

**PROPOSED SYLLABUS FOR
I.M.A. (FIVE YEAR INTEGRATED) PROGRAMME IN PHILOSOPHY
BASED ON NEP 2020**

**DEPARTMENT OF PHILOSOPHY
SCHOOL OF HUMANITIES
UNIVERSITY OF HYDERABAD**

Vision Statement

To cultivate minds with integrated views of the self, life and the world by promoting the spirit of rational inquiry and openness to divergent world-views.

Mission Statements

1. To provide systematic, coherent and comprehensive training in Western and Indian traditions of philosophy at masters and doctors levels.
2. To conduct high-quality research in diverse domains and problems of philosophy by bringing out their relevance to contemporary times.
3. To create an atmosphere of dialogue and debate by holding seminars and conferences, and by initiating outreach programmes to engage with other thinkers and society at large .
4. To produce independent thinkers of high calibre with analytical rigour, the spirit of criticism and creativity.

Program Learning Outcomes (PLOs)

The students who successfully complete the programme will be able to:

- PLO-1: Develop an overall-view of philosophy by learning Indian and Western philosophical traditions and identifying the commonalities and differences in their approach.
- PLO-2: Relate to original philosophical texts by eminent philosophers belonging to diverse ages, traditions and systems and would acquire necessary hermeneutic competence to interpret them.
- PLO-3: Evaluate the arguments for or against different philosophical points of view critically, and to critique knowledge systems, value-systems, culture, traditions, and social norms.
- PLO-4: Distinguish between intrinsic and instrumental values, recognise the need for a rational foundation for the acceptance of a value system, interrogate one's values, and develop a sense of the value in matters of academic, professional, social and cultural life.
- PLO-5: Demonstrate analytical, critical and reflective thinking to broaden their views on life and the world by liberating themselves from various prejudices.
- PLO-6: Communicate the results of the studies carried out in different fields of Indian and Western Philosophy in a lucid, precise, well-structured and coherent manner.
- PLO-7: Use digital resources on philosophy to gather information, online and offline writing tools to improve grammar, style and content, presentation packages to prepare elegant slides, and smartboards to communicate effectively in classrooms.
- PLO-8: Demonstrate independent thinking, combine self-learning and lifelong learning of Graduate Attributes, adopt positions of their own and create new ideas.
- PLO-9: Undertake research projects in philosophy at nationally or internationally reputed institutes of higher learning.
- PLO-10: Develop the ability to excel in any field requiring analytical and critical thinking such as journalism, law, business, public policy, education and other such areas.
- PLO-11: Relate to problems and issues which are interdisciplinary, emanating from disciplines such as cognitive science, art criticism, political theory, literary criticism, jurisprudence and other related fields.
- PLO-12: Demonstrate leadership qualities in any professional field and organisational setup by providing vision and imparting clarity, maintaining objectivity and keeping the goals consistent with valu

SCHOOL OF HUMANITIES
M.A. (FIVE YEAR INTEGRATED) PROGRAMME IN PHILOSOPHY
PROPOSED COURSE STRUCTURE W.E.F 2025-26

Semester I				
Course title	Credits	Category	Offering academic unit	Remarks
Introduction to Western Philosophy (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	Level 1 courses are prerequisites for Level II courses of Telugu, Urdu and Sanskrit in second semester. Choice made in the first semester regarding Language need to be continued in subsequent semesters.
Introduction to Indian Philosophy (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	
Telugu Level 1/ Urdu Level 1/ Sanskrit Level 1//Hindi Level-1	04	Disciplinary Minor	Department of Telugu/ Department of Sanskrit/ Department of Urdu Department of Hindi	
Study of History/ Archaeology and Heritage Studies	04	UoH Mandatory	Department of History/ Department of Anthropology	
English 1 (Language)	03	English	CELS	
GEC				
Total	19/19			
Semester II				
Critical Thinking (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	Only those who opt for English 2 (Literature) will have an option of choosing English 3 in the 3 rd semester.
Indian Ethics (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	
Ancient India/Introduction to Folklore/ Introduction to Tribal Regions	04	Disciplinary Minor	Department of History/CFS/CRS	
Introduction to Gender Studies	03	UoH Mandatory	Centre for Women's studies	
IT (Basics)	02	UoH Mandatory	SCIS	
English 2 (Language/ Literature)	03	English	CELS/Dept of English	
Total	20/39			

Semester III				
Ethics (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	Those who have not chosen English (Literature) in Semester II cannot choose English 3 in this semester. Those who did not do Sanskrit courses in earlier semesters cannot opt for Sanskrit course in this semester.
Philosophy of Art (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	
Introduction to Linguistic and Social Anthropology	04	Disciplinary Minor	Department of Anthropology	
English 3 (Literature) /Sanskrit level II /Music/Theatre Arts (?)	03	Interdisciplinary (?)	Department of English/Department of Sanskrit Studies/ SN School (?)	
Public Health/ Yoga & Fitness	03	Interdisciplinary	SMS	
Environmental Studies	03	UoH mandatory	SSS	
	21/60			
Semester IV				
Samkhya Yoga	04	Disciplinary Major	DEPARTMENT OF PHILOSOPHY	
Greek Philosophy	04	Disciplinary Major	DEPARTMENT OF PHILOSOPHY	
Nyaya Vaisesika	04	Disciplinary Major	DEPARTMENT OF PHILOSOPHY	
Introduction to Communication (Hindi)/ Changing Indian Family/Political Ideologies/Roots of Social Protest	04	Disciplinary Minor	Department of Hindi/ Department of Sociology/ Department of Political Science	
NGOs & Nation Building/ Oral Tradition: Folklore perspective	04	Interdisciplinary	CSSEIP/CFS/	
Total	20/80			



Semester V				
Empiricism	04	Disciplinary Major	Department of Philosophy	
Rationalism	04	Disciplinary Major	Department of Philosophy	
Buddhism and Jainism	04	Disciplinary Major	Department of Philosophy	
Indian Aesthetics (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	
Diaspora and Community Engagement/ Indigenous knowledge	04	Interdisciplinary	CALTS/CSID/ CFS	
Total	20/100			
Semester VI				
Foundations of Formal Reasoning	04	Disciplinary Major	Department of Philosophy	
Mimamsa and Vedanta	04	Disciplinary Major	Department of Philosophy	
Applied Ethics (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	
Social and Political Philosophy (Open to other Disciplines)	04	Disciplinary Major	Department of Philosophy	
Theories of Society/Religion and Society/ Work and organization/ Themes in Indian Politics /Introduction to Social Research/ Value Based Education	04	Disciplinary Minor	Department of Sociology/ Department of Political Science SSS	
Total	20/120			

Category	I SEM	II SEM	III SEM	IV SEM	V SEM	VI SEM	TOTAL	%
Disciplinary Major	8	8	8	12	16	12	64	53.33
Disciplinary Minor	4	4	4	4	-	8	24	20
UoH Mandatory	4	5	3	-	-	-	12	10
Interdisciplinary	-	-	6	4	4	-	14	11.66
Other than MIL	3	3	-	-	-	-	6	5
Total	19	20	21	20	20	20	120	100.0

From Semester-VII to Semester- X

No of Core Papers: 12

No of Elective Papers Open to other Disciplines: 8 (Each 4 Credits)

Total Credits = 80

VII	<ol style="list-style-type: none">1. Critical Philosophy (4)2. Philosophy of Language (4) (Open to other Disciplines)3. Readings in Classical Indian Philosophy (4)4. Environmental Ethics (GEC)	<ol style="list-style-type: none">1. Western Aesthetics (4) (Open to other Disciplines)2. Contemporary Indian Philosophy (4) (Open to other Disciplines)	20
VIII	<ol style="list-style-type: none">1. Metaethics (4) (Subject Specific)2. Advanced Epistemology (4)3. Formal Logic (4)4. Internship (2 credits)5. GEC	<ol style="list-style-type: none">1. Philosophy of mind (4) (Open to other Disciplines)2. Philosophy of Science (4) (Open to other Disciplines)3. Philosophy of Religion (4) (Open to other Disciplines)4. Indian Aesthetics (4) (Open to other Disciplines)5. Post modernism (4) (Open to other Disciplines)6. Dissertation writing for Philosophy Honors 4 years (4)	22
IX	<ol style="list-style-type: none">1. Research Methodology (4)2. Research Related Study (4)3. Topics in Indian Philosophy (4)4. Advanced Metaphysics (4)	<ol style="list-style-type: none">1. Reading course (4)2. Modal Logic (4)3. Indian Logic (4) (Department Specific)4. Philosophy of Psychiatry	20

X	Dissertation		20
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SEMESTER -I

DEPARTMENT OF PHILOSOPHY
SCHOOL OF HUMANITIES
UNIVERSITY OF HYDERABAD

M.A. (FIVE YEAR INTEGRATED) PROGRAMME IN PHILOSOPHY

PROPOSED COURSE STRUCTURE W.E.F. 2025-26

School of Humanities
Department of Philosophy

Course Code: Title of the Course: Introduction to Western Philosophy

L-T-P: 4-0-0..... Credits: 4

Prerequisite Course / Knowledge (If any): None

Course	Introduction to Western Philosophy	Course Code:	Credits	4
Course Type	Disciplinary Major (Open to other Disciplines)			
Course Description				
Introduction to Western Philosophy course mainly focuses on the various concepts and theories from the areas of Metaphysics, Epistemology and Philosophy of Religion.				
Course Objectives				
The main objective of this course is to make students acquainted with the concepts and fundamental traditions of western philosophical thought.				
Course Learning Outcomes (in bullet points)				
After the completion of this course successfully, the students will be able to				
1. Explain the Basic philosophical notions in the areas of Metaphysics, Epistemology and Philosophy of Religion.				
2. Recognize the influence of Plato, Aristotle and Nominalists on Modern philosophy and estimate the relevance of their views to contemporary debates on metaphysical and epistemological issues.				
3. Discuss and relate problems and issues related to substance, God and Mind-Body.				
4. Develop, articulate and defend the views about philosophical concerns of Religion, Knowledge, cause, determinism, and Mind-Body.				

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction: What is Philosophy? Nature and Functions of Philosophy Branches of Philosophy	2
2	Theory of Forms/ Universals	10

2.1	Substance and Attributes	2
2.2	Universals and Particulars	1
2.3	Plato theory of Universals	3
2.4	Aristotle theory of Universals	1
2.5	Nominalism	2
2.6	Conceptualism	1
3	Mind and Body	10
3.1	Mind, Body, Self	2
3.2	Interactionalism	2
3.3	Psychophysical Parallelism	2
3.4	Epiphenomenalism	1
3.5	Double aspect theory of Mind and Body	1
3.6	Identity theory of Mind and Body	2
4	Cause, Freedom and Determinism	9
4.1	Cause and Necessary connection	3
4.2	John Locke and David Hume on causation	2
4.3	J.S. Mill theory of Cause	1
4.4	Determinism and Freedom	3
5.	Knowledge	11
5.1	Concepts	3
5.2	Truth	3
5.3	The source of knowledge	5
6.	Knowledge of the External world	6
6.1	Realism	3
6.2	Idealism	2

6.3	Phenomenalism	1
7.	Philosophy of Religion	7
7.1	Religious concepts	1
7.2	Proofs for the Existence of God	6
	Total Lectures	55

Assessment:

The evaluation will be based on Internals and final examination. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Suggested Readings:

1. Hospers, John. *Introduction to Philosophical Analysis* (Allied Publishers, Bombay and New Delhi, 1971).
2. Ayer, AJ. *The Central Questions of Philosophy* (Penguin, 1973).
3. Russell, Bertrand. *The Problems of Philosophy* (Oxford University Press, London. 1968; First Published 1912).
4. Ewing. A.C. *The Fundamental Questions of Philosophy* (Routledge and Kegan Paul. London. 1951).
1. 5. Holverson. William H. *A Concise Introduction to Philosophy* (Random House. New York, 1976)..

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SCHOOL OF HUMANITIES
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M.A. (FIVE YEAR INTEGRATED) PROGRAMME, PHILOSOPHY

PROPOSED COURSE STRUCTURE W.E.F. 2025-26

Course Code: Title of the Course: Introduction to Indian Philosophy

L-T-P: 4-0-0...

Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs)

By the end of this course the students would be able to

- CLO-:1** Discuss the concept of reason in Indian philosophy.
CLO-:2 Recognize the influence of Vedas on the later schools of Indian philosophy.
CLO-:3 Explain the concept of Self according to Upaniṣads. Does the knowledge of Self enable individuals to act morally.
CLO-:4 Discuss and analyze the notion of freedom and bondage expounded by Cārvāka philosophy and its received understandings by other systems of philosophy over the centuries.
CLO-:5 Elucidate contemporary receptions of Cārvāka's philosophy of yāvat jēvet sukham jēvat, ṛṇam kritvā gṛtam pibet (live happily as long as one can by any means, even if one falls into debts).

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	3	3	3	2	2	3	3	3	3	3	2	2
CLO2	2	2	3	1	2	2	3	2	3	2	1	2
CLO3	3	2	2	3	3	3	3	3	3	1	2	2
CLO4	3	2	2	2	2	2	3	3	3	2		2
CLO5	2	2	3	2	2	3	3	2	3	2	2	3

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write '3' in the box for 'High-level' mapping, 2 for 'Medium-level' mapping, 1 for 'Low-level' mapping

An Introduction to Indian Philosophy

Introduction to the Course

This course introduces Indian philosophy, emphasizing Vedic philosophy and the Cārvāka system. It explores the Cārvākas' materialist and anti-Vedic critiques as a pūrvapakṣa to other Indian philosophical schools. Students will study core concepts of both orthodox (āstika) and heterodox (nāstika) traditions, address misconceptions in secondary literature, and discuss themes like freedom, rationality, and morality. The course also covers philosophical ideas from the Vedas and Upaniṣads, followed by a detailed focus on Cārvāka materialism and its anti-normative perspectives.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction: The Basic Features of Indian Philosophy.	12
1.1	Key Features of Indian Philosophy: Practicality, Spirituality, and Intellectual Diversity	4
1.2	The Schools of Indian Philosophy: Āstika and Nāstika	2
1.3	Metaphysical Frameworks in Indian Philosophy: Monism, Dualism, and Pluralism	2
1.4	Common issues in Indian Philosophy: a) Concept of Freedom b) Knowledge of Self and Others c) Reason, Reality and Morality	4
2.	Vedic and Upanishadic Thought	12
2.1	Vedic Literature: Samhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad	2
2.2	Vedāṅgas [Limbs of Vedās]: Śikṣā, Chandas, Vyākaraṇa, Nirukta, Kalpa, Jyotiṣa	2
2.3	Core Upanishadic ideas: Ātman (self), Brahman (ultimate reality), and Mokṣa (liberation).	4
2.4	Philosophical Discourses in the Upanishads Presented Through Narrative Stories	4
3.	Cārvāka Darśana	6
3.1	Origin and Founders of the School	2

3.2	The Literary Sources of Cārvākas/Lokāyatas	2	
3.3	Cārvāka as Purvapakṣa and its relation with other schools	2	
3.	Cārvāka's Epistemology		12
3.1	Pramāṇas: Perception as a Means of Valid Knowledge	4	
3.2	Critique and Refutation of Anumāna (Logical Inference)	4	
3.3	Refutation of Upamāna Pramāṇa (Comparison as a Valid Source of Knowledge)	2	
3.4	Refutation of Śabda Pramāṇa (Verbal Testimony as a Valid Source of Knowledge)	2	
4.	Cārvāka's Metaphysics		6
4.1	Establishing Materialism and Refuting the Concept of the Soul	2	
4.2	Refutation of the Concept of God	2	
4.3	Refutation of Scriptures and the Authority of the Vedas	2	
5.	Cārvāka's Ethics		6
5.1	Refutation of Karma-Siddhānta and the Doctrine of Rebirth	2	
5.2	Interrogating the <i>Puruṣārthas</i>	2	
5.3	Kāma as Param Puruṣārtha: Establishing Pleasure as the Highest Ideal of Life	2	
Total Lectures			54

Assessment:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Primary Texts:

Cowell, E.B. & Gough, A.E. (1904) *Mādhavācārya's Sarvadarsanasangraha* (translated into English). London: Kegan Paul, Trench, Trubner and Co.

Kapoor, Subhodh. Ed. (2002), *Encyclopedia of Vedic Philosophy*, Cosmo Publications, India.

Secondary Texts:

Chattopadhyaya, Debipradad, (1959) *Lokayāt: A Study in Indian Materialism*, People's Publishing House,

Dasgupta, S.N. (1992) *A History of Indian Philosophy*. Vol.I. Delhi: Motilal Banarsidass.

Daya Krishna (2006) *Indian Philosophy: A Counter Perspective*, Indian Books Centre, Delhi.

Hiriyana, M: (1951), *Outlines of Indian Philosophy*, London: Allen & Unwin.

Mohanty, J.N. (1992), *Reason and Tradition in Indian Thought*, Oxford, Clarendon Press.

Mohanty, J.N. (2000), *Classical Indian Philosophy*, Rowman& Littlefield Publishers, Oxford

Muller, F.M.(1928) *The Six Systems of Indian Philosophy*, London: Longmans

Perrett, Roy W. (2016), *An Introduction to Indian Philosophy*, Cambridge University Press, United Kingdom.

Sharma, Chandradhar. (1991) *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass.

Shastri, Dakshinaranjan. (1930) *A Short History of Indian Materialism*. Calcutta: Calcutta Book company.

SEMESTER -2

Critical Thinking

Credits: 4

Prerequisites: None

Nature: Open Elective

L-T-P: 4-0-0

Course Learning outcome

On the successful completion of this course, students will be able to

1. Evaluate arguments.
2. Distinguish between arguments, description, and explanations.
3. Classify valid, invalid, and cogent arguments.
4. Identify, classify and examine fallacious reasoning.
5. Differentiate different kinds of disagreements and definitions, and their uses.

Grading

- There will be weekly quizzes. They will contribute to 20% of the total points. I will consider the best 10 for final evaluation. Most happen online.
- There will be two closed book exams each worth 20% of the total points.
- End semester exam will carry 60% of the total points.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs)

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	2	3	3	2	2	2	3	3	3	3	2
CLO2	3	3	3	3	3	3	3	3	3	3	2
CLO3	2	2	3	3	2	3	2	3	3	3	2
CLO4	3	3	3	2	2	3	2	3	2	3	3
CLO5	3	3	3	2	3	3	3	3	2	3	3

Course Description:

This course helps the students develop critical thinking. There are four major modules in the course. Each module focuses on a particular aspect of argumentation. The first two modules discuss tools for argument analysis. The last two modules provide tools for conceptual engagement. The readings are only indicative.

1. Course Content

Unit	Topics1	Hours
1	Basic Concepts for Argument Analysis • Arguments <ul style="list-style-type: none"> • Types of arguments <ul style="list-style-type: none"> ○ Deduction ○ Induction • Propositions and Truth value • Validity, soundness, and cogency • Consistency 	8
2	Basic Techniques for Argument Evaluation • Strength of arguments and well formed arguments <ul style="list-style-type: none"> • Argument Reconstruction and Diagramming 	8
3	Elementary Formal Reasoning <ul style="list-style-type: none"> • Categorical Propositions • Immediate inference • The square of opposition and Venn diagrams <ul style="list-style-type: none"> • Syllogistic reasoning • Venn Diagram test for validity • Disjunctive and Hypothetical Syllogisms • Enthymemes • Dilemma • Sorites 	10
4	Tools for Assessment <ul style="list-style-type: none"> • Alternative explanation • The method of <i>reductio ad absurdum</i> • Counterexample • Category mistake • Regress • Reduction 	10

5	Tools for conceptual distinctions <ul style="list-style-type: none"> ● <i>Apriori /a posteriori</i> ● Absolute/relative ● Analytic/synthetic ● Certainty/probability ● Necessary/contingent ● Necessary/sufficient ● Conceivability/Possibility/Impossibility ● Objective/subjective ● Type/token ● Underdetermination ● Paradoxes 	10
	Total number of hours	46

Readings:

Unit 1

1. Sinnott-Armstrong, Walter, and Robert J. Fogelin. (2014), *Understanding Arguments*. Wadsworth Ch1
2. Copi, I.M., Carl Cohen and Victor Rodych. (2019), *Introduction to Logic*, (15th edition – any edition) New York: Routledge Ch1,

Unit 2

1. Sinnott-Armstrong, Walter, and Robert J. Fogelin. (2014), *Understanding Arguments*. Wadsworth Ch2.
2. Copi, I.M., Carl Cohen and Victor Rodych. (2019), *Introduction to Logic*, (15th edition – any edition) New York: Routledge Ch2,
3. Feldman, Richard (1993), *Reason and Argument*, Pearson New International Edition. Englewood Cliffs, NJ, USA: Prentice-Hall. Ch3, 4 5

Unit-3: Readings

1. Copi, I.M., Carl Cohen and Victor Rodych. (2019), *Introduction to Logic*, (15th edition – any edition) New York: Routledge, Ch 3&7
2. Sinnott-Armstrong, Walter, and Robert J. Fogelin. (2014), *Understanding Arguments*. Wadsworth, Ch13-17

Unit-3 Elementary Formal Reasoning [10 hrs]

1. Copi, I.M., Carl Cohen and Victor Rodych. (2019), *Introduction to Logic*, (15th edition – any edition) New York: Routledge, Ch 5, 6&7

Unit-4 Tools for Assessment

1. Fosl, Peter S and Julian Baggini, 2020, *Philosopher's Tools Kit: A Compendium of Philosophical Concepts and Methods*, USA: Wiley Blackwell, Ch-3

Unit-5: Tools for conceptual distinctions

1. Fosl, Peter S. and Julian Baggini, 2020, *Philosopher's Tools Kit: A Compendium of Philosophical Concepts and Methods*, USA: Wiley Blackwell, Ch-4

2. Norton, John, **Paradoxes: Their Diagnosis, Treatment and Cure**, <https://sites.pitt.edu/~jdnorton/teaching/paradox/chapters/cure/cure.html>

M.A. (FIVE YEAR INTEGRATED) PROGRAMME IN

PHILOSOPHY PROPOSED COURSE STRUCTURE

W.E.F. 2025-26

SEMESTER –II

**School of Humanities
Department of Philosophy**

Course Code: PH- Title of the Course: Indian Ethics

L-T-P: 4-0-0 Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs) (5 to 8)

By the end of this course the students would be able to

CLO-:1 Able to understand the foundational Indian ethical concepts such as Purusartha, Dharma, and Karma.

CLO-:2 Develop the ability to critically analyze classical texts like the Bhagavad Gītā, and ethical teachings from Buddhist and Jaina traditions.

CLO-:3 Enhance critical thinking and moral reasoning skills through the study of diverse ethical systems.

CLO-:4 Comprehend the relationship between ethics and spirituality within Indian philosophical traditions.

CLO-:5 Gain insights into the practical application of Indian ethical principles in contemporary issues, including environmental ethics, social justice, and interpersonal relationships.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	2	3	3	1	2	2	3	3	3	3	2	2
CLO2	2	2	3	1	1	2	3	2	3	2	2	2
CLO3	3	3	3	1	1	3	3	2	3	1	2	2
CLO4	3	2	3	2	2	3	3	3	3	1	2	2
CLO5	3	2	3	2	2	3	3	3	3	2	3	3

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write ‘3’ in the box for ‘High-level’ mapping, 2 for ‘Medium-level’ mapping, 1 for ‘Low-level’ mapping

Introduction to the Course:

This course on Indian Ethics aims to provide a comprehensive understanding of the foundational moral principles rooted in Indian philosophical traditions. The objective is to explore the concept of dharma, particularly in its relationship to karma (action) and its moral implications. The course examines the evolution of the notion of dharma from its origins in Vedic literature through its development in later philosophical systems such as Mīmāṃsā, Vedānta, Buddhism, and Jainism, analyzing the ethical dimensions of actions.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Dharma as a Concept	12
1.1	General Features of Indian Ethics: Self, Puruṣārtha, Bondage and Liberation Reading: Reading: Dharma, Imperatives, and Tradition: Toward an Indian Theory of Moral Action By J.N. Mohanty	4
1.2	Dharma: Definition, meaning and interpretation Reading: Dharma and Rationality, B.K. Matilal	3
1.3	Dharma in the Vedas (Moral Order): Concepts of Ṛta (Cosmic Order), Ṛṇa (Debt), and Satya (Truth) Reading: Karma and the Moral Order by B.K. Matilal	3
1.4	Dharma in Mīmāṃsā: Vidhi (Prescriptions), Niṣedha (Prohibitions), and Arthavāda (Explanations) Types of Vidhi: Āpūrvavidhi (Original Injunction), Niyamavidhi (Restrictive Injunction), and Parisankhyāvidhi (Exclusive Injunction)	6

2.	Karma Siddhanta (Theory of Karma)	10
2.1	Karma Types: Prārabdha (Fruition Karma), Sañcita (Accumulated Karma), and Kriyamāṇa (Ongoing Karma)	1
2.2	Dr̥ṣṭa and Adr̥ṣṭa Phala (Seen and Unseen Results)	1
2.3	Pāpa and Puṇya (Sin and Virtue), good and evil	4
2.4	Puruṣārtha (Free Will) and Adr̥ṣṭa Phala (Determinism)	4
3.	Karma in the Bhagavad Gita	10
3.1.	Classification of karma: Karma (action), Akarma (inaction), and Vikarma (wrong action)	3
3.2	Niṣkāma Karma (Selfless Action)	2
3.3	Svadharmā (One's Duty)	2
3.4	Duty and Liberation: Karma-Yoga (Path of Action)	3
4.	Buddhist Ethics	16
4.1	Buddhist Ethics: Notion of Middle Path - Fourth Noble Truth	4
4.2	Pañcaśīla (Five Precepts): Moral Principles and Their Practical Implications and Karuṇā	4
5.	Jaina Ethics	
5.1	Jaina Ethics: Aṇuvratas (Minor Vows) and Mahāvratas (Major Vows) as Ethical Guidelines	4
5.2	Ahimsā (Non-Violence): Its Concept in Buddhist and Jaina Traditions and Gandhi's Interpretation	4
	Total Lectures	48

Assessment:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Suggested Readings:

Bilimoria, Purushottama, and Joseph Prabhu, eds. (2007), *Indian Ethics: Classical Traditions and Contemporary Challenges*, Vol. 1. Surrey, UK: Ashgate.

Jain, Champat Rai, (1916), *Jaina Ethics*. London: Cambridge University Press.

Jhingran, Saral, (1989), *Aspects of Hindu Morality*, New Delhi: Motilal Banarsidass Publishers Pvt. Ltd.

Mohanty, J.N., (2000), *Classical Indian Philosophy*, Rowman & Littlefield Publishers, Oxford. Perrett, Roy W., (2016), *An Introduction to Indian Philosophy*, Cambridge University Press, United Kingdom.

Ranganathan, Shyam, (2007), *Ethics and the History of Indian Philosophy*. Delhi: Motilal Banarsidass.

Sadguru, Keshavadass, (1978), *Liberation from Karma and Rebirth*. Bombay: Bharatiya Vidya Bhavan.

Radhakrishnan, S. *The Bhagavadgita: With an Introductory Essay, Sanskrit Text, English Translation, and Notes*. New Delhi: HarperCollins, 1993.

SEMESTER III

	1	2	3	4	5	6	7	8	9	10	11	12
CLO1	2			2								
CLO2	3	3		3	3							
CLO3	2		3	3	2			2		2		2

CLO4	3	3		2	2							
CLO5	2		3	3	3			2		2		2
CLO6	3	3			3							
CLO7	2			3				2		2		3
CLO8						3		3		2		

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Nature of Moral Philosophy	4
	Nature moral Philosophy; Descriptive, Normative, and Moral Statements; Nature of Moral Arguments and their evaluation; The Trolley Problem.	4
	Readings: Russ Shafer Landau, <i>The Fundamental of Ethics</i> , pp. 1-15.	
	Lewis Vaughn, <i>Doing Ethics: Moral Reasoning and Contemporary Issues</i> , pp. 43-61.	
	J J Thomson, "Killing, Letting Die, and the Trolley Problem."	

2. Normative Ethical Theories

17

2.a Utilitarianism

2.a.1 Bentham's Qualitative Hedonistic Utilitarianism; Mill's Qualitative Hedonistic Utilitarianism 4

Readings: Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation*, Chapters: 1 & 4.

John Stuart Mill (1859), *Utilitarianism*, Chapters: 1 & 2

Extreme and Restricted Utilitarianism 2

J.J.C. Smart, "Extreme and Restricted Utilitarianism," Smart, *Utilitarianism*, Ch. 2

The distinction Between Act and Rule Utilitarianism 2

Brad Hooker, "Rule Consequentialism,"; Peter Singer, "Famine, Affluence and Morality."

2.b Kantian Deontological Ethics

Morality, Rationality and the Principle of Universizability. 1

Reading: Russ Shafer Landau, *The Fundamental of Ethics*, Oxford University Press, Pp 154-165

Kant's notions of good will and Duty; The Distinction Between Hypothetical and Categorical Imperative; The Four Formulations of the Categorical Imperative. 4

Reading: Kant, *Groundwork of the Metaphysics of Morals*, Preface pp xvii – xxv; Chs 1& 2

Foot, 'Morality as a system of Hypothetical Imperatives'

Postulates of Pure Practical Reason 1

Immanuel Kant, "God and Immortality as Postulates of Pure Practical Reason," from *Critique of Practical Reason*.

Kant's Formula of Universal Law 3

Christina Korsgaard, "Kant's Formula of Universal Law,"; Thomas Nagel, "War and Massacre"

2c Virtue Ethics 10

The Idea of the Good (Eudaimonia) 1

Aristotle, *Nicomachean Ethics*, Book I, Sections 1-5, 7-10, 13

Moral Virtues 2

Aristotle, *Nicomachean Ethics*, Book II, Sections 1-7

Doctrine of the Mean - Virtues of Generosity, Magnanimity, 2

Magnificence Aristotle, *Nicomachean Ethics*, Book IV, sections 1-5

Practical reason and Practical Wisdom 2

Aristotle, *Nicomachean Ethics*, Book VI, Sections, 1, 2, 5, 8, 9, 12, 13.

Pleasure and Happiness 1

Aristotle, *Nicomachean Ethics*, Books VII, Sections 12 – 13; X, sections 1-8

	Contemporary Forms of Virtue Ethics	2
	Russell Shafer-Landau, <i>Ethical Theory: An Anthology</i> , 609-611.	
3	Meta-Ethics	3
	Introduction to Meta-ethics.	3
	Reading: Andrew Fisher, <i>Meta Ethics: An Introduction</i> , pp 1-11.	
3.a	Moral Realism and Cognitivism	16
	Arguments for and against Moral realism; Naturalism and Non-naturalism.	4
	Micheal, Smith, "Realism", from Peter Singer, ed., <i>A Companion to Ethics</i> (Blackwell, 1991), 399-410.	

Non-Naturalist Ethics, Divine Command Theory and Intuitionism	3
Readings:	
Timmons, Micheal, <i>Moral Theory: An Introduction</i> , pp. 23-37.	
Moore, G. E., "The Subject-Matter of Ethics", from <i>Principia Ethica</i> , (Cambridge, 1968).	
Russ, Shafer-Landau. "Ethics as Philosophy: A Defense of Ethical Nonnaturalism," from Mark Timmons and Terence Horgan, eds., <i>Meta Ethics after Moore</i> (Oxford University Press, 2005).	
Naturalistic Fallacy and the Open question Argument	2
Moore, G. E., "The Subject-Matter of Ethics", from <i>Principia Ethica</i> , 58-62	
Fisher, Andrew., "Meta-ethics: An Introduction", 11-24	
Expressivism and Subjectivism	3
Primary Readings: A.J.Ayer, "A Critique of Ethics," from <i>Language, Truth and Logic</i> , pp. 102-13.	
J.L.Mackie, "The Subjectivity of Values," from <i>Ethics: Inventing Right and Wrong</i> , pp. 15-18, 29-43.	
Error Theory - arguments for and against	1
Fisher, Andrew., "Meta-ethics: An Introduction," pp. 39-53.	
Relativism - agent and speaker relativism, cultural relativism.	3
Harry, Gensler, "Cultural Relativism," from <i>Ethics: A Contemporary Introduction</i> (Routledge, 1998), 11-17	
Gilbert, Harman, "Moral Relativism Defended," <i>Philosophical Review</i> , 85(1975), 3-22	
3.b	Moral Antirealism and Non-Cognitivist theories
	6

Prescriptivism and Emotivism	6
Hare, R.M. "The Language of the Morals" (Clarendon Press, 1952), 1-56.	
Ayer, A.J., "A Critique of Ethics," from <i>Language, Truth and Logic</i> , (Dover,1952), 102-13	
Total Hours	56

Assessment:

The evaluation is based on two quizzes, one minor and a written essay of 1000 words, totaling 40% weightage, and the end semester examination with 60% weightage.

Suggested

Readings Books:

Aristotle (1999), *Nicomachean Ethics*, trans. W.D. Ross, Kitchener: Batoche Books.

Ayer, A. J. (1952), "A Critique of Ethics," in *Language, Truth and Logic*, Dover: 102-13.

Bentham, Jeremy (1907), *An Introduction to the Principles of Morals and Legislation*, Oxford: Clarendon Press.

Fisher, Andrew (2014), *Metaethics: An Introduction*, Abington:

Routledge. Hare, R.M (1952), *The Language of the Morals*, Clarendon Press.

Kant, Immanuel (1999), *Groundwork of the Metaphysics of Morals*, Trans. Mary Gregor, Cambridge University Press.

Kant, Immanuel (1909), *Critique of Practical Reason and other works in the theory of Ethics*, Trans. T.K.Abott, London: Longmans Green and Company.

