

MASTER OF ARTS
(PHILOSOPHY)

2009-2011 TIME PROGRAMME

Annexure No.	7 (22)
Item No.	2-1
Date of EC.	26-6-09

AFFILIATION

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

PROGRAMME STRUCTURE

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

Part	Year	Semester-1	Semester- 2
Part - I	First Year	Semester-I-1	Semester-I-2
Part - II	Second Year	Semester-II-1	Semester-II-2

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

M.A. PHILOSOPHY STRUCTURE

PART I: Semester -I- 1

- Paper 1: PHIL 101: Classical Indian Philosophy I
- Paper 2: PHIL 102: Greek Philosophy
- Paper 3: PHIL 103: Modern Western Philosophy
- Paper 4: PHIL 104: Ethics

PART I : Semester -I- 2

- Paper 1: PHIL 201: Classical Indian Philosophy II
- Paper 2: PHIL 202: Philosophical Logic
- Paper 3: PHIL 203: Metaethics
- *Paper 4: Optional Course I: Any *One* course out of the following list of Optional Courses:


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PHIL 211: Aristotle's Metaphysics
 PHIL 212: Gandhi and Libertarian Socialism
 PHIL 213: The Indian Modernity
 PHIL 214: The Feminist Thought

PART II: Semester –II- 1

Paper 1: PHIL 301: Analytic Philosophy
 Paper 2: PHIL 302: Continental Philosophy I
 Paper 3: PHIL 303: Social & Political Philosophy/ PHIL 304 Philosophy of Mind
 *Paper 4: Optional Course II: Any *One* course out of the following list of
 Optional Courses:
 PHIL 311: Environmental Ethics
 PHIL 312: Ethics in Buddhism
 PHIL 313: Philosophy of Human Rights
 PHIL 314: Imagination and Symbolization
 PHIL 315: Word and Meaning

PART II: Semester –II– 2

Paper 1: PHIL 401: Philosophy of Language/ PHIL 402: Continental Philosophy II
 Paper 2: PHIL 403: Philosophy of Religion/ PHIL 404: Philosophy of Science
 *Papers 3 & 4: Optional Courses III & IV: Any *Two* courses out of the following:
 list of Optional Courses:
 PHIL 411: Sankara's Advaita Vedanta
 PHIL 412: Phenomenology: Vasubandhu and Husserl
 PHIL 413: Knowledge and Scepticism
 PHIL 414: From Language to Mind
 PHIL 415: Mind, Modularity and Cognition
 PHIL 416: Theories of Consciousness
 PHIL 417: Philosophy of Science and Biology
 PHIL 418: Physics and Philosophy
 PHIL 419: Theory of Signs and the Semiotic Method
 PHIL 420: The Gettier Problem
 PHIL 421: Personal Identity and Accountability
 PHIL 422: The Essay Course

* The Optional Courses shall be offered at the discretion of the Department. These courses may also be offered by students belonging to any of the following Departments:

1. Buddhist Studies
2. Economics
3. English Language and Literature
4. German and Romance Studies
5. Hindi Language and Literature
6. History

7. Linguistics
8. Modern Indian Languages
9. Persian
10. Political Science
11. Psychology
12. Sanskrit
13. Sociology

SCHEME OF EXAMINATIONS

1. The medium of instructions and examination shall be as per policies and regulations of the University of Delhi.
2. Examinations shall be conducted at the end of each Semester as per the Academic Calendar notified by the University of Delhi.
3. The system of evaluation shall be as follows:
 - 3.1 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.
 - 3.2 The remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of written examination for each paper shall be three hours.
4. Examinations for courses shall be conducted only in the respective odd and even Semesters as per the Scheme of Examinations. Regular as well as Ex-students shall be permitted to appear/re-appear/improve in courses of Odd Semesters only at end of Odd Semesters and courses of Even Semesters only at the end of Even semesters.

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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 CRITERIA

SEMESTER TO SEMESTER: Students shall be required to fulfill the Semester to Semester Promotion Criteria within the same Part. Students shall be allowed to be promoted from a Semester to the next semester, provided she/he has passed at least half of the courses of the current semester. This applies only for promotions to semester 2 of each Part.

PART TO PART:

I to II : Admission to Part-II of the Programme shall be open to only those students who have successfully passed at least 5 papers out of 8 papers and have obtained at least 240 marks in aggregate. That is out of 8 papers offered for the Part-I courses comprising of Semester-I-1 and Semester-I-2 taken together. However, he/she will have to clear the remaining papers while studying in Part-II of the Programme.

As regards the Essay Course in semester IV, only those candidates who have obtained at least 55% marks in aggregate in Part-I and have passed in all the 8 courses of Part-I will be allowed to opt for this course. Though the course will be offered in semester 4, the topics of Essay Course shall be decided at the end of Semester 2 of Part – I by the department. Each student shall choose a faculty member as the supervisor and another faculty member from the department from the concerned area shall function as Advisor to the course. This will help students utilize their summer vacation more productively as they can work on their dissertation in this period. There shall be department level presentation by the student on the topic of dissertation towards the end of Semester 2 of

Part – II. 30% marks will be assigned for oral presentation of the Essay Course. Further details for administering the course shall be decided by the department from time to time at the beginning of each academic year. Such changes shall be notified on the Notice Board of the Department.

DIVISION CRITERIA

Successful candidates will be classified on the basis of the combined results of Part-I, Part-II examination as follows:

Candidates securing 60% and above	:	1 st Division
Candidates securing between 49.99% and 59.99%	:	2 nd Division
All others	:	Pass

QUALIFYING PAPERS

In case there is such a requirement, the Department may decide to offer not more than 2 qualifying courses for the students who have not done Philosophy before or students who have been found to be lacking necessary exposure to the subject but have the potential to pursue Philosophy Programme as demonstrated by their performance in the Admission Test. The evaluation of these qualifying courses may be undertaken at the Department level and a separate Certificate may be issued by the Head of the Department for the same. Only those students shall be allowed to appear in the final Semester examination who have fulfilled the requirements of passing the qualifying courses.

SPAN PERIOD

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


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ATTENDANCE REQUIREMENTS

No student shall be considered to have pursued a regular course of study unless he/she is certified by the Head of the Department of Philosophy, University of Delhi, to have attended 75% of the total number of lectures, tutorials and seminars conducted in each semester, during his/her course of study. Provided that he/she fulfills other conditions the Head, (Department of Philosophy) may permit a student to the next Semester who falls short of the required percentage of attendance by not more than 10 percent of the lectures, tutorials and seminars conducted during the semester.

COURSE CONTENT FOR EACH COURSE

COMPULSORY COURSES

PHIL 101: CLASSICAL INDIAN PHILOSOPHY I

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

Essential Readings:

1. *Nasadiya-sukta* (The Hymn of the Origin) of the *Rgveda*, 10th Mandala, Sukta 129 in Panikkar, Raimundo, *The Vedic Experience: Mantramanjari*, Delhi, Motilal Banarsidass, 1977, pp. 54-59.
2. *Chandogya-Upanisad with Samkara-bhasya*, Chapter 6, tr. in Som Raj Gupta, *The Word Speaks to the Faustian Man*, Vol. 4, Delhi, Motilal Banarsidass, 2001. Without *bhasya*, translation in (i) Radhakrishnan, S., *The Principal Upanisads*, London, George Allen & Unwin, 1974, pp. 445-467; and (ii) *The Twelve Principle Upanisads*, Vol II, R. L. Mitra and E.B. Cowell (tr.), Nag publishers Delhi 1978).
3. *Syadvadamanjari of Mallisena*, ed. by A.B. Dhruva, Pona, 1933 (Chapters 21-30). Translation by F.W. Thomas, *The Flowers' Spray of the Quodammodo*

Doctrine: Sri Mallasenasuri Syadvadamanjari, Akademie Verlag, Stuttgart, 1960, pp. 129-165.

4. *Madhyamakasastra of Nagarjuna with the commentary: Prasannapada by Candrakirti*, ed. by P.L. Vaidya, Darbhanga, The Mithila Institute, 1960 (Chapter-1). Translation in Mervyn Sprung, *Lucid Exposition of the Middle Way*, London, Routledge & Kegan Paul, pp. 32-75.

Further Readings:

1. Brereton, Joel B. "Edifying Puzzlement: *Rgveda* 10.129 and the Uses of Enigma," *Journal of American Oriental Society* 119, 1999, pp. 248-260.
2. Ranade, R.V. *A Constructive Survey of Upanisadic Philosophy*, Bharatiya Vidya Bhavan, Bombay, 1986.
3. Sharma, Baldev Raj. *The Concept of Atman in the Principal Upanisads*, Delhi, Dinesh Publications, 1972.
4. Perrett, Roy W. (ed.). *Indian Philosophy: A Collection of Readings*, Vol. 3: Metaphysics, New York, Garland Publishing Inc., 2001.
5. Shah, Nagin J. (ed.). *Jaina Theory of Multiple Facets of Reality and Truth (Anekantavada)*, Delhi, Motilal Banarsidass, 2000.
6. Murti, TRV. *The Central Philosophy of Buddhism*, London, George Allen & Unwin, 1970.
7. Garfield, Jay. *The Fundamental Wisdom of the Middle Way*, Oxford University Press, 1995.
8. Kalupahana. D.J., *Mulamadhyamakakarika of Nagarjuna: The Philosophy of the Middle Way*, Delhi. Motilal Banarsidass, 1991.
9. J.N. Mohanty, *Classical Indian Philosophy: An Introductory Text*, Oxford University Press, New Delhi, 2000.

PHIL 102: GREEK PHILOSOPHY

The *Theaetetus* is one of Plato's late dialogues. The course involves a close study of the text and argument of this dialogue in the context of Plato's epistemology and late ontology. While the focus is on theory of knowledge, the course will look at Plato's reading of the doctrines of his predecessors and his critical appraisal of them. It will also look at the way in which Plato's account of knowledge differs from contemporary understanding of the problems: the nature of knowledge, mind, and memory. Empiricism, sense-data theories as well as appropriate methodologies for investigation are all part of the ambit of this course. Readings, however, will concentrate on explicating what Plato says and assess his claims critically.

Essential Readings:

1. Plato, *Theaetetus* (Any edition)
2. F.M. Cornford, *Plato's Theory of Knowledge*, London, 1935.
3. J. Macdowell, *Plato's Theaetetus*, Oxford, 1973.



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4. M. Burnyeat, *The Theaetetus of Plato*, Hackett, 1990.

Readings 2-4 are all texts of the *Theaetetus* with commentaries. The students may be required to consult all of them on some point or some of them on all occasions as the instructor requires.

Further Readings:

1. N. White, *Plato on Knowledge and Reality*, Indianapolis, 1976.
2. D. Bostok, *Plato's Theaetetus*, Oxford, Clarendon Press, 1988.
3. M. Matthen, "Perception, Relativism and Truth: Reflections on Plato's Theaetetus" *Dialogue*, 24, pp. 35-58, 1985.
4. R. Bolton, "Plato's distinction between being and becoming" *Review of Metaphysics*, 29, pp.66-95, (1975/6).
5. G.E. L. Owen, "Plato on Not-being" in G. Vlastos (ed), *Plato: Metaphysics and Epistemology*, Notre Dam, 1971.

