

UNIVERSITY OF DELHI

MASTER OF ARTS

(Acronym for the Course)

(Effective from Academic year 2019-20)



PROGRAMME BROCHURE (M.A.)

Department of Philosophy

Faculty of Arts

University of Delhi

Delhi-110007

University of Delhi
Examination Branch

Courses: M. A. in Philosophy

Check List of new Course evaluation for AC Consideration

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Preamble

The objective of any programme at the Higher Education Institute is to prepare their students for the society at large. The University of Delhi envisions all its programmes in the best interest of their students and in this endeavour it offers a new vision to all its Postgraduate courses. It imbibes a Learning Outcome-based Curriculum Framework (LOCF) for all its Post Graduate programmes.

The LOCF approach is envisioned to provide a focused, outcome-based syllabus at the postgraduate level with an agenda to structure the teaching-learning experiences in a more student-centric manner. The LOCF approach has been adopted to strengthen students' experiences as they engage themselves in the programme of their choice. The Post-Graduate Programme will prepare the students for both, academia and employability.

The programme vividly elaborates its nature and promises the outcomes that are to be accomplished by studying the courses. The programme also state the attributes that it offers to inculcate at the post-graduation level. The post-graduate attributes encompass values related to well-being, emotional stability, critical thinking, social justice and also skills for employability. In short, each programme prepares students for sustainability and life-long learning.

The new curriculum of M.A. Philosophy offers an updated syllabus which will bring students to the forefront of philosophical debates in various areas of philosophy, viz., metaphysics, epistemology, ethics, logic, aesthetics. The syllabus is a combination of traditional aspects of philosophy along with modern trends.

The University of Delhi hopes the LOCF approach of the M.A. Philosophy programme will help students in making an informed decision regarding the goals that they wish to pursue in further education and life, at large.

I. ABOUT THE DEPARTMENT

Department of Philosophy

Faculty of Arts, North Campus, Delhi University

The History and Profile of the Department of Philosophy, University of Delhi.

Located in the heart of the main Humanities Block of the Arts Faculty, North Campus, facing an inner quadrangle garden, the Department of Philosophy is one of the oldest in the University of Delhi. This building constructed in the early part of the twentieth century is well known for its red brick colonial structure. This Department began as a combined Department of Philosophy and Psychology in the year 1953. The Department of Psychology became independent in 1962. Since then the Department of Philosophy is an Autonomous Department.

Various distinguished scholars who have either taught or been associated with the Department of Philosophy, Delhi University include N.V. Banerjee, S. S Barlingay, R. C. Pandeya, Margaret Chatterjee, S.K. Saxena, Ram Chandra Gandhi and Mrinal Miri. A large number of eminent philosophers from India and abroad have lectured in the Department. Philosophers from abroad include Donald Davidson, Willard Quine, Peter Strawson, Akeel Bilgrami, George Henrik von Wright, Karl Potter, Anil Gupta, Martha Nussbaum, Richard Sorabjee, Elliot Sober, Hajime Nakamura, Arvind Sharma and Anthony Parel, among many others.

The Department has a prestigious programme of teaching and research at the level of M.A., M. Phil. and Ph.D. degrees respectively, covering a diversity of areas in Philosophy: Classics of Western Philosophy, Classical Indian Philosophy, Logic, Ethics, Theory of Knowledge, Philosophy of Language, Contemporary Analytic Philosophy, Indian Philosophy of Language, Phenomenology, Existentialism, Philosophy of Mind, Philosophy of Science, Philosophy of Religion and Social & Political Philosophy, among others.

The members of the Faculty of the Department have had an ongoing record of participating in seminars and conferences in India and abroad. The Department draws students for all its programmes from different parts of India and abroad. These include students visiting under the exchange programmes signed with University of California, University of Ottawa and Carleton University.

All members of the Faculty are actively engaged in research, which has resulted in the publication of a large number of books, reports, and articles in Philosophy in Indian and International journals and anthologies. The Department has also undertaken several research projects during the last four decades. It organized a twenty-one days Refresher Course in “Logic and Language” in the past; and various international and national seminars in the course of its history.

The Department has a large library of its own catering to the needs of the Masters and Research students, and research interests of the faculty members. There is a spacious reading room and seminar hall. Facilities like computers and printing are available to faculty and wifi has been provided. Special equipments are available in the Department for viewing of films, power point projections etc.

The Department regularly holds its special lectures, seminars and discussion groups in the Library cum Seminar room. The faculty of the Philosophy adopts critical pedagogical methods to enhance critical thinking and learning practices among students. Students are encouraged to participate in discussions in seminars and regular classes. The Department organizes seminars on every Friday on diverse topics by inviting the prominent scholars in respective fields. This facilitates the students to involve in academic debates. The writing of term papers and research presentations were made compulsory for research scholars as part of their course. The paper presentations of students in front of faculty and research scholars develop the writing skills and confidence of students. The Department has introduced the compulsory checkup of plagiarism test for students term papers. This helps in self learning and writing rather carrying with books.

The students are trained to develop their own methodologies in understanding philosophical problems in general and the research problems in particular. The department has introduced the contemporary relevant courses that reflect the immediate social reality such as on issues of gender, caste, culture and environment (Especially courses such as Feminism, Eco

philosophy, Environmental ethics and Critical Philosophical Traditions of India, Philosophy of B. R. Ambedkar, Philosophy and Films, Philosophy of literature, Media ethics, philosophy of technology). The students were not only identified with the social problem but also motivated to reflect on social experiences from their own philosophical perspective. This plays a crucial role in self learning and knowledge production.

II. Introduction to CBCS (Choice based Credit System)

Choice Based Credit System:

The CBCS provides an opportunity for the students to choose courses from the prescribed courses comprising core, elective/minor or skill-based courses. The courses can be evaluated following the grading system, which is considered to be better than the conventional marks system.

Grading system provides uniformity in the evaluation and computation of the cumulative grade point average (CGPA) based on students' performance in examinations and enables the students to move across institutions of higher learning. The uniformity in evaluation system also enables the potential employers in assessing the performance of the candidates.

Definitions:

- (i) 'Academic Programme' means an entire course of study comprising of its programme structure, course details, evaluation schemes, etc. Designed to be taught and evaluated in a teaching department/centre or jointly under more than one such department/centre.
- (ii) 'Course' means a segment of subject that is part of an academic programme.
- (iii) 'Programme Structure' means a list of courses (Core, Elective, Open Elective) that makes up an academic programme, specifying the syllabus, credits, hours of teaching, evaluation and examination schemes, minimum numbers of credits required for successful completion of the programme etc. Prepared in conformity to University rules, eligibility criteria for admission.
- (iv) 'Core Course' means a course that students admitted to a particular programme must successfully complete to receive the degree and which cannot be substituted by any other course.

- (v) 'Elective Course' means an optional course to be selected by students out of such courses offered in the same or any other department/ centre.
- (vi) 'Open elective' means an elective course which is available for students of all programmes, including students of the same department. Students of other departments will opt for these courses subject to fulfilling of eligibility-criteria as laid down by the department offering the?
- (vii) 'Credit' mans the value assigned to a course which indicates the level of instruction; One-hour lecture per week equals one Credit, Two-hours Practical equals one credit. Credit for practical could be proposed as part of a course or as a practical course.
- (viii) 'CGPA' is cumulative grade points calculated for all courses completed by the students at any point of time.

III. Learning Outcomes based approach to Curriculum Planning

The learning outcomes-based curriculum framework for M.A. Philosophy is based on the postgraduate attributes that a postgraduate in philosophy is expected to attain along coupled with the expected learning outcomes of each course and the combined course. The curriculum for M.A. Philosophy is prepared keeping in mind the needs, expectations and aspirations of students in philosophy as well as the modernizing trends and methodological perspectives of philosophy as a subject. The course learning outcomes and the programme learning outcomes specify the knowledge, understanding, skills, attitudes, values that a student completing this degree is expected to inculcate and know.

IV. Nature and extent of the M.A. Philosophy

Philosophy is taken to be an abstract study about the fundamental structure of the world. It works towards foundations of each and every subject that is investigating the nature of the world but it does not only deal with foundations of science but with foundations of humanities as well, including that of social structures. The scope of philosophy is therefore vast. Philosophy inculcates the habits of logical reasoning, avoiding fallacious reasoning, thinking more carefully about the place of each and every aspect of nature vis v vis the whole of nature. A philosophy

student emerges as a critical thinker who accepts nothing at face value. The philosophy student will contribute to society through positive reflection about its various facets.

In pursuing these aims, M.A. Philosophy Programme aims at developing the ability to think critically, logically and analytically and hence use philosophical reasoning in practical situations. Pursuing a degree in philosophy will make students pursue interesting careers in media, education, law, politics, government etc.

The M. A. Philosophy programme covers the full range of philosophy, from classical Indian Philosophy and Greek Philosophy to Modern Logic, Ethical theories of Mill and Kant and contemporary reflections on current debates in applied ethics and bio-ethics, analytic philosophy and continental philosophy, philosophy of science and law, and core courses in Indian and western philosophy texts. Current issues in feminist theory are also dealt with. There are many choices students have regarding which options they can take which makes the Honours syllabus a rich and diverse experience for students. The students are trained to develop their own methodologies in understanding philosophical problems in general and the research problems in particular. The department has introduced the contemporary relevant courses that reflect the immediate social reality such as on issues of gender, caste, culture and environment (Especially courses such as Feminism, Eco philosophy, Environmental ethics and Critical Philosophical Traditions of India, Philosophy of B. R. Ambedkar, Philosophy and Films, Philosophy of literature, Media ethics, philosophy of technology). The students were not only identified with the social problem but also motivated to reflect on social experiences from their own philosophical perspective. This plays a crucial role in self learning and knowledge production.

V. Aims of M. A. Programme in Philosophy

The overall aims of M. A. Philosophy Programme are to:

1. Develop in students the ability to apply critical thinking tools developed in philosophical theorising to handle issues and problems in ethics, social sciences and problems that arise out of the technological effects of natural sciences.

2. To examine and critically analyze the thought of a particular figure in the history of philosophy from ancient to modern times identifying the major periods, movements and philosophy.
3. To have an overview of current state of knowledge and research in a given field and to look for the solution for philosophical problems in contemporary times.

The final results of the exams that are held for Masters Courses in the Department and their final calculations are released by the Examination branch of the University and are displayed on the University website. These results are also sent to the Department office and are displayed on the notice board for perusal by faculty and students.

The MPhil and PhD coursework results are finalized in MPhil and Departmental Research committees respectively and are available for faculty and students in the Department office and on the Department notice boards.

VI. Post-Graduate Attributes in Philosophy

Some of the postgraduate attributes in philosophy are listed below:

A) Disciplinary knowledge: Students must have good knowledge of the history of the subject, the relevant historical line of development in Indian and western philosophy and should show good command of logic, ethics, philosophy of science, metaphysics, epistemology and aesthetics.

B) Communications skills: Ability to communicate various concepts of philosophy in writing and orally and ability to present complex philosophical ideas with clarity and present philosophical concepts logically

C) Critical thinking and analytical reasoning: Ability to identify relevant assumptions, hypothesis, implications or conclusions; formulate logically correct arguments and to know the pros and cons of the various arguments given by philosophers regarding mind, existence, necessity, evidence, belief, substance, justice, equality, fairness, beauty and truth.

D) Research-related skills: Capability to ask NEW questions that will take the subject forward.

E) Self-directed learning: Ability to work independently, ability to search relevant resources and e-content for self-learning and enhancing knowledge in philosophy.

F) Moral and ethical awareness/reasoning: To understand how serious the effects of plagiarism are and to inculcate a lifelong habit of never indulging in plagiarism. An equally important moral awareness should exist of avoiding narrow-minded thinking.

G) Lifelong learning: Ability to acquire a habit of reading and thinking about philosophy for life and to appreciate modern developments in the subject with the critical spirit that they will inculcate in the program.

VII. Programme Learning Outcomes in M.A. Philosophy

1. To examine and critically analyze the thought of a particular figure in the history of philosophy from ancient to modern times identifying the major periods, movements and philosophy.
2. To have an overview of current state of knowledge and research in a given field and to look for the solution for philosophical problems in contemporary times.
3. To have an in depth understanding of main issues and problems pertaining to metaphysics, epistemology, logic and ethics.
4. To enable the student to acquire analytical and critical thinking skills.
5. To understand the nature of mind, matter, language, knowledge and reality.

VIII. M.A. in Philosophy Programme Details:

Programme Structure:

The M.A. Philosophy programme is a two-year course divided into four-semester. A student required to complete 80 credits for the completion of course and award of degree.

Course Credit Scheme

Semester	Core Courses	Core Elective	Open Elective Course	
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		<i>Semester</i>	<i>Semester</i>
Part-I	First Year	Semester-I	Semester-II
Part-II	Second Year	Semester-III	Semester-IV

	No. of papers	Credits (L+T)	Total Credits	No. of papers	Credits (L+T)	Total Credits	No. of papers	Credits (L+T)	Total Credits	Total Credits
I	4	4+1	20	–	–	–	–	–	–	20
II	3	4+1	15	1	4+1	5	1	3+1	4	24
III	3	4+1	15	1	4+1	5	–	–	–	20
IV	2	4+1	10	1	4+1	5	1	3+1	4	19
Total Credits for the Course	11		55	4		20	2		8	83

*For each Core and Elective there will be 4 lecture hours of teaching per week

*Open Electives Course are of 8 Credits

*Duration of examination of each paper shall be 3 hours

*Each paper will be of 100 marks out of which 70 marks shall be allocated for semester examination and 30 marks for internal assessment.

* Only one course can be opted from the list of core elective and open elective courses in Sem. III & IV. The student is free to opt either for one Core Elective or one Open Elective course.

Semester wise Details of M.A. in Philosophy

Semester-I

Course Code	Paper No.	Paper Title	Credits
PHIL	101	Classical Indian Philosophy-I	4+1
PHIL	102	Greek Philosophy	4+1
PHIL	103	Formal Logic	4+1
PHIL	104	Ethics	4+1
Total	04		20

Semester-II

Course Code	Paper No.	Paper Title	Credits
PHIL	201	Classical Indian Philosophy-II	4+1
PHIL	202	Modern Western Philosophy	4+1
PHIL	203/204	Meta Ethics/Critical Philosophical Traditions of India	4+1

PHIL	211/219/220/224 (Core Elective)	Aristotle's Metaphysics/Epistemology/Modal Logic/Indian Logic	4+1
PHIL	212/213/214/215 216/217/218/221/ 222/223/225 (Open Elective)	Gandhi and Libertarian Socialism/ Philosophical Reflections on Literature/The Feminist Thought/Approaches to Environmental Ethics/Exploring Philosophy Through Films/Meaning of Life/Logical Thinking of Everyday Life/Questioning Normativity/ Topics in Cognitive Science/ The Philosophy of Vedic Women//Applied Ethics	3+1
Total	05		24

Semester-III

Course Code	Paper No.	Paper Title	Credits
PHIL	301	Analytic Philosophy	4+1
PHIL	302	Continental Philosophy-I	4+1
PHIL	303/304/305/306	Social and Political Philosophy (Western)/ Social and Political Philosophy(Indian/Philosophy of Mind (Western)/Philosophy of Mind (Indian)	4+1

PHIL	311/312/313/314/315/316/317/318/319/320/321/322/323/324/325/326/327/328/329 (Core Elective)	Environmental Ethics/Ethics in Buddhism/Philosophy of Human Rights/Imagination and Symbolization/Indian Philosophy of Language/Approaches to Cognitive Science/Foundations of Cognitive Science/Indian Aesthetics/Understanding Multiculturalism/Philosophy of Biology/Virtue Epistemology Political Liberalism and Communitarianism/Philosophy of B.R. Ambedkar /Contemporary Indian Reflections on Vedanta/The Indian Modernity/Phenomenology Part-I/Philosophy from Physics/Philosophy of Love/Feminist Film Theory	4+1
Total	04		20

Semester-IV

Cour se Code	Paper No.	Paper Title	Credits
PHIL	401/402/403	Philosophy of Language/Continental Philosophy-II /Critical Reading of Western Philosophy	4+1
PHIL	404/405	Philosophy of Religion/Philosophy of Science	4+1

PHIL	411/412/ 416/417/ 419/420/ 421/423/ 424 /425/426 /429/430 /431/432 /434/437 /440/442 /443/444 /445 (Core Elective)	Samkara Advaita Vedanta/Phenomenology: Vasubandhu and Husserl/Theories of Consciousness/Current Issues in Philosophy of Biology/Theory of Signs and the Semiotic Method/Personal Identity and Accountability/Debates in Contemporary Indian Philosophy: Gandhi and Tagore/On Conceptual Relativism/Philosophy of Action/Wittgenstein on Aspect Perception/Philosophy of Kashmir Saivism/Concepts: New Directions/On Conditionals/Theories of Truth/Historiography of Indian Philosophy/Technology and Ethics/Aspects of Cognitive Science/Philosophy of History/Modality/DE Re De Dicto De Se/ The Essay Course	4+1
PHIL	413/414/ 415/418/ 422/427/ 428/433/ 435/436/ 438/439/ 441/442 (Open Elective)	Knowledge and Skepticism/From Language to Mind/Mind Modularity and Cognition/Feminist Theory/Language and Thought/Phenomenology and Ethics of Meditation/The Embodied Enactive Cognition/Religion and Ecology/Philosophy of Contemporary Social Movements /Theories of Self/ A Seminar on Concepts/Phenomenology Part- II/Philosophical Counselling/Philosophy of Life and Mind/	3+1
Total	04		19

IX. PROGRAMME STRUCTURE

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

Part	Year	Semester I	Semester II
Part I	First year	Semester I	Semester II
Part II	Second year	Semester III	Semester IV

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

M.A. PHILOSOPHY STRUCTURE

*Abbreviations for Courses:

CC: Core Course (Compulsory and can only be taught to department students)

CE: Core Elective (Optional but only for department students)

OE: Open Elective (Optional for department students as well as for students from other departments from the approved list of departments)

PART I: Semester –I

Paper 1: PHIL 101: Classical Indian Philosophy I (CC)

Paper 2: PHIL 102: Greek Philosophy (CC)

Paper 3: PHIL 103: Formal Logic (CC)

Paper 4: PHIL 104: Ethics (CC)

PART I: Semester –II

Paper 1: PHIL 201: Classical Indian Philosophy II (CC)

Paper 2: PHIL 202: Modern Western Philosophy (CC)

Paper 3: PHIL 203: Meta Ethics/Phil 204: Critical Philosophical Traditions
of India (CC)

Papers 4: Core Elective: Any *one* course can be opted out of the following list of Core
Elective Courses.

PHIL 211: Aristotle's Metaphysics (CE)

PHIL 219: Epistemology (CE)

PHIL 220: Modal Logic (CE)

PHIL 224: Indian Logic (CE)

Papers 5: Open Elective: Any *one* course can be opted out of the following list of
Open Elective Courses.

PHIL 212: Gandhi and Libertarian Socialism (OE)

PHIL 213: Philosophical Reflections on Literature (OE)

PHIL 214: The Feminist Thought (OE)

PHIL 215: Approaches to Environmental Ethics (OE)

PHIL 216: Exploring Philosophy through Films (OE)

PHIL 217: Meaning of Life (OE)

PHIL 218: Logical Thinking in Everyday Life (OE)

PHIL 221: Questioning Normativity (OE)

PHIL 222: Topics in Cognitive Science (OE)

PHIL 223: The Philosophy of Vedic Women (OE)

PHIL 225: Applied Ethics (OE)

PART II: Semester –III

Paper 1: PHIL 301: Analytic Philosophy (CC)

Paper 2: PHIL 302: Continental Philosophy I (CC)

Paper3: PHIL 303: Social & Political Philosophy (Western)/Phil 304 Social and Political (Indian) (CC)/PHIL 305 Philosophy of Mind (Western)/PHIL 306: Philosophy of Mind (Indian) (CC)

Paper 4: Optional Course: Any *One* course out of the following list of Core Elective 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 Vedānta

PHIL 325: The Indian Modernity

PHIL 326: Phenomenology Part I

PHIL 327: Philosophy from Physics

PHIL 328: Philosophy of Love

PHIL 329: Feminist Film Theory

PART II: Semester –IV

Paper 1: PHIL 401: Philosophy of Language (CC)

Paper 2: PHIL 402: Continental Philosophy II (CC) /Phil 403 Critical Reading of Western Philosophy (CC)

Paper 3: PHIL 404: Philosophy of Religion (CC)/ PHIL 405: Philosophy of Science (CC) – This is Paper 2

Papers 4: Core Elective: Any *one* course can be opted out of the following list of Core Elective Courses.

PHIL 411: Śaṅkara's Advaita Vedānta(CE)

PHIL 412: Phenomenology: Vasubandhu and Husserl (CE)

PHIL 416: Theories of Consciousness (CE)

PHIL 417: Current Issues in Philosophy of Biology (CE)

PHIL 419: Theory of Signs and the Semiotic Method (CE)

PHIL 420: Personal Identity and Accountability (CE)

PHIL 421: Debates in Contemporary Indian Philosophy: Gandhi & Tagore (CE)

PHIL 423: On Conceptual Relativism (CE)

PHIL 424: Philosophy of Action (CE)

PHIL 425: Wittgenstein on Aspect Perception (CE)

PHIL 426: The Philosophy of Kashmir Śaivism (CE)

PHIL 429: Concepts: New Directions (CE)

PHIL 430: On Conditionals (CE)

PHIL 431: Theories of Truth (CE)

PHIL 432: Historiography of Indian Philosophy (CE)

PHIL 434: Technology and Ethics (CE)

PHIL 437: Aspects of Cognitive Science (CE)

PHIL 440: Philosophy of History (CE)

PHIL 443: Modality (CE)

PHIL 444: De Re De dicto De Se (CE)

PHIL 445: The Essay Course (CE)

Papers 5: Open Elective: Any *one* course can be opted out of the following list of
Open Elective Courses.

PHIL 413: Knowledge and Skepticism (OE)

PHIL 414: From Language to Mind (OE)

PHIL 415: Mind, Modularity and Cognition (OE)

PHIL 418: Feminist Theory (OE)

PHIL 422: Language and Thought (OE)

PHIL 427: Phenomenology and Ethics of Meditation (OE)

PHIL 428: The Embodied Enactive Cognition (OE)

PHIL 433: Religion and Ecology (OE)

PHIL 435: Philosophy of Contemporary Social Movements (OE)

PHIL 436: Theories of Self (OE)

PHIL 438: A Seminar on Concepts (OE)

PHIL 439: Phenomenology Part II (OE)

PHIL 441: Philosophical Counselling (OE)

PHIL 442: Philosophy of Life and Mind (OE)

*Open Elective 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

X. SCHEME OF EXAMINATIONS

1. The medium of instruction and examination shall be as per the 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 end of semester examination for each paper shall be three hours.

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 the end of Odd Semesters and courses of Even Semesters only at the end of Even semesters.

XI. MEDIUM OF INSTRUCTION

The medium of instruction in the classes is English. However, informal help can be extended to Hindi medium students wherever it is feasible for the teacher in question to extend any such help.

XII. 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, M.Sc. 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.

XIII. 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:

60% or more	First Division
50% or more but less than 60%	Second Division
40% or more but less than 50%	Third Division

XIV. 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.

XV. 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.

XVI. CREDIT REQUIREMENTS

Each Course shall carry 4 Credits.

Total Credits per semester shall be 20.

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 80.

COURSE CONTENT FOR EACH COURSE

Semester I

PHIL 101: CLASSICAL INDIAN PHILOSOPHY I

Course Objective:

This paper discusses the debate between the essentialists (*svabhāvavādin*) as represented by the Vedas, Upaniṣads, Nyāya-Vaiśeṣika, Jainism, and other non-Buddhist systems, on the one hand, and the anti-essentialists (*niḥsvabhāvavādin*) like Nāgārjuna and his commentator Candrakīrti, on the other, on the issues of the nature, status, and structure of reality. In brief, the Svabhāvavādins maintain that a thing has its own, i.e. independent essence or nature which is unchangingly eternal (=Being), while the Niḥsvabhāvavādins like Nāgārjuna deny it by saying that ontologically a thing is dependently arising or perspective-generated (=becoming).

Course Learning Outcome:

1. The main focus of this course will be the debate between the essentialists (as represented by the *Vedas*, *Upaniṣads*, *Nyāya-Vaiśeṣika*, Jainism, and other Non-Buddhist systems), and the anti-essentialists (like *Nāgārjuna* and his commentator *Candrakīrti* on the other) on the issues of the nature, status, and structure of reality.
2. *Nāsadīya-sūkta*, *Chāndogya-Upaniṣad* with *Śaṅkara-bhāṣya*, *Syadvādamañjarī* of *ŚrīMallīṣeṇasūrī*, and *Mādhyamikaśāstra* of *Nāgārjuna* with the commentary: *Prasannapadā* by *Candrakīrti* are the main contents discussed within this course.
3. The objective of this course will be to engage students in philosophical thinking.
4. Understanding of basic debates will strengthen students' interest in Indian Philosophy.

Unit 1: Veda and Upanisads

· *Nāsadiya-sūkta* (The Hymn of the Origin) of the *Rgveda* (1977). 10thMaṇḍala, Sūkta 129 in Panikkar, Raimundo, *The Vedic Experience: Mantramañjarī*, (pp. 54-59). Delhi, Motilal Banarsidass.

· *Chāndogya-Upaniṣad with Śaṅkara-bhāṣya*, (1978). Chapter 6, in Som Raj Gupta (translation), *The Word Speaks to the Faustian Man, Vol. 4*, Delhi, Motilal Banarasidas, 2001. Without *bhāṣya*, translation in (i) Radhakrishnan, S., *The Principal Upaniṣads*, London, George Allen & Unwin, 1974, pp. 446-467; and (ii) *The Twelve Principle Upaniṣads*, Vol II, R. L. Mitra and E.B. Cowell (tr.), Nag publishers Delhi.

Unit 2: Jainism

· *Syādvādamañjari of Malliṣeṇa* (1933). A.B. Dhruva (ed.), Poona, 1933 (Chapters 21-30). Translation by F.W. Thomas, *The Flowers' Spray of the Quodammodo Doctrine: Śrī Malliṣeṇasūrī Syādvādamañjarī*, Akademie Verlag, Stuttgart, 1960, pp. 129-165.

Unit 3: Buddhism

· *Madhyamakaśāstra of Nāgārjuna with the commentary: Prasannapadā by Candrakīrti*, (1960). P.L. Vaidya (ed.), Darbhanga: The Mithila Institute (Chapter-1). Translation in Mervyn Sprung, *Lucid Exposition of the Middle Way*, (pp. 32-75). London, Routledge & Kegan Paul.

Unit 4: Mimāmsā

· *Jaimini's Mīmāṃsā-sūtra*, Chapter-1, with *Kumārila Bhaṭṭa* and *Prabhākara's* Debate on *Arthatantra*.

Further Readings:

1.Brereton, Joel B. (1999). "Edifying puzzlement: R̥gveda 10.129 and the uses of enigma," *Journal of American oriental society* 119, pp. 248-260.

2.Ranade, R.V. (1986). *A Constructive Survey of Upaniṣadic Philosophy*. Bombay: Bharatiya Vidya Bhavan.

3. Sharma, Baldev Raj. (1972). *The Concept of Ātman in the Principal Upaniṣads*. Delhi: Dinesh Publications.
4. Perrett, Roy W. (ed.). (2001). *Indian philosophy: A collection of readings, Vol. 3: Metaphysics*. New York: Garland Publishing Inc.
5. Shah, Nagin J. (ed.). (2000). *Jaina theory of multiple facets of reality and truth (Anekāntavāda)*. Delhi: Motilal Banarsidass.
6. Murti, TRV. (1970). *The central philosophy of Buddhism*. London: George Allen & Unwin.
7. Garfield, Jay. (1995). *The fundamental wisdom of the middle way*. Oxford: Oxford University Press.
8. Kalupahana. D.J. (1991). *Mūlamadhyamakakārikā of Nāgārjuna: The philosophy of the middle way*. Delhi: Motilal Banarsidass.
9. Mohanty, J.N. (2000). *Classical Indian philosophy: An introductory text*. New Delhi: Oxford University Press.
10. Jha, Ganganatha (1909). *Ślokaṅkārtika, Sūtra-I to IV* Calcutta. pp.1-112.
11. Jha, Ganganatha (1933). *Śabara-Bhāṣya Vol.-I Chapter-1*, Baroda. pp.1-48.
12. Rao, B. Suryanarain (1949). *ŚrīJaimini-sūtras*, Raman publication, Bangalore.
13. Devasthali, G. V. (1959). *Mīmāṃsā: The Vākhyāśāstra of ancient India*, Bombay.
14. Francis X. D'sa, S. J. (1980). *Śabdaprāmāṇyam in Śabara and Kumārila*, Vienna.
15. A. Ramulu, Dr. (1990). *BhaṭṭaPrabhākaraMīmāṃsā* Mysore.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Pramāna, Pratyaksha, Anumāna, Kshanikavāda, Apoha, Kalpanā, Yoga, citta, cittavritti, samādhi, Kaivalya

PHIL 102: GREEK PHILOSOPHY

Course Objective:

We will start the course with Plato's *Euthyphro*. We will study Plato's ideas about virtue, knowledge, and method in philosophy through the *Meno*. Plato's explorations in the "Sun, Line and Cave" portions in the *Republic* 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 Aristotle's thoughts on what nature is, what we should study when we study nature, what the four causes are, and why luck is not a cause. To add to this, we will also do sections from Aristotle's *De Anima*, trying to figure out an early exploration of issues related to philosophy of mind.

Course Learning Outcomes:

1. To acquaint students with Plato and Aristotle's metaphysics.
2. To strengthen students' notions of methodology in philosophy by studying Plato's method of dialectic.
3. To develop students understanding of the history of basic questions of philosophy.
4. To make students aware of the importance of definitions in philosophy.
5. To familiarize students with the importance of the notion of potentiality in metaphysics.

Unit1: What is piety?

- Plato's *Euthyphro* In Reeve, C.D.C. (ed.). (2012). *A Plato reader: Eight essential dialogues*. Indianapolis: Hackett Publishing.

Unit2: Definitions, Virtue and the Forms

- Plato's *Meno*. In Reeve, C.D.C. (ed.). (2012). *A Plato reader: Eight essential dialogues*. Indianapolis: Hackett Publishing.
- *Plato's Republic* (Sun, Line and Cave). In Lee, Desmond Lee 's (1974) translation of the *Republic*, Penguin Classics.

Unit 3: What is nature?

- Charlton, W. (translator). (2006) *Aristotle's physics* (Book II, Chapters 1 to 8). Oxford: Clarendon Press.

Unit 4: What is the nature of mind?

- Aristotle, *De Anima* (The soul as bodily organization. In John Heil's (1994), *Philosophy of mind*, (pp. 31-35).

Further Readings:

1. Charlton, W. (2006). *Aristotle's physics* (Book I and II). Oxford: Clarendon Press.
2. Cohoe, C. M. (2014). Nous in Aristotle's De Anima. *Philosophy compass* 9 (9), 594-604.
3. Hamlyn, D.W. (1993). *Aristotle's de anima* (Books II and III). Oxford: Clarendon Press.
4. Harte, V. (2008). Plato's metaphysics. In Gail Fine (ed.), *Oxford handbook of Plato*. Oxford: Oxford University Press.
5. Lee, D. (translator). (1974). *Plato: The republic*. New York: Penguin Classics.
6. Lewis, F. (2009). Form and matter. In G. Anagnostopoulos (ed.), *A companion to Aristotle* (pp 162-185). New York: Blackwell.
7. Miller, C. (2013). The euthyphro dilemma. In *Blackwell international encyclopedia of ethics* (pp. 1-7). New York: Blackwell.
8. Scott, D. (2006). *Plato's Meno*. Cambridge: Cambridge: University Press.
9. Reeve, C.D.C. (ed.). (2012). *A Plato Reader: Eight Essential Readings*. Indianapolis: Hackett Publishing.
10. Nussbaum, M. C. & Rorty, A. (eds.). (1995). *Essays on Aristotle's de anima*. Oxford: Oxford University Press.

Teaching-Learning Process:

This M.A. course on Greek philosophy aims to expose students to some of the leading themes from the philosophies of Plato and Aristotle. In the classroom this will be done through blackboard and chalk lectures, charts, PowerPoint presentations, and the use of audio-visual resources that are available on the internet. An interactive mode of teaching will be used. The students will be encouraged to participate in discussions, group discussions and make presentations on topics covered in the syllabus. A problem-solving approach will be adopted wherever suitable.

Assessment methods:

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. The wide range of assessment tasks aim to break the monotony of having a single assessment method. Students will strictly follow the University examination policies as announced from time to time. These will presently include:

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. In case any student fails to participate in classes, seminars, term papers, tests, viva-voce in any specific course, then 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 semester examination for each paper shall be three hours.

Keywords:

Plato, piety, virtue, justice, Aristotle, nature, mind, metaphysics

PHIL103: FORMAL LOGIC

Course Objectives:

The objective of this course is to make students understand that reasoning is reliant on the structure of the vehicle of reasoning. In pursuit of this aim, this course will acquaint students with truth functional logic, quantification theory, relations and identity, and non-classical logics, like K, T, D, B, S4 and S5. Some issues regarding philosophical logic will also be covered. These issues will involve the relation between natural language and symbolic logic.

Course Learning Outcomes:

1. Students will develop interest in logic both as a method of derivation and as a way of finding structure in language.
2. Interest will be generated in the relation between natural language and formal languages.
3. Students will become adept at truth tables, and methods of derivation like conditional proof, indirect proof, truth trees.
4. Students will understand the significance of the logics of necessity and possibility and will learn the debates around modalities in philosophy.

Unit 1: Propositional Logic and Natural Deduction

- Hurley, P. (2014). *A concise introduction to logic* (12th Revised edition), (Chapters 6, 7). Wadsworth Publishing Co Inc.

Unit 2: Predicate Logic

- Hurley, P. (2014). *A concise introduction to logic* (12th Revised edition), (Chapters 8). Wadsworth Publishing Co Inc.

Unit 3: Non-classical Logics

- Priest, G. (2001). *An introduction to non-classical logic* (Chapters 2 and 3). Cambridge: Cambridge University Press.

Unit 4: Formal Languages and Natural Languages

- Grice, H. P. (1989). Logic and conversation. In *Studies in the way of words* (pp. 22-40). Harvard University Press.
- Borg, E. & Lepore, E. (2001). Symbolic logic and natural language. In Dale Jacquette (Ed.), *Companion to philosophical logic*. Blackwell.