Mill, John Stuart (1863), *Utilitarianism*, London: Parker, Son & Bourn, West

Strand. Shafer-Landau, Russ (2010), *Fundamentals of Ethics*. Oxford: Oxford

University Press. Shafer-Landau, Russ (2012), *Ethical Theory: an Anthology*,

Wiley-Blackwell, 609-611. Singer, Peter (1979) *Practical Ethics*, Cambridge:

Cambridge University Press.

Smart, J.J.C., Williams, Bernard, (1973), *Utilitarianism: For and Against*, Cambridge

University Press. Timmons, Mark (2013), *Moral Theory: An Introduction*, London: Rowman &

Littlefield Publishers.

Timmons, Mark and Horgan, Terry, eds. (2005), *Meta Ethics after Moore*, Oxford University Press.

Vaughn, Lewis (2015), *Doing Ethics: Moral Reasoning and Contemporary Issues*. New York:
Norton &Company.

Papers:

- Anderson, Elizabeth (2004), "Animal Rights and the Values of Nonhuman Life", in *Animal Rights: Current Debates and New Directions*, Cass R. Sunstein and Martha C. Nussbaum (eds.), Oxford: Oxford University Press, chapter 13.
- Flew, Anthony (1954), "The Justification of Punishment", *Philosophy*, Vol 29. No.111: 291-307.
- Foot, Philippa (1972), "Morality as a system of Hypothetical Imperatives," *Philosophical Review*, Vol. 81: 305-15.
- Geach, P.T. (1965), "Assertion," *The Philosophical Review*. Vol. 74, No: 4: 449-465.
- Gensler, Harry (1998), "Cultural Relativism," in *Ethics: A Contemporary Introduction*, Routledge: 11- 17.
- Gideon, Rosen (1998), "Blackburn's Essays in Quasi Realism", *Nous*, Vol. 32, No: 3: 386-405.
- Hampton, Jean (1984), "The Moral Education Theory of Punishment," *Philosophy & Public Affairs*, Vol. 13, No. 3: 208-238.
- Harman, Gilbert (1975), "Moral Relativism Defended," *Philosophical Review*, Vol. 85: 3-22.
- Hooker, Brad (2000), "Rule Consequentialism," in Hugh LaFollette, ed., *Blackwell Guide to Ethical Theory*, Blackwell Publishing:183-204.
- Korsgaard, Christina (1985), "Kant's Formula of Universal Law," *Pacific Philosophical Quarterly*, Vol.66: 24-47.
- Mackie, J. L.(1977), "The Subjectivity of Values," in *Ethics: Inventing Right and Wrong*, Penguin: 15- 18, 29-43.
- Marquis, Don (1989) "Why Abortion is Immoral," *Journal of Philosophy*, Vol. 86, No.4: 183-202.
- Moore, G. E. (1968), "The Subject-Matter of Ethics", in *Principia Ethica*, Cambridge: Cambridge University Press.
- Nagel, Thomas (1972), "War and Massacre," *Philosophy and Public Affairs*, 1972, Vol: 15, No. 6: 951-951.
- Regan, Tom, (1983), *The Case for Animal Rights*, Berkeley: University of California Press.
- Shafer-Landau, Russ (2005), "Ethics as Philosophy: A Defense of Ethical Nonnaturalism," in Mark Timmons and Terence Horgan, eds., *Meta Ethics after Moore*, Oxford University Press, 2005.
- Shafer-Landau, Russ (2005), "Ethics as Philosophy: A Defense of Ethical Nonnaturalism," in Mark Timmons and Terence Horgan, eds., *Meta Ethics after Moore*, Oxford University Press.
- Smart, J.J.C. (1956), "Extreme and Restricted Utilitarianism," *Philosophical Quarterly*, Vol.6: 344-54.
- Smith, Micheal (1991), "Realism," in Peter Singer, ed., *A Companion to Ethics*, Blackwell: 399-410.

Singer, Peter (1972), "Famine, Affluence, and Morality," *Philosophy and Public Affairs*, Vol. 1, No. 3: 229-243.

Thomson, Judith Jarvis (1971), "A defense of Abortion," *Philosophy and Public Affairs*, Vol.1 No.1: 47-66.

Thomson, Judith Jarvis (1976), "Killing, Letting Die, and the Trolley Problem," *The Monist*, Vol.59: 204-17.

**School of Humanities
Department of Philosophy**

Course Code: _____ Title of the Course: Philosophy of Art

L-T-P: 4-0-0 Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs) (5 to 8)

After the completion of this course successfully, the students will be able to

CLO-1: Students will understand the fundamental concepts and theories in the philosophy of art from Indian and Western perspectives.

CLO-2: Students will critically evaluate themes such as beauty, imagination, and aesthetic experience.

CLO-3: They will explore the relationship between art, morality, spirituality, and cultural context.

CLO-4: Students will develop the ability to compare universal and culturally distinct approaches to art.

CLO-5: They will enhance critical thinking skills and apply philosophical insights to artistic expression and appreciation.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	3	3	3	2	1	2	2	1	3	3	1	1
CLO2	2	3	3	3	2	2	3	1	2	2	1	1
CLO3	3	3	3	3	2	3	2	2	3	2	3	1
CLO4	2	2	3	2	3	3	2	1	2	2	2	3
CLO5	3	3	3	2	2	3	3	1	3	2	2	2

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write '3' in the box for 'High-level' mapping, 2 for 'Medium-level' mapping, 1 for 'Low-level' mapping

Course Objective

This course introduces students to the fundamental concepts and perspectives in the philosophy of art, drawing from both Indian and Western traditions. It offers an in-depth study of the groundbreaking contributions of aestheticians from these traditions, focusing on their interpretations of the nature, purpose, and value of art.

Students will examine the relationship between art and its cultural, social, and individual contexts while addressing key philosophical questions about beauty, imagination, and the emotional and cognitive dimensions of artistic expression. The course also explores themes such as aesthetic experience, artistic creativity, and the interaction of art with morality and spirituality.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Definition and scope of Aesthetics: its relation to art history and art criticism	2
2.	Mimesis	14
2.1	Plato's definition of Art (Mimesis) Reading: Republic, Book-X, Art and Its Significance ed. by Stephen Davis Ross	6
1.2	Aristotle: a) Mimesis b) Tragedy Reading: Poetics: 1-20 sections, Aristotle on the Art of Poetry and Fine Arts by Ingram Bywater	8
2.	Aesthetic Taste and Judgement	12
2.2	Kant: Judgement of Beauty, Judgement of Sublime Reading: Book 1-Analytic of the Beautiful & Book 2- Analytic of the Sublime, Critique of Aesthetic Judgement ed. By James Creed Meredith	12
3.	Aesthetic Experience: Rasa and Bhava	12
3.1	Bharat on Rasa (Aesthetic Experience) and its place in Nāṭya Reading: [6th chapter from Nāṭyaśāstra]	2
3.2	Abhinavagupta- Interpretation of Rasa Reading: [The Aesthetics Experience According to Abhinavagupta by R. Gnoli p 25-78]	8

3.3	Rasanubhuti and Brahmanubhuti: aesthetic experience and its similarity to mystical experience	2
	Reading: The Main Aspects of Indian Aesthetics by M. Hiriyanna	
4.	Aesthetic Communication	10
4.1	Śabda-Vṛtti: Abhidhā (Denotation), Lakṣaṇā (Indication), and Vyañjanā (Suggestion)	5
	Reading: Theories of Meaning by K. Raja	
4.2	Dhvani: Aesthetic Meaning	5
	Readings: 'Dhvani' or Suggestion: A Study in Perspective by K. Krishnamoorthy The Concept of suggestion in Sanskrit Poetics by K. Krishnamoorthy	
5.	Pratibhā: Creativity and Artistic Imagination	4
	Readings: Sanskrit Critics on Poetic Imagination by K. Krishnamoorthy Creativity in Art by Philip Alperson, Oxford Handbook of Aesthetics	
Total Lectures		54

Grading Policy:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Primary readings:

Davies, Stephen; Higgins, Kathleen Marie; Hopkins, Robert; Stecker, Robert, & Cooper, David E. (eds.) (2009), *A Companion to Aesthetics*. Malden: Wiley-Blackwell, Second edition.

Gaut, Berys & Lopez, Dominic McIver (eds.) (2001), *Routledge Companion to Aesthetics*. London: Routledge.

Gnoli, R. (1968), *The Aesthetics Experience According to Abhinavagupta*, Chowkhamba Sanskrit Series Office, Varanasi (India).

Hiriyanna, M. (1997), *Art Experience*, Indira Gandhi National Centre for the Arts, New Delhi, Manohar.

- Lamarque, P. & Olsen, S. H. (eds.) (2003), *Aesthetics and the Philosophy of Art: The Analytic Tradition*, Oxford: Blackwell.
- Levinson, Jerrold (ed.) (2005), *The Oxford Handbook of Aesthetics*, Oxford University Press.
- Raja, K.K. (1977) *Indian Theories of Meaning*, Adyar Library and Research Centre.
- Rangacharya, Adya (ed.) and English Translation and Critical Notes, (2016), *Nāṭyaśāstra of Bharatamuni*, Munshiram Manoharlal Publishers Pvt. Ltd.
- Ross, Stephen Davis (ed.) (1994, Third Edition), *Art and Its Significance*, State University of New York Press.
- Seturaman, V. S. (ed.), 1992, *Indian Aesthetics: An Introduction*, Macmillan India Limited, Madras.

Secondary readings:

- Bywater, Ingram (1962), *Aristotle on the Art of Poetry and Fine Arts*; Oxford University Press.
- Meredith, James Creed (1952), *Critique of Judgement by Immanuel Kant*, Oxford Clarendon Press.
- Cahn, Steven M and Meskin, Aaron (2008), *Aesthetics: A Comprehensive Anthology*, Blackwell Publishing.
- Weitz, Morris (1970), *Problems of Aesthetics: An Introductory book of readings*, Law Book Co of Australasia.
- Osborn, Harold (ed.) (1968), *Aesthetics in the Modern World*, The British Society of Aesthetics, Thames and Hudson.
- Kieran, M. (ed.) (2005), *Contemporary Debates in Aesthetics and the Philosophy of Art*. Oxford: Blackwell.
- Bhushan, Nalini & Garfield, Jay L. (eds.) (2017), *Minds without Fear*, Oxford University Press.
- Chakrabarty, Arindam (ed.) (2016), *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*, Bloomsbury Publishing, USA.

SEMESTER -IV

**School of Humanities
Department of Philosophy**

Course Code:

Title of the Course: **Sāmkhya Yoga**

L-T-P: 4-0-0... Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs) (5 to 8)

By the end of this course the students would be able to

1. Explain the nature of reality in relation to monism, dualism and pluralism as enumerated by Sāmkhya.
2. Compare and contrast the materialism of Sāmkhya with other schools of Indian philosophy like Cārvāka and Vedānta.
3. Discuss the notion of kārya-kārṇa sambandh (causality) according to Sāmkhya and Yoga and its significance in Indian philosophy.
4. Interpret the texts Sāmkhyakārika and Yogasutra and illustrate with respect to contemporary concerns.
5. Demonstrate how the practices of Yoga enable us to analyze the different values of varied cultures.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CLO 1	2	3	2	2	2	2	3	2	2	2	2	
CL O 2	2	3	3	2	2		3	3	2	1	1	2
CL O 3	2	3	2	1	1	2	3	2	3	1	2	1
CLO 4	2	3	2	2	2	1	3	3	3	2	2	1
CLO 5	2	2	3	3	3	3	3	3	3	2	2	2

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write ‘3’ in the box for ‘High-level’ mapping, 2 for ‘Medium-level’ mapping, 1 for ‘Low-level’ mapping

Introduction to the Course

This course is designed to serve as an exposition to the two classical systems of Indian philosophy namely Sāmkhya and Yoga. Both these schools are clubbed together as Sāmkhya deals with metaphysics and Yoga with practice. According to Bhagwad Geeta and other texts both Sāmkhya and Yoga are inseparable and should not treat them independently.

These two schools will be taken up for treatment by discussing the select portions from the primary sources along with the secondary reflections on the same. Discussions on the key questions raised by Sāmkhya and Yoga will also be debated.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Sāmkhya Darṣana	22
1.1	Introduction: Founder, Basic text and Commentaries.	2
1.2	Theory of knowledge: Nature of Suffering (<i>Dukha</i>) and Freedom Sāmkhyakārikā of Iṣvarakṛṣna with Tattvakaumudi of Vācaspati Miśra (Verses 1 & 2)	4
1.3	Theory of causation: <i>Satkāryavāda</i> , Proofs for <i>Satkāryavāda</i> Sāmkhyakārikā of Iṣvarakṛṣna with Tattvakaumudi of Vācaspati Miśra (Verses 8 & 9)	4
1.4	<i>Prakṛti</i> : Nature of <i>prakṛti</i> , Proofs for the existence of <i>prakṛti</i> , Constituents of <i>prakṛti</i> Sāmkhyakārikā of Iṣvarakṛṣna with Tattvakaumudi of Vācaspati Miśra (Verses 10,11, 12, 13, 15 & 16)	4
1.5	<i>Purusa</i> , Nature of <i>purusa</i> , Proofs for the existence of <i>purusa</i> , Plurality of <i>purusa</i> Sāmkhyakārikā of Iṣvarakṛṣna with Tattvakaumudi of Vācaspati Miśra (Verses 17, 18 & 19)	4
1.6	Evolution, Cause of evolution, Evolutes, Critical estimate Sāmkhyakārikā of Iṣvarakṛṣna with Tattvakaumudi of Vācaspati Miśra (Verses 21-27)	4

2.	Yoga Daršana	26
2.1	Introduction: Founder, Basic text and commentaries	2
2.2	Nature and forms of <i>yoga</i>	2
2.3	Concept of <i>citta</i> , <i>cittavrtti</i> and <i>cittabhūmis</i> Yogasutra of Pātanjali with Vyāsa bhāṣya, Samādhipāda: verses 1-12	8
2.4	Kleṣas and kliṣṭa vṛttis Yogasutra of Pātanjali with Vyāsa bhāṣya, Sādhanpāda: verses 1- 9	4
2.5	<i>Astāngayoga</i> as a means of liberation	8
2.6	The place of God in yoga Yogasutra of Pātanjali with Vyāsa bhāṣya, Samādhipāda: verses 23 – 27	2
	Total Lectures	48

Assessment:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Primary Readings:

Bharti, Swami Veda. (1986), *Yoga-Sutras of Pātanjali with the Exposition of Vyāsa*, Himalayan Institute, India.
Cowell, E.B. & Gough, A.E. (1904) *Mādhavācārya's Sarvadarsanasangraha* (translated into English). London: Kegan Paul, Trench, Trubner and Co.
Jha, Ganga Nath, (1896), *Tattva Kaumudi of Vācaspati Miṣra*, Tookaram Tatya, Bombay.
Sastry. S.S.S. ed., (1973) *Samkhya Karika of Iswarakrishna* (translated into English). Madras: University of Madras.
Virupakshananda, Swami (1995), *Sāmkhyakārika of Isvarakṛṣṇa with Tattva Kaumudi of Vācaspati Miṣra*, Sri Ramakrishna Math, Mylapur, Madras.
Woods, James Haughton. (1966) *The Yoga system of Patanjali* (translated into English) Delhi: Motilal Baarsidas.

Secondary Readings:

Chattopadhyaya, Debipradad, (1959) *Lokayat: A Study in Indian Materialism*, People's Publishing House,
Dasgupta, S.N. (1992) *A History of Indian Philosophy*. Vol.I. Delhi: Motilal Banarsidass.
Dasgupta, Surender. (2001) *The Study of Patanjali*., Indian Council of Philosophical Research, New Delhi.
Daya Krishna (2006) *Indian Philosophy: A Counter Perspective*, Indian Books Centre, Delhi.

Hiriyana, M: (1951), *Outlines of Indian Philosophy*, London: Allen & Unwin. Keith, A.B. (1918) *The Samkhya System*. Oxford: Clarendon Press.

Kunjuni Raja, K. (1963). *Indian Theories of Meaning*, Adyar Library, Madras.

Matilal, B. K. (1996). *Logic, Language, and Reality*, Delhi: Motilal Banarsidass, Delhi.

Mohanty, J.N. (1992), *Reason and Tradition in Indian Thought*, Oxford, Clarendon Press. Mohanty, J.N. (2000), *Classical Indian Philosophy*, Rowman & Littlefield Publishers, Oxford

Muller, F.M.(1928) *The Six Systems of Indian Philosophy*, London: Longmans

Perrett, Roy W. (2016), *An Introduction to Indian Philosophy*, Cambridge University Press, United Kingdom.

Sen Gupta, Anima. (1973) *Classical Samkhya: A Critical Study*. Lucknow: Gour Ashram.

Sharma, Chandradhar. (1991) *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass.

Shastri, Dakshinaranjan. (1930) *A Short History of Indian Materialism*. Calcutta: Calcutta Book company.

Course	Greek Philosophy	Course Code: PH 403	Credits	4
Course Type	DSC			
Course Description				
This course teaches Socratic and Pre-Socratic philosophy. The emphasis is on the metaphysical and epistemological aspects of Greek thought. The topics covered within the course will be based on the English translations of the classical texts as well as other reliable supplementary materials.				
Course Objectives				
1. Study the development of philosophy before and after Socrates in the history of Western Philosophy.				
2. Critically engage the metaphysical and epistemological aspects of Greek thought.				
Course Learning Outcomes (in bullet points)				
After successful completion of this course, the students will be able to:				
1. Recognize the key thinkers, major themes as well as important theories available in the classical Greek philosophical traditions.				
2. Use the philosophical resources and tools available in the Greek traditions with adequate depth.				
3. Develop a set of critical abilities to analyze the different philosophical theories discussed in the course.				
4. Evaluate the respective arguments for and against the world-views offered by the Greek tradition.				
5. Develop an overview of the origins and development of early stages of Western Philosophy				
which lay a foundation for a several contemporary philosophical debates.				
Mapped to Programme Level Outcomes				

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CL O 1	2	2	1	1	1	1	1	2	1	1	1	1
CL O 2	2	2	2	3	2	2	1	2	2	1	1	1
CL O 3	2	1	3	2	2	2	2	3	2	2	2	2
CL O 4	2	3	3	3	3	3	3	2	3	2	2	2

CL O 5	2	3	3	2	3	3	2	3	3	2	1	2
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Detailed Syllabus:

Units	Topics	No. of Hours
	Introduction to the course	1 hour
1.	Pre-Socratics: Greek Naturalists ad Arche	6 hours
1.1	Thales: Doctrine of <i>Hydor</i> <i>Sources: Metaphysics Book I 982 a2-3; 983 b6-983 b19; Metaphysics Book I 983 b21-22.</i>	1 hour
1.2	Anaximander: Doctrine of <i>apeiron</i> <i>Sources: Simplicius, Commentary on Aristotle's Physics 24, lines 13ff. = 12A9 and B1, Pseudo-Plutarch (12A10)</i>	1 hour
	Empedocles: The Doctrine of Multiple <i>arche</i>	1 hour
1.3	<i>Sources: On Nature (B6 = D 57; (B 109 = D 207);(B 17.1–13 = D 73)</i>	
1.4	Parmenides: The theory of Being and Permanence <i>Sources: Barnes, Jonathan, "Parmenides and the Eleatic One."</i>	1hour
1.5	Heraclitus: The Doctrine of Flux, <i>Logos Plato's Cratylus (402a8-10; DK 22A6)</i>	1 hour
1.6	Democritus and Leucippus: Greek Atomism <i>Sources: Metaphysics, Book I 4, 985 b4-10; DK 67A6.</i>	1 hour
2.	Pre-Socratics: Sophists	4 Hours
2.1	Early Sophists: Protagoras <i>Sources: Plato's Sophist 268c8-9</i>	1 hour
2.2	Knowledge as Sense Perception Relativism of Truth <i>Sources: Plato's Theatetus 152a2-4</i>	1 hour
2.3	Later Sophists: Callicles, Thrasymachus, Antiphone <i>Sources: Plato's Gorgias 483b4-e4</i>	1 hour

2.4	The opposition of nature (<i>Phusis</i>) and law (<i>nomos</i>); Relativism of morality and law Conventionalism <i>Sources: Plato's Gorgias 483b4-e4</i>	2 hours
3.	Socrates	
3.1	The methods: Dialectics and Elenchus; Knowledge as virtue <i>Sources: Crito (29e–30a)</i>	3 hours
3.2	Virtue, Human Life <i>Sources: Protagoras 357d-58d</i>	3 hours
3.3	Rejection of the weakness of will (Akrasia) <i>Sources: Plato's Protagoras (352b-358d)</i>	2 hours
4	Plato	
	The nature of Soul (and its relation to the body) <i>Sources: Plato, Phaedo 106d-108c; Plato, The Republic, Book IV, 435-end</i>	2 hours
	Theory of Knowledge: Knowledge as Recollection <i>Sources: Phaedo (73c-77aj)</i>	2 hours
	Rejection of Sense Perception <i>Sources: Plato, Theaetetus 184-186</i>	2 hours
	Classification of Knowledge in conformity with the theory of forms <i>Sources: The Republic, Book VI 511A</i>	3 hours
	Theory of Forms (and the explanation of the phenomenal world) <i>Sources: The Republic, Book V, VI, VII</i>	4 hours
	Aristotle's Critique of the Theory of Forms: Third man-Argument <i>Source: Aristotle, Metaphysics I 9,990b16-17</i>	2 hours

Plato's Principle of interweaving of Forms and the Explanation of a) the possibility of speech and b) the explanation of meaningful false statements 2 hours

Sources: *Sophist* 259e 5-6

5 Aristotle

Back to the world of senses and the non-postulation of (Platonic) Transcendent world 2 Hours

Sources: *Metaphysics* 6.1, 1026a27–31

Aristotle's theory of Categories 4 Hours

Sources: *The Categories* (1b25–27)

Actuality, Potentiality and their interrelation; Different kinds of priority of Potentiality over Actuality: a) Logical b) Ontological c) Chronological; The account of change in the sensible world 4 hours

Sources: *Metaphysics*, Book VII

Aristotle's theory of Causality 3 hours

Sources: *Physics* 1.5-9, 11.7

Matter and Form 3 hour

Sources: *Metaphysics*, Book VII

Aristotle's theory of Soul 1 hour

Source: *De Anima* II 2, 414a 12-13.

Teleology in Aristotle's philosophy 1 hours

Source: Aristotle, *Physics*. 199a20–32

Total Lectures 56 hours

Assessment:

Your continuous evaluation will have their units each worth twenty points.

- There will be weekly assignments and the best ten will be counted for another 20%. In the absence of ten assignments, the total weekly assignments minus one will be counted. Weekly assignment are compulsory. (20%)
- There will be one term paper (2000 words) of a topic of your choice. You must clear the topic of your term paper with me. You must submit the term paper to pass this course.

However, I will consider the best between the term paper and the mid-semester exam for the final evaluation. You can submit a preliminary draft of your term paper to me or your tutor, if you wish, before the final submission for feedback. (20%)

- There will be one midterm in class exam for twenty points. (20%)
- The end- semester exam contributes to sixty percent (60%) of the total points

Suggested Readings:

Aristotle, *The Complete Works of Aristotle* (ed.) J. Barnes, (Princeton: Princeton University

Press,1991), Vol. 1

Barnes, Jonathan. 1979. "Parmenides and the Eleatic One." Reprinted in: J. Barnes, *Method and Metaphysics. Essays in Ancient Philosophy I*, edited by Maddalena Bonelli, New York: Oxford University Press 2011, pp. 262-287.

Brumbaugh, Robert S. *The Philosophers of Greece* (London: George Allen& Unwin Ltd, 1966).

Cohen, S. Marc, P. Curd, and C. D. C. Reeve, *Readings in Ancient Greek Philosophy* (Indianapolis, IN: Hackett Publishing Co., 2011), 4 th edition.

Curd, Patricia, "Presocratic Philosophy", *The Stanford Encyclopedia of Philosophy* (Fall 2020 Edition), Edward N. Zalta (ed.), forthcoming URL =

<https://plato.stanford.edu/archives/fall2020/entries/presocratics/>.

Kraut, Richard, "Plato", *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2017/entries/plato/>>.

McKirahan Richard, D. *Philosophy before Socrates: An Introduction wit Texts ad Commentaries* (Indianapolis, IN: Hackett Publishing Co., 2010), 2nd Edition.

Plato, *The Complete Dialogues of Plato* (eds.) E. Hamilton and H. Cairns (New York: Bollingen Foundation, 1961)

Shields, Christopher, "Aristotle", *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), Edward N. Zalta (ed.), URL =

<<https://plato.stanford.edu/archives/win2016/entries/aristotle/>>.

**School of Humanities
Department of Philosophy**

Course Code: PH-452

Title of the Course: **Nyāya- Vaiśeṣika**

L-T-P: 4-0-0

Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs) (5 to 8)

By the end of this course the students would be able to

1. Describe the relationship between Pramā and Pramāṇa.
2. Define substance and analyze the different categories enumerated by Vaiśeṣika.
3. Explain knowledge and categorization of knowledge expounded by Nyāya and its debates with other systems like Vedānta and Buddhism.
4. Analyze and interpret the development of the typologies of proof in Nyaya Sutra text and its Bhasyas (commentaries).
5. Demonstrate the role of tarka (arguments) to comprehend the nature of substance.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	P L O 1	P L O 2	P L O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	P L O 9	PL O 10	PL O 11	P L O 12
CL O 1	2	3	3	1	2	2	3	3	3	3	2	2
CLO 2	2	2	3	1	1	2	3	2	3	2		2
CLO 3	3	3	3	1	1	3	3	2	3			2
CLO 4	3	2	3	2	2	3	3	3	3			2
CL O 5	3	2	3	2	2	3	3	3	3	2	3	3

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write '3' in the box for 'High-level' mapping, 2 for 'Medium-level' mapping, 1 for 'Low-level' mapping

Introduction to the Course:

This course is primarily focused on the Nyāya and Vaiśeṣika traditions, which are essential for understanding Indian philosophy. Given their individual significance, these two systems are studied

separately and in detail. The course begins with a brief introductory overview of their relationship with other systems of Indian philosophy.

We will start by exploring Vaiśeṣika philosophy, emphasizing its foundational metaphysics. Building on this foundation, we will then examine Nyāya philosophy, delving into its principles and arguments. A key focus of the course will be to understand the role of the Vaiśeṣika School and its relationship with Nyāya, particularly their shared philosophical assumptions about the nature of reality and logical proof. By structuring the course in this way, we aim to provide a comprehensive understanding of these two interconnected yet distinct schools of Indian thought.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction:	4
1.1	Place of Nyāya and Vaiśeṣika in Indian Philosophy [Students can consult any of the books mentioned in the suggested readings (secondary texts) to get an entry and introductory understanding of the general trends in Indian Philosophy that would serve as a background for this course.]	2
1.2	The place and authority and reason in Indian Philosophy	2
2.	<i>Vaiśeṣika Darsana</i>	3
2.1	Founder, Basic text and commentaries	
2.2	The criterion of Reality (Padārtha)	1
2.3	The classification of Reality	1
2.4	The definition of Being (<i>bhāva</i>) and non-being (<i>abhāva</i>): Seven Categories	1
3.	Substance (<i>dravya</i>)	3
3.1	Definition of Substance Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
3.2	Buddhist denial of Substance	1
3.3	Vaiśeṣika response	

3.4	Types of Substances Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
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4.	Quality (<i>Guṇa</i>): Definition of Quality, Type of Quality Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	3
5.	Action (<i>Karma</i>): Definition of Action, Types of Action Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
6.	Universal (<i>sāmānya</i>) a. Universal as Objective and Eternal Reality b. Perception of the Universal Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
7.	Particularity (<i>viśeṣa</i>) Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
8.	Inherence (<i>samavāya</i>) Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
9.	Non-existence (<i>abhāva</i>) Reading: Verses from Vaiśeṣika Sutra- book 1, chapter 1 & 2	1
10.	The Creation and destruction of the world 1	1
1.	The Growth of Nyāyasāstra	4
1.1	Origin of the name Nyāya	1
1.2	The antiquity of Nyāyasāstra	
1.3	The early teachers of Nyāyasāstra	
1.4	Nyaya-sutra, the first systematic work on Nyāyasāstra	1
1.5	The author of Nyāya-sūtra	1
1.6	Contents of the Nyāya-sūtra	1
1.7	The commentaries on Nyāya-sūtra	
2.	The nature and classification of Knowledge	6

2.1	Definition of Knowledge Reading: Nyāya Sutra- 1.1.15	1
2.2	Classification of Knowledge	1

2.3	Memory and Dream	1
2.4	Doubt (<i>Samśaya</i>) Reading: Nyāya Sutra- 1.1.23	1
2.5	Error (<i>viparyaya</i>) – Explanation of error Reading: Nyāya Vārtikā- 1.1.2-4	1
2.6	Hypothetical Argument (<i>tarka</i>)	1
3.	Valid knowledge and method of valid knowledge	4
3.1	Definition of valid knowledge (<i>Prama</i>)	1
3.2	Definition of the method of valid knowledge (<i>Pramāṇa</i>)	1
3.3	The factors of valid knowledge (<i>Prama</i>)	1
3.4	The Nyaya theory of extrinsic validity and invalidity (<i>Parataḥprāmānyavāda</i>) Reading: Nyāya Manjari- p-160-169 Tattva Cintāmani- p 181-233	1
4.	Perception as a method of valid knowledge (<i>Pratyakṣa-pramāṇa</i>)	7
4.1	Primacy of perception over methods of knowledge Reading: Nyāya Vārtikā Tikā- 1.2.3	1
4.2	The early Nyāya definition of Perception (<i>Pratyakṣa</i>) Reading: Nyāya Sutra- 1.1.4	1
4.3	Criticism of the early Nyāya definition of perception (<i>Pratyakṣa</i>)	1
4.4	Modern (<i>navya</i>) Nyāya definition of perception (<i>Pratyakṣa</i>)	1
4.5	Kinds of sense of object contact	1
4.6	The three modes of ordinary perception (<i>Pratyakṣa</i>) a) <i>savikalpaka</i> b) <i>nirvikalpaka</i> c) <i>pratyabhijñā</i>	1

4.7	The three kinds of extraordinary perception (<i>Pratyakṣa</i>) a) <i>Sāmānyalakṣaṇa</i> b) <i>jñānalakṣaṇa</i> c) <i>yogaja</i>	1
5.	Inference as a method of valid knowledge (<i>anumāna pramāṇa</i>)	10
5.1	Definition of Inference (<i>anumāna</i>)	1

	Reading: Nyāya Sutra 1.1.5	
5.2	Distinction between perception and inference Reading: Nyāya Sutra- 1.1.5	1
5.3	Constituents of inference (<i>anumāna</i>)	1
5.4	Grounds of inference (<i>anumāna</i>) a. Logical ground (<i>vyāpti</i>) b. Psychological ground (<i>pakṣatā</i>)	2
5.5	Classification of inference (<i>anumāna</i>) a. <i>Svārthanumāna</i> and <i>parārthanumāna</i> b. <i>Pūrvavat</i> , <i>śeṣavat</i> and <i>sāmānyatodṛṣṭa</i> c. <i>Kevalānvayi</i> , <i>kevalavyatereki</i> and <i>anvayavyatereki</i> Reading: Nyāya Sutra- 1.1.5	2
5.6	Logical form of inference (<i>anumāna</i>) Reading: Nyāya Sutra & Nyāya Bhāṣya- 1.1.33	1
5.7	Fallacies of inference (<i>anumāna</i>) Reading: Nyāya Sutra- 1.2.5-18	2
6.	Comparison as a method of valid knowledge (<i>upamānapramāṇa</i>)	2
6.1	Definition and classification of Comparison (<i>Upamāṇa</i>) Reading: Nyāya Sutra & Nyāya Bhāṣya- 1.1.33- 1.1.6	1
6.2	Evaluation of Comparison (<i>Upamāṇa</i>) as a method of valid knowledge	1
7.	Verbal testimony as a method of valid knowledge (<i>śabdapramāṇa</i>)	4
7.1	Definition of verbal testimony (<i>śabda</i>) Reading: Nyāya Sutra 1.1.7	1
7.2	On words	1
7.3	On sentences	1

7.4	Evaluation of verbal testimony as a method of valid knowledge	1
8.	Nyāya Metaphysics	4
8.1	Self and liberation	2
8.2	The Nyāya theology	2
	Total Lectures	60

Assessment:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Suggested Readings:

Bhaduri, Sadananda. (1947) *Studies in Nyaya-Vaiśeṣika Metaphysics*. Poona: Bhandarkar Oriental Research Institute.

Chatterjee, S.C. (1978) *The Nyaya Theory of Knowledge*. Calcutta: University of Calcutta

Press. Dasgupta, S.N. (1992) *A History of Indian Philosophy*. Vol. I. Delhi: Motilal

Banarsidass.

Datta, D.M. (1972) *The Six ways of Knowing*. Calcutta : Calcutta University.

Delhi: Motilal Banarsidas.

ENCYCLOPEDIA OF INDIAN PHILOSOPHIES (General Editor, Karl H. Potter) Vol. II.

Nyaya-Vaiśeṣika: Indian Metaphysics and Epistemology, The tradition of Nyaya-vaiśeṣika up to Gangesa. Delhi: Motilal Banarsidass, 1977.

George, Champarthy. (1972) *An Indian Rational Theology: Introduction to Udayana's Nyaya-Kusumanjali*. Vienna: Publication of the De Nobili Research Library.

Jha, Ganganath, ed., (1984) *The Nyaya sutras of Gautama* (tr. in to English). 4 Volumes

Jununker, N.S. (1978) *Gautama: The Nyaya Philosophy*. Delhi: Motilal Banarsidass.

Perrett, Roy W. (2016), *An Introduction to Indian Philosophy*, Cambridge University Press, United Kingdom.

Sharma, Chandradhar. (1991) *A critical survey of Indian Philosophy*. Delhi: Motilal Banarsidass.