PHIL 103: MODERN WESTERN PHILOSOPHY

Modern Western Philosophy exhibits a shift in emphasis to problems of knowledge. While some philosophers traced the origin and validity of knowledge primarily to reason, others traced it to sense experience. Kant criticized both and suggested a different framework in which emphasis was placed on the contribution of the knowing mind. This paper would examine the question how knowledge of reality becomes possible, and what can and can not be known.

Essential Readings:

1. W. Leibniz, *Monadology, Primary Truths, The Nature of Truth, Necessary and Contingent Truths*. In G. H. R. Parkinson (Ed) *Leibniz: Philosophical Writings*, Dent, Everyman's Library, 1973.
2. D. Hume, *An Enquiry Concerning Human Understanding*, with introduction by L. A. Selby-Bigge, 3rd edition, 1975, Sections 1 to V, VII and XII.
3. D. Hume, *Treatise of Human Nature*, Selby-Bigge (Ed.), Oxford, OUP, 1958, Book 1 part 1, part III (I to III) part IV (I, II, VI, VII).
4. I. Kant, *Critique of Pure Reason*, N. K. Smith (Tr.), London, Macmillan 1978, (from Sections 65 to 91, 151 to 175, 180 to 187 and 653 to 669).
5. H. Putnam, "Two Conceptions of Rationality" (From *Reason Truth and History*, Cambridge, Cambridge University Press, 1981).
6. D. Davidson, "Three Varieties of Knowledge". In *Subjective, Intersubjective, Objective*, Collected Papers, Vol. III, Oxford, OUP, 2001.

Further Readings:

1. P. F. Strawson, "Monads". In *Individuals*, London, Methuen, 1964.

2. H. G. Frankfurt (Ed), *Leibniz: A Collection of Critical Essays*, Notre Dame, 1976.
3. A. Savile, *Leibniz and the Monadology*, Routledge, 2000.
4. R. J. Fogelin, *Hume's Skepticism in the Treatise of Human Nature*, London, Routledge and Kegan Paul, 1985.
5. A. Sesonske and N Fleming (Eds.) *Human Understanding: Studies in the Philosophy of David Hume*, London, Wadsworth Publishing Company, 1966.
6. P. F. Strawson, *The Bounds of Sense*, Part II, Sections 1 and 2, London, Methuen, 1966.
7. P. Guyer, *Kant and the Claims of Knowledge*, Cambridge, CUP, 1987.
8. K. Popper, "Epistemology Without a Knowing Subject" (From *Objective Knowledge*, Oxford, Clarendon Press, 1972) p. 106-40.

PHIL 104: ETHICS

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

Essential Readings:

1. Aristotle, *The Nicomachean Ethics*, Trans. W. D. Ross, revised J. L. Ackrill & J. O. Urmsen, OUP, Oxford New York, 1980 (sections 1094a-1096a10, 1097a15-1100a10; 1102a-1109b28).
2. I. Kant, *Critique of Practical Reason*. In *Immanuel Kant: Practical Philosophy*, Mary J. Gregor (ed), Cambridge: CUP, 1996. (Preface, Introduction, The Analytic of Practical Reason, Chapter 2, Dialectic of Pure Practical Reason, Chapter 2 Sections I-VI).
3. J.S Mill, *Utilitarianism*. In Mary Warnock (ed), *J.S. Mill's Utilitarianism, On Liberty & Essays on Bentham*, London: The Fontana Library, 1962 (chapters 2 & 3).
4. F. Nietzsche, *Beyond Good and Evil*. In *The philosophy of Nietzsche*. New York: The Modern Library, 1954 (Parts 5& 7).
5. Bernard Williams, *Ethics and the Limits of Philosophy*, London, Fontana Press, 1985 (Chapter 10).


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6. *The Skill In Means Sutra*, Turmman (tr.). New Delhi: Motilal Banarsidass, 2001 (Part1—20,22,30,33,35,45,57 & Part3).
7. A. Baier, "The Need for More than Justice". In James E. White (ed) *Contemporary Moral Problems*, California, Wadsworth, 2000.
8. Jean Grimshaw, "The Idea of a Female Ethic". In Peter Singer (ed) *A companion to Ethics*, Oxford: Blackwell, 1991.

Further Readings:

1. J. B. Schneewind, "Autonomy, Obligation and virtue; an overview of Kant's Moral philosophy". In Paul Guyer (ed), *The Cambridge companion to Kant*. Cambridge: CUP 1992 (pages309-341).
2. M.Miri, "Freedom, responsibility and Agency". In M. Miri (ed), *Five Essays on Kant*, Shillong, NEHU, 1986.
3. J.Mackie, *Ethics Inventing Right and Wrong*, London, Penguin Books, 1979.
4. T. Adorno, *Problems in Moral philosophy*, Cambridge, Polity Press, 2000.
5. M. Horkheimer, *Materialism and morality*. In M.Horkheimer, *Between Philosophy and social science: Selected early writings*, Cambridge, MA, MIT Press, 1993.
6. Purushottama Bilimoria, Joseph Prabhu and Renuka Sharma, (eds), *Indian Ethics: Classical Traditions and Contemporary Challenges*, volume 1, New Delhi: OUP, 2007.
7. Plato, *Apology* (Any translation).
8. Bernard Williams, *Morality: An Introduction to Ethics*, Middlesex: Penguin, 1973 (Chapters 9 & 10).

PHIL 201: CLASSICAL INDIAN PHILOSOPHY II

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

Essential Readings:

1. *Nyayasutra* of Gautama and Vatsyayana's *Bhasya*, sutras 1-4, in Ganganatha Jha (tr.), *Nyayasutra with Bhasya of Vatsyayana*, Poona, Oriental Book Agency, 1939. Also in *Nyayasutra with Bhasya of Vatsyayana*, translation and exposition by Mrinal Kanti Gangopadhyaya, 5 Vols., Calcutta, Indian Studies.
2. *Tarkasamgraha* of Annambhatta, on Pratyaksa, Anumana, and Sabda, 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-dipika on Tarkasamgraha*, Calcutta, Progressive Publishers, 1994.
3. *Pramanasamuccaya* of Dignaga, Chapter on Perception, in Masaaki Hattori (tr. & annotated), *Dignaga on Perception*, Harvard, Harvard University, 1969.

Further Readings:

1. Potter, Karl (ed.). *Encyclopedia of Indian Philosophies*, Introduction to Vols. II & VI (Nyaya-Vaisesika), Delhi, Motilal Banarsidass, 1977-1993.
2. Chatterjee, S.C. *Nyaya Theory of Knowledge*, Calcutta, 1941.
3. Datta, D.M. *Six Ways of Knowing*, Calcutta, 1950.
4. Matilal, B.K. *Perception: An Essay on Classical Indian Theories of Knowledge*, Oxford, Clarendon Press, 1986.
5. Hayes, Richard. *Dignaga on the Interpretation of Signs*, D. Reidel & Co., 1988.
6. Mookerjee, S. *Buddhist Philosophy of Universal Flux*, Delhi, Motilal Banarsidass, 1975.
7. Perrett, Roy W. *Indian Philosophy: A Collection of Readings*, Vol. I, Epistemology, New York & London, Garland Publishing, 2001.
8. 'Problems of Perception' in *Stanford Encyclopedia* (on-line)
9. Bijalwan, C.D. *Indian Theory of Knowledge based upon Jayanta's Nyayamanjari*, ch. III, Delhi, Heritage Publishers, 1977.

PHIL 202: PHILOSOPHICAL LOGIC

The objective of this course is to acquaint the students at an introductory level, with the nature of formal logic; highlight the logical features of ordinary discourse and to introduce them to some points of contrast and of contact between the behavior of words in ordinary speech and behavior of symbols in a logical system.

Essential Reading:

P. F. Strawson, *Introduction to Logical Theory*. London, Methuen, 1952.

Further Readings:

1. Lou Gable (ed.), *The Blackwell Guide to Philosophical Logic*, Oxford, Blackwell, 2001.
2. Dale Jacquette, *Philosophy of Logic: An Anthology*, Oxford, Blackwell, 2002.
3. A.G Grayling, *Introduction to Philosophical Logic* 3rd edition, Oxford, Blackwell, 2003.
4. A. Gupta, *Logic at the Crossroads: An Interdisciplinary View, Vol I*. New Delhi, Allied Publishers, 2007.



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PHIL 203: METAETHICS

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

Essential Readings:

1. *D. Hume "Of the Influencing Motives of the Will" and "Moral Distinctions Not Derived from Reason"
2. *A. J. Ayer, "A Critique of Ethics"
3. *J. L. Mackie, "The Subjectivity of Values"
4. *G. Harman, "Moral Relativism Defended"
5. *M. Midgley, "Trying Out One's New Sword"
6. *G. E. Moore, "The Subject Matter of Ethics"
7. *R. Shafer-Landau, "Ethics as Philosophy: A Defense of Ethical Nonnaturalism"
8. C. L. Stevenson, "The Nature of Ethical Disagreement" in Russ Shafer-Landau and Terence Cuneo (eds.) *Foundations of Ethics: An Anthology*, Oxford, Blackwell Publishing, 2007.
9. M. Smith, "Realism" in Peter Singer (ed.), *A Companion to Ethics*, Oxford: Basil Blackwell, 1993.

*All readings are conveniently available in Russ Shafer-Landau (ed.) *Ethical Theory: An Anthology*, Blackwell Publishing, 2007.

Further Readings:

1. A. Miller *An Introduction to Contemporary Metaethics*, Cambridge, Polity, 2003.
2. R. Shafer-Landau, "Moral Rationalism". In R. Shafer-Landau (ed.) *Ethical Theory: An Anthology*, Oxford, Blackwell, 2007
3. P. Foot, "Morality as a System of Hypothetical Imperatives" in Russ Shafer-Landau (ed.) *Ethical Theory: An Anthology*, Oxford, Blackwell, 2007.
4. J. McDowell, "Values and Secondary Qualities". In R. Shafer-Landau & T. Cuneo (eds.) *Foundations of Ethics: An Anthology*, Oxford, Blackwell, 2007.

PHIL 301: ANALYTIC PHILOSOPHY

The objective of this course is to introduce the students to earlier and later Wittgenstein's conceptions of language and appraise them with some of the key concepts like language games, forms of life, family resemblances, private language used by Wittgenstein.

Essential Readings:

1. G. Frege, "Thought: A Logical Inquiry", *Philosophical Logic*, P.F. Strawson (ed.): Oxford, Oxford University Press, 1967.
2. L. Wittgenstein, 1 to 3, *Tractatus Logico Philosophicus*, Trans. DF Pears and BF McGuinness. London, Routledge & Kegan Paul, 1971, pp. 1-34.
3. L. Wittgenstein, *Philosophical Investigations*, Oxford, Blackwell, 1953. §§1-133, 198-208, 240-309, 404-410, 492-497. (Hindi translation by Ashok Vohra, New Delhi, Indian Council of Philosophical Research, 1996).

