

Semester 4, MA Course Work

DSC 9: Critical Readings of Western Philosophy

**CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSC 9 Critical Readings of Western Philosophy	4	3	1	Nil	Graduation	None

**Course Objectives:**

1. This course will introduce students to key debates, concepts, and philosophical positions central to the critical reading of Western philosophy.
2. The course aims to cultivate a reflective and questioning approach to the dominant traditions of modern Western thought by examining them through multiple critical lenses, including postmodernism, feminism, and postcolonial theory.
3. The course will enable students to recognise the hidden assumptions, power structures, and exclusions that have shaped Western philosophical discourse by engaging with thinkers who challenge, reinterpret, or destabilize the established philosophical canon. At the same time, it highlights alternative modes of interpretation that open up new possibilities for understanding philosophical texts, traditions, and practices.
4. The course would not only familiarise students with critiques of foundational Western ideas—such as rationality, subjectivity, knowledge, and power—but also enable them to appreciate the plurality of philosophical voices that have historically been marginalised. Overall, it aims to equip students with the analytical tools necessary to critically, contextually, and creatively engage with Western philosophy.

**Course Learning Outcomes:**

1. The course foregrounds a critical engagement with modern Western philosophy by examining it through diverse perspectives, including postmodernism, post-Marxism, feminism, and postcolonial theory.
2. It introduces students to alternative ways of interpreting Western philosophical traditions—approaches that actively challenge and rethink the very canon from within the West itself.
3. The course interrogates philosophical frameworks built upon the assumptions of modernity and offers alternative readings that expose their limits and complexities.

4. Students also explore the political stakes of the methodological approaches employed by the thinkers studied, gaining insight into how philosophical methods shape social and political understanding.

### **Unit 1: Canons and Construction of Modern Western Philosophy (9 Hours)**

1. Canons of Modern Western Philosophy
2. Critique of Modern Western Philosophy
3. Structuralism, Logocentrism and Post Modernism

#### **Essential Readings**

- de Saussure, F. (1959). *Course in general linguistics* (“Introduction: Chapter 3” & “Part One: Chapter 1”; W. Baskin, Trans.). New York, NY: Philosophical Library.
- Derrida, J. (1978). Structure, sign, and play in the discourse of the human sciences. In J. Derrida, *Writing and difference* (A. Bass, Trans., pp. 278–294). Routledge.

### **Unit 2: Philosophy of the Praxis/Post-Marxist Philosophy and Post-Colonial Approach (12 hrs)**

1. Hegemony and Philosophy of Praxis
2. Truth conditions and Philosophy
3. Orientalism
4. Decolonizing Mind

#### **Essential Readings**

- Gramsci, A. (1999). Intellectuals and hegemony. In *Social theory: The multicultural and classic readings* (p. 29).
- Badiou, A. (1992). The (re)turn of philosophy itself. In *Manifesto for philosophy* (pp. 113–140). State University of New York Press.
- Said, E. W. (1978). Introduction. In *Orientalism* (pp. 1–30). Routledge & Kegan Paul.
- Ngũgĩ wa Thiong’o. (1986). *Decolonising the mind: The politics of language in African literature* (pp. 384–393). Heinemann.

### **Unit 3: Alternatives to Conventional Western Philosophical Approaches (12 hrs)**

1. Philosophy as Conversation
2. Ethics as First philosophy
3. Critical Theory

#### **Essential Readings**

- Rorty, R., Williams, M., & Bromwich, D. (2008). Philosophy without mirrors. In *Philosophy and the mirror of nature: Thirtieth-anniversary edition* (pp. 357–394). Princeton University Press.
- Levinas, E. (1979). Excerpts from *Totality and infinity* (pp. 33–52). Martinus Nijhoff Publishers.
- Horkheimer, M. (1982). Traditional and critical theory. In *Critical theory: Selected essays* (pp. 188–243). Continuum Publishing House.