Shastri, Kuppaswami, (1961) S. *A Premier of Indian Logic*. Madras: The Kuppaswami Shastri Research

Institute. Shukla, Narayan. (1936), *Nyayra Manjari of Jayant Bhatta*, Chowkhamba Series, Banaras.

Sinha, Nandalal. (1923) *The Vaiśeṣika Sūtras of Kaṇāda with the commentary of Samkara Misra*.

Allhabad: The Panini Office.

Sinha, Nandlal, (1923), *The Vaiśeṣikā Sūtra of Kanāda*, The Panini Office, Bhuvneshwari Ashrama, Allahabad.

SEMESTER –V

Course	Modern Empiricism	Course Code: PH 454	Credits	4
Course Type	DSC			
Course Description				
This course deals with the basic metaphysical and epistemological issues of modern empiricism. The students are expected to go through the relevant parts of the works of Locke, Berkeley, Hume and Reid; and, also, some of the contemporary writings (cited under Suggested Readings) on these empiricists.				
Course Objectives				
This course aims at a critical understanding of some of the epistemological and metaphysical ideas of the best known empiricists (of modern philosophy), namely, Locke, Berkeley, Hume and Reid.				
Course Learning Outcomes (in bullet points)				
After a successful completion of this course, the students will be able to				
<ol style="list-style-type: none"> 1. Be acquainted with some of the major original texts of the major modern empiricists and with some important interpretations on those texts. 2. Explain some of the significant issues raised by the four empiricists in relation to ideas, perceptions, qualities, substance, mind, abstraction, skepticism, knowledge and reality. 3. Identify the similarities and differences among the four empiricists. 4. Carry out a critical appreciation of the major metaphysical and epistemological theses advanced by the modern empiricists. 5. Construct arguments for and against modern empiricism. 6. Write, present and discuss their own views on some significant issues cited at 2 above. 				
Mapped to Programme Level Outcomes				

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11
CLO1		1				1					
CLO2			3			3			3	3	
CLO3		2		2		2			2		
CLO4	3		3				3	3		3	

CLO5	3		3		3			3		3	
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CLO6							2			2	2
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Assessment: 40% weightage for Minor Examinations (The best two out of three Minor Examinations of 20 marks each will be counted. The 1st Minor is a Written Test, the 2nd is a Presentation, the 3rd is a Written Assignment), 60% weightage for Major Examination (One Written Test of 60 Marks).

Detailed Syllabus:

Topics/Issues/philosophical problems	Hours
Part I: Locke	
1.1 Aims and Origin of Locke's Work	1
1.2 Refutation of Innate Principles	4
1.3 Simple and Complex Ideas	4
1.4 Primary vs. Secondary Qualities	2
1.5 Complex Ideas of Substances	1
1.6 Degrees of Knowledge and Extent of Knowledge	2
Part 2: Berkeley	
2.1 Against Abstract General Ideas, General Terms and Universal Knowledge	4
2.2 Language and ideas	2
2.3 No sensibles are Substances: Epistemological Arguments	2

2.4 No Sensibles can Exist Unperceived:	
Metaphysical Arguments	2
2.5 Primary and Secondary Qualities	2
2.6 The Master Argument	2

Part 3: Hume

3.1 Of the Different Species of Philosophy; Of the Origin of Ideas; Of the ideas of the Memory and Imagination, Association of ideas	3
3.2 Of Relations; Of Modes and Substances; Of Abstract ideas	3
3.3 Sceptical Doubts Concerning the Operations of the Understanding; Sceptical Solutions	2
3.4 Of Probability; Of the Idea of Necessary Connection	2
3.5 Of the Ideas of Space and Time	2
3.6 Of the Academical or Sceptical Philosophy	2

Part 4: Reid

3.1 Principles Taken for Granted	2
3.2 Of Perception	4
3.3 Of Conception	2
3.4 Of Abstraction	2
3.5 Reid on Common Sense	2
3.6 Of Mr. Hume's Scepticism with regard to Reason	2

Suggested Readings Corresponding to Sub-units

1.1 John Locke (1689) *An Essay Concerning Human Understanding* edited with an Introduction by Peter H. Nidditch, Oxford University Press, London, 197. (**Essay**), Book I, Chapter I.

Mark Goldie (2016) "Locke's Life" in Matthew Stuart (2016) (ED.) *A Companion to Locke*, Wiley- Blackwell, UK. pp. 25-44.

1.2 **Essay**: Book I, Chapter II, III, IV.

Raffaella De Rosa (2016) "Locke's Critique of Innatism " in Matthew Stuart (Ed.) (2016), pp. 157-174.

Nicholas Rescher (1966) "A New Look at the Problem of Innate Ideas" , *British Journal of Philosophy of Science*, vol. 17, No. 3, pp. 205-218.

1.3 **Essay**: Book II, Chapter I, II, II, IV, V, VI, VII and XII

David E. Soles (1988) " Locke on Ideas, Words and Knowledge", *Revue Internationale de Philosophie*, Vol. 42, No. 165 (2), pp. 150-172.)

Jonathan Bennett (1996) "Ideas and Qualities in Locke's "Essay"", *History of Philosophy Quarterly*, Vol. 13, No. 1, pp. 73-88.

1.4 **Essay**: Book II, Chapter VIII

Robert A. Wilson (2016) "Primary and Secondary Qualities" in Matthew Stuart(Ed.)(2016), pp. 193- 211.

1.5 **Essay**: Book II, Chapter XXIII

Jonathan Bennett (1987), "Substratum", *History of Philosophy Quarterly*, Vol. 4, No. 2, pp. 197-215.

1.6 **Essay**: Book IV, Chapter II and III

Samuel C. Rickless(2008), "Is Locke's Theory of Knowledge Inconsistent?", *Philosophy and Phenomenological Research*, Vol 77, No. 1, pp. 83-104.

2.1 G. Berkeley (1710) *Principles of Human Knowledge*, Edited with an Introduction and Notes by H. Robinson, Oxford University Press, Oxford, 1996. (**PHK**). **PHK**, Introduction: Section 1- 10, 11-17.

E.J. Craig (1968) "Berkeley's Attack on Abstract Ideas", *The Philosophical Review*, Vol. 77, No. 4, pp. 425-437.

2.2 **PHK**: Introduction Sec. 18-25

2.3 **PHK**: Sec.1-7,18, 20, 22, 23

2.4 **PHK**: Sec. 1-7, 41, 50

A.C. Grayling (2005) "Berkeley's argument for immaterialism" in Kenneth P. Winkler (2005) *Cambridge Companion to Berkeley*, Cambridge University Press, New York. pp. 166-189

2.5 **PHK**: Sec. 9-15

Barry Stroud (1980), "Berkeley and Locke on Primary Qualities", *Philosophy*, Vol. 55, No. 212, pp. 149-166.

2.6 **PHK**: Sec. 22-23

Andre Gallois (1974), "Berkeley's Master Argument" *Philosophical Review*, 83, pp. 55-69.

3.1 David Hume (1777), *Enquiries Concerning Human Understanding and Concerning the Principles of Morals*, Reprinted from the 1777 edition with Introduction and Analytical Index by L.A. Selby- Bigge. Third Edition with text Revised and Notes by P.H. Nidditch. Clarendon Press, Oxford. 1975. (**Enquiry**) Sect. I,II,III.

Robert J. Fogelin (1984) "Hume and the Missing Shade of Blue", *Philosophy and Phenomenological Research*, Vol. 45, No. 2, pp. 263-271.

3.2 David Hume (1739), *A Treatise of Human Nature*, Edited by Ernest C Moosner, Penguin Classics, UK, 1985. (**Treatise**) Book I, Part III, V, VI, VII.

3.3 **Enquiry**, Sect. IV and V

Robert J. Fogelin (2008) "Hume's Skepticism" in D.F. Norton and J. Taylor Edited *The Cambridge Companion to Hume*, Cambridge University Press, 2008. Pp. 209-273.

3.4 **Enquiry**, Sect. VI and VII

Martin Bell (2008) "Hume on Causation", in *The Cambridge Companion to Hume*, pp. 147-176

3.5 **Treatise**, Book I, Part II

3.6 **Enquiry**, Sect. XII, Treatise: Book I, Part IV

4.1 Chapter II of Essay I in *Essays on the Intellectual Power of Man* In Thomas Reid, *Enquiry and Essays* (Eds) K. Lehrer and R.E. Beanblossom, Hackett Publishing, Company, Indiana, USA, 1983

4.2 Chapter V of Essay II in *Essays on the Intellectual Power of Man*

James V. Cleve (2004) "Reid's Theory of Perception", in *The Cambridge Companion to Thomas Reid*, (Eds.) T. Cuneo and R.V Woundenberg, Cambridge University Press, 2004, pp. 101-133.

4.3 Chapter II and III, of Essay IV, in *Essays on the Intellectual Power of Man*

4.4 Essay V, in *Essays on the Intellectual Power of Man*

4.5 N. Wolterstorff (2004) "Reid on Common Sense" in *The Cambridge Companion to Thomas Reid*, pp. 77-100.

4.6 Chapter IV of Essay VII in *Essays on the Intellectual Power of Man*

John Greco (2004), Reid's Reply to the Skeptic, in *he Cambridge Companion to Thomas Reid*, pp. 134- 155.

Course	Modern Rationalism							Course Code: PH 453			Credits	4
Course Type	DSC											
Course Description												
Modern rationalism course mainly focuses on three principal philosophers Rene Descartes, Benedict Spinoza and G.W. Leibniz, are discussed with the help of Descartes's Discourse on method, Meditations on First Philosophy, Spinoza's Ethics, Leibniz's Philosophical works and contemporary responses												
Course Objectives												
The main objective of this course is to make students acquainted with the modern rationalism as one of the fundamental traditions of western philosophical thought. The entire focus will be to show how rationalism provides a particular type of metaphysics and epistemology in the west.												
Course Learning Outcomes (in bullet points)												
After the completion of this course successfully, the students will be able to												
1. Explain the philosophical positions of Descartes, Spinoza and Leibniz and contemporary responses to the Modern Rationalist.												
2. Recognize the influence of Modern Rationalists on later philosophy and estimate the relevance of their views to contemporary debates on metaphysical and epistemological issues.												
3. Discuss and relate problems and issues related to substance, God and Mind-Body.												
4. Examine Descartes's, Spinoza's, Leibniz's philosophical theories critically and assess their arguments in support of their views.												
5. Evaluate and interpret the original texts like Descartes's Meditations on First Philosophy, Spinoza's Ethics and Leibniz's Monadology.												
6. Develop, articulate and defend the views about philosophical concerns of Descartes, Spinoza, and Leibniz.												
7. Write conceptually clear, systematic and coherent critical essays on the significant questions that Modern Rationalists were concerned with.												
Mapped to Programme Level Outcomes												
	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CLO1	1	2	2	3	2		2	2	3	2		

CLO2	1	3	2			2	2	2	3	2		
CLO3	3	3	2			2	2	2	3	2		
CLO4	1		1		2	3	2	2	3	2	1	

CLO5	2	2		3		2	2	2	3	3		
CLO6	3	3	3			1	2	2	3	2		1
CLO7							3					1

Introduction to the course:

.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Rene Descartes	14
1.1	Introduction to Modern western Philosophy (Readings: Copleston (1994), "Introduction" , Pp.1-62; Phemister, (2006), "Introduction", Pp.2-7)	1
1.2	Introduction to Descartes' Philosophy (Readings: Copleston (1994), Descartes I, Pp. 66-89)	1
1.3	Method of Doubt. (Doubting knowledge by sense experience, Dream Argument, Demon Argument (Readings: Descartes'(1996), First Meditation, Pp. 12-15; Willis Doney (1967), Norman Malcolm, Dreaming and Skepticism, Pp.54-79)	2

1.4	<i>Cogito</i> Argument (Readings: Descartes'(1996), Second Meditation, Pp. 13-19; Willis Doney (1967), The certainty of <i>Cogito</i> , Pp. 88-107; <i>Cogito, Ergo Sum</i> Inference or Performance?, Pp. 108-139)	3
1.5	Clear and Distinctness (Readings: Descartes'(1996), Second Meditation, Pp. 19-23; Willis Doney (1967), Alan Gewirth, Clearness and distinctness in Descartes, Pp. 250-277)	1
1.6	Ideas (Readings: Descartes'(1996), Third Meditation, Pp. 24-31; Willis Doney(1967), Anthony Kenny, Descartes on Ideas,Pp.227-249)	1
1.7	Existence of God: Causal Argument, Ontological Argument (Readings: Descartes'(1996), Third Meditation, Pp. 31-36; Fifth Meditation, Pp. 45-49; Doney(1967), William P. Alston, The Ontological argument Revisited, Pp. 278-302)	3
1.8	Proof for the existence of the External world (Readings: Descartes'(1996), Fifth Meditation, Pp. 44-45; sixth Meditation, Pp. 52-62)	1
1.9	Mind – Body dualism Interactionism (Readings: Descartes'(1996), Sixth Meditation, Pp. 52-62)	1
2.	Benedict Spinoza	16
2.1	Introduction to Spinoza (Readings: Copleston, (1994), Spinoza I, Pp. 205-213; Phemister (2006), Introduction, Pp.7-12.)	1
2.2	Mono Substance , Denial of Plurality of Substance (Readings: Spinoza(1883),Part I-Definitions 1-5; Axioms 1,3,4 ; propositions 1-10)	1

2.3	Necessary existence of God/Substance, God's causality and freedom, Universe, Determinism (Readings: Spinoza(1883),Part I-Definitions 6,7; propositions 5,7,8,11-18,21- 25,28,29,33;corollary P14c1-c2,P17c2,P25c1,P32c1; Scholium P29s)	5
2.4	Mind, Body and Parallelism (Readings: Spinoza(1883),Part II-Definitions 1,3; Propositions 1,2,5,6,11-13,17,19,20,23; Corollary p11c,P13c,P17c; Scholium P7s,P13s,P17s,P18s,P21s;Lemma 1-5)	3

2.5	Knowledge (Readings: Spinoza(1883),Part II-Definitions 4; Propositions 24-33, 35,38,40- 42,44-47; Axioms 1,2; Corollary p31c; Scholium P18s,P29s,P40s1-s2,P43s)	2
2.6	Affects, Bondage and Freedom (Readings: Spinoza(1883),Part III-Definitions 2,3; Propositions 2-7, 9,10,12-52; Corollary P1c; Scholium P2s,P11s,P13s,P18s, P27s,P29S, P31s; Part IV- Propositions 59, 62,63,65,69-73; Scholium P66s,P73s; Part V- Propositions 6,10- 20,25,27-31,41; Scholium P10s,P36s,P41s)	4
3	Leibniz	13
3.1	Introduction to Leibniz (Readings: Copleston (1994), Leibniz I, Pp.264-272.; Phemister (2006), Introduction, Pp .12-17)	1
3.2	Monadology: Simple and complex Substances Entelechies ; Prime matter Extension- Body and corporeal substance Perception and appetite and Apperception Soul and body (Readings: Leibniz, (1890), Monadology, Sections 1-22,; Rescher (1979), God and Possibility, Pp. 13-20.)	4
3.3	Actual and Possible worlds Pr-established harmony (Readings: Leibniz, (1890), Monadology, Sections 53-55, 60, 78, 80&81; Rescher, (1979), Possible worlds, Pp. 49-53. &65-67)	2
3.4	Truths of fact and truths of Reason (Readings: Leibniz, (1890), <i>Monadology</i> , Sections 32 -33 & 36-38; Rescher (1979), Human Knowledge, Pp. 118-119.)	2

3.5	The Principle of contradiction (Readings: Leibniz, (1890), Monadology, Sections 31 & 35, Rescher (1979), Three fundamental Principles, Pp. 24-25.)	1
3.6	The Principle of sufficient reason (Readings: Leibniz, (1890), Monadology, Sections 32,36, 53-55, Rescher (1979), Three fundamental Principles, Pp. 23-24.)	1
3.7	The predicate –in- subject Principle of Contingency (Readings: Leibniz, (1890), Monadology, Section 38, Rescher (1979), The theory of contingence, Pp. 38-48.)	1
3.8	Substance : Descartes, Spinoza, Leibniz (Readings: Bertrand Russell(1920), The Conception of Substance, Pp.47-62)	1
4	Contemporary responses	14
4.1	Matter and Substance (Readings: Gennaro (2003), Jonathan Bennett, Space and Subtle Matter in Descartes’s Metaphysics, Pp.2-25; J.A. Cover, Spinoza’s Extended Substances: Cartesian and Leibniz Reflections, Pp.105-133)	4
4.2	Freedom and Necessity (Readings: Gennaro (2003), Joseph Keim Cambell, Descartes on Spontaneity, Indifference, and Alternatives, Pp.179-199; Edwin Curley and Gregory Walski, Spinoza’s Necessitarianism reconsidered, Pp.241-263)	4
4.2	Mind and Consciousness (Readings: Gennaro (2003), Don Garrett, Teleology in Spinoza and Early Modern Rationalism, Pp.310-335; Rocco J. Gennaro, Leibniz on Consciousness and Self Consciousness, Pp.353-371; Catherine Wilson, The Illusory Nature of Leibniz’s System, Pp. 372-388)	5
Total Lectures		56

Assessment:

The evaluation is based on three minor tests consisting of a written essay of 1000 words, totalling 40% weightage, and the end semester examination with 60% weightage.

Suggested Readings:

Benedict De Spinoza, (1883), *Ethics*, (Tr) William Hale White, Trubner & co., Ludgate Hill, London. Descartes, (1996), *Meditations on First Philosophy*, Cambridge University Press, London.

Descartes, (1998), *Discourse on Method*, Hackett Publishing Company.

Leibniz, (1985), *New Essays on Human Understanding*. (Tr&ed) Peter Remnant & Jonathan Bennett, Cambridge University Press, London.

Leibniz, (1890), *Philosophical works*. (Tr) George Martin Duncan, More House & Taylor Publishers, New Haven.

Further Readings:

Bertrand Russell, (1920), *A Critical Exposition of the Philosophy of Leibniz*, Routledge Publisher, New York.

F. Copleston, (1994) *A History of Western Philosophy (Vol. IV)*, Image, Double Day Publications, New York.

Nicholas Rescher, (1979), *Leibniz an Introduction to his Philosophy*, Oxford.

Nicholas Rescher, (1991), *G.W. Leibniz's Monadology: an edition for students*, University of Pittsburgh press, Pittsburgh.

Olli Koistinen, (2009), *The Cambridge Companion to Spinoza's Ethics*, Cambridge University Press. New York.

Pauline Phemister, (2006), *The Rationalist Descartes, Spinoza, Leibniz*, Polity Press, Malden, USA.

R. Scruton, (2001), *A Short History of Modern Philosophy*, Routledge Publishers, New York.

Rocco J. Gennaro and Charles Huenemann, (2003), *New Essays on the Rationalists*, Oxford University press. Oxford.

Steven Nadler, (2006), *Spinoza's Ethics: An Introduction* Cambridge University Press, New

York. Willis Doney (ed), (1967), *Descartes: A collection of critical Essays*, Anchor Books, New York.

Course	Buddhism & Jainism							Course Code: PH 407			Credits	4
Course Type	DSC											
Course Description												
Part A of the course deals with Jaina Philosophy based on a primary text on Jainism' and Part B on the Buddhist Philosophy.												
Part A: Introduction of the Key Concepts and Theories of the Jaina Philosophy based on the study of the <i>Tattvirtha Sētra</i> by Ēcīrya Umīsvjīti/Umīsvjmĉ (English translation by Nathmal Tatia as <i>That Which Is</i> . (Institute of Jainology/HarperCollins: Middlesex.2002).												
Part B: Understanding of the Key Concepts and Theories of the Buddhist Philosophy based on the <i>Compendium of Philosophy</i> (English translation of the <i>Abhidhammattha-sa'gaha</i> by <i>Anuruddhacariya with Introductory essay and notes</i> by Shwe Zan Aung & edited by, Pali Text Society, Oxford: 1910/1979.)												
Course Objectives												
The course is designed to acquaint the students with the central Philosophy of Jainism and Buddhism by way of the primary sources to appreciate the nuance and purport of the a technical term for appropriate interpretation commensurate with the original meaning.												
Course Learning Outcomes (in bullet points)												
After completion of this course successfully, the students will be able to												
1. Critically appreciate the central philosophy of the two systems.												
2. Examine the values of the two systems for their application to the social context.												
3. Explain the key terms and concepts of the two schools of philosophy with ability to determine the appropriate renditions in English for a technical term.												
4. Develop a critical ability to determine the place of the two schools in the global context.												
5. Demonstrate the desired critical ability to explain the Indian concepts in themodern language.												
6. Develop research aptitude in the subject.												
7. Undertake higher researches in the related areas.												
Mapped to Programme Level Outcomes												
	PL	PL	PL	PL	PL	PL	PL	PL	PL	PL	PL	PL
	O	O	O	O	O	O	O	O	O	O	O	O
	1	2	3	4	5	6	7	8	9	10	11	12
CLO1	1	2	2	3	2		2	2	3	2		
CLO2	1	3	2			2	2	2	3	2		

CLO3	3	3	2			2	2	2	3	2		
CLO4	1		1		2	3	2	2	3	2	1	

CLO5	2	2		3		2	2	2	3	3		
CLO6	3	3	3			1	2	2	3	2		1
CLO7	2	3	3	3								
CLO8												

Detailed Syllabus:

Detailed Lecture Outline (with topics and number of lectures)		
Unit No.	Topic	No. of Hours
PART A: JAISNISM		28
1.	Jaina view of Triratna (<i>That Which Is</i> 1.1)	2
2.	Jaina view of realities; Categories of Truth (<i>That Which Is</i> pp.xviii-xxi);1.4	4
3.	Substance; properties etc. (<i>That Which Is</i> pp.45-63)	4
4.	Concept of time (<i>That Which Is</i> pp.123-136)	3
5.	Anekāntavāda (Non-Absolutism) & Pluralism (<i>That Which Is</i> pp.136-38)	3
6.	Jaina theory of Bondage and Liberation (<i>That Which Is</i> pp.185-264)	2

7.

Jaina Epistemology

10

- Pramā and Pramāṇa
- Stages of Sensory Cognition
- Saptabhaṅgi Naya
- Syādvāda

(*That Which Is* pp.185-264 pp.5-27)

Suggested Texts and References for Part A:

Primary Texts:

Tatia, Nathmal. 2002. *That Which Is* (being the English Translation of *Tattvārtha Sītra* by Ācārya Umāsvāti/Umāsvāmī). Middlesex: Institute of Jainology/Harper Collins. (Tatia)

Secondary Texts:

Matilal B.K. 1981. *The Central Philosophy of Jainism (Anekāntavāda)*. Ahmadabad: L.D. Institute of Indology.

Sharma, C.D. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass.

Potter, K.H (ed). 1996. *Encyclopedia of Indian Philosophies*, Vol.VII. Delhi: Motilal

Banarsidass. Sethia , Tara.2004. *Ahimsā, Anekānta and Jainism*. Motilal Banarsidass.

Dundas, Paul. 2002. *The Jains*. London: Routledge.

PART B: BUDDHISM		28
1.	Sources on Buddhist Philosophy <i>Compendium of Buddhist Literature</i> ch 1 & 2	2
2.	Survey of the popular philosophical views prevalent during the Age of the Buddha (DN 1.1); (Rhys Davids, T.W. 2007. <i>Dialogues of Buddha</i> 1.1; pp. 1-55)	4
3.	Concept of Buddha & Concept of Bodhisatta (http://ignca.gov.in/online-digital-resources/jataka-stories/introduction/)	4
4.	Three-fold characteristics of the world (Tilakkha, a) <i>Manual of Buddhism</i> pp.56-58; SN 22.59; (S iii 66)	2
5.	Buddhism as a Middle Path MV <i>Manual of Buddhism</i> pp.45-64 ;	2
6.		3

7.	Buddhist Philosophy of Relations: i. Doctrine of Dependent Origination ii. System of Correlations <i>Compendium of Philosophy</i> pp.187-197	3
8.	Buddhist view of mind Mind <i>Compendium of Philosophy</i> pp.81-93 Buddhist view of matter Matter <i>Compendium of Philosophy</i> pp.154-168	5
11.	Dharmakīrti's theory of Perception Stcherbatsky pp.1-47	
12	Śūnyavāda Dutta and Chatterjee pp.143-46	1
13	Yogācāra Dutta and Chatterjee pp.147-149	1
14	Nibbāna/Nirvāṇa (Dutta and Chatterjee pp.127-330)	1

Assessment:

Full marks: 100 (3 internal assessments; and end semester examination) Three internal assessments (maximum 40 marks)

- Class Room Presentation:** To evaluate the students' understanding of the topic. Score - 20 points.
- Test:** To assess the students' ability to identify and interpret the key terms, concepts and theories and their articulation conforming the original meaning of the textual explanations. Score- 20 points.
- Term Paper:** To assess the comprehension level of the candidate demonstrating the research aptitude in the subject. Score - 20 points.

The best of two out of three internal assessments will count for the maximum internal assessment not exceeding 40 points. End semester examination (maximum 60 marks) : based on the essay type questions to evaluate the comprehension level and writing ability of a candidate.

Primary Texts:

1. Rhys Davids, C.A.F. (ed). 1979. *Compendium of Philosophy* (English translation of the *Abhidhammatthasaṅgaha* with Introductory essay and notes by Shwe Zan Aung). Oxford: Pali Text Society.
2. Rhys Davids, T.W.. (Tr). 2007. *Dialogues of the Buddha*. Delhi: Motilal Banarsidass.

Secondary Texts:

3. Narada, U. A. 1968. *Manual of Abhidhamma*. Kandy: Buddhist Publication Society.
4. Sharma, C.D. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass.
5. Potter, K.H (ed). 1996. *Encyclopedia of Indian Philosophies*, Vol.VII. Delhi: Motilal Banarsidass.
6. Varma, C.B. 1993. *A Concise Encyclopedia of Early Buddhist Philosophy*. Delhi: Eastern Book Linkers.
7. Nakamura, Hajime. 1980. *Indian Buddhism: A Survey with Bibliographical Notes*. 1980. Kufs publication. Hirakata. Japan. (Nakamura)
8. Kalupahana, David J. 1984. *Buddhist Philosophy: A Historical Analysis.*, Honolulu: the University of Hawaii Press. (Kalupahana)
9. Jayatilleke, K. N. 1963. *Early Buddhist Theory of Knowledge*. NSW: Allen and Unwin.(Jayatilleke)
10. Fernando Tola, Carmen Dragonetti. 2004. *Being as Consciousness: Yogācāra Philosophy of Buddhism*. Delhi: Motilal Banarsidass. (Tola & Dragonetti)
11. Chatterjee S. & Dutta, D.1984. *An Introduction to Indian Philosophy*. University of Calcutta. (Chatterjee S. & Dutta)
12. Varma, C.B. 2011. *Manual of Buddhism*. New Delhi: Buddhist World Press.
13. Varma, C.B. 2011. *Compendium of Buddhist Literature*. New Delhi: Buddhist World Press (CBL)

Course	Indian Aesthetics						Course Code: PH 530				Credits	4
Course Type	OE											
Course Description												
<p>This course aims to expose students to the central concepts and themes of classical Indian philosophy of art as well as reflections of modern Indian philosophers on classical Indian aesthetics. It also deals with the fundamental aesthetic insights of Coomaraswamy, Tagore and Aurobindo. By the end of this course the students would be exposed to the range of themes that have informed Indian aesthetics and this is done by reading of select texts and their contemporary perception. In this course the first three units are based on the primary texts and the next two units deal with the modern and contemporary receptions of the same.</p>												
Course Objectives												
<p>This course aims to familiarize students with classical Indian philosophy of art, exploring reflections by modern Indian philosophers and the aesthetic insights of Coomaraswamy, Tagore, and Aurobindo. By engaging with select texts and their contemporary interpretations, students will gain insight into the diverse themes informing Indian aesthetics, transitioning from primary texts to modern receptions over the course's progression.</p>												
Course Learning Outcomes (in bullet points)												
<p>After the completion of this course successfully, the students will be able to</p> <p>Define aesthetic emotions and lived emotions in relation to <i>rasa</i> and <i>bhāva</i> according to Bharata's <i>Nāṭyaśāstra</i>.</p> <ol style="list-style-type: none"> 1. Explain various levels of meaning and assess the levels of poetic meaning. 2. Examine the relationship among aesthetics, metaphysics and epistemology. 3. Examine critically how art can be a means to inculcate values in society. 4. Formulate issues regarding art, art-theory and art-criticism. 												
Mapped to Programme Level Outcomes												
	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO
	1	2	3	4	5	6	7	8	9	10	11	12
CLO 1	1	3	3	3	2	1	2	3	2			2
CLO 2	1	3	2	1	2	1	2	3	1			
CLO 3	3	2	2	2	2	2	2	3	1			
CLO 4	2	1	3	3	3	2	2	3	2	2	2	3
CLO 5	2	2	3	3	3	2	2	3	2	2	2	3

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction to Rasa Theory	20
1.1	Bharat on Rasa (Aesthetic Experience) and its place in Nāṭya Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.2	Bhatta Lollata- Interpretation of Rasa- Uttpatihvada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.3	Śrīśankuka- Interpretation of Rasa- Anumitivada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.4	Bhatta Nayaka- Interpretation of Rasa- Bhuktivada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.5	Abhinavagupta- Interpretation of Rasa- Abhivyaktivada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6; R. Gnoli, <i>The Aesthetics Experience According to Abhinavagupta</i> , pp. 25-78.	4
2.	Concept of Meaning	12
2.1	Sphota: Grammarian's view Reading: K. Raja, "Bhartrhari's Discussion About the Nature of Sphota", in <i>Indian Theories of Meaning</i> , pp. 116-123	3
2.2	Śabdavrtti: Philosopher's view Reading: K. Raja, "Abhidha: Primary Meaning of a Word", in <i>Indian Theories of Meaning</i> by K. Raja, pp. 19-31, 59-62,	3
2.3	Dhvani: Aesthetician's view Reading: K. Raja, "Vyanjana or Suggestion", in <i>Theories of Meaning</i> , pp. 275-287	3

3.	The Concept of Art (Form)	9
3.1	Alamkāvāda Reading: V. Raghavan "Use and Abuse of Alamkara," in V. S Seturaman (ed.), <i>Indian Aesthetics</i> , pp. 235-244.	3
3.2	Ritivāda Reading: S. K. De, "Vamana's Theory of Riti", in V. S Seturaman (ed.), <i>Indian Aesthetics</i> , pp. 197-205.	3
3.4	Vakroktivāda Reading: S.K. De, "Kuntaka's Theory of Vakrokti", in V. S Seturaman (ed.), <i>Indian Aesthetics</i> , pp. 206-218	3
4.	Modern Indian Aesthetics	9
4.1	A.K. Coomarswamy: That Beauty is a State Reading: A.K. Coomarswamy, <i>The Dance of Siva</i> , pp. 38-45	3
4.2	Tagore: What is Art? Reading: Prishwish Neogy(ed.), <i>Rabindra Nath Tagore on Art and Aesthetics</i> , pp. 11-33	3
4.3	Aurobindo: Mantra Reading: Nalini Bhushan, & Jay L.Garfield (eds.), <i>Indian Philosophy in English</i> , pp. 123-150 .	3
5.	Contemporary Perspectives (on Classical Indian Aesthetics)	9
5.1	M. Hiriyana: Art Experience Reading: Nalini Bhushan, & Jay L.Garfield (eds.), <i>Indian Philosophy in English</i> , pp. 209-230.	3
5.2	K.C. Bhattacharya: The concept of rasa Reading: Nalini Bhushan, & Jay L.Garfield (eds.), <i>Indian Philosophy in English</i> , pp. 194-206.	3

5.3	Daya Krishna: The Bane of Indian Aesthetics Reading: Daya Krishna, <i>Indian Philosophy: A Counter Perspective</i> , pp. 407-432.	3
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	Total Lectures	56
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Assessment:

Assessment will be based on one assignment, one written test and one presentation totaling 40% weightage, and an end semester examination with 60% weightage.

Primary Readings:

Hiriyanna, M. (1997), *Art Experience*, Indira Gandhi National Centre for the Arts, New Delhi.

Kane, P.V. (fourth edition, 1971, reprint 1987), *History of Sanskrit Poetics*, Motilal Banarsidass, New Delhi.

Bhushan, Nalini & Garfield, Jay L. (eds.) (2011), *Indian Philosophy in English*, Oxford University Press, New Delhi.

Krishna, Daya (2006), *Indian Philosophy: A Counter Perspective*, Indian Books Centre, New Delhi.

Raja, K.K. (1977), *Indian Theories of Meaning*, Adyar Library and Research Centre, Madras.

Rangacharya, Adya (ed.), Translated with Critical Notes, (2016), *Nāṭyaśāstra of Bharatamuni*, Munshiram Manoharlal Publishers Pvt. Ltd, New Delhi.

Seturaman, V. S. (ed.) (1992), *Indian Aesthetics: An Introduction*, Macmillan India Limited, Madras.

Neogy, Prishwish (ed.) (1961), *Rabindranath Tagore On Art and Aesthetics*, Orient Longmans, New Delhi.

Coomaraswamy, A.K. (1918), *The Dance of Siva*, The Sunwise Turn, INC, New York.

Secondary Readings:

Bhushan, Nalini & Garfield, Jay L. (eds.) (2017), *Minds without Fear*, Oxford University Press, Oxford.

Chakrabarty, Arindam (ed.) (2016), *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*, Bloomsbury Publishing, New Delhi.

Coomaraswamy, A.K. (1956), *Christian and Oriental Philosophy of Art*, Dover Publications, New York.

De, S.K. (1976), *History of Sanskrit Poetics*, 2 vols., Firma K.L.M, Calcutta.

Gnoli, R. (1968), *The Aesthetics Experience According to Abhinavagupta*, Chowkhamba Sanskrit Series Office, Varanasi.