Further Readings:

1. A.C. Grayling, *Wittgenstein*, Oxford, Oxford University Press, 1988.
2. A.J. Ayer, *Ludwig Wittgenstein*, London, Penguin Books, 1984.
3. A. Kenny, *Wittgenstein*, London, The Penguin Press, 1973.
4. A. Vohra, *Wittgenstein's Philosophy of Mind*, Croom Helm, London-Sydney, 1986.
5. C.A. van Peursen, *Ludwig Wittgenstein: An Introduction to His Philosophy*, translated from Dutch to English by Rex Ambler, London, Faber & Faber Books, 1969.
6. E. Stenius, *Wittgenstein's Tractatus: A Critical Exposition of its Main Lines of Thought*, Oxford, Basil Blackwell, 1960.
7. G. Pitcher, *The Philosophy of Wittgenstein*, New Delhi, Prentice Hall, 1964, (Indian Print, 1985).
8. R. Monk, *How to Read Wittgenstein*, London, Granta Books, 2005.
9. D. Pears, *False Prison- A Study of the Development of Wittgenstein's Philosophy*, Vol. 1 and 2, Oxford, Clarendon Press, 1987.
10. G.P. Baker and P.M.S. Hacker, *Wittgenstein-Understanding and Meaning: An Analytical Commentary on the Philosophical Investigations*, Vol. 1, Oxford, Basil Blackwell, 1980.
11. R. Monk, *Ludwig Wittgenstein- Duty of a Genius*, New York, Vintage, 1991.
12. E. Reck Ed., "From Frege to Wittgenstein: Perspectives on Early Analytic Philosophy", Oxford, Oxford University Press, 2002.
13. I. Block, Ed, *Perspectives on the Philosophy of Wittgenstein*, Oxford, Basil Blackwell, 1981.
14. G. Frege, "On Sinn and Bedeutung" (1892), in *The Frege Reader*, (ed) Michael Beaney, Oxford, Blackwell, 1997.
15. G. Frege, "Logic", 1897 (Extract), Same as above.
16. D. Bell, *Frege's Theory of Judgement*, Oxford, Clarendon Press, 1979.

PHIL 302: CONTINENTAL PHILOSOPHY I

In this paper we look at the works of some of the philosophers who have had a lasting impact on philosophizing in the continent. Though the list of thinkers is very long, the


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following selection has been confined to only those thinkers who not only inaugurated new directions in philosophy but have continued to have lasting impact on subsequent philosophers.

Essential Readings:

1. G. W. F Hegel, "Preface", *The Phenomenology of Spirit*. In Aakash Singh & R. Mohapatra (eds), *Reading Hegel: The Introductions*, Melbourne, Re-press, 2008, pp. 21-51. It can be downloaded from <http://www.re-press.org/content/view/60/38/>. The translation by Walter Kaufmann has section by section commentary on the text on opposing pages (*Hegel: Texts & Commentary*, New York, Anchor, 1966).
2. S. Kierkegaard, "The Aesthetic, the ethical, and the religious". In W.H.Auden (ed), *Kierkegaard*. London, Cassell & Co. 1955, Pp. 45-93.
3. E. Husserl, "Philosophy as Rigorous Science". In P. McCormik & F. A. Elliston (eds), *Husserl: Shorter Works*, Brighton, The Harvester Press, 1981.
4. M. Heidegger, *What is Metaphysics?*. In M. Heidegger, *Basic Writings*, 2nd edition David Farrell Krell (ed), New York, Harper & Row, 1993.
5. S. Freud, "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, 1975.

Further Readings:

1. A. Kojève, *Introduction to the Reading of Hegel*, New York, Basic Books, 1969.
2. J. Hyppolite, *The Genesis and Structure of Hegel's Phenomenology*, Evanston, Northwestern University Press, 1979.
3. T. Flynn, *Existentialism: A very short introduction*. Oxford, Oxford University Press, 2006.
4. A. Hannay & G.D. Marino (ed), *The Cambridge Companion to Kierkegaard*, Cambridge, Cambridge University Press, 1997.
5. J. N. Mohanty, *Transcendental Phenomenology*, Oxford, Basil Blackwell, 1989.
6. J. L. Mehta, *The Philosophy of Martin Heidegger*, Varanasi, Banaras Hindu University Press, 1967.
7. R. Sundara Rajan, *Studies in Phenomenology, Hermeneutics and Deconstruction*, New Delhi, Indian Council of Philosophical Research, 1990.
8. T. De Boer, *The Development of Husserl's Thought*, The Hague, Martinus Nijhoff, 1978.
9. P. Ricoeur, *Husserl: An Analysis of his Phenomenology*, Evanston, Northwestern University Press, 1967.
10. H. Spiegelberg, *Phenomenological Movement*, The Hague, Martinus Nijhoff, 1982.
11. P. Ricoeur, *Freud and Philosophy*, London, Routledge, 1977.
12. J. Laplanche & J. B. Pontalis, *The Language of Psychoanalysis*, New York, W. W. Norton, 1974.

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

Essential Readings:

1. Hobbes, *Leviathan*, (Part II, of Commonwealth, Ch. 17-22), ed. C. B. Macpherson, London, Penguin Classics, 1985.
2. Rousseau, *The Social Contract*, (Bk. II), trans. revised and ed. C. Frankel, New York, Hafner Publishing Co., 1947.
3. M. K. Gandhi, *Political and National Affairs*, (Vol. I, Sec.2, 3), Ahmedabad, Navajivan Trust, 1967.
4. *Arthashastra*, (Vol. II, Bk VI, VII, ch.1), trans. R. P. Kangle, Delhi, Motilal Banarasidas, 2nd edition, 1972.
5. F. Engels, *The theory of Family, Private Property and the State* (Ch. V), Moscow, Progress Publishers, 1977.
6. J. G. von Herder, *Reflections on the Philosophy of History of Mankind*, (Ch.1, Bk. VII and VIII), abridged and with intro., by F. E. Manuel, Chicago, Chicago University Press, 1968.
7. J. Habermas, "On the Relation between the Nation, the Rule of Law, and Democracy". In *The Inclusion of the Other*, Cambridge, MIT Press, 1996.
8. J. Locke, *Treatise of Civil Government*, (Ch 5), ed. C. L. Sherman, New York, D.Appleton- Century, 1937.
9. K. Marx, *Capital*, (Vol. I, Part IV, Ch 15, Sec.1-6), Moscow, Progress Publishers, reprinted 1967.
10. J. Rawls, *Political Liberalism* (Ch. IV), New York, Columbia University Press, 2005.
11. M. Nussbaum, "Women and Cultural Universals". In *Pluralism- the philosophy and politics of political diversity* M. Baghramian and A. Ingram (ed.), London, Routledge, 2000.
12. I. Illich, "Vernacular Gender", *Alternatives VIII*, p.293-362, 1982.

Further Readings:

1. M. Foucault, 2nd Lecture from "Two Lectures", *Power/ Knowledge*, ed. C. Gordon, Sussex, Harvester Press, 1980.
2. B. Anderson, *Imagined Communities* (Ch. III), London, Verso 2006.
3. H. Arendt, *The Human Condition*, (Ch -III), Chicago, University of Chicago Press, 1958.
4. G. A. Cohen, "Capitalism, Freedom and the Proletariat" in *The Idea of Freedom: essays in honour of Isaiah Berlin*, ed A. Ryan, London, OUP, 1979.
6. J. Gray "Where Pluralists and Liberals part company" in *Pluralism- the philosophy and politics of political diversity*, ed. M. Baghramian & A. Ingram, London, Routledge, 2000.

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7. Berlin, "Nationalism: Past neglect and present power". In H. Hardy (ed), *Against the Current: Essays in the History of Ideas*, , Princeton, Princeton Univ. Press, 2001.

PHIL 304: PHILOSOPHY OF MIND

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

Essential Readings:

1. Descartes, "Minds and Bodies as Distinct Substances" (From *Meditations* II & VI)
2. G. Ryle, "Descartes' Myth"
3. H. Putnam, "Brains and Behaviour" OR "Psychological Predicates"
4. N. Chomsky, "A Review of B.F. Skinner's *Verbal Behaviour*"
5. J. J. C. Smart, "Sensations and Brain Processes"
6. S. A. Kripke, "Identity and Necessity"
7. H. Putnam, "The Nature of Mental States".
8. N. Block, "What is Functionalism" OR "Troubles with Functionalism"
9. A. M. Turing, "Computing Machinery and Intelligence"
10. J. R. Searle, "Minds, Brains, and Programs".
11. S. P. Stich, "Autonomous Psychology and Belief-Desire Thesis"
12. P. Churchland, "Eliminative Materialism and Propositional Attitudes".

All the above readings are available from the following anthologies:

1. D. J. Chalmers (ed), *Philosophy of Mind: Classical and Contemporary Readings*, Oxford, Oxford University Press, 2002.
2. J. Heil (ed), *Philosophy of Mind: A Guide and Anthology*, Oxford, Oxford University Press, 2004.

Further Readings:

1. Plato, "Souls and Bodies" (From *Phaedo*. In Heil 2004).
2. Aristotle, "The Soul as Bodily Organ" (From *De Anima*. In Heil 2004).
3. D. Braddon-Mitchell & F. Jackson, *Philosophy of Mind and Cognition*, Oxford, Blackwell, 2007.
4. T. Crane. *Elements of Mind*. Oxford, Oxford University Press, 2001.
5. S. Guttenplan (ed), *A Companion to the Philosophy of Mind*, Oxford, Basil Blackwell, 1994.
6. R. A. Wilson and F. C. Keil (eds.), *The MIT Encyclopedia of the Cognitive Sciences*, Cambridge, MIT Press, 1999.

PHIL 401: PHILOSOPHY OF LANGUAGE

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

Essential Readings:

3. *J. S. Mill, "Of Names".
4. *G. Frege, "On Sense and Nominatum", translated by Herbert Feigl in *Readings in Philosophical Analysis*, Herbert Feigl and Wilfrid Sellars, (eds.) New York: Appleton-Century-Crofts, 1949, pp.85 – 102.
5. *B. Russell, "On Denoting", from *Logic and Knowledge*, ed. R.C.Marsh, London: Allen and Unwin, 1956, pp. 41 – 56.
6. *P. F. Strawson, "On Referring", from *Essays in Conceptual Analysis*, Anthony Flew, ed., London: Macmillan and Company Ltd., 1956, pp.21 – 52.
7. B. Russell, "Mr. Strawson on Referring" in A.P. Martinich (ed.) *The Philosophy of Language*, 5th edn. O.U.P. 2008.
8. *B. Russell, "Descriptions", from *Introduction to Mathematical Philosophy*, London: George Allen and Unwin Ltd., 1919, pp. 167-180.
9. *K. Donnellan, "Reference and Definite Descriptions", *Philosophical Review* 75, 1966, pp.281-304.
10. *S. Kripke, "Naming and Necessity", from *Naming and Necessity*, Cambridge: Harvard University Press, 1980.
11. *G. Evans, "The Causal Theory of Names", *Aristotelian Society: Supplementary Volume* 47, 1973, pp.187 – 208.
12. *H. Putnam, "Meaning and Reference", *Journal of Philosophy*, vol. 70, 1973, pp. 699 – 711.
13. *J. R. Searle, "Proper Names and Intentionality" in A.P. Martinich (ed.) *The Philosophy of Language*, 5th ed. O.U.P. 2008.

Further Readings:

1. J. R.Searle, "Proper Names", *Mind*, vol. 67, 1958, pp.166 – 173.
2. G. Evans, *Varieties of Reference*, Oxford: Oxford University Press, 1982.
3. K. Donnellan, "Proper Names and Identifying Descriptions", in *Semantics of Natural Languages* edited by Donald Davidson and Gilbert Harman, New York: Humanities Press, 1982, pp. 356 -379.
4. L. Linsky, *Names and Descriptions*, Chicago, University of Chicago Press, 1977.
5. D. Kaplan, "The Logic of Demonstratives". In *Contemporary Perspectives in the Philosophy of Language*, ed. Peter. A. French, T. Uehling, Jr. & H. Wettstein (eds.), Minneapolis, University of Minnesota Press, 1970, pp.401 -410.
6. B. Hale and C. Wright (eds.) *The Blackwell Companion to the Philosophy of Language*, Oxford,Blackwell, 1999.