### **Unit 4: Philosophy of Culture and Postmodern Approaches (12 hrs)**

1. Philosophy and Concept-creation
2. Discourse on Language, Knowledge and Power- Biopower

### Essential Readings:

- Deleuze, G., & Guattari, F. (1994). What is a concept? In *What is philosophy?* (H. Tomlinson & G. Burchell, Trans., pp. 1–34). Columbia University Press.
- Foucault, M. (1986). The discourse on language. In H. Adams & L. Searle (Eds.), *Critical theory since 1965* (R. Swyer, Trans., pp. 148–162). University Press of Florida.
- Foucault, M. (1980). Two lectures. In C. Gordon (Ed.), *Power/knowledge* (pp. 77–108). Pantheon Books.

### Suggested Readings:

1. Mayer, F. (1976). *A short history of Western philosophy*. Eurasia Publishing House.
2. Skinner, Q. (1969). Meaning and understanding in the history of ideas. *History and Theory*, 8(1), 3–53.
3. Rorty, R. (1984). The historiography of philosophy: Four genres. In R. Rorty, J. B. Schneewind, & Q. Skinner (Eds.), *Philosophy in history* (pp. 49–76). Cambridge University Press.
4. Gramsci, A. (1999). Praxis of philosophy. In *Selections from the prison notebooks* (pp. 624–656). Elec Books. <https://uberty.org/wp-content/uploads/2015/10/gramsci-prison-notebooks.pdf>
5. Gramsci, A. (1999). The intellectuals. In *Selections from the prison notebooks* (pp. 131–161). Elec Books. <https://uberty.org/wp-content/uploads/2015/10/gramsci-prison-notebooks.pdf>
6. Žižek, S. (1999). Introduction: A spectre haunting Western academia. In *The ticklish subject* (pp. 1–6). Verso.
7. Bergo, B. (1999). *Levinas: Between ethics and politics* (pp. 37–51). Kluwer Academic Publishers.
8. Deleuze, G., & Guattari, F. (1994). What is a concept? In *What is philosophy?* (H. Tomlinson & G. Burchell, Trans.). Columbia University Press.
9. Fanon, F. (1963). On violence. In *The wretched of the earth* (C. Farrington, Trans., pp. 1–21). Grove Press.
10. Witt, C., & Shapiro, L. (2017). Feminist history of philosophy. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Spring 2017 ed.). <http://plato.stanford.edu/entries/feminism-femhist>
11. Scruton, R. (1995). *A short history of modern philosophy*. Routledge.
12. Stumpf, S. E. (1982). *Socrates to Sartre: A history of philosophy*. McGraw-Hill.
13. McGowan, T. (2025). *The Cambridge introduction to Jacques Lacan* (pp. 48–73). Cambridge University Press.
14. Badiou, A. (2012). The enigmatic relationship between philosophy and politics. In *Philosophy for militants* (B. Bosteels, Trans.). Verso.

### Teaching/ Learning Process:

Besides lectures, the teaching will incorporate the use of audio-visual resources (PPT

presentations, YouTube videos, movies), group discussions, and debates.

**Tutorial Activities**

1. Quiz
2. Group or individual presentations on pointed issues
3. Comparison between the different methods of analysis adopted by each philosopher
4. Close-reading exercises (short passages analyzed in class)
5. Textual interpretation drills (identify thesis, assumptions, implications)
6. Group dialogues reenacting philosophical debates
7. Short reflective writing on a puzzling claim from the text
8. Compare and contrast tasks (two philosophers or two interpretations)

**Key Words:**

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

**DSE 10: CONTEMPORARY DEBATES IN INDIAN PHILOSOPHY**

**CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSC 10 Contemporary Debates in Indian Philosophy</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>None</b>	<b>None</b>

**Course Objectives:**

1. The Course will introduce students to the central debates, nature, and characteristics of contemporary Indian philosophy.
2. It will deal with the various approaches to modern Indian philosophy.
3. The course is divided into four units: first, the introduction to debates in Indian philosophy, second, Svaraj in ideas, third, approaches to Modern Indian philosophy, and fourth, Identity, Morality, and Ethical Obligation.

**Course Learning Outcomes:**

1. To provide students with an overall understanding of the central debates in modern Indian philosophy.
2. To introduce students to the different approaches in contemporary Indian philosophy.
3. To familiarize students with the positions held by different thinkers in the contemporary period.