Krishna, Daya (2003), *India's Intellectual Traditions*, ICPR, New Delhi. Krishnamoorthy,

K. (1974), *Essays in Sanskrit Criticism*, Karnatak University, Dharwar. Matilal, B. K.

(1992), *The Word and the world*, Oxford University Press, New Delhi.

Walimbe, Y.S. (1980), *Abhinavagupta on Indian Aesthetics*, Ajanta Books International, Delhi.

SEMESTER -VI

FOUNDATIONS OF FORMAL REASONING

L-T-P: 3-1-0

Course	Foundations of Formal Reasoning	Credits	4
Course Type	Departmental Major (Open to other Disciplines)		
Course Description			
It introduces to the students basic systems of traditional logics, viz., Aristotelian categorical syllogism and non-categorical syllogism and the foundations of modern formal reasoning, namely, set theory and probability theory. Students opting for this course may enjoy discovering the formal structure of language and reasoning.			
Course Objectives			
The objective of the course is to equip the students with the basic elements and principles of formal reasoning. Traditional systems of syllogism, set theory and probability theory have been treated basically as tools and languages of modern symbolic reasoning. In other words, this course is designed to serve as a preliminary or preface to Formal Logic.			
Course Learning Outcomes			
After completing the course, students are expected to know the basic forms and kinds of formal reasoning along with the related categories and language used in formal systems of reasoning. The students will be equipped to do the following: <ol style="list-style-type: none"> 1. Distinguish the difference between formal (artificial) language and natural language and also between meta-language and object language. 2. Distinguish valid from invalid forms of syllogistic reasoning. 3. Identify and manipulate set relations and operations 4. Identify kinds of probabilities and solve problems in different systems of probability theory. 5. Know the difference between formal and informal reasoning and also prepared to use various tools and languages of formal reasoning. 			
CLO Mapped to Programme Level Outcomes			

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CLO1			2	1	2	1	2	2	2	3	3	3
CLO2			1	1	2	2	2	2	2	3	3	2
CLO3			1	1	2	3	2	3	3	3	1	2
CLO4		1	1	2	2	2	1	2	1	2	3	2
CLO5		1	1	2	3	3	1	3	2	3	3	2

Evaluation

Quizzes will be conducted intermittently throughout the semester. It will be for 20 marks. There will be two written tests for 20 marks each. However, only the better will be considered for the final grading purpose. Quizzes and tests constitute internal assessment which will be evaluated for 40% of the total marks. End semester exam will constitute 60% of the total marks.

Course Contents

Unit	Topic	Hours
Unit 1	Introduction	8
1.1	What is logic?	2
1.2	Proposition, explanation and reasoning	2
1.3	Formal and informal reasoning	2
1.4	Deductive and non-deductive (ampliative) reasoning	2
Unit 2	Traditional Systems of reasoning	20
2.1	Aristotelian Categorical Syllogism	4
2.2	Disjunctive syllogism	4
2.3	Hypothetical syllogism	
Unit 3	Set Theory	16
3.1	Set and membership	8
3.2	Set operations	4
3.3	Relations and functions	4
Unit 4	Probability	10
4.1	The Concept of Probability	2
4.2	Classical system	1

4.3	Bayesian system	1
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4.4	Other relevant systems	1
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Primary Readings:

Copi, I.M., Cohen, C., Prabhakar, M., and Jetli, P., (2011), *Introduction to Logic*, (13th ed.). Pearson Education

Singh, A. and Goswami, C. (1998), *Fundamentals of Logic* (ICPR)

Suppes, P. *Introduction to Logic* (Litton Educational Publishing, 1957)

Sinnott-Armstrong, Walter, and Robert J. Fogelin. (2014), *Understanding Arguments*. Wadsworth.

Halmos, R., *Naïve Set Theory*, (Van Nostrand, 1960)

Leipschuts, S., *Set Theory and Related Topics* (Tata-McGraw Hill, 1999)

Stoll, R.R., (2012). *Set Theory and Logic*, Dover Publications

Bluman, A. G. (2012). *Probability demystified*. McGraw-Hill Professional

Ross, S. M. (2019). *A First Course in Probability* (10th ed.). Pearson

Tijms, H. (2021). *Basic Probability: What Every Math Student Should Know*. World Scientific Publishing.

Suggested Readings:

Cohen, R. Morris, (1944), *A Preface to Logic* (Dover Publication).

Priest, Graham, (2017), *Logic: A Very Short Introduction*, (Oxford University Press).

Salmon, W. C. (2017). *The Foundations of Scientific Inference*. University of Pittsburgh Press.

Bandyopadhyay, P. S. (2011). *Philosophy of statistics*. Elsevier

Hitchcock, C. R., & Hájek, A. (2016). *The Oxford handbook of probability and philosophy*. Oxford University Press

Suárez, M. (2020). *Philosophy of probability and statistical modelling*. Cambridge University Press

Course	Purva Mimamsa and Vedanta						Course Code: PH 451			Credits	4	
Course Type	DSC											
Course Description	This course is designed to an introduction to Purva Mimamsa and Vedanta philosophy (classical and contemporary). It is divided into 4 units: Purva Mimamsa, Advaita Vedanta, Vaishnava Vedanta and Neo-Vedanta.											
Course Objectives	To familiarize and critically examine metaphysics, epistemology and ethics of Purvamimamsa.											
Course Learning Outcomes (in bullet points)	<p>After the completion of this course successfully, the students will be able to</p> <ul style="list-style-type: none"> • Describe the philosophical positions of Poorva Mimamsa and Vedanta. • Recognize the influence of Purva Mimamsa’s and Vedanta’s views on later philosophy and estimate the relevance of their views to contemporary debates on metaphysical and epistemological issues. • Relate problems and issues that Purva Mimamsa and Vedanta proposes for contemporary Indian social issues. • Examine Purva Mimamsa’s and Vedanta’s philosophical theories critically and assess given arguments in support and against of their views. • Scrutinise, interpret and comment on difficult and complex texts like Mimamsa sutra, <i>Viveka Churamani</i>. • Develop and articulate their views about philosophical concerns of Purva Mimamsa and Vedanta • .Write conceptually clear, systematic and coherent critical essays on the significant questions that Indian systems in general and Purva Mimamsa and Vedanta in particular are concerned with. 											
Mapped to Programme Level Outcomes												
	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CLO1	1	2	2	3	2		2	2	3	2		
CLO2	1	3	2			2	2	2	3	2		
CLO3	3	3	2			2	2	2	3	2		

CLO4	1		1		2	3	2	2	3	2	1	
CLO5	2	2		3		2	2	2	3	3		
CLO6	3	3	3			1	2	2	3	2		1

CLO7							3					1
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Detailed Syllabus:

Unit	Topic	No. of Hours
1.	PURVA MIMAMSA	13
	(Reading: Shabar, Commentary on Mimamsa Sutra and C. D. Sharma, <i>A Critical survey of Indian philosophy</i> , Chapter 13)	
1.1	Importance of <i>Purva Mimamsa</i> school	2
1.2	<i>Pramanya vada</i>	5
1.3	Validity of knowledge (<i>Shruti</i>)	2
1.4	Philosophical differences between Prabhakara and Kumarila	2
1.5	The concept of “Dharma”	2
2.	ADVAITA VEDANTA	14
2.1	Introduction to <i>Advaita Vedanta</i> (Reading: Swami Vivekananda’s lecture on Vedanta)	1
2.2	Maya/Avidya (Reading: zSankaracarya, Upodhgath of Shariraka bhashya)	4
2.3	Jiva (Self) (Reading: <i>Brihadaranyaka Upanishad</i> part 4)	2

2.4	The concept of Brahman (Reading: Gaudhapadacarya Mandukya Karika)	2
2.5	<i>Sadhana catustya</i> (qualifications to practice Advaita Vedanta) (Reading: Sadananda swami, <i>Vedanta Sara</i> , verse 15-25)	3
2.6	Moksha (Liberation): (Reading: Sankaracharya, <i>Viveka churamani</i> verse 27 – 30 and Datta and Chatarjee, <i>An Introduction of Indian philosophy</i> Chapter X p. 397)	2

3.	VAISHNAVA VEDANTA	14
3.1	Introduction to Vaishnava Vedanta (Reading: Shrimad Bhagavat Maha Purana preface)	1
3.2	Theory of Knowledge (Reading: C. D. Sharma, <i>A critical survey of Indian philosophy</i> , Chapter 18, pp. 342-343.)	2
3.3	Maya/Prakriti (Reading: C. D. Sharma, <i>A Critical Survey of Indian Philosophy</i> , Chapter 18.Xv, P. 358)	2
3.4	Jiva(Self) (Reading: Datta and Chatarjee, Chapter X.3.3 Page 420 – 429)	1
3.5	The doctrine of Bhakti (devotion) (Reading: <i>Bhagavat Maha Puran</i> , chapter 5.23 and Bhagavad-Gita, Ch. 12)	2
3.6	Moksha (liberation)	1
3.7	Dvaita Vedanta by Madhvacarya (Reading: Selected part of Madhva's Commentary of <i>Brahma Sutra</i>)	2
3.8	Bhedabheda by Nimbarkacarya (Reading: Selected parts of <i>Vedanta Parijata Nimbark</i> commentary of <i>Brahma Sutra</i>)	1

3.9	Suddhadvaita by Vallabhacharya (Reading: Vallabhacharya, <i>Anu Bhashyam</i> selected parts)	1
3.10	Acintya Bhedabheda by Chaitanya Maha Prabhu (Reading: Chatushloke Chaitanya's commentary of <i>Brahma sutra</i>)	1
4.	NEO-VEDANTA: Sri Aurobindo and K C Bhattacharya (Readings: Contemporary Indian philosophy by Basant Kumar Lal chapter IV and Chapter V)	15
4.1	Philosophical back ground of Sri Aurobindo	1
4.2	Theory of Involution	4
4.3	Integral Yoga	3
4.4	Philosophical background of KCB	1
4.5	Theoretic consciousness	3
4.6	Theory of negation	2
4.7	Uncertain reality	1
Total Lectures		56

Assessment

Internal assessment (minor exams): 40%weightage and end-semester examination: 60%weightage.

Suggested Readings:

Primary Texts:

Aurobindo, Sri, (1997), *Savitri- A Legend and A Symbol*, Sri Aurobindo Ashram Trust,

Pondicherry Aurobindo, Sri, (2003), *Integral Yoga*, Sri Aurobindo Ashram Trust, Pondicherry.

Aurobindo, Sri, (2005), *Life divine*, Sri Aurobindo Ashram Trust, Pondicherry

Bhaskar, Laugaksi (2016), *Arth Sangrah*, translated and edited by A. B. Gajendra gadkar and R. D. Karmakar, Motilal Banarsidas, Delhi.

Bhattacharya, Krishna Chandra (1930), *The Subject as Freedom*, Indian Institute of Philosophy, Amalner.

Bhattacharya, Krishna Chandra (1983), *Studies in Philosophy*, Vol.-I and Vol-II, ed. Gopinath Bhattacharyya, Motilal Banarsidass, Delhi.

Gaudpada, Acarya, (1953), *Gaudpadakarika/Mundukakarika*, translated by Raghunath Damodar Karmarkar, Bhandarkar Oriental Research Institute, Poona.

Kavi, Ramaraya, (2004), *Vedanta Sangrah*, edited and translated by Dr. Revathi and R Bal Subramanyam, Chinmaya International Foundation, Ernakulam.

Madhvacarya, (1904), *Vedanta-Sutra with the commentary of Madhvacarya*, translated by S. Subba Rao, Thomson and Co., Madras.

Nimbarka and Srinivasa, (1940), *Vedanta Parijata Saurabha and Vedanta Kaustubha (commentaries on Brahma Sutra)*, translated by Roma Bose, The Royal Asiatic Society of Bengal, Calcutta.

Ramanujacharya, (1899), *The Vedanta Sutra with Sri Bhasya*, translated by M. Rangacharya and M.B. Varadaraja Aiyangara, Brahmavadin Press, Madras.

Ramanujacharya, (2007), *Sri Ramanuh Gita Bhasya*, translated by Swami Adidevananda, Sri Ramakrishna Math, Madras.

Sadananda, (1931), *Vedantasara*, translated by Swami Nikhilananda, Advaita Ashram, Almora.

Sankaracarya, (1921), *Vivekacudamani*, translated by Swami Madhvananda, The Advaita Ashram, Almora.

Sankaracarya, (1957), *Eight Upanisads with the commentary of Sankracarya*, translated by swami Gambhiranand, Advaita Ashram, Kolkata.

Sankaracarya, (1972), *Brahma Sutra Bhasya*, translated by swami Gambhiranand, Advaita Ashram, Kolkata.

Sankaracarya, (1977), *Bhagavad-Gita with the commentary of Sankracarya*, translated by A. Mahadeva Shastri, Samta Books, Madras.

Shabara, (1973), *Shabara Bhasya (commentary on Mimamsa sutra)*, translated by Ganganath Jha, Oriental Institute, Baroda.

Vallabhacarya, (1921), *Brahma Sutra Anu Bhasya*, ed. Mulchandra Tulsidas Teliwala, Akshaya Prakashan, Delhi.

Secondary Texts:

Datta, D.M. and Chatterjee, S. (2007), *An Introduction to Indian Philosophy*, RUPA, New

Delhi. Lal, B.K. (1999), *Contemporary Indian Philosophy*, Motilal Banarsidass, Delhi.

Sharma, Chandradhar. (1991) *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass.

Applied Ethics

Course Code: PH251

Credits – 4

L –T–P: 4-4-0

Prerequisite: None

Introduction to the Course:

This course is supposed to expose students to some of the most relevant ethical themes that are likely to matter to them. It seeks to initially introduce them to basics of Moral Philosophy and normative ethics so that they can immerse themselves in the diverse thematic deliberations and discussions that occupy the later part of the course. This course, in a sense, is an applied ethics course dealing with a few ethical conundrums that bother humans in general, and students in particular.

Course Learning Outcomes:

After the completion of this course, the student will be able to

1. Appreciate and Understand the complexities underlying our day to day ethical considerations
2. Will be able to evaluate ethical arguments both in favor of or against pertaining to the immediate ethical concern at a hand
3. Apply the ethical lenses to anything and everything that he or she observes of any value
4. Improve ability to reason through and intelligently discuss complex issues in different theoretical frameworks.
5. Improve ability to reason through and intelligently discuss any issues in a philosophical framework.
6. Demonstrate an understanding of the human experience through the study of applied ethics.

Detailed Syllabus:

Unit.	Topic	No. of Hours
1	Introduction What is Philosophy? What is Ethics? Different frameworks of Normative Ethics: Consequentialism, Deontology & Contractarianism What is Applied Ethics or Practical Ethics? Readings: Rachels 1986; Singer 2011	7 hours
2	Affirmative Action What is a public good and why does it need to be shared ? Forward looking & Backward looking justifications for affirmative actions, Merit- Based structuring of society Forward looking - diversity & equal representation Backward looking - Compensation for past harms (ethics of reparation) Relation of affirmative action with distributive justice, justice as fairness etc.	8 hours

Readings : Sandel 2009, Frey & Wellman 2008

3	<p>Civil Disobedience</p> <p>Definition: What is Civil Disobedience? How is it different from other kinds of protests? Is breaking a law necessarily unethical? Difference between Civil & Uncivil violation of Law, Direct vs Indirect, Symbolic vs Substantive Different possible Moral Justifications of Civil Disobedience</p> <p>Readings: Singer 2011; Frey & Wellman 2008;</p>	7 hours
4	<p>Poverty & Obligation</p> <p>Do we owe anything to the deprived? / Is Charity voluntary? Is Allowing people to starve equivalent to Killing people? (Omission vs Commission debate) Debate ; Obligation to Not Assist the poor vs Obligation to Assist the poor</p> <p>Readings:Singer 2011</p>	7 hours
5	<p>Free Speech & Cancel Culture</p> <p>Can words wound anyone ? Instrumentalist view of rights vs Constitutivist view of rights Apparent conflict between freedom of speech & Intolerance to Hate Speech Cancel Culture: Free Speech vs Cancel culture, Canceling as punishment vs canceling as devoiding the privileged access to public sphere</p> <p>Readings: Fischer 2016, Janssens & Spreeuwenberg 2022;</p>	8 hours
6	<p>Sexual Ethics</p> <p>Definition of Sexual ethics, Sexual Objectification of the other : meaning & definition (different possible interpretations), Social approach to sexual objectification Two views of Sexual pleasure Ethicality of fantasies Ethics of Consent Readings: Marino 2009</p>	8 hours
7	<p>Ethics in Academics</p> <p>Dishonesty in classroom in exams Cheating in academic performance : definition of cheating, Use of performance enhancers, Cheating in exam; is it unethical? If yes, Why is it so? (different justifications) Extra credit: what it is? Is it justifiable ?</p> <p>Readings: Fischer 2016</p>	5 hours
Total		50

Essential Readings:

1. Fischer, B. (2020). *College ethics: A Reader on Moral Issues That Affect You*. Oxford University Press, USA.
2. Frey, R. G., & Wellman, C. H. (2008). *A companion to applied ethics*. John Wiley & Sons.
3. Janssens, Jenny & Spreeuwenberg, Lotte (2022). The Moral Implications of Cancel Culture. *Ethical Perspectives* 29 (1):89-114.
4. Marino, P. (2019). *Philosophy of sex and love: An Opinionated Introduction*. Routledge.
5. Rachels, J. (1986). *The elements of moral philosophy*.
6. Sandel, M. J. (2009). *Justice: What's the Right Thing to Do?* Penguin UK.
7. Singer, P. (2011). *Practical ethics*. Cambridge University Press.

Suggested Readings:

1. Aiken, W., & LaFollette, H. (1996). *World hunger and morality*. Pearson.
2. Benatar, D. (2002). Two Views of Sexual Ethics: Promiscuity Pedophilia, and Rape. *Public Affairs Quarterly*, 16(3), 191–201. <http://www.jstor.org/stable/40441324>
3. Boonin, D. (2022). *The Palgrave Handbook of Sexual Ethics*. Springer Nature.
4. Cohen, A. I., & Wellman, C. H. (2014). *Contemporary Debates in Applied Ethics*. John Wiley & Sons.
5. Corvino, J. (2002). NAUGHTY FANTASIES. *Southwest Philosophy Review*, 18(1), 213–220. <https://doi.org/10.5840/swphilreview200218123>

6. Delgado, R., & Stefancic, J. (2018). *Must we defend nazis?: Why the First Amendment Should Not Protect Hate Speech and White Supremacy*. NYU Press.
7. Feinberg, J. (2020). *Freedom and fulfillment: Philosophical Essays*. Princeton University Press.
8. Hardin, G. (1974). Lifeboat ethics: The case against helping the poor. *Psychology Today*. <https://philpapers.org/rec/HARLET>
9. Hill TE. The Message of Affirmative Action. *Social Philosophy and Policy*.1991;8(2):108-129. doi:10.1017/S0265052500001151
10. Holmes, R. L. (2018). *Introduction to applied Ethics*. Bloomsbury Publishing.
11. Ng, E. (2020). No Grand Pronouncements Here...: Reflections on Cancel Culture and Digital Media Participation. *Television & New Media*, 21(6), 621-627. <https://doi.org/10.1177/1527476420918828>
12. Singer, P. (2018). Famine, affluence, and morality. In *Princeton University Press eBooks* (pp. 677–684). <https://doi.org/10.2307/j.ctv19fvzzk.67>
13. Sumner, L. W. (1987). *The moral foundation of rights*. Oxford University Press, USA.
14. Ward, Caleb & Anderson, Ellie (2022). The Ethical Significance of Being an Erotic Object. In David Boonin (ed.), *The Palgrave Handbook of Sexual Ethics*. London: Palgrave Macmillan. pp. 55-71.

Social and Political Philosophy

Course Code:

Credits – 4

L –T–P: 4-4-0

Prerequisite: None

Introduction to the course

This course will deal with the philosophical implications of social and political ideas and themes. It will involve engagement and discussions about deeply important concepts that pervade and structure our societies. In this course, we will discuss disputes about whether some laws are just, what it means to claim one has certain rights, what equality is and whether it is desirable, different (often incompatible) conceptions of freedom, democracy, and some of its competitors, and more.

Course Learning Outcomes:

After the completion of this course, the student will be able to

1. Appreciate and understand the complexities underlying our day-to-day social and political considerations
2. Evaluate arguments both in favour of or against the immediate social concern at hand
3. Apply the philosophical lenses to anything and everything that he or she observes of any value
4. Improve ability to reason through and intelligently discuss complex issues in different political frameworks.
5. Improve the ability to reason through and intelligently discuss issues in a philosophical framework.
6. Demonstrate an understanding of the human experience by studying social and political philosophy.

Course Description

The objective of this course is to present a comprehensive introduction to Social and Political philosophy. The first section of this course deals with the introduction of the course to familiarise and facilitate students to understand the fundamentals of Socio Political philosophy. The second part approaches various arguments concerning the condition of the original state of nature and the position of the individual in it. The third segment focuses on the developed arguments on human rights along with the UN classification of rights. The fourth section of this course concentrates on issues of equality. The fifth section deals with the notion of liberty focusing on the scope and limitation of freedom of individuals. The sixth part debates certain other important socio political issues pertaining to justice. The seventh section discusses the definition and various models of democracy. The final segment of this course talks about the recognition/identity of individuals and the role of the state in a political system.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs)

Mapping											
PL/C L	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PL O 10	PL O 11
CLO 1	3	1	3	1	2	-	1	1	-	1	1
CLO 2	1	3	2	2	2	1	3	3	1	2	2
CLO 3	-	2	1	3	3	2	3	3	2	3	3
CLO 4	3	2	3	1	3	1	2	3	-	2	2
CLO 5	1	1	1	2	2	3	2	-	3	1	3
CLO 6	-	1	-	3	2	1	-	2	-	3	2

Detailed syllabus

Unit	Topic	No. of Hours
1	Introduction	2
2	State & Individual: Social Contract Theories Hobbes (1985) Lock (2003)	7

	Rousseau (Rousseau 1987)	
3	Rights: Nature & Value of rights (Feinberg 1980), Natural rights (Waldron 2014), Human rights and the Universal declaration	7
4	Equality: Types of Equality, Bernard William's Idea of Equality (1979), Dworkin on Equality (1981), Bhikhu Parekh on Equality (2000), Amartya Sen (1980)	7
5	Liberty: J.S. Mill on Liberty (1963-91) Hanah Ardent on Freedom (Ardent 1961) Two Concepts of Liberty (I. Berlin 2002)	7
6	Justice: Aristotle (2016) J. S. Mill (1963-91) Justice as fairness & Distributive justice (Rawls 1971), Justice as Entitlement (Nozick 1974), Justice (Nussbaum 2006)	7
7	Democracy: Democracy & Democratic Ideals (Mill 1999), Deliberative Democracy (Gutmann 2004), Models of Democracy (Held 2006)	7
8	Identity & Recognition: Philosophy of Recognition (Busch, H., & Zurn, C. 2010) Perspectival Dualism vs Normative Monism in (N. Frazer & A. Honneth 2003),	7

	Total Hours	50
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Assessment:

The Evaluation will be of two kinds- end semester written examination and internal assessment. End semester exam weights 60% of the total grades. Internal assessment- presentation of a paper (10) & term paper (10), Midterm (20)

References:

1. Aristotle. *Nicomachean Ethics*. Createspace Independent Publishing Platform, 2016.
2. Amy, Gutmann & Dennis F. Thompson, 2004. *Why Deliberative Democracy*, Princeton: Princeton University Press.
3. Arendt, Hanna, 1961. *Between Past and Future: Six Exercises in Political Thought*, New York: The Viking Press. Pp. 143-172.
4. Busch, Hans-Christoph Schmidt am & Christopher F. Zurn (Eds.), 2010. *The Philosophy of Recognition: Historical and Contemporary Perspective*, Lanham, MD: Lexington Books.
5. Dworkin Ronald, —Four Essays on Equality, including ‘What is Equality? Part I: Equality of Welfare’, *Philosophy and Public Affairs*, summer 10/3, 1981 ‘What is Equality? Part II: Equality of Resources’, *Philosophy and Public Affairs*, falls, 10/4, 1981.
6. Feinberg, Joel, 1980. *Rights, Justice and the Bounds of Liberty: Essays in Social Philosophy*, Princeton: Princeton University Press, pp. 143-158.
7. Fraser, Nancy & Axel Honneth, 2003. *Redistribution and Recognition? A Political-Philosophical Exchange*, London: Verso.
8. Hart, H.L.A., 1985. —Are there any natural rights? in Jeremy Waldron (Ed.), *Theories of Rights*, Oxford: Oxford University Press, pp. 175-19
- 9.

9. Held, David, 2006. *Models of Democracy*, 3rd ed., London: Polity Press. Hobbes, Thomas. 1651a. *Leviathan*. C.B Macpherson (Editor). London: Penguin Books 1985
10. Isaiah, Berlin, 2002. *Liberty*, London: Oxford University Press, pp.166-217. Locke, John. 2003. *Two Treatises of Government and A Letter Concerning toleration*. Yale University Press.
11. Michael Rosen and Jonathan Wolff (eds.), 1999. *Political Thought*, Oxford: Oxford University Press.
12. Mill, John Stuart. 1963-91. *The Collected Works of John Stuart Mill*. Gen. Ed.
13. John M. Robson. 33 vols. Toronto: University of Toronto Press.
14. Nozick, R. 1974. *Anarchy, State and Utopia*, Oxford: Blackwell, pp. 149-182. Nussbaum, Martha, 2006. *Frontiers of Justice*, Cambridge: Harvard University Press, pp. 96-154.
15. Parekh, Bhikhu, 2000. —Equality in a Multicultural Society, in *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, New York: Palgrave, Pp 239-263.
16. Rawls, John, 1971. *A Theory of Justice*, Oxford: Oxford University Press, pp. 3-53 (Justice as Fairness), and pp. 258-332 (Distributive Shares).
17. Ronald Dworkin, 1981. —What is Equality? Part 2: Equality of Resources, *Philosophy & Public Affairs*, V. 10 (4), pp.283-345.
18. Ronald Dworkin, 1981. —What is Equality? Part I: Equality of Welfare, *Philosophy & Public Affairs*, V. 10 (3), pp. 185-246.
19. Rousseau, Jean-Jacques. 1987 *The Basic Political Writings*. (Trans.Donald A. Cress) Hackett Publishing Company.
20. Sandel, Michael J., 1984. *Liberalism and the Limits of Justice*

1998. Sandel M.J., *Liberalism and its Critics*, Oxford: Blackwell.

21. Sen Amartya, 1980. —Equality of What? in S. M. McMurrin (Ed.), *The Tanner Lectures on Human Values*, Cambridge: Cambridge University Press, pp 195- 220.
22. Waldron, Jeremy. *Nonsense Upon Stilts (Routledge Revivals): Bentham, Burke and Marx on the Rights of Man*. Routledge, 2014.
23. Williams, Bernard, 1979. —The Idea of Equality, in P. Laslett and W. G. Runciman (Eds.), *Philosophy, Politics and Society*, Oxford: Blackwell, pp. 110-131.
24. Wolff, Jonathan, 2006. *The State of Nature: An Introduction to Political Philosophy*, Oxford: Oxford University Press.

SEMESTER - VII

Course	Critical Philosophy						Course Code: PH 502			Credits	4	
Course Type	DSC											
Course Description												
The course introduces students to the central concerns of one of the most influential thinkers of Modern Western Philosophy, Immanuel Kant, with the help of selective readings mainly from the primary text, <i>The Critique of Pure Reason</i> .												
Course Objectives												
This course aims to provide a comprehensive introduction to Kant's <i>Critique of Pure Reason</i> . The course presents the central position of the work in the history of Western epistemology and metaphysics as a grand synthesis of the philosophies of his predecessors and an influence that shaped the development of modern philosophy in contemporary times. The course aims to develop philosophy to analyse and comment on the primary texts, interpret them in the light of contemporary philosophical developments, and reconstruct and evaluate the text's central arguments.												
Course Learning Outcomes (in bullet points)												
On the successful completion of this course, the students should be able to												
<ol style="list-style-type: none"> 1. Describe the philosophical position presented in <i>The Critique of Pure Reason</i>. 2. Recognise the influence of Kant's views on later philosophy and estimate the relevance of his views to contemporary debates on metaphysical and epistemological issues. 3. Examine Kant's philosophical theories critically and assess his arguments in support of his position. 4. Interpret difficult and complex texts like <i>Critique of Pure Reason</i> 5. Develop, articulate and defend Kant's Philosophical Position. 6. Write conceptually clear, systematic and coherent critical essays on the significant questions that Kant was concerned with. 												
Mapped to Programme Level Outcomes												
	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO	PLO
	1	2	3	4	5	6	7	8	9	10	11	12
CLO1	3	3	3		3				2	2	2	
CLO2	3	3	3		3				2		2	
CLO3	2	2	3		3			2	2			

CLO4	3	3	3		2			2				
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CLO5	2	2	2					3	3			2
CLO6	2	2	3	2	2	3	3	3	3	2	2	

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction to Kant's Critical Philosophy	14
	A General Introduction to Kant and Approach to Critique of Pure Reason	2
1.1	Kant's Critique of Traditional Metaphysics; Completeness and Reliability of the Critique and the New Metaphysics. (Reading: Prefaces to the A edition of the CPR (Critique of Pure Reason))	4
1.2	Kant's Copernican Revolution in Philosophy: Towards Metaphysics as a Secure Science. Possibility of Morality (Reading: Prefaces to the B editions of the CPR, and the Preface and Preamble of PFM (Prolegomena to any Future Metaphysics))	4
1.3	Pure priori Cognitions, Classification of Judgements; General Problem of Pure Reason (CPR: B1 - B30)	4
2.	Transcendental Aesthetic.	12
2.1	Kant's Notion of Sensible Intuition: Sensible Intuition Vs Intellectual Intuition; Space and Time as Forms of Sensible Intuition	6

(CPR, A 17 - 22 /B31- B36; A 42 - 49/B 59 – B

73)

- 2.2 Metaphysical Exposition of the concepts of space and time; 6
Transcendental Exposition of the concepts of Space and Time and the
Possibility of synthetic a priori judgements.

(CPR A 22- 41/ B 37 -58)

3. Kant's Transcendental Analytic 18

- 3.1 General Logic and Transcendental Logic 2

(CPR A50 - 64 /B74 - 88)

- 3.2 The metaphysical deduction of 3

Categories (CPR: A64-83/B88-116; PFM
§39 (322-326))

- 3.4 The transcendental deduction of Categories in A 3

Edition: (CPR: A84-A130; PFM §§ 14-23 (294-306))

- 3.5 The transcendental deduction of Categories in B 3

Edition: (CPR: B116-169).

- 3.6 Transcendental Schematism (CPR: A131-147/B169-187; PFM §§ 24-31 3
(306-314))

- 3.7 Phenomena and Noumena; (CPR: 260/B294-315) 2

4. Transcendental Dialectic 12

- 4.1 The Transcendental Dialectic: System of Transcendental Ideas of God, 3
Freedom and Immortality (CPR: A 33-340/B 390-398; PFM §§ 40-45
(327-333))

4.2	Transcendental Illusion: Paralogism and the Antinomies (PFM §§ 46- 54 (333- 371))	5
4.3	Critique of proofs of the existence of God (CPR: A581-630/B611-658; PFM §§ 55-60 (348-371))	4

Total Lectures

56

Assessment

The evaluation is based on two quizzes, one minor and a written essay of 1000 words, totalling 40% weightage, and the end semester examination with 60% weightage.

Suggested Readings:

Primary Texts:

Kant, I. (1996). *Critique of Pure Reason (CPR)*, translated by Werner S. Pluhar. Indiana Polis, Hackett. Kant, I. (2004). *Prolegomena to any Future Metaphysics (PFM) With Selections from the Critique of*

Pure Reason, translated by Gary Hatfield, Cambridge University Press.

Further Readings:

Allison, H. (1983). *Kant's Transcendental Idealism*, New Haven, Yale University Press.

Deleuze, G. (2008). *Kant's Critical Philosophy: The Doctrine of the Faculties*, Hugh Tomlinson and Barbara Habberjam, London, Continuum.

Guyer, P., (2014). *Kant*, Routledge.

Guyer, P. (ed.) (2010). *Cambridge Companion to the Critique of Pure Reason*, Cambridge University Press.

Beck, L. W. (1996). *Early German Philosophy: Kant and His Predecessors*, Thoemmes Press.

O'Shea, J. R. (2012). *Kant's Critique of Pure Reason*, Durham, Acumen.