Further Readings:

1. Papineau, D. (2012). *Philosophical devices: Proofs, probabilities, possibilities, and sets*. Oxford: Oxford University Press.
2. Melia, J. (2014). *Modality, central problems in Philosophy*. New York: Routledge.
3. Russell, B. (1922). Logic as the essence of Philosophy. in *Our knowledge of the external world*. UK: George Allen and Unwin.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources ppt presentations, group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Reason, inference, deduction, validity, proof, truth, premise, conclusion, necessity, possibility, formal language, natural language, quantifier, predicates, identity

PHIL 104: ETHICS

Course Objectives:

The objective of this course is to study normative ethical theories. These theories provide principles to determine what is good or bad, right or wrong. Aristotle approaches the question of morality in terms of happiness. To Mill the principle of Utility or the greatest happiness of the greatest number is the core principle. While for Kant it is only by being rational that an agent can make the right choice. The underlying principles that emerge in the writings of these thinkers will be analyzed and critically assessed. Additionally, this course contains readings briefly introducing Nietzsche's attack on morality as well as care ethics which claims that most of the above theories ignore the experience of women. Two readings on Indian ethics are included as well in order that normative ethics may be explored by students in a more comprehensive way.

Course Learning Outcomes:

1. This course intends to make students familiar with ethical approaches that have at their core principles with whose help actions can be adjudicated as right and wrong.
2. The study will equip students to compare the included theories and approaches and to question and critically evaluate them.
3. They will be familiarized with primary readings, an essential initiative for further research.

4. The course will engage students in philosophical thinking about actions and their consequences, moral obligations and responsibility, character and duty and various other 'moral' concepts.

Unit 1

- Aristotle. (1980, reprint). *The nicomachean ethics*. W. D. Ross (Trans.). J. L. Ackrill & J. O. Urmsen (revised). Oxford: New York. (Sections 1094a-1096a10, 1097a15-1100a10; 1102a-1109b28).
- Kant, I. (1958, reprint). *The moral law or Kant's groundwork of the metaphysics of morals*. H. J. Paton (Trans.). Hutchison & Co. LTD. (Chapters 1 & 2).
- Korsgaard, C. (2007, reprint) Kant's formula of universal law. In RussShafer Landau (ed.) *Ethical theory: An anthology*. Oxford: Blackwell.

Unit 2

- Mill, J.S. (1962, reprint). Utilitarianism. In Mary Warnock (ed.), *J. S. Mill's utilitarianism: On liberty & essays on Bentham*. London: The Fontana Library. (Chapters 2 & 3).
- Williams, Bernard. (1972). *Morality: An introduction to ethics*. Middlesex, England: Penguin Books Ltd. (Chapter 11, *Utilitarianism*).

Unit 3

- Nietzsche, F. (1954, reprint). *Beyond good and evil*. In *The philosophy of Nietzsche*. New York: The Modern Library, (Parts 5 & 7).
- Baier, A. (2000, reprint). The need for more than justice. In James E. White (ed.) *Contemporary moral problems*. California: Wadsworth. pp. 89-96

Unit 4

- Turmman (trans.) (2001, reprint). *The skill in means sutra*. New Delhi: Motilal Banarsidass. (Part 1—20, 22, 30, 33, 35, 45, 57 & Part 3).
- A. Mahadeva Sastri (trans.) (1901). *The Bhagavad-Gita*, (With the commentary of Sri Sankaracarya). Mysore: The G.T.A. Printing Works. Second Edition. (Verses 47-50 in chapter 2; verse 20 in chapter 2; verses 7-12 in chapter 5).

Further Readings:

1. Schneewind, J.B. (1992). Autonomy, obligation and virtue: An overview of Kant's moral philosophy. In Paul Guyer (ed.) *The Cambridge companion to Kant* (pp. 309-341). Cambridge: CUP.
2. O'Neill, O. (2000, reprint). A simplified account of Kant's ethics. In James E. White (ed.), *Contemporary moral problems* (pp 49-55). California: Wadsworth.
3. Miri, M. (1986). Freedom, responsibility and agency. In M. Miri (ed.), *Five essays on Kant*. Shillong: NEHU.
4. Mackie, J. (1979). *Ethics: Inventing right and wrong*. London: Penguin Books.
5. Adorno, T. (2000). *Problems in moral philosophy*. Cambridge: Polity Press.
6. Bilimoria, P, Joseph Prabhu and Sharma, Renuka (eds.) (2007). *Indian ethics: Classical traditions and contemporary challenges*(volume 1). New Delhi: OUP.
7. Williams, Bernard (1973). *Morality: An introduction to ethics*. Middlesex: Penguin (Chapters 9 & 10).
8. Majumdar, M. (2013). The *Bhagavadgītā*: Revisiting its ethical content. in VibhaChaturvedi and PragatiSahni (eds.) *Understanding ethics* (pp. 106-117). India: Macmillan.

Teaching-Learning Process:

Largely through the medium of lectures, power point presentations and discussions the teachers will introduce the students to ethics as an academic discipline with its various facets. Students will be encouraged to explore information in libraries, e-libraries and the web and share their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the marks break-up stipulated by the University. This requires

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

The assessment method shall be as follows:

The Internal Assessment may consist of an in-class test, project work, group discussion, presentation, review or research paper or a combination of any of these. The students will be assessed in these based on their understanding of concepts, ability to use logical arguments, addressing of dilemmas, comparative analysis and so on.

The Final Examination shall test for knowledge of the included readings, familiarity with arguments in the readings as well as with arguments discussed in class, clarity of thought and writing and the ability to give answers that are thorough and relevant.

Keywords:

Virtue ethics, Aristotle, I. Kant, deontology, Categorical Imperative, duty, utilitarianism, J. S. Mill, utility principle, hedonism, F. Nietzsche, immoralism, care ethics, feminist ethics, skill-in-means, Buddhist ethics, Indian ethics, *Bhagavadgītā*.

SEMESTER II

PHIL 201: CLASSICAL INDIAN PHILOSOPHY II

Course Objective

This paper will introduce the students to an understanding of the theories of *pramāṇa*, 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.

Course Learning Outcome:

1. The main focus of this course will be to introduce Theories of *pramāṇa*.
2. *Nyāya-sūtras* of *Gautama* and *Vātsyāyana's bhāṣya*, *sūtras* 1-4, *Tarkasamgraha* of *Annambhaṭṭa* - on Perception, Inference, and Verbal testimony , and *Pramāṇasamuccaya* of *Dignāga* are the main contents discussed within this course.
3. The chief questions that will engage students' attention will be the definition of valid cognition, criteria for testing the proposed validity, instruments of valid cognition, and their respective accounts.
4. The study will make students to analyse the characteristics of knowledge, criteria that may set limits to what we can know, and characteristics that may mark off knowledge from mere belief.

Unit 1: Nyaya Vaisesika

- *Nyāyasūtra* of *Gautama* and *Vātsyāyana's Bhāṣya*, *Sūtras* 1-4, in *Ganganatha Jha* (tr.), *Nyāyasūtra with Bhāṣya of Vātsyāyana*, Poona, Oriental Book Agency, 1939. Also, in *Nyāyasūtra with Bhāṣya of Vātsyāyana*, translation and exposition by *Mrinal Kanti Gangopadhyaya*, 5 Vols., Calcutta, Indian Studies.
- *Tarkasamgraha* of *Annambhaṭṭa*, on *Pratyakṣa*, *Anumāna*, and *Śabda*, in *Athalye, Y.V.* and *Bodas, M.R.* (ed. & tr.), *Tarkasamgraha*, reprint, Bombay, 1974, pp. 211-292, 327-359, 364-368. Also, in *Gopinath Bhattacharya* (tr. & ed.), *Tarkasamgraha-dīpikā on Tarkasamgraha*, Calcutta, Progressive Publishers, 1994.

Unit 2: Buddhism, Samkhya-Yoga

- *Pramāṇasamuccaya* of *Dignāga*, Chapter on Perception, in *Masaaki Hattori* (tr. & annotated), *Dignāga on Perception*, Harvard, Harvard University, 1969.
- Introduction to *Sāṃkhya-Yoga Philosophy*, and *Kaivalyapada of Yoga-Sūtras*.

Further Readings:

1. *Potter, Karl* (ed.) (1977-1993). *Encyclopedia of Indian philosophies*, Introduction to Vols. II & VI (*Nyāya-Vaiśeṣika*). Delhi: Motilal Banarsidass.
2. *Chatterjee, S.C.* (1941). *Nyāya theory of knowledge*. Calcutta.

3. Datta, D.M. (1950). Six ways of knowing. Calcutta.
4. Matilal, B.K. (1986). Perception: An essay on classical Indian theories of knowledge. Oxford: Clarendon Press.
5. Hayes, Richard. (1988). Dignāga on the interpretation of signs. D. Reidel & Co.
6. Mookerjee, S. (1975). Buddhist philosophy of universal flux. Delhi: Motilal Banarsidass.
7. Perrett, Roy W. (2001). *Indian philosophy: A collection of readings* (Vol. I, Epistemology). New York & London: Garland Publishing, 2001.
8. Crane, Tim and French, Craig (eds.). (Spring 2017 Edition). "Problems of perception". In N. Zalta (ed.), *Stanford encyclopedia*. Retrieved from <<https://plato.stanford.edu/archives/spr2017/entries/perception-problem/>>
9. Bijalwan, C.D. (1977). Indian theory of knowledge based upon Jayanta's Nyāyamañjarī (ch. III). Delhi: Heritage Publishers.
10. Prabhavananda, Swami and Isherwood, Christopher (1953). *The yoga aphorisms of Patañjali* (Chapter-IV). Madras: Sri Ramakrishna Math.
11. Verma, G.L. (2009). *Pātañjala yoga sūtras*. New Delhi: Chowkambha Sanskrit Series.
12. Ballantyne, J. R. (1995). *The Sāṃkhya aphorisms of Kapila*. New Delhi.
13. Sharma, Dr. HarDutt (1933). *Sāṃkhya-Kārikā*, Poona.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal

assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Pramāna, Pratyaksha, Anumāna, Kshanikavāda, Apoha, Kalpanā, Yoga, citta, cīttavritti, samādhi, Kaivalya

PHIL 202: MODERN WESTERN PHILOSOPHY

Course Objective:

Modern western philosophy, starting with Descartes, has a certain epistemological turn to it. While some philosophers like Descartes and Leibnitz traced the origin and validity of knowledge primarily to reason, others like Locke and Hume traced it to sense experience. Kant criticized both approaches – placing 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.

Course Learning Outcome:

1. This course starts with the advent of modern Western Philosophy, from Descartes down to Kant, centering on classical theories of Rationalism, Empiricism and Criticism.

2. The principal agenda is to introduce and substantiate the problem whether human cognition develops from either of two mutually independent faculties of *sensibility* or *understanding*, or from a synthesis of the two.
3. On the one hand it follows a historical and chronological development of ideas.
4. On the other hand this historical survey is placed in a tenor of a logical transition from one theory to the other, coupled with critical evaluation.
5. The course is intensive in so far as it focuses on a few philosophers – Descartes and Leibnitz– the archetypal of rationalists; Hume – the ideal representative of empiricism; and is finally rounded off by Kant’s Criticism.
6. Within its theoretical framework it also incorporates the philosophical foundations of a sound environmental ethics as well as a global humanistic approach.
7. E.g.the pan-psychism of leibnitz showing the unreality of spatial boundary sensitises students to the immaculate blend of the animate and the inanimate; while Kant’s claims about all humanity for times operating with the same *a priori* forms of cognition opens up a vast expanse of cross-cultural communication and empathy.

Unit 1

- Descartes, R. (1996). *Meditations* 1and 2. Cottingham J (Trans.) [with an introduction by Bernard Williams]. U.K.: Cambridge University Press.

Unit 2

- Locke, J., & George Fabyan Collection (1690). Neither principles nor ideas are innate (Book I). *An essay concerning human understanding* (p.37- 115). London: Thomas Bassett.
- Hume, David. (1975). *An enquiry concerning human understanding* (3rd edition), with introduction by L.A.Selby-Bigge,. Sections I to V, VII and XII.

Unit 3

- Leibniz, W. (1973). *Monadology*, (till section-83). Necessary and contingent truths. In G. H. R. Parkinson (ed.) *Leibniz: Philosophical writings*. Dent: Everyman’s Library.

Unit 4

- Kant, I. (1998). *Critique of pure reason*, Guyer Paul & Wood Allen (Trans.). U.K: Cambridge University Press. Introduction (2nded of Critique) pp. 136-152, Transcendental Aesthetic: (2nd edition of Critique): p172-184, Transcendental Deduction of pure concepts of Understanding p 245 – 264, On the Schematism of Pure Concepts of Understanding, pp.271-77.

Further Readings:

1. Larmore, C. (2014). The first meditation: Skeptical doubt and Certainty. In D. Cunnig (ed.). *Cambridge companion to Descartes* (pp. 48-67). Cambridge: CUP.
2. Alanen, L. (2014). The second meditation and the nature of the human mind. In D. Cunnig (ed.), *Cambridge companion to Descartes* (pp. 88-106). Cambridge: Cambridge University Press.
3. Brown, Deborah. (2014). The sixth meditation: Descartes and the embodied self. In D. Cunnig (ed.), *Cambridge companion to Descartes* (pp. 240-257). Cambridge: Cambridge University Press.
4. Strickland, L. (2014). *Leibniz's monadology: A new translation and guide*. Edinburgh: Edinburgh University Press.
5. Strawson, P.F. (1964). Monads. In *Individuals* (pp. 117-136). London: Methuen.
6. Bennett, J. (2001). Leibniz arrives at monads. *Learning from six philosophers, Volume 2* (Chapter 12, pp. 224-239). Oxford: Oxford University Press.
7. Beebee, H. (2007). Hume on causation: the projectivist interpretation. In Huw Price & Richard Corry (eds.), *Causation, physics, and the constitution of reality: Russell's republic revisited* (pp. 224-249). Oxford University Press.
8. Beebee, H. (2011). Hume's impact on causation. *The philosophers' magazine* (54), pp. 75-79.
9. Owen, D. (2009). Hume and the mechanics of mind: impressions, ideas, and association. In David Fate Norton & Jacqueline Anne Taylor (eds.), *The cambridge companion to Hume* (pp. 70-104). Cambridge: Cambridge University Press.
10. Kant, I. (1998). Deduction of Pure Concepts of Understanding. *Critique of pure peason*. Guyer Paul & Wood Allen (Tr) U.K: Cambridge University Press, pp. 219-44.

11. Cleve, J. Van. (1999). Necessity, analyticity and the a priori. In *Problems from Kant* (pp. 15-33). Oxford: Oxford University Press.
12. Falkenstein, Lorne. (2010). Kant's transcendental aesthetic. In Graham Bird (ed.), *Blackwell companion to Kant* (pp. 140-153). Blackwell Publishing.
13. Pereboom, D. (2010). Kant's metaphysical and transcendental deductions. In Graham Bird (ed.), *Blackwell companion to Kant* (pp. 154-168). Blackwell Publishing.

Teaching/ Learning Process: Besides lectures, the teaching will incorporate the use of audio-visual resources (ppt presentations), group discussions and debates.

Assessment Methods: The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords: Rationalism, Empiricism, monads, innate ideas, *a priori*, ideas and impressions, pure reasons, transcendental deduction

PHIL 203 - METAETHICS

Course Objectives:

Meta-ethics 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.

Course Learning Outcomes:

1. Aims to introduce students to a type of ethics which is not about principles and what action to undertake but about identifying the logical rules that underlie moral arguments and action and about recognizing the basic structure of ethical theories.
2. Helps students to identify the nature of moral language and terminology. This skill enables students to understand the fine nuances of legal language particularly pertaining to jurisprudence.
3. Introduces students, through readings, to different arguments used by philosophers in support of moral judgment they adopt.
4. Enables students to recognize and truly understand philosophical methodology and argumentation methods employed by this form of ethics.
5. Makes students aware of how contours pertaining to epistemology, metaphysics, semantics, psychology feed into our understanding of moral concepts.

Unit 1

- Hume, D. (2007) Of the influencing motives of the will; Moral distinctions not derived from reason. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.8-17). Oxford: Blackwell publishers.

- Ayer A.J. (2007). A critique of ethics. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp. 18-24). Oxford: Blackwell publishers.

Unit 2

- Mackie, J.L. (2007). The subjectivity of values. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.25-35). Oxford: Blackwell publishers.
- Harman, G. (2007). Moral relativism defended. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.41-50). Oxford: Blackwell publishers.

Unit 3

- Midgley, M. (2007). Trying out one's new sword. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology*. Oxford: Blackwell publishers.
- Dancy, Jonathan. (2007). An unprincipled morality. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.72-76). Oxford: Blackwell publishers

Unit 4

- Moore, G.E (2007). The subject matter of ethics. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.58-61). Oxford: Blackwell publishers
- Landau, R. Shafer (2007). Ethics as philosophy: A defense of ethical non-naturalism. I In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.62-71). Oxford: Blackwell publishers.
- Smith, M. (1993). Realism. In Peter Singer (Ed.), *A companion to ethics*. Oxford: Blackwell publishers.

[*All readings are conveniently available in Landau Russ Shafer (Ed.) (2007). *Ethical theory:An anthology*. Oxford: Blackwell publishers.]

Further Readings

1. Miller A. (2003). *An introduction to contemporary metaethics*. Cambridge: Polity.
2. Landau, Shafer, R. (2007). Moral rationalism. In R. Shafer-Landau (Ed.), *Ethical theory:An anthology*. Oxford: Blackwell publishers.

3. Foot, P. (2007). Morality as a system of hypothetical imperatives. In Russ Shafer-Landau (Ed.), *Ethical theory: An anthology*, Oxford: Blackwell publishers.
4. McDowell, J. (2007). Values and secondary qualities. In R. Shafer-Landau & T. Cuneo (Eds.), *Foundations of ethics: An anthology*. Oxford: Blackwell publishers.

Teaching/ Learning Process: Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations), group discussions and debates.

Assessment Methods: The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words: Realism, Anti-realism, Cognitivism, Non-cognitivism, Error theory, Reason, Paaion, Naturalistic Fallacy, Emotivism

PHIL 204: CRITICAL PHILOSOPHICAL TRADITIONS OF INDIA

Course Objectives:

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.

Course Learning Outcomes:

1. This course is focused on alternative and living philosophical traditions of which are critical about dominant constructions of Indian philosophy, starting from shramana tradition to contemporary philosophical traditions established by Phule, Periyar, Narayana Guru and Ambedkar.
2. Indian philosophy has redefined through alternative conceptions of philosophy that goes against dominant idealistic notions of Indian philosophy.
3. Students are not only acquainted with underlying politics of exclusion of certain philosophical traditions from the canon of Indian philosophy but are familiarised with marginalized philosophical discourse of India.
4. Learn about the indigenous emancipatory philosophical reasoning that broadens and democratizes the very idea of philosophy

Unit 1 What is Philosophy? Indigenous

- (i)Philosophy Vs Religion
- (ii)Marxist, Feminist and Indigenous critique of Philosophy
- (iii)Ethical precedence to Metaphysics (Ethics as first Philosophy)

- Levy, Albert William. (1974). Introduction, In Philosophy as social expression. Chicago: University of Chicago Press

Unit 2 Problematization of Dominant tradition of Indian Philosophy

- (i)What is Indian Philosophy?
- (ii)Brahminical Characterization of Indian Philosophy (Radhakrishnan, Hirianna, P.T. Raju)
- (iii)Dogmas of Indian Philosophy (S.N. Dasgupta) and Myths of Indian Philosophy (Dayakrishna)

(iv)Contesting dominance, Power and social cultural practices

- Dayakrishna, (1991). Three myths about Indian philosophy. In *Indian philosophy: A counter perspective*. Delhi: Oxford University Press.
- Dasgupta, S.N. (1982). Dogmas of Indian philosophy. In *Philosophical essays*, New Delhi: Motilal Banarsidas Publications.
- Pratima Bowes, (1983). What is Indian about Indian philosophy. In S.S. Rama Rao, Pappu and R. Puligandia (eds.), *Indian philosophy: Past and future*. New Delhi: South Asian Books.

Unit 3 Philosophy Redefined in Indian Context

- (i)Marxist/Materialist critique of Indian Philosophy (M.N. Roy, Rahu Sankrutayan, Debiprasad Chattopadhyaya) \
- (ii)Contestation of Dominance, Power and Socio – cultural practices

- Roy, M.N. (2007). Introduction. In K. Satchidanada Murty (ed.), *Evolution of Indian philosophy*. Delhi: DK Print World
- Roy, M.N. (1982). *Materialism*. Delhi: Ajanta Publications.
- Chattopadhyaya, Debi Prasad. (1976). Excerpts from *What is living and dead in Indian philosophy*. Mumbai: Peoples Publishing House

Unit 4 Critical Indian Philosophy

- (i)Sramanic and folk traditions
- (ii)Medieval Subaltern Bhakti traditions (Kabir, Veerabrahmendra swamy, Vemana)

- Pande,G.C. (1978). *Sramana tradition*. Ahmedabad: L.D. Institute of Indology.
- **Kesava Kumar, P. (2008).** Subaltern philosopher Saint Potuluri Veerabrahmendraswamy. **Journal of Dravidian studies 5 & 6 (3-4 & 1-2), 19-21.**
- Mehrotra, Aravinda Krishna. (2011). Selected excerpts from *Songs of Kabir*. Delhi: Everyman.
- Vemana (2008). In C.P. Brown (trans.), *Verses of Vemana*. Forgotten Books

Unit 5 Philosophy in the Contemporary Context of India

- (i)Indian Renaissance/Emergence of Contemporary India and Implications for Philosophy
- (ii)Tradition of Social Rationality
- (iii)Iytheethass, Phule, Periyar, Narayana Guru and Lakshmi Narasu

- Deshpande, G.P. (Ed.) (2002). *Gulamgiri*. From Selected writings of Jothirao Phule Delhi: Leftword Books

- Aloysius, G. Dalit-Subaltern self-identifications. *Iyothee Thassar and Thamizhan*. Delhi: Critical Quest.
- Lakshmi Narasu, P. (2002). In G. Aloysius (ed), Selected excerpts from *Religion of modern Buddhist*. Wordsmiths.
- Veeramani, K. (2005). (Comp.). Selected excerpts from *Collected works of Periyar EVR*. Chennai: Periyar Self Respect Movement Propaganda Institution.
- Guru, Sree Narayana. Jati Mimamsa. In Works of Sree Narayana Guru. Retrieved from <http://www.gurudevan.info/forum/jati-mimamsa-a-critique-of-caste-t34.html>

Unit 6 Reconstruction of Indian Philosophy

- (i) Philosophy as expression of ordinary/Just society/Moral community/Humanistic and Rationalistic Religion
- (ii) Ambedkar's method and vision of Indian Philosophy
 - Ambedkar, B.R. Selected excerpts from Philosophy of hinduism, Riddles of hinduism, Annihilation of caste, Buddha and his dhamma. Mumbai: Government of Maharashtra.

Further Readings

1. Omvedt, Gail. (2009). *Seeking Begumpura: The social vision of anti-caste intellectuals*. Delhi: Navayana.
2. Mani, Braj Ranjan. (2014). *Knowledge and power-discourse of transformation*. Delhi: Manohar.
3. Horkheimer, Marx. (2002). *Critical theory: Selected essays*. New York: Continuum.
4. Riepe, Dale M. (1961). *Naturalistic tradition in Indian thought*. Seattle: University of Washington Press.
5. Riepe, Dale M. (1979). *Indian philosophy since independence*. Calcutta: Research India Publications.
6. Rao, A.P.(1984). *Politics of philosophy: A Marxian analysis*. Humanities Press.
7. Janet A. Kourany (Ed.) (1998). Introduction: Philosophy in a feminist voice?. In *Philosophy in a feminist voice, critiques and reconstructions*(pp 3-16). Princeton: Princeton University Press.
8. Levinas, Immanuel. (1989). Ethics as first philosophy. In Sean Hand (ed.), *The Levinas reader* (pp.77-87). Oxford: Blackwell.

9. Tempels, Placide. (2010). In search of Bantu philosophy. *Bantu philosophy* (pp13-37). Orlando: HBS Publishing.
10. Radhkrishnan, S. (2009). Introduction. *Indian philosophy Vol. I*. Delhi: Oxford University Press.
11. Aloysius, G. (1998). *Religion as an emancipatory identity: A Buddhist movement among the Tamils under colonialism*. New Delhi: New Age International.
12. Dharwadker, Vinay. (2003). Kabir. Selected excerpts from *Kabir: The weavers songs*. New Delhi: Penguin books.

Teaching/ Learning Process:

Besides lectures, the teaching will incorporate the use of audio-visual resources (ppt presentations), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Critical Indian Philosophy, Brahminism , Sramana Tradition, B.R. Ambedkar, Materialism, Marxist Approach, Critique of Caste system, S.N.Dasgupta, Dayakrishna, Iyothee Thass, Laxmi Narasu, EVR Periyar, Kabir, Veerabrahmendra Swamy, Narayana Guru, Jyothibha Phule, Debiprasad Chattopadhyaya, M.N.Roy

Semester III

PHIL 301: ANALYTIC PHILOSOPHY

Course Objectives:

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 views of Quine and later Wittgenstein.

Course Learning Outcomes

1. Introduces the basic notion of language-analysis as a tool against speculative metaphysics .
2. Lays out the internal difference among the principal trends of Analytic Philosophy viz. Logical Atomism, Logical Positivism, and Moorean approach to analysis.
3. Incorporates two main critiques of W V O Quine and L Wittgenstein against Logical Positivism and Logical Atomism.
4. Sensitizes students to the very notion of analysis - its importance and drawbacks.
5. Overall enables students to develop an insight into the relation between language and reality.

Unit 1

- Russell, B. (1971). *Problems of philosophy*. New York: OUP, Chapters I,V, IX, X.

Unit 2

- Carnap, Rudolf. (1959). The elimination of metaphysics". In Ayer A.J. (ed), Arthur Pap (trans.), *Logical positivism*. Macmillan: New York.

Unit 3

- Wittgenstein, L. (1922). In Pears & McGuinness (Trans.), *Tractatus logico philosophicus*. London: Routledge and Kegan Paul, pp. 1–4.
- Moore, G.E. (1925). A defence of common sense. In J. H. Muirhead (ed.), *Contemporary British philosophy* (2nd series). U.K: George Allen and Unwin Reprinted in G. E. Moore, (1959) *Philosophical papers*. New York: Macmillan

Unit 4

- Quine W.V.O. (1965). Two dogmas of empiricism. In Ammerman (ed.), *Classics of analytic philosophy*. Bombay, New Delhi: Tata McGraw Hill.
- Ryle, Gilbert. (1932). On systematically misleading expressions. In *Proceedings of the Aristotelian society, New Series*, 32, 139-70.
- Wittgenstein, L. (1984). In G.E.M. Anscombe (ed.), R. Rhees, and G.H. Von Wright (trans.), *Philosophical investigations*.(ed.). Oxford: Basil Blackwell, Sections: 1-88.

Further Readings

1. Russell, B. (1994). Philosophy of logical atomism. In R. C. Marsh (ed.), *Logic and knowledge*. New York: Routledge, Lectures II,III, VI, VIII.
2. Baker G. P. and Hacker, P. M.S. (1980). *Wittgenstein: Understanding and meaning: An analytical commentary on the philosophical investigations Vol. 1*. Oxford: Basil Blackwell.
3. Carnap, Rudolf. (1994). Testability and meaning. In Ammerman R.R. (ed.), *Classics of analytic philosophy*. London and New York : Routledge.
4. Frege, G., (1967). Thought: A logical enquiry. In P. F. Strawson (ed.), *Philosophical logic*. Oxford: Oxford University Press.
5. Glock, H. J. A. (2005). *A Wittgenstein dictionary*. USA, UK: Blackwell.
6. Lycan, W.G. (2008). *Philosophy of language*. NY, London: Routledge.
7. Monk, R. (2005). *How to read Wittgenstein*. London: Granta Books.
8. Quine, W. V. O. (1953). On what there is. In *From a logical point of view*. USA: HUP
9. Quine, W. V. O. (1960). *Word and object*. USA: HUP, Chapter I and II.
10. Raatikainen, Panu. (2013). What was analytic philosophy? *Journal for the history of analytical philosophy* 2 (1).
11. Russell, Bertrand. (1994). In R.C.Marsh (ed.), *Logic and knowledge*. New York : Routledge and, Lecture II, III and VI.
12. Stenius, E., (1960). *Wittgenstein's Tractatus: A critical exposition of its main lines of thought*. U K: Basil Blackwell.

Keywords: sense-data, sensibilia, universals, particulars, objects, criterion of meaning, logical atomism, saying/ showing, picture-theory, logical positivism, dogmas of empiricism, analytic /synthetic dichotomy, language-games, family-resemblance, forms of life

PHIL 302: CONTINENTAL PHILOSOPHY I

Course Objectives:

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.

Course Learning Outcomes:

1. Aims at giving students an understanding of the philosophical project undertaken by continental philosophers.
2. Acquaints students with primary philosophical writings of Hegel, Husserl, Heidegger and Freud and develops critical thinking regarding such issues as nature of philosophical approach to the study of phenomenological approach to the study of experience and consciousness, the nature of intentionality, the nature of the subject/self, psychologism, embodiment, our knowledge of the external world, realism, idealism, etc.
3. Enables students to articulate the significance of the ideas pertaining to phenomenology, existentialism, psychoanalysis for contemporary social thought.
4. Makes students aware of the phenomenological methods of Hegel, Husserl and Heidegger.
5. Exposes students to Freud's philosophically significant text, *The Ego and the Id*. Being one of his last rigorously articulated proposal about the architecture of the mind, it is in this work that we find Freud's theoretically significant views on the nature of important concepts, like, the individual ego, the unconscious and super-ego. The reading of this text helps students appreciate the significance of some of Freud's theoretical ideas in their real-life dealings in the world as it provides a very lucid understanding of how individuals come to differ in their

character and how civilizational important phenomena like morality and individual conscience come into being.

Unit 1

- Hegel, G. W. F. (1966). Preface to *The phenomenology of spirit, Sections 1, 2 & 4*. In Walter Kaufmann (ed. & trans.), *Hegel: Texts & commentary*. New York: Anchor. OR Yovel, Y. (2005). *Hegel's preface to the phenomenology of spirit, Sections 1, 2 & 4*. Yirmiyahu Yovel (tr. and running commentary). Princeton: Princeton University Press.

Unit 2

- Husserl, E. (2006). In Ingo Farin & James G. Hart(trans.), *The basic problems of phenomenology*, Chapters 1 & 7. Dordrecht: Springer.

Unit 3

- Heidegger, M. (1993). What is metaphysics? In David Farrell Krell (ed.), *M. Heidegger: Basic Writings* (2nd edition). New York: Harper & Row.

Unit 4

- Freud, S. (1975). The ego and the id (Chapters 1 to 3). In *The standard edition of the complete psychological works of Sigmund Freud*. London: The Hogarth Press.

Further reading:

1. Kojève, A. (1969). *Introduction to the reading of Hegel*. New York: Basic Books.
2. Hyppolite, J. (1979). *The genesis and structure of Hegel's phenomenology*. Evanston: Northwestern University Press.
3. Spiegelberg, H. (1982). *Phenomenological movement*. The Hague: Martinus Nijhoff
4. Laplanche, J. & Pontalis, J. B. (1974). *The language of psychoanalysis*. New York: W. W. Norton.
5. Ricoeur, P. (1977). *Freud and philosophy*. London: Routledge.
6. Mills, J. (n.d.). *Origins: On the genesis of psychic reality*. Montreal: McGill-Queens University Press.
7. Mills, J. (2014). *Underworlds: Philosophies of the unconscious from psychoanalysis to metaphysics*. New York: Routledge.

Teaching-Learning Process:

Teaching-learning is a continuous process which is surrounded by student's attitude to learn, share the knowledge, academic curiosity, reading & practicing, creativity, thinking ability and extending knowledge level. This course demands interaction among the students and their ability to think independently.

This M.A. course on continental philosophy aims to expose students to the founding thinkers from the continental tradition. In the classroom this will be done through blackboard and chalk lectures, charts, Power Point presentations, and the use of audio-visual resources that are available on the internet. An interactive mode of teaching will be used. The students will be encouraged to participate in discussions, group discussions and make presentations on topics covered in the syllabus. A problem-solving approach will be adopted wherever suitable.

Assessment methods:

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. The wide range of assessment tasks aim to break the monotony of having a single assessment method. Students will strictly follow the University examination policies as announced from time to time. These will presently include:

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. In case

any student fails to participate in classes, seminars, term papers, tests, viva-voce in any specific course, then 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 semester examination for each paper shall be three hours.

Keywords:

Hegel, Husserl, Heidegger, Freud, absolute, subject, substance, phenomenology, metaphysics, phenomenological reduction, ego, unconscious, id, super ego

PHIL 303: SOCIAL AND POLITICAL PHILOSOPHY (Western)

Course Objectives:

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.

Course Learning Outcomes:

- 1: The central concern of social and political philosophy primarily consists of the nature of man, society and the state, and the relation between them.
- 2: This course looks at how this question has been addressed from different perspectives/ideologies.
- 3: 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.
- 4: It enables students to understand and analyse the important issues of social and political discourse which affect them in their daily lives.

Unit 1: Social Contract Theory

- Hobbes, Thomas. (1985). *Leviathan*, (Part II, of Commonwealth, Ch. 17-22), C. B. Macpherson (ed.). London: Penguin Classics.
- Rousseau, J. (1947). *The social contract* (Bk. II), C. Frankel (trans. revised and ed.). New York: Hafner Publishing Co.

Unit 2: Concepts of Property

- Locke, J. (1937). *Treatise of civil government* (Ch 5), C. L. Sherman (ed.). New York,: D.Appleton- Century.
- Marx, K. (1967). *Capital Vol. I* (Part IV, Ch 15, Sec.1-6). Moscow: Progress Publishers.

Unit 3: Liberalism and Communitarianism

- Rawls, J. (2005). *Political liberalism* (Ch. IV). New York: Columbia University Press.
- Berlin, I. (2012). Does political theory still exist?, In *The proper study of mankind*. Vintage: New York.
- Sandel, M. (1998). *Liberalism and the limits of justice* (ch 1). Cambridge: Cambridge University Press.

Unit 4: Feminism

- Nussbaum, M. (2000). Women and cultural universals. In M. Baghramian and A. Ingram (eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
- Illich, I. (1982). Vernacular gender. *Alternatives VIII*, 293-362.