4. To be able to read and engage with the central arguments as presented in the text.

### **Unit 1: Introduction to Contemporary Debates in Indian Philosophy (12 Hours)**

#### **Essential/ Recommended Readings:**

- Raghuramaraju, A. (2007). *Debates in Indian philosophy* (pp. 1–28). Oxford University Press.
- Sharma, A. (2002). The puruṣārthas: An axiological exploration of Hinduism. *Journal of Religious Ethics*, 27(2), 223–256.
- Medhananda, S. (2022). Panentheistic cosmopsychism: Vivekananda’s Sāṃkhya–Vedāntic solution to the hard problem of consciousness. In *Swami Vivekananda’s Vedantic cosmopolitanism* (pp. 299–331). Oxford University Press.

### **Unit 2: Colonialism and Svarāj In Ideas (9 Hours)**

#### **Essential/ Recommended Readings**

- Bhattacharya, K. C. (1954). Svaraj in ideas. *Vishva Bharati Journal*, 20, 103–114.
- Gandhi, R. (1984). The svaraj of India. *Indian Philosophical Quarterly* (pp. 461–471).

### **Unit 3: Contemporary Approaches to Indian Philosophy (12 Hours)**

#### **Essential/ Recommended Readings**

- Krishna, D. (1995). Three conceptions of Indian philosophy. In *Indian philosophy: A counter perspective*. Oxford University Press.
- Mohanty, J. N. (1993). Phenomenology and Indian philosophy: The concept of rationality. In P. Bilimoria (Ed.), *Essays on Indian philosophy* (pp. 258–273). Oxford University Press.
- Matilal, B. K. (2002). Naive realism, Nyāya realism, and causal theory. In J. Ganeri (Ed.), *The collected essays of Bimal Kant Matilal: Mind, language and world* (pp. 97–113). Oxford University Press.

### **Unit 4: Identity, Morality, Ethical Obligations (12 Hours)**

#### **Essential/ Recommended Readings**

- Gokhale, P. K. (2023). Ambedkar and modern Buddhism: Continuity and discontinuity. In P. Gokhale (Ed.), *Classical Buddhism, Neo-Buddhism and the question of caste*. Routledge India.
- Prasad, R. (1999). Varnadharma as natural and obligatory—How maintainable? In *Varnadharma, niṣkāma karma and practical morality* (pp. 3–32). D. K. Printworld.
- Guru, G., & Sarukkai, S. (2019). Social self and identity. In *Experience, caste and the everyday social*. Oxford University Press.

#### **Suggested Readings**

1. Bhushan, N., & Garfield, J. L. (2011). Pundits and professors: The renaissance of secular India. In *Indian philosophy in English from renaissance to independence* (pp. 3–19). Oxford University Press.

- Sachidananda Murty, K., & Ramakrishnarao, K. (1972). Modern India and philosophy. In *Current trends in Indian philosophy* (pp. xi–xlvii). Andhra University Press.

**Tutorial activities (15 hrs):**

- Quizzes
- Tests
- Presentations
- Assignment Submission

Key Words: *Svarāj, Phenomenology, Naive Realism, Social Self, Identity, Vedānta, The Purusārthas*

**Discipline Centred Electives (DSEs)  
AREA 1**

**INDIAN PHILOSOPHICAL PERSPECTIVES**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

**DSE 46 : DEBATES ON SELF IN BUDDHISM**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 46 Debates on Self in Buddhism	4	3	1			NA

**Course Objective:**

- This course is largely focused on understanding the question of self in Buddhism. Debating the nature of self, or rather no-self, in Buddhism is complex to say the least and has baffled scholars over centuries.
- This course draws on ancient texts and contemporary philosophical interpretations to lay out the many possible ways of understanding this deeply subtle and intricate issue.
- Students will delve into core Buddhist concepts like *anattā* (no-self), *aniccā* (the impermanence of existence), and the interconnectedness of all phenomena largely from the

point of view of Pali Buddhist philosophy. However, the course will also include commentaries and references to Vasubandhu's work to shed further light on concepts.