Course	Philosophy of Language	Course Code: PH 455	Credits	4
Course Type				
Course Description				
.This course includes one seminal paper each from Frege, Russell, Carnap, Strawson, Donnellan, Austin, Searle, Grice, Hempel, Quine, Putnam, Tarski, Dummett, Davidson and McDowell; in addition to that some Chapters or Sections of books by A J Ayer, Wittgenstein and Kripke. It is expected that the students will go through the indicated (under Suggested Readings) original works of the said philosophers.				
Course Objectives				
This course aims at an understanding and critical appreciation of some of the significant philosophical issues raised by some well-known philosophers (Frege to McDowell) of Philosophy of Language.				
Course Learning Outcomes (in bullet points)				
After a successful completion of this course, the students will be able to				
<ol style="list-style-type: none"> 1. Identify the basic contributions of most of the well-known philosophers of language in the analytic tradition of philosophy. 2. Apply analytical method of doing philosophy 3. Evaluate different points of view on meaning, language, truth, reference and reality 4. Produce arguments for and against the primacy of one over other among meaning, truth, reference and intention. 5. Develop discussion and debates on important theories of meaning. 				
Mapped to Programme Level Outcomes				

	PLO1	PLO2	PLO3	PLO4	PL O 5	PL O 6	PLO7	PLO8	PL O 9	PLO 10	PLO11	PLO12
CLO1	3	3	3	2	3	2	2	2	3	3	2	2
CLO2	3	3	3	2	3	2	2	2	3	3	2	2
CLO3	3	3	3	2	3	2	2	3	3	3	2	2
CLO4	3	3	3	2	2	2	2	3	3	3	2	2
CLO5	3	3	3	2	3	3	2	2	3	3	3	3

Detailed Syllabus

Part	TOPICS	Hours
Part I		
1.1	Frege On Sense and Reference	2
1.2	Russell On Denoting	3
1.3	Strawson On Referring	3
1.4	Donnellan On Definite Descriptions	3
1.5	Kripke On Naming	3
Part II		
2.1	Carnap's Internal and External questions	2
2.2	Ayer's rejection of Metaphysics as Meaningless	3
2.3	Hempel on the problems and changes of Empiricist Criterion of meaning	3
2.4	Quine's "Two Dogmas of Empiricism"	3
2.5	Grice and Strawson's "Defense of a Dogma" And Putnam's assessment	3
Part III		
3.1	Early Wittgenstein's Theory of Meaning	3
3.2	Later Wittgenstein's Theory of Meaning	3
3.3	Austin's Theory of Speech Acts	3
3.4	Searle's Theory of Speech Acts	3
3.5	Grice's Intentionalist Theory of Meaning	2
Unit IV		
4.1	Tarski's Semantic Theory of Truth	2
4.2	Davidson On Truth and Meaning	3

4.3 Dummett On What is a Theory of Meaning?	3
4.4 McDowell on Meaning, Communication and Knowledge	3
4.5 Putnam On the Meaning of Meaning	3

Total=56

Assessment: Three Minors (of which best two will be counted) and One Major, with a weightage of 40:60. The 1st Minor is a written test, the 2nd is a presentation and the 3rd is a Written Assignment.

Suggested Readings:

- 1.1 Gottlob Frege (1948) "Sense and Reference", Vol. 57, No 3, (May 1948), pp. 209-230.
- 1.2 B. Russell(1905), "On Denoting", *Mind*, New Series, Vol. 14, No. 56, (October 1905), pp. 479-493.
- 1.3 P. F. Strawson (1950), "On Referring" *Mind*, New Series, Vol. 235 (July 1950), pp. 320-344.
- B. Russell (1957), "Mr. Strawson on Referring", *Mind*, Vol. 66, No. 263, (July 1957), pp. 385- 389.
- 1.4 Keith S. Donnellan (1966), "Reference and Definite Descriptions", *The Philosophical Review*, Vol. 75, No. 3 (July, 1966), pp. 281-304.
- 1.5 Saul A Kripke, (1972) *Naming and Necessity*, Harvard University Press, Cambridge, Massachusetts, 1972. Lecture I.
- 2.1 R. Carnap (1950) "Empiricism, Semantics and Ontology", *Revue Internationale de Philosophie*, 4 (11), pp. 20-40.
- Jaakko Hintikka (1973) "Carnap's Semantics in Retrospect", *Synthese*, Vol 25, No. 3-4, 1973, pp. 372-397.
- Graham H. Bird (1995) "Carnap and Quine: Internal and External Questions", *Erkenntnis*, Vol. 42, No. 1, 1995. Pp. 41-64.
- 2.2 A.J. Ayer (1936) *Language, Truth and Logic* , Victor Gollancz, London. Penguin Books 1971. 1st Chapter.
- 2.3 Carl G Hempel (1950), Problems and Changes in the Empiricist Criterion of Meaning", *Revue Internationale de Philosophie*, Vol. 4 (11) , pp.41-63.
- 2.4 W V O Quine (1951) "Two Dogmas of Empiricism", *The Philosophical Review*, Vol. 60, pp. 20-43.
- 2.5 H.P. Grice and P.F. Strawson (1956) "In Defense of a Dogma", *The Philosophical Review*, Vol. 65, No 2, April 1956, pp. 141-158.

- 3.1 Ludwig Wittgenstein (1922) *Tractatus Logico Philosophicus*, C.K. Ogden (trans.) Routledge Kegan Paul, London.
- 3.2 Ludwig Wittgenstein (1953) *Philosophical Investigations*, GEM Anscombe (trans) Blackwell, Oxford.
- 3.3 J. L. Austin (1962) *How to Do Things with Words?*, Clarendon Press, Oxford.
- 3.4 J. R. Searle (1969) *Speech Acts*, Cambridge University Press, Cambridge, UK.
- 3.5 H.P. Grice (1957), "Meaning", *Philosophical Review*, Vol. 66 (3), pp. 377-388.
- Paul Ziff (1967) "On H. P. Grice's Account of Meaning", *Analysis*, Vol. 28 , No. 1, pp. 1-8.
- 4.1 Tarski (1944) "The Semantic Conception of Truth: and the Foundations of Semantics", *Philosophy and Phenomenological Research*, Vol 4, No. 3, March 1944, pp. 341-376.
- 4.2 Donald Davidson (1967), "Truth and Meaning", *Synthese*, Vol. 17, No. 3, pp. 304-323.
- 4.3 Michael A. E. Dummett (1975) "What is a Theory of Meaning?", in S.Guttenplan (Ed.) *Mind and Language*, Oxford University Press, 1975.
- 4.4 John H. McDowell(1980), "Meaning, Communication and Knowledge", in Z Van Straaten (Ed.) *Philosophical Subjects*, Oxford University Press, 1980. In McDowell (1998) *Meaning, Knowledge and Reality*, Harvard University Press< Cambridge Massachusetts, London, England, 1998. Chapter 2.
- 4.5 H. Putnam (1975), "The Meaning of 'Meaning'", in his *Mind, Language Reality*, Cambridge University Press, UK, 1975, pp. 215-272.
- John McDowell (1992) "Putnam on Mind and Meaning", *Philosophical Topics*, Vol. 20, No. 1, pp. 35- 48.

**School of Humanities
Department of Philosophy**

Course Code: PH-

Title of the Course: Readings in Classical Indian Texts

L-T-P: 4-0-0

Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs)

By the end of this course the students would be able to

1. Develop a nuanced understanding of a single text and its role in Indian philosophical discourse.
2. Cultivate skills in reading and interpreting Sanskrit philosophical texts or translations.
3. Engage with classical Indian commentaries and modern scholarly interpretations of the text.
4. Analyze critically the relevance of the text in contemporary philosophy and interdisciplinary studies.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	P L O 12
CLO 1	2	3	3	1	2	2	3	3	3	3	2	2
CL O 2	2	2	3	1	1	2	3	2	3	2		2
CLO 3	3	3	3	1	1	3	3	2	3			2
CL O 4	3	2	3	2	2	3	3	3	3			2
CLO 5	3	2	3	2	2	3	3	3	3	2	3	3

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write '3' in the box for 'High-level' mapping, 2 for 'Medium-level' mapping, 1 for 'Low-level' mapping

Introduction to the Course:

This course offers an in-depth exploration of a select text from Classical Indian philosophy. The specific text will vary each semester, reflecting the expertise of the faculty. Students will engage in an intensive reading of the text, either in the original Sanskrit or through a suitable translation, delving into its philosophical arguments, technical intricacies, and cultural significance. The course aims to foster a comprehensive understanding of the chosen text's contributions to Indian philosophical

traditions. Its primary focus is to equip students with the skills to independently read, comprehend, and analyse Classical Indian texts.

The selected text for the semester will be chosen from the following list, subject to faculty availability. This list is not exhaustive, and faculty members may propose additional texts (not included in the list) with prior approval from the department. The course would majorly involve the study of specific chapters, passages, or, in some cases, the entire text.

	Texts
1.	Tarka Saṅgraha by Annambhaṭṭa Translation: Annambhaṭṭa. <i>Tarka Saṅgraha</i> . Translated by Ganganath Jha. Delhi: Motilal Banarsidass, 1915.
2.	Vedānta Sāra by Sadānanda Translation: Nikhilananda, S. (Trans.). (1951). <i>Vedānta Sāra: Essence of Vedānta</i> . New York: Advaita Ashrama.
3.	Artha Saṅgraha by Laugākṣi Bhāskara Translation: Sundaram, K. (Trans.). (1970). <i>Artha Saṅgraha</i> . Chennai: University of Madras.
4.	Sāṅkhyakārikā by Īśvarakṛṣṇa Translation: Virupakshananda, S. (Trans.). (1995). <i>Sāṅkhya Kārikā</i> . Chennai: Ramakrishna Math.
5.	Pañcadaśī by Vidyāraṇya Translation: Swahananda, S. (Trans.). (1967). <i>Pañcadaśī</i> . Hollywood: Vedanta Press.
6.	Nyāya Sūtras by Gautama Translation: Jha, G. (Trans.). (1939). <i>The Nyāya Sūtras of Gotama</i> . Delhi: Motilal Banarsidass.
7.	Mīmāṃsā Sūtras by Jaimini Translation: Jha, G. (Trans.). (1924). <i>Mīmāṃsā Sūtras</i> . Delhi: Motilal Banarsidass.
8.	Ślokavārttika by Kumārila Bhaṭṭa Translation: Jha, G. (Trans.). (1983). <i>Ślokavārttika of Kumārila Bhaṭṭa</i> . Delhi: Motilal Banarsidass.
9.	Upadeśa Sāhasrī by Ādi Śaṅkarācārya Translation: Jagadananda, S. (Trans.). (1949). <i>Upadeśa Sāhasrī: A Thousand Teachings</i> . Madras: Sri Ramakrishna Math.

10.	Brahma Sūtras by Bādarāyaṇa
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	Translation: Sivananda, S. (Trans.). (1984). Brahma Sūtras: Text, Word-to-Word Meaning, Translation, and Commentary. Shivanandanagar: Divine Life Society.
11.	Yoga Sūtras by Patañjali Translation: Bryant, E. F. (Trans.). (2009). The Yoga Sūtras of Patañjali. New York: North Point Press.
12.	Vaiśeṣika Sūtras by Kaṇāda Translation: Sinha, N. (Trans.). (1982). The Vaiśeṣika Sūtras of Kaṇāda. Delhi: Motilal Banarsidass.
13.	Vākyapadīya by Bhartṛhari Translation: Subramaniam Iyer, K. A. (Trans.). (1966). Vākyapadīya of Bhartṛhari. Poona: Deccan College Postgraduate and Research Institute.
14.	Nītisāra by Kāmandaka Translation: Banerjee, P. (Trans.). (1967). Nītisāra: The Elements of Polity. Delhi: Motilal Banarsidass.
15.	Nāṭya Śāstra by Bharata Translation: Ghosh, M. (Trans.). (1950). Nāṭya Śāstra: The Science of Dramaturgy. Calcutta: Asiatic Society.
16.	Pramāṇavārttika by Dharmakīrti Translation: Dharmasiri, M. H. (Trans.). (1984). Pramāṇavārttika. Colombo: Lake House Publishers.
17.	Madhyamaka Kārikā by Nāgārjuna Translation: Garfield, J. L. (Trans.). (1995). The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā. Oxford: Oxford University Press.
18.	Abhidharmakośa by Vasubandhu Translation: Pruden, L. M. (Trans.). (1988). Abhidharmakośa and Bhāṣya. Berkeley: Asian Humanities Press.

19.	<p>Bhagavad Gītā</p> <p>Translation: Gambhirananda, S. (Trans.). (1992). The Bhagavad Gītā with Śaṅkara's Commentary. Kolkata: Advaita Ashrama.</p>
20.	<p>Advaita Siddhi by Madhusūdana Sarasvatī</p> <p>Translation: Gambhirananda, S. (Trans.). (1957). Advaita Siddhi. Kolkata: Advaita Ashrama.</p>
	<p>Total Lectures</p>

Assessment:

The evaluation will consist of one assignment, one written test, and a presentation (subject to variation based on the faculty's chosen assessment methods). Together, these components will constitute 40% of the total grade as part of the internal assessment. The remaining 60% will be determined by a written examination conducted at the end of the semester.

Course	Western Aesthetics						Course Code: PH 578				Credits	4
Course Type	OE											
Course Description												
This course is an introduction to various perspectives in western philosophy of art, both classical and contemporary. The first half (Units 1, 2 &3) of the course focuses on the aesthetic perspectives of Plato, Aristotle, Hume, Kant, Hegel, Croce and Schopenhauer. The second part (Units: 4, 5 & 6) of the course includes Marxist, and Existentialist perspectives of Western philosophy of art.												
Course Objectives												
This course aims to provide students with an introductory understanding of diverse perspectives within Western philosophy of art, spanning classical to contemporary theories. Through an exploration of thinkers such as Plato, Aristotle, Hume, Kant, Hegel, Croce, Schopenhauer, Marxists, and Existentialists, students will develop a critical framework for analyzing and interpreting artistic expression and its philosophical underpinnings. By the end of the course, students will be equipped to engage with and evaluate various philosophical perspectives on art within a broader cultural and historical context.												
Course Learning Outcomes (in bullet points)												
After the completion of this course successfully, the students will be able to												
<ol style="list-style-type: none"> 1. Explain different theories of art. 2. Examine whether art is an imitation or a spontaneous expression. 3. Evaluate the criteria of aesthetic judgments laid down by Hume and Kant. 4. Question the place of art and artists in society. 5. Recognize if there is a gap between art theory and art production. 												
Mapped to Programme Level Outcomes												
	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO 1	3	3	2	2	2	1	2	2	1			1
CLO 2	1	1	2	1	2	2	2	2	1			
CLO 3	2	2	2	1	2	2	2	2	2	1	1	
CLO 4	1	1	3	2	3	2	2	3	3	2	2	2
CLO 5	1	2	3	2	3	2	2	3	3	2	2	2

Detailed Syllabus:

Unit	Topic	No. of
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		Hours
1.	Classical Aesthetic Reflections	15
1.1	Plato: Beauty and Mimesis Reading: <i>Republic II, III and X; Art and Its Significance</i> by Stephen Davis Ross, pp. 9-44.	7
1.2	Aristotle: Mimesis and Tragedy Reading: <i>Poetics: 1-20 sections; Aristotle on the Art of Poetry and Fine Arts</i> by Ingram Bywater.	8
2.	Pre 20th Century Aesthetic Reflections	18
2.1	David Hume: Aesthetic Taste Reading: <i>Of the Standard of Taste</i> , https://www.earlymoderntexts.com/assets/pdfs/hume1757essay2.pdf	4
2.2	Kant: Aesthetic Judgements, Beauty and Sublime Reading: First Book - Analytic of the Beautiful (1-22) & Second Book - Analytic of the Sublime (23-24); <i>Critique of Judgement</i> ed. By James Creed Meredith	10
2.3	Hegel: Dialectic in Aesthetics, The Conception of Beauty Reading: <i>Philosophy of Fine Arts; Art and Its Significance</i> ed. by Stephen Davis Ross, pp 144-159.	4
3.	Modern Aesthetic Reflections	11
3.1	Croce: Art and Aesthetics Reading: What is Art?; <i>The Essence of Aesthetic</i> by Benedetto Croce, Chapter 1.	3
3.2	Schopenhauer: Art and Will-less-state Reading: <i>World as Will and Representation</i> (Book III) by Schopenhauer	3
3.3	Nietzsche: Tragedy –Dionysian and Apollonian Reading: <i>The Birth of Tragedy</i> by Nietzsche, 1-15 sections.	5

4.	Marxian Aesthetics	4
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4.1	Walter Benjamin: Art and Mass Production Reading: The Work of Art in the Age of its Technical Reproducibility; <i>Art and Its Significance</i> ed. by Stephen Davis Ross, pp 526-538.	4
5.	Existentialist Aesthetics	4
5.1	Sartre: Art and Values Reading: What is Writing?; <i>What is Literature?</i> By Jean Paul Sartre.	4
6.	Analytical Aesthetics	4
6.1	Danto: Art History and Theory Reading: The End of Art; <i>Art and Its Significance</i> ed. by Stephen Davis Ross, pp 469-481. https://www2.southeastern.edu/Academics/Faculty/jbell/endofart.pdf	4
Total Lectures		56

Assessment:

Assessment will be based on one assignment, one written test and one presentation totaling 40% weightage, and an end semester examination with 60% weightage.

Primary Readings:

Bywater, Ingram (1962), *Aristotle on the Art of Poetry and Fine Arts*; Oxford University Press, London.

Croce, Benedetto (1921), translated by Douglas Ainslie, *The Essence of Aesthetic*, William Heinemann, London.

Meredith, James Creed (1952), *Critique of Judgement* by Immanuel Kant, Oxford Clarendon Press.

Nietzsche, F. (2000), Translated and an Introduction and Notes by Douglas Smith, Oxford University Press, Oxford.

Ross, Stephen Davis (ed.) (1994), (Third Edition), *Art and Its Significance*, State University

of New York Press. New York.

Sartre, Jean Paul (1949), translated by Bernard Frechtman, *What is Literature?*
Philosophical Library, New York.

Secondary readings:

Brian, Leiter (ed.) (2007), *The Oxford handbook of continental philosophy*, Oxford Univ. Press, Oxford.

Cahn, Steven M and Meskin, Aaron (2008), *Aesthetics: A Comprehensive Anthology*, Blackwell Publishing, UK.

Davies, Stephen; Higgins, Kathleen Marie; Hopkins, Robert; Stecker, Robert, & Cooper, David E. (eds.) (2009), *A Companion to Aesthetics*. Malden: Wiley-Blackwell, Second edition, UK.

Gaut, Berys & Lopez, Dominic McIver (eds.) (2001), *Routledge Companion to Aesthetics*. London: Routledge.

Kieran, M. (ed.) (2005), *Contemporary Debates in Aesthetics and the Philosophy of Art*. Oxford: Blackwell, UK.

Lamarque, P. & Olsen, S. H. (eds.) (2003), *Aesthetics and the Philosophy of Art: The Analytic Tradition*, Oxford: Blackwell.

Levinson, Jerrold (ed.) (2005), *The Oxford Handbook of Aesthetics*, Oxford University Press, Oxford.

Osborn, Harold (ed.) (1968), *Aesthetics in the Modern World*, The British Society of Aesthetics, Thames and Hudson, London.

**School of Humanities
Department of
Philosophy**

Course Code: Title of the Course: Contemporary Indian Philosophy

L-T-P: 4-0-0 Credits: 4

Prerequisite Course / Knowledge (If any): None

Course Learning Outcomes (CLOs) (5 to 8)

By the end of this course the students would be able to

1. Analyze the major themes and ideas in contemporary Indian philosophy, such as truth, non-violence, freedom, spirituality, and social justice.

2. Evaluate the philosophical contributions of thinkers like Swami Vivekananda, Mahatma Gandhi, Sri Aurobindo, and K.C. Bhattacharya in the context of modernity and tradition.
3. Develop the ability to critically engage with primary and secondary texts, interpreting complex philosophical arguments and theories.

4. Apply the philosophical insights of contemporary Indian thinkers to contemporary ethical, political, and cultural issues.

5. Appreciate the continued relevance of Indian philosophical traditions in addressing global challenges, fostering intellectual and spiritual growth.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	P L O 1	P L O 2	P L O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	P L O 9	PL O 10	PL O 11	P L O 12
CL O 1	2	3	2	2	2	2	3	2	2	2	2	3
CL O 2	2	3	3	2	2	2	3	3	2	2	3	2
CLO 3	2	3	2	3	3	2	3	2	3	3	2	3
CLO 4	2	3	2	2	2	2	3	3	3	2	2	2
CL O 5	2	2	3	3	3	3	3	3	3	2	2	2

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write '3' in the box for 'High-level' mapping, 2 for 'Medium-level' mapping, 1 for 'Low-level' mapping

Introduction to the Course

This course explores significant and emerging themes in Contemporary Indian Thought, highlighting its relevance to modern cultural and philosophical contexts. While ancient Indian philosophy is widely acknowledged for its rich tradition, modern India has also produced influential thinkers whose ideas resonate deeply with contemporary concerns. By engaging with the works of visionaries like Swami Vivekananda, Mahatma Gandhi, and Sri Aurobindo, this course provides insights into how their philosophies shape and align with our current thought processes, fostering a sense of intellectual continuity and relevance.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction to Contemporary Indian Thought	8
1.1	Historical Context Exploration of the socio-political and cultural developments that shaped contemporary Indian philosophy. The influence of colonialism, nationalism, and reform movements on philosophical thought.	4
1.2	Philosophical Foundations Examination of the intellectual traditions that form the basis of contemporary Indian thought. Interaction between classical Indian philosophy and modern Western ideas, leading to new interpretations and innovations.	4
2.	Rabindranath Tagore	4
2.1	Search for the Absolute and Nature of the World	2
2.2	Philosophy of Human Person	1
2.3	Tagore on Religion	1
3.	Gandhi	8
3.1	Gandhi's Concept of God: Truth and Spirituality in Practice	1

3.2	The Philosophy of Truth (Satya): Its Central Role in Gandhi's Thought	2
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3.3	Non-Violence (Ahimsa): Ethical Foundations and Practical Implications	2
3.4	Satyagraha: The Philosophy and Practice of Non-Violent Resistance	2
3.5	Sarvodaya: Gandhi's Vision of Universal Welfare and Social Justice	1
4.	Sri Aurobindo	12
4.1	Life and Contributions of Sri Aurobindo: A Journey from Politics to Spiritual Philosophy	2
4.2	Philosophical Foundations of Sri Aurobindo's Thought: Bridging Tradition and Modernity	2
4.3	Theory of Involution: Understanding the Descent of Consciousness	4
4.4	Integral Yoga: A Comprehensive Approach to Spiritual Evolution	4
5.	Krishna Chandra Bhattacharya	12
5.1	Life and Contributions of Krishna Chandra Bhattacharya: A Pioneer of Modern Indian Philosophy	2
5.2	Philosophical Foundations of K. C. Bhattacharya's Thought: Tradition and Innovation	2
5.3	Theory of Negation (Abhāva): A Philosophical Analysis of Absence	4
5.4	Uncertain Reality: Exploring the Nature of the Indeterminate and the Conditional	4
6.	Swami Vivekananda and Neo-Vedanta	8
6.1	Reinterpretation of Vedanta philosophy: Bridging tradition and modernity	3
6.2	Practical Vedanta: Promoting the harmony of religions and its application to daily life	3
6.3	Spirituality and nation-building: Vivekananda's vision for a spiritually	2
7.	B.R. Ambedkar	8
7.1	Ambedkar's Social and Political Thought	4
7.2	Ambedkar on Religion	2

7.3	Concept of Human Person	2
	Total Lectures	60

Assessment:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Suggested Readings:

- Ambedkar, B.R. (1936) *Annihilation of Caste: A Reply to Mahatma Gandhi*, Dalit Shitya Academy, Ambedkar, B.R. (1989). *Slavery and Untouchability: Which is Worse?*, Dalit Dayal, New
- Aurobindo, S. (1972). *The synthesis of yoga: Part one and two* (Vol. 20). Pondicherry: Sri Aurobindo Birth Centenary Library.
- Bharathi K.S. (1990). *Foundations of Ambedkar Thought*, Dattsons Publications.
- Dasgupta, S. N. (1982). *Dogmas of Indian philosophy*. In Philosophical essays. Delhi: Motilal Banarsidass.
- Gandhi, M. K. (1946). *Hind Swaraj*. Navajivan Publishing, Antarkar, S. S. (1992). Lal, B. K. (1978). *Contemporary Indian philosophy*. Delhi: Motilal Banarsidass.
- O'Connell, K. (2002). *Rabindranath Tagore: The poet as educator*. Calcutta: Viswabharati.
- Parekh, B. (1986). *Gandhi's political philosophy: A critical examination*. Delhi: Ajanta Publications. Raju, R. (2006). *Debating Gandhi*. Delhi: Oxford University Press.
- Srivastava, R. S. (1984). *Contemporary Indian philosophy*. Ranchi: Sharda Publishers. Tagore, R. (1962). *Towards universal man*. New Delhi: Asia Publishing House.

Journals

- Antarkar, S. S. (1992). Krishna Chandra Bhattacharyya's theory of value. *Journal of Indian Council of Philosophical Research*, 10(1), Special Issue on The Philosophy of K. C. Bhattacharyya.
- Bagchi, K. (1981). Towards a metaphysic of self: Perspectives on Professor Krishnachandra Bhattacharyya's unpublished essay on *__Mind and Matter.* *Journal of Indian Philosophy*, 9, xx-xx. Bhattacharya, K. (1982). Traditional Indian philosophy as modern Indian thinkers view it. In R. R. Pappu & S. S. Rama Rao Puligandla (Eds.), *Indian philosophy: Past and future* (pp. xx-xx). Delhi: Motilal Banarsidass.
- Bhattacharya, K. C. (1983). Subject as freedom and the concept of philosophy. In G. Bhattacharya (Ed.), *Studies in philosophy* (Vols. 1 & 2, pp. xx-xx). Delhi: Motilal Banarsidass.
- Chattopadhyaya, D. P. (1992). The concept of freedom and Krishna Chandra Bhattacharya. *Journal of Indian Council of Philosophical Research*, 10(1), Special Issue on The Philosophy of K. C. Bhattacharya.

SEMESTER –VII

METAETHICS

CourseCode:PH596

Credits – 4

L –T–P: 4-4-0

Prerequisite: A Course on Ethics

Course Learning Outcomes:

After the completion of this course, the student will be able to

1. Be familiar with the main contemporary metaethical positions, and some of the major philosophical accounts of those positions
2. Develop and be capable of articulating diverse views justifying moral judgments, moral reasoning, moral motivation etc.
3. Analyse and evaluate arguments for or against theories that justify or deflate normative theories of ethics in various ways.
4. Develop an ability to read, comprehend and critically engage with the philosophically dense texts.
5. Improve ability to reason through and intelligently discuss complex issues in different theoretical frameworks.
6. Demonstrate an understanding of the human experience through the study of philosophy.
7. Demonstrate an ability to revise and improve writing in both form and content

CLO and PLO Mapping

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CL O 1	1	3	3	3	3	1	2	2	3	2	2	2
CL O 2	2	3	3	2	3	1	1	1	3	2	2	2
CL O 3	1	3	3	3	3	2	2	3	3	2	2	2
CL O 4	1	3	3	3	3	1	2	3	2	2	2	2
CL O 5	2	3	3	3	3	2	3	2	2	2	2	2
CL O 6	2	3	3	3	3	3	3	2	2	2	2	2
CL O 7	2	3	3	3	3	3	3	2	2	2	2	2

Introduction to the course

This course will examine philosophical issues related to the epistemic, metaphysical and semantic features of value judgments. The course concerns the nature of morality. Rather than investigating which moral judgments we ought or ought not to affirm, or what considerations are best argumentatively deployed in favor of or against particular moral positions, we will be considering the suppositions of moral judgment and discourse, and how far those suppositions can be vindicated.

Course Description:

Are moral truths real? If so, are they universal or relative? Is morality merely an expression of, for example, our emotions? Can we understand and explain morality from a purely scientific or naturalistic point of view? Some of the most gripping questions in life are about the nature and status of morality itself. In contemporary philosophy, these questions are central to a field known as

—Metaethics. Metaethics aims to understand and to explain the nature and grounds of morality, moral discourse, and moral practice. In this course, students will learn how to think philosophically about metaethical questions and the answers contemporary philosophers have proposed to them.

Detailed syllabus

Unit	Topic	No. of Hours
1	Introduction	2
2	Contextualizing Metaethics in 20 th Century G. E. Moore's Naturalistic Fallacy & Open Question Argument Readings : Miller (2003) Ch2	4
3	Moral realism: Naturalism Analytic Ethical naturalism vs. Synthetic naturalism (Cornell Realism) Readings : Van Roojen (2015) Ch 11 & 12	7
4	Moral Realism: Non-naturalist Realism: Robust Realism (Enoch), Non-naturalism (Russ Shafer-Landau) Readings Fisher (2011) Ch 5, Van Roojen (2015) Ch. 13	5
5	Anti-Realism/ Challenges to Realism Debunking Arguments (George Sher, Sharon Street) New Moral semantic challenge by Horgan & Timmons Readings : Van Roojen (2015) Ch 11, Ch 5	7

6	Error Theory: Argument from Queerness Cognitivism (of Error theory) & Rejection of Realism Readings: Van Roojen (2015) Ch 11, Ch 5	5
7	Moral Epistemology: Harman-Sturgeon (the nature of Moral Observation) Debate, Moral relativism: Debate between Harman-Matilal (2002) Readings : Miller (2003) Ch 8, : Marshall (2019) Ch. 7	7
8	Non-Cognitivism vs. Cognitivism: Frege-Geach problem Emotivism & The problem of Motivation – Internalism vs. Externalism debate Readings : Kirchin (2012) Ch 7, Van Roojen (2015) Ch. 8	6
9	Constructivism: As an alternative to Moral Realism Theoretical- Practical division Kantian vs. Humean Constructivism (Korsgaard, Sharon Street) Readings : Bagnoli (2023)	7
		50

Assessment

The Evaluation will be of two kinds- end semester written examination and internal assessment. End semester exam weights 60% of the total grades. In internal assessment, 10% quiz, 15 % written assignment, and 15% presentation.

Essential Readings:

1. Bagnoli, Carla (ed.), 2013a, *Constructivism in Ethics*, Cambridge: Cambridge University Press. doi:10.1017/CBO9781139094221
2. Chrisman, Matthew. *What is this Thing Called Metaethics?* Taylor and Frazncis, 2016.
3. Kirchin, Simon (2012). *Metaethics*. New York: Palgrave-Macmillan.
4. Marshall, Colin. *Comparative Metaethics: Neglected Perspectives on the Foundations of Morality*. Routledge, 2019.

5. Miller, Alexander. *An Introduction to Contemporary Metaethics*. 2003.
6. Schroeder, Mark (2008). What is the Frege-Geach problem? *Philosophy Compass* 3 (4):703-720.
7. Van Roojen, Mark. *Metaethics: A Contemporary Introduction*. Routledge, 2015.

Suggested Readings:

1. Boyd, Richard, 1988. 'How to Be a Moral Realist,' in *Essays on Moral Realism*, G. Sayre-McCord (ed.), 181–228.
2. Brink, David, 1989. *Moral Realism and the Foundations of Ethics*, Cambridge: Cambridge University Press.
3. Enoch, David (2014). Why I am an Objectivist about Ethics (And Why You Are, Too). In Russ Shafer Landau (ed.), *The Ethical Life*, 3rd ed. Oxford University Press.
4. Enoch, David. *Taking Morality Seriously: A Defense of Robust Realism*. OUP Oxford, 2011.
5. Harman, Gilbert (1977). *The nature of morality: an introduction to ethics*. New York: Oxford University Press.
6. Harman, Gilbert, 1975. —Moral Relativism Defended, *Philosophical Review*, 84: 3–22.
7. Jackson, Frank. *From Metaphysics to Ethics: A Defence of Conceptual Analysis*. Clarendon Press, 1998.
8. Korsgaard, Christine M. (1996). *The sources of normativity*. New York: Cambridge University Press. Edited by Onora O'Neill.
9. Mackie, J. L. *Ethics: Inventing Right and Wrong*. Penguin UK, 1990.
10. Matilal, Bimal Krishna (2001). *Mind, Language and World: The Collected Essays of Bimal Krishna Matilal*. New York: Oxford University Press. Edited by Jonardon Ganeri.
11. Matilal, Bimal Krishna (2002). *Ethics and epics*. New York: Oxford University Press. Edited by Jonardon Ganeri.

12. Moore, George Edward, and Thomas Baldwin. *Principia Ethica*. Cambridge UP, 1993.

13. Rawls, John, 1980, —Kantian Constructivism in Moral Theory: The Dewey Lectures 1980, *Journal of Philosophy*, 77(9): 515–572. Reprinted in Rawls 1999: 303–358. doi:10.5840/jphil198077936 doi:10.5840/jphil198077937 doi:10.5840/jphil198077938

doi:10.5840/jphil198077939

14. Street, Sharon, 2008a, —Constructivism about Reasons, *Oxford Studies in Metaethics*, 3: 208–245.
15. Sher, George (2001). ‘But I Could Be Wrong’. *Social Philosophy and Policy* 18 (2):64.
16. Street, Sharon, 2010, —What is Constructivism in Ethics and Metaethics?, *Philosophy Compass*, 5(5): 363–384. doi:10.1111/j.1747-9991.2009.00280.x
17. Street, Sharon, 2012, —Coming to Terms with Contingency: Humean Constructivism about Practical Reason, Lenman & Shemmer 2012a: 40–59.z
doi:10.1093/acprof:oso/9780199609833.003.0003
18. Street, Sharon (2009). —In defense of future tuesday indifference: Ideally coherent eccentrics and the contingency of what matters. *Philosophical Issues* 19 (1):273-298.
19. Sturgeon, Nicholas, 1985. —Moral Explanations, in *Morality, Reason, and Truth*, David Copp and David Zimmerman (eds.), Totowa, NJ: Rowman and Allanheld, 49–78.
20. Williams, B., 1979. —Internal and External Reasons, reprinted in *Moral Luck*, Cambridge: Cambridge University Press, 1981, 101–13.

Course	Advanced Epistemology	Course Code:	Credits	4
Course Type	DSC			
Course Description				
The course introduces students to the central concerns of epistemology. The Influence of Scepticism in epistemology and different approaches to epistemology.				
Course Objectives				
This course aims at an acquaintance with the current problems of western epistemology so as to get the students trained in epistemological investigations and motivate them to undertake research work in epistemology.				