Further Reading:

1. Foucault, M. (1980). Two lectures (IInd Lecture). In C. Gordon (ed.), *Power/knowledge*. Sussex: Harvester Press.
2. Anderson, B. (2006). *Imagined communities* (Ch. III). London: Verso.
3. Arendt, H. (1958). *The human condition* (Ch –III). Chicago: University of Chicago Press.
4. Cohen, G. A. (1979). Capitalism, freedom and the proletariat. In A. Ryan (ed.), *The idea of freedom: Essays in honour of Isaiah Berlin*. London: OUP.
5. Gray, J. (2000). Where pluralists and liberals part company. In M. Baghramian & A. Ingram (eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
6. Berlin, I. (2001). Nationalism: Past neglect and present power. In H. Hardy(ed.), *Against the current: Essays in the history of ideas*. Princeton: Princeton Univ. Press.

7. Engels, F. (1977). *The theory of family, private property and the state* (Ch. V). Moscow: Progress Publishers.
8. Habermas, J. (1996). On the relation between the nation, the rule of law, and democracy. In *The inclusion of the other*. Cambridge: MIT Press.
9. Dallmayr, F. (1978). Political theory at crossroads. In *From contract to community* (pp. 1-28). New York: Marcel Delmar, Inc.
10. Herder, J. G. von. (1968). *Reflections on the philosophy of history of mankind*, (Ch.1, Bk. VII and VIII), F. E. Manuel (abridged and with introduction). Chicago: Chicago University Press.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods

Keywords:

Social Contract, Principles of Justice, Capability Approach, Communitarianism, Liberalism, Right to Property, Marxism, liberty, Nationalism.

PHIL304: SOCIAL AND POLITICAL PHILOSOPHY (Indian)

Course Objectives:

This course will consider the ideas of social and political philosophy from classical to contemporary times. From classical age introduces social and political conceptions from the source of Artha sastra and Buddhist texts. This course further proceed to the social and political thinking of contemporary Indian thinkers such as Sri Aurobindo, Tagore, Gandhi, B.R. Ambedkar, M. N. Roy, and Tarabhai Shide. This course provides the diverse traditions of social and political philosophy of India and multi cultural context of nation and formation of nation state. This explores the issues of modern nation state and modern Indian debates on the nature of society and the state, sovereignty, nationalism, rights, democracy, equality and distributive justice.

Course Learning Outcomes:

1. To introduce the social and political theories of Indian thinkers.
2. To make understand the dynamics of Indian social reality and its conceptualisation.
3. To make familiarise the students the concepts such as colonialism, nationalism, rights and justice from Indian persepective.

Essential Readings:

Unit 1: Itnroduction to Indian Social and Political theory

- Bharghava, Rajeev. (2010). *What is political theory and why do we need it ?* Delhi: Oxford University Press.

Unit 2: Classical Indian Political Theory

- Kautīlya. (2003). *Arthaśāstra*, Book 1, section 1-3, Book 6, section 96-7, Book 8, section 127-28 in *The Kautīlya Arthaśāstra- Part II*, R. P. Kangle (trans.). Bombay University : 1972, reprint, Delhi: 2003, Motilal Banarasidass Publishers.

Unit 3: Contemporary Social and Political Philosophy I (Tagore and Gandhi)

- Tagore, R. (1917). Nationalism in India (p. 95-130). In *Nationalism*. New York: Macmillan.
- Gandhi, M. K. (1967). *Political and national affairs, Vol I*, (sec. 2&3). Ahmedabad: Navjeevan Trust.
- Sri Aurobindo. (1997). Political Writings and Speeches: 1909-1910, Vol. 8(p. 84-86, 92-95, 137-141) from *The complete works of Sri Aurobindo karmayoga*. Pondicherry: Sri Aurobindo Ashram Publ. Dept.

Unit 4: Contemporary Social and Political Philosophy II

- Roy, M.N. (1981). *New humanism: A manifesto*. New Delhi: Ajanta Publications.

Unit 5: Contemporary Social and Political Philosophy III (Ambedkar)

- Ambedkar, B. R. (2014). Annihilation of caste (Chapter XIV onwards including Appendices), pp 58-96. State and minorities, pp.381-430, Vasant Moon (comp.) Dr. Babasaheb Ambedkar writings and speeches (Vol.1). New Delhi: Dr.Ambedkar Foundation, Ministry of Social Justice and Empowerment. GoI.

Unit 6: Contemporary Social and Political Philosophy IV

- Chakravarthi, Uma. (2004). *The social philosophy of Buddhism and the problem of inequality*. New Delhi: Critical Quest.
- Shinde, Tarabhai. (n.d.). Stri purusha tulana. In Taru, Susie and K, Laltha (Eds.), *Women writing in India: 600 B.C to the present (vol.1)*. New York: Feminist Press, pp.221-235.

Unit 7: Globalisation and Justice

- Shiva, V. (2002). *The world bank, the WTO, and corporate control over water*, (Ch.1 and Ch.4). New Delhi: India Research Press.

Further Readings:

1. Bhattacharya, K. C. (Oct. - Dec.1984). Swaraj in Ideas. In *Indian philosophical quarterly*, (Special Number) (4).
2. Shah K. J. (1982). *Artha and Arthaśāstra*. In *Way of life: King, householder, renouncer (Essays in honour of Louis Dumont)*. New Delhi: Vikas Publishing House.
3. *Śāntiparva, Rājadharmānuśāsanaparva*, Sections 1 to 26, Sections 59-60, in Vol. III, *The Mahābhārata*, Kisari Mohan Ganguli (trans.). Munshiram Manoharlal publishers.
4. Dharampal (2000). Panchayat raj and India's polity (Chs. 3&4). In *Dharampal: Collected writings, Vol. IV*. Mapusa, Goa: Other India Press.
5. Parel, A. (ed.) (1997). Introduction. *Gandhi: Hind swaraj and other writings*. New Delhi: Cambridge University Press.

6. Dirks, N. B. (2002). Introduction. *Castes of mind: Colonialism and the making of modern India*. Delhi: Permanent Black.
7. Kesava Kumar, P. (2014). *Political philosophy of Ambedkar: An inquiry into the theoretical foundations of the dalit movement*. Delhi: Kalpaz.
8. Wadron, Jeremy. (Winter 2016). Property and Ownership. In Edward N. Zalta (ed.), *The stanford encyclopaedia of philosophy*. Retrieved from <http://plato.stanford.edu/entries/property/>

Teaching-Learning Process:

This course requires basic understanding of religion and philosophy of religion. Theoretical understanding and conceptual clarity of some religious issues will be given priority.

While completing this course, not only theory classes, but teacher-student, and student-student interactions will be playing a key role. In a week, at least one class will be devoted to such interactions and active engagement of students. Assignments or any practical activity, in which any contemporary religious issue is involved, will be given to students from time to time.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:**PHIL 305: PHILOSOPHY OF MIND (Western)****Course Objective:**

The aim of this introductory course is to acquaint students with different approaches to the study of human mind, viz., dualism, physicalism, functionalism, eliminativism, panpsychism, emergentism, quantum approaches to the study of the mind among others.

Course Learning Outcome:

1. Aims at sensitizing students to a difference between body and mind - as well as to problematize the distinction
2. Lays out a historical and logical development of the principal theories of mind-body problem – viz. from classical Dualism to recent theories of physicalism, functionalism, eliminativism, panpsychism, eliminativism, and quantum approaches to the study of mind.
3. It enables the students to appreciate the vital lines of inter-connection underlying all these different approaches.
4. It trains students to assimilate philosophy of mind with the basic concerns of sciences - for instance with neurology, quantum theory, etc.
5. It exposes students to modern revival of classical theories - for instance revisiting dualism in terms of new theories of consciousness and space.
6. Given any instance of a mental phenomenon –the student should be able to spell out its alternative readings - under each of the possible approaches taught in the course.

Unit 1: Dualism and Physicalism

- Melnyk, A. (Dec.,1997). How to keep the 'physical' in physicalism. *The journal of philosophy*, 94, (12), 622-637. OR Ney, A. (2008). Physicalism as an attitude. *Philosophical studies*, 138, 1–15. OR Wilson, J. (2006). On characterizing the physical. *Philosophical studies* 131, 61–99. DOI 10.1007/s11098-006-5984-8.

- Lycan, W. (2009). Giving Dualism its due. *Australasian journal of philosophy*, 87(4), 551-563.

Unit 2: The nature of mental states and mental causation

- Putnam, H. The nature of mental states (Chalmers # 11). OR H. Putnam, Brains & behavior (Chalmers # 7).
- Kim, J. (2000). The many problems of mental causation. In J. Kim (ed.), *Mind in a physical world*. Cambridge (MA): MIT Press, pp. 28-56.

Unit 3: Eliminativism and panpsychism

- Churchland, P. (2007). The evolving fortunes of eliminative materialism. In B. P. McLaughlin and J. Cohen (eds.), *Contemporary debates in philosophy of mind*, pp. 160-181.
- Goff, P. (2017). Panpsychism. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp. 106-124.

Unit 4: The nature of emergentism and quantum approaches to the study of mind

- Vision, G. (2017). Emergentism. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp.337-348.
- Atmanspacher, H. (2017). Quantum approaches to brain and mind: An overview with representative examples. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp. 298-313.

Further Readings

1. Plato. Souls and bodies (From Phaedo. In Heil #1).
2. Aristotle. The soul as bodily organ” (From De Anima. In Heil #2).
3. Descartes, R. Minds and bodies as distinct substances (Heil #3).
4. Kim, J. (1996). *Philosophy of mind*. Oxford: Westview Press.
5. Stoljar, Daniel. (Winter 2017). Physicalism. In Edward N. Zalta (ed.), *The stanford encyclopaedia of philosophy*.
6. Braddon-Mitchell, & Jackson, D. & F. (2007). *Philosophy of mind and cognition*. Oxford: Blackwell.
7. Crane. T. (2001). *Elements of mind*. Oxford: Oxford University Press.
8. Kim, J. Epiphenomenal and supervenient causation (Rosenthal #27) OR Cruse, H. & Schilling, M. (2015). Mental states as emergent properties: From walking to consciousness. In T. Metzinger & J. M. Windt (eds.), *Open Mind*. 336-373.
9. Guttenplan, S. (ed.). (1994). *A companion to the philosophy of mind*. Oxford: Basil Blackwell.

10. Churchland, P. *Eliminative materialism and propositional attitudes*. (Heil #23).
11. Epstein, Robert. Your brain does not process information, retrieve knowledge or store memories. In short: your brain is not a computer. <https://aeon.co/essays/your-brain-does-not-process-information-and-it-is-not-a-computer>.
12. Rosenthal D. M. (ed.). (1991). *The nature of mind*. New York: Oxford University Press.
13. Chalmers, D. J. (ed.). (2002). *Philosophy of mind: Classical and contemporary readings*. Oxford: Oxford University Press.
14. Heil, J. (ed.) (2004). *Philosophy of mind: A guide and anthology*. Oxford: Oxford University Press.

All the # marked readings are available from the marked anthologies:

Teaching-Learning Process:

Teaching-learning is a continuous process which is surrounded by student's attitude to learn, share the knowledge, academic curiosity, reading & practicing, creativity, thinking ability and extending knowledge level. This course demands interaction among the students and their ability to think independently

This M.A. course on philosophy of mind aims to make students acquaint with different western approaches to the study of mind. In the classroom this will be done through blackboard and chalk lectures, charts, PowerPoint presentations, and the use of audio-visual resources that are available on the internet. An interactive mode of teaching will be used. The students will be encouraged to participate in discussions, group discussions and make presentations on topics covered in the syllabus. A problem-solving approach will be adopted wherever suitable.

Assessment methods

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. The wide range of assessment tasks aim to break the monotony of having a single assessment method. Students will strictly follow the University examination policies as announced from time to time. These will presently include:

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. In case any student fails to participate in classes, seminars, term papers, tests, viva-voce in any specific course, then 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 semester examination for each paper shall be three hours.

Keywords:

Mind, dualism, nature of mental states, physicalism, functionalism, eliminativism, panpsychism, emergentism, quantum approaches to the study of mind

PHIL 306: PHILOSOPHY OF MIND (INDIAN)

Course Objectives:

The main aim of course is to bring forth with the concept of Mind, its nature and scope today. This is an introductory course on Problem of Mind in Indian Philosophy. Contents of the course will focused on the Heterodox and orthodox schools with some great Indian texts like *Yajurveda* and *Yogavasishtha*.

Course Learning Outcomes:

1. To study Mind in Indian philosophy.

2. To understand concept of mind in Vedic philosophy.
3. To analyse methodology of Yoga Vasishtha.

Unit-1

Finding Mind in Vedas

- *Shivasankalpa of Yajurveda* Chap. 34, Mantra 1-6.

Unit-2

The Yoga Vashishtha

- California Libraries (1891). *The Yoga-Vasishtha-Maharamayana of Valmiki*. California Press. ch. on Mind.

Unit-3

Functions of Mind

- Kuppuswami, B. (1990). Functions of mind. *Elements of ancient Indian psychology*. Delhi: Konark Publication Delhi.

Essential readings

1. Saraswati, Akhanadanand. (trans.). Finding mind in Vedas. *Shivasankalpa of Yajurveda* Chap. 34, Mantra 1-6.
2. California Libraries (1891). *The Yoga-Vasishtha-Maharamayana of Valmiki*. California Press. ch. on Mind.
3. Kuppuswami, B. (1990). Functions of mind. *Elements of ancient Indian psychology*. Delhi: Konark Publication Delhi.

Further readings

1. Bodhendra Saraswati, Swami. *Sri Yoga Vasishtha Volume 1-4*. Gita Press.
2. Chakrabarti, Kisor Kumar (2001). *Classical Indian philosophy of mind: Nyaya The dualist method*. Delhi: MLBD.
3. Charles Moore A. Aldyth Morris V. (2008). *Indian mind essentials of the Indian philosophy & culture*. Delhi: MLBD.
4. Sinha, Jadunath (2008). *Indian psychology Volume 1-3*. Delhi: MLBD.
5. Chennakeshava, Sarasvati (1960). *Concept of mind in Indian philosophy*. Delhi: MLBD.
6. Kuppuswami, B. (1993). *Hindu psychology source book of ancient Indian psychology*. Delhi: Konark Publication.
7. Ramakrishna Rao, K. & Anand Paranjape, & C. Ajit Dalal K. (ed.). *Hand book of Indian psychology*. Delhi: Foundation.
8. Safaya, Raghunath (1976). *Indian psychology*. MRML.

Teaching-Learning Process:

This course requires basic understanding of religion and philosophy of religion. Theoretical understanding and conceptual clarity of some religious issues will be given priority.

While completing this course, not only theory classes , but teacher-student, and student-student interactions will be playing a key role. In a week, at least one class will be devoted to such interactions and active engagement of students. Assignments or any practical activity, in which any contemporary religious issue is involved , will be given to students from time to time.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Indian Mind, Yajurved, Yoga Vasishtha, Sankalpa, problem of Indian Mind.

PHIL 401: PHILOSOPHY OF LANGUAGE

Course Objectives:

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. This 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.

Course Learning Outcomes:

1. To situate the problem of reference *versus* description as a vital issue of philosophy of language

2. To impress the distinction between the descriptonal and non-descriptonal theories of reference
3. To cover the standard versions - both classical and modern - under descriptonal and non-descriptonal theories
4. To see the internal differences and inter-connections within the theories of each camp – e.g. the descriptivist revival of Frege in Searle’s theory, and the non-descriptivist revival of Russell in the views of Donnellan, Kripke and Putnam.
5. To sensitise the students to the semantic behaviour of any linguistic expression - whether it is a proper name, pronoun, indexical, phrase or predicate-word.
6. At the end of the course a student should be able to identify all possible theoretical treatments of any referring expression- viz. proper-name, personal pronoun, indexical or definite description.
7. Students learn about the philosophical (semantical) concepts (like meaning and reference) in the use of any language and this makes them careful users of language where they say what they mean and vice versa. This is important for communication skills.
8. Students also understand the close relation between syntax, semantics and pragmatics of ordinary language use which again is important for understanding different uses of language, the distinction between object and meta-language and improves communication skills.

Unit 1

- *Mill, J. S. “Of names”.
- *Frege, G., (1949). On sense and nominatum. In Herbert Feigl and Wilfrid Sellars, (eds.), Herbert Feigl (trans.), *Readings in philosophical analysis*. New York: Appleton-Century-Crofts, pp.85 – 102.
- Searle, J. R. (1958). Proper names. *Mind vol. 67*, pp.166 – 173.

Unit II

- *Russell, B., (1956). On denoting. In R.C.Marsh (ed.), *Logic and knowledge*. London: Allen and Unwin, pp. 41 – 56.
- *Strawson, P. F. (1956). On referring. In Anthony Flew (ed.) *Essays in conceptual analysis*. London: Macmillan and Company Ltd. pp.21 – 52.
- Russell, B. (2008). Mr. Strawson on referring. In A.P. Martinich (ed.), *The philosophy of language*. New York: O.U.P.

- *Donnellan, K. (1966). Reference and definite descriptions. *Philosophical review* 75, pp. 281-304.
- Stalnaker, R. (1973). Presuppositions. *Journal of philosophical logic* 2, pp. 447-457.

Unit III

1. *Kripke, S. (1980). *Naming and necessity*, Cambridge: Harvard University Press, Lecture I.
2. * Evans, G., (1973). The causal theory of names. *Aristotelian society: Supplementary Volume* 47, pp.187 – 208.
3. *Putnam, H. (1973). Meaning and reference. *Journal of philosophy* 70, 699 – 711.

Unit IV

4. Kaplan, D. (1970). The logic of demonstratives. In Peter. A. French, T. Uehling, Jr. & H. Wettstein (eds.), *Contemporary perspectives in the philosophy of language*. Minneapolis: University of Minnesota Press, pp.401 -410

Further Readings

1. *Russell, B. (1919). Descriptions. Introduction to mathematical philosophy. London: George Allen and Unwin Ltd., pp. 167-180.
2. *Searle, J. R. (2008). Proper names and intentionality. In A.P. Martinich (ed.), *The philosophy of language*. New York: O.U.P.
3. Evans, G. (1982). *Varieties of reference*. Oxford: Oxford University Press,.
4. Donnellan, K. (1982). Proper names and identifying descriptions. In Donald Davidson and Gilbert Harman (ed.), *Semantics of natural languages*. New York: Humanities Press, pp. 356 - 379.
5. Linsky, L. (1977). *Names and descriptions*. Chicago: University of Chicago Press.
6. Hale, B. and C. Wright (eds.) (1999). *The Blackwell companion to the philosophy of language*. Oxford: Blackwell.
7. Strawson, P. F. (2005). *Individuals*. USA: Routledge, Chapters I and VI (selected portions).
8. Kripke, S. (1980). *Naming and necessity*. Cambridge: Harvard University Press, Lectures II and III
9. Kripke, S. (1977). Speaker's reference and semantic reference, In *Midwest studies in philosophy*, 11.
10. Kaplan. D. (1989). Demonstratives. In J. Almog, J Perry and H. Wettstein (eds.) *Themes from Kaplan*. New York: Oxford University Press, pp. 481-564
11. *Kaplan, D. (1978). Dthat. In P. Cole (ed.), *Syntax and semantics*. New York: Academic Press, vol. 9.

12. Wittgenstein, L. (1985). *Philosophical investigations*. G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (eds.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell, sections 1-57, p175, 187-8

13. _____ . (2007). *The blue and brown books*. U.S.A: Blackwell Publishers.
(Selected Portions)

* Readings are available in Martinich A. P. (ed.). (2008). *The philosophy of language* (5th edition). New York: Oxford University Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

reference, sense, definite and indefinite description, names, connotation and denotation, direct and indirect context, referential opacity, truth, meaning, use, truth-value, descriptivism, non-descriptivism, indexicals, rigid and non-rigid designators, counterfactual, possible world, character and content.

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

1. de Saussure, F. (1959). *Course in general linguistics* ("Introduction: Chapter 3" & "Part One: Chapter 1, Wade Baskin (trans.). New York: The Philosophical Library.
2. Sartre, J. P. (1962). *Being and nothingness* (Chapter 1: "The pursuit of being"). New York: Philosophical Library.
3. Merleau-Ponty, M. (2004). Other selves and the human world. In Thomas Baldwin (ed.), *Maurice Merleau-Ponty: Basic writings*. London: Routledge, pp. 154-165 OR (2007). What is phenomenology? In Ted Toadvine & Leonard Lawlor (eds.), *The Merleau-Ponty reader*. Evanston: Northwestern University Press, pp.55-68.
4. Levinas, E. (1989). The phenomenological theory of being. In Sean Hand (ed.), *The Levinas reader*. Oxford: Basil Blackwell, pp. 11-28.
5. Lacan, J. (2002). The mirror stage. In *Ecrits*. New York: W.W. Norton.
6. Foucault, M. (2000). The hermeneutic of the subject. In *Essential works of Foucault, Vol.1*. London: Penguin. OR Ricoeur, P. (2007). On interpretation. In *From text to action*. Evanston: Northwestern University Press.
7. Derrida, J. (1990). Structure, sign and play in the discourse of the human sciences. In *Writing and difference*. London: Routledge & Kegan Paul. OR Zizek, S. (Autumn 2007). Tolerance as an ideological category. *Critical inquiry*.
8. Irigaray, L. (1989). The language of man. In *Cultural critique 13*, 191-202. OR Kristeva, J. (1985). The speaking subject. In M. Blonsky (ed.), *On signs*. Oxford: Basil Blackwell.

Further Readings

1. Sartre, J. P. (1985). *War diaries*. London: Verso.
2. Barnes, H. E. (1961). *The literature of possibility*. London: Tavistock Pub.
3. Sundararajan, R. (1990). *Studies in phenomenology, hermeneutics, and deconstruction*. New Delhi: ICPR.
4. Gutting, G. (ed). (2006). *The cambridge companion to Foucault*. Cambridge: Cambridge University Press.

5. Foucault, M. (2005). Structuralism and post-structuralism. In *Aesthetics, methods, and epistemology*. New York: The New Press.
6. Cohen, T. (ed). (2002). *Jacques Derrida and the humanities: A critical reader*. Cambridge: Cambridge University Press.
7. Zizek, S. (2007). *How to read Lacan*. New York: W.W. Norton.
8. Fink, B. (1996). *The Lacanian subject*. Princeton: Princeton University Press.
9. Lee, J. (1990). *Jacques Lacan*. Boston: Twayne.
10. Irigaray, L. (1993). *An ethics of sexual difference*. New York: Cornell University Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

PHIL 403: CRITICAL READING OF WESTERN PHILOSOPHY

Course Objectives:

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.

Course Learning Outcomes:

- This course highlights the critical understanding of modern western philosophy from diverse vantage points such as postmodernism, Post Marxism , feminism, and Post-colonialism.
- Students get to learn other ways of reading western philosophy that are contesting the very canons of western philosophy, within the West.
- Problematizes the philosophy constructed with the assumptions of modernity by providing the alternative readings of philosophy.
- Learn the political implications of philosophical methodologies adopted by the thinkers of this course.

Essential Readings:

Unit 1:Canons and Construction of Modern Western Philosophy

(i)Foundation of Western Philosophy

(ii)Modernity, Structuralism, Critical theory and Post Modernism

- Mayer, Frederick.(1976) A Short History of Western Philosophy, New Delhi: Eurasia Publishing House
- Stumpf, Samuel Enoch (1982)Socrates to Sartre .A History of Philosophy, New York:Mc Graw Hill

Unit 2: Philosophy of the Praxis/Post Marxist Philosophy

(i)Gramsci- Praxis of Philosophy

(ii)Alain Badiou –Politics and Philosophy

- **Gramsci, Antonio. (1999). Praxis of philosophy, *Selections from the prison note books*. London: Ele Books, pp 624-656. Retrieved from <http://abahlali.org/files/gramsci.pdf>**
- **Badiou, Alain. (2012). ‘The enigmatic relationship between philosophy and politics’, in *Philosophy for Militants*. Bruno Bosteels (trans.). New York: Verso.**

Unit 3: Against Dominant Methods of Western Philosophy

(i)Richard Rorty- Against Epistemology

(ii)Emmanuel Levinas- Ethics as first philosophy

(iii)Max Horkheimer- Critical Theory

- **Rorty, Richard. (1979). *Philosophy and mirror of nature*. New Jersey: Princeton University Press, pp3-15 and 357-394**
- **Levinas, Emmanuel. (1979). Excerpts from *Totality and Infinity*. London: Martinus Nijhoff Publishers, pp.33-52.**
- **Max Horkheimer, *Traditional and Critical Theory*, New Delhi ; Critical Quest**

Unit 4: Philosophy of Culture

(i)Gilles Deleuze and Felix Guttari- What is Philosophy?

- **Deleuze, G. and Guttari, Felix. (1996). *What is a concept?. What is philosophy?* New York: Columbia University Press.**

Unit 5: Postmodern Approach

(i)Derrida-Logocentricism – Deconstruction

(ii)Michel Foucault-Discourse on Language- Knowledge and Power- Bio power

- **Derrida, J. (1978). ‘Structure, Sign, and Play in the Discourse of the Human Sciences’. In *Writing and difference*, Alan Bass (trans.). London: Routledge, pp 278-294**
- **Foucault, Michel. (1986. The discourse on language. In Hazard Adams and Leroy Searle (eds.), Rupert Swyer (Trans.). *Critical theory since 1965*. Tallahassee: UP of Florida, pp. 148-162 and Foucault, M. (1980). Two lectures, In Collin Gordon (Ed.), *Power/Knowledge*. New York: Pantheon Books, pp.77-108.**

Unit 6: Postcolonial Approach

(i)Ngugi waThiang’o - Decolonizing Mind

(ii)Edward Said - Orientalism

- **Ngugi, waThiang’o, (1986). *Decolonizing mind: The politics of language in African literature*. London: Heinemann Educational, pp.384-393.**
- **Said, Edward. (1980). Introduction. *Orientalism*. London: Routledge and Kegan Paul, pp.1-30.**

Unit 7: Feminist Criticism

(i)Judith Butler- Gender Trouble

(ii) Irigaray- Mimesis, Ethics of Sexual difference

- **Butler, Judith. (2000). Restaging universality: Hegemony and limits of formalism. In Judith Butler, Ernesto Laclau and Slavoj Zizek (eds.), *Contingency, hegemony and universality*. New York: Verso, pp.11-44.**

Further Readings:

1. Skinner, Q. (1969). Meaning and understanding in history of ideas. *History and theory* 8, (1), 3-53.
2. Rorty, R. (1984). The Historiography of Philosophy: Four Genres. In Richard Rorty, J.B.Schneewind and Quentin Skinner (eds.), *Philosophy in history*. Cambridge: Cambridge University Press, pp. 49-76.
3. Gramsci, Antonio. (1999). The Intellectuals. Selections from the prison note books. London: Ele Books, pp131-161. Retrieved from <http://abahlali.org/files/gramsci.pdf>
4. Zizek, S. (1999). Introduction: A spectre haunting western academia. The ticklish subject. **New York: Verso, pp.1-6.**
5. **Bergo, B.(1999).** Levinas: Between ethics and politics. Kluwer Academic Publishers, pp. 37-51.
6. **Deleuze, G. and Guattari, Felix. (1996).** What is a concept?. What is philosophy? New York: Columbia University Press.
7. **Fanon, Frantz. (n.d.). On violence.** The wretched of the earth. New York: Grove Press, pp.1-21.
8. Witt, Charlotte and Shapiro, Lisa. (Spring 2017). Feminist history of philosophy. In Edward N. Zalta (ed.), *Stanford encyclopaedia of philosophy*. Retrieved from <http://plato.stanford.edu/entries/feminism-femhist>.
9. Scruton, Roger .(1995) *A Short History of Modern Philosophy* , London: Routledge.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods

KeyWords:

Post-Marxism, Postmodernism, Post-Colonialism, Feminist Philosophy, Critical Theory, Gramsci, Michel Foucault, Levinas, Richard Rorty, Ngugi, Edward Said, Delueze, Guttari, Judith Butler, Alain Badiou , Derrida.

PHIL 404: PHILOSOPHY OF RELIGION

Course Objective:

The main objective of this course is to make the issues of truth and objectivity with respect to religions clear 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, Religion and dharma, religious pluralism and religious & secular morality will be dealt with. Special emphasis would be on clarifying the implications of religious pluralism for religious faith.

Course Learning Outcomes:

- Improved Understanding of 'Religion' in general and 'Dharma or Dhamma' in specific Indian Context. This will remove many prevalent misunderstandings.
- Make students understand the rational aspect of various religions and specify their roles in human life
- This course will help students to develop the outlook of equality and feeling of respect for religious 'Other' in their behavior
- Will make students and teachers engage in finding better models of secularism, morality and human actions.

Unit 1: Religious Diversity and Pluralism

- Hick, J. (1997). Religious pluralism. In Phillip Quinn and Charles Taliaferro (eds.), *A companion to philosophy of religion*. Oxford: Blackwell, [also available in Charles Taliaferro and Griffiths (eds.) *Philosophy of religion: An anthology*. USA: Blackwell Publishing Ltd, 2003].
- Vivekananda, Swami. (1986). Lectures on universal religion. In *The complete works of Swami Vivekanand, Vol.II* (17th edition). Calcutta: Advaita Ashram.

Unit 2: God, Morality and Secularism

- Dawkins, R. (1999). God's utility function. In E. Stump and M. J. Murray (eds.), *Philosophy of religion*. USA: Blackwell.
- Smith, P. Nowell. (1974). Morality religious and secular. In B. A. Brody (ed.) ***Readings in the philosophy of religion: An analytic approach***. New Jersey: Englewood Cliffs, Prentice Hall.

Unit 3: Gender and human actions

- *Culakammavibhangasutta* (1995), (no. 135) in Nanamoli (trans.) and Bhikkhu Bodhi (ed. and revised) *The middle length discourses of the Buddha (MajjhimaNikaya)*. Boston: Wisdom Publications,.
- Anderson, P. S. (2011). Gender and infinity. *International journal of philosophy of religion* 50 (1/3), Issues in contemporary philosophy of religion, 191-212.

Unit 4: Religion, Dharma and Morality

- Stoddart, Willam. (2012). Islamic esoterism. *Outline of sufism: The essentials of Islamic pluralism*. Bloomington: World wisdom inc.

- Ambedkar, B.R. (2017). Religion and dhamma (Book IV, only Part 1 and 2), In *The Buddha and his dhamma*. Delhi: Kalpaz Publication.

Further Readings:

1. McCloskey, H. J. (1974). God and evil. In B. A. Brody (ed.) *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.
2. Plantinga, A. (1974). The free will defense. In B. A. Brody (ed.), ***Readings in the philosophy of religion***. New Jersey: Englewood Cliffs, Prentice Hall.
3. Martin, C.B. (1974). A religious way of knowing. In B. A. Brody (ed.), *Readings in the philosophy of religion*. New Jersey: Englewood Cliffs, Prentice Hall.
4. Hick, J. (1974). *Faith and knowledge* (Chapters 1&2). London: Fontana Books.
5. Fasching, D. J. (2008). Authority and religious experience. In William Schweiker (ed.), *The blackwell companion to religious ethics*. Oxford: Malden; USA: Blackwell Publishing Ltd.
6. Grelle, B. (2008). Culture and pluralism. In William Schweiker (ed.), *The blackwell companion to religious ethics*. Oxford: Malden; USA: Blackwell Publishing Ltd.
7. Coward, H. (1997). Pluralism and the future of religions. In Thomas Dean (ed.), *Religious pluralism and truth* (Reprint). Delhi: Sri Satguru Publications.
8. Smart, N. (1997). The philosophy of religion transformed. In Thomas Dean (ed.), *Religious pluralism and truth* (Reprint). Delhi: Sri Satguru Publications.
9. Bilimoria, Purushottam; Prabhu, Joseph and Sharma, Renuka (eds.). (2007). *Indian ethics*. New Delhi: Oxford University Press.
10. Prasad, R. (1989). *Karma, causation and retributive morality*. Delhi: ICPR.
11. Langerak, E. (2003). Pluralism, tolerance and disagreement. In Charles Taliaferro and Griffiths (eds.), *Philosophy of religion: An anthology*. USA: Blackwell Publishing Ltd.
12. Plantinga, A. (1999). Is naturalism irrational? In E. Stump and M. J. Murray (eds.), *Philosophy of religion*. USA: Blackwell.
13. Stace, W. T. (1974). The teachings of the mystics. In B. A. Brody (ed.), *Readings in the philosophy of religion: An analytic approach*. New Jersey: Englewood Cliffs, Prentice Hall.

Teaching-Learning Process:

This course requires basic understanding of religion and philosophy of religion. Theoretical understanding and conceptual clarity of some religious issues will be given priority.

While completing this course, not only theory classes, but teacher-student, and student-student interactions will be playing a key role. In a week, at least one class will be devoted to such interactions and active engagement of students. Assignments or any practical activity, in which any contemporary religious issue is involved, will be given to students from time to time.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key words:

Religion, Dharma, Philosophy of Religion, faith, Secularism, morality, God, Dhamma, Sufism, Buddhism.

PHIL 405: PHILOSOPHY OF SCIENCE

Course Objectives:

The Course introduces students to philosophical study of concepts like “Nature of Science”, “Explanation” and “Laws of Nature”, “Scientific Realism,” “Underdetermination” etc. It attempts to address some important questions like: 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?

Course Learning Outcomes:

- 1) It enables students to look into scientific theories and practices and find out about the methods and laws of sciences which could appraise or challenge the way science has been understood.
- 2) Introduces students to various senses of explanations in different sciences like physics and biology, using the theories of Hempel, Salmon, Cartwright, Van Fraassen and Rosenberg.
- 3) Develops critical thinking regarding theories of explanation like Deductive Nomological theory, Inductive-statistical theory, Statistical Relevance theory

Unit 1: Nature of Science

- Popper, Karl. (1998). Science: Conjectures and refutations. In Martin Curd and J. A. Cover (Eds.) *Philosophy of science: The central issues* (pp. 3-10.). New York: W. W. Norton and Company.
- Kuhn, Thomas. (1998). Logic of discovery or psychology of research? In Martin Curd and J. A. Cover (Eds.) *Philosophy of science: The central issues* (pp. 11-19). New York: W. W. Norton and Company.

Unit 2: Explanation and Laws of Nature

- Hempel, Carl. (1966). *Philosophy of natural science* (pp. 237-259). New Jersey: Prentice Hall.
- Lewis, David. (1993). Causal explanation. In David-Hillel Ruben (Ed.) *Explanation* (pp. 182-206). Oxford: Oxford University Press.
- Cartwright, Nancy. (1980). The truth can't explain much. *American philosophical quarterly* 17, 159-163.
- Salmon, Wesley. (1998). Scientific explanation: How we got from there to here." In *Causation and explanation*. Oxford: Oxford University Press.
- Dretske, Fred I. (1977). Laws of nature. *Philosophy of science* 44 (2), 248-268.