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* Readings available in A. P. Martinich (ed.) *The Philosophy of Language*, 5th . New York, Oxford University Press, 2008.

PH 402: CONTINENTAL PHILOSOPHY II

In this follow up course we reflect on the contemporary developments in continental philosophy surrounding issues related to the notion of the subject and its otherness. The main concepts treated are: The structural unity of the subject and its fragmentation, self-identity, the self as total Otherness, etc.

Essential Readings:

1. J. P. Sartre, *Being and Nothingness*, New York, Philosophical Library, 1962. Chapters on "The pursuit of Being" and "Bad Faith" OR "The Being for Others".
2. R. Barthes, *Elements of Semiology*, New York, Hill and Wang, 1977. Part I, secs. 1-5 & Part II.
3. M. Foucault, "The Hermeneutic of the Subject". In *Essential Works of Foucault, Vol. 1*, London, Penguin, 2000 OR P. Ricoeur, "On Interpretation". In *From text to Action*, Evanston, Northwestern University Press, 2007.
4. J. Derrida, "Structure, Sign and Play in the Discourse of the Human Sciences". In *Writing and Difference*, London, Routledge & Kegan Paul, 1990 OR S. Zizek, "Tolerance as an Ideological Category", *Critical Inquiry*, Autumn 2007.
5. J. Lacan, "The Mirror Stage". In *Ecrits*. New York, W.W. Norton, 2002.
6. L. Irigaray, "The Language of Man", *Cultural Critique*, 13, 191-202, 1989. OR J. Kristeva, "The Speaking Subject". In M. Blonsky, (ed), *On signs*, Oxford, Basil Blackwell, 1985.

Further Readings:

1. J. P. Sartre, *War Diaries*, London, Verso 1985.
2. H. E. Barnes, *The Literature of Possibility*. London, Tavistock Pub, 1961.
3. T. Flynn, *Existentialism: A Very Short Introduction*. Oxford, Oxford University Press, 2006.
4. R. Sundararajan, *Studies in Phenomenology, Hermeneutics, and Deconstruction*, New Delhi, ICPR, 1990.
5. G. Gutting (ed), *The Cambridge Companion to Foucault*, Cambridge, Cambridge University Press, 2006.
6. M. Foucault, "Structuralism and Post-Structuralism". In *Aesthetics, Methods, and Epistemology*, New York, The New Press, 2005.
7. T. Cohen (ed), *Jacques Derrida and the Humanities: A Critical Reader*, Cambridge, Cambridge University Press, 2002.
8. A. Bradley, *Derrida's Of Grammatology*. Edinburgh, Edinburgh University Press, 2007.
9. S. Zizek, *How to Read Lacan*, New York, W.W. Norton, 2007.
10. B. Fink, *The Lacanian Subject*, Princeton, Princeton University Press, 1996.
11. J. Lee, *Jacques Lacan*. Boston, Twayne, 1990.

12. L. Irigaray, *An Ethics of Sexual Difference*, New York, Cornell University Press, 1993.

PHIL 403: PHILOSOPHY OF RELIGION

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

Essential Readings:

1. R. Dawkins, "God's Utility Function" in E. Stump and M. J. Murray (eds.) *Philosophy of Religion*, USA, Blackwell, 1999.
2. A. Plantinga, "Is Naturalism Irrational?" in E. Stump and M. J. Murray (eds.) *Philosophy of Religion*, USA, Blackwell, 1999.
3. H. J. McCloskey, "God and Evil" in B. A. Brody (ed.) *Readings in the Philosophy of Religion: An Analytic Approach*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.
4. "Culakammavibhangasutta" (no. 135) in Nanamoli (trans.) and Bhikkhu Bodhi (ed. and revised) *The Middle Length Discourses of the Buddha (Majjhima Nikaya)*, Boston, Wisdom Publications, 1995.
5. *The Mahatma and the Poet: Letters and Debates Between Gandhi and Tagore*, Sabyasachi Bhattacharya (ed.), India, National Book Trust, 1997.
6. R. Gandhi, "Earthquake in Bihar: The Transfiguration of Karma" in *Language Tradition and Modern Civilization*, (Seminar Proceedings), University of Hyderabad.
7. W. T. Stace, "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, 1974.
8. Al Ghazali, "Al-Munqidh min al-Datal," (pp. 62-105) in Richard Joseph and S.J. McCarthy, (tr.), *Freedom and Fulfillment*, Boston, Twayne Publishers, 1980.
9. J. Hick, "Religious Pluralism" in Phillip Quinn and Charles Taliaferro (eds.) *A Companion to Philosophy of Religion*, Oxford, Blackwell, 1997 [also available in Charles Taliaferro and Griffiths (eds.) *Philosophy of Religion: An Anthology*, USA, Blackwell Publishing Ltd, 2003].
10. Swami Vivekanand, "Addresses at the Parliament of Religions," in *The Complete Works of Swami Vivekanand*, Vol.1 (17th edition), Calcutta, Advaita Ashram, 1986.
11. P. Nowell Smith, "Morality Religious And Secular" in B. A. Brody (ed.) *Readings in the Philosophy of Religion: An Analytic Approach*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.


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Further Readings:

1. A. Plantinga, "The Free Will Defense," in B. A. Brody (ed.), *Readings in the Philosophy of Religion*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.
2. C.B. Martin, "A Religious Way of Knowing," in B. A. Brody (ed.), *Readings in the Philosophy of Religion*, New Jersey, Englewood Cliffs, Prentice Hall, 1974.
3. J. Hick, *Faith and Knowledge*, London, Fontana Books, 1974, Chapters 1&2.
4. D. J. Fasching, "Authority and Religious Experience," in William Schweiker, (ed.), *The Blackwell Companion to Religious Ethics*, Oxford, Malden, USA, Blackwell Publishing Ltd., 2008.
5. B. Grelle, "Culture and Pluralism," in William Schweiker, (ed.), *The Blackwell Companion to Religious Ethics*, Oxford, Malden, USA, Blackwell Publishing Ltd., 2008.
6. H. Coward, "Pluralism and the Future of Religions," in Thomas Dean (ed.), *Religious Pluralism and Truth*, (Reprint), Delhi, Sri Satguru Publications, 1997.
7. N. Smart, "The Philosophy of Religion Transformed" in Thomas Dean (ed.), *Religious Pluralism and Truth*, (Reprint), Delhi, Sri Satguru Publications, 1997.
8. *Indian Ethics*, Purushottam Bilimoria, Joseph Prabhu and Renuka Sharma (eds.), New Delhi, Oxford University Press, 2007.
9. M. K. Gandhi, *My God*, Ahmedabad, Navjivan Publishing House, 1962.
10. R. Prasad, *Karma, Causation and Retributive Morality*, Delhi, ICPR, 1989.
11. E. Langerak, "Pluralism, Tolerance and Disagreement" in Charles Taliaferro and Griffiths (eds.) *Philosophy of Religion: An Anthology*, Blackwell Publishing Ltd, USA, 2003.

PHIL 404: PHILOSOPHY OF SCIENCE

The Course is designed for students interested in the basic issues of Causation, Explanation and Laws in science; Experimental Testing of Theories; Underdetermination; Prediction; Scientific Revolutions; Debate on Theoretical Terms: Scientific Realism, Instrumentalism, Empiricism

Essential Readings:

1. K. R. Popper, *Objective Knowledge: An Evolutionary Approach*, Oxford. Oxford University Press, 1972 (Sect. 5. "The Aim of Science", pp. 191-205; Appendix: "The Bucket and the Searchlight: The Two Theories of Knowledge", pp. 341-361).
2. J. Watkins, *Science and Scepticism*, 1984, London, Hutchinson (Chapter 1: "Scepticism and Irrationalism", pp 3-38).
3. M. Sintonen "How to Put Questions to Nature?". In D. Knowles (ed.) *Explanation and its Limits*, Cambridge, Cambridge University Press, 1990 pp. 267-284.
4. T. S. Kuhn, "Logic of Discovery or Psychology of Research?". In Lakatos and A. Musgrave (eds.), *Criticism and the Growth of Scientific Knowledge*, Cambridge, Cambridge University Press, 1970.

Further Readings:

1. K. R. Popper, *Logic of Scientific Discovery*, London, Hutchinson, 1959.
2. T. Kuhn: *The Structure of Scientific Revolutions*, Chicago, Chicago University Press, 1972.
3. G. L. Pandit, *The Structure and Growth of Scientific Knowledge: A Study in the methodology of Epistemic Appraisal*, Springer: Dordrecht, Netherlands, 1982.
4. C. Hempel, *Aspects of Scientific Explanation and Other Essays in the Philosophy of Science*, New York: The Free Press, 1965.

OPTIONAL COURSES**PHIL 211: ARISTOTLE'S METAPHYSICS**

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

Essential Readings:

1. *Aristotle's Metaphysics (2 vols)*, tr. and ed by W. D. Ross (Selections: Books 2, 3, 4, 7 and 8). Reprinted from the edition of 1934.

Further Readings:

- D. Bostok, *Aristotle's Metaphysics*, Oxford, Clarendon Press, 1994 (Commentary on Books vii-viii).
- C. Kirwin, *Aristotle Metaphysics: gamma, delta and eta*, Oxford, Clarendon Press, 1993.
- T. Irwin, *Aristotle's First Principles*, Oxford, Oxford University Press, 1988.

PHIL 212: GANDHI AND LIBERTARIAN SOCIALISM

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

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Essential Readings:

1. M. K. Gandhi "Three Vital Questions", *Collected Works*, 33, New Delhi, Publication Division, Govt. of India, p.408.
2. M. K. Gandhi; *Hind Swaraj*, Ahmedabad, Navajivan Press, 2001.
3. M. K. Gandhi; *Constructive Programme*, Ahmedabad, Navajivan Press, 1989.
4. M. K. Gandhi, "Towards a Stateless Society"(From R. Iyer (Ed), *The Moral and Political Writings of Mahatma Gandhi*, Vol III, Oxford, Clarendon Press, 1987.
5. B. K. Matilal, *The Central Philosophy of Jainism*, Ahmedabad, L. D. Institute, 1981.
6. J. Clark, "Anarchism". In B.Taylor (ed.), *The Encyclopedia of Religion and Nature*, New York, New Age, 2005.
7. G. Woodcock, *Anarchism*, Chapter 1 and 2, London, Penguin, 1986.
8. N. Chomsky, "Notes on Anarchism". In *For Reasons of State*, London, Pantheon, 2003.
9. A. Bilgrami, "Gandhi, the Philosopher", *Economics and Political Weekly*, Sept. 27, 2003.
10. A. Sen, 'Equality of What?'. In *Inequality Reexamined*, Oxford, Oxford University Press, 2006.
11. J. S. Mill, *On Liberty*, Chapter 2 (Any Edition. Also available for free on the internet).
12. I. Kant, *Critique of Practical Reason*, In *Immanuel Kant: Practical Philosophy*, Mary J. Gregor (ed), Cambridge: CUP, 1996 (Book 1, Chapter 1).

