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.

<table>
<thead>
<tr>
<th>Part</th>
<th>Year</th>
<th>Semester-1</th>
<th>Semester-2</th>
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<tr>
<td>Part - I</td>
<td>First Year</td>
<td>Semester-I-1</td>
<td>Semester-I-2</td>
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<tr>
<td>Part - II</td>
<td>Second Year</td>
<td>Semester-II-1</td>
<td>Semester-II-2</td>
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The schedule of papers prescribed for various semesters shall be as follows:

M.A. PHILOSOPHY STRUCTURE

PART I: Semester –I- 1

Paper 1: PHIL 101: Classical Indian Philosophy I
Paper 2: PHIL 102: Greek Philosophy
Paper 3: PHIL 103: 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:
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.
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 : 1st Division
- Candidates securing between 49.99% and 59.99% : 2nd 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.
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 Nagaijuna and his commentator Candrakirti, on the other, on the issues of the nature, status, and structure of reality. In brief, the Svabhavavadins maintain that a thing has its own, i.e. independent essence or nature which is unchangingly eternal (=Being), while the Nihsvabhavavadins like Nagarjuna deny it by saying that ontologically a thing is dependently arising or perspective-generated (=becoming).

Essential Readings:


Further Readings:


PHIL 102: GREEK PHILOSOPHY

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)

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:**


**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 cannot be known.

**Essential Readings:**


**Further Readings:**


**PHIL 104: ETHICS**

It is generally agreed that there are moral arguments and that moral agents can arrive at moral conclusions. However it is certainly conceivable, and indeed often happens, that as a moral agent one might assent to a moral argument and yet not be persuaded to act accordingly. This is the problem of moral obligation. In a sense all of moral philosophy can be seen as addressing this one central question, i.e., why should I or 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:**


Further Readings:


PHIL 201: CLASSICAL INDIAN PHILOSOPHY II

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

Essential Readings:


Further Readings:

8. ‘Problems of Perception’ in Stanford Encyclopedia (on-line)

**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:


Further Readings:

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”
3. *J. L. Mackie, “The Subjectivity of Values”
5. *M. Midgley, “Trying Out One’s New Sword”


Further Readings:


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:


Further Readings:

15. G. Frege, “Logic”, 1897 (Extract), Same as above.

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
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:**


**Further Readings:**


**PHIL 303: SOCIAL AND POLITICAL PHILOSOPHY**
The nature of man, society and the state, and the relation between them, can be said to constitute the central concern of social and political philosophy. This course looks at how this question has been addressed from different perspectives/ideologies. In particular, it focuses on key concepts that inform crucial debates related to the nation state and the political economy today such as, Sovereignty, Nationhood, Property and Equality.

**Essential Readings:**


**Further Readings:**


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"
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:


Further Readings:

PHIL 401: PHILOSOPHY OF LANGUAGE

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

Essential Readings:


Further Readings:

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:


Further Readings:

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:

Further Readings:


**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:

Further Readings:


**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:**


**Further Readings:**


**PHIL 212: GANDHI AND LIBERTARIAN SOCIALISM**

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

[Signature]

[Department of Philosophy]
[University of Delhi]
Essential Readings:


Further Readings:


PHIL 213: THE INDIAN MODERNITY
This course will explore the distinctive notion of an Indian modernity, which, while being unquestionably influenced by the idea of modernity in the west, has an indigenous flavor. The Indian idea of modernity developed by way of contesting the colonial and hegemonic spin-off of the European engagement with the ideas of scientific rationality and individual liberty.

Essential Readings:


Further Readings:

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:**


**Further Readings:**

PHIL 311: ENVIRONMENTAL ETHICS

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

Essential Readings:


Further Readings:


PHIL 312: ETHICS IN BUDDHISM

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

Essential Readings:


Further Readings:

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)  

Further Readings:

1. P. Jones, Rights, Basingstoke, Macmillan, 1994  
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 metaphorical expressions are given to understanding at several levels, their import is 'poly-semantic'. This paper attends mainly to creative, non-discursive and metaphorical symbolization bringing out the inevitably important relationship between the faculty of imagination and the faculty of reason.

Essential Readings:


Further Readings:


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:

Further Readings:


PHIL 411: SAMKARA'S ADVAITA VEDANTA

This course will introduce the students to the main features of the meta-philosophical position of the Classical text, *Sarirka- Bhasya: 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:


Further Readings:
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**Essential Readings:**


Further Readings:

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

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

**Essential Readings:**

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

**Further Readings:**


**PHIL 413: KNOWLEDGE AND SCEPTICISM**

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

**Essential Readings:**

1. 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"


**Further Readings:**

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]

**Further Readings:**

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:


Further Readings:

PHIL 416: THEORIES OF CONSCIOUSNESS

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

Essential Readings:

1. D.M. Armstrong, “What is Consciousness”
2. D.M. Rosenhal, “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”.
7. D. Dennett, “Are we Explaining Consciousness yet?”.

These readings can be found in the following anthologies:


Further Readings:
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:


Further Readings:


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:


Further Readings:

PHIL 419: THEORY OF SIGNS AND THE SEMIOTIC METHOD

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

Essential Readings:


Further readings:

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:


Further Readings:

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:


Further Readings:

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.