Unit 3: Scientific Realism

- Van Fraassen, Bas. (1998). Arguments concerning scientific realism. In Martin Curd and J. A. Cover (Eds.), *Philosophy of science: The central issues* (pp. 1064-1087). New York: W. W. Norton and Company.
- Lyons, Timothy D. (2016). Scientific realism. In Paul Humphreys (ed.), *The Oxford handbook of philosophy of science* (pp. 564-584). New York: Oxford University Press.

Teaching Learning Process:

PPT, Lectures, Tutorials, Quizzes in class.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- **Internal Assessment (30%)**
- **Final Examination (70%)**

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Explanation, understanding, laws, confirmation, evidence, experimentation, realism, anti-realism, discovery.

CORE ELECTIVE AND OPEN ELECTIVE COURSES

PHIL 211: ARISTOTLE'S METAPHYSICS

Course Objectives:

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.

Course Learning Outcomes:

1. Students will be acquainted with Aristotle's *Metaphysics*.

Unit 1:

- Ross, W.D. (trans. & ed.). (1934). *Aristotle's metaphysics (2 vols)*. (Selections: Books 2, 3, 4, 7 and 8). Reprinted from the edition of 1934.

Further Readings:

- Bostock, D. (1994). *Aristotle's metaphysics*. Oxford: Clarendon Press. (Commentary on Books vii-viii).
- Kirwan, C. (1993). *Aristotle metaphysics: Gamma, delta and eta*. Oxford: Clarendon Press.
- Irwin, T. (1988). *Aristotle's first principles*. Oxford: Oxford University Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, and movies), group discussions and debates. Students will be encouraged to explore

information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Metaphysics, Plato, Forms, Matter, Souls

PHIL 212: GANDHI AND LIBERTARIAN SOCIALISM

Course Objectives:

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.

Course Learning Outcomes:

1. This course will attempt an in-depth study of two basic concepts in Gandhi's writings: Ahimsa and Satya.
2. It will 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.
3. It also attempts 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.

Unit 1: Gandhi's Views on Anarchism and State

- Gandhi, M. K. (Jan. 21, 1926). Three vital questions. *Collected works* 29. New Delhi: Publication Division, Govt. of India. p.410.
- Gandhi, M. K. (2001). *Hind swaraj*. Ahmedabad: Navajivan Press.
- Gandhi, M. K. (1989). *Constructive programme*. Ahmedabad: Navajivan Press.
- Gandhi, M. K. (1987). Towards a stateless society. In R. Iyer (ed.), *The moral and political writings of Mahatma Gandhi, vol. 3*. Oxford: Clarendon Press.

Unit 2: On Anarchism

- Clark, J. (2005). Anarchism. In B. Taylor (ed.), *The encyclopaedia of religion and nature*. New York: New Age.
- Chomsky, N. (2003). Notes on anarchism. In *For reasons of state*. London: Pantheon.

Unit 3: Assessment of Gandhi's Views

- Bilgrami, A. (Sept. 27, 2003). Gandhi, the philosopher. *Economics and political weekly*.

Unit 4: The Concept of Equality and Liberty

- Sen, A. (2006). Equality of what? In *Inequality reexamined*. Oxford: Oxford University Press.
- Mill, J. S. (1869). *On liberty* (Chapter 2). London: Longman, Roberts & Green.

Further Readings:

- Gandhi, M. K. (1954). *Sarvodaya*. Navajivan.
- Gandhi, M. K. (1970). *My theory of trusteeship*. New Delhi: Gandhi Peace Foundation.
- Murti, V.V.R. (ed.) (1970). *Gandhi: Essential writings*. New Delhi: Gandhi Peace Foundation.
- Parel, J. A. (Ed.) (2005). *Hind swaraj and other writings*. Cambridge: Cambridge University Press.
- Sen, A. (2005). *Development as freedom*. Oxford: Oxford University Press.
- Gupta, R. K. (1999). *A dictionary of moral concepts in Gandhi*. Delhi: Maadhyam.
- Fanon, F. (1968). *The wretched of the earth*. London: Penguin.
- Dussel, E. (1993). Eurocentrism and modernity. *Boundary 2* (3).
- Bose, A. (1967). *A history of anarchism*. Calcutta: The World Press.
- Woodcock, G. (1972). *Gandhi*. London: Fontana.
- Ostergard, G. and C.Melville. (1971). *The gentle anarchist*. Oxford: Clarendon Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, and movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal

assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Gandhism, Anarchism, Socialism, Libertarianism

PHIL 213: PHILOSOPHICAL REFLECTIONS ON LITERATURE

Course Objectives:

There are many questions that we can ask about literature. What is an author? Why should anyone write? Why write novels and poems? How are we supposed to tell the difference between a good work of art and a bad work of art? Is the history of art merely a pile of works of art? What course will look at three acclaimed authors who have thought about these issues and have written about the experience of the art of writing? The emphasis is in trying to answer the questions by looking at what authors say about it themselves.

Course Learning Outcomes:

1. Awareness of philosophical thinking about humanities
2. In depth insight will be gained from studying Sartre, and two novelists Kundera and Pamuk
3. Historical perspective will be gained on the artistic process

Unit 1: What is Literature

- Sartre, J. P. (2001). *What is literature?* Routledge Classics.

Unit 2: What is a Novel

- Kundera, M. (2007). *The Curtain: An essay in seven parts*. translated from the French by Linda Asher. London: Faber and Faber.

Unit 3: Emotions and Expectations

- Pamuk, O. (2012). *The naïve and the sentimental novelist*. New Delhi: Penguin, India.

Further Readings:

- Calvino, I. (2009). *Six memos for the next millennium*. Patrick Creagh (trans.). Penguin Classics.
2. Cooper, D. and Hopkins, R. (Eds.) (1992). *A Companion to aesthetics*. Blackwell.
 3. Eileen, J. and McIver, D. L. (2008). *The philosophy of literature: Contemporary and classic readings: An anthology*. Blackwell.
 4. Schroeder, S. (2010). *Philosophy of literature*. *Ratio*, Special Issue.
 5. Tolstoy, L. (1995). *What is art*. Penguin Classics.

Teaching Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, and movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Literature, History of the Novel, Emotions associated with reading novels.

PHIL 214: THE FEMINIST THOUGHT

Course Objectives:

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.

Course Learning Outcome:

- This course provides an acquaintance to 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 classic and contemporary feminist thought.

- It enables students to focus on questions such as how to theorize “woman” as a subject of unique experiences, and the philosophical problems that related to that.
- It attempts to sensitize students towards issues related to gender inequality.

Unit 1:

- Wollstonecraft, M. (1992). *A vindication of the rights of women*, S. Mukherjee & S. Ramaswamy (Eds.). New Delhi: Deep Publications.
- Beauvoir, Simone de. (1988). The mother. In *The second sex* (pp. 502-596). London: Pan Books.

Unit 2:

1. Pateman, C. (1988). *The sexual contract*. Stanford: Stanford University Press. ch. 1.
2. Young, Iris. (1990). Throwing like a girl. In *Throwing like a girl and other essays in feminist philosophy and social theory* (pp. 27-45). Indianapolis: Indiana University Press.

Unit 3:

- 1) Abu-lughod, Lila. (Jan. 2002). Do Muslim women really need saving?: Anthropological reflections on cultural relativism and its others. *American anthropologist*104 (3), 783-790.
- 2) Rege, Sharmila. (Oct. 31- Nov. 6 1998). Dalit women speak differently: A critique of ‘difference’ and towards a dalit feminist standpoint position. *Economic and political weekly*33 (44), WS39-WS46.

Unit 4:

1. Rich, Adrienne. (Autumn 2003). Compulsory heterosexuality & lesbian existence. *Journal of women's history*15 (3), 11-48.
2. Collins, P. H. (2005). *Black sexual politics: African Americans, gender and the new racism*, (pp. 53-86). New York: Routledge.

Further Readings:

1. King, Margaret L. (1991). *Women of the renaissance*. Chicago and London: University of Chicago Press.
2. Mitchell, Juliet. (1984). *Women: The longest revolution*. London: Virago.

3. Yaman, Mai (ed.). (1996). *Feminism and Islam: Legal and literary perspectives*. New York: New York University Press.
4. Lewis, Reina and Sara Mills (eds.). (2003). *Feminist postcolonial theory: A reader*. Edinburgh: Edinburgh University Press.
5. Kemp, Sandra and Squires, Judith (eds.). (1997). *Feminism*. Oxford: Oxford University Press.
6. Price, Janet and Shildrick, Margrit (eds.). (1999). *Feminist theory and the body: A reader*. Edinburgh: Edinburgh University Press.
7. Nussbaum, Martha. (2000). *Women and human development: The capabilities approach*. Cambridge, NY: Cambridge University Press.
8. Foucault, M. (1976). *The history of sexuality*. R. Hurley (translator). New York: Pantheon Books.
9. Young, Iris Marion. (1997). House and home feminist variations on a theme. In *Intersecting voices* (pp. 134–165). Princeton: Princeton University Press.
10. Irigaray, Luce. (1991). *The Irigaray reader*. Margaret Whitford (ed.). Cambridge: Basil Blackwell.
11. Hooks, Bell. (2000). *Feminism is for everybody: Passionate politic*. London: Pluto Press.
12. Firestone, Shulamith. (1970). *The dialectic of sex*. New York: William Morrow.
13. Mahmood, Saba. (2008). Feminism, democracy, and empire: Islam and the war of terror. In Joan W. Scott (ed.), *Women studies on the edge* (pp. 81-114). London: Duke University Press.
14. Mohanty, C. T. (2003). *Feminism without borders: Decolonizing theory, practicing solidarity*. Durham: Duke University Press.
15. Putnam Tong, Rosemarie.(2013). *Feminist thought: A more comprehensive introduction*. Colorado: Westview Press.
16. Butler, Judith. (1990). Women as the subject of feminism. In *Gender trouble*. London: Routledge.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, and movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- Internal Assessment (30%)
- Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Feminism, Post-Colonialism, Third World Women, Dalit Feminism, Mother, Women's Rights, Islamic Feminism, Sexual Contract

PHIL 215: APPROACHES TO ENVIRONMENTAL ETHICS

Course Objectives:

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. The section on eco- feminism will particularly draw our attention to relation between domination of women and domination of nature, and radical development of new idea in historical, social, economic and cultural as the new beginning. In the last section we study what has been the popular movements in this area and what are the main concerns, also try to see a more practical aspect by carving out the road map ahead.

Course Learning Outcomes:

1. Introduces students to a form of applied ethics that is of vital importance in the current environmental scenario.
2. Students are familiarized with non -anthropocentric approaches to the natural environment, introducing them to some important areas of biocentrism and eco-centrism, deep ecology through the included readings.
3. The study will equip students to compare the included theories and approaches and to question and critically evaluate them.
4. They will be familiarized with primary readings, an essential initiative for further research.

Unit 1: Introduction

- Naess, A. (1995). The deep ecological movement. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 64-84). Boston & London: Shambhala Publications.
- Roadman, J (1995). Four forms of ecological consciousness reconsidered. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 121-130). Boston & London: Shambhala Publications.

Unit 2: Deep Ecology and its relevance

- Sessions, G. (1995). Deep ecology and the new age movement. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 292-310). Boston & London: Shambhala Publications.

Unit 3: Ecological Feminism

- King, Roger J.H. (1991). Caring about nature: Feminist ethics and the environment. *Hypatia* 6 (1), Ecological Feminism, 75-89. Published by Wiley on behalf of Hypatia, Inc. Retrieved from URL: <http://www.jstor.org/stable/3810034>
- Shiva, V. (1988). Women, ecology and development. In *Staying alive: Development, ecology and women* (pp.1-13). London: Zed Books.
- Warren, Karen, J. (2002). The power and the promise of ecological feminism. In David Schmidtz & Elizabeth Willott, (Eds.), *Environmental ethics what really matters what really works* (pp. 234-247). New York: Oxford University Press.

Unit 4: Environmental Movements

- George, James, A. (2001). Ethical and religious dimension of chipko resistance. In Chapple Christopher Key and Mary Evelyn Tucker (eds.), *Hinduism and ecology: The intersection of earth, sky and water* (pp. 499-531). New Delhi: Oxford University Press.
- Khondker, H.H. (2001). Environmental movement, civil society and globalization: An introduction. *Asian journal of social science* 29 (1), 1-8. Published by Brill, Retrieved from URL: <http://www.jstor.org/stable/23653975>.

Further Readings:

- Naess, A. (1995). The shallow and the deep, long-range ecology movement : A summary. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 151-155). Boston & London: Shambhala Publications.
- Sessions G. (1995). Ecocentrism and the anthropocentric detour. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 156-184). Boston & London: Shambhala Publications.

- Naess, A. (1995). The deep ecology: Eight points revisited. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 213-221). Boston & London : Shambhala Publications.
- Naess, A. (1995). Equality, sameness, and rights. In George Sessions (ed.), *Deep ecology for the twenty first century* (pp. 222-224). Boston & London: Shambhala Publications.
- Ruether, R.R. (1996). Ecofeminism, symbolic and social connections of the oppressions of women and the domination of nature. *This sacred earth, religion nature and environment* (pp. 322-333). New York: Routledge.
- Primavesi, A. (1996). Ecofeminism and cannon. *This sacred earth, religion nature and environment* (pp. 334-345), New York: Routledge.
- Longenecker, M. (1997). Women, ecology, and the environment: An introduction. *NWSA Journal* 9 (3), 1-17. Published by The Johns Hopkins University Press. Retrieved from URL: <http://www.jstor.org/stable/4316527>.
- Omvedt, G. (1984). Ecology and social movements. *Economic and Political Weekly* 19 (44), 1865-1867. Retrieved from URL: <http://www.jstor.org/stable/4373716>.
- Agarwal, B. (Spring 1992). The gender and environment debate: Lessons from India. *Feminist studies* 18 (1), 119-158. Retrieved from URL: <http://www.jstor.org/stable/3178217>

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, and movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Applied ethics, non-anthropocentric approach, bio-centrism, eco centrism, deep ecology, ecofeminism, environmental movements.

PHIL 216: EXPLORING PHILOSOPHY THROUGH FILMS

Course Objectives:

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.

Course Learning Outcomes:

- Enables students to think critically about film.
- Aims at giving students an understanding of relationship between film and philosophy

- Facilitates application of a gamut of philosophical issues and perspectives to film
- 4. Makes students aware of different facets of watching film as philosophy.

Unit 1: Introduction

- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Unit 2: Skepticism, Truth and Relativism

1. Skepticism (Reality and Appearance) – *The Matrix, Inception*
2. Truth, Relativism – Hilary and Jackie, Rashomon
- 1) Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Unit 3: Problem of Evil, Free Will, Determinism and Moral Responsibility

1. Free Will, Determinism and Moral Responsibility – *Memento, Minority Report*
2. The Problem of Evil – *The Rupture, The Seventh Seal, God on Trial*
- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Unit 4: Exploring the issue of Personal Identity, ethical dilemmas and Existentialism

- (i) Personal Identity – *Being John Malkovich, Memento*
- (ii) Ethics – *Crime and Misdemeanors*
- (iii) Existentialism – *The Seventh Seal, Crimes and Misdemeanors*
- Text: Litch, Mary M.; Karofsky, Amy. (2014). *Philosophy through films* (3rd edition). Routledge.

Further Readings:

1. Falzon, Christopher. (2014). *Philosophy goes to the movies: An introduction to philosophy* (3rd edition). Routledge Publication.
2. Shaw, Daniel. (2008). *Film and philosophy: Taking movies seriously*. Wallflower: London and New York.
3. Gilmore, A Richard. (2005). *Doing philosophy at the movies*. New York: State University of New York Press.
4. Popkin Richard. (1979). *History of skepticism*. University of California Press.
5. Meiland, Jack and Krausz Michael (Ed.). (1982). *Relativism: Cognitive and moral*. Notre Dame University Press.
6. Hume, David. (1978). *A treatise of human nature* (Book 1, Part 4, Section VII). Oxford: Oxford University Press.
7. Pereboom, Dirk. (2001). *Living without free will*. Cambridge: Cambridge University Press.
8. Perry, John. (1999). *Dialogue on good, evil and the existence of god*. Indianapolis: Hackett.
9. Kaufman Walter (Ed.). (1975). *Existentialism from Dostoevsky to Sartre*. New York: Meridian.
10. Kowalski, A. (2012). *Moral theory at the movies: An introduction to ethics*. U.K.: Rowman and Littlefield Publication.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (PowerPoint presentations, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Philosophy, Films, Truth, Skepticism, Relativism, Ethics, Existentialism, Personal Identity, Problem of Evil, Free Will, Moral Responsibility

PHIL 217: THE MEANING OF LIFE

Course Objective:

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.

Course Learning Outcomes:

1. Exploring the riddle of meaning or purpose of life in existentialism,
2. Exploring the riddle of meaning or purpose of life in positive psychology,
3. Exploring the riddle of meaning or purpose of life spirituality
4. Exploring the riddle of meaning or purpose of life literature.
5. Exploring the criterion/criteria (if possible) for deciding *validity* of one's choice.

Unit 1: Existentialism

- Thomas Flynn (2006). *Existentialism: A Very Short Introduction*, New York: Oxford University Press. Chapters 1, 2, 3, 4.
- Stevenson, L, Haberman, D.L., & Wright P.M. (2012). *Twelve Theories of Human Nature*, New York: Oxford University Press.
- [Kaufmann](#), W. *Existentialism from Dostoevsky to Sartre*, Penguin books, 1975.

Unit 2: Positive Psychology

- Seligman, M. "Positive Psychology: An Introduction". *American Psychologist*, **55** (1) (2000): 5–14
- Rogers, C. *On Becoming a Person*, Boston: Houghton Mifflin, 1961.
- Maslow, A. *Towards a Psychology of Being*, NY: Van Nostrand, 1968.

Unit 3: Literature

- Hesse, H. *Siddhartha*, NY: New Directions publication, 1951.
- Bach, R. *Jonathan Livingston Seagull*, NY: Macmillan publication, 1970.

Unit 4: Spirituality

- Krishnamurthi, J. (1954). *The first and the last freedom*. London: Harper & Brothers Publication.
- Fromm, E. (1957). *Psychoanalysis and Zen Buddhism*. NY: Open Road Media. Chapters 4, 5, 6.
- [Suzuki, D.T.](#) & Jung C. G. (1948). *An Introduction to Zen Buddhism*. NY: Grove Press, 1948. Ch 2, 6, 7.

Further Readings:

1. Jean-Paul Sartre (1948). (tr. [Philip Mairet](#)), *Existentialism and Humanism*, Methuen, London.
2. Jean Paul Sartre (1957). *Existentialism and Human Emotions*, New York: Kensington Publishing Corporation.
3. Martin Seligman (2009). *Authentic Happiness*. New York: Free Press.
4. Martin Seligman (1998). *Learned optimism* (2nd ed.). New York: Pocket Books.
5. Richard Bach (1977). *Illusions - The Adventures of a Reluctant Messiah*, Barnes and Noble publication.
6. Osho (1987). *The Rebellious Spirit*. Talks given from 10/02/87 to 25/02/87, English Discourse series, 30 Chapters.

Teaching Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, and movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Existentialism, Sartre, Heidegger, Positive Psychology, Martin Saligram, Freud, Eriq Fromm, Zen Buddhism

PHIL 218: LOGICAL THINKING IN EVERYDAY LIFE

Course Objective:

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 Outcome:

1. From this practical introduction to logic, students understand basic concepts of logic and their use in everyday life.
2. They develop reasoning skills and be able to identify and construct good arguments and correct derivations.
3. They gain familiarity with Indian and western logical systems.

4. Be able to write well-argued articles.

Course Content:

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

3.1. Arguments, Premises, and Conclusions

3.2. Recognizing Arguments

3.3. Deduction, Induction and Abduction

3.4. Validity, Truth, Soundness, Strength, Cogency

3.5. Argument Forms: Proving Invalidity

3.6. Refutation, Counterexamples and Reductio Ad Absurdum#2

3.7. 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

1. Hurley, Patrick J. (2015). *A concise introduction to logic*. Cengage Learning 12th Edition. (All chapters are from this book, unless mentioned otherwise.)
1. Copi, Irving M.; Cohen, Carl; and McMohan, Kenneth. (Eds.). (2014). *Introduction to logic*. Pearson 14th Edition.
2. Cavender, Nancy, and Kahane, Howard (Eds.). (2010). *Logic and contemporary rhetoric*. Wadsworth 11th Edition.
3. Armstrong, Walter Sinnott and Fogelin, Robert J. (Eds.) (2010). *Understanding arguments: An introduction to informal logic*. Wadsworth 8th Edition.
4. Matilal, Bimal Krishna. (1998). *The character of logic in India*. Jonardon Ganeri and Heeraman Tiwari (eds.). State University of New York Press.
5. Mohanty, J.N.; Saha, S.R.; Chatterjee, Amita; Kanti Sarkar, Tushar; and Bhattacharyya, Sibajiban. Indian logic. In Leila Haaparanta (ed.), *The development of modern logic*. Oxford: Oxford University Press, pp. 903-961.
6. Ganeri, Jonardon. (2004). Indian logic. In Dov M. Gabbay and John Woods, Elsevier (eds.), *Greeek, Indian and Arabic Logic vol. 1*, pp. 309-395.
7. Sinnott-Armstrong, Walter; and Fogelin, Robert J.; Wadsworth. (2010). In *Understanding arguments: An introduction to informal logic* (8th Edition).
8. Copi, Irving M., Cohen, Carl, and McMohan, Kenneth. (2014). Language and definitions. *Introduction to logic* (14th Edition). Pearson.
9. Cavender, Nancy and Kahane, Howard. (2010). Chapter 7. *Logic and contemporary rhetoric* (11th Edition). Wadsworth.

Further Readings

1. Priest, Graham. (2000). *Logic: A very short introduction*. Oxford University Press.
2. Vidyabhusana, Satis Chandra. (1920). *A history of Indian logic: Ancient, medieval and modern schools*. Motilal Banarsidas.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (PowerPoint presentations, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

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1. Internal Assessment (30%)
2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

PHIL 219: EPISTEMOLOGY

Course Objectives:

Epistemology deals with the source, nature, extent and value of knowledge. It also tries to deal with the problem of whether we have any knowledge at all, and if we do have knowledge, then whether it has any foundations or not. The subject has ancient roots and modern discussion is rich and varied. There are many branches of epistemology as well

from classical epistemology to virtue epistemology to knowledge first epistemology. In this course we will cover just a few of the questions that are raised in the subject. Our approach will try to cover some of the classical issues.

Course Learning Outcomes:

1. Students will be introduced to the basic issues in epistemology through original readings.
2. Students will become acquainted with the problem of skepticism and solutions to it.
3. Students will become acquainted with issues regarding the foundations of knowledge.
4. Students will be acquainted with externalist aspects of epistemology and also learn about Indian epistemology.

Unit 1: Skepticism and Certainty

- Stroud, B. (2008). The problem of the external world. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 7-25). Malden, MA, USA: Blackwell.
- Moore, G. E. (2008). Proof of an external world. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 26-28). Malden, MA, USA: Blackwell.
- Moore, G. E. (2008). Certainty. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 31-34). Malden, MA, USA: Blackwell.

Unit 2: The Definition of Knowledge

- Gettier, E. (1963). Is justified true belief knowledge? *Analysis* 23 (6), 121-123.
- Nozick, R. (2008). Knowledge and skepticism. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 255-279). Malden, MA, USA: Blackwell.

Unit 3: Foundation of Knowledge

- Sellars, W. (2008). Does empirical knowledge have a foundation? In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 94-98). Malden, MA, USA: Blackwell.
- BonJour, L. (1978). Can empirical knowledge have a foundation? *American philosophical quarterly* 15 (1), 1-14.

Unit 4: Naturalized Epistemology and Indian Epistemology

- Goldman, A. (2008). What is justified belief? In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 333-347). Malden, MA, USA: Blackwell.

- Quine, W. V. O. (2008). Epistemology naturalized. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An anthology* (pp. 528-537). Malden, MA, USA: Blackwell.
- Ganeri, J. (2017). Śrīharṣa's dissident epistemology: Of knowledge as assurance. In *The Oxford handbook of Indian philosophy*. Oxford: Oxford University Press. Retrieved on 10 May.2018, from <http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199314621.001.001/oxfordhb-9780199314621-e-49>.

Further Readings:

1. Sosa, E., Kim, J., Fantl, J., & McGrath, M. (Eds.). (n.d.). *Epistemology: An anthology*. Malden, MA, USA: Blackwell.
2. Pritchard, D. & Neta, R. (eds.) (2008). *Arguing about knowledge*. New York: Routledge.

Teaching/ Learning Process:

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Assessment Methods:

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1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Knowledge, Skepticism, Certainty, Closure, External World, Justification, Evidence, Foundation

PHIL 220: MODAL LOGIC

Course Objectives:

Modal logics relate to the logic of possibility and necessity. This course will look at the formal part of some aspects of modal logic. We will go through Normal Modal Logic, Non-Normal Modal Logic and Conditional Logic. We will use both the tree method and the natural deductive techniques to do derivations. The emphasis in this course will be on getting adept with derivations.

Course Learning Outcomes:

1. Students will understand the logics of necessity and possibility.
2. In depth knowledge will be acquired by students regarding normal and non-normal modal logics.
3. Students will become adept at doing derivations in normal and non-normal modal logics.
4. The course will make students look at research avenues in modal logic.

Unit 1: Possible worlds and Normal and Non-normal modal logics

- Girle. R. (2009). *Modal logics and philosophy* (2nd edition). Acumen. (Chapter 1 to Chapter 6 will be covered in the syllabus).

Further Readings:

1. Girle, R. (2003). *Possible worlds*. McGill-Queen's University Press.

2. Priest, G. (2008). *An introduction to non-classical logic: From if to is*. Cambridge University Press.
3. Garson, James W. (2006). *Modal logic for philosophers*. Cambridge University Press.
4. Garson, James W. (2013). *What logics mean: From proof theory to model-theoretic semantics*. Cambridge University Press.
5. Williamson, T. (2013). *Modal logic as metaphysics*. Oxford University Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)
2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Normal Modal Logics, Non-Normal Modal Logics, Necessity, Possibility

PHIL 221: QUESTIONING NORMATIVITY

Course Objective:

Over the years, philosophy as an institution has tried hard to establish itself synonymous to ‘questioning’ norms. But somewhere somehow philosophy has still missed out on questioning ‘what is given’ with respect to bodies. This in past has paved way to the debates around feminism and is generating some discontent in many others making space for many new discourses around the social and historical construct of ‘body’.

This course examines what is it that philosophy also tends to take for-granted And will discuss ‘What is normal’ and will lay out the importance of questioning normativity; thus, the course is expected to provide tools for conceptualizing Normativity by way of investigating Normativity of the Body which is disabled, engendered, and which is confined by Sexuality and Ethnicity.

The course will enable Students to further analyze the Systems built upon the notion of Normativity like the pedagogical systems, Cultural Practices (including literature, media, performance, Governance (Including policies) and Construction of Criminality (Policing -social or otherwise, Laws and Acts).

Course Outcome:

1. This course will help students to develop Logical thinking in students.
2. It will encourage students to believe in norms which will help them understand and analyse norms and develop reasoning.
3. The course will help develop a scientific approach of understanding in students
4. It will explain the know-how about various development/changes
5. in the history of human evolution.

6. It will make the students understand the marginalisation and the
7. challenges that emerged in the changing world.
8. The course will help the students to understand various
9. challenges that come during the process of Social Inclusion.

Unit 1: Investigating Normativity of the "Body"

- Disability
- Sexuality
- Caste/ Ethnicity
- Gender

Unit 2: Systems built upon the notion of Normativity

- Pedagogical systems
- Cultural Practices (including literature, media, performance)
- Governance (Including policies)
- Construction of Criminality (Policing -- social or otherwise, Laws and Acts)

Reading list:

1. Barnes, E. (2016). The value- neutral model. In *The minority body: A theory of disability*, pp. 78-118.
2. Barnes, E. (2016). Taking their world for it. In *The minority body: A theory of disability*. pp. 119-142.
3. Classen, C. (1998). A feel for the world: lessons in aesthetics from the blind. In *the color of angels: Cosmology, gender and the aesthetic imagination*. New York: Routledge. pp.138-160.
4. Classen, C. (1998). The scented womb and the seminal eye: Embodying gender codes through the senses. In *The color of angels: Cosmology, gender and the aesthetic imagination*. New York: Routledge. pp. 138-160.
5. Ruth, H. (1983). Have only men evolved? In *Discovering reality: Feminist perspectives on epistemology, metaphysics, methodology, and philosophy of science*. Vol. 161, pp. 45-70.

6. Spivak, G. (1988). Can the subaltern speak?" In Cary Nelson and Larry Grossberg, (eds.). *Marxism and the interpretation of culture*. Chicago: University of Illinois Press, pp. 271-313
7. Butler, J. (1990). Foucault, Herculine, and the politics of sexual discontinuity. In *Gender trouble: Feminism and the subversion of identity*. New York: Routledge, Chapman & Hall, Inc.

Further Readings:

1. Greer, G. (1970). *The female eunuch*. New York: McGraw-Hill.
2. Butler, J. (1990). Identity, sex, and the metaphysics of substance. In *Gender trouble: Feminism and the subversion of identity*. New York: Routledge, Chapman & Hall, Inc.
3. Smedly, A. (1929). The daughter of earth.
4. Dirie, W. (1998). *Desert flower: The extraordinary journey of a desert Nomad*.
5. Richard, Sh. (2009). Body consciousness and performance: soma aesthetics east and west. *Journal of aesthetics and art criticism* 67 (2), 133-145.
6. Galli, W. and Jeffrey, J.C. (2012). *Thinking the limits of the body*. NY: State University of New York Press.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (PowerPoint presentations, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal

assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)
2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

PHIL 222: TOPICS IN COGNITIVE SCIENCE

Course Objective:

Cognitive science is an interdisciplinary enquiry concerning mind using the tools, theories, and techniques of humanities and science, especially of philosophy, psychology, linguistics, computer science, and neuroscience. This introductory course on some selected topics in cognitive science touches upon some foundational issues of mental states, mental processes, and mental architecture. It starts, chronologically, with some accounts of the mental as given in *Yoga Sūtra*, a classical Indian text. Then, it segue into some of the finest seventeenth and eighteenth century philosophical writings on the topic, through some important concepts of the mental as discussed in philosophy. After the readings on mental states, the course moves on to the cognitive revolution in the last century and focuses on the topic of mental process. The final part of the course deals with some recent accounts on mental architecture.

Introduce students to the study of mind from classical as well as contemporary perspectives. Discuss basic topics in cognitive science and as a bridge course, enable the students to have an entry into the interdisciplinary field of cognitive science. Contrast the epistemological and cognitive turns in philosophy. In depth discussion of topics -terms, theories, and techniques- in cognitive science

An up to date reading list, live seminar/webinar links, and other relevant information will be shared on a continuous basis as the course progresses.

Course Outcome:

1. Students will be able to demonstrate how certain historically important philosophies are connected and integrate with theories of contemporary mainstream cognitive science.
2. Students acquire clearer conceptions of mind, mental states, mental processes, and mental architecture.
3. Students will be able to view, analyse, and reconstruct some of the classical philosophies in new explanatory light.
4. Students develop philosophical perspectives and skills in analysing mental phenomena and the theories that attempt to explain topics in cognitive science.

Unit 1: Introduction

- Gaarder, J. (1991/1994). *Sophie's world: A novel about the history of philosophy*. Moller, P. (Trans.). New York: Farrar, Straus and Giroux; Sections 1- 17, pp. 1-213
- Fodor, J. A. (1980). The mind-body problem. *Scientific American* 244 (1), 114-123.

Unit II: Mental States

- Patañjali. *Yoga Sūtra*, [Ch. 1]
- Descartes, R. (1641/2003). *Meditations*. Cottingham, J. (Trans.). Cambridge: Cambridge University Press, [Ch. 2 & 6].
- Hume, D. (1748). *An enquiry concerning human understanding* (Sections II). OR Fodor J. A. (2003) *Hume variations*. Oxford: Oxford University Press. [Ch. 2 & 3].

Unit III: Mental Processes

- Hume, D. (1748). *An enquiry concerning human understanding* (Sections III). OR Fodor J. A. (2003) *Hume variations*. Oxford: Oxford University Press. [Ch. 2 & 3].
- Turing, A. M. (1950). Computing machinery and intelligence. *Mind* 49, 433-460.

Unit IV: Topics

- Maslow, A. H. (1943). A theory of human motivation. *Psychological review* 50, 370-396.
- Chomsky, N. (1959). A review of B. F. Skinner's verbal behavior. *Language* 35 (1), 26-58.
- Marr, D. (1982). *Vision*. San Francisco: CA [Ch.1].

Unit V: Mental Architecture

- Fodor, J. A. (1983). *Precis of The modularity of mind*. *Behavioral and brain sciences* 8, 1-42.
- Chomsky, N. (2017). Two notions of modularity. In *On concepts, modules, and language* (de Almeida, R. G. and Gleitman, L. R. (Eds.) Oxford University Press. pp. 25-40.

Further Readings:

1. Miller, G. A. (2003). The cognitive revolution: a historical perspective. *Trends in cognitive sciences* 7, 141–144.
2. Boolos, G. (1994). Godel's second incompleteness theorem explained in words of one syllable. *Mind* 103, 1–3.
3. Fodor, J. (1992). The big idea: Can there be a science of mind? *Times literary supplement* 4567, 5-7.
4. Karmiloff-Smith, A. (1994). *Precis of beyond modularity*. *Behavioral and brain sciences* 17, 693-745.
5. Pylyshyn, Z. (1984). *Computation and cognition*. Cambridge, MA: MIT Press [Ch.2].
6. Carey, S. (2011). The origin of concepts: A précis. *Behavioral and brain sciences* 34, 113-167.
7. Zeimbekis J and Raftopoulos A (Eds). (2015). *The cognitive penetrability of perception: New philosophical perspectives*. Oxford University Press.

Teaching/Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, and movies), group discussions and debates. Students will be

encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)
2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

The mind-body problem, cognition, cognitive science, mental representation, association, computation, reasoning, modularity.