Further Readings:

1. M. K. Gandhi, *Sarvodaya*, Navajivan, 1954.
2. M. K. Gandhi, *My Theory of Trusteeship*, New Delhi, Gandhi Peace Foundation, 1970.
3. V.V.R. Murthi (ed.) *Gandhi: Essential Writings*, New Delhi, Gandhi Peace Foundation, 1970.
4. J.A. Parel (Ed.) *Hind Swaraj and Other Writings*, Cambridge, Cambridge University Press, 2005.
5. A. Sen, *Development as Freedom*, Oxford, Oxford University Press, 2005.
6. R.K. Gupta, *A Dictionary of Moral Concepts in Gandhi*, Delhi, Maadhyam, 1999.
7. F. Fanon, *The Wretched of The Earth*, London, Penguin, 1968.
8. E. Dussel, "Eurocentrism and Modernity" *Boundary 2*, Vol. 2, No. 3, 1993.
9. A. Bose, *A History of Anarchism*, Calcutta, The World Press, 1967.
10. *Gandhi Marg*, November-December 1985.
11. G. Woodcock, *Gandhi*, London, Fontana, 1972.
12. G. Ostergard and C.Melville, *The Gentle Anarchist*, Oxford. Clarendon Press, 1971.

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

Essential Readings:

1. B.R Ambedkar, *The Essential Writings*, V Rodrigues (ed), New Delhi, Oxford University Press, 2002. Chapters, 3,5,8,19,20.
2. R.Tagore, *Nationalism*, New Delhi, Macmillan, 1985.
3. M.K Gandhi, *Hind Swaraj*. In Antony Parel(ed), *Hind Swaraj and Other Writings*, Cambridge, Cambridge University Press,1997.
4. M.K Gandhi, *Constructive Programme: Its meaning and Place*, Ahmedabad, Navajivan,1945.
5. M.K Gandhi, *Women and Social Justice*, Ahmedabad, Navajivan, 1954.
6. I Kant, "An Answer to the question what is enlightenment". In H Reiss(ed), *Political Writings*, Cambridge, Cambridge University Press, 1991.
7. Akeel Bilgrami, *Gandhi's Integrity: The Philosophy behind the Politics*, In A Raghuramraju (ed.) *Debating Gandhi: A Reader*, New Delhi, OUP, 2006.
8. R.Tagore, *The Religion of Man*, New Delhi, Rupa , 2005.
9. A. Sen, "Culture and communication". In *The Argumentative Indian*, London, Penguin, 2005.

Further Readings:

1. Herder, *Reflections on The Philosophy of the History of Mankind*, Chicago & London, The University of Chicago Press, 1968, (Chapter1, books 7 and 8).
2. R Tagore, *Selected letters of Rabindranath Tagore*, K. Dutta & A Robinson (eds), Cambridge, CUP, 1997.
3. A Nandy, *The Illegitimacy of Nationalism: Rabindranath Tagore and the Politics of the Self*, New Delhi, OUP, 1995.
4. B. Parekh, *Gandhi's Political Philosophy: A Critical Examination*, London, Macmillan, 1989.
5. E Said, *Culture and Imperialism*, London, Vintage, 1994.
6. A K Ramanujan, *Is there an Indian way of thinking: an Informal essay*, In *Contributions to Indian Sociology*, 1989, pp 41-58.
7. Madhu Kishwar, *Gandhi on Women*. In A. Raghuramraju (ed), *Debating Gandhi: A Reader*, New Delhi, OUP, 2006.
8. Sujata Patel, *Construction and re-construction of woman in Gandh*, in A. Raghuramraju (ed), *Debating Gandhi: A Reader*, New Delhi, OUP, 2006.
9. I Berlin, *Two concepts of Liberty*. In, *The Proper Study of Mankind*, London, Pimlico, 1998.

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PHIL 214: THE FEMINIST THOUGHT

The course will introduce broad trends in Feminist thought. Basic tenets of Liberal, Marxist, Existentialist, Radical and Socialist Feminism will be discussed with the help of writings of major thinkers in the area. 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.

Essential readings:

1. M. Wollstonecraft, *A Vindication Of The Rights Of Women* (chapters 2 & 3). In S. Mukherjee & S. Ramaswamy (eds), New Delhi, Deep Publications, 1992.
2. J. S. Mill, "The Subjection of Women". In J. S. Mill & H. T. Mill, *Essays on Sex Equality*, Chicago, Chicago University Press, 1970.
3. A. Kolonotei, *Selected Writings* (Chapter 1), London, Alison & Busby, 1977, pp 45-50 & 93-97.
4. C. Zetlin, *Selected Writings* (Chapter 1), New York, International Publisher, 1984.
5. S. de Beauvoir, *The Second Sex* (part V, chs.1 & 2 and part VII, ch 1), London, Pan Books, 1988.
6. J. Mitchell, *Woman's Estate* (Chapters. 5 & 8), Pantheon Books, New York, 1971.
7. C. Pateman, *The Sexual Contract*, Cambridge, Polity Press, 1988 (selections).
8. J. Butler, *Gender Trouble* (chapter 1), London, Routledge, 1990.
9. L. Irigaray, *An Ethics of Sexual Difference*, New York, Cornell University Press, 1993, pp.116-132.

Further Readings:

1. F. Engels, *The Origin Of The Family, Private Property And The State*, New York, International Publishers, 1972.
2. J. Sayers, M. Evans & N. Redclift (ed), *Engels Revisited: New Feminist Essays*, London, Tavistok Publishers (chs 1 & 3), 1987.
3. A. M. Jaggar, *Feminist Politics and Human Nature*, Sussex, The Harvest Press, 1983.
4. M. Griffiths & M. Whitford (ed), *Feminist Perspectives in Philosophy*, London, Macmillan, 1988.
5. M. Gatens, *Feminism and Philosophy: Perspectives on Equality and Difference*. Cambridge, Polity Press, 1991.
6. E. Lundgren-Gothlin, *Sex and Existence: Simone de Beauvoir's 'The Second Sex'*, Tr Linda Schenck. Hanover: Wesleyan University Press, 1996.
7. S. Firestone, *The Dialectic of Sex*, New York, Bantram Books, 1970.
8. K. Millet, *Sexual Politics*, New York, Doubleday, 1970.
9. M. Chowdhri, *Feminism in India*, New Delhi, Women Unlimited, 2006.

10. M. Daly, *Beyond God The Father: Towards a Philosophy of Women's Liberation*, Boston, Beacon Press, 1973.
11. J. B. Elshtain, *Public Man Private Woman*, Princeton, Princeton University Press, 1981.
12. B. Friedan, *The Second Stage*, New York, Summit Books, 1981.
13. R. Sunderrajan, *Signposts: Gender Issues in Post Independence India*, New Jersey, Rutgers University Press, 1999.
14. R. Tong, *Feminist Thought: A comprehensive View*, Boulder, Westview Press, 1992.

PHIL 311: ENVIRONMENTAL ETHICS

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

Essential Readings:

1. A. Leopold, "The Land Ethic". In *A Sand County Almanac: And Sketches Here and There*, Oxford, Oxford University Press, 1966, pp. 217-241.
2. P. Taylor, "The Ethics of Respect for Nature," *Environmental Ethics* 3, 1981, pp. 197-218.
3. J. B. Callicott, "Animal Liberation: A Triangular Affair." In *Ethics and the Environment*, ed. D. Scherer & T. Attig, New Jersey, Prentice-Hall, 1983. 54-72.
4. H. Cahen, "Against the Moral Considerability of Ecosystems". In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 114-128.
5. H. Rolston III, "Value in Nature and the Nature of Value," In A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 143-153.
6. E. Hargrove, "Weak Anthropocentric Intrinsic Value," A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 175-190
7. A. Weston, "Beyond Intrinsic Value: Pragmatism in Environmental Ethics," A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 307-318.
8. P. Singer, "All Animals Are Equal," in *Environmental Ethics: What Really Matters, What Really Works*, D. Schmidtz and E. Willott (ed), New York, Oxford, Oxford University Press, 2002, pp. 17-27.

9. T. Regan, "The Case for Animal Rights". In *Defence of Animals*, P. Singer (ed), Oxford, Blackwell Publishers, 1985, pp. 13-26.
10. C. Cohen & T. Regan, *The Animal Rights Debate*, New York, Rowman and Littlefield Publishers Inc, 2001, pp. 27-58.

Further Readings:

1. J. O'Neill, "Varieties of Intrinsic Value," A. Light & H. Rolston III (eds), *Environmental Ethics: An Anthology*, Oxford, Blackwell Publishing, 2003, pp. 131-142.
2. G. Varner, "Biocentric Individualism". In D. Schmidtz and E. Willott (ed.), *Environmental Ethics: What Really Matters, What Really Works*, Oxford, Oxford University Press, 2002, pp. 108-120.
3. H. Rolston III, "Duties to Endangered Species", *BioScience* 35, 1985, pp. 718-726.
4. A. Naess, "The Basics of Deep Ecology". In J. Button (ed), *The Green Fuse*, London, Quartet Books, 1990, pp. 130-137.
5. W. Fox, "Transpersonal Ecology and the Varieties of Identification". In *Towards a Transpersonal Ecology: Developing New Foundations for Environmentalism*, Boston, Shambala, 1990, pp. 249-267.
6. V. Plumwood, "Nature, Self and Gender: Feminism, Environmental Philosophy and the Critique of Rationalism". In R. Elliot (ed), *Environmental Ethics*, Oxford, Oxford University Press, 1995, pp. 155-164.
7. R. Guha, "Radical Environmentalism and Wilderness Preservation: A Third World Critique". In L. May and S. C. Sharratt (eds), *Applied Ethics: A Multicultural Approach* New Jersey, Prentice Hall, 1994, pp. 123-133.
8. E. Sober, "Philosophical Problems for Environmentalism". In R. Elliot (ed), *Environmental Ethics*, Oxford, Oxford University Press, 1995, pp.226-247.

PHIL 312: ETHICS IN BUDDHISM

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

Essential Readings:

1. *The Long Discourses of the Buddha: A Translation of the Digha Nikaya*, trans. M. Walshe, Boston, Wisdom Publications, 1987. Sutta 1, 2, 5, 8, 16, 17, 22, 26, 27 and 31.

2. *Dhammapada*, trans. Narada Thera, Reprint. Corporate Body of the Buddha Educational Foundation, Taiwan, 1993. *Danda Vagga* and *Mala Vagga*.
3. *The Book of Discipline (Vinaya Pitaka)*, Part 1 and 2, trans. I. B. Horner, Reprint, London, Pali Text Society, 1969. *Parajika* III and *Pacittiya* I, II, XI, XXIII and XXXIV.
4. *Siksa Samuccaya: A Compendium of Buddhist Doctrine* (compiled by Santideva), trans. C. Bendall and W. H. D. Rouse, Reprint, Delhi, Motilal Banarsidass, 2006. Chs 2, 3, 4, 5, 9, 10, 12, 14, 16, 18 and 19.
5. D. Keown, "Attitudes to Euthanasia in the Vinaya and Commentary," *Journal of Buddhist Ethics*, Vol 6, 1999, pp. 260-270.
(See <http://www.buddhistethics.org/6/keown993.pdf>).
6. P. D. Hershock, "From Vulnerability to Virtuosity: Buddhist Reflections on Responding to Terrorism and Tragedy," *Journal of Buddhist Ethics*, Vol 10, 2003, pp. 22-38. (See <http://www.buddhistethics.org/10/hersh031.pdf>).
7. P. Waldau, "Buddhism and Animal Rights," *Contemporary Buddhist Ethics*, ed. Damien Keown, Richmond, Surrey, Curzon Press, 2000, pp. 81-112.