Detailed Syllabus:

Unit	Topics	Readings	No. of Hours
1	Cartesian Skepticism; What is knowledge?	Descartes' Meditation I, Gettier, E. L. "Is Justified True Belief Knowledge?" <i>Analysis</i> 23 (1963): 121-3. Feldman, R. Epistemology , pp. 1-5, and 111-129.	8
2	Skepticism	Stroud, B. "The Problem of the External World", in E. Sosa, and J. Kim (eds) Epistemology, An Anthology , (E A) Blackwell, 2000, pp.6 – 23. Williams, M. "Skepticism", in J. Greco and E. Sosa (eds.) The Blackwell Guide to Epistemology (BGE) Feldman, R. Epistemology , pp. 108 – 156.	8
3	What is knowledge?	Zagzebski, L. "What is Knowledge?", in BGE .	4
5	Foundationalism and Coherentism	Bon Jour, L. "Dialectics of Foundationalism and Coherentism.", in BGE . Feldman, R. Epistemology , pp.39 – 80.	6
5	Naturalized Epistemology	Kornblith, H. "In Defense of a Naturalized Epistemology", in BGE . Feldman, R. Epistemology , pp. 81 – 107.	5
6	Methodological Naturalism	Feldman, R. "Methodological naturalism in Epistemology", in zzBGE .	5
7	Contemporary Epistemic Evaluations	Sosa, E. "Skepticism and the Internal External Divide", in BGE .	5
9	Contextualism	DeRose, K. "Contextualism: An Exploration and Defense", in BGE .	5

10	Varieties of Knowledge	Alston, W. "Perceptual Knowledge", in BGE . Bealer, G. "The A Priori", in BGE .	7
11	Social Epistemology	Schmitt's, F. "Social Epistemology", (BGE), pp. 354 – 382.	4
12	Procedural Epistemology	Pollock, J. "Procedural Epistemology: At the Interface of Philosophy and AI", in BGE .	4
		TOTAL LECTURES	61

Assessment:

The evaluation is based on three minor tests consisting of a written essay of 1000 words, totaling 40% weightage, and the end semester examination with 60% weightage.

Suggested Readings:

Descartes, R. *Meditations*

Feldman, R. *Epistemology* N.J.: Prentice-Hall, 2003.

Greco, J. and E. Sosa (eds.) *The Blackwell Guide to Epistemology* Oxford: Blackwell Publishing, 1999.

Sosa, E. and J. Kim (eds) *Epistemology, An Anthology*, Blackwell, 2000.

Phillips, S. *Epistemology in Classical India*, Routledge, 2012.

FORMAL LOGIC

L-T-P: 3-1-0

Course	Formal Logic	Credits	4
Course Type	DSC		
Course Description			
<p>This course is designed to introduce the fundamentals of modern symbolic logic. Therefore no prior training in logic is required or assumed. The focus of the study is First Order Logic. Apart from exploring the systems as a problem solving exercise, attempt will be done to discuss them from the perspective of formal language. For exploring these systems, both model theoretic and proof theoretic approaches are used. In addition, some important meta-theorems will be discussed to enrich our understanding of symbolic logic. This course is highly recommended for students intending to pursue advanced studies in logic as well as research programs.</p>			
Course Objectives			
<p>The objective of the course is to orient the students with the fundamentals of formal language and formal reasoning. The process will equip them with tools and skills to analyse and evaluate arguments and also appreciate the possibilities and limitations of formal reasoning.</p>			
Course Learning Outcomes			
<p>After completing the course, students are expected to understand the basic structures, techniques and approaches of pure formal reasoning and subsequently they will be equipped to do the following:</p> <ol style="list-style-type: none"> 1. Distinguish the difference between formal (artificial) language and natural language and also between meta-language and object language. 2. Translate ordinary sentences of natural language into sentences of formal language 3. Check the formal values (truth values) of symbolized sentences using methods such as truth-table and truth-tree 4. Check the consistency and validity of the forms of reasoning using methods such as truth-table and truth-tree. 5. Demonstrate the validity of forms of reasoning by using the method of natural deduction 6. Learn to identify and establish formal relations among concepts and ideas. 			
Mapped to Programme Level Outcomes			

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CLO1			1	1	2	1	2	2	2	3	3	3
CLO2			1	1	2	2	2	2	2	3	3	2

CLO3		1	1	2	3	2	2	3	3	3	3	3
CLO4		1	3	3	3	2	1	1	2	3	3	2

CL05		1	1	2	3	3	1	3	3	3	3	3
CL06		1	1	2	3	3	2	3	3	3	3	3

Evaluation

There will be weekly quizzes throughout the semester. Average will be taken and assessed for 20 marks. There will be one internal test for 20 marks. There will be one term paper for 20 marks. Students, in consultation with the instructor, can choose a topic of their choice to write their term papers. Although students are expected to take all the three types of internal exams, only the best two will be considered for grading purposes. End semester exam will constitute 60% of the total marks.z

Course Contents

Unit	Topic	Hours
Unit 1	Introduction	8
1.1	What is logic vis-à-vis formal logic?	2
1.2	Logic and language	2
1.3	Logic and philosophy	2
1.4	Approaches to logic – Proof theoretic and model theoretic	2
Unit 2	Sentential Logic	20
2.1	Propositions and truth-functional connectives	4
2.2	Symbolization	4
	Truth-table and abbreviated truth table method	
3.1	Truth-tree method	4

3	Natural deduction method	4
Unit 3	Quantificational Logic	16
3.1	Symbolization	8
3.2	Truth-tree method	4

3.3	Natural deduction method	4
Unit 4	Metatheorems	10
4.1	What are meta-theorems?	2
4.2	Completeness of truth-functional calculus	1
4.3	Mathematical induction	1
4.4	Deduction theorem	1
4.5	Monotonicity theorem	1
4.6	Soundness theorem	1
4.7	Completeness theorem	1
4.8	Adequacy theorem	1
4.9	<i>Reductio Ad Absurdum</i>	1

Primary Readings:

Bergmann, M., Moor, J. and Nelson, J, (2003), *The Logic Book* (McGraw

Hill) Copi, I.M., (2010), *Symbolic Logic*, (PHI Learning Pvt. Ltd.)

Jeffrey, R., (1991), *Formal Logic: Its Scope and Limits*, (McGraw Hill)

Singh, A. and Goswami, C. (1998), *Fundamentals of Logic* (ICPR)

Suggested Readings

Belnap, Nuel D., (1962), "Tonk, Plonk and Plink", *Analysis*, Vol. 22, No. 6,

pp.130-134 Cohen, R. Morris, (1944), A Preface to Logic (Dover Publication)

Frege, G. (1972). *Conceptual Notation and Related Articles* (T. W. Bynum, Ed. & Trans.). Oxford University Press. (*Begriffsschrift* included)

Priest, Graham, (2017), Logic: A Very Short Introduction, (Oxford University Press)

Prior, A.N., (1960), "The Runabout Inference-Ticket", Analysis, Vol. 21, No. 2,
pp.38-39

Russell, Bertrand and Whitehead, Alfred North, (1963), Principia Mathematica, (Cambridge University Press)

Wansing, H., (2006), "Connectives Stranger than Tonk," Journal of Philosophical Logic, Vol. 35, No. 6, pp.653-660

Course	Internship						Course Code: PH/Int 555	Credits	2
Course Type	Int.								
Course Description									
Internships are designed to help students receive hands on experience in research as well as industry work. The department offers research internships in philosophy. The department will help students identify internship in outside the academia by coordinating with the university.									
Course Objectives									
1. Offer students a first-hand experience in academic research. 2. Teach how various components of research including the literature review are executed in a real case.									
Course Learning Outcomes (in bullet points)									
On successful completion of this course, the student will be 1. Articulate how actual research are done in philosophy. 2. Able to spot and write research gaps in a topic. 3. Able to formulate a research problem.									
Mapped to Programme Level Outcomes									
PLO	PLO1	PLO2	PLO3	PLO4	PLO5	PLO6	PLO7		
CLO1	2				3			3	
CLO2		2				2			
CLO3		3		3				3	

Guidelines for MA Philosophy Internship:

About Internship: The internship is equivalent to 2 credits course. The intern must render 60 hours of service to the teacher/department to earn 2 credits (30 hours for 1 credit). The duration of internship may spread over a semester or it can be carried out during vacation period in which case, the internship can be done in 10 days also. Our students can take up internship both within department and outside the department. Students can also choose to do internship outside our university provided the institutes are eligible as per NEP 2022. Students from outside our department (within and outside our university) can also do their interns in our department. However, in case of such inter-institutional internship, students have to do their interns during vacation periods. It must be noted that the teacher (within or outside the department) under whom an internship is being carried out is responsible for evaluating the performance of the student. The objective is to acquaint the zintern with details of teaching and research works with the primary aim of imbibing academic values/virtues and work ethics. Such an experience is expected to nurture academic discipline on the one hand and on the other, philosophical attitude towards life in general and doing philosophy in particular.

A. Things to do (Intern)

1. The intern is expected to assist the teacher in research works like writing academic papers or manuscripts for publications or project works.
2. The intern may attend class lectures of the teacher, interact with the students and provide useful feedback to the teacher. The intern may also write lecture notes which may be used as handouts for the students in the future.

3. The intern may help the teacher in finding and collecting relevant materials (library or online) which will be useful for teaching and research purposes. For instance, the intern may help in finding and listing online courses and lectures.
4. The intern may assist in preparing PPTs for class lectures.
5. The intern may help the department in gathering and sharing information about philosophical events in the country and around the globe. It may be related to philosophical debates and issues, latest publications of articles and books, seminar, conferences, fellowships, etc.
6. The intern may be asked to do reviews of articles and books including film reviews which are related to philosophy.
7. The intern may help in maintaining the website/blog of the department if one is comfortable with technology.
8. An intern may be required to help with the academic related work of the teacher not mentioned in the given list above.

B. Evaluation:

The intern may be evaluated on the basis of the parameters (but not limited to the list) given below:

1. The ability of the intern to search and gather relevant information/materials for teaching and research purposes
2. The ability to express ideas and opinions on matters of philosophical importance both in speech and in writing.
3. The ability to read texts and review them including reviews of class and online lectures.
4. The ability to relate and cooperate with others while undertaking any assignment.
5. The motivation and discipline at workplace and also timely completion of works assigned to him or her.
6. The development and reflection of philosophical skills and attitudes.
7. Any other skill or ability deemed important by the teacher concerned.

Course	Philosophy of Mind	Course Code: PH 531	Credits	4
Course Type	OE			
Course Description				
<p>The course centres on significant issues in contemporary philosophy of mind. The central question is the nature of the mind and Consciousness and the way the mind relates to the brain and behaviour. The course covers topics central to contemporary philosophical discussions such as dualism, physicalism, and functionalism, theories of cognition, the problems of Consciousness, intentionality, will and action.</p>				
Course Objectives				
<p>The course enables the students to understand the main theories in Philosophy of Mind regarding the nature of the mind and body and how they interact. It also aims to explore the nature of Consciousness, models of cognition and the relation between will and action. The course's primary objective is to acquaint the students with some of the seminal contributions in the field and thereby prepare them to pursue research in the Philosophy of Mind and the related area of Cognitive Science.</p>				
Course Learning Outcomes (in bullet points)				

After the completion of this course successfully, the students will be able to

1. Explain important theories in the philosophy of mind, such as dualism, mind-brain identity theory, functionalism, computationalism and Connectionism, and how these theories view the relationship between mind and body.
2. Describe how these theories approach cognition, Consciousness, Intentionality, Mental Representations, Will and Actions.
3. Recognise what is problematic about how conscious experience relates to our bodies and how the mind represents the world.
4. Demonstrate knowledge of the issues and problems in the Philosophy of mind by writing academic and general essays on problems and making oral presentations to audiences of different levels.
5. Devise cogent arguments for or against the philosophical positions on various issues in the Philosophy of Mind and evaluate those arguments concerning their validity and soundness.
6. Analyse and interpret research papers in the field and critically evaluate the positions presented therein.
7. Formulate independent positions on current debates about the issues and problems in the Philosophy of Mind and defend them.
8. Relate issues in philosophy of mind to cognitive science, Artificial Intelligence, and Neurophysiology.

Mapped to Programme Level Outcomes

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	3	3							2		3	
CLO2	3	3							2		3	
CLO3	3	3							3		3	
CLO4	2	2	3		2	3	2	2	2	2	2	
CLO5	2	2	3		3				2	3		2

CLO6	2	3	3		2			2	2	3		
CLO7					2			3	2	3		2
CLO8								2	2		3	

Detailed Syllabus:

Unit No.	Topic	No. of Hours
1.	Introduction: The distinction between Subjective and Objective (Reading: Nagel (1986) Ch: 2)	4
2.	Dualism: Argument for Dualism: conceivability argument and the divisibility argument; Mind-body interaction: Conceptual and Empirical objections, and Causal closure. (Readings: WD Hart (1988) Ch: 1; E. J. Lowe. (2000) Ch 1).	6
3.	Physicalism: (Reading: J J C Smart (1978))	4
3.1	Identity Theory: Type–Type Identity Theory; Token – Token identity theory (Reading: Boyd, R. (1980)	3
3.2	2. Eliminative Materialism: (Reading: Paul Churchland (2012) Ch:7)	3
3.3	Behaviourism: Methodological behaviourism; Logical behaviourism; (Readings: Skinner, B. F. (1980); Ryle (1949) Chap: 5.)	4
3.4	Objections to Physicalism: Kripke's qualia-based Modal Argument, Nagel's Phenomenalistic Argument and Frank Jackson's Knowledge Argument. (Readings: Thomas Nagel (1974); Kripke (1980), <i>Naming and</i>	6

	<i>Necessity</i> , Lecture:3 (Extracts); Frank Jackson (1986).	
4.	Functionalism: Mental state as a Functional state; Causal Roles of Mental states; Turing machines; Functional Analysis and Homuncular functionalism; Absent and inverted qualia arguments against functionalism (Readings: Ned Block (1980 &1978))	6

5.	Mind and Cognition: Cognition as a computation; computational representational theory of mind. Searle's Chinese room argument. Connectionist Alternative. (Readings: Alan Turing (1950); Jerry Fodor (1978); John Scarle (1987))	6
6	Consciousness: Phenomenal Consciousness, Access Consciousness, and Intentionality. Explanatory Gap (Readings: Ned Block (1995); J Levine (1993))	6
7.	The Will and Action: Functions of Will: Intentions, Decisions and Actions; The Relation between Will, Reason and Conation: Will as a Mental Faculty/Module; Elimination of Will: Motivational Structures as beliefs and desires. Freedom of the will. (Readings: Richard Holton (1999); Kieran Setiya (2018))	6
	Total Hours	56

Assessment:

The evaluation is based on two quizzes, one minor and a written essay of 1000 words, totalling 40% weightage, and the end semester examination with 60% weightage.

Suggested Readings:

Armstrong, D. M. (1981). "The Nature of Mind" in *Nature of Mind and Other Essays*, Ithaca: Cornell University Press.

- Block, N. (1978). "Troubles with Functionalism," in *Minnesota Studies in Philosophy of Science*, Vol.9, ed. C.S. Savage. Minneapolis, University of Minnesota Press.
- Block, N. (1980). "Introduction: What is Functionalism?" in Block ed. *Readings in Philosophy of Psychology*, Vol.1 Cambridge, Harvard University Press.
- Block, N. (1995). "On a Confusion about a Function of Consciousness," *Behavioural and Brain Sciences*, Volume 18, Issue 2
- Boyd, R. (1980). "Materialism without reductionism: What physicalism does not entail." in N. Block, ed. *Readings in the Philosophy of Psychology*, Vol. 1. Cambridge, MA: Harvard University Press.
- Churchland, P. (2012). *Matter and Consciousness*, 3rd ed. Cambridge, Mass., MIT Press.
- Fodor, J. A. (1978), "Propositional Attitudes," *The Monist* 61, No.4 (pp: 501 – 23).
- Hart W. D. (1988). *The Engines of the Soul*, Cambridge, Cambridge University Press.
- Holton, R. (1999). "Intention and Weakness of Will," *Journal of Philosophy*.
- Jackson, F. (1986). "What Mary Did not Know", *Journal of Philosophy*, 83 Kripke,
- S. (1980). *Naming and Necessity*, Cambridge, Harvard University Press.
- Lowe, E. J. (2000). *An Introduction to the Philosophy of Mind*, Cambridge, Cambridge University Press.
- Levine, J. (1993). "On leaving out what it is like". In M. Davies and G. Humphreys, eds. *Consciousness: Psychological and Philosophical Essays*, Oxford, Blackwell.
- Nagel, Thomas (1986). *The View from Nowhere*, Oxford University Press.
- Nagel, T. (1974). "What is it like to be a bat?" *Philosophical Review*.
- Ryle, G., (1949). *The Concept of Mind*, London: Hutchinson and Company.
- Searle, J. (1987). "Minds and Brains without Programs," in *Mindwaves: Thoughts on Intelligence, Identity and Consciousness*, eds. C. Blakemore and S. Greenfield. Oxford, Basil Blackwell.
- Setiya, K. (2018). "Intention" *Stanford Encyclopedia of Philosophy*.
- Skinner, B. F. (1980). "Selections from Science and Human Behaviour," reprinted in *Readings in Philosophy of Psychology*, ed. N. Block.
- Smart, J.J. C, (1978). "The Content of Physicalism" *Philosophical Quarterly*, 28.
- Turing, A. (1950). "Computing Machinery and Intelligence" *Mind*, LIX.

Course	Philosophy of Science										Course Code: PH 573	Credits	4
Course Type	OE												
Course Description													
The course aims to introduce students to the methodological and conceptual aspects of science, offering them an opportunity to engage with some of the contemporary research in the Philosophy of Science. The emphasis will be on identifying and critically examining the methodologies, metaphysical presuppositions, and implications of modern science and engaging with value problems of science. Topics covered in the course include: Scientific Methodology and Rationality (Units 1 & 5), the Problem of Induction, the Demarcation Problem, Explanation, Confirmation (Units 2,3 & 5), Metaphysical Implications (Units 4 &6), the Question of epistemic values in Science (Unit 7): The role epistemic and non-epistemic values in science.													
Course Objectives													
1. Study the methodological, epistemological and metaphysical aspects of modern science. 2. Study the role of value in scientific research.													
Course Learning Outcomes (in bullet points)													
On successful completion of this course, the students will be able to													
<ol style="list-style-type: none"> 1. illustrate the different approaches to scientific method. 2. identify types of explanations employed in contemporary scientific debates. 3. notice the complex relation between the modern Science and Indian nation. 4. identify and classify various methodological aspects of science. 5. distinguish, classify and explain the different ways of confirming hypotheses and their limitations. 6. scrutinise the value commitments in the evidential claims in sciences and in the public debate. 													
Mapped to Programme Level Outcomes													
	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO11	PLO12	
CLO1	2	2	2		2								
CLO2		1											
CLO3	1	1											
CLO4		2	2		2			2	2	2		2	
CLO5		3	3	3	3					3	3	3	
CLO6		3	3	3	3			3	3	3	3	3	

Detailed Syllabus

Unit	TOPIC	no. Hrs.
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1	Introduction	1
2	The problem of Induction, Positivist Philosophy of Science, the Problem of Demarcation, Kuhnian Science, Scientific Research Programs, Methodological Pluralism Readings: Hempel, (1950), Popper (1959) Ch 4, Kuhn (1970) Ch 5, Lakatos (1970) Feyeraband (1975) Ch 1, Galison 1997 Ch 9	9
3	Scientific Explanation Deductive models of Explanation, Inference to the Best Explanation, Pragmatics of Explanation, Causal Explanation, Explanatory Unification Readings: Salmon et al. (1992) Ch1, Kitcher 1989	8
4	Confirmation of Scientific Hypotheses Hempel's Deductive Nomological Model, Bayesian Confirmation, Statistical Confirmation Readings: Salmon et al. (1992), Ch 2	8
5	Philosophy of Experiments, Thought experiments and Simulation Readings: Franklin (2007), Arcangeli (2017), Saam (2017)	7
6	Theories and Laws Observation in Science, Laws and theories Readings: Chalmers (2013) Ch 2, Norton (2005), Van Fraassen (2013),	7
7	Scientific Realism What is Scientific realism, Structural Realism, and Entity Realism, Constructive Empiricism, Natural Ontological Attitude Readings: Salmon et al. (1992) Ch 3	8
8	Science and Values	8

	Epistemic and non-epistemic distinction, Inductive Risk, Science and Democracy Readings: Kincard, Dupre and Wylie. (2007) Introduction, Longino (1990) Ch 4, Kitcher (2001) Ch 7&10	
	Total Hours	56

Assessment

Grading will be based on weekly assignments for 20%, one mid-semester exam carrying 20%. A term paper is worth 20% weightage. Of the weekly assignments and the mid-semester exam the best will be considered. The term paper will be compulsory. The final exam weighs 60% of the total grade.

Suggested Readings

Boyd, R. Gasper, P. and Trout. 1995, *Readings in the Philosophy of Science*
 Cambridge: MIT Press

Chalmers, A. F. 2013, *What is this thing called science?* Milton Keynes: The Open University Press.

Curd, Martin and J. A. Cover. 1998, *Philosophy of Science: The Central Issues*, New York: W. W.Norton and Company.

Feyerabend, Paul K. 1975, *Against Method*, London: Verso

Hacking, Ian. 1983, *Representing and Intervening*, Cambridge: Cambridge University Press

Hempel, Carl G. 1966, *Philosophy of Natural Sciences*, Prentice Hall

Hempel, C. and P. Oppenheim, 1948, 'Studies in the Logic of Explanation.',
Philosophy of Science, 15: 135–175z

Mayo, Deborah G. 1996, *Error and the Growth of Experimental Knowledge*, Chicago: University of Chicago Press.

Saati, Juhua (Ed.). 2018, *The Routledge Handbook of Scientific Realism*, New York: Routledge.

Salmon, C. Wesley. et al. 1992, *Introduction to the Philosophy of Science*, Indianapolis: Hackett Publishing.

Galison, Peter. 1997, Coordinating action and Belief in *Image and Logic: A Material Culture of Microphysics*, Chicago: The University of Chicago Press.

Saam, Nicole J. 2017. What is a Computer Simulation? A Review of a Passionate Debate,
Journal for General Philosophy of Science, Vol. 48, pp. 93–309.

Arcangeli, Margherita. 2017. Thought Experiments in Model Based Reasoning in Lorenzo Magnani and Tommaso Bertolatti (Eds.) *Springer Handbook of Model-Based Science*, New York: Springer, 463-493.

Franklin, Allan. The Role of Experiments in the Natural sciences: Examples from Physics and Biology in Theo A.F. Kuipers (Ed) *General Philosophy of Science Focal Issues*, London: Elsevier

Kuhn, Thomas. 1970, Introduction, *The Structure of Scientific Revolution*, Chicago: Chicago University Press.

Popper, Karl R, 1959, *The Logic of Scientific Discovery*, Hutchison: London.

Lakatos, Imre. 1970, Falsification and the Method of Scientific Research Programs, in Imre Lakatos and Alan Musgrave (Eds.), *Criticism and the Growth of Knowledge*, Cambridge: Cambridge University Press.

Van Fraassen, Bas C. [1989] 2013, What are laws of Nature? In Alexander Bird and James Ladyman (Eds.). 2013, *Arguing About Science*, London: Routledge, 439-454.

Philosophy of Religion

Course Code: PH 526

Credits: 4

L-T-P: 4-0-0

Prerequisite Course/Knowledge: None

Course Learning Outcomes

After successful completion of this course, the students will be able to:

1. CLO-1: To open a window to gather a variety of new concepts such as faith, resurrection, liberation, etc.; thinkers like St. Anselm, Rene Descartes, Thomas Aquinas, Immanuel Kant, William Row, John Hick, Alvin Plantinga, David Hume, William James, etc.; and important theories for example, ontological, cosmological, moral, design theories of the existence of God available in the Western and Indian philosophical traditions.
2. CLO-2: To provide students with a comprehensive understanding of the philosophical resources and tools available in both Western and Indian traditions to analyse the rational basis of religion and to rationalise the acceptance and rejection of religious beliefs and belief structures.
3. CLO-3: To exercise and accelerate intellectual inquisitiveness and engagement and to connect them with the different philosophical theories discussed in the course.
4. CLO-4: To equip students to participate in current debates about issues about Religion and to think uniquely about their stance in the religious system.
5. CLO-6: To develop an overview of the philosophical evolution of religious concepts and their critiques, in Western and Indian traditions, which lay a foundation for several contemporary philosophical debates including alternative spiritual movements.

Introduction

This course serves as an Open Elective optional course for philosophy as well as non-philosophy students. Since religion is an inalienable part of millions' lives along with thousands of years of human experience, it deserves philosophical introspection. Even though the main focus will centre on the philosophy of religion in general, the major segments of reference will be Christianity from Western notions and Hinduism, Buddhism and Jainism from Indian religious tradition. This course will focus on certain central questions

such as: What is religion? Can religion be rationally established? Does God exist? How can we accept the intrinsic ultimate goodness of God since the world is pervaded with suffering? Should faith, without reason, be sufficient to accept religious claims? Should we believe in the occurrence of miracles? How are Indian religions distinct from Western religions? What are the grounds for accepting religious pluralism? Pursuing this course, students are also expected to contend with classical original texts to understand them, followed by evaluating the available arguments from those texts. In doing so, students can identify whether the conclusion of those texts is worth accepting. Philosophy of religion necessarily involves critical evaluation of the established views, theories and thinkers. This critical examination is obviously not simple and its complexity makes it worthwhile in terms of an exercise in critical thinking and opens a window for personal growth in self introspection.

Course Description

The objective of this course is to present a comprehensive introduction to the Philosophy of Religion. The first part deals with various arguments for/against the existence of God. The second part discusses certain other important notions/issues in the discourse of the philosophy of religion such as the Problem of Evil and Religious Experience. The third segment of the course focuses on the developed arguments that deal with religious faith, the place of reason, and religious pluralism. The final section of this course concentrates on the Indian account of the philosophy of religion.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs)

Mapping						
PL/CL	PLO1	PLO2	PLO3	PLO4	PLO5	PLO6
CLO1	2	1	3	1	2	-
CLO2	1	3	2	2	1	3
CLO3	3	2	1	3	-	2
CLO4	3	2	3	1	3	1
CLO5	1	1	1	2	2	3

Detailed Syllabus

Module- I

Preliminaries

What is Religion?, What is Philosophy of Religion?, Philosophy of Religion is not Comparative Religion, Philosophy of Religion is Philosophical

Religion Defined and Explained Pp. 3-55, 98-121

Understanding Religion, Ch.1

Readings: *Lectures on the Philosophy of Religion* V.1 Pp. 86-88

Ontological Argument

St. Anselm: The Ontological Argument

Reading: *Anselm of Canterbury: The Major Works* Pp. 87-90 Rene

Descartes: Extension of the Ontological Argument Reading: *Meditation*
Pp. 25-37

Immanuel Kant: Critique of the Ontological Argument Reading:

Critique of Pure Reason, Pp. 563-69 **Cosmological Argument**

Thomas Aquinas: The Cosmological Argument

Reading: *Summa Theologica*, Pp. 12-14

William Row: An Examination of the Cosmological Argument Reading:

Philosophy of Religion: An Introduction, Pp.19-36 **Teleological Argument**

William Paley: The Watch and the Watch Maker Reading: *Natural*

Theology, Pp. 7-31

David Hume: Critique of Cosmological Argument Reading:

Dialogue Concerning Natural Religion Pp. 35-45 **Moral Argument**

Stuart C. Hackett: The Moral Argument

Reading: *Reconstruction of the Christian Revelation Claim*, Pp. 111-17, 152-6 Immanuel

Kant: The Existence of God as a Postulate

Reading: *Critique of Practical Reason in Practical Philosophy*, Pp. 228-246.

Module- II

Religious Experience

William James: Mysticism

Reading: *The Varieties of Religious Experience*, Pp. 365-501 Rudolf

Otto: Numen and the Numinous

Reading: *The Idea of the Holy*, Chapter II

Daniel C. Dennett: Naturalistic Approach to Religion

Reading: *Breaking of the Spell: Religion as a Natural Phenomenon*, Pp. 24-28, 97-115

S. Freud: The Future of an Illusion

Reading: *The Future of an Illusion*, Pp. 15-33

The Problem of Evil

Richard Swinburne: Why God Allows Evil Reading: *Is*

There a God, 84-99

G. Leibniz: Theodicy: A Defence of Theism,

Reading: *The Theodicy: Abridgement of the Argument Reduced to Syllogistic Form In The Philosophical Works of Libnitz*, Pp. 194-204

Alvin Plantinga: The Free Will Defence Reading: *God,*

Freedom, and Evil, Pp. 12-34

J. L. Macki: Evil and Omnipotence

Reading: Evil and Omnipotence, Pp. 200-212

Module- III Faith

and Reason

William James: The Will to Believe Reading:

The Will to Believe, Pp.1-35

Michael Martin: Critique of the Will to Believe

Reading: *Atheism: A Philosophical Justification*, Pp. 238-246

Religious Pluralism

John Hick: Religious Pluralism through Religious Experience

Reading: *Problems of Religious Pluralism*, Pp.16-66, 96-109 and *God and the Universe of Faiths*, Pp. 37-52

Joseph Runzo: God, Commitment and Other Faiths: Pluralism Versus Relativism,

Reading: God, Commitment and Other Faiths: Pluralism Versus Relativism (Article), Pp. 343-64

Alvin Plantinga: Pluralism: A Defence of Religious Exclusivism Reading: *The Rationality of Belief & the Plurality of Faith*, Pp. 191-215 **Module-IV**

Philosophy of Religion: Indian Perspectives

Introduction

Readings: *Six System of Indian Philosophy*, Pp. 58-66 The

Concept of *Dharma*

Reading: *Manusmriti* 6.92, *The Dharmasastra: An Introductory Analysis* P.1- 57, ‘Dharma as the Philosophy of India: Some implications for a New Theory of Morality and Social Life’ Pp. 71-77, ‘The Term Dharma: Its scope’ Pp. 157-165

The Concept of *Deva, Iswara, Bhagavan* and *Brahman*

Readings: *Outline of Indian Philosophy*, Pp. 13-28 and *Critical Survey of Indian Philosophy*, Pp. 1-19

Karma, Reincarnation and Liberation

Reading: *Critical Survey of Indian Philosophy* and *The Realm of Between*, Pp. 45-82, *History of Indian Philosophy* Pp. 71-75.

Akshara Atma

Reading: *Bhagavad-Gita*, 8.3

References and Suggested Readings

Alvin Plantinga, 1974 (2002). *God, Freedom, and Evil*, Michigan: B. Eerdmans Publishing Co.

Alvin Plantinga, 1995. —Pluralism: A Defence of Religious Exclusivism, in *The Rationality of Belief and The Plurality of Faith*, Thomas D. Senior (Ed.), Ithaca: Cornell University Press.

Blaise Pascal, *Thoughts*, translated by W. F. Trotter (New York: Collier & Son, 1910).

- Brajakishore Swain, 2004. *The Dharmasastra: An Introductory Analysis*, Delhi: Akshaya Prakashan.
- C. D. Broad, 1930. *Religion, Philosophy and Psychological Research*, London: Routledge & Kegan Paul PLC.
- Chandradhar Sharma, 1987. *A Critical Survey of Indian Philosophy*, Delhi: Motilal Banarasidas.
- Craig, William. 1980. *The Cosmological Argument from Plato to Leibniz*. New York: Barnes & Noble.
- Daniel C. Dennett, 2006. *Breaking the Spell: Religion as a Natural Phenomenon*, New York: Penguin.
- David Hume, 2007. *Dialogue Concerning Natural Religion*, Dorothy Coleman (Ed.), New York: Cambridge University Press.
- Dharmanand Sharma, —Dharma as the Philosophy of India: Some implications for a New Theory of Morality and Social Life, *Punjab University Research Journal (Arts)*, Pp. 71-76.
- Edward H. Madden and Peter H. Hare, 1968. Evil and the Concept of God, Springfield (Illinois): Charles C. Thomas, 83–90, 102–103.
- Eric J. Sharpe, 1983. *Understanding Religion*, London: Duckworth.
- Gorge W.F. Hegel, 1962. *Lectures on Philosophy of Religion*, V.1, London: Routledge and Kegan Paul
- Gottfried Leibnitz, 1890. *The Theodicy: Abridgement of the Argument Reduced to Syllogistic Form*, In *The Philosophical works of Leibnitz*, New Haven: Tuttle, Morehouse & Taylor.
- Hukam Chand Patyal, 1994-1995. —The Term Dharma: It's Scopel, *Bulletin of the Deccan College Post-Graduate and Research Institute*, V. 54-55: 157-165.
- Immanuel Kant, 1996. *Critique of Pure Reason in Practical Philosophy*, Mary J. Gregor and Allen Wood (Trans. & Eds.), New York: Cambridge University Press.
- Immanuel Kant, 1998. *Critique of Pure Reason*, Paul Gayer and Allen W. Wood (Trans. & Eds.), Cambridge: Cambridge University Press.
- John Hick, 1966. *Evil and the God of Love*, revised edition, New York: Harper & Row Publishers, 253–261.
- John Hick, 1973. *God and the Universe of Faiths*, London: The Macmillan Press Ltd.