PHIL 223: THE PHILOSOPHY OF VEDIC WOMEN

Course Objectives:

This course intends to introduce Vedic Women and their Philosophises. Many Indian classical scriptures and their sub-divisions are known after women *rishis*, such as, *Romasha*, *Lopamudra*, *Visvavara*, *Shashvati*, *Gargi*, *Maitreyi*, *Apala*, *Ghosha*, *Aditi*, *Sulabha* etc., They are called in Sanskrit *Brahmavadinis*, the speakers and revealers of Brahman. In the days of Vedic culture, women stood as a decisive force in spirituality and the foundation of moral development. There were also women *rishis* who revealed the Vedic knowledge to others. For example, the 126th hymn of the first book of the *Rig-Veda* was revealed by a Vedic woman whose name was *Romasha*; the 179 hymn of the same book was by *Lopamudra*, another inspired Vedic woman. There are many *Brahmavadinis* in medieval to modern era like Andal, Akka Mahadevi, Lal Ded etc. This course will focus and established new paradigm for unknown philosophies of Vedic Women.

Course Learning Outcomes:

1. To study the classical positions of Vedic women.
2. To study the problems associated with Brahmavadin and Vedic scholars.
3. To study how the first book of the *Rig-Veda* was revealed by a Vedic woman
4. To explore philosophical accounts of Brahmavadinis and their schools.

Unit 1: Introduction to Vedic Women and their Philosophises.

- The *Rig-Veda*, Book 1, hymn 126th, 179th
- Yajurveda 5.17; 3.44-45 (Sacred mantras specifically meant for recitation by women from the Vedas)

Unit 2: Position of Women in Vedic Rituals

- Katyayana Shrautasuta 5.5.10-Manuals of Vedic rites.
- Chaudhari, J. B. (1945). *Position of women in Vedic ritual*. Calcutta.

Unit 3: The *Rig Veda*- Hymn revealed by *Romasha*, *Lopamudra*

- The *Rig-Veda*, Book 1, hymn 126th, 179th

Unit 4: Philosophical debates:

- *Maitreyi* and *Yajnavalkya* in the *Brihadaranayaka Upanishad*.

- *Gargi and Yajnavalkya in the Brihadaranayaka Upanishad.*
- The Kena Upanishad: How knowledge appears as Uma, to dispel the ignorance of Indra.
- Debate of *Ubhaya Bharati* and *Adi Shankaracharya*

Unit 5: The Feminine Forms of Words in Ashtadhyayi of Patanjali

- Ashtadhyayi of Patanjali 3.3.21, 4.1.14

Unit 6: The Shaiva Siddhanta Tradition:

- Philosophy of Women Saints (Women such as *Kaaraikkaal Ammaiyar, Thilakavathiyar, Mangaiyarkkarachiyaar, Paravaiyaar, Changiliyaar, Chembiyan Madheeviyaar, Auvaiyaar* etc.)
- Thirumullar

Unit 7: Women philosophers and their Philosophises in medieval era:

- Andal and her Mystical philosophy
- Akka Mahadevi and her philosophy
- Lal Ded and her philosophical Vakh or the ascent of SelfMira and her philosophy of Devotion
- Kanhopatra and her philosophy
- Muktabai, Bahina Bai, Janabai-A brief note on their Philosophises

Essential readings:

Classical Sources:

1. *Brihadaranayaka Upanishad*
2. *Shankaradigvijaya*
3. Andal: *Nachiar Tirumozhi*
4. Meera: *Sudha Sindhu*
5. Kanhopatra: *Abhang*

Secondary Sources:

1. Tiruppavai Andal Sublime Poetry of Mysticism Rajagopalan, Vankeepuram.

2. Tiruppavai Andal & Nachiyar Tirumoli Sundaram, P.S.
3. Sunya Sampadane Bhoosnurmath S.S. Armando Menzes L.M. Part 4, p.261-267
4. Chaitanya, Vinaya (2017). *Songs for Siva: Vacanas of Akka Mahadevi*
5. Parimoo, B.N. (1987). *Lalleswari* NBT.
6. Chaudhari, J. B. (1945). *Position of women in Vedic ritual*. Calcutta.
7. Government of India (1929). *Indian Women: Marriage and social status*. Calcutta.
8. Chakrapani, C. & Vijaya Kumar, C. (ed.) *Changing status and role of women in Indian society*. New Delhi.
9. Maharani of Baroda and Mitra, S. M. (1911). *The position of women in Indian life*. London.
10. Chabria, Priya Sarukkai & Ravi Shankar (Trans. 2016) *Andal: The autobiography of a Goddess*.
11. Hoskote, Ranjit (2013). *I, Lalla: The Poems of Lal Ded*. Penguin Classics.

Further readings:

1. Rao, Mukunda (2018). *Sky-clad: The extraordinary life and times of Akka Mahadevi*
2. *Lalla, The ascent of self the mystical poetry of Lal Ded*, MLBD.
3. Akka Mahadevi in Encyclopedia of India (2006).
4. Thomas, P. (1939). *Women and marriage in India*
5. Panchapakesa Ayyar, A. S. (1929). *Sense in Sex and Other Stories of Indian Women*. Bombay.
6. Gandhi, Mahatma (1941). *To the women*. Allahabad: LJ press.
7. Maharanee, Sunity Devee (1919). *Nine ideal Indian women*. Calcutta.
8. Macnicol, Margaret (1923). *Poems by Indian women*. London.
9. Verma, H. N. *Eminent Indian women*. New Delhi.
10. Sopori, B. N. *Voice of Experiences Lal Vaakh Part-2* Kashmir Series.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (PowerPoint presentations, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords: Vedic Women, Shaiva Siddhant, Vedic Rituals for women, Brahmavadini, Bhakti Tradition.

PHIL 224: INDIAN LOGIC**Course Objectives:**

The theme of this course is *anumāna*, which aims at creating a debate among three different but mutually contesting classical views – represented by Guatama's *Nyāya-sūtra* with Vātsyāyana's

Bhāṣya, Kaṇāda's *Vaiśeṣika-sūtra* with Praśastapāda's *Bhāṣya*, and Dignāga's *Pramāṇasamuccaya* with Richard Hayes' explanation. It is important to note that *anumāna* is not logic in the Western sense, because it has its own way of doing logic, which is technically called *anumāna-pramāṇa*. The course will focus on such issues as the definition, nature, factors (*pramā*, *prameya*, *pramātṛ*, *pramāṇa*, and *pramāṇaphala*), process, kinds, linguistic-psychological-syllogistic characteristics, criteria (*rūpa*) of reason or sign (*liṅga*, *hetu*), and sign (*liṅga*)-signified (*liṅgin*) relation while discussing the inferential means of knowledge (*anumāna-pramāṇa*).

Course Learning Outcomes:

1. To study the classical Problem of Indian Logic.
2. To study the problems associated with the definition, nature, factors (*pramā*, *prameya*, *pramātṛ*, *pramāṇa*, and *pramāṇaphala*), and its process.
3. To study the significance of classical Indian Logic.
4. To explore philosophical accounts of Indian Old and New Logic.

Unit 1: Nyāya-sūtra

- *Nyāya-sūtra* of Gautama (Original in Sanskrit) *Anumāna-khaṇḍa* with translation by Ganganatha Jha, 1939.

Unit 2: Vaiśeṣika-sūtra

- *Vaiśeṣika-sūtra*, *Anumāna-khaṇḍa* with Praśastapāda's *Bhāṣya* and Śrīdhara's *Nyāyakandalī*, Benares, (1895).

Unit 3: Pramāṇasamuccaya

- *Pramāṇasamuccaya* of Dignāga, *Anumāna-pariccheda* (Sanskrit text not available), translated by Richard Hayes from Tibetan version, *Dignāga on the Interpretation of Sign*, Chapter 6: On reasoning, Dordrecht, Kluwer Academic Publishers, 1988

Further Readings:

1. Matilal, B.K. (1986). *Perception: An essay on classical Indian theories of knowledge*. Oxford: Clarendon Press.
2. Matilal, B.K. and Evans, Robert D. (1986). *Buddhist logic and epistemology: Studies in the Buddhist analysis of inference and language*. Dordrecht: D. Reidel Publishing Company.
3. Matilal, B.K. (1985). *Logic, language, and reality*. Delhi: Motilal Banarsidass.
4. Chatterjee, S.C. (Reprint, 2017). *Nyāya theory of knowledge: A critical study of some problems of logic and metaphysics*. Calcutta.
5. Datta, D.M. (Reprint,1998). *The six ways of knowing*. Calcutta.
6. Potter, Karl (ed. 1977-1993). *Encyclopedia of Indian philosophies*, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika). Delhi: Motilal Banarsidass.
7. Prets, Ernst (2000). Theories of debate, proof and counter-proof in the early Indian dialectical tradition. pp. 369–382.
8. Walton, Douglas (1998). *The new dialectic: Conversational contexts of argument*. Toronto: University of Toronto Press.
9. Colebrooke, H. T. (1824). On the philosophy of the Hindus: [Part II]: On the Nyāya and Vaiśeṣika Systems. *Transactions of the royal Asiatic society*, pp. 92–118.
10. Oetke, Claus (1996). Ancient Indian logic as a theory of non-monotonic reasoning. *Journal of Indian philosophy* 24. 447–539.
11. Prasad, H.S. (2007). Understanding Buddhist epistemology. *The centrality of ethics in Buddhism* (Chapter 10). Delhi: Motilal Banarsidass, pp. 397–429.

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (PowerPoint presentations, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group PPT presentation/ individual PPT presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords: Indian Logic, Nyāya-sūtra Bhāṣya, Vaiśeṣika-sūtra, Prāśastapāda's Bhāṣya, Pramāṇasamuccaya, Vada Vidhya.

PHIL 225: APPLIED ETHICS**Course Objectives:**

This course endeavors to examine the application of major ethical theories in Western ethics as well as moral concepts of Indian ethics to social and practical issues that have an ethical bearing. It introduces students to the nature of applied ethics, its objectives and methodology and considers the application of ethical theories to three areas of applied ethics, viz., business ethics, climate ethics and ethics of

governance. It further delves into the application of concepts from Indian ethics such as dharma and niskama karma, multiplicity and interconnectedness and holistic approach methods to better understand issues in war, socio- political conflict, medicine and sustainable development goals.

Course Learning Outcomes:

1. Ability to have a comprehensive idea about some global ethical issues and how the application of ethical theories and concepts can help understand and resolve them.
2. To integrate and explore common ethical grounds of understanding and attempting to resolve issues in practical life.

Unit 1: Introduction

- Beauchamp, Tom. L. (2003) The Nature of Applied Ethics. In *A Companion to Applied Ethics* Malden, MA: Blackwell Publishing Ltd. pp 1-16.

Unit 2: Business Ethics and Climate Ethics

- Solomon, Robert. C. (1993) Corporate Roles, Personal Virtues: An Aristotelian Approach to Business Ethics. In *Applied Ethics: A Reader* Cambridge MA: Blackwell Publishers, pp. 201-221.
- Jamieson, Dale. (1993) Ethics, Public Policy, and Global Warming. In *Applied Ethics: A Reader* Cambridge MA: Blackwell Publishers, pp. 313 – 328.

Unit 3: Ethics of Governance

- Boxill, B. & Boxill, Jan. (2003) Affirmative Action. In *A Companion to Applied Ethics* Malden, MA: Blackwell Publishing Ltd. pp 118 – 127.

Unit 4: Indian Context

- Peetush Ashwani. (2015) Human Rights and Political Toleration in India: Multiplicity, Self and Interconnectedness. In *Human Rights: India and the West*. New Delhi: Oxford University Press, pp. 205 -228.
- Majumdar Malabika. (2010) ‘Moral Obligation’ to Fight for the Prevention of Greater Calamity: A Debate between Sadharan Dharma and Sva Dharma. In *Applied Ethics and Human Rights: Conceptual Analysis and Contextual Applications* London: Anthem Press, pp. 293- 313.
- Motilal Shashi (2015) Sustainable Development Goals and Human Moral Obligations: The Ends and Means Relation, *Journal of Global Ethics*. Volume 11, Issue 1, pp. 24 -31.

Further Readings:

1. Rachels James. (2007) A Short Introduction to Moral Philosophy. In *The Right Thing to Do: Basic Readings in Moral Philosophy* 4th edition, Boston: McGraw Hill, pp 1-19.
2. Prasad Rajendra. (2010) Applying Ethics: Modes, Motives and Levels of Commitment. In *Applied Ethics and Human Rights: Conceptual Analysis and Contextual Applications* London: Anthem Press, pp 3-32.
3. Crawford Cromwell. (2005) The Goals of Medicine - Setting New Priorities: *A Hindu Perspective*. In *Dharma: The Categorical Imperative* New Delhi: D.K. Printworld (P) Ltd., pp. 165 – 191.
4. Motilal Shashi. (2015) *Can Ethical Theory be Opposed to Moral Practice*, *Journal of Indian Council of Philosophical Research*, Volume 32, Issue 3, pp. 289 – 299.
5. Shiva, V. (2015) Excerpt from Soil Not Oil: Environmental Justice in an Age of Climate Crisis in *Alternative Journal* 35: 3, pp.19-23. Retrieved from <https://www.amherst.edu/media/view/184096/original/Soil-Not-Oil-Article-and-questions.pdf>

Teaching/ Learning Process:

Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1. Internal Assessment (30%)

2. Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Applied ethics, ethics of governance, corporate social responsibility, business ethics, climate ethics, public policy, affirmative action, dharma, niskama karma, niti and nyaya.

PHIL 411: ŚAṂKARA'S ADVAITA VEDĀNTA

This course will introduce the students to the main features of the meta-philosophical position of the Classical text, *Śārīrka-Bhāṣya: BrahmasūtraSāṁkara- Bhāṣya*. This study of the *adhyāśabhāṣya* with commentaries to the first four *Brahmasūtras* (*catuḥsūtrī*) will give the students an insight into classical methods of analyses and synthesis and richness embedded in text and tradition. Two ingenious interpretations of Śaṁkara's *Adhyāśabhāṣya* by VācaspatiMiśra (*Bhāmatī*) 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

1. Sharma, H.D. (1940). *ŚrīŚāṁkara-BhāṣyasahitāBrahmasūtraCatuḥsūtrī*. Oriental Series no. 70. Pune: Poona Oriental Book Agency.
1. Gambhirananda, Swami. (Trans.). (1993). *Brahma SūtraBhāṣya of Śaṁkarācārya*. Calcutta: Advaita Ashrama.
2. SuryanarayanaSastri, S.S., and Raja, C. Kunhan (Eds. And Trans.). (1992). *Bhāmatī of Vācaspati on Śaṁkara'sBrahmasūtrabhāṣya (Catuḥsūtri)*. Madras: The Adyar Library and Research Centre.

3. Mishra, G. (1990). *Language reality and analysis: Essays on Indian philosophy*. J. N. Mohanty (ed.). E.J. Brill.
4. Swami Yogindranand (ed. And Tr.). (1996). *Brahmasūtra-Śāṅkarabhāṣyam Śrī-Vācaspati-Miśra-Praṇīta-Bhāmatī-Samvalita*, Vol. 1. Varanasi:ChaukhambaOrientalia.

Further Readings:

1. Ramanujan, A.K. (1999). Is there an Indian way of thinking? An informal essay. In *The collected essays of A.K. Ramanujan*. Oxford: OUP, pp. 34-51.
2. Nakamura, H. (1983). *A history of early Vedānta philosophy*, Part one. Delhi: Motilal Banarsidass.
3. Deutsch, E. (1969). *Advaita Vedānta*. Hawaii: University of Hawaii Press.
4. Alston, A.J. (1981). *Śāṅkara on the Absolute*. Shanti Sadan.

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 Yogācāra as Buddhist phenomenology. This course takes a close look at the following themes while looking at the commonality of issues and their treatment in Yogācāra 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

1. Kalupahana, D.J. (1992). *Vijñaptimātratāsiddhi (Triṃśikā and Viṃśatikā)* of Vasubandhu. In *The principles of Buddhist psychology*. Delhi: Sri Satguru Publications, pp. 173-214.
2. Lusthaus, D. (2002). *Buddhist phenomenology*. London & New York: Routledge, pp. iv-xii, 1-166.
3. Husserl, E. (1982). *Ideas pertaining to a pure phenomenology and to a phenomenological philosophy, Vol. 1* (Sections 84-86 & 97-98). In F. Kersten (trans.). The Hague: MartinusNijhoff.
4. ----- . (1977). *Cartesian meditations* (Secs on active & passive constitution). The Hague: MartinusNijhoff,
5. Solomon, R. C. (1977). Husserl's concept of the Noema. In F. Elliston & P. McCormick (eds.), *Husserl: Exposition & appraisals*. Notre Dame: University of Notre Dame Press.
6. Lingis, A. (1972). Hyletic Data. *Analecta Husserliana, Vol 2*. Dordrecht: D.Reidel, pp. 96-103.

Further Readings

1. Kochumutton, T. A. (1982). *A Buddhist doctrine of experience*. Delhi: Motilal Banarsidass.

2. Larabee, M. J. (1981). 'The one and the many: Yogācāra Buddhism and Husserl,' *Philosophy east and west* 31, 3-15.
3. Lipman, K. The *cittamātra* and its Madhyamika critique: Some phenomenological reflections. *Philosophy east and west* 32, 295-308.
4. Chattopadhyaya, D. P and L. Embree, and J. N. Mohanty (eds.). (1992). *Indian philosophy and phenomenology*. Delhi: Motilal Banarsidass.
5. Waldron, W. S. (2003). *The Buddhist unconscious*. London & New York.
6. De Boer, T. (1978). *The development of Husserl's thought*. The Hague: MartinusNijhoff.
7. Ricoeur, P. (1967). *Husserl: An analysis of his phenomenology*. Evanston: Northwestern University Press.
8. Sokolowski, R. (1964). *The formation of Husserl's concept of constitution*. The Hague: MartinusNijhoff.
9. Gurwitsch, A. (1966). *Studies in phenomenology and psychology*. (Chapter on Intentionality of Consciousness). Evanston: Northwestern University Press.
10. Spiegelberg, H. (1982). *Phenomenological movement*. The Hague: MartinusNijhoff.

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.
4. Lehrer, K and Thomas Paxson. Knowledge: Undefeated justified true belief.
5. Nozick, R. Knowledge.
6. Putnam, H. Brains in a vat.
7. Huemer, M. Direct realism and the brain-in- a-vat argument.
8. Dretske, F. The pragmatic dimensions of knowledge.
9. Chisholm, R. The problem of criterion.
10. Moore, G. E. Proof of an external world.
11. Moore, G. E. Hume's theory examined.

These readings are available in Huemer, Michael. (2008) *Epistemology: Contemporary readings*. London, Routledge.

Further Readings

1. Ayer, A. J. (1971). *The problem of knowledge*. London: Pelican.
2. Lehrer, K. (2000). *Theory of knowledge*. London: Westview Press.

3. Wittgenstein, L. (1969). *On certainty*. Oxford: Basil Blackwell. Hindi translation (with English Version on facing pages) by Ashok Vohra, *Ludwig Wittgenstein On Certainty*. Indian Council of Philosophical Research, 1998.
4. Stroud, B. (1984). *The significance of philosophical scepticism*. Oxford: Clarendon.
5. Stroll, A. (1994). *Moore and Wittgenstein on certainty*. Oxford: University Press.
6. Vohra, A. (1993). Knowledge, scepticism and fallibilism. In R.V. Joshi et al (eds.), *Perspectives in philosophy*. Delhi: Ajanta Publications.

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

1. Samuels, R., Margolis, E. and Stich, S. (2012). Introduction: Philosophy and cognitive science. In Eric Margolis, Richard Samuels, and Stephen P. Stich (eds.), *The Oxford handbook of philosophy of cognitive science*. Oxford: OUP, pp. 1-12.
2. Chomsky, Noam. (1984). *Modular approaches to the study of the mind*. San Diego State University Press.
3. Chomsky, Noam. (1976). Language and unconscious knowledge (Edith Weigert Lecture, November 19, 1976). Chapter Six of *Rules and representations*. NY: Columbia University Press.
4. Chomsky, Noam. (1986). Knowledge of language as a focus of inquiry. Chapter 1 of *Knowledge of language*. New York: Praeger.
5. Crain, S., Gualmini A. and Pietroski, P. (2005). Brasstacks in linguistic theory. In Peter Carruthers, Stephen Laurence & Stephen Stich (eds.), *The innate mind: Structure and contents*. New York: Oxford University Press.
6. Hauser, Marc D; Chomsky, Noam; Fitch, Tecumseh W. (2002). The faculty of language: What is it, who has it, and how did it evolve? *Science*298 (22), 1569-1579.
7. Berwick, R. C. and Angela D. Friederici, Noam Chomsky, Johan J. Bolhuis. (Feb. 2013). Evolution, brain, and the nature of language. *Trends in cognitive sciences*, 17 (2), 89-98.
8. Fodor, Jerry. (2000). Chapters 1 and 2 of *The mind does not work that way*. MIT Press.
9. Ludwig, Kirk & Susan Schneider. (2008). Fodor's challenge to the classical computational theory of mind. *Mind and language*23 (1), 123–143.
10. Mukherji, N. (2003). Is CHL linguistically specific? *Philosophical psychology*16 (2), 289 – 308.

Further Readings

1. **Margolis, E. Richard Samuels & Stephen Stich (eds.) (2012).** Oxford handbook of philosophy of cognitive science. **Oxford: OUP.**

2. Carruthers, P. and Stephen Stich and Stephen Laurence. (2005). *The innate mind* (3 volumes). NY: OUP.
3. Mukherji, N. (2011). *The primacy of grammar*. Cambridge: Mass, MIT Press.
4. Stainton, R. (ed.) (2006). *Contemporary debates in cognitive science*. Malden MA: Blackwell Publishing.

PHIL 415: MIND, MODULARITY, AND COGNITION

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).

Course Learning Outcomes:

1. This course familiarizes students with the concept of modularity and various versions of the modularity thesis to understand the functioning of human mind and cognition.
2. It also introduces students to the debate about whether the supposed modularity of cognitive architecture of the mind is given innately, or is a product of developmental process as proposed and elucidated by Karmiloff-Smith. In this regard, the course also appraises students with the evolutionary considerations that inform the debate about the nature of modularity, i.e., whether modularity is part of our biological endowment or a consequence of our myriad engagements with the world.
3. The course discusses in detail whether only certain peripheral aspects of mind are modular (*a la* Fodor) or whether the central systems also need to be viewed as modular in nature as proposed by scholars like, Sperber, Cosmides, Tooby, and Machery among others.
4. The course also acquaints students about the scholarly proposals from cognitive neuroscience that credit developmental processes for many features of the mind by proposing that the human mind be treated not as inherited but as non-rigidly 'constructed' from non-deterministic interactions of certain developmental processes.
5. The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, psychology and cognitive neuroscience.

Unit1:

- Fodor, J. (1985). Precis of the modularity of mind. *Behavioural and brain sciences* 8,1-42.
- Karmiloff-Smith, A. (1994). Precis of *Beyond modularity*. *Behavioural and brain Sciences* 17, 693-745.

Unit 2:

- Steven R. Quartz & Terrence J. Sejnowski (1997). The neural basis of cognitive development: A constructivist manifesto. *Behavioural and brain sciences* 20, 537–596.
- Griffiths, P. E. & K. Stotz. (2000). How the mind grows: A developmental perspective on the biology of cognition. *Synthese* 122, 29-51.

Unit 3:

- Barrett, H. C. & R. Kurzban. (2000). Modularity in cognition: Framing the debate. *Psychological review* 113, 628-647.
- E. Machery. (2007). Massive modularity and brain evolution. *Philosophy of science* 74, 825-838.

Unit 4:

- Westermann G, Mareschal D, Johnson M H, Sirois S, Spratling M W, Thomas M S. (2007). Neuroconstructivism. *Developmental science*. 10, 75-83.
PMID [17181703](#) DOI: [10.1111/j.1467-7687.2007.00567.x](#)
- Grossberg, S. (2000). The complementary brain: Unifying brain dynamics and modularity. *Trends in cognitive sciences* 4, 233-245. OR Grossberg, S. (2018 in press). A half century of progress towards a unified neural theory of mind and brain with applications to autonomous adaptive agents and mental disorders. In R. Kozma, C. Alippi, Y. Choe, and F. C. Morabito (Eds.). *Artificial intelligence in the age of neural networks and brain computing*. Cambridge, MA: Academic Press.

Further Readings:

1. Sperber, D. (1994). The modularity of thought and the epidemiology of representations (pp. 39-67). In Hirschfeld & Gelman (eds.), *Mapping the mind*. Cambridge: Cambridge University Press.

2. Pinker, S. (1998). *How the mind works?* London: Allen Lane.
3. Fodor, J. (2000). *The mind doesn't work that way*. Cambridge, MA: MIT Press.
4. Guttenplan, S. (ed.). (1995). *A Companion to the Philosophy of Mind*. Oxford: Blackwell.
5. Frank C. Keil, F. C. & Wilson, R. A. (eds). (2001). *The MIT Encyclopedia of the Cognitive Sciences*. Cambridge, MA: MIT Press.

Teaching-Learning Process:

Teaching-learning is a continuous process which is surrounded by student's attitude to learn, share the knowledge, academic curiosity, reading & practicing, creativity, thinking ability and extending knowledge level. This course demands interaction among the students and their ability to think independently

This M.A. course on mind, modularity, and cognition aims to make students acquaint with the debate between modularists and opponents of modularity approach. In the classroom this will be done through blackboard and chalk lectures, charts, PowerPoint presentations, and the use of audio-visual resources that are available on the internet. An interactive mode of teaching will be used. The students will be encouraged to participate in discussions, group discussions and make presentations on topics covered in the syllabus. A problem-solving approach will be adopted wherever suitable.

Assessment methods:

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. The wide range of assessment tasks aim to break the monotony of having a single assessment method. Students will strictly follow the University examination policies as announced from time to time. These will presently include:

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. In case any student fails to participate in classes, seminars, term papers, tests, viva-voce in any specific course, then 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 semester examination for each paper shall be three hours.

Keywords:

Mind, modularity, Fodor, Karmiloff-Smith, domain specificity, cognition, massive modularity, developmentalist, modularization, complementarity, brain

PHIL 416: THEORIES OF CONSCIOUSNESS

Course Objective:

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.

Course Learning Outcomes:

1. The course familiarizes the students with the major philosophical theories about the nature of consciousness.
2. It also dwells on the major considerations that any satisfactory theory of consciousness needs to address and proposes a framework for such a study of consciousness.
3. The course also acquaints students to the terminology used by leading theorists, like, Armstrong's distinction between minimal consciousness, perceptual consciousness, and the introspective consciousness; Block's distinction between distinction between access-consciousness and phenomenal-consciousness; Baars' theatre metaphor from his global workspace theory; Tononi's notion of Phi as a quantitative measure of consciousness from his information integration theory, etc.
4. The course also introduces students to the work of philosophers who are skeptical about possibility of any satisfactory explanation about the why and qualitative aspects of consciousness.
5. The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, psychology and cognitive neuroscience.

UNIT 1

- James, W. (1904). Does 'Consciousness' exist? *The journal of philosophy, psychology and scientific methods*, 1(18), 477-491.
- Block, N. (2009). Comparing the major theories of consciousness. In Michael Gazzaniga (ed.). *The cognitive neurosciences IV*. Cambridge (MA): MIT Press, pp. 1111-1122.
- Searle, J. (2017). Biological naturalism. In M. Velmans & S. Schneider (eds.), *The blackwell companion to consciousness*. Oxford: Blackwell, pp. 327-336.

UNIT 2

- Baars, B. J. (2017). The global workspace theory of consciousness: Predictions and results. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp. 229-242.
- Dehaene, S. (2014). Theorizing consciousness. In *Consciousness and the brain*. New York: Penguin, pp. 161-199.

UNIT 3

- Block, N. (2007). Consciousness, accessibility, and the mesh between psychology and neuroscience. *Behavioural and brain sciences* 30, 481- 499.
- Tononi, G. (2004). An information integration theory of consciousness. *BMC Neuroscience* 5 (42), 1–22. doi:10.1186/1471-2202-5-42. OR Tononi, G & Koch, C. (2015). Consciousness: here, there and everywhere? *Phil. trans. R. Soc. B370*: 20140167. <http://dx.doi.org/10.1098/rstb.2014.0167>

UNIT 4

- Chalmers, D. J. (2017). The hard problem of consciousness. In M. Velmans & S. Schneider (eds), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp.32-42.
- Grossberg, S. (2017). Towards solving the hard problem of consciousness: The varieties of brain resonances and the conscious experiences that they support (Sections 1-3, 8, 19-21). *Neural networks* 87, pp. 38–95.

Recommended Readings

1. Seager, W. (2009). History of philosophical theories of consciousness. In W. P. Banks (ed.), *Encyclopaedia of consciousness*. Oxford: Academic Press, pp.339-350.

2. David Papineau and Howard Selina. (2000). *Introducing consciousness*. Cambridge (UK): Icon Books.
3. Singh, R.M. (2017). The consciousness conundrum. In Menon, S., Nagaraj, N. & Binoy V. V. (eds.), *Self, culture and consciousness: Interdisciplinary convergences on knowing and being*. Singapore: Springer Nature.

Additional Resources

1. Papineau, D. (2003). Theories of consciousness. In Q. Smith & A. Jolic (eds). *Consciousness: New philosophical perspectives*. Oxford: Clarendon Press, pp 353-383.
2. Frankish, Keith. (2017). Why panpsychism fails to solve the mystery of consciousness. Retrieved from <https://aeon.co/ideas/why-panpsychism-fails-to-solve-the-mystery-of-consciousness>.
3. Shultz, D. (2016). Consciousness may be the product of carefully balanced chaos. *Brain & behavior*. doi:10.1126/science.aae0275.

Teaching-Learning Process:

Teaching-learning is a continuous process which is surrounded by student's attitude to learn, share the knowledge, academic curiosity, reading & practicing, creativity, thinking ability and extending knowledge level. This course demands interaction among the students and their ability to think independently

This M.A. course on theories of consciousness aims to make students acquaint with the available western theories of consciousness. In the classroom this will be done through blackboard and chalk lectures, charts, PowerPoint presentations, and the use of audio-visual resources that are available on the internet. An interactive mode of teaching will be used. The students will be encouraged to participate in discussions, group discussions and make presentations on topics covered in the syllabus. A problem-solving approach will be adopted wherever suitable.

Assessment methods:

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. The

wide range of assessment tasks aim to break the monotony of having a single assessment method. Students will strictly follow the University examination policies as announced from time to time. These will presently include:

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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. In case any student fails to participate in classes, seminars, term papers, tests, viva-voce in any specific course, then 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 semester examination for each paper shall be three hours.

Keywords:

Consciousness, stream of consciousness, biological naturalism, access consciousness, phenomenal consciousness, global workspace theory, information integration theory, the hard problem of consciousness

PHIL 417: CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY

Course Objective:

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.

Course Learning Outcomes

1. This course familiarizes students with the nature of the sub-discipline of philosophy of biology including central concepts that biological sciences rely on in its approach to the living world.
2. It also introduces students to the debate about whether distinctness of biological processes is maintainable in light of philosophical approaches. In this regard, the course also apprises students with the evolutionary considerations that inform the debate about the nature of evolution with reference to the concepts of natural selection and biological endowment in terms of inheritance.
3. The course discusses in detail 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.
4. The course would aim at engaging students with the debate over whether biological approach with its emphasis on gene as the driving force of such processes entails reductionism.
5. The course shall also examine the ethical and social consequences of adoption of evolutionary theory. The course ends by discussing whether evolutionary theory can throw some light on complex behavior patterns, like, altruism and selfishness.
6. The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, biological sciences and genetics.

UNIT 1

1. *West-Eberhard, M. J. Adaptation: Current usages, pp. 8-14.
- Gould, S. J. and Richard C. Lewontin. The spandrels of San Marco and the Panglossian Paradigm: A critique of the adaptationist programme, pp. 79-98.
- *Amundson, Ron. Two concepts of constraint: Adaptationism and the challenge from developmental biology, pp.91-116.
- Lennox, J. J. Darwinism and neo-Darwinism, pp. 77-98.

UNIT 2

- *Griffiths, P. E. and R. D. Gray. (1994). Developmental systems and evolutionary explanation, *Journal of philosophy*, 91 (6), 277-304.
- *Sober, E. & David Sloan Wilson. A critical review of philosophical work on the units of selection problem, pp. 198-220.
- Sober, E. Is drift a serious alternative to natural selection as an explanation of complex adaptive traits?, pp. 125-154.

UNIT 3

- *Gould, S. J. On replacing the idea of progress with an operational notion of directionality” pp. 650-668.
- Lewontin, R. C. (2000). Directions in the study of biology, pp. 107-130. In Richard Lewontin, *The triple helix: Gene, organism and environment*. Cambridge: Harvard University Press.
- Gottlieb, G. Probabilistic epigenesis, *Developmental science*, 10 (1), 1-11.

UNIT 4

- *Sober, E. What is evolutionary altruism?, pp. 459-478.
- *Wilson, D. On the relationship between evolutionary and psychological definitions of altruism and selfishness, pp. 479-488.

All the above readings are available in the following anthologies:

- *Hull, D. L. & Ruse, Michael (eds.). (1998). *The philosophy of biology*. Oxford: Oxford University Press.
- #Sarkar, S. & Plutynski, A. (eds). (2008). *A companion to the philosophy of biology*. Oxford: Blackwell.
- Sober, Elliott (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.
- O’Hear, Anthony (ed.). (2005). *Philosophy, biology and life*. Cambridge: Cambridge University Press.

Recommended Readings

- Elliot, Sober. (2000). *Philosophy of biology*. Oxford: Westview Press.
- Rosenberg, A and Daniel W. McShea. (2008). *Philosophy of biology: A contemporary introduction*. New York: Routledge.
- Ayala, J. and Robert Arp (eds.). *Contemporary debates in philosophy of biology*. Oxford: Wiley-Blackwell.
- Sober, E. (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.

Additional Resources:

1. Sarkar, S. & Plutynski, A. (Eds). 2008. *A Companion to the Philosophy of Biology*. Oxford: Blackwell.
2. Godfrey-Smith, P. (2014). *Philosophy of biology*. Princeton: Princeton University Press.
3. Rosenberg, A. and Daniel W. McShea. (2008). *Philosophy of biology: A contemporary introduction*. New York: Routledge.
4. D. H. & Michael Ruse. (2007). *The Cambridge companion to the philosophy of biology*. Cambridge: Cambridge University Press.

Teaching-Learning Process:

Teaching-learning is a continuous process which is surrounded by student's attitude to learn, share the knowledge, academic curiosity, reading & practicing, creativity, thinking ability and extending knowledge level. This course demands interaction among the students and their ability to think independently

This M.A. course on current issues in philosophy of biology aims to make students acquaint with the main concepts from the field. In the classroom this will be done through blackboard and chalk lectures, charts, PowerPoint presentations, and the use of audio-visual resources that are available on the internet. An interactive mode of teaching will be used. The students will be encouraged to participate in discussions, group discussions and make presentations on topics covered in the syllabus. A problem-solving approach will be adopted wherever suitable.