Further Readings:

1. P. Harvey, *An Introduction to Buddhist Ethics*, Cambridge, UK, Cambridge University Press, 2000. Chs 1-3
2. D. Keown, *The Nature of Buddhist Ethics*, Hampshire, Palgrave, (reprint) 2001.
3. D.J Kalupahana, *Ethics in Early Buddhism*, Delhi, Motilal Banarsidass, 2008.
4. H. B. Aronson, *Love and Sympathy in Theravada Buddhism*, Delhi, Motilal Banarsidass 1980.
5. P. De Silva, "Buddhist Ethics." In *A Companion to Ethics*, ed. Peter Singer, Oxford, Blackwell Publishers, 1993. pp 58-68.
6. H. S. Prasad, *The Centrality of Ethics in Buddhism: Exploratory Essays*, Delhi, Motilal Banarsidass, 2007
7. G.S.P. Misra, *Development of Buddhist Ethics*, Delhi, Munshiram Manoharlal, reprint, 1995.
8. *The Holy Teaching of Vimalakirti: A Mahayana Scripture* (A translation of *Vimalakirtinirdesa*), trans. R.A.F. Thurman, Delhi, Motilal Banarsidass, 1991.
9. B. R. Clayton, *Moral Theory in Santideva's Siksasamuccaya*, London, Routledge, 2006.
10. P. Williams, *Studies in the Philosophy of the Bodhicaryavatara: Altruism and Reality*, Delhi, Motilal Banarsidass, 2000.
11. Hardaya, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Delhi, Motilal Banarsidass, reprint, 1975.
12. D. R. Loy, "How to Reform a Serial Killer: The Buddhist Approach to Restorative Justice," *Journal of Buddhist Ethics*, Vol 7, 2000.
13. P. Sahni, *Environmental Ethics in Buddhism: A Virtues Approach*, London, Routledge, 2008.

PHIL 313: PHILOSOPHY OF HUMAN RIGHTS


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

Essential Readings:

1. M. Cranston, "What are Human Rights?", in W. Lacquer & B. Rubin (eds)
2. *Human Rights Reader*, New York, Meridian Books, Revised Edition, 1990.
3. A. R. White, *Rights*, Oxford, O.U.P. 1984. Chaps. 5 and 6.
4. D. Lyons, "The Correlativity of Rights and Duties", *Nous* 4, I. 1970
5. U. Baxi, Two Notions of Human Rights: "Modern" and "Contemporary" in *The Future of Human Rights*, O.U.P., 2002.
6. A. Gewirth, "Are There Any Absolute Rights". In Jeremy Waldron (ed.), *Theories of Rights*, Oxford, O.U.P. 1984
7. R. Rorty, "Human rights, Rationality and Sentimentality" in S. Shute and S. Hurley (eds.) *On Human Rights: The Oxford Amnesty Lectures*, New York, Basic Books, 1993 .
8. J. M. Alexander, "Capabilities, Human Rights and Moral Pluralism", *The International Journal of Human Rights*, Vol. 8/3, 2004.
9. Virginia Held, "Rights" in Alison Jaggar and Marion Young (ed.) *A Companion to Feminist Philosophy*, Blackwell, 2000.

Further Readings:

1. P. Jones, *Rights*, Basingstoke, Macmillan, 1994
2. R. Dworkin, *Taking Rights Seriously*, London, Duckworth, 1978
3. J. Waldron, *Theories of Rights*, Oxford, O.U.P., 1984. Reprinted 1989. Selected papers.
4. W. Kymlicka (ed.) *Rights of Minority Cultures*, Oxford, Oxford University Press, 1995..
5. A. Sen, "Human Rights and Asian Values" in *New Republic*, 14 -21 July 1997.
6. Alisdair MacIntyre, "A Critique of Gewirth and the Notion of Rights" in Louis P. Pojman, *Ethical Theory: Classical and Contemporary Readings*, 2nd edition, Wadsworth Publishing Co. 1985.
7. S. Motilal, "Moral Relativism and Human Rights" . In S. Motilal (ed.) *Human Rights and Ethics: Conceptual Analysis and Contextual Applications*, Anthem Press (forthcoming).

PHIL 314: IMAGINATION AND SYMBOLIZATION

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

Essential Readings:

1. I . Kant, *Critique of Judgment* (Selected Section: The first two 'Moments' from the "Analytic of the Beautiful"), J.C. Meredith (Tr.). In *Encyclopedia Britannica Kant Volume*, Chicago, Chicago University Press, 1952.
2. E. Cassirer, *An Essay on Man*, New Haven and London, Yale University Press, 1944 (Part II- Chapter IX).
3. S. K. Langer, *Mind: An Essay on Human Feeling, Vol. 1* (Chapter 2), Chicago, John Hopkins's University Press, 1967.
4. N. Goodman, *Languages of Art* (Chapter VI.), Indiana, Hackett Publishing Co. 1976.
5. M. Warnock, *Imagination and Time* (Chapter 3 & 4), Oxford, Blackwell, 1994.

Further Readings:

1. S. Ferretti, *Cassirer, Panofsky and Warburg: Symbol, Art, History*, New Haven and London, Yale University, 1984.
2. T. Eagleton, *The Ideology of the Aesthetic*, Oxford, Basil Blackwell, 1991.
3. Colyn Lyas, *Aesthetics*, London, UCL Press, 1997.

PHIL 315: WORD AND MEANING

Words and their power of expressing meaning has intrigued Indian classical thinkers as much as their Western counterparts. The focus in Indian Philosophy however has been mainly on two aspects: the meaning generating power of the words and their scriptural authority. The problems regarding word-meaning and sentential meaning are taken up in the larger context of above themes.

Essential Readings:

1. Bharathari, *Vakyapadia*, Kanda I, K.A. Subramaniya Iyer (Tr), Motilal Banarsidass, 1977.
2. *Ratnakirti, Apohasiddhi*, D. Sharma (Tr.), The Differentiation Theory of Meaning in Indian Logic, Mouton, 1969.


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Further Readings:

1. B.K. Matilal, *The Word and the World*, OUP, Delhi, 1990.
2. P. Bilimoria, *Sabda Pramana: Word and Knowledge*, Kluwer Academic Publishers, The Hague, 1988.
3. B.K. Matilal and A. Chakrabarti (eds.), *Knowing from Words: Western and Indian Philosophical Analysis of Understanding and Testimony*, Springer, The Hague, 1993.
4. K.K. Raja and H.G. Coward (eds.), *The Philosophy of the Grammarians* (Encyclopedia of Indian Philosophies), Princeton University Press, New York, 1994.
5. T. Patnaik, *Sabda: A Study of Bharathari's Philosophy of Language*, D. K. Publishers, Delhi, 1994.
6. M. Siderits, *Indian Philosophy of Language*, Kluwer Academic Publishers, The Hague, 2004.

PHIL 411: SAMKARA'S ADVAITA VEDANTA

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

Essential Readings:

1. *Sri Samkara Bhasyasahita Brahmasutra Catuhsutri* by H.D. Sharma, Oriental Series no. 70, Pune, Poona Oriental Book Agency, 1940.
2. *Brahma Sutra Bhasya of Shankaracharya*, swami Gambhirananda (Tr.), Advaita Ashrama, Calcutta, 1993.
3. *Bhamati of Vacaspati on Samkara's Brahmasutrabhasya (Catuhsutri)*, S. S. Suryanarayana Sastri and C. Kunhan Raja (Eds. And Trs.), Madras, The Adyar Library and Research Centre, 1992.
4. G. Mishra, *Language Reality and Analysis, Essays on Indian Philosophy*, J. N. Mohanty (ed.), E.J. Brill, 1990.
5. *Brahmasutra- Sankarabhasyam Sri Vacaspati Mishra Pranita 'Bhamati'* Samvalita, Swami Yogindranand (ed. And Tr.), Vol 1, Varanasi, Chaukhamba Orientalia, 1996.

Further Readings:

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1. I. Kant, *Critique of Judgment* (Selected Section: The first two 'Moments' from the "Analytic of the Beautiful"), J.C. Meredith (Tr.). In *Encyclopedia Britannica Kant Volume*, Chicago, Chicago University Press, 1952.
2. E. Cassirer, *An Essay on Man*, New Haven and London, Yale University Press, 1944 (Part II- Chapter IX).
3. S. K. Langer, *Mind: An Essay on Human Feeling, Vol. 1* (Chapter 2), Chicago, John Hopkins's University Press, 1967.
4. N. Goodman, *Languages of Art* (Chapter VI.), Indiana, Hackett Publishing Co. 1976.
5. M. Warnock, *Imagination and Time* (Chapter 3 & 4), Oxford, Blackwell, 1994.

Further Readings:

1. S. Ferretti, *Cassirer, Panofsky and Warburg: Symbol, Art, History*, New Haven and London, Yale University, 1984.
2. T. Eagleton, *The Ideology of the Aesthetic*, Oxford, Basil Blackwell, 1991.
3. Colyn Lyas, *Aesthetics*, London, UCL Press, 1997.

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1. Bharathari, *Vakyapadia*, Kanda I, K.A. Subramaniya Iyer (Tr), Motilal Banarsidass, 1977.
2. *Ratnakirti, Apohasiddhi*, D. Sharma (Tr.), The Differentiation Theory of Meaning in Indian Logic, Mouton, 1969.

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Further Readings:

1. B.K. Matilal, *The Word and the World*, OUP, Delhi, 1990.
2. P. Bilimoria, *Sabda Pramana: Word and Knowledge*, Kluwer Academic Publishers, The Hague, 1988.
3. B.K. Matilal and A. Chakrabarti (eds.), *Knowing from Words: Western and Indian Philosophical Analysis of Understanding and Testimony*, Springer, The Hague, 1993.
4. K.K. Raja and H.G. Coward (eds.), *The Philosophy of the Grammarians* (Encyclopedia of Indian Philosophies), Princeton University Press, New York, 1994.
5. T. Patnaik, *Sabda: A Study of Bharathari's Philosophy of Language*, D. K. Publishers, Delhi, 1994.
6. M. Siderits, *Indian Philosophy of Language*, Kluwer Academic Publishers, The Hague, 2004.

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1. *Sri Samkara Bhasyasahita Brahmasutra Catuhsutri* by H.D. Sharma, Oriental Series no. 70, Pune, Poona Oriental Book Agency, 1940.
2. *Brahma Sutra Bhasya of Shankaracharya*, swami Gambhirananda (Tr.), Advaita Ashrama, Calcutta, 1993.
3. *Bhamati of Vacaspati on Samkara's Brahmasutrabhasya (Catuhsutri)*, S. S. Suryanarayana Sastri and C. Kunhan Raja (Eds. And Trs.), Madras, The Adyar Library and Research Centre, 1992.
4. G. Mishra, *Language Reality and Analysis, Essays on Indian Philosophy*, J. N. Mohanty (ed.), E.J. Brill, 1990.
5. *Brahmasutra- Sankarabhasyam Sri Vacaspati Mishra Pranita 'Bhamati'* Samvalita, Swami Yogindranand (ed. And Tr.), Vol 1, Varanasi, Chaukhamba Orientalia, 1996.