**Course Learning Outcomes:**

By the end of the course, students will be able to understand

1. Key topics such as *anattā*, *aniccā* and *paṭiccasamuppāda*
2. The many perspectives and debates that surround the Buddhist perception of the self
3. The contribution of Vasubandhu
4. The nature and role of mind and of body
5. An insight into the mind's workings and ability to investigate practical pathways toward enhanced well-being and a compassionate worldview.

**Course Structure:**

The four units of the course are as follows.

**Unit 1: Introduction**

**(12 Hours)**

1. Overview of foundations and key concepts
2. No-self doctrine

**Essential Readings:**

- Karunadasa, Y. (2018). *Early Buddhist Teachings*. (Chapter 4) Simon and Schuster.
- Collins, S. (1982). *Selfless persons: Imagery and thought in Theravada Buddhism*. (Chapter 2) Cambridge University Press.

**Unit 2: The Status of Mind**

**(12 Hours)**

1. Analysing the mind
2. Mind and body

**Essential Readings:**

- Karunadasa, Y. (2018). *Early Buddhist Teachings*. (Chapter 5) Simon and Schuster.
- Harvey, P. (1993). The mind-body relationship in Pāli Buddhism: A philosophical investigation. *Asian Philosophy*, 3(1), 29-41.

**Unit 3: Interpretations and Debates**

**(12 Hours)**

- Persons and selves
- No-self and liberation

**Essential Readings:**

- Siderits, M., & LoLordo, A. (2019). Persons and Selves in Buddhist Philosophy. *Persons: A History*, 301-325. Oxford University Press.
- Albahari, M. (2011). Nirvana and ownerless consciousness. In *Self, No Self? Perspectives from Analytical, Phenomenological, and Indian Traditions*. Ed M. Siderits, E Thompson, (79-113.) D Zahavi. Oxford University Press.

**Unit 4: Further Explorations and Analysis**

**(9 Hours)**

1. Vasubandhu and *Abhidharma* Philosophy
2. Analysis and questioning of the Buddhist no-self

### Essential Readings:

- Chadha, M. (2023). *Selfless minds: a contemporary perspective on Vasubandhu's metaphysics*. (Chapter 2.) Oxford University Press.
- Ganeri, J. (2016). Buddhist no-self: an analysis and critique. In *Hindu and Buddhist Ideas in Dialogue* (63-76) Routledge.

### Suggested Readings:

1. Nanamoli, B., & Bodhi, B. (1995). *The middle length discourses of the Buddha. A Translation of the Majjhima Nikaya*, (MN 2 and 38). Wisdom Publication, Somerville, MA.
2. Bodhi, B. (2000). *The connected discourses of the Buddha*. (SN 22.59 and 44.10 and SN 35.228.) Wisdom books.
3. Bodhi, B. (2012). *The numerical discourses of the Buddha: A complete translation of the Anguttara Nikaya*. (AN 10.51). Simon and Schuster.
4. Siderits, M. (2021) *Buddhism as Philosophy*. Ashgate.
5. Carpenter, A. (2014) *Indian Buddhist Philosophy*. Routledge.
6. Chadha, M. (2023). *Selfless minds: a contemporary perspective on Vasubandhu's metaphysics*. (Chapter 1.) Oxford University Press.
7. Collins, S. (1982). *Selfless persons: Imagery and thought in Theravada Buddhism*. Cambridge University Press.
8. Harvey, P. (2013). *The selfless mind: Personality, consciousness and nirvana in early Buddhism*. Routledge.
9. M. Siderits, E Thompson, D Zahavi. (eds) (2011). *Self, No Self? Perspectives from Analytical, Phenomenological, and Indian Traditions*. Oxford University Press.
10. Coseru, Christian, (Spring 2017 Edition), Mind in Indian Buddhist Philosophy, *The Stanford Encyclopedia of Philosophy* Edward N. Zalta (ed.), URL <https://plato.stanford.edu/archives/spr2017/entries/mind-indian-buddhism/>.
11. Ronkin, N. (2005). *Early Buddhist metaphysics: The making of a philosophical tradition*. Routledge.
12. Siderits, M. (2016). *Personal identity and Buddhist philosophy: Empty persons*. Routledge.