Assessment methods

The student will be assessed over the duration of the programme by many different methods. These include short objectives-type quizzes, assignments, written and oral examinations, group discussions and presentations, problem-solving exercises, seminars, preparation of reports. The wide range of assessment tasks aim to break the monotony of having a single assessment method. Students will strictly follow the University examination policies as announced from time to time. These will presently include:

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. In case any student fails to participate in classes, seminars, term papers, tests, viva-voce in any specific course, then 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 semester examination for each paper shall be three hours.

Keywords

Biology, evolution, Darwin, natural selection, adaptation, biological design, gene, epigenesis, reductionism, altruism, selfishness.

PHIL 418: FEMINIST THEORY

Course Objective:

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.

Course Learning Outcomes:

1. This course an advanced survey of the variety of possible positions and debates within feminism.
2. This course is designed to provide students with an introduction to key directions and themes in contemporary feminist thought.

3. 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.
4. It focuses on questions such as how to theorize “woman” as a subject of unique experiences, and the philosophical problems that result.
5. It attempts to sensitize students towards issues related to gender inequality.

Unit 1: Feminist Epistemology

- Harding, Sandra. (1991). ‘Strong objectivity’ and socially situated knowledge. In *Whose science? whose knowledge?: Thinking from women’s lives* (pp. 138-163). Ithaca, NY: Cornell University Press.
- Narayan, Uma. (2013). The project of feminist epistemology: Perspective from a nonwestern feminist. In Carole Mccann and Seung-kyung Kim (Eds.), *Feminist theory reader: Local and global perspectives* (pp. 370-378). Abingdon: Routledge.

Unit 2: Feminism and Metaphysics

- Haslanger, Sally. (Spring 2000). Feminism and metaphysics: Unmasking hidden ontologies. *APA newsletter on feminism and philosophy*, 192-196.

Unit 3: Body and Sexuality

- Nussbaum, Martha. (1995). Objectification. *Philosophy and public affairs* 24 (4), 249-291.
- Butler, Judith. (1993). *Bodies that matter*. New York: Routedledge. ch. 1

Unit 4: Various Issues Concerning the Problem of Gender

- Roy, Kumkum. (2015). *Gender and early textual traditions*. Tripunithura: Govt. Sanskrit College. chap. 2& 3.
- Tuana, Nancy. (1992). Reading Philosophy as a woman. *Woman and the history of Philosophy*. Paul: Paragon Press. chap. 1.
- Spivak, G. (1988). Can the subaltern speak? In Cary Nelson and Lawrence Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 271-314). London: Macmillan.
- Anderson, Pamela Sue. (2001). The case for a feminist philosophy of religion: Transforming philosophy's imagery and myths. *Ars disputandi* 1 (1), 1-17.

Further Readings:

1. Yaman, Mai (ed.). (1996). *Feminism and Islam: Legal and literary perspectives*. New York: New York University Press.
2. Lewis, Reina and Mills, Sara (eds.). (2003). *Feminist postcolonial theory: A reader*. Edinburgh: Edinburgh University Press.
3. Walter, Natasha. (1999). *The new feminism*. London: Virago.
4. Price, Janet and Shildrick, Margrit (eds.). (1999). *Feminist theory and the body: A reader*. Edinburgh: Edinburgh University Press.
5. Alcoff, Linda and Potter, Elizabeth (eds.). (1993). *Feminist epistemologies*. New York: Routledge.
6. Nussbaum, Martha. (2000). *Women and human development: The capabilities approach*. Cambridge, NY: Cambridge University Press.
7. Foucault, M. (1976). *The history of sexuality* (R. Hurley, translator). New York: Pantheon Books.
8. Lloyd, Genevieve. (2000). Feminism in history of philosophy. In Miranda Fricker and Jennifer Hornsby (eds.). *The Cambridge companion to feminism in philosophy* (pp. 245–63). Cambridge: Cambridge University Press.
9. Irigaray, Luce. (1992). *This sex which is not one* (Catherine Porter and Caroline Burke, translators). Ithaca, NY: Cornell University Press.
10. Irigaray, Luce. (1991). *The Irigaray reader*, Margaret Whitford (ed). Cambridge: Basil Blackwell.
11. Young, Iris Marion. (1997). House and home feminist variations on a theme. In *Intersecting Voices* (pp. 134–165). Princeton: Princeton University Press.
12. Hooks, Bell. 2000. *Feminism is for everybody: Passionate politic*. London: Pluto Press.
13. Mohanty, C. T. (2003). *Feminism without border: Decolonizing theory, practicing solidarity* (pp. 17-42). Durham: Duke University Press.
14. Firestone, Shulamith. (1970). *The dialectic of sex*. New York: William Morrow.
15. Collins, P. H. (2005). *Black sexual politics: African Americans, gender and the new racism*. New York: Routledge.

16. Putnam Tong, Rosemarie. (2013). Feminist thought: A more comprehensive introduction. Colorado: Westview Press.
17. Butler, Judith. (1990). Gender trouble. London: Routledge. Sangari, Kumkum and Vaid, Sudesh (Eds.). (1999). Introduction. Recasting women: Essays in colonial Indian history (pp. 1-2). New Jersey: Rutgers University Press.

Teaching Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords: Feminism, epistemology, metaphysics, body, sexuality, objectification, standpoint theory, Islamic feminism, women, religion

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.

Course Learning Outcome:

1. To situate the significance of the general theory of Signs as a vital philosophical issue.
2. To introduce the semiotic method which 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).
3. It presents the possibility of an alternative method of language/sign analysis, different from both the analytic and the hermeneutic traditions.
4. This course will help trace the foundational developments in the formation of the alternative method of language/sign analysis.
5. To help students Learn features of semiotics and its cultural and linguistic implicature.

Essential Readings

1. Peirce, C. S. (1974). Questions concerning certain faculties concerning man. In C. Hartshorne & P. Weiss (eds.), *Collected works of C. S. Peirce, Vol.V*. Cambridge, Massachusetts: Harvard University Press (Belknap Press).
2. Peirce, C. S. (1974). Some consequences of four incapacities. In C. Hartshorne & P. Weiss (eds.), *Collected works of C. S. Peirce, Vol.V*. Cambridge, Massachusetts: Harvard University Press (Belknap Press).
3. Morris, C. (1938). Foundations of the theory of signs. In *International encyclopedia of unified science 1* (2), 107-120. Chicago: University of Chicago Press.
4. Merleau-Ponty, M. (1962). The body as expression and speech. In C. Smith (trans.), *The phenomenology of perception*. New York: Humanities Press.
5. Foucault, M. (1970). *The order of things: An archaeology of the human sciences* (Ch. 2& 3). New York: Vintage Books, Random House.
6. de Saussure, F. (1983). *Course in general linguistics* (Part I, General Principles) C. Bally & A. Sechehaye (Eds.), R. Harris, La Salle, Illinois (Trans.). Open Court.

Further readings

1. Peirce, C. S. (1894). *What is a sign?* <http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
2. Peirce, C. S. (1955). Three trichotomies of Signs. In J. Buchler (ed.), *Philosophical writings of Peirce*. Also available at <http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
3. Merleau-Ponty, M. (1964). *Signs*. Evanston: Northwestern University Press.
4. Derrida, J. (2001). Structure, sign, and play in the discourse of the human sciences. In Alan Bass (trans.), *Writing and difference*. London: Routledge.
5. Rotman, B. (1993). *Signifying nothing: The semiotics of zero*. London: Stanford University Press.
6. Danesi, M. (2006). *Brands*. London: Routledge.

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

1. Butler, J. (1896). Of personal identity. In W.E. Gladstone (Ed.), *The analogy of religion*. Oxford: O.U.P.
2. Locke, J. (1992). *An essay concerning human understanding*, Ch. XXVII. J.W. Yolton (ed.), D.M. Dent, (Also available on the internet).
3. Nagel, T. (1986). *The view from nowhere* (Chapter on Freedom). Oxford: OUP.
4. Reid, T. (1969). *Essays on the intellectual powers of man*. B.A. Brody (Ed.). Cambridge: M.I.T. Press (Selection).
5. Parfit, D. (1984). *Reasons and persons*. Oxford: Clarendon Press, (Chapters 10-12).
6. Swinburne, R. (1976). Persons and personal identity. In H. D. Lewis (ed.), *Contemporary British philosophy*. London: George Allen and Unwin.
7. Strawson, P. F. (1959). *Freedom and resentment and other essays* (Chapter on Freedom and Resentment). London: Methuen.
8. Williams, B. (1973). *Problems of the self*. Cambridge: Cambridge University Press, (Chapters 1, 2 & 5).

Further Readings

1. Chisholm, R. (1976). *Person and object*. London: Allen and Unwin.
2. Perry, J. (Ed.). (1975). *Personal identity*. University of California Press.
3. Strawson, P. F. (1959). Persons. In *Individuals*. London: Methuen.
4. Swinburne, R. and Shoemaker, S.S. (1984). *Personal identity*. Oxford: Basil Blackwell.

5. Hampshire, S. (1971). *Freedom of mind*. Princeton: Princeton University Press.
6. Chaturvedi, V. (1988). *The problem of personal identity*. Delhi: Ajanta.
7. Haksar, V. (1991). *Invisible selves and moral practice*. Bombay: Calcutta, Madras.
8. Miri, M. (2003). *Identity and moral life*. New Delhi: OUP.

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

1. Bhattacharya, S. (Comp. & Ed.). (2008). *The Mahatma and the poet: Letters and debates between Gandhi and Tagore, 1915–1941* (Introduction, pp. 1-37). New Delhi: National Book Trust.
2. Gandhi, M. K. (2008). English learning. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 63-64). New Delhi: National Book Trust.
3. Gandhi, M. K. (2008). The great sentinel. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941*. (pp. 87-92). New Delhi: National Book Trust.
4. Gandhi, M. K. (2008). The poet and the charkha. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp.122-126). New Delhi: National Book Trust.
5. Gandhi, M. K. (2008). The poet and the wheel. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 127-128). New Delhi: National Book Trust.
6. Gandhi, M. K. (2008). The poet's anxiety. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 65-68). New Delhi: National Book Trust.
7. Tagore, Rabindranath. (2008). Striving for swaraj. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 113-121). New Delhi: National Book Trust.
8. Tagore, Rabindranath. (2008). The call of truth. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941* (pp. 68-87). New Delhi: National Book Trust.

9. Tagore, Rabindranath. (2008). The cult of the charkha. In Sabyasachi Bhattacharya (compiler and ed.), *The Mahatma and the poet: Letters and debates between Gandhi and Tagore 1915-1941*, (pp. 99-112). New Delhi: National Book Trust.
10. Tagore, R. (1996). The nation. In S.K. Das (Ed.), *The English writings of Rabindranath Tagore, Vol. 2* (pp. 548–551). New Delhi: Sahitya Akademi.
11. Sorabji, R. (2012). *Gandhi and the stoics: Modern experiments on ancient values*. Oxford: Oxford University Press. Chapter-11
12. Bilgrami, A. (2006). Gandhi's integrity: The philosophy behind the politics. In A. Raghuramaraju (Ed.), *Debating Gandhi: A reader* (pp. 248–266). New Delhi: Oxford University Press.
13. Kant, I. (1996). An answer to the question: what is Enlightenment? (first published in 1798). In M.J. Gregor (Trans. & Ed.), *Immanuel Kant, practical philosophy*. General Introduction by A. Wood. Cambridge: Cambridge University Press.
14. Nussbaum, M.C. (2002). Patriotism and cosmopolitanism. In M.C. Nussbaum et al. (Eds.) *For love of country?* Ed. by Joshua Cohen for Boston Review (pp. 3–17). Boston: Beacon Press.
15. Tagore, R. (1996). The religion of the forest. In S.K. Das (Ed.), *The English writings of Rabindranath Tagore, Vol. 2* (pp. 511–519). New Delhi: Sahitya Akademi.
16. Parel, Anthony (2009). *'Hind Swaraj' and other writings*. New Delhi: Cambridge University Press. (Chapters 1V, XI V & Conclusion).

Further Readings

1. Tagore, R. (2012). The Home and the world. In *Rabindranath Tagore omnibus, Vol. 3* (pp.205–425). New Delhi: Rupa.
2. Tagore, S. (Fall, 2008). Tagore's conception of cosmopolitanism: A re-construction. *University of Toronto quarterly* 77 (4), 1070–1084.
3. Bardhan, K. (Trans. & Introduced). (2008). *Of love, nature and devotion: Selected songs of Rabindranath Tagore*. New Delhi: Oxford University Press.
4. Putnam, H. (2002). Must we choose between patriotism and universal reason?. In M.C. Nussbaum et al. (Eds.) *For love of country?* Ed. by Joshua Cohen for Boston Review (pp. 91–97). Boston: Beacon Press.
5. Nandy, A. (Ed.). (1994). *The illegitimacy of nationalism*. New Delhi: Oxford University Press.
6. Sen, Amartya. (2005). *The argumentative Indian*. London: Penguin Books.
7. Bilgami, Akeel. (2011). Gandhi's religion and its relation to his politics. In Judith M. Brown & Anthony Parel (eds.), *The Cambridge companion to Gandhi* (pp. 93-116). New Delhi: Cambridge University Press.

Course Objectives:

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 intuitively appealing but needs close scrutiny 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.

Course Learning Outcomes:

1. To study if language *constitutes* thought.
2. To explore if the effect of language is merely to *influence* the nature of thought, if not constitution.
3. To explore if there exists *universality* or *relativity* of thought and conceptualization.
4. To explore the detailed cognitive processes involved in language influencing thought.
5. To explore the possibility of non-linguistic thought.

Unit 1: Wittgenstein and Whorf

- Proudfoot D.(2009). Meaning and mind: Wittgenstein's relevance for the 'Does Language Shape Thought?' debate, *New Ideas in Psychology* 27, 163-183.
- Lakoff G. "Whorf and Relativism"(Chapter 18). In *Women, Fire and Dangerous Things*, Chicago: University of Chicago Press, 1987.

Unit 2: Non-Linguistic Thought

- Lohmar, D. (2012). Language and non-linguistic thinking. In D. Zahavi (Ed.) *The Oxford Handbook of Contemporary Phenomenology*, Oxford: Oxford University Press.
- Vygotsky L. (1986/1934). (Chapter 7). In *Thought and language*. (A. Kozulin, Tran. & Ed.). Cambridge, MA: MIT Press.

Unit 3: Linguistic Constitution of Thought

- Peter Carruthers (2002). “The cognitive functions of language”. *Behavioral and Brain Sciences*, 25, 657–726.
- Davidson, D.(1994). “On the Very Idea of a Conceptual Scheme”, Proceedings and Addresses of the American Philosophical Association, Vol. 47, 5-20.
- Davidson D. (1982). Rational Animals, *Dialectica*, Vol. 36, No 4

Unit 4: Linguistic Influence on Thought

- Millikan, R.G. (2001). The language thought partnership: a bird's eye view, *Language & Communication*, 157-166.
- Clark A. (1998). Magic Words: How Language Augments Human Computation in P. Carruthers and J. Boucher (Eds), *Language and Thought: Interdisciplinary themes*, Cambridge: Cambridge University Press, 162-183.

Further Readings:

1. Chomsky N. (2007). Ch.2 Language and unconscious knowledge, In *Rules and representations*. Columbia University Press, New York, 1980.
2. Vygotsky, L.S. (1962). *Thought and language*. Cambridge,MA: MIT Press.
3. Whorf, B.L. (1956). “Language, mind, and reality.” In *Language, thought and reality*. Ed. by John B. Carroll. MA: MIT Press.
4. Whorf, B.L. (1956). “Languages and logic.” In *Language, thought and reality*. Ed. by John B. Carroll. MA: MIT Press.
5. Slobin, D. I., J. J. Gumperz& S. C. Levinson. (1996). *Rethinking linguistic relativity*, 70-96, Cambridge: Cambridge University Press.
6. Slezak P. (2002). Thinking about thinking: language, thought and introspection, *Language & Communication* 22, 353–373.
7. Roger, F. (2000). Animal belief, *Philosophy*, Vol. 75, No. 294, 587-598
8. Wittgenstein, L. (1967). *Philosophical Investigations*. Translated by G. E. M. Anscombe. Oxford: Basil Blackwell.

9. McDonough, R. (1994). Wittgenstein's reversal on the 'Language of Thought' Doctrine, *The Philosophical Quarterly*, Vol.44, No. 177, 482-494.
10. Chopra, N. (2013). *Language and Worldview: a reconsideration of Whorf hypothesis. International Journal of Multidisciplinary Educational Research*, Volume 2, Issue 13(2), 342-363.
11. Fraser C. (2007). Language and Ontology in Early Chinese Thought. *Philosophy East and West*, Volume 57, Number 4, 420-456.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 3) Internal Assessment (30%)
- 4) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Vygotsky, Wittgenstein, Whorf, language influencing or constituting thought, universality, relativity of thought

. PHIL 423: ON CONCEPTUAL RELATIVISM

Course-Objective

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.

Course Learning Outcomes

1. Given any datum of experience students acquire the skill of demonstrating that experience to be multiply interpretive.
2. With any example they should be able to fine-tune the difference between later Wittgenstein's and Quine's approach in problematising its putative semantic transparency.
3. Davidson's arguments demonstrating an invalid form-content dichotomy in Quine's theory are mastered by the students.
4. Based on Davidson's intricate critique of untranslatability or of different conceptual schemes students acquire the skill to expose step by step the underlying folly in any purported instance of an untranslatable language or concept.
5. Based on the readings of Wittgenstein and the commentary of McDowell (on Wittgenstein) students acquire the further insights to identify the pitfalls in Davidson's approach.
6. Overall this course empowers the students to handle the popular and vulgar claims of relativism, untranslatable differences, pluralism etc. with the required philosophical rigour and sensitivity.

Unit 1

- Quine, W V O. (1964) *Word and object*. USA: MIT Press (Chapters I and II).
- Wittgenstein, L. (1984) *Philosophical investigations*. Anscombe, G.E.M. Rhees, R. and Von Wright G.H (ed.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 428-90).

- _____ . (1981). *Zettel*. Anscombe G.E.M. and Von Wright G.H. (eds.) G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 55-69, 100-128, 255-59, 331-373).
- _____ . (1974). *On Certainty*. Anscombe G.E.M. and Von Wright G.H. (ed.), Dennis Paul and G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 1-299, pp. 2-38).

Unit 2

- Davidson, D. (1984). On the very idea of a conceptual scheme. in *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
- _____ . (1984). Radical Interpretation. in *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
- _____ . (1984). Inscrutability of reference. In *Inquiries in truth and interpretation*. Oxford: Clarendon Press.

Unit 3

- McDowell, J. (1996). *Mind and world*. Cambridge: HUP (Introduction, Lectures I, II, III, Afterword Part I).

Further Readings

1. Moore, G. E. (1925). A defence of common sense. In J. H. Muirhead (ed.), *Contemporary British philosophy* (2nd series). U.K: George Allen and Unwin. Reprinted in G. E. Moore. (1959). *Philosophical papers*. New York: Macmillan.
2. Davidson, D. (1984). Truth and meaning. In *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
3. _____ . (1984). Belief and the basis of meaning. In *Inquiries in truth and interpretation*. Oxford: Clarendon Press.
4. Arrington, R. L. and Glock H. J. (eds.). (1996). *Wittgenstein and Quine*. USA: Routledge.
5. Anscombe, G. E. M. (1981). The question of linguistic idealism. *From Parmenides to Wittgenstein*. Oxford: Basil Blackwell.
6. Quine, W. V. O. (1951). Two dogmas of empiricism. *Philosophical review* 60, 20–43
7. _____ . (1969). *Ontological relativity and other essays*. New York: Columbia University Press.
8. _____ . (1974). *The roots of reference*, La Salle, Ill.: Open Court.
9. _____ . *Theories and things*. Cambridge, MA: Harvard University Press.

10. _____ . (1981). Relativism and absolutism. *The monist* 67, 293–96.
11. Hintikka, Jakko. (Feb. 2008). Wittgenstein on being and time. In *Theoria* 62, (1-2), pp. 3-18. Article first published online: 11 FEB 2008, <http://onlinelibrary.wiley.com/doi/10.1111/j.1755-2567.1996.tb00528.x/abstract>.
12. Wittgenstein, L. (1984). *Philosophical investigations*. Anscombe, G.E.M.; Rhees, R. and Von Wright G.H. (eds.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 1-88, 250-315).
13. Wittgenstein, L. (1981). *Zettel*. Anscombe G.E.M. and Von Wright G.H. (eds.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 26-54, 71-87, 138-50, 260-330).
14. Glock, H. J. (2005). *A Wittgenstein dictionary*. USA, UK :Blackwell.
15. Desmond, L. (ed.). (1980). *Wittgenstein lectures*. Cambridge, 1930-32, From the notes of J.King and D.Lee, Oxford: Blackwell.
16. Wittgenstein, L. (1975). *The blue and the brown book*. Rush Rhees (ed.). Oxford: Basil Blackwell. (selected portions)
17. Wittgenstein, L. (1974). *On certainty*. Anscombe G.E.M. and Von Wright G.H. (eds.), Dennis Paul and G.E.M. Anscombe (trans.). Oxford: Basil Blackwell (sections 300-667).
18. Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/quine/#QuiLifWor>
19. Moyal-Sharrock, D. (2007). *Understanding Wittgenstein's On certainty*. **Palgrave: MacMillan.**

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

stimulus meaning, conceptual scheme, scheme-content dichotomy, relativism, calibration, untranslatability, incommensurability, language-games, grammar, non-conceptual content, forms of life

PHIL 424: PHILOSOPHY OF ACTION

Course Objective:

This introductory course attempts to open up the principal routes of understanding actions: (i) The question whether and in what sense they are 'caused', i.e. their relation with intention and volition (ii) Their ontological status as events and whether events are particulars, properties or propositions, or whether they are not events but processes (iii) Whether there can be Basic Actions (iv) The natural impact of all these issues on the ethical dimension of actions (v) Austin's theory of speech-acts coupled with the distinction between verbal and non-verbal actions.

Course Learning Outcome:

1. Students learn about the ontological status of actions as events and whether events are particulars, properties or propositions.
2. The issue whether and in what sense actions are caused, i.e. their relation with intention and volition, is extensively addressed

3. Students learn about the semantic analysis of verbs and adverbs, and about the language-games with 'cause' and 'reason' - with a purpose to see whether such exercise holds the key to ontology.
4. Overall students gain the crucial insight that there is no bare quantitative identity of an action externalised from its intention and the adverbial modality.
5. The natural impact of all these issues on the ethical dimension of actions is discussed – with special empirical reference to some legal cases.

Unit 1:

- Davidson, Donald. (2001). Actions, reasons and causes. In *Essays on actions and events*. Oxford : Clarendon Press (pp. 3-19).
- Danto A. (1963). What we can do. *Journal of philosophy*, 60, 435-45.

Unit 2

- Wittgenstein, Ludwig. (1984). *Philosophical investigations*. G. E. M. Anscombe (trans.). Oxford: Basil Blackwell (Sections 611-28) (Will), Sections 629-60 (Intending), Sections 571-94, II 193-229 (on Beliefs).
- _____ . (1993). On the freedom of will 1912-31. In Klagge J.C., and Nordmann Alfred, (ed.), *Philosophical occasions*. Indianapolis and Cambridge: Hackett publishing Co.
- Scott, Michael. (1996). Wittgenstein's philosophy of action. *The philosophical quarterly* 46 (184), 347-63.
- Austin, J. L. (1970). A plea for excuses. In *Philosophical papers*. Oxford: Oxford University Press, (pp.175-204).

Unit 3

- Brand, Myles (ed.). (1975). Particulars, events and actions. In *Action theory*. USA: D. Reidel Publishing Company, pp. 133-57.
- Landesman, Charles. (1969). Actions as universals: An inquiry into the metaphysics of action. *American philosophical quarterly* 6 (3), 247 - 252.
- Goldman, A. (1970). *A theory of human actions*. USA: Princeton University Press. Chapter 1
- Steward Helen. (2012). Actions as processes. *Philosophical perspectives*, 26 (1), 373-388.

Unit 4

- Austin, J L. (1975). *How to do things with Words*. Urmson J O & Sbisà M (eds.) Oxford New York: Oxford University Press (Chapter 1, 2, 8, 9, 11) [Items 6,7,8,9 can be alternated with 10]

Further Readings:

1. Wittgenstein, Ludwig. (1982). Ambrose Alice (ed), *Wittgenstein's Lectures Cambridge 1932-1935*. Oxford: Basil Blackwell, Oxford. pp. 34-40 (on reasons and causes).
2. _____ (1981). *Zettel*. G.E.M. Anscombe and G.H. Von Wright (ed.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell, Sections 577-99 (on will).
3. Wittgenstein, Ludwig. (1967). *Lectures and conversations in aesthetics and psychology*. In C. Barrett (Ed.). Berkeley & Los Angeles: University of California Press.
4. _____. *The blue and the brown book*. In Rhees R.(ed.). USA : Blackwell Publishing.
5. Johnston, Paul. (1989). *Wittgenstein and moral philosophy*. London and New York: Routledge, Chapters 2-3,8
6. Anscombe, G. E. M. (1963). *Intention*. Oxford: Basil Blackwell.
7. Winch, Peter. (1968). Wittgenstein's treatment of the will. *Ratio*, 10, 38-53.
8. Danto, A. (1965). Basic Actions. *American philosophical quarterly* 2 (2), 141-48.
9. Douglas, Lavin. (2013). Must there be basic actions. *Nous* 47 (2), 273-301.
10. Davidson, Donald. (2001). *Essays on actions and events*. Oxford: Clarendon Press (Essays 3, 5, 6,9, 11).
11. _____. (2004). *Problems of rationality*. Oxford: Clarendon Press.
12. Glock, H. J. (2014). Reasons for action. *Nordic Wittgenstein review* 3 (1).
13. Tanney, Julia. (1995). Why reasons may not be causes. *Mind & language* 10 (1/2), 103-126.
14. Kim, J. (1975). Events as property exemplifications. In Brand Myles (ed.), *Action theory*. USA: D. Reidel Publishing Company.
15. Chisholm, R. (1970). Events and propositions. *Nous* 4, 15-24.
16. Austin, J. L. (1970). Ifs and cans. *Philosophical papers*. Oxford: Oxford University Press.
17. _____. Three ways of spilling ink. Same as Above
18. James, William. (1891). *The principles of psychology*. London: McMillan.
19. Shanker, S. (1993). Wittgenstein versus James and Russell on the nature of willing. In Shanker and Canfield (eds.) *Wittgenstein's intentions*. NY: Garland, pp 195-239.
20. O'Shaughnessy, B. (1980). *The will: A dual aspect theory*. Cambridge: UP.
21. Timothy O'Connor and Constantine Sandis (eds.). (2010). *A companion to the philosophy of action*. U.K: Wiley Blackwell.
22. Le Pore E., and McLaughlin. B (eds.). (1985). *Actions and events: Perspectives on the philosophy of Donald Davidson*. Oxford: Blackwell.

Keywords:

Cause and Reason, action, will, intention, identity of action and intention, basic action, ontology of action, adverbial modifier, universal, particular, process, speech-act

Course-Objective:

The notion of perceiving aspects as contrasted to perceiving objects (like duck-rabbit, convex-concave, background -foreground) is an intriguing area in the field of perception. Several opposing strands of thought like Empiricism, Gestalt theories, Neurological theories address this issue. This course shall incorporate some standard theories on aspect perception - both traditional and modern- and identify the exact points in which they converge and disperse. We shall ultimately privilege later Wittgenstein's view of aspect-perception to show how it outgrows the standard dichotomies in this area to make out a new approach in both the spheres of language and mind. The course will 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.

Course Learning Outcomes

1. Students are initiated in the categorical distinction that Wittgenstein draws between object-seeing and aspect-seeing.
2. They learn the internal details of the two conflicting theories on aspect-perception – viz. the empirical theory of Helmholtz and Gestalt theory of Kohler and Kofka – so that given any example of an aspect-seeing they should be able to analyse it in terms of both the above theories.
3. They come to learn the skill for demonstrating in the Wittgensteinian way how both Helmholtz and Kohler's account undergo certain problems.
4. Students are sensitised to how Wittgenstein's view of aspect-perception outgrows Frege's view of sense.
5. Students learn to handle the crucial notion of meaning-blindness and aspect-blindness and demonstrate how this notion is not based on any pre-semantic foundation.

Unit 1

- Wittgenstein, Ludwig, (1984) *Philosophical Investigations*, (ed.) G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (trans.: G.E.M. Anscombe), Oxford: Basil Blackwell, Part II, section xi.
- Wittgenstein Ludwig, (1981), *Zettel*, (selected portions: sections 194-201, 208-15)

Unit 2

- Stromberg, Wayne H.,(1980) “Wittgenstein and the Nativism-Empiricism Controversy”, *Philosophy and Phenomenological Research*, Vol. XLI, Nos. 1 – 2, Sept. – Dec.,.

- Gloria Ayob, (2009), The Aspect-Perception Passages: A Critical Investigation of Köhler's Isomorphism Principle, *Philosophical Investigations* 32:3

Unit 3

- *Laugier Sandra, 'Aspects, Sense and Perception'
- * Floyd Juliet, 'On Being Surprised': Wittgenstein on Aspect Perception, Logic and Mathematics
- Mulhall, S., (1990) *On Being in the World*, London and New York: Routledge (Ch 1 & 2)
Or
Mullhall, S., (2001) 'Seeing Aspects', in (ed) Glock H J, *Wittgenstein: A Critical Reader*, Massachusetts: Basil Blackwell, p 246-268

Unit 4

- *William Day, 'Wanting to Say Something: Aspect Blindness and Language'
- *Minar Edward, 'The Philosophical Significance of Meaning-Blindness'

Unit 5

- *Krebs, Victor 'The Bodily Root: Seeing Aspects and Inner Experience'
- * Hagberg G L, 'Wittgenstein, Aspect Perception and Retrospective Self Understanding'

All the star-marked readings are available in Day, William and Kerbs. J Victor., (2011) (ed), *Seeing Wittgenstein Anew*, Cambridge : Cambridge University Press

Further Readings

1. Wittgenstein, L., (1998) *Last Writings on the Philosophy of Psychology*, Von Wright and Nyman H (ed), Luckhardt C G and Aue M. A. E. (tr), Basil Blackwell: Oxford, Vol I (indexed sections on aspect-seeing, seeing-as)
2. _____, (1980) *Remarks on the Philosophy of Psychology*, Anscombe G. E. M and Von Wright (ed), Anscombe G E M (tr), Oxford: Basil Blackwell, Vol I, sections 956 – 1137
3. _____, (1980) *Remarks on the Philosophy of Psychology*, Von Wright and Nyman H (ed), Luckhardt C G and Aue M. A. E. (tr), Oxford; Basil Blackwell, Vol II, sections 37-42, 304-5, 360-549.
4. *Baz, Avner, 'On Learning from Wittgenstein, or What Does it Take to See the Grammar of Seeing Aspects?'

5. Raftopoulos A, (2015) The Cognitive Impenetrability of Perception and Theory Ladenness in *Journal for General Philosophy of Science* , Vol 46, Issue 1, pp 87–103
6. Dunlop, Charles, E.M., “Wittgenstein on Sensation and Seeing – as”, *Synthese*, Vol. 60, No. 3, 1984.
7. Kohler, W., (1975) *Gestalt Psychology*, New York: Liveright
8. Rorty,R.,(1977)Wittgensteinian Philosophy and Empirical Psychology, *Philosophical Studies*, Vol. 31, No. 3 pp. 151-172
9. Christian Helmut Wenzel, (2010) On Wittgenstein’s Notion of Meaning-Blindness:
10. Its Subjective, Objective and Aesthetic Aspects, *Philosophical Investigations* 33:3 , DOI: 10.1111/j.1467-9205.2009.01382.x
11. Patton, Lydia., (2009) Signs, toy models, and the a priori: from Helmholtz to Wittgenstein, *Studies in History and Philosophy of Science* 40, 281–289
12. John G. Benjafield , (2008) Revisiting Wittgenstein on Köhler and Gestalt Psychology in *The Journal of the History of Behavioural Sciences*, March
13. Dinishak Janette , (2013) Wittgenstein on the Place of the Concept “Noticing an Aspect” , *Philosophical Investigations*, Volume 36, Issue 4, 320–339
14. Malcolm Budd, (1987) Wittgenstein on Seeing Aspects, *Mind*, New Series, Vol. 96, No. 381 ,1-17
15. Schroeder, S_ (2010) ‘A Tale of two problems: Wittgenstein's discussion of aspect perception’. In: Cottingham, J_ and Hacker, P. (eds.) *Mind, Method and Morality: essays in honour of Anthony Kenny*. USA: Oxford University Press, pp. 352-371.
16. Fabian Dorsch (2016) ‘Seeing In as Aspect-Perception’ In Gary Kemp & Gabriele Mras (eds.), *Wollheim, Wittgenstein, and Pictorial Representation: Seeing-as and Seeing-in*. London and New York: Routledge.
17. Good , J., (2006) *Wittgenstein and the Theory of Perception*,London, New York: Continuum.
18. Michael Beaney, Brendan Harrington & Dominic Shaw (eds.) (2015) , *Aspect Perception after Wittgenstein: Seeing-As and Novelty*, London & New York: Routledge
19. Michael Campbell & Michael O'Sullivan (eds.) (2015) *Wittgenstein and Perception*. New York: Routledge.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt

presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Object seeing, Aspect-seeing. Gestalt theory, empiricist theory, meaning blindness, aspect blindness, primary meaning, secondary meaning, metaphor, non-foundationalism, language-game, grammar, forms of life

PHIL 426: PHILOSOPHY OF KASHMIR ŚAIVISM

Course Contents:

This course will intend to understand how inanimate matter, governed by fixed laws, can lead to mind. This very issue was considered with great subtlety in the Vedic tradition of India. Here we consider one of the later classics of this tradition that deals with the question of consciousness, laws, and freedom-the justly famous *ŚivaSūtras*.

Course Learning Outcome:

1. The course will explore and analyse *Tantra/ Āgama* School as a core philosophical doctrine.
2. It is text based study; *Āgamic* canons like *Śiva-sūtras*, *Spandakārikā* and *Pratyabhijñākārikā* are the main focus of the study.
3. Main contents walk around History/ Mystery of 36 Supreme elements.
4. There are three methodologies: *Sambhopāya*, *Śaktopāya* and *Āṇavopāya* used to understand the Nature of *ParamaŚiva*.