Further Readings:

1. A K. Ramanujan, "Is There an Indian Way of Thinking? An Informal Essay". In *The Collected Essays of A.K. Ramanujan*, Oxford, OUP, 1999, p 34-51.
2. H. Nakamura, *A History of Early Vedanta Philosophy*, Part one, Delhi, Motilal Banarsidass, 1983.
3. E. Deutsch, *Advaita Vedanta*, Hawai, University of Hawai Press, 1969.
4. A.J. Alston, *Samkara on The Absolute*, Shanti Sadan, 1981.

PHIL 412: PHENOMENOLOGY: VASUBANDHU AND HUSSERL

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

Essential Readings:

1. *Vijnaptimatrasiddhi (Trimsika and Vimsatika)* of Vasubandhu. Tr. by Kalupahana, D.J. in *The Principles of Buddhist Psychology*, Delhi, Sri Satguru Publications, 1992, pp. 173-214.
2. D. Lusthaus, *Buddhist Phenomenology*, London & New York, Routledge, 2002, pp. iv-xii, 1-166.
3. E. Husserl, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, Vol. 1 (Sections 84-86 & 97-98), tr. By F. Kersten. The Hague: Martinus Nijhoff, 1982.
4. ----- .1977. *Cartesian Meditations (Secs on active & passive constitution)*, The Hague: Martinus Nijhoff,
5. R.C. Solomon, "Husserl's Concept of the Noema". In F. Elliston & P. McCormick (eds), *Husserl: Exposition & Appraisals*, Notre Dame: University of Notre Dame Press, 1977.
6. A. Lingis, "Hyletic Data", *Analecta Husserliana, Vol 2*, Dordrecht: D.Reidel, 1972. pp. 96-103.

Further Readings:

1. T. A. Kochumutton, *A Buddhist Doctrine of Experience*, Delhi, Motilal Banarsidass, 1982.



2. M. J. Larabee, "The one and the many: Yogacara Buddhism and Husserl," *Philosophy East and West* 31, 1981, pp. 3-15.
3. K. Lipman, "The cittamatra and its Madhyamika critique: Some phenomenological reflections," *Philosophy East and West* 32, pp.295-308.
4. D. P. Chattopadhyaya, , L. Embree, and J. N. Mohanty (eds.). *Indian Philosophy and Phenomenology*, Delhi, Motilal Banarsidass, 1992.
5. W. S. Waldron, *The Buddhist Unconscious*, London & New York, 2003.
6. T. De Boer, *The Development of Husserl's Thought*, The Hague: Martinus Nijhoff 1978.
7. P. Ricoeur, *Husserl: An analysis of his Phenomenology*, Evanston: Northwestern University Press 1967.
8. R. Sokolowski, *The Formation of Husserl's Concept of Constitution*, The Hague: Martinus Nijhoff 1964.
9. A. Gurwitsch, *Studies in Phenomenology and Psychology* Chapter on Intentionality of Consciousness), Evanston: Northwestern University Press, 1966.
10. H. Spiegelberg, *Phenomenological Movement*, The Hague: Martinus Nijhoff 1982.

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. A. J. Ayer, "Knowing as Having the Right to be Sure"
2. Edmund Gettier, "Is Justified True Belief Knowledge"
3. Michel Clark, "Knowledge and Grounds: A Comment on Mr Gettier's paper"
4. Keith Lehrer and Thomas Paxson, "Knowledge: Undefeated justified True Belief"
5. Robert Nozick, "Knowledge"
6. Hilary Putnam, "Brains in a Vat"
7. Michael Huemer, "Direct Realism and the Brain-in- a-Vat Argument"
8. Fred Dretske, "The Pragmatic Dimensions of Knowledge"
9. Roderick Chisholm, "The Problem of Criterion"
10. GE Moore, "Proof of an External World"
11. GE Moore, "Hume's Theory examined"

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

Further Readings:

1. A. J. Ayer, *The Problem of Knowledge*, London, Pelican, 1971.

2. Keith Lehrer, *Theory of Knowledge*, London, Westview Press, 2000.
3. Ludwig Wittgenstein, *On Certainty*, Oxford, Basil Blackwell, 1969. Hindi translation (with English Version on facing pages) by Ashok Vohra, *Ludwig Wittgenstein On Certainty*, Indian Council of Philosophical Research, 1998.
4. B. Stroud, *The Significance of Philosophical Scepticism*, Oxford, Clarendon, 1984.
5. A. Stroll, *Moore and Wittgenstein on Certainty*, Oxford, University Press, 1994.
6. Ashok Vohra, "Knowledge, Scepticism and Fallibilism" ed. R.V. Joshi et al, *Perspectives in Philosophy*, Delhi, Ajanta Publications, 1993.

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? How about song-birds?

Essential Readings:

1. Descartes, *Meditations* [Any Edition]
2. A. Turing, "Computing Machinery and Intelligence". In Haugland (ed.), *Mind Design II*, Cambridge, MIT Press, 1997.
3. N. Chomsky, *Rules and Representations*, Chapter Two, Oxford, Bckwell, 1980.
4. N. Chomsky, *New Horizons in the Study of Language and Mind*, chapter Five, Cambridge University Press, 2000.
5. H. Lasnik, 'Minimalism'. In R.A. Wilson & F.C. Keil (Eds.) *The MIT Encyclopedia of the Cognitive Sciences*, 1999).
6. N. Mukherji, "Is CHL Linguistically Specific," *Philosophical Psychology*, Vol 16(2), 2003.
7. J. Fodder, *The Mind Doesn't Work That Way*, Cambridge, MIT Press, 2000.
8. M. Hauser, "What's so Special About Speech?" In Dupoux (ed.), *Language, Brain and Cognitive Development*, Cambridge, MIT Press, 2001.
9. M. Hauser, N. Chomsky & W. T. Fitch, "The faculty of Language: what is it, who has it, and how did it evolve?" *Science*, 298, 2002.

Further Readings:

1. P. Bloom, *How Children Learn the Meanings of words*, Cambridge, MIT Press, 2000.
2. S. Brown, "The 'Musilanguage' Model of Music Evolution". In Wallin, Merker and Brown (eds.) *The Origins of Music*, Cambridge, MIT Press, 2000.
3. N. Chomsky, *The Architecture of Language*, Oxford, OUP, 2000.
4. N. Chomsky, *On Nature and Language*, Cambridge, Cambridge University Press, 2002.
5. R. Jackendoff, *Languages of the Mind*, Cambridge, MIT Press, 1992.


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6. J. Leiber, "Turing and the Fragility and Insubstantiality of Evolutionary Explanations," *Philosophical Psychology*, 14, 2001.
7. G. Marcus, *The Algebraic Mind*, Cambridge, MIT Press, 2001.
8. N. Mukherji, *The Cartesian Mind: Reflection on language and Music*, Shimla, Indian Institute Advanced Studies, 2000.

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).

Essential Readings:

1. L. Cosmides & J. Tooby, "Origins of Domain Specificity: The Evolution of Functional Organisation" (PP. 85-115). In Hirschfeld & Gelman (eds), *Mapping the Mind*, Cambridge, Cambridge University Press, 1994.
2. J. A. Fodor, "Precis of The Modularity of Mind", *Behavioral and Brain Sciences*, 8, 1-42, 1985.
3. L. A. Hirschfeld & S. A. Gelman. "Toward a Topography of Mind: An Introduction to Domain Specificity" (pp. 3-35). In Hirschfeld & Gelman (eds), *Mapping the Mind*, Cambridge, Cambridge University Press, 1994.
4. A. Karmiloff-Smith, "Precis of *Beyond Modularity*", *Behavioral and Brain Sciences*, 17, 693-745, 1994.
5. D. Sperber, "The Modularity of Thought and the Epidemiology of Representations" (pp. 39-67). In Hirschfeld & Gelman (eds) *Mapping the Mind*, Cambridge, Cambridge University Press, 1994.
6. P. E. Griffiths & K. Stotz, "How the Mind Grows: A Developmental Perspective on the Biology of Cognition", *Synthese*, 122, 29-51, 2000.
7. S. Grossberg, "The Complementary Brain: Unifying Brain Dynamics and Modularity", *Trends in Cognitive Sciences*, 4, 233-245, 2000.
8. H. C. Barrett & R. Kurzban, "Modularity in Cognition: Framing the Debate", *Psychological Review*, 113, 628-647, 2006.
9. E. Machery, "Massive Modularity and Brain Evolution", *Philosophy of Science*, 74, 825-838, 2007.

Further Readings:

1. S. Pinker, *How the Mind Works?* London: Allen Lane, 1998.

2. S. Pinker, "So How Does the Mind Work?", *Mind & Language*, 20: 1-24, 2005.
3. S. Pinker, "A Reply to Jerry Fodor on How the Mind Works", *Mind & Language*, 20: 3-38, 2005.
4. J.A. Fodor, *The Mind Doesn't Work That Way*, Cambridge, MA: MIT Press, 2000.
5. J.A. Fodor, "Reply to Steven Pinker 'So How Does the Mind Work?' ", *Mind & Language*, 20, 2005, pp. 25-32.

PHIL 416: THEORIES OF CONSCIOUSNESS

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

Essential Readings:

1. D.M. Armstrong, "What is Consciousness"
2. D.M. Rosenthal, "Two Concepts of Consciousness"
3. F. Dretske, "Consciousness"
4. T. Nagel, "Brain Bisection and the Unity of Consciousness"
5. N. Block, "Paradox and Cross Purposes in Recent Work on Consciousness".
6. S. Dehaene & L. Naccache, "Towards a Cognitive Neuroscience of Consciousness".
7. D. Dennett, "Are we Explaining Consciousness yet?".
8. B.J. Baars, "A Global Workspace Theory of Conscious Experience"
9. M. Tye, "Precis of *Ten Problems of Consciousness*".
10. D.J. Chalmers, "Facing up to the Problem of Consciousness".

These readings can be found in the following anthologies:

1. D.J. Chalmers (ed), *Philosophy of Mind: Classical and Contemporary Readings*. Oxford, Oxford University Press, 2002.
2. J. Heil (ed), *Philosophy of Mind: A Guide and Anthology*. Oxford, Oxford University Press, 2004.
3. D.M. Rosenthal (ed). *The Nature of Mind*. Oxford, Oxford University Press, 1991.
4. F. Dretske. *Naturalizing the Mind* (Chapter 4), Cambridge, MA, MIT Press, 1995.

Further Readings:

PHIL 416
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1. See Online Papers on Consciousness Compiled by David Chalmers (Editor) and David Bourget (Assistant Editor), Australian National University.
Part of PhilPapers: online research in philosophy

PHIL 417: PHILOSOPHY OF SCIENCE & BIOLOGY

The course is designed for students who have already done a course in philosophy of science successfully. The course contents cover selected contemporary issues in the methodology and philosophy of science with reference to biological sciences and cosmology.

Essential Readings:

1. D. Hull, *Philosophy of Biological Science* (Introduction, pp. 1-7; Chs. 2-3, pp.45-97) (Introduction, pp. 1-7; Chs. 2-3, pp.45-97), Englewood Cliffs, New Jersey, Prentice-Hall.
2. J. Monod, *Chance and Necessity* (Chapters. 7-9), New York, Collins/Fontona, 1972.
3. S. Weinberg, *The First Three Minutes* (Chapters. 1-2, 5-8.), New York, Basic Books, 1977.
4. K. R. Popper, *The Logic of Scientific Discovery* (Chapters I-II, pp. 27-56), London, Hutchinson 1968 & later eds.
5. P.C.W. Davies, *Accidental Universe* (Chapter 5, pp. 110-130), Cambridge, Cambridge University Press, 1982.