- John Hick, 1985. *Problems of Religious Pluralism*, UK: Palgrave Macmillan.
- John Hick, 1993. *God and the Universe of Faith: Essay in the Philosophy of Religion*, Oxford: One World Publication.
- John L. Mackie, 1955. —Evil and Omnipotencell, *Mind*, 64(254): 200-212.
- Joseph Runzo, 1988. "God, Commitment, and Other Faiths: Pluralism vs. Relativism", *Faith and Philosophy: Journal of the Society of Christian Philosophers* Vol. 5(4): 343-364.
- K. Satchidananda Murty, 1974. *The Realm of Between*, Shimla: Indian Institute of Advanced Studies.
- Louis P. Pojman, 2001. *Philosophy: The Pursuit of Wisdom*, Wadsworth Publishing Co.
- M. Hiriyanna 1993. *Outlines of Indian Philosophy*, Delhi: Motilal Banarasidass. Manu, 2022. *Manusmriti*, Delhi: Govindram Hasananad.
- Max Muller, 1919. *The Six Systems of Indian Philosophy*, London: Longmans, Green and Co.
- Michael Martin, 1990. *Atheism: A Philosophical Justification*, Philadelphia: Temple University Press.
- Peter B. Clarke and Peter Byrne, 1993. *Region Defined and Explained*, New York: St. Martin's Press Inc.
- Pouis P. Pojman, 2008. *Philosophy of Religion: An Anthology*, Belmont: Thomson Wadsworth.
- Rene Descartes, 2008. *Meditations on First Philosophy*, Michael Moriarty (Trans.), New York: Oxford University Press.
- Richard Swinbourne, 1996. *Is There a God?* Oxford University Press.
- S. Radhakrishnan, 1923. *Indian Philosophy*, London: George Allen & Unwin Ltd. V. 1 & 2.
- S.P. Kanak, 1984. *The Philosophy of Religion*, New Delhi: Lotus Publication.
- Sigmund Freud, *The Future of an Illusion*, trans. James Strachey (W. W. Norton Publishing Co., 1961) by permission of the publisher. Translation 1961 by James Strachey, renewed by Alex Strachey.
- St. Anselm, 1998. *Anselm of Canterbury: The Major Works*, Brian Davies and G. R. Evans (Eds.), Oxford: Oxford University Press.

St. Thomas Aquinas, 1941. *The Summa Theologica*, Fathers of the English Dominican Province (Trans.), Chicago: Encyclopaedia Britannica, Inc.

Stuart C. Hackett, 1984. —The Value Dimension of the Cosmos: A Moral Argument, *Reconstruction of the Christian Revelation Claim*, Grand Rapids, MI: Baker Book House Company, 111—17, 152—6.

Surendranath Dasgupta, 1922. *A History of Indian Philosophy*, V.1, Cambridge: Cambridge University Press.

The Bhagavad Gita, 1905. Annie Besant and Bhagavan Das (Trans.), London: Theosophical Publishing Society.

Venusa Tinyi and Kavita Chauhan, 2023. —Interrogating Hick's View of Religious Pluralism: A Perspective from Yogal, *Tattva: Journal of Philosophy*, 15(2): 77-97.

Wendy D. O'Flaherty (Ed.), 1980. *Karma and Rebirth in Classical Indian Tradition*, Berkeley: University of California Press

William James, 1897. *The Will to Believe*, New York: Longmans Green & Co.

William James, 1902. *The Varieties of Religious Experience*, New York: Longman, Green & Co.

William Lane Craig, Kevin Meeker, J. P. Moreland, Michael Murray, Timothy O'Connor, 2002. *Philosophy of Religion: A Reader and Guide*, Edinburg: Edinburgh University Press.

William Paley, *Natural Theology* Matthew D. Eddy and David Knight (Ed.), New York: Oxford University Press.

William Rowe, 2007. *Philosophy of Religion: An Introduction*, Belmont: Wadsworth, Cengage Learning.

William Rowe. 1971. *The Cosmological Argument*, Princeton, NJ: Princeton University Press.

Course	Indian Aesthetics							Course Code: PH 530			Credits	4
Course Type	OE											
Course Description												
<p>This course aims to expose students to the central concepts and themes of classical Indian philosophy of art as well as reflections of modern Indian philosophers on classical Indian aesthetics. It also deals with the fundamental aesthetic insights of Coomaraswamy, Tagore and Aurobindo. By the end of this course the students would be exposed to the range of themes that have informed Indian aesthetics and this is done by reading of select texts and their contemporary perception. In this course the first three units are based on the primary texts and the next two units deal with the modern and contemporary receptions of the same.</p>												
Course Objectives												
<p>This course aims to familiarize students with classical Indian philosophy of art, exploring reflections by modern Indian philosophers and the aesthetic insights of Coomaraswamy, Tagore, and Aurobindo. By engaging with select texts and their contemporary interpretations, students will gain insight into the diverse themes informing Indian aesthetics, transitioning from primary texts to modern receptions over the course's progression.</p>												
Course Learning Outcomes (in bullet points)												
<p>After the completion of this course successfully, the students will be able to</p> <p>Define aesthetic emotions and lived emotions in relation to <i>rasa</i> and <i>bhāva</i> according to Bharata's <i>Nāṭyaśāstra</i>.</p> <p>5. Explain various levels of meaning and assess the levels of poetic meaning.</p> <p>6. Examine the relationship among aesthetics, metaphysics and epistemology.</p> <p>7. Examine critically how art can be a means to inculcate values in society.</p> <p>8. Formulate issues regarding art, art-theory and art-criticism.</p>												
Mapped to Programme Level Outcomes												
	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO 1	1	3	3	3	2	1	2	3	2			2
CLO 2	1	3	2	1	2	1	2	3	1			
CLO 3	3	2	2	2	2	2	2	3	1			
CLO 4	2	1	3	3	3	2	2	3	2	2	2	3
CLO 5	2	2	3	3	3	2	2	3	2	2	2	3

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Introduction to Rasa Theory	20
1.1	Bharat on Rasa (Aesthetic Experience) and its place in Nāṭya Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.2	Bhatta Lollata- Interpretation of Rasa- Utptatihvada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.3	Śrīśankuka- Interpretation of Rasa- Anumitivada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.4	Bhatta Nayaka- Interpretation of Rasa- Bhuktivada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6.	4
1.5	Abhinavagupta- Interpretation of Rasa- Abhivyaktivada Reading: Rangacharya, Adya (ed.), <i>Nāṭyaśāstra of Bharatamuni</i> , Chapters 1 and 6; R. Gnoli, <i>The Aesthetics Experience According to Abhinavagupta</i> , pp. 25-78.	4
2.	Concept of Meaning	12
2.1	Sphota: Grammarian's view Reading: K. Raja, "Bhartrhari's Discussion About the Nature of Sphota", in <i>Indian Theories of Meaning</i> , pp. 116-123	3
2.2	Śabdavrtti: Philosopher's view Reading: K. Raja, "Abhidha: Primary Meaning of a Word", in <i>Indian Theories of Meaning</i> by K. Raja, pp. 19-31, 59-62,	3
2.3	Dhvani: Aesthetician's view Reading: K. Raja, "Vyanjana or Suggestion", in <i>Theories of Meaning</i> , pp.	3

	275-287	
3.	The Concept of Art (Form)	9
3.1	Alamkāravāda Reading: V. Raghavan "Use and Abuse of Alamkara," in V. S Seturaman (ed.), <i>Indian Aesthetics</i> , pp. 235-244.	3
3.2	Ritivāda Reading: S. K. De, "Vamana's Theory of Riti", in V. S Seturaman (ed.), <i>Indian Aesthetics</i> , pp. 197-205.	3
3.4	Vakroktivāda Reading: S.K. De, "Kuntaka's Theory of Vakrokti", in V. S Seturaman (ed.), <i>Indian Aesthetics</i> , pp. 206-218	3
4.	Modern Indian Aesthetics	9
4.1	A.K. Coomarswamy: That Beauty is a State Reading: A.K. Coomarswamy, <i>The Dance of Siva</i> , pp. 38-45	3
4.2	Tagore: What is Art? Reading: Prishwish Neogy(ed.), <i>Rabindra Nath Tagore on Art and Aesthetics</i> , pp. 11-33	3
4.3	Aurobindo: Mantra Reading: Nalini Bhushan, & Jay L.Garfield (eds.), <i>Indian Philosophy in English</i> , pp. 123-150 .	3
5.	Contemporary Perspectives (on Classical Indian Aesthetics)	9
5.1	M. Hiriyana: Art Experience Reading: Nalini Bhushan, & Jay L.Garfield (eds.), <i>Indian Philosophy in English</i> , pp. 209-230.	3
5.2	K.C. Bhattacharya: The concept of rasa Reading: Nalini Bhushan, & Jay L.Garfield (eds.), <i>Indian Philosophy in English</i> , pp. 194-206.	3

5.3	Daya Krishna: The Bane of Indian Aesthetics Reading: Daya Krishna, <i>Indian Philosophy: A Counter Perspective</i> , pp. 407-	3
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	432.	
	Total Lectures	56

Assessment:

Assessment will be based on one assignment, one written test and one presentation totaling 40% weightage, and an end semester examination with 60% weightage.

Primary Readings:

Hiriyanna, M. (1997), *Art Experience*, Indira Gandhi National Centre for the Arts, New Delhi.

Kane, P.V. (fourth edition, 1971, reprint 1987), *History of Sanskrit Poetics*, Motilal Banarsidass, New Delhi.

Bhushan, Nalini & Garfield, Jay L. (eds.) (2011), *Indian Philosophy in English*, Oxford University Press, New Delhi.

Krishna, Daya (2006), *Indian Philosophy: A Counter Perspective*, Indian Books Centre, New Delhi.

Raja, K.K. (1977), *Indian Theories of Meaning*, Adyar Library and Research Centre, Madras.

Rangacharya, Adya (ed.), Translated with Critical Notes, (2016), *Nāṭyaśāstra of Bharatamuni*, Munshiram Manoharlal Publishers Pvt. Ltd, New Delhi.

Seturaman, V. S. (ed.) (1992), *Indian Aesthetics: An Introduction*, Macmillan India Limited, Madras.

Neogy, Prishwish (ed.) (1961), *Rabindranath Tagore On Art and Aesthetics*, Orient Longmans, New Delhi.

Coomaraswamy, A.K. (1918), *The Dance of Siva*, The Sunwise Turn, INC, New York.

Secondary Readings:

Bhushan, Nalini & Garfield, Jay L. (eds.) (2017), *Minds without Fear*, Oxford University Press, Oxford.

Chakrabarty, Arindam (ed.) (2016), *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*, Bloomsbury Publishing, New Delhi.

Coomaraswamy, A.K. (1956), *Christian and Oriental Philosophy of Art*, Dover Publications, New York.

De, S.K. (1976), *History of Sanskrit Poetics*, 2 vols., Firma K.L.M, Calcutta.

Gnoli, R. (1968), *The Aesthetics Experience According to Abhinavagupta*, Chowkhamba Sanskrit Series Office, Varanasi.

Krishna, Daya (2003), *India's Intellectual Traditions*, ICPR, New Delhi. Krishnamoorthy,

K. (1974), *Essays in Sanskrit Criticism*, Karnatak University, Dharwar. Matilal, B. K.

(1992), *The Word and the world*, Oxford University Press, New Delhi.

Walimbe, Y.S. (1980), *Abhinavagupta on Indian Aesthetics*, Ajanta Books International, Delhi.

Course	Postmodernism	Course Code: PH 580	Credits	4
Course Type	OE			
Course Description				
This course includes topics from the philosophy of Kant, Nietzsche, Foucault, Derrida, Lyotard and Habermas so as to make a critical appreciation of the philosophical basics of Postmodernism.				
Course Objective				
This course aims at an understanding and critical appreciation of some of the significant philosophical issues raised by some well-known postmodernists.				
Course Learning Outcomes (in bullet points)				
After a successful completion of this course, the students will be able to				
<ol style="list-style-type: none"> 1. Explain Kant's characterization of enlightenment and Foucault's critical assessment of the same. 2. Explain Nietzsche's notion of 'the will to power', Lyotard's method of Language-game, and his distinction between narratives and meta-narratives. 3. Explain some of the basic ideas of Foucault, Derrida and Habermas cited in detailed syllabus. 4. Examine Foucault's 'power/knowledge', Derrida's 'deconstruction' and Habermas's 'communicative action.' 5. Evaluate the Essentialism, Universalism, transcendentalism and foundationalism. 6. Create a discussion on the need of a postmodern attitude for our society. 				
Mapped to Programme Level Outcomes				

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO 1	2	3	2	1	2	1	1	1	2	1	1	2
CLO 2	2	2	2	1	2	2	3	1	2	1	1	2

CLO 3	2	3	2	1	1	2	2	1	2	2	2	2
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CLO 4	2	2	2	1	1	3	2	1	2	3	2	3
CLO 5	2	1	1	2	2	3	3	1	2	3	2	3
CLO 6	2	2	1	3	3	2	2	2	2	3	2	3

Detailed Syllabus:

	Topics/Issues/philosophical problems	Hours
Part I	Enlightenment, Will to Power and Metanarratives	
1.1	What is enlightenment (Kant vs. Foucault)	4
1.2	The Lewis Carroll's Paradox	1
	1.3 Will to power (Nietzsche)	4
	1.4 Science is not that totality of Knowledge	1
	1.5 The Language-Game Method	2
	1.6 Narratives and Meta-narratives	2
Part II	Foucault	
2.1	Archeology of knowledge	3
	2.2 Body/Power, Truth/Power	2
	2.3 Power/ Knowledge	3
2.4	Subject and Power	2
	2.5 Care of the self	2
	2.6 Is self autonomous?	2
Part III	Derrida	
3.1	Deconstruction	3

3.2	Differance	3
3.3	Obscurity of Differance	2

3.4	Truth in Derrida	2
3.5	Structure, sign and play	2
3.6	The Gift, The Hospitality	2

Part IV Habermas

4.1	Themes in Postmetaphysical thinking	2
4.2	Speech Acts, Communicative Action, and Strategic Interaction	3
4.3	Communicative vs. Subject-centered Reason	3
4.4	Realism after the Linguistic Turn	2
4.5	Habermas's Significant other	2
4.6	Communicative rationality and cultural values	2

Total= 56

Suggested Readings corresponding to sub-units

1.1 I. Kant (1784), An answer to the question: What is Enlightenment?
<http://www.columbia.edu/acis/ets/CCREAD/etscc/kant.html>

M. Foucault (1984), What is Enlightenment? in Rabino P Edited *Foucault Reader*,
Pantheon Books, New York, 1984, pp. 32-50 <https://leap.colostate.edu/wp-content/uploads/sites/24/2017/01/Foucault-What-is-enlightenment.pdf>

1.2 Lewis Carroll, "What the Tortoise Said to Achilles", *Mind*, Vol. 4, No. 14 (April 1895),
pp. 278-280.
http://www.thatmarcusfamily.org/philosophy/Course_Websites/Readings/Carroll%20-%20Tortoise%20Said%20to%20Achilles.pdf

1.3 F. Nietzsche(1968), *Will to Power*, Translated by Walter Kaufmann and R.J. Hollingdola, Vintage Books Edition, Random House, New York, 1968. (Book III)

F. Nietzsche (2011), *Nietzsche Selected Writings*, Srishthi Publishers and distributors, New Delhi, 2011. (Chapter 3 and 4)

F. Nietzsche (1873), "On Truth and Lie in an Extra-Moral Sense" https://www.academia.edu/39824687/On_Truth_and_Lie_in_an_Extra-Moral_Sense_Friedrich_Nietzsche

F. Nietzsche (1885), *Beyond Good and Evil*, Maple Press, Noida, India, 2018. (Chapter 1)

1.4 J-F Lyotard (1979), *The Postmodern Condition: A Report on Knowledge*, Manchester, University Press. Chapter 1 and 2.

1.5 J-F Lyotard (1979), *The Postmodern Condition: A Report on Knowledge*, Manchester, University Press. Chapter 3.

1.6 J-F Lyotard (1979), *The Postmodern Condition: A Report on Knowledge*, Manchester, University Press.

2.1 M. Foucault (1969), *The Archeology of Knowledge*, Translated by A.M. S. Smith, Routledge Classics, London and New York.

2.2 M. Foucault (1972), *Power/Knowledge*, Edited by Colin Gordon, Translated by Gordon, Marshall, Mepham and Soper, Vintage Books, A division of Random House Inc. New York, USA, 1980. Chapter 3 and 6

2.3 M. Foucault (1972), *Power/Knowledge*, Edited by Colin Gordon, Translated by Gordon, Marshall, Mepham and Soper, Vintage Books, A division of Random House Inc. New York, USA, 1980.

2.4 M. Foucault (1982), "The Subject and Power . Why Study Power?", *Critical Inquiry*, Vol 8, No 4, pp. 777-795.

<http://www2.kobeu.ac.jp/~alexroni/IPD2018%20readings/IPD1%202018%20No.8/Foucault%20Subject%20and%20Power.pdf>

2.5 M. Foucault (1986), *Care of the self*, (Volume 3 of *The History of Sexuality*), Pantheon Books, New York, 1986

2.6 M. Bevir (1999), "Foucault and Critique: Deploying Agency Against Autonomy", *Political Theory*, Vol. 27, No. 1, pp. 65-84.

3.1 J. Derrida (2001), *Of Grammatology*, Motilal Banarasi Das, 2001.

L. Lawlor (2014), "Deconstruction", in Z. Direk and L. Lawlor, (Ed.) (2014) *A Companion to Derrida*, Willey Blackwell, Publication, pp. 122-131.

3.2 J. Derrida (1982), *Margins of Philosophy*, Translated, with additional notes, by Alan Bass, The Harvester Press, Sussex, 1982. pp. 1-27.

3.3 G. Gutting (2014), "The Obscurity of Differance", in Z. Direk and L. Lawlor, (Ed.) (2014) *A Companion to Derrida*, Willey Blackwell, Publication, pp. 77-88

3.4 C. Norris(2014), "Truth in Derrida" in Z. Direk and L. Lawlor, (Ed.) (2014) *A Companion to Derrida*, Willey Blackwell, Publication pp. 23-41.

3.5 J. Derrida (1967), *Writing and Difference*, Translated, with an introduction and additional notes by Alan Bass, Routledge Classics, Indian Reprint, 2012. pp. 351-370

3.6 <https://www.iep.utm.edu/derrida/>

Derrida (2001), *Acts of Religion*, Edited with an introduction by Gil Anidge, Routledge, New York. Chapter 8.

J Derrida (1995), *The Gift of Death*, Translated by David Wills, Chicago, University of Chicago Press.

4.1 J. Habermas (1992), *Postmetaphysical Thinking*. Polity Press, Great Britain, 1992. pp. (Chapter 1)

4.2 J. Habermas (1992), *Postmetaphysical Thinking*. Polity Press, Great Britain, 1992. (chapter 4)

4.3 J. Habermas (1995), "Communicative vs. Subject-centered Reason", in James Faubian (Ed.) *Rethinking the Subject*, Routledge, New York. (Chapter 12).

4.4 J. Habermas (2005), *Truth and Justification*: Cambridge:MIT. (pp. 1-50)

4.5 T.B Strong and FA Sposito (1995), "Habermas's significant other", in Stephen K. White (Ed.) (1995) *The Cambridge Companion to Habermas*, Cambridge University Press. pp. 263-298.

4.6 G Warnke (1995), "Communicative Rationality and Cultural Values" in Stephen K. White (Ed.) (1995) *The Cambridge Companion to Habermas*, Cambridge University Press. pp. 120-142.

Assessment: There will be three Minor Examinations (20 Marks each) and one Major Examination (60 Marks). The 1st Minor is a Written Test, the 2nd and 3rd Minor are Paper Presentations. The best two of the three Minors are counted for the Total of Minor Marks.

SEMESTER – IX

Research Methodology

Credits: 4

L-T-P: 4-0-0

Prerequisite: None

Course outline

This course has two parts. The first part discusses various components of research including the identification of the research problem, literature review, citation practices, and bibliography making. The second part discusses various meta-philosophical arguments and argumentation techniques in philosophy.

Course Learning Outcomes

On the successful completion of this course, the students will be able to

1. Do Literature review
2. Use standard citation practices
3. Make a bibliography in different formats
4. Write research proposals and papers
5. Evaluate philosophical and meta-philosophical arguments

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs)

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	2	3	3	2	2	2	3	3	3	3	2
CLO2	3	3	3	3	3	3	3	3	3	3	2
CLO3	2	2	3	3	2	3	2	3	3	3	2
CLO4	3	3	3	2	2	3	2	3	2	3	3

Evaluation

There will be two assignments and one presentations each worth 20%. The best two from the three will contend for 40%. The end semester exam will be worth 60%.

Policies

1. No late submissions, except for medical reasons, will be accepted. If you are seeking an exception or extension, please explain the reason in writing before the due date.
- 2.

Plagiarism and Academic Integrity

- a. You are expected to keep the norms of academic integrity. **Plagiarism will not be tolerated.** If you have doubts regarding what amounts to plagiarism, a reasonably good understanding of it can be obtained from <https://www.plagiarism.org/>. Should you have further doubts, please talk to the faculties.

- b. No coauthored papers. You are encouraged to discuss the assignments with your peers. However, your assignment must be written by you alone.
- c. Do not use the assignments and term papers submitted in this course in another course at the University of Hyderabad or elsewhere without prior permission. You can use your assignments as writing samples when you apply for higher studies or jobs.

Course Contents

Unit	Topics	Hrs
Part-1		
1	Research problem Literature review	6
2	Citation Bibliography Plagiarism	5
Part--2		
3	Philosophy: Approaches and methods Hermeneutics, Analytical philosophy, Phenomenology, Philosophical Naturalism	10
4	The Nature of Philosophy and Philosophical Reasoning Philosophical Progress, Intuitions, Thought experiments, Philosophical disagreement, reflective equilibrium	10
5	History and Philosophy Relation between history and philosophy, Colonialism, Nationalism and Philosophy, Gender, race, and Philosophy,	10
6	Experimental and Computational Techniques in Philosophy Experimental method in Philosophy, Computational techniques in philosophy, Citation analysis and philosophy.	6

Total Hours	47
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Readings

Unit-1: Research Problem and Literature Review

3

- Norton, John. The point of intractability, https://sites.pitt.edu/~jdnorton/Goodies/point_intractability/Point_of_Intractability.html
- Thomson, Pat and Barbara Kamler (2016) *Beginning literature work in Detox Your Writing: Strategies for Doctoral researchers*, New York: Routledge, 34-59 Additional Reading
- Thomson, Pat (2017) *Avoiding the laundry list literature review*, <https://patthomson.net/2017/09/11/avoiding-the-laundry-list-literature-review/>

Unit 2: Citation and Bibliography making [4 hrs]

- Booth, Wayne C. et al. (2016) ‘From Problems to Sources’ and ‘Engaging Sources’ in *The Craft of Research* Chicago: The Chicago University Press, 65-104
- Seech, Zachary (2009) *References to Other Sources in Writing* Philosophy Papers, United States: Wadsworth Cengage Learning, 72-84

Unit 3: Philosophy: Nature, Methods and Approaches [8 hrs]

- Dainton, Barry and Howard Robinson (2015) Coda A: What is Analytic Philosophy? In *The Bloomsbury Companion to Analytic Philosophy*, New York: Bloomsbury Academic, 569-74
- Robinson, Howard (2015) Coda B: Analytic versus Continental, In *The Bloomsbury Companion to Analytic Philosophy*, New York: Bloomsbury Academic 575-578
- Carman, Taylor (2016) Phenomenology in Herman Cappelen, Tamar Szabó Gendler, and John Hawthorne (Eds.) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 179-192
- Kornblith, Hilary, (2016) Philosophical Naturalism, in Herman Cappelen, Tamar Szabó Gendler, and John Hawthorne (Eds) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press

Unit 4: The Nature of Philosophy and Philosophical Reasoning [8 hrs]

- Dever, Josh (2016) What is Philosophical Methodology? in Herman Cappelen, Tamar Szabó Gendler, and John Hawthorne (Eds) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 3-27
- Reasche, Nicholas. (2019), *On Philosophical Deliberation in Philosophical Clarifications: Studies Illustrating the Methodology of Philosophical Elucidation*, Switzerland: Palgrave Macmillan, 7-38

4

- Gutting, Garry (2016) *Philosophical Progress*, 2016) *Intuition* in Herman Cappelen Tamar Szabó Gendler and John Hawthorne (Eds.) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 309-325

- Weinberg, Jonathan M. (2016) *Intuition* in Herman Cappelen Tamar Szabó Gendler and John Hawthorne (Eds.) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 287-308
- Williamson, Timothy (2018) *Doing Thought Experiments in Doing Philosophy*, Oxford: Oxford University Press, Ch:5
- Cath, Yuri, (2026), *Reflective Equilibrium*, in Herman Cappelen Tamar Szabó Gendler and John Hawthorne (Eds.) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 213-230
 - Kelly, Thomas (2026) *Disagreement in Philosophy: Its Epistemic Significance*, in Herman Cappelen Tamar Szabó Gendler and John Hawthorne (Eds.) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 375-394
- Gendler, Tamar Szabó (2011) *On the epistemic costs of implicit bias*, *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition*, October 2011, Vol. 156, No. 1, Proceedings Of The Thirty-Ninth Oberlin Colloquium In Philosophy: Epistemology (October 2011), pp. 33-63

Unit 5 History and Philosophy

- Taylor, Charles (1984) *Philosophy and Its History*, in Richard Rorty, Jerome B. Schneewind, Quentin Skinner (Eds) *Philosophy in History: Essays in the Historiography of Philosophy*, Cambridge: Cambridge University Press, 17-30
- Hacking, I'm (1984) *Five Parables*, Richard Rorty, Jerome B. Schneewind, Quentin Skinner (Eds) *Philosophy in History: Essays in the Historiography of Philosophy*, Cambridge: Cambridge University Press, 103-122
- Waugh, Joanne and Roger Ariew (2013) *The Contingency of Philosophical Problems* in Mogens Lærke, Justin E.H. Smith, And Eric Schliesser (Eds.) *Philosophy and Its History*, Oxford: Oxford University Press, 91-114
- Garber, Daniel (2005) *What is Philosophical about the history of Philosophy* in Tom Sorell And G. A. J. Rogers (Eds), *Analytic Philosophy And History Of Philosophy*, Oxford: Oxford University Press, 129-146

5

- Bhattacharyya, K.C. [1928] (2011) *Swaraj in Ideas* in Nalini Bhushan and Jay L. Garfield (Eds.) *Indian Philosophy in English: From Renaissance to Independence*, Oxford: Oxford University Press, 101-114
 - Kulkarni, S.G. (2015) *Philosophy in Colonial India: The Science Question* in Sharad Deshpande (Ed). 2015, *Philosophy in Colonial India*, New Delhi: Springer, 55-67
 - Antony, Louise (2012) *Different Voices or Perfect Storm: Why Are There So Few Women in Philosophy?*, *Journal Of Social Philosophy*, Vol. 43 No. 3, 227–255

Unit 6 Experimental and Computational Techniques in Philosophy

- Mallon, Ron. (2007) *Experimental Philosophy* in Herman Cappelen Tamar Szabó Gendler and John Hawthorne (Eds.) *The Oxford Handbook of Philosophical Methodology*, Oxford: Oxford University Press, 410-443

- Mayo-Wilson, Conor and Kevin Zollman. (2020) The Computational Philosophy: Simulation As a core philosophical method, <http://philsci-archive.pitt.edu/id/eprint/18100>
- Yan, Karen and Liao, CY. (2023) A co-citation analysis of cross-disciplinarity in the empirically-informed philosophy of mind. *Synthese* **201**, 159. <https://doi.org/10.1007/s11229-023-04146-x>

DEPARTMENT OF PHILOSOPHY
SCHOOL OF HUMANITIES UNIVERSITY
OF HYDERABAD

Topics in Indian Philosophy

No. of Credits: 4

This course is designed to serve as an advanced transition to the students and equip them to engage with some of the central concepts of Indian Philosophy. Students will be able to analyse the fundamental concepts and issues in their contemporary debates. The units are organised on the basis of issues/debates in Metaphysics (Prameyaśāstra), Epistemology (Pramānaśāstra), Ethics (Dharmaśāstra), Philosophy of language (Śabdabodha) and Aesthetics (Rasaśāstra). The selection of the themes is comprehensive and represents all schools of Indian Philosophy.

The evaluation will be based on three minor exams totalling 40% weightage, and the end semester examination with 60% weightage.

Unit	Topics	No. of Hours
1.	Prameyaśāstra [Metaphysics]	16
1.1	Ātmā and Jivātmā: Concept of Self Reading: Can the Self become an Object? (Thoughts on Saṃkara's statement nāyam ātmā ekāntena aviśaya) Mohanty, J. N. (1993) Essays on Indian Philosophy, Oxford University Press, New Delhi. p. 68-73	4
1.2	Tattva: Sat-Asat: The Concept of Substance The Goals and Categories of Categorisation in India by Jessica Frazier Frazier, J. (2014). <i>Categorisation in Indian Philosophy</i> , ASHGATE, USA.	4
1.3	Padārthas: Categories of Reality Substance, Chapter 2 Bhaduri, S. (1946). <i>Studies in Nyaya-Vaiśeṣika Metaphysics</i> , Bhandarkar Oriental Research Institute, Poona.	4

1.4	Kāraṇavāda: Theories of Causation The Problem of Causality Kaviraj, G. (1966). Aspects of Indian Thought, The University of Burdwan	4
2.	Pramānaśāstra [Epistemology]	16
2.1	Pramā: Truth According to Indian Philosophers	4
2.2	Pramānyavāda: Validity- Intrinsic or Extrinsic	4
2.3	Pramānas: A Debate on Critiques and Defence	4
2.4	Khayātivāda: Theories of False Cognition	4
3.	Dharmaśāstra [Ethics]	16
3.1	Puruṣārtha: Indian Conception of Values Background of purusartha: Acarasastra: 6 vikara, 6 mitra, daily conduct	4
3.2	Karma-sidhhānta: Theories of Action	4
3.3	Dharma: Idea of Good Life in Indian Philosophy	4
3.4	Arhat, Jivanmukta, Tirthankara: The Concept Realisation and Action Reading: Duhkha, Nirvana and Holy Men Ganeri, Jonardon (2002). The Collected Essays of Bimal Krishna Matilal: Ethics and Epics, Oxford University Press, New Delhi. 269-380	4
4.	Śabdabodha [Philosophy of Language]	8
4.1	Sphota: Grammarians Theory of Meaning	2
4.2	Apoha: Buddhist Exclusion Theory of Meaning	2
4.3	Anvitābhidhāna and Abhihitānvaya: Naiyāyikas and Mimāmsakas Theory of	4

	Meaning	
5.	Rasaśāstra [Aesthetics]	4
5.1	Rasas and Bhāvas: Nature of Aesthetic Experience	2
5.2	Dhvani: A suggestive Communication in Art	2
	Total Lectures	60

Readings:

Bhushan Nalini and Garfield Jay L., (2011), *Indian Philosophy in English*, Oxford University Press, New York.

Bhushan Nalini and Garfield Jay L., (2017), *Minds Without Fear*, Oxford University Press, New Delhi. Ganeri, Jonardon (2001), *Philosophy in Classical India*, Routledge, London.

Ganeri, Jonardon (2002), *The Collected Essays of Bimal Krishna Matilal: Ethics and Epics*, Oxford University Press, New Delhi.

Gokhle, Pradeep (2015), *Lokayata/Carvaka A Philosophical Inquiry*, Oxford University Press, New Delhi.

Kar, Bijanada (1978), *The Theories of Error in Indian Philosophy*, Ajanta Publications, Delhi. Krishna, Daya (1991), *Indian Philosophy A Counter Perspective*, Oxford University Press, New Delhi.

Kumar, Shashi Prabha (2019), *Categories, Creation and Cognition in Vaiśeṣika Philosophy*, Springer, Singapore.

Kunjuni Raja, K. (1963), *Indian Theories of Meaning*, Adyar Library, Madras.

Maharaj, Ayon (2020), *The Bloomsbury Research Handbook of Vedānta*, Bloomsbury, UK. Matilal, B. K. (1996), *Logic, Language, and Reality*, Delhi: Motilal Banarsidass, Delhi.

Mohanty, J.N. (1992), *Reason and Tradition in Indian Thought*, Oxford, Clarendon Press.

Mohanty, J.N. (2000), *Classical Indian Philosophy*, Rowman & Littlefield Publishers, Oxford.

Perrett, Roy W. (2016), *An Introduction to Indian Philosophy*, Cambridge University Press, United Kingdom.

Pottor Karl H. (1963), *Presuppositions of India's Philosophies*, Prentice-Hall INC., London.