Unit-1

Universal consciousness

- *Original ŚivaŚūtras*, chp.1

Unit-2

The emergence of innate knowledge

- *Original The ŚivaŚūtras*, chp.2

Unit-3

The transformations of the individual

- *Original The ŚivaŚūtras*, chp.3

Essential Readings

- R.C. Dwivedi and N. Rastogi (eds. 1987). *Abhinavagupta's Tantrāloka. With the Commentary Viveka of Jayaratha*. Delhi: MotilalBanarsidass.
- Albany. (1989). *Abhinavagupta: A trident of wisdom*. State University of New York Press.
- Dyczkowski, M.S.G. (1987). *The doctrine of vibration*. Albany: State University of New York Press.
- Dyczkowski, M.S.G. (1992). *The aphorisms of Śiva: The ŚivaŚūtras with Bhaskara's Commentary, the Varttika*. Albany: State University of New York Press.
- Kramrisch, S. (1981). *The presence of Śiva*. Princeton: Princeton University Press.
- Singh, Jaideva (1979). *ŚivaŚūtras: The Yoga of supreme identity*. Delhi: MotilalBanarsidass.

Further Readings

1. Subramuniaswami, SatguruSivayaSaiva Dharma Sastra. India, USA: Himalayan Academy.

2. Muktananda, Swami. (1983). *Play of consciousness*. Mumbai: GurudevSiddhPeeth, Ganeshpuri.
3. Jones, A. & D. Ryan, James (2006). *Encyclopedia of Hinduism*. New York: An Imprint of Info Base Publishing, New York.
4. Hughes, John (Ed.). (2002). *ŚivaSūtras “The Supreme Awakening”* (with The commentary of Kśemarāja revealed by Swami Lakshmanjoo): Universal Shaiva Fellowship.

Teaching-Learning Process:

Largely through the medium of lectures, power point presentations and discussions the teachers will introduce the students to environmental ethics and its various facets. Relevant films on the environment will be screened and reviews and discussions around these will be organized. Students will be encouraged to explore information in libraries, e-libraries and the web and share their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field and with those to do with the current state of the environment.

Assessment Methods:

The course shall strictly follow the marks break-up stipulated by the University. This requires

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

The assessment method shall be as follows:

The Internal Assessment may consist of an in-class test, project work, group discussion, presentation, review or research paper or a combination of any of these. The students will be assessed in these based on their understanding of concepts, ability to use logical arguments, addressing of dilemmas, comparative analysis and so on.

The Final Examination shall test for knowledge of the included readings, familiarity with arguments in the readings as well as with arguments as discussed in class, clarity of thought and writing and the ability to give answers that are thorough and relevant.

Keywords: Shiva-Shakti, Thirty six elements, Mallas, Methodology of Kashmir Shaivism.

PHIL 427: PHENOMENOLOGY AND ETHICS OF MEDITATION

Course Objectives:

The term 'meditation' is generally understood as a technique to arrest the distraction or modification of mind (*cittavṛtti, cittapracāra*). The whole exercise in most schools of classical Indian philosophy is part of a schema to develop focused contemplation in order to know bare truth which is then utilized for spiritual goals like liberation (*mokṣa, nirvāṇa, kaivalya*, etc.). This course is a purely theoretical enterprise which aims to create a debate between meditation related issues as they unfold in selected portions of the *Upaniṣads* and philosophical traditions of Yoga and early Buddhism.

Course Learning Outcomes:

- 1) Students will become familiar with some key doctrines in the included classical Indian traditions that lie at the foundation of the meditation practice they embrace.
- 2) They should be able to describe the meditation practices, their aims and rigor and their importance in the tradition.
- 3) The study will equip students to analyze and compare issues and approaches.
- 4) The students should be able to understand the strengths and weaknesses of the meditation practices and to question and critically evaluate them.
- 5) The students will be familiarized with primary readings, an essential initiative for further research.

Unit 1

Upaniṣads

Key doctrines

Taittirīya Upaniṣad: Chapter III, Bhṛgu Vallī.

Unit 2

Early Buddhism

Key doctrines

Unit 3

Early Buddhism

Majjhima Nikāya: Satipaṭṭhāna Sutta and Ānāpānasati Sutta

Unit 4

Yoga

Key doctrines

Aṣṭāṅgamārga of Patañjali's *Yoga-sūtra* with *Vyāsa-bhāṣya* and *Tattva-Vaiśārādī*

Essential Readings

- Radhakrishnan, S. (text with translation and annotations). *Taittirīya Upaniṣad*, Chapter III, *Bṛgu Vallī. The Principal Upaniṣads*. London: George Allen & Unwin, pp. 553–563.
- *Ānāpānasati-sutta (Majjhimanikāya 118)*, *The Middle Length Discourses of the Buddha*, A translation of the *Majjhimanikāya* by Bhikkhu Ñāṇamoli, Wisdom Publication, USA, 1995.
- Analayo, Bhikkhu. (Translated and elaborately discussed). (2010). *Satipaṭṭhāna-sutta, Majjhimanikāya*, I.55ff. *Satipaṭṭhāna: The Direct Path to Realization*. Kandy (Sri Lanka): Buddhist Publication Society (second edition).
- *Aṣṭāṅgamārga* of Patañjali's *Yoga-sūtra* with *Vyāsa-bhāṣya* and *Tattva-Vaiśārādī*.

Further Readings

1. Bronkhorst, J. (1986). *The two traditions of meditation in ancient India* (28th Edition). Stuttgart, F. Steiner Verlag Wiesbaden.
2. Lutz, Antoine; Dunne, John D.; and Davidson, Richard J. (2010). Meditation and the neuroscience of consciousness: An introduction. *The Cambridge handbook of consciousness* (Chapter 19, pp.499–551).
3. Wallace, B.A. (1999). 'The Buddhist tradition of Samatha: Methods for refining and examining consciousness.' *Journal of consciousness studies* 6 (2–3), 175–187.

4. Wallace, R.K. (1970). 'Physiological effects of transcendental meditation.' *Science*, 167 (926), 1751–1754.
5. Silananda, U. (1990). *The four foundations of mindfulness*. Boston: Wisdom Publications.

Teaching-Learning Process

Largely through the medium of lectures, power point presentations and discussions the teachers will introduce the students to meditation, its basis and practice in the selected classical Indian traditions. Students will be encouraged to explore information in libraries, e-libraries and the web and share their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field. They shall also be encouraged to investigate the practical aspects of meditation and its significance in contemporary life.

Assessment Methods

The course shall strictly follow the marks break-up stipulated by the University. This requires

- 3) Internal Assessment (30%)
- 4) Final Examination (70%)

The assessment method shall be as follows:

The Internal Assessment may consist of an in-class test, project work, group discussion, presentation, review or research paper or a combination of any of these. The students will be assessed in these based on their understanding of concepts, ability to use logical arguments, addressing of dilemmas, comparative analysis and so on.

The Final Examination shall test for knowledge of the included readings, familiarity with arguments in the readings as well as with arguments discussed in class, clarity of thought and writing and the ability to give answers that are thorough and relevant.

Keywords:

Meditation, Yoga, Buddhism, *Taittirīya UpaniṣadĀnāpānasati Sutta*, *sati*, *Aṣṭāṅgamārga*, *Patañjali*, *citta*, *KriyāYoga*, *pañca-kośa*, *dhamma*, Four Noble Truths, *kamma*, *nibbāna*, impermanence, *avidyā*, *guṇa*, *Vedas*, *Samādhi*, *yama and niyama*, *vipāssana*

PHIL 428: THE EMBODIED-ENACTIVE COGNITION

Course Objectives:

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. It also considers that how concepts might be represented and used for the abstract thinking. The course will consider critiques of the approach as well.

Course Learning Outcomes:

1. It aims to present the role of body, bodily experiences in the nature of human thought, reality and language, the area which has remained marginalized in the classical computational approach for understanding the same.
2. It shows that the perception involves active role of action and is not merely a passive process.
3. It undermines the tripartite division between perception, cognition and action - as classically conceived by the philosophers of mind and language, and shows that how the three are intertwined.
4. It presents the thesis of 'extended-cognition' claiming cognitive process to include not merely brain but also body and environment.

Unit 1: Embodied-Enactive Mind

- Clark, A. (1997). *Being There: Putting Brain, Body, and World Together Again*. Massachusetts: MIT Press. [Chapters: 2 (The Situated Infant), 6 (Emergence and Explanation), 8 (Being, Computing, Representing)]

- Noe, A. (2004). *Action in Perception*, Massachusetts:MIT Press. [Chapters: 1 (The enactive approach to perception: an introduction), 2 (Pictures in Mind), 3 (Enacting Content), 7 (Brain in Mind: a conclusion)]

Unit 2: Embodied Concepts

- Barsalou, L. “Abstraction in perceptual symbol system,” *Philosophical Transactions of the Royal Society of London* 358 (2003):1177–87.
- Sheets-Johnstone, M. (2008). Concepts emanating from movement, In Calvo, P. & Gomila, A.N.(Eds.) *Handbook Of Cognitive Science: An Embodied Approach*, Amsterdam:Elsevier.

Unit 3: Cognitive Capacities Under Embodiment

- O'Regan, J.K., and Noë, A. “A sensorimotor approach to vision and visual consciousness,” *Behavioral and Brain Sciences*, 24 (5) (2001): 939-973.
- Nunez, R.E. (2008). Mathematics, the ultimate challenge to embodiment: Truth and the grounding of axiomatic systems, In Calvo, P. & Gomila, A.N.(Eds.) *Handbook of Cognitive Science: An Embodied Approach*, Amsterdam: Elsevier.

Unit 4: Critique of Embodiment

- Dove, G. (2011). On the need for embodied and dis-embodied cognition,” *Frontiers in Cognition* 1, 242: 1-13.
- Mahon, B.Z., Caramazza, A. “A critical look at the embodied cognition hypothesis and a new proposal for grounding conceptual content,” *Journal of Physiology*, 102 (2008): 59–70.

Further Readings:

1. Thompson, E. “Précis of Mind in Life: Biology, Phenomenology, and the Sciences of Mind,” *Journal of Consciousness Studies* 18(2011), 10-22.
2. Kiverstein, J and Miller, M, ‘The Embodied Brain: Towards a Radical Embodied Cognitive Neuroscience. “*Frontiers of Human Neuroscience*, 9:23, (2015).
3. Garzon, P.C & Keijzer, F. (2011). Plants: Adaptive behavior, root-brains, and minimal cognition, *Adaptive Behavior* 2011 19: 155
4. Clark A. (2006), “Vision as Dance? Three Challenges for Sensorimotor Contingency,” *Psyche*, 12, 22-43.

5. Clark, A. and Toribio, J. (2001). "Sensorimotor chauvinism?" Commentary on O'Regan, J.K., and Noë, A. A sensorimotor approach to vision and visual consciousness, *Behavioral and Brain Sciences*, 24 (5), 979-980.
6. Prinz, J. (2008). "Is Consciousness Embodied?" in P. Robbins and M. Aydede (Eds.), *Cambridge Handbook of Situated Cognition*. Cambridge: Cambridge University Press.
7. Merleau-Ponty, M. (1962). *The Phenomenology of Perception*. Translated by Colin Smith, London: Routledge Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

3) Internal Assessment (30%)

4) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Embodied-enactive cognition, Noe, Barsalau, Clark, action, perception, brain processes, concepts, criticism of embodiment

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.

Course Learning Outcome:

1. Develop and demonstrate theoretical and empirical understanding of some of the recent theories and research programmes in the interdisciplinary study of concepts, a central field of study in cognitive science. [Pre-requisites: Students must have done some courses in cognitive science, philosophy of mind, philosophy of language, philosophy of science, or advanced analytic philosophy.
2. As students of an upper level course, be able to communicate various course topics through weekly reports, presentations, and course-assignments.
3. Acquire basic knowledge and skills to pursue research in the study of concepts and to write a course paper on an assigned topic.
4. Be able to review new developments and findings in cognitive science and to propose their own alternatives.

Essential Readings

1. Avarguès-Weber, A. and Martin Giurfa. Conceptual learning by miniature Brains.
 - Plotnik, J. M. and Nicola S. Clayton. Convergent cognitive evolution across animal taxa: Comparisons of chimpanzees, corvids, and elephants. OR Robert M. Seyfarth and Dorothy L. Cheney. The evolution of concepts about agents: Or, What do animals recognize when they recognize an individual?
 - Mahon, B. Missed connections: A connectivity-constrained account of the representation and organization of object concepts.
 - Laurence, S. and Eric Margolis. Concept nativism and neural plasticity.
 - Barrett, H. The evolution of conceptual design. OR. Pascal Boyer. How natural selection shapes conceptual structure: Human intuitions and concepts of ownership.
 - Fodor, J. Burge on perception.
 - Weiskopf, D. Observational concepts.
 - Medin, D, Sandra Waxman, and Megan Bang. Relations: Language, epistemologies, categories, and concepts.
 - Wierzbicka, A. Innate conceptual primitives manifested in the languages of the world and in infant cognition.
 - Carey, S. Why theories of concepts should not ignore the problem of acquisition.
 - Nersessian, N. Conceptual innovation on the frontiers of science. OR Noah D. Goodman, Joshua B. Tenenbaum, and Tobias Gerstenberg. Concepts in a probabilistic language of thought.
 - Machery, E. By default: Concepts are accessed in a context-independent Manner. OR Frank C. Keil and Jonathan F. Kominsky. Grounding concepts.

These readings are available in: Margolis, Eric., and Laurence, Stephen. (Eds.). (2015). *The conceptual mind: New directions in the study of concepts*. Cambridge, MA: MIT Press.

Further Readings

1. Margolis, Eric and Laurence, Stephen (Eds.). (1999). *Concepts: Core readings*. Bradford Books. MIT.
 - Wilson, Robert A. And Keil, Frank C. (Eds). (1999). *The MIT encyclopedia of the cognitive sciences*. Bradford, MIT.
 - Bhartrhari (1965). *Vakyapadiya*. Iyer, K. A. Subramania (trans.). dsf Chapter 1. Poona, India.
 - Raja, Kunjunni. (1963). *Indian theories of meaning*. Adayar, India.
 - Fodor, Jerry and Pylyshyn, Zenon. (2015). *Minds without meanings: An essay on the content of concepts*. Cambridge, Massachusetts: MIT Press.
 - Murphy, Gregory L. (2002). *The big book of concepts*. Bradford Books, MIT.

Course Objectives

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 the material paradoxes present a problem. Strawson pointed out other problems related to differences between the ordinary conditional and the material one. Edgington has 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.

Course Learning Outcomes

1. Aims at making students understand the developments in thinking about conditionals that have taken place post the 1950s to the present.
2. Makes students aware of the different theories that have been presented for conditionals.
3. Develops critical skills of students in thinking about arguments about the challenges made to the standard theory regarding conditionals.
4. Enables students to handle concepts related to counterfactuals, assertion of conditionals, possible worlds, robustness of conditionals and compound conditionals.

Unit 1: Conditionals and Natural Language

- Strawson, P. F. (1952). Truth functional constants and ordinary words. In *Introduction to logical theory*. London: Methuen and Co. Ltd, pp. 78-90.
- Grice, H.P. (1989). Logic and conversation and Indicative conditionals. In *Studies in the way of words*. Harvard University Press. pp. 22-40 and pp. 58-85.
- Clark, M. (1971). Ifs and hooks. *Analysis*32 (2), 33 - 39.

Unit 2: Asserting Conditionals

- Jackson, F. (1979). On assertion and indicative conditionals. *Philosophical review*88 (4), 565-589.

- Appiah, K. (1984). Jackson on the material conditional. *Australasian journal of philosophy*62 (1), 77 – 81.
- Rieger, A. (2006). A simple theory of conditionals. *Analysis* 66 (3), 233-240.

Unit 3: Possible Worlds

- Stalnaker, R. (1975). Indicative conditionals. *Philosophia*5 (3), 269-286.

Unit 4: Questions about Conditionals

- Edgington, D. (1986). Do conditionals have truth-conditions? *Critical*18 (52), 3-30.
- Edgington, D. (2003). What if? Questions about conditionals. *Mind and language*18 (4), 380–401.
- Kölbel, M. (2000). Edgington on compounds of conditionals. *Mind*109 (433), 97 - 108.

Further Readings

1. Abbott, B. (2012). Some remarks on indicative conditionals. *Proceedings of SALT*.
2. Bennett, J. (2003). *A philosophical guide to conditionals*. OUP.
3. Edgington, D. On conditionals. *Mind* 104 (414), 235-329.
4. Edgington, D. (2014, Winter). Indicative conditionals. In Edward N. Zalta (ed.). *The stanford encyclopedia of philosophy*., URL <<https://plato.stanford.edu/archives/win2014/entries/conditionals/>>.
5. Woods, M. (1997). *Conditionals*. OUP.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Conditionals, if-then, counterfactuals, possible worlds, assertion.

PHIL 431: THEORIES OF TRUTH**Course Objectives:**

Philosophers have debated for a longtime what Truth is. Truth has been taken to essentially consist in being a relation of correspondence, or of coherence or of a pragmatic character. Deflationists think that truth has no nature as such. This seminar on Truth will look at some traditional views of truth, before moving on to the view of the deflationists.

Course Learning Outcomes:

- 1) Awareness of various theories of truth
- 2) Appreciation of the arguments for each theory of truth
- 3) A critical look will be gained at Deflationism and minimalism

Unit 1: Correspondence theories

- Russell, B. Truth and falsehood*
- Austin, J. L. Truth*

Unit 2: Pragmatic Theory

- James, William. Pragmatism's conception of truth*

Unit 3: Semantic and Pragmatic Issues

- Dummett, M. Truth*
- Tarski, A. The semantic conception of truth and the foundation of semantics.*
- Ramsey, F.P. The nature of truth*
- Strawson, P. F. Truth*

Unit 4: Deflationism and Minimalism

- Williams, Michael. (1986). Do we (epistemologists) need a theory of truth? *Philosophical topics* 14 (1), 223-242.
- Gupta, A: A critique of deflationism*
- Horwich, P. A defense of minimalism*

*All these readings are available in Lynch, M. (2001). *The nature of truth*, MIT Press.

Further Readings

1. Künne, W. (2003). *Conceptions of truth*. Oxford: Clarendon.
2. Simmons, K and Blackburn, S. (1999). *Truth*. Oxford readings in philosophy.
3. Lynch, M. (2001). *The nature of truth*. MIT Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Truth, Correspondence, Pragmatism, Coherence, Deflationism, Minimalism

PHIL 432: HISTORIOGRAPHY OF INDIAN PHILOSOPHY

Course Objectives:

Making the student aware of - the development of the Academic discipline of Indian Philosophy, writings of the histories of Indian Philosophy, debates on Classical and Modern Indian

Philosophies, perception of these developments during and after colonial period, contemporary contestations of the prevalent conceptions of Indian philosophy - is the concerns of the course.

Coarse Learning Outcomes:

1. The student at the end of the course would be able to understand that there are multiple ways of understanding Indian philosophy and its history.
2. The student would become aware of the colonial and orientalist perspectives of Indian Philosophy.
3. The student would equip himself with the knowledge of contemporary debates on Indian philosophy and its history.
4. The place of Indian Philosophy in the world philosophy would be examined.

Unit 1

- Datta D. M. (Oct. 1956). India's debt to the west in philosophy. *Philosophy east and west* 6 (3), 195-212.
- Schreiner, Peter. (Jan. 1978). The Indianness of modern Indian philosophy as a historical and philosophical problem. *Philosophy east and west* 28 (1), 21-37.
- Radhakrishnan.S. (1923-27). Introduction. *Indian philosophy*. Vol 1. London.

Unit 2

- Mohanty, J.N. (1993). *Essays on Indian philosophy: Traditional and modern*. Delhi: Oxford University Press. (some thoughts on Daya Krishna's 'Three Myths' and part III: encounters: Phenomenology and Philosophy, Indian and the west. pp. 207-337).
- Raju P T. (Oct. 1949). The state of philosophical studies in India. *Philosophy* 24 (91), 342-347.
- Chattopadhyaya, D. (1976). Introduction. *What is living and what is dead in Indian philosophy*. New Delhi: People's Publishing House.

Unit 3

- Bhattacharya, Kalidas. (1982). Traditional Indian philosophy as modern Indian thinkers view it. In Pappu, Rama Rao, SS. And R. Puligandla, (Eds.), *Indian philosophy: Past and future*. Delhi: Motilal Banarasidass, pp.171-224.
- Heehs, Peter. (May, 2003). Shades of orientalism: Paradoxes and problems in Indian historiography. *History and theory* 42 (2), 169-195.
- Raghuramaraju, A. (2006). Introduction. *Debates in Indian philosophy: Classical, colonial and contemporary*. New Delhi: Oxford University publishers.

Unit 4

- Bhushan, Nalini, and Jay Garfield, (2011). Pundits and professors: The renaissance of secular India. In Nalini Bhushan and Jay Garfield (eds.) *Indian philosophy in English: From renaissance to independence*. New York: OUP.
- Daya Krishna. (1966). Three myths about Indian philosophy. *Diogenes 14 (55):89-103*.
- Das Gupta S. N. (1982). Dogmas of Indian philosophy. *Philosophical essays*. Delhi: Motilal Banarasidass, pp. 208-33.

Further Readings

1. Winks, Robin W. (ed.,) (1999). Introduction. *Historiography* Vol. V. Oxford: Oxford University Press.
2. Datta, D. M. (Nov., 1948). The contribution of modern Indian philosophy to world philosophy. *The Philosophical Review 57 (6), 550-572*.
3. Das Gupta, S. N. (1923-49). Introduction. *History of Indian philosophy*. Vol 1. Cambridge.
4. SatchidanandaMurty, K. (1985). *Philosophy in India: Traditions, teaching and research*. Delhi: Motilal & ICPR.
5. Mohanty, J. N. (2000). *Classical Indian philosophy*. New Delhi: Oxford University publication.
6. Ganeri, Jonardon. (2001). *Philosophy in classical India: The proper work of reason*. London: Routledge.
7. Pappu, Rama Rao, SS. And R. Puligandla, (eds.). (1982). *Indian philosophy: Past and future*. Delhi: Motilal Banarasidass.
8. Mohanty, J.N. (1993). *Essays on Indian philosophy: Traditional and modern*. Delhi: Oxford University Press. (some thoughts on Daya Krishna's 'Three Myths' and part III: encounters: Phenomenology and Philosophy, Indian and the west.pp. 207-337).
9. Dayakrishna, M.P. Rege, R. D. Dwivedi & Mukund Lath. (eds.). (1991). *Samvad: A dialogue between two philosophical traditions*. Delhi: ICPR in association with Motilal Banarasidass.
10. Dayakrishna. (2006). *Indian philosophy: A counter perspective*. (Revised & Enlarged edition) Delhi: Sai Satguru Publications.
11. Daya Krishna. (2001). *New perspectives in Indian philosophy*. Rawat Publications.
12. Raghuramaraju, A. *Philosophy and India: Ancestors, predecessors*. New Delhi: Oxford University publishers.
13. Bhattacharya, Neeladri. (Feb. 2003). The Problem – Seminar – *Special issue on Rethinking History 522*. Web source: http://www.india_seminar.com/2003/522/522_the_problem.html
14. Kristeller, Paul Oskar. (Nov. 1985). Philosophy and its historiography. *The journal of philosophy* 82 (11), Eighty-Second Annual Meeting American Philosophical Association, Eastern Division, 618-625.
15. Prakash, G. (1992). Postcolonial criticism and Indian historiography. *Social Text, No. 31/32, Third World and Post-Colonial Issues*, 8-19.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their feelings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Historiography, History of Indian Philosophy, Orientalism, Indian Colonialism

PHIL 433: RELIGION AND ECOLOGY

Course Objectives:

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.

Course Learning Outcomes:

1. Aims at giving students an understanding of the development and evolution of the concept of religion and its relation to environment. Students learn that the concept of ecology can also be seen with relation to our beliefs and religion.
2. Students are convinced that rights and duties are necessarily connected that we cannot enjoy rights without undertaking duties, and if duties are enshrined in religion towards environment, its acceptability is far more.
3. The course being very interdisciplinary in nature, it equips students for further research in allied areas like Climate change, Development and sustainability.

Unit 1: Introduction, Buddhism and ecology

- Silva, Padmasiri de. (1990). Buddhist environmental ethics. In Allan Hunt Badiner (ed.), *Dharma Gaia*. California: Parallax Press, pp 14-19.
- Harris, Ian. (2000). Buddhism and ecology. In Damien Keown (ed.) *Contemporary Buddhist ethics*. Richmond, Surrey: Curzon Press, pp 113-35.

Unit 2: Nature, Animal rights and Religion

- Waldau, Paul. (2000). Buddhism and animal rights. In Damien Keown (ed.) *Contemporary Buddhist ethics*. Richmond, Surrey: Curzon Press, pp 81-112.

- Drummond, Celia. (2004). *The ethics of nature* (Chapter 3). Oxford: Blackwell Publishing, pp 54-85.

Unit 3: Christian beliefs and Environment

- Haught, John F. (2004). Christianity and ecology. In Roger S. Gottlieb (ed.) *This sacred earth: Religion, nature and environment*. New York and London: Routledge, pp 208-221.
- Bratton, Susan P. (1986). Christian eco-theology and the old testament. Eugene. C. Hargrove (ed.) *Religion and environmental crisis*. The University of Georgia Press: Athens and London, pp 53-75.

Unit 4: Hindu Religion and its views towards Ecology

- Dwivedi, O. P. (2001). Dharmic ecology. In Chapple Christopher Key and Tucker Mary Evelyn (eds.) *Hinduism and ecology: The intersection of earth sky and water*. New Delhi: Oxford University Press, pp 3-32.
- Chapple, Christopher Key. (2001). Hinduism and deep ecology. In David Landis Barnhill and Roger S. Gottlieb (eds.), *Deep ecology and world religions: New essays on sacred ground*. State University of New York Press, pp 184-85.
- Lutgendorf, Philip. (2001). City forests & cosmos: Ecological perspectives from the Sanskrit epics. In Chapple Christopher Key and Tucker Mary Evelyn (eds.) *Hinduism and ecology: The intersection of earth sky and water*. New Delhi: Oxford University Press, pp 269-289.

Further Readings:

1. Pannikar, Raimundo. (1989). Bhumi Sukta in Atharva Veda XII (1), Translated in *Vedic experience: An anthology of Hinduism's sacred and revealed scriptures*. Motilal Banarsidas.
2. Walshe, M and Kutradanta Sutta. (1987). *The long discussion of the Buddha: A translation of the DighaNikaya*, (trans). Boston: Wisdom Publication.
3. Selections from Bible. Singer, Peter. (1991). (ed.) *A companion to ethics*. Oxford: Blackwell Publishers Ltd; Reprint, in paperback (with corrections) 1993.
4. Kaza, Stephanie and Kraft, Kenneth. (Eds). (2000). *Dharma rain*. Boston and London: Shambhala.

5. Tucker, Mary Evelyn and Williams, Duncan Ryuken. (Eds). (1997). *Buddhism and ecology: The interconnection of dharma and deeds*. Cambridge, Massachusetts: Harvard University Press.
6. Harvey, Peter. (2000). *An introduction to Buddhist ethics*. Cambridge, UK: Cambridge University Press.
7. Drummond, Celia E. Deane. (2004). Introduction. *The ethics of nature*. Oxford: Blackwell Publishing.
8. White, Lynn. (2005). The historical roots of our ecological crisis. In J. B. Callicott and Clare Palmer (eds.) *Environmental philosophy, Volume V*. Oxon: Routledge, pp. 9-18.
9. Billimoria, Purushottama. (1998). Indian religious traditions. In David, E. Cooper and Joy A. Palmer (eds.), *Spirit of the environment, religion, value and environmental concern*. Routledge, pp 1-14.
10. Chapple, Christopher Key and Tucker Mary Evelyn. (Eds). (2001). *Hinduism and ecology: The intersection of earth sky and water*. New Delhi: Oxford University Press.
11. Prime, Ranchor. (1996). *Hinduism and ecology, seeds of truth*. London: Cassell Publishers Limited.
12. Matthews, Freya. (2001). Deep ecology. In Dale Jamieson (ed.) *A companion to environmental philosophy*. USA, UK: Blackwell Publishers.
13. Rao, K.L. Seshagiri. (2001). The five great elements (*Pancamahabhuta*): An ecological perspective. In Christopher Key Chapple and Mary Evelyn Tucker (eds.) *Hinduism and ecology: The intersection of earth, sky and water*. New Delhi: Oxford University Press, pp 23-39.
14. Dwivedi, O. P. And Tiwari, B. N., (1987). *Environmental crisis and Hindu religion*. New Delhi: Gitanjali Publishing House, pp 3-86.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their

findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Applied ethics, religion, ecology, anthropocentric approach, Buddhism, Christianity, Hinduism, affirmative action, animal rights, eco centric approach, dharma, niskama karma, niti and nyaya

PHIL 434: TECHNOLOGY AND ETHICS

Course Objectives:

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.

Course Outcomes:

1. To make understand the ethical dilemmas generated technology
2. To develop the philosophical and ethical understanding of technology
3. To make aware of the necessity of democratization of technology
4. To introduce the ethical debates pertaining to contemporary technologies

Unit 1

- (i) Interface of Science, Technology and Society
- (ii) Technology in World History and Social Progress
- (iii) Industrial Revolution, Age of Information Technology, Biotechnology and Nano Technology

- Chattopadhyaya, Debiprasad. (2007). *Science, philosophy and society*. New Delhi: Critical Quest
- Adam Briggie, Carl Mitcham and Martin Ryder, Technology: An Overview 1908-1912, from Mitcham, Carl. (Ed.) (2005). *Encyclopedia of science, technology and ethics*. USA: Mac Millan Reference.

Unit 2

- (i) Debates in Philosophy of Technology
- (ii) Marx, Heidegger, Dewey, Herbert Marcuse, Hebermas, Andrew Feenberg, Ashish Nandy, Vandana Shiva

- David M.Kaplan Herbert Marcuse 1158-1160 , Stephen K Sanderson Karl Marx pp.1165-1168, J. Craig Hanks. Dewey 519-521 vol.2, Antti Kauppinen Habermas 888-889, Mark, Blitz, Heidegger 912-914, From Mitcham, Carl. (Ed.) (2005). *Encyclopedia of science, technology and ethics*. USA: Mac Millan Reference
- Mitcham, Carl. (1983). *Philosophy and technology: Readings in the philosophical problems of technology*. New York: Free Press.
- Dusek, V. (2006). *Philosophy of Technology: An Introduction*. USA: Blackwell publishing.
- Scharff, R and Val Dusek, (2004). *Philosophy of Technology: The Technological condition: An anthology*. USA: Blackwell publishing,
- Nandy, A. (1988). Science as a reason of state. In Ashis Nandy (Ed.), *Science, hegemony and violence: A requiem for modernity*. Oxford: Oxford University Press.

Unit 3

(i) Technology and Social Inequalities

(ii) Technology as Power-Colonialism, Capitalism and Culture Hegemony

- Excerpts from Mitcham, Carl. (Ed.) (2005). *Encyclopedia of science, technology and ethics*. USA: Mac Millan Reference. (Willard Delavan and Carl Mitcham, Technology and social inequalities,, Colonialism, pp.288-290 ,
- Juan E Decastro Colonialism and Post colonialism 353-359
- Carl Mictcham and Adam Briggie Humanization and Dehumanization 950-952
- Louis P Pojman Justice 1093-96, Daryl J. Wennemann Freedom 789-792)

Unit 4

(i) Technology and Ethics

(ii) Information Ethics

(iii) Environmental Ethics

(iv) Biotechnology and Ethics

(v) Nano-Technology and ethics

- Floridi, L. (2013). *The Ethics of Information*. Oxford: Oxford University Press, pp.86-99.
- Feenberg, Andrew. (2005). Critical theory of technology: An overview. *Tailoring biotechnologies 1* (1), 47-64.
- Bryant, J. and Linda Bagott La Velle and John Searle. (2005). *Introduction to bioethics*. John Wiley Sons, pp.17-32.
- Allhoff, F. and Patrick Lin, James Moor, John Weckert (Eds.) (2008). *Nanoethics: The ethical and social implications of nanotechnology*. New Jersey: John Wiley and sons, pp.1-17
- Holmes, Rolston III. (2013). The future of environmental ethics. In David R Keller (Ed.), *Environmental ethics-Big questions*. Wiley Blackwell, pp.562-580.

Unit 5

(i) Democratization of Technology and Social Justice

(ii) Technology and world order

(iii) Democratization of Technology

(iv) Public Evaluation of Science and Technology

(v) Interventions from civil society/social movements against technology

- Feenberg, Andrew. (1999). *Questioning technology*. London: Routledge, pp.139-158
- Tabachnick, David and Toivo Koivukoski. (2004). *Globalization, technology and philosophy*. New York: State University of New York Press.
- Public Understanding of Science 1547-1550, Barry Barnes. *The Public Evaluation of Science and Technology* 16-35.

Further Readings:

1. Mitcham, Carl. (Ed.) (2005). *Encyclopedia of science, technology and ethics*. USA: Mac Millan Reference. (David Strong Environmental Ethics vol.2 pp.653-660, Robert Melchior Figueroa Environmental Justice vol.2 663-669, Nicanor Ursua (Tr. James J.Lynch) Public Understanding of Science 1547-1550, Barry Barnes. *The Public Evaluation of Science and Technology* 16-35 , Michael J. Reiss Introduction to Ethics and Bioethics 3-15 ,John Bryant, Linda Bagott Martin Ryder, Scientism 1735-36,)
2. David M. Kaplan *Readings in the Philosophy of Technology*, Rowman & Littlefield Publishers, Inc.
3. Rooksby, E. and John Weckert. (2007). *Information technology and social justice*. Australia: Australian National University.
4. Borgmann, Albert. (1984). *Technology and the character of contemporary life: A philosophical inquiry*. Chicago: University of Chicago Press.
5. Prakash, Gyan.(1998). *Another reason: Science and the imagination of modern India*. New Jersey: Princeton University Press.
6. Schurman, R and William A. Munro. *Fighting for the future of food- Activists versus agribusiness- In the struggle over biotechnology*.
7. Heller, C. *Food, farms, and solidarity: French farmers challenge industrial agriculture and genetically modified crops*.