Further Readings:

1. Charles Darwin, *The Origin of Species*, London, Penguin, 1994.
2. E. Sober, *The Nature of Selection*, Cambridge, MIT Press, 1984.
3. A. Pais, *Subtle is the Lord*, Oxford, OUP, 1982.
4. K. R. Popper: *Quantum Theory and the Schism in Physics*, 1983.
5. T. Kuhn: *The Structure of Scientific Revolutions*, Chicago, University of Chicago Press, 1972.
6. I. Lakatos and A. Musgrave (eds. 1970) *Criticism and the Growth of Scientific Knowledge*, Cambridge University Press
7. John Watkins (1984) *Science and Scepticism*, Hutchinson.
8. G. L. Pandit, *Methodological Variance: Essays in Epistemological Ontology and the Methodology of Science* (Chapters 8-9), Dordrecht/Boston/London, Kluwer Academic Publishers, 1991.
9. E. Sober, *The Nature of Selection*, Cambridge, MIT Press, 1984.

PHIL 418: PHYSICS AND PHILOSOPHY

This course is intended for a student interested in the development of physical theory, from classical physics to quantum mechanics and beyond in which Einstein and Neils Bohr and the founding fathers of quantum mechanics, among others, played a major role. Some of the topics to be discussed are: the relationship between Philosophy and Physics; determinism and the development of Classical Physical Theory from Newton to Einstein; character of scientific revolutions; interpretation and debates on Quantum Mechanics.

Essential Readings:

1. K.R. Popper, *Quantum Theory and the Schism in Physics*: Vol. III of The Postscript to *The Logic of Scientific Discovery*, W. W. Bartley (Ed.), III. London, Routledge, 1982 Chapter IV.
2. T. Kuhn, *The Structure of Scientific Revolutions*, Chicago, University of Chicago Press, 1972, Chapters III-V, XIII.
3. I. Lakatos, "Criticism and the Growth of Scientific Knowledge". In Lakatos and A. Musgrave (ed.), *Criticism and the Growth of Knowledge*, 1978. (Selections).
4. Hacking, *Intervening and Representing*, 1983. (Selection).
5. J. Watkins, *Science and Scepticism*, Hutchinson, 1984. (Selections).
6. G. L. Pandit, *The Structure and Growth of Scientific Knowledge: A Study in the Methodology of Epistemic Appraisal*, Kluwer/D. Reidel, 1982, Chapter 3.
7. B. Cohen, *The Birth of New Physics*, 1985, Chapters 5-7.
8. A. Pais, *Subtle is the Lord: The Science and the Life of Albert Einstein*, Oxford, Oxford University Press, 1982, Chapters 2, 25-26.

Further Readings:

1. R. Feynman, *The Character of Physical Laws*, 1965 (Selections).
2. M. Jammer, *The Philosophy of Quantum Mechanics*, John Wiley, 1974 (Selection).
3. B. d Espagnat, *The Conceptual Foundations of Quantum Mechanics*. Addison-Wesley 2nd Ed; 1971 (Selection).
4. G.L. Pandit, "Scientific Change: The Possibility of a Unified Approach". In P. Weingartner and G. Schurz (eds), *Berichte des 13. Internationalen Wittgenstein Symposiums: Grenzfragen zwischen Philosophie und Naturwissenschaft, Wien 1989*, p. 168-179.
5. G.L. Pandit, *Methodological Variance: Essays in Epistemological Ontology and the Methodology of Science*, Springer/Kluwer, 1991, Chapters 8-9.
6. G.L. Pandit, "A Pre-Estabilished Dis-Harmony?" (From *L. Kruger and B. Falkenburg (Eds) Physik, Philosophie und die Einheit der Wissenschaften: Ffir Erhard Scheibe, Grundlagen der exakten Naturwissenschaften*, Band 10. Spektrum Akademischer Verlag, 1995, S. 152-162.
7. G.L. Pandit, "Heisenberg-Einstein Context Principle and the Dynamic Core-context of Discovery in Physics". In *Fortschritte der Physik* 50 (2002).
8. S. Weinberg, *The First Three Minutes*. Basic Books, 1977 (Selection).



9. K.R. Popper, *Logic of Scientific Discovery*, Hutchinson, 1959/ 1968, (Chapters I-IV).

PHIL 419: THEORY OF SIGNS AND THE SEMIOTIC METHOD

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

Essential Readings:

1. C. S. Peirce, "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), 1974.
2. C. S. Peirce, "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), 1974.
3. C. Morris, "Foundations of the Theory of Signs", in *International Encyclopedia of Unified Science*, (Vol. 1, No.2, pp, 107-120), Chicago, University of Chicago Press, 1938.
4. M. Merleau-Ponty, "The Body as Expression and Speech". In *The Phenomenology of Perception*, trans. C Smith, New York, Humanities Press, 1962.
5. M. Foucault, *The Order of Things: An Archaeology of the Human Sciences* (Ch. 2& 3), New York, Vintage Books, Random House, 1970.
6. F. de Saussure, *Course in General Linguistics* (Part I, General Principles) Eds. C. Bally & A. Sechehaye, Trans. R. Harris, La Salle, Illinois: Open Court, 1983.

Further readings:

1. C. S. Peirce, *What is a Sign?* (1894).
<http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
2. C. S. Peirce, "Three trichotomies of Signs", in *Philosophical Writings of Peirce*, J. Buchler (ed.), Dover, 1955. Also available at
<http://www.iupui.edu/%7Epeirce/web/ep/ep2/ep2book/ch02/ep2ch2.htm>.
3. M. Merleau-Ponty, *Signs*, Evanston, North Western University Press, 1964.
4. J. Derrida, "Structure, Sign, and Play in the Discourse of the Human Sciences" in *Writing and Difference*, trans. Alan Bass. London: Routledge, 2001.
5. B. Rotman, *Signifying Nothing: The semiotics of Zero*, London, Stanford University Press, 1993.

6. M. Danesi, *Brands*, London, Routledge, 2006.

PHIL 420: THE GETTIER PROBLEM

Edmund Gettier provided counterexamples to the traditional definition of propositional knowledge as justified true belief (JTB). What is to be done in the face of this challenge? Defend JTB by rejecting the counterexamples (Traditionalist). Give up on JTB and look for a new definition of knowledge (Rejectionist). Revise JTB by adding fourth, fifth, sixth conditions in order to avoid the counterexamples (Revisionist). There are serious problems with each proposal.

Essential Readings:

1. Plato, *Theaetetus* (Any edition).
2. R. Chisholm, *Theory of Knowledge*, 3rd Ed; 1989.
3. E. Gettier, "Is Justified True belief Knowledge?" *Analysis*, 23, 1963, p. 121-123.
4. M. Clark, "Knowledge and Grounds: A Comment on Mr. Gettier's Paper," *Analysis*, 24, 1963, p. 46-48.
5. E. Sosa, "An Analysis of 'Knowledge that p'", *Analysis*, 25, 1964, p. 1-8.
6. N. Champawat and J.T. Saunders, 'Mr. Clark's Definition of "Knowledge"', *Analysis*, 25, 1964, p.8-9.
7. K. Lehrer, "Knowledge, Truth and Evidence", *Analysis*, 25, 1965, p. 168-75.
8. Goldman, "A Casual Theory of Knowing", *Journal of Philosophy*, 64, 1967, p. 357-372.
9. K. Lehrer, "Belief and Knowledge", *Philosophical Review*, 77, 1968, p. 491-499.
10. K. Lehrer and T. Parson, "Knowledge: Justified True Belief", *The Journal of Philosophy*, 66, 1969, p. 225-237.
11. K. Lehrer, "The Fourth Condition of Knowledge: A Defence", *Journal of Philosophy*, 24, 1970, p. 122-128.
12. L. Zagzebski, "The Inescapability of Gettier Problems," *Philosophical Quarterly*, 44, 1994, p. 65-73.

Further Readings:

1. C. Lowy, "Gettier's Notion of Justification," *Mind*, 87, 1978, p. 105-108.
2. P. Moser, "On Basic Knowledge without justification," *Journal of Philosophy*, 15, 1985, p.305-310.
3. E. Sosa, "Beyond Skepticism, to the Best of our Knowledge," *Mind*, 97, 1988, p.153-188.
4. R. Sorensen, "The Vagueness of Knowledge", *Canadian Journal of philosophy*, 17, 1985, p. 767-804.
5. C. Startwell, "Knowledge is Merely True Belief", *Journal of Philosophy*, 89, 1991, p. 157-165.
6. S. Sturgeon, "The Gettier Problem," *Analysis*, 53, 1993, p. 158-164.

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 Date of issue: 10/10/2007
 Date of expiry: 10/10/2007

7. E. Sosa, "Skepticism and the Internal/External Divide" (From Greco and Sosa (eds.) *The Blackwell Guide to Epistemology*, 1999, p. 145-157.

PHIL 421: 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. J. Butler, "Of Personal Identity" (From W.E. Gladstone (Ed) *The Analogy of Religion*, Oxford, O.U.P., 1896.
2. J. Locke, *An Essay Concerning Human Understanding*, Ch. XXVII, J.W. Yolton (ed), D.M. Dent, 1992 (Also available on the internet).
3. T. Nagel, *The View from Nowhere* (Chapter on Freedom), Oxford, OUP, 1986.
4. T. Reid, *Essays on the Intellectual Powers of Man*, B.A. Brody (Ed), Cambridge, M.I.T. Press, 1969 (Selection).
5. D. Parfit, *Reasons and Persons*, Oxford, Clarendon Press, 1984 (Chapters 10-12).
6. R. Swinburne, "Persons and Personal Identity". In H. D. Lewis (ed), *Contemporary British Philosophy*, London, George Allen and Unwin, 1976.
7. P.F. Strawson, *Freedom and Resentment and other Essays* (Chapter on Freedom and Resentment), London, Methuen, 1959.
8. B. Williams, *Problems of the Self*, Cambridge, Cambridge University Press, 1973, (Chapters 1, 2 & 5).

Further Readings:

1. R. Chisholm, *Person and Object*, London, Allen and Unwin, 1976.
2. J. Perry (Ed.), *Personal Identity*, University of California Press, 1975.
3. R. Dworkin (Ed.) *Determinism, Free will and Moral Responsibility*, New Jersey, Englewood Cliffs, Prentice Hall, 1970.
4. R. Nozick, *Philosophical Explanations*, Oxford. Clarendon Press, 1981.
5. P.F. Strawson, "Persons" (From *Individuals*, London, Methuen, 1959.
6. R. Swinburne and S.S. Shoemaker, *Personal Identity*, Oxford, Basil Blackwell, 1984.
7. S. Hampshire, *Freedom of Mind*, Princeton, Princeton University Press, 1971.
8. V. Chaturvedi, *The Problem of Personal Identity*, Delhi, Ajanta, 1988.
9. V. Haksar, *Invisible Selves and Moral Practice*, Bombay, Calcutta, Madras, 1991.
10. M. Miri, *Identity and Moral Life*, New Delhi, OUP, 2003.

PHIL 422: 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.



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