course will cover three religions: Buddhism, Hinduism and Christianity to consider their contribution to environmental ethics. The course follows the pursuits of some scholars as investigate, defend and critique environmental matters in these religions.

Essential Readings


Further Readings

3. Selections from Bible.


**PHIL 434: TECHNOLOGY AND ETHICS**

This course is about the study of ethical dilemmas generated by the new technologies such as Information technology, Biotechnology and Nano technology. This applied ethics course looks for the theories of ethics in terms of the human dignity, social justice and democratization of technology.

1. Interface of Science, Technology and Society
2. Technology in World History and Social Progress
   - Industrial Revolution, Age of Information Technology, Biotechnology and Nano Technology
3. Debates in Philosophy of Technology
   - Marx, Heidegger, Dewey, Herbert Marcuse, Hebermas, Andrew Feenberg, Ashish Nandy, Vandana Shiva
4. Technology and Social Inequalities
   - Technology as Power-Colonialism, Capitalism and Culture Hegemony
5. Technology and Ethics
   - Information Ethics
   - Environmental Ethics
   - Biotechnology and Ethics
   - Nano-Technology and ethics
6. Democratization of Technology and Social Justice
   - Technology and world order
   - Democratization of Technology
   - Public Evaluation of Science and Technology
   - Interventions from civil society/social movements against technology
Essential Readings

6. Feenberg, Andrew. *Questioning Technology*, Routledge, 1999 pp. 139-158

Further Readings

3. Dusek, V. *Philosophy of Technology An introduction*. 2006 Blackwell publishing, USA
PHIL 436: PHILOSOPHY OF CONTEMPORARY SOCIAL MOVEMENTS

This is an interdisciplinary course that connects the diverse disciplines such as Political science, Sociology, History and Philosophy. This course is an attempt to provide philosophical basis of social change and ideological underpinnings of contemporary social movements. This explains the key concepts of respective social movement with a brief historical note.

1. General features of Social Movements

2. Marxists Movements

   - Main tenets of Marxism
   - Past Marx Marxism
   - Gramsci’s theory of Hegemony and Passive Revolution
   - Mao’s theory of Cultural Revolution
   - Indian Marxist Movements

3. Women’s Movements

   - Discourse on Gender, Patriarchy and Sexuality
Feminist Theory: Liberal, Socialist, Radical and Dalit Feminism
Indian Women’s movement

4. Dalit Movements

Conceptions on Caste
Pre-Ambedkarita Movement: Phule, Periyar and Narayana Guru,
Ambedkar and After
Issues in Dalit Movement

5. Environmental Movements

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

Essential Readings

1. Della Porta, D. and Mario Diani , The Study of Social Movement, Recurring
Questions Social Movement –An Introduction,Oxford, Blackwell Publishing,2006,
pp.1-32
2. Kothari, R. ‘Democracy- In search of Theory,’ &‘The Democratic Polity: 
Philosophical and Cultural Perspectives’,Rethinking Democracy, Delhi: Orient
Longman,2005, pp.9-29
4. Mohanty, Manoranjan,(Ed.) Introduction, Caste, Class, Gender, Sage: New Delhi,
2004
5. Tharu, S. & Tejaswini, Niranjana, ‘Problem for a Contemporary Theory of 
Gender,’ Social Scientist, Vol.22, No3-4, 1994
6. Omvedt, G. ‘Ambedkarism,’ Dalits and Democratic Revolution, New Delhi: 
Sage Publication, 1994
7. Ambedkar. B.R. Annihilation of Caste Ambedkar’s writings and speeches Vol. 1,
Bombay: Government of Maharashtra
8. ---------- Buddha and Karl Marx Vol.3Bombay: Government of Maharashtra
Women’s Movement in India, 1970-1990, Economic and Political Weekly, 30 
(29): 1869-78
10. Swain, A. Democratic Consolidation? Environmental Movements in India, Asian 
Survey,1997

Further Readings

1. Kohli, Atul. (Ed.) 2001. The Successess of India’s Democracy,
CambridgeUniversity press 2001
Some scholars (e.g. Evan Thompson) argue that individual human consciousness is constituted in the dynamic interrelation of self and other, and therefore is inherently intersubjectivity and that empathy is the precondition of the science of consciousness. If this is true, can there be an isolated atomic self or transcendental Self – as found in Vedanta or that is merely a fanciful idea and not a possibility? Or, does such self differ qualitatively from the empirical/phenomenal self experienced in mundane activities? Is self an ‘illusion’ without ontological reality – as found in Buddhist notion of Annatta or no-self? What do psychological theories and cognitive neuroscientific studies tell us about the notion of self for such questions? What do phenomenological insights inform us on these issues, especially the phenomenological accounts of Husserl, Heidegger, Sartre and Merleau Ponty and then in modern phenomenologists like Thompson, Zahavi, Gallagher, de Vignemont, Stawarska etc. How far are they compatible with the modern neurological findings on the same issues? Further, is sense of awareness/consciousness about the objects essentially accompanied by the sense of self? We try to explore such issues in this course.
Essential Readings


Further Readings


**PHIL 438: ASPECTS OF COGNITIVE SCIENCE**

Cognitive Science is about how the mind comes to shape what we know. It tells us what is the contribution of the mind to what we call knowledge. The most famous case of the mind’s contribution to knowledge is in knowledge of language. This is brought out well in Steven Pinker’s book *The Language Instinct*. And many of his other publications. This course will reveal students to the subject of Cognitive Science and some of its main claims through Pinker’s penetrating insight and lucid discussion.

**Essential Readings**


**Further Readings**


**PHIL 439: A SEMINAR ON CONCEPTS**

This is a seminar on certain aspects of concepts, a central notion in contemporary cognitive science. Here, we will address, in the main, the following questions. What are concepts? How do we acquire them? How do they develop? How do they connect with the world? And what are the constraints a theory of concepts must satisfy?

**Essential Readings**


**Further Readings**


**PHIL 440: PHILOSOPHY OF HISTORY**

This course will examine how several major philosophers have understood history. The philosophy of history can be understood as a critical engagement with the many questions that arise from the study of history: Does history have a purpose? Does history have a meaning? What patterns, if any are there in history? Whether the historical process exhibits recognizable principles or stages of development?

**Essential Readings**


Further Readings


PHIL 441: THE ESSAY COURSE

The student will read, research and write a long essay of 10,000-12,000 words on a philosophical topic. The student will choose a supervisor and prepare a proposal. The supervisor will make sure, as far as practicable: (a) the list of references are actually read and properly used in the essay, (b) the essay indeed reflects new work for the student such that s/he has simply not compiled term papers written earlier. However, no claim of originality, beyond adequate understanding, is required at this stage. The student will be required to submit a draft of about 3000 words first week of March to show the quality and quantity of the material to be used and to get a detailed feedback from the supervisor. The final submission is to be made by third week of April.