8. Alvares, C. (1998). Science, colonialism and violence: A Luddite view. In A. Nandy (ed.), *Science, hegemony and violence: A requiem for modernity*. Oxford: Oxford University Press.
9. Shiva, Vandana.(1988). Reductionist science as epistemological violence. In Ashis Nandy (Ed.), *Science, hegemony and violence: A requiem for modernity*. Oxford: Oxford University Press.
10. Marcuse, Herbert. (1964). *One-dimensional man*. Boston: Beacon Press
11. Wood, S. and Richard Jones, Alison Geldart. *Social economic challenges of Nano Technology*, ESRC.
12. Himma, K. and Herman T. Tavani (Ed.) (2008). *The hand book of information and computer ethics*. New Jersey: John Wiley and Sons, pp.3-24.
13. John Bryant, La Velle and John Searle. (2002). *Bio ethics for scientists*. New Jersey: John Wiley Sons

PHIL 435: PHILOSOPHY OF CONTEMPORARY SOCIAL MOVEMENTS

Course Objectives:

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.

Course Outcomes:

1. To make familiarize the students to understand the social dynamics of Indian Society
2. To explore the resource of philosophical foundations of ongoing Social movements
3. To cultivate the democratic concerns of the struggles and to develop the idea of citizenship based on equality, dignity and justice.

Unit 1 General features of Social Movements

- Alain Touraine, An Introduction to the Study of Social Movements, *Social Research*, Vol 52, No.4 PP.749-787

- Manoranjan Mohanty(2004), Introduction, In *Class, Caste , Gender* ,Delhi: Sage Publication
- Donatella Della Porta and Mario Diani. (2006). The study of social movement, recurring questions. *Social movement: An Introduction*. Oxford: Blackwell Publishing, pp.1-32.

Unit 2 Marxists Movements

- (i) Main tenets of Marxism
- (ii) Past Marx Marxism
- (iii) Gramsci's theory of Hegemony and Passive Revolution
- (iv) Mao's theory of Cultural Revolution
- (v) Indian Marxist Movements

- Gavia, Kitching. (1988). Karl Marx and the philosophy of praxis. London: Routledge,
- Sunalini Kumar, Socialism, In Rajeev Bharghav (Ed) *Political Theory: An Introduction* pp,245-257
- Sanjay Seth (2006) From Maoism to Postcolonialism? The Indian Sixties, and Beyond, Inter –Asia Cultural Studies, Vol.7. No.4

Unit 3 Women's Movements

- (i) Discourse on Gender, Patriarchy and Sexuality
- (ii) Feminist Theory: Liberal, Socialist, Radical and Dalit Feminism
- (iii) Indian Women's movement

- V.Geetha, (2007) *Patriarchy*, Calcutta: Stree, pp4-29
- Nivedita Menon, Gender In Rajeev Bharghav (Ed) *Political Theory: An Introduction* pp,225-233
- Tharu, Susie and Niranjana,Tejaswini. (1994). Problem for a contemporary theory of gender. *Social scientist* 22 (3-4).
- Krishnaraj, Maithreyi. (11 Oct. 2012) The Women's movements in India: A hundred year history. *Social change*42 (3), 325-333.

Unit 4 Dalit Movements

- (i) Conceptions on Caste
- (ii) Pre-Ambedkarite Movement: Phule, Periyar and Narayana Guru,
- (iii) Ambedkar and After
- (iv) Issues in Dalit Movement

- Omvedt, Gail. (1994). Ambedkarism. *Dalits and democratic revolution*. New Delhi: Sage Publication.

- Ambedkar. B.R. Annihilation of caste. *B.R.Ambedkar's writings and speeches* Vol. 1. Bombay: Government of Maharashtra.
----- Buddha and Karl Marx Vol.3. Bombay: Government of Maharashtra
Teltumbde, Ananda. *Theorising Dalit Movement : A View point*. Retrieved from www.ambedkat.org
- S M Michael (1999), 'Dalit Vision of a Just Society on India', In S M Michael (Ed) *Dalits in Modern India : Vision and Values* , Delhi: Sage, pp.99-117

Unit 5 Environmental Movements

- (i) Environmentalism, Equitable Development
 - (ii) Environmental struggles in India: Narmada Bachao Andolan, Anti- Nuclear
 - (iii) Kudamkulam movement
- Swain, Ashok .(1997). Democratic Consolidation? Environmental movements in India. *Asian Survey*.

Further Readings

1. Kohli, Atul. (Ed.) (2001). *The successes of India's democracy*. Cambridge University Press.
2. Murthy T.V., Satya. (Ed.). (1978). *Region, religion, caste, gender and culture in contemporary India, Vol.3*.
3. Rao. M.S.A. *Social movements in India*. Delhi: Manohar.
4. Ghanshyam Shah. (Ed.) (2002). *Social movements and the state*. New Delhi: Sage Publications.
5. Ghanshyam, Shah. (2004). *Social movements of India: Review of literature*. Delhi: Sage.
6. Teltumbde, Ananda. *Theorising dalit movement : A view point*. Retrieved from www.ambedkat.org
7. Geetha. V. and Rajudurai, S.V.(1999). *Towards a non-Brahmin millienium: From Iyothee Thass to Periyar*. Calcutta: Samya.
8. Krishnaraj, Maithreyi. (11 Oct. 2012) The Women's movements in India: A hundred year history. *Social change*42 (3), 325-333.
9. Streesakti sangatana. (1989). *We are making History: Life stories of women in the Telengana people's struggle*. New Delhi: Zed Books.

10. Roy, Chandan. (1996). *Naxalbari, is not just the name of a village*. Calcutta: AIRSF.
11. Benerjee, Sumanta. (1989). *In the wake of Naxalhari*. Calcutta: Subarnarckha.
12. ----- (1984). *India's summering revolution*. London: Zed.
13. Gavia, Kitching. (1988). *Karl Marx and the philosophy of praxis*. London: Routledge,
14. Desai, N. (1988). *A decade of women's movement in India*. Bombay: Himalaya Publishing House.
15. Mohanty, Manoranjan; Mukherji, Parthanath; and Traquist, Olle. (ed.) (1998). *Peoples right, social movements and state in Third World*. New Delhi: Sage.
16. Pantaham, Thomas. (1997). *Political theories and social reconstruction*. New Delhi: Sage.
17. Hasan, Zaya (ed.) (2000). *Politics and state in India*. New Delhi: Sage.
18. Patibandla Srikanth, Kudamkulam. (2009). Anti-nuclear movement: A struggle for alternative development? *Working paper 232*, ISEC, Bangalore.
19. Kothari, Rajni. (2005). Democracy: In search of theory, & The democratic polity: Philosophical and cultural perspectives. *Rethinking democracy*. Delhi: Orient Longman, pp.9-29
20. Omvedt, Gail. (1993). *Reinventing revolution: New social movements and the socialist tradition*. New York: An East Gate Book, M.E. Sharpe

PHIL 436: THEORIES OF SELF– AT THE INTERFACE OF PHILOSOPHY, PSYCHOLOGY AND NEUROSCIENCE

Course Objective:

Some scholars 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 (e.g., Evan Thompson in 'Empathy and 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 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.

Course Learning Outcomes:

1. Exploration of the question about the nature of self in Vedanta
2. Exploration of the question about the nature of self in Buddhism
3. Exploration of the question about the nature of self in Enactive Cognition
4. Exploration of the question about the nature of self in social psychology
5. Exploration of the question about the nature of self in cognitive neuroscience
6. Exploration of the question about the nature of self in phenomenology

Unit 1: Phenomenology of Self

- Frederique De Vignemont (2013). Shared body representations and the "Whose" system. *Neuropsychologia*, Elsevier.
- Beata Stawarska (2009). Merleau-Ponty and Sartre in Response to Cognitive Studies of Facial Imitation, *Philosophy Compass*, 4/2: 312–328.

Unit 2: Buddhist, Enactivist Notions of Self

- Matthew MacKenzie (2010). Enacting the Self: Buddhist and Enactivist Approaches to the Emergence of the Self. [REVIEW] *Phenomenology and the Cognitive Sciences* 9 (1):75-99.
- Evan Thompson (2001), "Empathy and Consciousness," *Journal of Consciousness Studies*, 8, No. 5-7: 1-32.

Unit 3: Self as "atman"

- Wolfgang Fasching (2011). Chapter: *I Am of the Nature of Seeing': Phenomenological Reflections on the Indian Notion of Witness-Consciousness*, in book *Self, No Self?: Perspectives from Analytical, Phenomenological, and Indian Traditions*, Oxford University Press.

Unit 4: Psychology & Neuroscience Of Self

- Atkinson, R.C. & Hilgard, E. (2014). *Introduction to Psychology*, Wadsworth Publishing Company. [Four social psychology experiments illuminating the nature of self: Festinger Carlsmith experiment on cognitive dissonance theory, Asch Group conformity experiment on perception, Zimbardo/Stanford Prison Experiment, Milgram Obedience Experiment]
- Gallese, V. & Cuccio, V. (2015). The Paradigmatic Body - Embodied Simulation, Intersubjectivity, the Bodily Self, and Language. In T. Metzinger & J. M. Windt (Eds). *Open MIND: 14(T)*. Frankfurt am Main: MIND Group.

Further Readings:

1. Self, No Self? (2010): *Perspectives from Analytical, Phenomenological, and Indian Traditions*, Edited by Mark Siderits, Evan Thompson, and Dan Zahavi, Oxford University Press
2. Shaun Gallagher & Dan Zahavi (2007). *The Phenomenological Mind: An Introduction to Philosophy of Mind and Cognitive Science*. New York: Routledge.
3. Evan Thompson (2010). *Mind in Life: Biology, Phenomenology, and the Sciences of Mind*. Harvard University Press.
4. Chopra, N. (2013). Mirror Phenomenology in Empathy - Exploring the role of mirror-phenomenology in self-other relations, *Sucharita*, Volume 1, Issue 3, pp. 29-38.
5. Alvin I. Goldman (2006). *Simulating Minds: The Philosophy, Psychology, and Neuroscience of Mindreading*, Oxford: Oxford University Press.
6. Albert Newen & Tobias Schlicht (2009). Understanding Other Minds: A Criticism of Goldman's Simulation Theory and an Outline of the Person Model Theory. *Grazer Philosophische Studien* 79 (1):209-242.

Key words:

phenomenology of self, psychology of self, neuroscience of self, intersubjectivity, empathy, consciousness, transcendental self, Atman, Annatta

PHIL 437: ASPECTS OF COGNITIVE SCIENCE

Course Objective:

Cognitive Science is about how the mind comes to shape the vehicles of through which we cognize the world. 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:

- Pinker, S. (1995). *The language instinct*. London: Penguin. (Chapters 1 -8)

Further Readings:

1. Goldman, A. (1993). *Philosophical applications of cognitive science*. Boulder: Westview Press.
2. Nadel, L. (ed.) (2003). *Encyclopedia of cognitive science*. London: Nature Publishing Group.
3. Wilson, R. A., & Keil, F. C. (1999). *The MIT encyclopedia of the cognitive sciences*. Cambridge, MA: MIT Press.

PHIL 438: A SEMINAR ON CONCEPTS

Course Objective:

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?

Course Learning Outcome:

1. Students of this interdisciplinary course develop a broad understanding of some of the foundational issues in cognitive science.
2. Be able to understand certain Indian philosophical treatises interpreted in light of present-day cognitive science.
3. Be able to appraise or critically evaluate texts from a multi-disciplinary point of view.

Essential Readings

- Rosch, E. (1978/1999). Principles of categorization. In Margolis E and Laurence S (Eds.), *Concepts: Core readings*. Bradford Books.
- Carey, S. (2011). The origin of concepts: A précis. *Behavioral and brain sciences* 34, 113-167.
- Bhartrhari (1965). *Vakyapadiya*(Chapter 1). Iyer, K. A. S. (Trans.). Poona.
- Fodor, J. and Pylyshyn, Z. (2015) *Minds without meanings: An essay on the content of concepts*. Cambridge, Massachusetts: MIT Press, [Chapters 1-3].
- Shea, Nicholas. (Forthcoming 2018). *Representation in cognitive science*. Oxford University Press. [Chapters 2 & 8]

Further Readings

1. Fodor, J. A. (1994). Concepts—a pot-boiler. *Cognition* 50, 95–113.
2. Millikan R G. (2017). *Beyond concepts unicepts, language, and natural information*, Oxford University Press.
3. Frege, G. (1892/1952). On sense and reference. In P. Geach and M. Black (Eds.), *Translations from the philosophical writings of Gottlob Frege*. Oxford: Blackwell.
4. Margolis, E, Samuels, R and Stich, S P. Eds. (2012). *The Oxford handbook of philosophy of cognitive science*. Oxford.
5. Wilson, R A. and Keil, F C. (Eds). (1999). *The MIT encyclopedia of the cognitive sciences*. Bradford: MIT.
6. Margolis, E and Laurence, S (Eds.). (2015). *The conceptual mind: New directions in the study of concepts*. Cambridge, MA: MIT Press.

PHIL 439: PHENOMENOLOGY, PART 2

Course Objectives:

Phenomenology is the study of structures of experience and/or consciousness from the first-person perspective. It studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity. Phenomenology has been practiced in various guises for centuries, but it came into its own in the early 20th century in the works of Husserl, Heidegger, Sartre, Merleau-Ponty and others, although the methods and characterization of the discipline has been widely debated among its practitioners. Moving beyond Husserl and Heidegger covered in Phenomenology 1, this course extends to look at the views of Sartre, Merleau-Ponty, and also looks into the area of Hermeneutics by focusing on the works of Gadamer - one of the central figures in hermeneutics, profoundly affected by the Heideggerian phenomenology. Hermeneutics deals with the methodology of interpretation and

is typically concerned with problems that arise when dealing with meaningful human actions and the products of such actions, most importantly texts. Gadamer developed a distinctive and thoroughly dialogical approach, grounded in Platonic-Aristotelian as well as Heideggerian thinking, and grounds understanding in the linguistically mediated happening of tradition.

Course Learning Outcomes:

1. To study the structure of experience and consciousness.
2. To study various types of experiences ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, social activity, linguistic activity, etc.
3. To cover a comprehensive overview of the works of classical phenomenologists Sartre, Merleau-Ponty, Gadamer.
4. To study the hermeneutic philosophy following Heideggerian phenomenology.

Unit 1: Sartre

- Moran, D. (2000). Jean-Paul Sartre: passionate description (chapter 11), In *Introduction to phenomenology*, New York: Routledge, pp. 354-390.

Unit 2: Merleau-Ponty

- Moran, D. (2000). Maurice Merleau-Ponty: the phenomenology of perception (chapter 12), In *Introduction to phenomenology*, New York: Routledge, pp. 391-434.

Unit 3: Merleau-Ponty Extended

- Kelly, S.D (2004). Seeing things in Merleau-Ponty, In Ed. Taylor Carman & Mark B.N. Hansen, *The Cambridge Companion to Merleau-Ponty*, Cambridge: Cambridge University Press, pp. 74-110.

Unit 4: Gadamer

- Moran, D. (2000). Hans-Georg Gadamer: philosophical hermeneutics (chapter 8), In *Introduction to phenomenology*, New York: Routledge, pp.

Further Readings:

1. Merleau-Ponty, M. (1962). *Phenomenology of Perception*, Trans. Colin Smith. London and New York: Routledge.
2. Sartre, J.P. (1956). *Being and Nothingness*. Trans. Hazel Barnes. New York: Washington Square Press.
3. Sartre, J.P. (1964). *Nausea*. Trans. Lloyd Alexander. New York: New Directions Publishing.
4. Zahavi, D. (ed.). (2012). *The Oxford Handbook on Contemporary Phenomenology*. Oxford and New York: Oxford University Press.
5. Taylor, C. (1985). Interpretation and the Sciences of Man, In *Philosophical Papers*, vol. 2: *Philosophy and the Human Sciences*, Cambridge: Cambridge University Press, pp. 15–57.
6. Heinemann, R &Krajewski, B. (eds. and trans.).(1997). *Gadamer on Celan: 'Who Am I and Who Are You?' and Other Essays*. Albany, NY: SUNY Press.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Phenomenology, Existentialism, Sartre, Merleau-Ponty, Gadamer, authenticity, embodiment, hermeneutics

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:

1. Herder, Johann Gottfried von. ([orig. 1784-91], 1968). *Reflections on the philosophy of the history of mankind*. Abridged and with an Introduction by Frank E. chap. 1 & 2. Chicago: University of Chicago Press,.
 - Vico, G. (1744/1968). *The new science of GiambattistaVico*. Revised translation of the third edition by T. G. Bergin and M. H. Fisch, 301-326. New York: Cornell University Press.
 - Humbolt, Wilhelm von. (1967). On the historian's task. *History and theory* 6 (1), 57-71.
 - Kant, Immanuel. (2006). Conjectural beginning of human history. And Toward perpetual peace: A philosophical sketch. In Lewis White Beck (ed.), Robert E. Anchor, and Emil L. Fackenheim, Lewis White Beck (trans). *Toward perpetual peace and other writings on politics, peace and history*, pp. 24-36, 67-109. London: Yale University Press.
 - Schiller, Friedrich von. (1972). The nature and value of universal history: An inaugural lecture. *History and theory* 11 (3), 321-334.
 - Ricoeur, Paul. (Nov. 4, 1976). History and hermeneutics. *The journal of philosophy* 73 (19) Seventy-Third Annual Meeting Eastern Division, American Philosophical Association, 683-695.
 - Oakeshott, Michael. (2004). What do we look for in an historian? In Luke O'Sullivan (ed.). *What is history? and other essays*. pp. 133-148. Exeter: Imprint Academics.
 - White, Hayden. (Winter 1973). Interpretation in history. *New literary history* 4, 281-314.

Further Readings

1. Carr, Edward Hallett. (1961). The historian and his facts. In *What is history?* pp. 3-35. New York: Random House.
2. Lowenthal, David. (1985). How we know the past. In *The past is a foreign country*. pp. 185-260. Cambridge: Cambridge University Press.
3. O'Brien, Karen. (1997). *Narratives of enlightenment: Cosmopolitan history from Voltaire to Gibbo*. Cambridge: Cambridge University Press.
4. Collingwood, R. G. (1993). *The idea of history*. Jan Van der Dussen (Edited, with an introduction). Oxford: Oxford University Press.
5. Berlin, Isaiah. (1976/1980). *Vico and Herder: Two studies in the history of ideas*. London: Chatto&Windus.
6. Rossi, Pietro. (1975). The ideological valences of twentieth-century historicism. *History and theory Beiheft 14*, 15-29.
7. Ranke, Leopold von. (1973). *The theory and practice of history*. Georg G. Iggers and Konrad von Moltke (Ed. and trans.). Indianapolis: Bobbs-Merrill.
8. Skinner, Quentin. (1969). Meaning and understanding in the history of ideas. *History and theory 8*, 1-53.
9. Fukuyama, F. (1992). *The end of history and the last man*. London: Penguin Books.
10. Carr, David. (May, 1986). Narrative and the real world: An argument for continuity. *History and theory 25* (2), 117-131.
11. Nadel, George H. (1963). "Philosophy of History Before Historicism," *History and Theory*, 291-315.
12. Gadamer, Hans-Georg. (1975). *Truth and method*. New York: Continuum.
13. Lorenz, Chris. (October 1998). Can histories be true? Narrativism, positivism, and the 'Metaphorical Turn. *History and theory 37* (3).
14. Munz, Peter. (1997). The historical narrative. In Michael Bentley (ed.), *Companion to historiography*. pp. 851-72. London: Routledge.
15. White, Hayden V. (1973). *Metahistory: The historical imagination in nineteenth-century Europe*. Baltimore: Johns Hopkins University Press.

PHIL 441: PHILOSOPHICAL COUNSELLING

Course Objectives:

Philosophical inquiry, in the Socratic tradition, is a habitual, daily practice of reflecting upon, clarifying, coming to see, and making sense of one's values, beliefs, ideas, judgments, desires, emotions, intuitions, findings, goals, commitments, relationships, and, in general, all of the actions and experiences that constitute one's life. In this sense, philosophy is a *way of life*, to live and think critically for the views, ideas, practices which are 'givens' by one's culture and society. Many of modern life's problems might be the result of failure to inculcate this attitude especially under the influence of the Other and the resulting 'forfeiture' of the self in the Otherness, e.g., in the form of making choices of career under the influence of others and not by

one's own interests and strengths; displaying extravagant, luxurious lifestyle causing economical and psychological burden on a middle-class person, and so on. This other-directedness becomes a root-cause of many psychological stresses and alienation of modern person. Philosophy, especially under existentialism, deals with the problems of alienation, boredom, lack of meaning or purpose, anxiety, and so on, and strives to develop an independent, authentic, individual who is not just a 'herd-follower' - in Nietzsche's terminology, but is committed to find a genuine happiness or purpose/meaning of life in his/her own authentic manner. This authenticity or individuality is not something pre-given but is rather forfeited to the Otherness by an ordinary person as an 'inauthentic Dasein' - in Heideggerian terminology. Phenomenological-Existential therapeutic intervention is especially suitable to work on attaining this lost individuality. Further, Existential Psychoanalysis, e.g. in the works of Binswanger, involves Husserl's concept of lifeworld as a key to understanding the subjective experiences of the mentally ill person, considering that in the mental illness one faces modifications of the fundamental structure and of the structural links of (Heideggerian) "being-in-the-world", including the lived-experience of space, time, body sense and the social relationships, thus, resulting in the *remaking* of the world for the disturbed subject. One needs to take cognizance of this remade-world for the subject for his/her therapy. Moving to the Indian philosophical systems, we have ample resources (theoretical and practice based), especially in the Buddhist and Vedantic, Yogic traditions, Jain tradition, and in the Bhagavad Gita which can help one to attain a stable, unperturbed mind amidst of all kinds of perturbations, allures, confusions, and stresses. This course, thus, strives to combine philosophical theory with practical experience to develop efficient philosophical counsellors.

Course Learning Outcomes:

1. To develop understanding of the basic concepts and principles of philosophical counselling.
2. To compare philosophical counselling with psychological counselling.
3. To study the phenomenological and existential philosophical perspectives in the philosophical counselling.
4. To explore the role of Eastern resources like Gita, Jain, Zen, Tao, Vipassana meditation in philosophical counselling.

5. To gain practical exposure of the psychological problems like anxiety, depression, meaninglessness, suicide, schizophrenia, bipolar disorder, psychotic disorder, etc. by internship in a psychiatric clinic or hospital for a month.

Unit 1: Philosophical Counselling

- Schuster, S. C. (1991). Philosophical Counselling. *Journal of Applied Philosophy*, 8(2), 219-223.
- Hinshaw, V., & III, T. K. (1950). Socratic Method and Critical Philosophy, Selected Essays by Leonard Nelson. *Philosophy and Phenomenological Research*, 11(2), 283.
- Ellis, A. (2002). Rational Emotive Behavior Therapy. *Encyclopedia of Psychotherapy*, 483-487.

Unit 2: Phenomenological and Existential Psychotherapy

- Lahav, R. (1992). Applied Phenomenology in Philosophical Counseling. *International Journal of Applied Philosophy*, 7(2), 45-52. doi:10.5840/ijap19927215
- Carel, H. (2010). Phenomenology and its application in medicine. *Theoretical Medicine and Bioethics*, 32(1), 33-46.
- Ghaemi, S N (2001), Rediscovering existential psychotherapy: the contribution of Ludwig Binswanger, *American journal of psychotherapy*, 55 (1), pp. 51–64.

Unit 3: Philosophical Counselling in Eastern Resources

- Gambhirananda, Swami. (1997). *Bhagavadgītā: With the commentary of Śaṅkarācārya*, Calcutta: Advaita Ashrama.
- Jeffery D. Long, J.D. (2001). Jain philosophy, In *The Oxford Handbook of World Philosophy*, (Eds. William Edelglass, W. & Garfield, J.L), Oxford: Oxford University Press.
- Lahav, R. (2008). Philosophical Counseling and Taoism: Wisdom and Lived Philosophical Understanding. *Journal of Chinese Philosophy*, 23(3), 259-276.
- Drummond, M. S. (2006). Conceptualizing the Efficacy of Vipassanā Meditation as Taught by S.N.Goenka. *Buddhist Studies Review*, 23(1), 113-130.

- Fromm, Erich, D. T. Suzuki & Richard De Martino. (1960). *Zen Buddhism and Psychoanalysis*. NY: Harper & Row.

Further Readings:

1. De Monticelli, R. (2018). Edmund Husserl, In *The Oxford Handbook of Phenomenological Psychopathology* (Ed.: Stanghelline, G., Raballo A., Broome, M., Fernandez A.V., Fusar-Poli, P., Rosfort R.), Oxford: Oxford University Press.
2. J. Krishnamurthi (1954). *The first and last freedom*. Harper & Brothers Publication, London.
3. Suzuki, D.T. & Carl G. Jung (1948). *An Introduction to Zen Buddhism*. NY: Grove Press.
4. Schuster, S. C. (1998). On Philosophical Self-diagnosis and Self-help. *International Journal of Applied Philosophy*, 12(1), 37-50.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Key Words:

Philosophical counselling, Phenomenological and Existential philosophy, Zen, Tao, Gita, Vipassana Meditation, Jainism, Empathy

PHIL 442: PHILOSOPHY OF LIFE AND MIND

Course Objective:

How did life on earth originate, and how did it evolve in the form of modern human mind? The course tries to explore the origins of life and mind by taking insights from sciences of quantum mechanics, systems theory, evolutionary theory, psychology, genetics, etc. It tries to look across physical, biological, psychological, social scientific, and phenomenological resources to reach at a consilience for an "integrated worldview" to explain how complex organization, including human life and mind, are structured and how do they function as a part of the whole.

Course Learning Outcome:

1. To explore how did mind originate and evolve from inanimate, inorganic substances.
2. To explore sciences of quantum mechanics, systems theory, evolutionary theory, psychology, genetics, etc to explain life and mind.
3. To explore physical, biological, psychological, social scientific, and phenomenological resources to reach at a consilience for an "integrated worldview".
4. To explore how complex organizations like human mind and life are structured and how do they function.

Unit 1: Phenomenology, Neuroscience and Quantum Physics

- Thompson, E. (2010). *Mind in Life: Biology, Phenomenology, and the Sciences of Mind*, Cambridge: Harvard University Press. Part 2 (Chapters 1, 5, 6,7).
- Schwartz, J.M. Stapp, H.P. and Beauregard M. (2005). Quantum physics in neuroscience and psychology: a neurophysical model of mind–brain interaction, *Philosophical Transactions of the Royal Society*. B 360, 1309-1327.

Unit 2: Origin & Meaning of Life

- Schrödinger, Erwin (1944), "What Is Life?: The Physical Aspect of the Living Cell.p. 1-32.
- Dyson, F. (1999). *Origins of Life*, Cambridge: Cambridge University Press. Ch. 1.

Unit 3: Systems View Of Life

- Capra, F. (2015). The systems view of life - A unifying conception of mind, matter and life. *Cosmos and History: The Journal of Natural and Social Philosophy*, vol. 11, no. 2, 2015

Unit 4: Consilience & Unification

- Wilson, E.O (1998). *Consilience: The Unity of Knowledge*, New York: Alfred A. Knopf. Chapters 6,7.
- Henriques, G. (2003). The Tree of Knowledge System and the Theoretical Unification of Psychology, *Review of General Psychology*, Vol. 7, No. 2, 150–182.

Further Readings:

1. *Mind & Life 2*, 1989: Houshmand, Zara; Livingston, Robert B.; Wallace B. Alan, eds. (1999) *Consciousness at the Crossroads: Conversations with the Dalai Lama on Brain Science and Buddhism*. Ithaca, New York: Snow Lion Publications.
2. Capra, F. & Pier, P.L. (2014). *The Systems View of Life: A Unifying Vision*, Cambridge: Cambridge University Press.
3. Dawkins, Richard (1986). *The Blind Watchmaker*. New York: W. W. Norton & Company.
4. Wheeler M (2011) *Mind in Life or Life in Mind? Making Sense of Deep Continuity*, *Journal of Consciousness Studies*, 18 (5-6), pp. 148-168.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be

encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

1) Internal Assessment (30%)

2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Phenomenology, quantum physics, evolutionary theory, genetics, psychology, complex systems theory

PHIL 443: MODALITY

Course Objectives:

Philosophy is steeped in exploring necessities and possibilities. When we ask whether the mind can be distinct from the body or what kind of necessity do laws of nature have or are cause and effect connected to each other necessarily or does the world exist necessarily or contingently or

is it possible for there to be nothing at all or can anything exist without having an essence or whether a utopia is possible, etc., we are asking questions which are distinctly modal in nature. Thus, course will focus on the trajectory of understanding modal notions in the twentieth century, starting with three skeptical articles of Quine and ending with an article of Fine which tries to show that essence is primitive and cannot be understood in terms of modality.

Course Learning Outcomes:

1. Students will become aware of issues regarding the handling of modal idioms in philosophy
2. Students will become acquainted with modal issues from original readings of philosophers
3. Students will learn to think about the possibilities and essential and accidental properties

Unit 1: Quine's Attack on Modality

- Quine, W. V. (1961). On What there is. In *From a logical point of view*. Cambridge, Mass.: Harvard University Press. pp. 1-19.
- Quine, W. V. (1961). Reference and modality. In *From a logical point of view*. Cambridge, Mass.: Harvard University Press. pp. 139-159.
- Quine, W. V. (1953). Three Grades of Modal Involvement. *Proceedings of the XIth International Congress of Philosophy 14*, pp. 65-81.

Unit 2: Kripke and Lewis on Modality

- Kripke, Saul A. (1971). Identity and necessity. In Milton K. Munitz (ed.), *Identity and individuation*. New York University Press. pp. 135-164.
- Lewis D. (1971). Counterparts of persons and their bodies. *The journal of Philosophy* **68**, 203-11.

Unit 3: Essential and Accidental Properties

- Robertson, Teresa and Atkins, Philip, (Spring 2018 Edition). Essential vs. accidental properties. In Edward N. Zalta (ed.), *The Stanford encyclopedia of Philosophy*. URL = <<https://plato.stanford.edu/archives/spr2018/entries/essential-accidental/>>.
- Yagisawa, Takashi. (Spring 2018 Edition). Possible objects. In Edward N. Zalta (ed.), *The Stanford encyclopedia of Philosophy*. URL = <<https://plato.stanford.edu/archives/spr2018/entries/possible-objects/>>.

Unit 4: Essence and Modality

- Fine, Kit. (1994). Essence and modality. *Philosophical perspectives* 8. 1-16.

Further Readings:

1. Fine, Kit. (2005). *Modality and Tense: Philosophical papers*. Oxford University Press.
2. Girle, Rod (2003). *Possible worlds*. McGill-Queen's University Press.
3. Linsky, Leonard. (1971). *Reference and modality*. London: Oxford University Press.
4. Loux, Michael J. (ed.) (1979). *The possible and the actual: Readings in the metaphysics of modality*. Cornell University Press.
5. Melia, Joseph, (2003). *Modality*. McGill-Queen's University Press.
6. Ray, Greg (2000). De re modality: Lessons from Quine. In A. Orenstein & Petr Kotatko (eds.), *Knowledge, language and logic: Questions for Quine*. Kluwer Academic. pp. 347-365.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.

Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

Properties, Essential, Accidental, Necessity, Possibility, Essence

PHIL 444: DE RE DE DICTO DE SE**Course Objectives:**

It is a common thought that we talk and think directly about the world just as we think that we directly perceive the world. But in resolving the problem with informational identities Frege proposed that our thought about the world was mediated by modes of presentation. Frege thought that whether we used names or indexicals, we connected with the world in either case with a mode of presentation of the object. Russell thought that propositions directly contained the objects and not senses. Our knowledge of the world can be said to be divided on a charitable account into both de re and de dicto propositions. However, we too are part of the world and it

seems that first person propositions are not really propositions: they are de se reports, and the de se is apparently irreducible to the de re and the de dicto. Hence, we have three ways of knowing the objects of the world: de re, de dicto and de se. This course is about this trio.

Course Learning Outcomes:

1. Awareness of mind-world relations, propositional attitudes
2. Developing the ability to understand relation between language and world
3. Concentrating on the problems that de dicto and de se aspects of our language – world relation engenders

Unit 1: De Re and De Dicto

- Quine, W. V. (1956). Quantifiers and propositional attitudes. *Journal of Philosophy* 53 (5), 177-187.
- Kaplan, David. (1968). Quantifying in. *Synthese* 19 (1-2), 178-214.
- Sosa, Ernest. (1970). Propositional attitudes De Dicto and De Re. *Journal of Philosophy* 67 (21), 883-896.

Unit 2: Belief and Puzzles

- Kripke, Saul A. (1979). A puzzle about belief. In A. Margalit (ed.), *Meaning and use*. Reidel. pp. 239--83.
- Kripke, Saul A. (2011). Unrestricted exportation and some morals for the philosophy of language. In Saul A. Kripke (ed.), *Philosophical troubles: Collected papers Vol I*. Oxford University Press.
- Saul, Jennifer M. (1997). Substitution and simple sentences. *Analysis* 57 (2), 102–108.

Unit 3: De Se Attitudes

- Perry, John. (1979). The problem of the essential indexical. *Noûs* 13 (1), 3-21.
- Lewis, David. (1979). Attitudes de dicto and de se. *Philosophical review* 88 (4), 513-543.

Further Readings:

1. Burge, Tyler. (1977). Belief de re. *Journal of Philosophy* 74 (6), 338-362.
2. Cappelen, Herman & Dever, Joshua. (2018). *Puzzles of reference*. Oxford: Oxford University Press.
3. Cappelen, Herman & Dever, Josh. (2013). *The inessential indexical: On the philosophical insignificance of perspective and the first person*. Oxford University Press.
4. Fodor, Jerry A. (Oct. 1978). Propositional attitudes. *The monist* 61, 501-23.
5. Magidor, Ofra. (2015). The myth of the De Se. *Philosophical perspectives* 29 (1), 249-283.
6. McKay, Thomas and Nelson, Michael. (Spring 2014 Edition). Propositional attitude reports. In Edward N. Zalta (ed.), *The Stanford encyclopedia of Philosophy*. URL = <<https://plato.stanford.edu/archives/spr2014/entries/prop-attitude-reports/>>.
7. Schroeder, Timothy. (2006). Propositional attitudes. *Philosophy compass* 1 (1), 65-73.
8. Soames, Scott. (1987). Direct reference, propositional attitudes, and semantic content. *Philosophical topics* 15 (1), 47-87.
9. Quine, W. V. O. (1969). Propositional objects. In *Critica*. Columbia University Press. pp. 139-160.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information in and libraries, e-libraries and the web and discuss their findings in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

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Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi. Each course will carry 100 marks of which 30 marks shall be reserved for internal assessment and 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 the written semester exam for each paper shall be 3 hours.

- 1) Internal Assessment (30%)
- 2) Final Examination (70%)

Internal assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Internal assessment can be a combination of any of the above-mentioned methods.

Keywords:

De Re, De Dicto, De Se, Properties, Propositions

PHIL 445: 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.