Advanced Metaphysics

Course

Code:

Credits: 4

L-T-P: 4-0-0

Prerequisite Course/Knowledge:

Course Learning Outcomes (CLOs):

Detailed Syllabus:

Unit No.	Topic	No. of Hours
1.	<p>Introduction :</p> <ol style="list-style-type: none"> 1. Nature of Metaphysical thinking; Central questions; Tools, and Methods of Metaphysics. 2. Types of metaphysics: Metaphysics of Trancendence and its types: Monism, Dualism, Pluralism, Idealism and Materialism; Metaphysics of Immenence; Descriptive Metaphysics. <p>Readings: van Inwagen & Zimmerman (1998), Intro., McDonald, C. (2005), Ch 1 & 2.</p>	
2.	<p>The problem of universals</p> <ol style="list-style-type: none"> 1. Realism: extreme and strong versions of realism; Objections to Realism; 2. Conceptualism; 3. Nominalism: Predicate Nominalism, Resemblance Nominalism and Trope Nominalism <p>Readings: McDonald, C (2005), Ch. 6</p>	
3.	<p>The notion of being</p> <ol style="list-style-type: none"> 1. Being; Non-being, and Possible Being. 2. ``To bell as the value of a Bound Variable; 3. Absract entities; 4. Internal and External Questions; 5. Pragmatic approach to abstract entities. <p>Readings: Quine, Willard V. (1948), Carnap, Rudolf (1950)</p>	
4	<p>Metaphysics and Modality</p> <ol style="list-style-type: none"> 1. Necessity, Contingency, Possibility, Actuality; 2. De-re Modal Actualism; 3. Possiblism; 4. Possible world and Transworld Identity of Individuals. 	3

	<p>Readings: William G. Lycan (2002), Pruss, Alexander R. (2002); Kripke, Saul. A (1972), Ch 2.</p>	
5	<p>The nature of causality:</p> <ol style="list-style-type: none"> 1. Necessity vs Contingency of Causal Relation. 2. Counterfactual theory of causation. 3. Causal relation and structure of the word; 4. Cause as sufficient conditions; causes and events; 5. Causal interactions and causal laws; 6. Principle of causal closure; causal Interaction and event identity; 7. Causation and anomalous monism. <p>Readings: Hume David (1998), Ch 26 ; Kant, CPR (A189 - 211/ B232 - 256); Lewis, D (1973); Mackie, J.L (1974), Ch 1&3; Salmon. C. Wesley (2002); Davidson, Donald (1967)</p>	3
6	<p>Freedom and Determinism:</p> <ol style="list-style-type: none"> 1. Determinism and denial of free will; 2. Libertarianism: the possibility of undetermined choices; 3. Compatibilism: reconciliation of determinism and libertarianism: <p>Readings: Carl, Ginet (2003), Ch 19; Strawson, Galen (1994); Van Inwagen, Peter (1975); Hume David (2000), Book II, Part III, sections, I, II, & III; Beebee, Helen (2003).</p>	4
7	<p>The Nature of Time</p> <ol style="list-style-type: none"> 1. McTaggart's distinction between A-series and B-series and the argument for the impossibility of time; 2. A-theory and B-theory of time; 3. Personal Time, External time and Time Travel; Paradoxes of time travel. <p>Readings: McTaggart, J. Ellis (1908); Parsons, Josh (2002); Lewis, David (1976)</p>	6
8.	<p>Personal Identity</p> <ol style="list-style-type: none"> 1. Hume's theory, Dualist theory, Time and Persistence; 2. Psychological Continuity and Connectedness; 3. Personal identity and its relation to past and future . <p>Readings: Hume David (2000), Book I, Part IV, Section VI; Swinburne Richard (1999) Ch-; Williams Bernard (1970); Shoemaker Sydney (1970)</p>	

9.	<p>Grounding</p> <ol style="list-style-type: none"> 1. Nature of grounding; 2. Hierarchy of ontological dependence and the structure of the reality; 3. Metaphysical possibility and Necessity; 4. Metaphysical Explanation; Grounding vs reduction; 5. Grounding vs causation. <p>Readings: Fine, Kit (2002); Schaffer, Jonathan (2009), Ch 12; Rosen, Gideon (2010) Ch 6.</p>	6
	Total Hours	52

Assessment:

Suggested Readings:

(Readings: Inwagen & Zimmerman (1998), *Metaphysics*, (pp 1 -22); Cynthia McDonald (3 - 62))

1. Beebe, Helen. "Local Miracle Compatibilism." *Noûs* 37, no. 2 (2003): 258–77
2. Carl, Ginet, —Libertarianism, in *The Oxford Handbook of Metaphysics*, Edited by Michael J. Loux and Dean W. Zimmerman, Oxford University Press: 2003, 587 – 612.
3. Carnap, Rudolf. "Empiricism, Semantics, and Ontology." *Revue Internationale de Philosophie* 4 (1950): 20–40
4. Davidson, Donald (1967). Causal relations. *Journal of Philosophy* 64 (21):691-703.
5. Fine, Kit. "The question of realism." *Individuals, essence and identity: Themes of analytic metaphysics*. Dordrecht: Springer Netherlands, 2002. 3-48.
6. Hume, David —Constant Conjunction: an Excerpt from A Treatise of Human Nature in *Metaphysics: The Big Questions* EDITED BY PETER VAN INWAGEN and DEAN W. ZIMMERMAN, Black Well, 1998. pp. 221 – 225.
7. Hume, *A Treatise of Human Nature*, edited by David Fate Norton and Mary J. Norton, Oxford: Clarendon Press, 2000.
8. Kant, CPR, —Second analogy: Principle of Temporal succession According to Law of causality, A189 - 211/ B 232 - 256 pp: 304 – 316.
9. Kripke Saul A., *Naming and Necessity*, Harvard University Press, 1972. (Chapter 2)..
10. Lewis, David. "The Paradoxes of Time Travel." *American Philosophical Quarterly* 13, no. 2 (1976): 145–52.
11. Lewis David, *Counterfactuals*, John Wiley & Sons, 2013.
12. Macdonald, C. *Varieties of Things* (Oxford: Blackwell, 2005) Universals: realism-nominalism dispute (McDonald 219 - 259)
13. Mackie, J.L. *The Cement of the Universe: A Study of Causation* (Chapter 1 & 3)
14. McTaggart, J. Ellis, "The Unreality of Time," *Mind*, Vol. 17, No. 68 (Oct., 1908), pp. 457-474

15. Quine, Willard V. (1948), Carnap, Rudolf (1950) "On What There Is." *The Review of Metaphysics* 2, no. 1 (1948): 21–38.
16. Strawson, Galen (1994). —The impossibility of moral responsibility. *Philosophical Studies* 75 (1-2):5-24.
17. Swinburne, Richard , —Personal Identity: The Dualist Theory, in Jaegwon Kim and Ernest Sosa (eds) *Metaphysics: An Anthology*, Blackwell Publishing, 1999: 377-392.
18. Parfit, Derek, —Personal Identity” *The Philosophical Review*, Vol. 80, No. 1 (Jan., 1971), pp. 3-27
19. Parsons, Josh. "A–Theory for B–Theorists." *The Philosophical Quarterly* 52, no. 206 (2002): 1–20.
20. Pruss, Alexander R., —The Actual and the Possible in Gale, R. M., (ed.) *The Blackwell Guide to Metaphysics* (Oxford: Blackwell, 2002), 317 – 333
21. Rosen, Gideon (2010). *Metaphysical Dependence: Grounding and Reduction*. In Bob Hale & Aviv Hoffmann (eds.), *Modality: metaphysics, logic, and epistemology*. New York: Oxford University Press. pp. 109-135.
22. Schaffer, Jonathan (2009), *On what grounds what*. In Ryan Wasserman, David Manley & David Chalmers (eds.), *Metametaphysics: New Essays on the Foundations of Ontology*. Oxford, England: Oxford University Press. pp. 347-383.
23. Shoemaker, Sydney , —Persons and Their Pasts, *American Philosophical Quarterly* , Oct., 1970, Vol. 7, No. 4 (Oct., 1970), pp. 269- 285
24. Van Inwagen, P. and Zimmerman, D. W., (eds.) *Metaphysics: The Big Question* (Oxford: Blackwell, 1998)
25. Van Inwagen, Peter. "The Incompatibility of Free Will and Determinism." *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition* 27, no. 3 (1975): 185–99.
26. Wesley C Salmon `Causation“ by, in Gale, R. M., (ed.) *The Blackwell Guide to Metaphysics* (Oxford: Blackwell, 2002), pp. 19 – 42
27. Williams, Bernard , —The Self and the Future, *The Philosophical Review*, volume 79, Number 2, in April, 1970, pp.161–180
28. William G. Lycan, `The metaphysics and Possibilia, in Gale, R. M., (ed.) *The Blackwell Guide to Metaphysics* (Oxford: Blackwell, 2002), pp. 303 - 316

MODAL LOGIC

L-T-P: 3-1-0

Course	MODAL LOGIC	Credits	4
Course Type	DSE		
Course Description			
<p>This course is an extension of Formal Logic. Though this is intended to be taught as an introduction to modal logic, students opting for this course are therefore expected to have done Formal Logic course. The primary focus of the study is Alethic Modal Logic although other modal logical systems such as Deontic Modal Logic and Epistemic Modal Logic will be dealt with.</p> <p>Axiomatic systems of Modal Sentential Logic, namely, System T, System 4 and System 5 will be explored. However, prior to exploring the axiomatic systems, the historical-philosophical context that led to the development of modern modal concepts and related logical systems will be discussed. In this connection, the notion of possible worlds that provided the semantics for modal logical systems will be expounded.</p>			
Course Objectives			
<p>The objective of the course is to equip the learners with various systems of modal logic. This will enable to learners to develop higher level thinking abilities and make them critical of truth claims involving modal concepts and sentences, both in formal reasoning as well as philosophical reasoning.</p>			
Course Learning Outcomes:			
<p>On completing the course successfully, students are expected to understand the basic concepts of modal logic and also various axiomatic systems of Modal Sentential Logic. A more detailed outcome in terms of acquisition of abilities of the students may be broadly highlighted as follows:</p> <ol style="list-style-type: none"> 1. Distinguish between first order logic (FOL) and extension of FOL 2. Distinguish between axiomatic systems in Modal Logic (ML) 3. Know the axioms of different systems in ML and able to derive theorems from axioms 4. Know the relation that holds between formal and philosophical ideas and concepts. 5. Know and use the concept of possible worlds in logico-philosophical discourses with clarity 6. Acquire higher critical thinking ability through correct usage of modal concepts and modal sentences in philosophical and other related discourses 			
CLO Mapped to Programme Level Outcomes			

	PL	PL	PL	PL	PL	PL	PL	PL	PL	PL	PL	PL
	O	O	O	O	O	O	O	O	O	O	O	O
	1	2	3	4	5	6	7	8	9	10	11	12

CLO1			2	1	2	1	2	2	2	3	3	2
CLO2			1	1	2	1	1	2	3	3	3	2

CLO3			1	1	2	1	1	2	3	3	3	2
CLO4		1	1	2	2	2	1	2	1	2	3	2
CLO5		1	2	2	3	3	3	3	3	3	3	3
CLO6		1	1	2	3	3	2	3	3	3	3	3

Evaluation

Broadly there are two types of assessments, namely, (i) internal for 40% of the total marks and (ii) end semester for 60% of the total marks. Within internal assessment, minor exams will be conducted periodically for 20 marks. Best two will be considered for assessment. In addition, there will be one compulsory term paper for 20 marks. Out of these three, again the best two will be considered for final grading purpose.

Course Content

Unit	Topic	Hours
Unit 1	Introduction	10
1.1	What is Modal logic?	2
1.2	Historical background	4
1.3	Lewis Systems	4
Unit 2	Semantics of Modal Logic	12
2.1	Possible Worlds	4
2.2	Challenges and alternative models	4
2.3	Philosophical Issues	

Unit 3	Axiomatic Systems for Modal Alethic Logic	20
3.1	System K	6
3.2	System 4	6
3.3	System 5	6

3.4	Comparative remarks	2
Unit 4	Non-alethic modal logical systems	12
4.1	Deontic logic	4
4.2	Epistemic logic	4
4.3	Remarks and observations	4

Suggested Readings:

Chellas, Brian F., (1980), *Modal Logic: An Introduction* (Cambridge University Press)

Chisholm, R.M., "The Logic of Knowing", *The Journal of Philosophy*, 60 (25), 773-795

Garson, W. J., (2013), *Modal Logic for Philosophers* (2nd Edition), Cambridge University Press

Hintikka, J., (1962/2005), "Knowledge and Belief: An Introduction to the Logic of the Two Notions", *Philosophy: 1* (2nd edition), Vincent F. Hendriks and John Symons (eds.), London: College Publications

Hugues, G.E., and Cresswell, M.J., (1972), *An Introduction to Modal Logic*, Methuen and Co

LTD Kripke, Saul, (1980), *Naming and Necessity* (Harvard University Press)

Lemmon, E.J., (1980), *The "Lemmon Notes": An Introduction to Modal Logic*, (Ed. by Krister Segerberg), Oxford University Press

Quine, W.V.O., (1953), "Reference and Modality", in *From a Logical Point of View*, Cambridge, Mass.: Harvard University Press

Rescher, N., (2005), *Epistemic Logic: A Survey of the Logic of Knowledge*, University of Pittsburgh Press

Tinyi, V., (2023), *On the Foundational Concepts of Norms and Normative Systems: A Deontic Logical Approach*, Indian Institute of Advanced Studies

Tinyi, Venusa, (2015), "Philosophical Issues Centering Round Sentential Logic IV: Modal Logics", UGC: E-PG Patshala, Module Id: 3.17

Tinyi, Venusa, (2015), "Philosophical Issues Centering Round Sentential Logic V – Introduction to Axiomatic System", UGC: E-PG Patshala, Module Id: 3.18

van Ditmarsch, H., Halpern, J.Y., van der Hoek, W., Kooi, B.P., (2015), *Handbook of Epistemic Logic*, College Publication

von Wright, G.H., (1951), "Deontic Logic", *Mind*, 60(237), 1-15

von Wright, G.H., (1963), *Norm and Action: A Logical Enquiry*, Routledge and Kegan Paul

von Wright, G.H., (1968), *An Essay in Deontic Logic and the General Theory of Action*, North-Holland Publication

von Wright, G.H., (1967), "Deontic Logics", *American Philosophical Quarterly*, Vol. 4, No. 2, pp. 136-143

**School of Humanities
Department of Philosophy**

Course Code:

Title of the Course: Indian Logic

L-T-P: 4-1-0

Credits: 4

Prerequisite Course / Knowledge (If any):

Course Learning Outcomes (CLOs) (5 to 8)

By the end of this course the students would be able to

1. Describe the relationship between Pramā and Pramāṇa.
2. Demonstrate a nuanced understanding of Indian logical traditions and their philosophical implications.
3. Construct and evaluate arguments using the principles of Indian Logic.
4. To identify and classify fallacies (hetvābhāsa), misinterpretations (chala), and errors in reasoning (jāti and nigrahasthāna).
5. Engage with the critical debates on logic, metaphysics, and epistemology within the Indian intellectual tradition.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs) and Program Specific Outcomes (PSOs)

	PL O 1	PL O 2	PL O 3	PL O 4	PL O 5	PL O 6	PL O 7	PL O 8	PL O 9	PL O 10	PL O 11	PL O 12
CLO 1	3	3	3	2	2	3	2	1	2	2	2	2
CL O 2	3	3	3	3	2	3	2	1	2	2	2	3
CLO 3	3	2	3	3	3	3	3	2	2	3	3	3
CL O 4	2	2	3	3	3	3	2	2	2	2	2	2
CL O 5	3	3	3	3	3	3	2	2	3	2	3	3

Each Course Learning Outcome (CLOs) may be mapped with one or more Program Learning Outcomes (PLOs). Write '3' in the box for 'High-level' mapping, 2 for 'Medium-level' mapping, 1 for 'Low-level' mapping

Introduction to the Course:

Indian Logic is a profound and systematic study of reasoning and epistemology, rooted in the

diverse philosophical traditions of India. This course offers an in-depth exploration of the methodologies and principles that underlie logical thinking as articulated in the three classical

schools of Indian philosophy: Nyāya, Buddhism, and Jainism. It emphasizes the role of logic not merely as a tool for argumentation but as an integral framework for understanding reality, knowledge, and existence, as perceived and debated within these philosophical traditions. Through the comparative study of their logical systems, students will gain insights into their unique approaches to reasoning, the nature of truth, and epistemic methods.

Detailed Syllabus:

Unit	Topic	No. of Hours
1.	Nature and Scope of Indian Logic	5
1.1	Distinction between Logic (nyāya) and Epistemology (pramāṇa-śāstra) in Indian Philosophy	2
1.2	Interrelation of Logic and Metaphysics	1
1.3	Anvīkṣikī as the science of inquiry and reasoning	1
1.4	Vādaḍidyā as the art of debate and logical analysis	1
2.	Schools of Indian Logic	6
2.1	Overview of Nyāya, Buddhist logic (Dignaga-Dharmakirti), and Jain logic	3
2.2	Philosophical underpinnings and contributions of these traditions	3
3.	The nature and classification of Knowledge	4
3.1	Definition of Knowledge (Buddhi)	2
3.2	Exploration of Memory, Dreams, Doubt (Saṁśaya), Error (Viparyaya), and their philosophical implications.	2
4.	Valid knowledge and method of valid knowledge	8
4.1	Concept of Pramā (valid knowledge) and Apramā (invalid knowledge)	2
4.2	Detailed analysis of Pramāṇa (methods of valid knowledge)	3
4.3	Theories of validity: Svataḥprāmāṇya (intrinsic validity) and Parataḥprāmāṇya (extrinsic validity)	3
5.	Components and Types of Arguments	7

5.1	Components of an Argument (Anumana): Understanding the Pañcāvayava (five-part syllogism), Avyapti-traya (three steps syllogism), Pramāṇa-vākya	2
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5.2	Vyāpti (pervasion), Parāmarśa (reflective cognition), and Pakṣadharmatā (presence of reason in the subject)	2
5.3	Pakṣa (subject), Sādhya (predicate), and Hetu (reason)	2
5.4	Liṅga (mark or sign) and its significance in Inference	1
6.	Types of Arguments and Debates	4
6.1	Classification of Debates: Vāda, Jalpa, and Vitandā	1
6.2	Vāda: Constructive debates focused on truth-seeking	1
6.3	Jalpa: Competitive disputation aiming to win arguments	1
6.4	Vitandā: Destructive criticism focused on refutation	1
7.	Logical Fallacies	13
7.1	Hetvābhāsa: Fallacies of Reasoning	3
7.2	Chala (Casuistry): The Misinterpretation of Statements	2
7.3	Jāti (Futile Rejoinder): Flawed Reasoning Through Superficial Analogies	4
7.4	Nigrahasthānas (Points of Defeat): Situations of Defeat in Logical Debates	4
8.	Methods of Valid Knowledge (Pramāṇas)	4
8.1	Classification of inference (Anumāna) a. Svārthanumāna and parārthanumāna b. Pūrvavat, śeṣavat and sāmānyatodṛṣṭa c. Kevalānvayi, kevalavyatereki and anvayavyatereki	4
9.	Upamānapramāṇa as a method of valid knowledge: the question of its reducibility to Anumana	3

10.	Sabda-pramana as a method of valid knowledge: the question of its reducibility to Anumana	3
11.	Arthāpatti as a method of valid knowledge: the question of its reducibility to Anumana	3

	Total Lectures	60

Assessment:

The evaluation will be based on one assignment, one written test and a presentation. In all, there will be three parts of internal assessment totalling 40% weightage, and followed by written examination at the end semester with 60% weightage.

Suggested Readings:

- Chatterjee, S.C. (1978) *The Nyaya Theory of Knowledge*. Calcutta: University of Calcutta Press.
- Dharmakīrti. (1969). *Pramāṇavārttika (Commentary on the Compendium of Valid Cognition)*. Edited and translated by Raniero Gnoli. Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Dignāga. (1957). *Pramāṇa-samuccaya (Compendium of Valid Cognition)*. Edited and translated by H. V. Nagaraja Rao. Mysore: Oriental Research Institute.
- Ganeri, J. (1999). *Artha: Meaning*. Oxford: Oxford University Press.
- Ganeri, J. (2001). *Philosophy in classical India: The proper work of reason*. Oxford: Oxford University Press.
- Ganeri, J. (2011). *The lost age of reason: Philosophy in early modern India 1450–1700*. Oxford: Oxford University Press.
- George, Champarthy. (1972) *An Indian Rational Theology: Introduction to Udayana's Nyaya-Kusumanjali*. Vienna: Publication of the De Nobili Research Library.
- Hayes, R. P. (1988). *Dignāga on the Interpretation of Signs*. Dordrecht: Kluwer Academic Publishers.
- Jha, Ganganath, ed., (1984) *The Nyaya sutras of Gautama* (tr. in to English). 4 Volumes
- Katsura, S. (1983). *Buddhist Logic and Epistemology*. New Delhi: Sri Satguru Publications.
- Matilal, B. K. (1968). *The Navya-Nyāya doctrine of negation: The semantics and ontology of negative statements in Navya-Nyāya philosophy*. Cambridge: Harvard University Press.
- Matilal, B. K. (1985). *Logic, language, and reality: An introduction to Indian philosophical studies*. Delhi: Motilal Banarsidass.

Matilal, B. K. (1990). *The word and the world: India's contribution to the study of language*. Oxford: Oxford University Press.

Matilal, B. K. (2005). *Epistemology, logic, and grammar in Indian philosophical analysis*. Oxford: Oxford University Press.

Shastri, Kuppaswami, (1961) S. *A Premier of Indian Logic*. Madras: The Kuppaswami Shastri Research Institute. Shukla, Narayan. (1936), *Nyayra Manjari of Jayant Bhatta*, Chowkhamba Series, Banaras.

Singh, B. N. (1986). *Indian logic*, Asha Prakashan, D. 43/20, Sadandand Bazar,

Varanasi. Stcherbatsky, F. (1962). *Buddhist Logic* (Vol. 1 & 2). New York: Dover

Publications.

Vidyabhusana, S. C. (1921). *A history of Indian logic: Ancient, mediaeval, and modern schools*.
Calcutta: Calcutta University Press.

Philosophy of Psychiatry

Instructor: Shinod N.K.

Credit: 4

Nature: Open Elective

Prerequisites: None

Course Learning Outcomes

On the successful completion of this course the students will be able to

1. recognise and analyse the social, moral, and scientific aspects of psychiatric practices.
2. evaluate the controversies on the nature of mental disorders and psychiatric practices.
3. distinguish between scientific and pseudoscientific approaches to mental health.
4. use philosophical analysis to evaluate psychiatric sciences.

Mapping of Course Learning Outcomes (CLOs) with Program Learning Outcomes (PLOs)

	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 8	PLO 9	PLO 10	PLO 11	PLO 12
CLO1	2	3	3	2	2	2	3	3	3	3	2
CLO2	3	3	3	3	3	3	3	3	3	3	2
CLO3	2	2	3	3	2	3	2	3	3	3	2
CLO4	3	3	3	2	2	3	2	3	2	3	3

Introduction to the Course

This course is a philosophy of science course focusing on psychiatry and other mental health disciplines. It examines the conceptual, theoretical, and ethical frameworks that underpin our understanding of mental health and illness. During the course the students will critically engage with questions about the nature of psychiatric knowledge, the classification of mental disorders, and the ethical challenges in mental healthcare practices.

The course will critically examine:

- **Metaphysics:** The ontological status of mental illnesses. Are psychiatric conditions best understood as brain disorders, socially constructed phenomena, or complex interactions between the two?
- **Epistemology:** The nature and justification of psychiatric knowledge. How do we define and diagnose mental disorders? What counts as evidence in psychiatry, and how does it differ from other scientific disciplines?
- **Ethics:** The moral and societal dimensions of psychiatric practice. Topics include autonomy in treatment, the stigma of mental illness, and the ethical implications of psychiatric interventions like medication and involuntary commitment.

Evaluation.

Continuous evaluation is comprised for the following components. Two short written assignments (500 words) (20%), a mid semester exam (20%) and a term paper (2000-2500 words) and presentation (20%). The end semester exam is for 60%.

Introduction

[1 hrs]

1. Aftab, Awais (2024) Shut up and Treat, in *Psychiatry at the Margins*
https://www.psychiatrymargins.com/p/shut-up-and-treat?utm_source=publication-search
2. Stegenga, Jacob (2018) *Health in Care and Cure An Introduction to Philosophy of Medicine*, Chicago: University of Chicago Press, Ch1

Unit 1: What is Science: A Précis

[4 hrs]

- The nature of science and scientific method.
- The demarcation problem

Essential Reading

1. Cartwright, Nancy *et al.* (2022) Scientific Method in *The Tangle of Practice: Reliability Beyond Method, Rigour, and Objectivity*, Oxford : Oxford University Press, Ch1
2. Kuhn, Thomas [1962] (2012). Normal Science and Paradigms in *The Structure of Scientific Revolution*, Chicago University Press II, IV & VI

Unit 2: The Critics of Psychiatry

[5 hrs]

- The scientific status of psychiatry
- Social construction of disease.
- Anti-psychiatry movements.

Essential Reading

1. APA (2000). DSM-IV-TR: Introduction. In *Diagnostic and Statistical Manual of Mental Disorders*, 4th edition, Text Revision (pp. xxiii-xxxvii). Washington, DC: American Psychiatric Association.
3. Szasz, T.S. (1960). The Myth of Mental Illness. *American Psychologist*, 15: 113-118. (in Miller, 1992)
4. Laing, R.D. (1964). "Is Schizophrenia a Disease?" *International Journal of Social Psychiatry*, 10: 184-193.
5. Foucault, M. (1969). "The Abnormals." In P. Rabinow (ed.), *Ethics, Subjectivity, and Truth* (pp. 51-57). New York: The New Press.

Unit 3: DSM and its Critics

[7 hrs]

- The origin and history of DSM
- Classification in psychiatry
- DSM and the scientific status of psychiatry,
- The limitations of DSM classification.

Essential Reading

1. Shorter, E. (2013). The History of DSM. In: Paris, J., Phillips, J. (eds) *Making the DSM-5*. New York: Springer, Ch-1
6. Schacht, T.E. (1985). "DSM-III and the Politics of Truth." *American Psychologist*, 40: 513-521. (in Miller, 1992)
7. Spitzer, R. (1985). "DSM-III and the Politics-Science Dichotomy Syndrome: A Response to Thomas E. Schacht's 'DSM-III and the Politics of Truth'." *American Psychologist*, 40: 522-526. (in Miller 1992)
8. Wakefield, J.C. (1996). "DSM-IV: Are We Making Diagnostic Progress?" *Contemporary Psychology*, 41: 646-652.
9. Horwitz, A. V. (2015). The DSM-5 and the Continuing Transformation of Normal Sadness into Depressive Disorder. In *Emotion Review* (Vol. 7, Issue 3, pp. 209–215).
10. Wakefield, J.C. (2015). The Loss of Grief: Science and Pseudoscience in the Debate over DSM-5's Elimination of the Bereavement Exclusion. In: Demazeux, S., Singy, P. (eds) *The DSM-5 in Perspective. History, Philosophy and Theory of the Life Sciences*, vol 10. Springer, Dordrecht.

Unit 4: The Definition of Mental Disorder

[6 hrs]

- The biological and normative aspects of mental disorder.
- Naturalistic, normative, and hybrid account of mental disorder.

Essential readings

1. Mental Health Act (2027), Determination of Mental Health and Advance Directive, Ch II&III
11. Ereshefsky, Marc (2009). Defining 'health' and 'disease'. *Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences* 40 (3):221-227.
12. Wakefield, J.C. (1992). The Concept of Mental Disorder: On the Boundary between Biological Facts and Social Values, *American Psychologist*, 47: 373-388.
13. Lilienfeld, S. & Marino, L. (1995). "Mental Disorder as a Roschian Concept: A Critique of Wakefield's 'Harmful Dysfunction' Analysis," *Journal of Abnormal Psychology*, 104: 411-420.
14. Cooper, Rachel and Lisa Bortolotti (2020) The Concept of Disorder Revisited: Robustly Value-Laden Despite Change, *The Aristotelian Society*, Volume 94, Issue 1, Pages 141–161

Unit 5: Metaphysics of Mental Disorder: What are psychiatric kinds?

[7 hrs]

- What are psychiatric kinds?
- Constructivism and naturalism
- Biological kinds, interactive kinds, practical kinds

Essential Reading

1. Zachar, Peter. (2008). Real Kinds but No True Taxonomy An Essay in Psychiatric Systematics. in Kenneth S. Kendler and Joseph Parnas (Eds.) *Philosophical Issues in Psychiatry*, Baltimore: Johns Hopkins University Press. 327-355
15. Kenneth S. Kendler (2016) The nature of psychiatric disorders, *World Psychiatry* 15:1
16. Eronen, M. I. (2019). Psychopathology and truth: A defense of realism. *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine*, 44(4), 507–520. <https://doi.org/10.1093/jmp/jhz009>

17. Hacking, Ian (1995). The looping effects of human kinds. In Sperber, D., Premack, D., and Premack, A. (Eds), *Causal Cognition*, Oxford:Clarendon Press, 351–94.
18. Hopwood, C. J. (2024). If personality disorder is just maladaptive traits, there is no such thing as personality disorder. *Journal of Psychopathology and Clinical Science*, 133(6), 427–428. <https://doi.org/10.1037/abn0000922>
19. Zavlis, O., & Fonagy, P. (2024, July 12). Either all mental disorders are personality disorders or there are no personality disorders. <https://doi.org/10.31234/osf.io/4xpdg>

Unit 6: Metaphysics of Mental Disorder: Reduction and Autonomy [7 hrs]

- The relation between the mental and the physical.
- The autonomy of mental disorder.

Essential Reading

1. Papineau, D. (1995). Mental disorder, illness and biological dysfunction. *Philosophy, Psychology and Psychiatry*, 73–82. <https://doi.org/10.1017/cbo9780511563805.007>
20. Bolton, Derek. 2013. “Should Mental Disorders Be Regarded as Brain Disorders? 21st Century Mental Health Sciences and Implications for Research and Training.” *World Psychiatry* 12 (1):24–25.
21. Schramme, Thomas. (2013). On the autonomy of the concept of disease in psychiatry. *Frontiers in Psychology*, 4. <https://doi.org/10.3389/fpsyg.2013.00457>
22. Fagerberg, Harriet. (2022), Why Mental Disorders are not Like Software Bugs, *Philosophy of Science*, 89, 661–682
23. Anneli Jefferson (2024), Are mental disorders brain disorders? – A précis, *Philosophical Psychology*, 37:3, 552-557, DOI: 10.1080/09515089.2023.2166822
24. Glackin, Shane N. (2019) Grounded Disease: Constructing The Social From The Biological in Medicine, *The Philosophical Quarterly* Vol. 69, No. 275

Unit 7 Causation and Explanation

[7 hrs]

- Different accounts of causation and explanation in psychiatry
- Mechanistic causation and its limitations
- Mental causation, levels of explanation

Essential Reading

1. Campbell, John. (2013) Causation and Mechanisms in Psychiatry in Fulford, K. W. M. et al. (Eds) *The Oxford Handbook of Philosophy And Psychiatry*, Oxford: Oxford University Press.
2. James Woodward (2008) Cause and Explanation in psychiatry: An Interventionist Perspective In Kenneth S. Kendler And Josef Parnas (Eds.), *Philosophical Issues In Psychiatry Explanation, Phenomenology, and Nosology*, Baltimore: Johns Hopkins University Press
3. Murphy, Dominic (2008) Levels of Explanation in Psychiatry, Kenneth S. Kendler And Josef Parnas (Eds.), *Philosophical Issues In Psychiatry Explanation, Phenomenology, and Nosology*, Baltimore: Johns Hopkins University Press

25. Campbell, John (2020) Can Psychiatry Dispense with the Appeal to Mental Causation? in Kendler, K. S., Parnas, J., Zachar, P. (Eds.). *Levels of analysis in psychopathology: cross-disciplinary perspectives*. Cambridge University Press, 173-193

Unit 8: Social and Moral issues

[6 hrs]

- Consent and patient's autonomy
- Epistemic and hermeneutic injustice, and psychiatric diagnosis
- Race and Gender and psychiatric diagnosis

Essential Readings

1. Wipond, Rob (2023) Stolen Vices, in *Your Consent is not required*, BenBella Books Inc., Ch1
26. Hacking, Ian (2010) Autism Fiction: A Mirror of an Internet Decade? *University of Toronto Quarterly*, Volume 79, Number 2, Spring, pp. 632-655
27. Sjöstrand M, Juth N. Authenticity and psychiatric disorder: does autonomy of personal preferences matter? *Medicine Health Care Philosophy*. 2014 Feb;17(1):115-22. doi: 10.1007/s11019-013-9509-x. PMID: 24072638.
28. Rosa Ritunnano (2022) Overcoming Hermeneutical Injustice in Mental Health: A Role for Critical Phenomenology, *Journal of the British Society for Phenomenology*, 53:3, 243-260, DOI: 10.1080/00071773.2022.2031234
29. Watts, Jay (2024) The epistemic injustice of borderline personality disorder, *BJPsych International*, Volume 21 , Issue 4 , November 2024 , pp. 78 - 82
30. Nissim-Sabat, Marilyn (2013), 'Race and Gender in Philosophy of Psychiatry: Science, Relativism, and Phenomenology', in K. W. M. Fulford, et al. (Eds), *The Oxford Handbook of Philosophy and Psychiatry*, Oxford Academic

Additional Readings

UNIT-1 What is Science

- Strevens, Michael. (2020), *The Knowledge Machine: How Irrationality Created Modern Science*, Allen Lane
- Nola, Robert & Sankey, Howard (2006). *Theories of Scientific Method: An Introduction*. Stocksfield: Acumen Publishing. Edited by Howard Sankey.
- Chalmers, Alan Francis (2013). *What is this thing called science?*. Indianapolis: Hackett Publishing Company.

UNIT-2 Critics of Psychiatry

- Scull, Andrew (2022) *Desperate Remedies: Psychiatry's Turbulent Quest to Cure Mental Illness*, [Harvard University Press](#), [Belknap Press](#)
- Foucault, Michael. (1970). "Madness and Society." In J. Faubion (ed.), *Aesthetics, Method, and Epistemology* (pp. 335-342). New York: The New Press.
- Gutting, Gary. (1994), "Foucault and the History of Madness." In G. Gutting (ed.), *The Cambridge Companion to Foucault* (pp. 47-70). Cambridge: Cambridge University Press.
- Harrington, A. (2019). *Mind fixers: Psychiatry's troubled search for the biology of mental illness*. W. W. Norton & Company., Introduction and Chapter 1& 4

- Scheff, T.J. (1963). "The Role of the Mentally Ill and the Dynamics of Disorder: A Research Framework." *Sociometry*, Vol. 26, No. 4 (Dec., 1963), pp. 436-453.
- McHugh, Paul R. (2012) *Rendering mental disorders intelligible: addressing psychiatry's urgent challenge* Defining Mental Disorder Definition, Kenneth S. Kendler and Josef Parnas (Eds) *Philosophical Issues in Psychiatry II Nosology*, Oxford: Oxford University Press

UNIT-3: Definition of Mental Disorder

- Radden, Jennifer and Jonathan Y. Tsou, (2004) "Mental Disorder (Illness)", *The Stanford Encyclopedia of Philosophy* (Fall 2024 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/fall2024/entries/mental-disorder/>.
- Cooper, Rachel (2002). Disease. *Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences* 33 (2):263-282.
- Boorse, Christopher. 1997. "Health as a Theoretical Concept." *Philosophy of Science* 44 (4):542–73.
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SEMESTER – X

DISSERTATION