### Tutorial Activities (15 Hrs)

- Group discussion on the self/no-self debate
- Project work, individual or group
- Presentation on a topic
- Review of a book or article
- Writing short papers on selected topics

**Key words:** Buddhism, Pali canon, self, no-self, nonself, *aniccā*, *anattā*, Vasubandhu, *Abhidharma*, persons, consciousness, mind, body, *paṭiccasamuppāda*, *Nikāyas*, *nibbāna*.

## DSE 47: ŚAṂKARA'S ADVAITA VEDĀNTA

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit Distribution of the Course			Eligibility Criteria Pre-requisite of the course (if any)	
		Lecture	Tutorials	Practicals/ Practice		
DSE 47 ŚAṂKARA'S ADVAITA VEDĀNTA	4	03	01	Nil	Graduation	None

### Course Objectives

1. To understand the foundational concepts, textual structure, and philosophical significance of the *Śārīraka-bhāṣya*.
2. To analyze Śaṅkara's theory of *adhyāsa* (superimposition) and its centrality in Advaita epistemology and metaphysics.
3. To interpret the *Catuhśūtrī* using classical tools of hermeneutics and reasoning.
4. To examine major commentarial traditions, especially Vācaspati Miśra's *Bhāmatī*, to appreciate internal debates within Advaita.
5. To compare classical and modern interpretations, including those of Gaṇeśwar Miśra, to understand the evolving reception of Śaṅkara's thought.
6. To develop close-reading, textual analysis, and philosophical argumentation skills relevant to Indian philosophical texts.

### Course Learning Outcomes (CLOs)

After completing this course, students will be able to:

1. Demonstrate a clear understanding of Śaṅkara's central philosophical positions, especially non-duality and the concept of *adhyāsa*.
2. Critically analyze the arguments presented in the *Adhyāśabhāṣya* and the commentaries on the first four Brahmasūtras.
3. Evaluate how different commentators—classical and modern—interpret and expand Śaṅkara's ideas.
4. Apply traditional Indian philosophical methods to interpret complex Sanskrit texts with conceptual clarity.
5. Engage in comparative philosophical discussions linking Advaita Vedānta with broader epistemological and metaphysical debates.
6. Formulate coherent written and oral arguments demonstrating deep engagement with Advaita literature and tradition.

### Course Structure & Readings:

This course is divided into three units, each exploring different key concepts.

#### Unit 1: Introduction to Advaita Vedānta

( 9 Hours )

1. Brahman , Ātman & jiva
2. Adhyāsa, Māyā
3. Ishvar & Jagat
4. Knowledge (jñāna), Mokṣa

#### Essential Readings:

- Ramamurti A.(1996) *Advaita: A conceptual Analysis*. Delhi: D.K. Printworld
- Radhakrishnan S.(1930) *Indian philosophy*, Volume II- Chapter VIII. New York: The Macmillan Company.

#### Unit 2: Theory of Reality and Liberation

( 12 Hours )

1. Drg-Drśya Viveka
2. Nirvāṇa śaṭakam

#### Essential Readings:

- Nikhilananda, S. (1931). Drg-Drśya Viveka: An inquiry into the nature of the “seer” and the “seen” (with English translation and notes; V. Subrahmanya Iyer, Foreword). Sri Ramakrishna Ashrama, (First fifteen verses).
- Tejomayananda, S. (n.d.). Nirvāṇa śaṭakam: Meditation verses. Chinmaya Mission,(all verses).

#### Unit 3: *Brahmasūtra Śrī Śaṅkara-bhāṣya (catuḥsūtrī)- Pratham & Dwitiya.*

(12 Hours )

1. Athāto brahmajijñāsā
2. Janmādyasya yataḥ

#### Essential Readings:

- Date V. H. (1954) *Vedānta explained: Śaṅkara’s commentary on Brahmasūtra*, Bombay, Booksellers Publishing Co, (pp 06-13).
- Sharma, H. D. (1940). *Śrī Śaṅkara-bhāṣya-sahitā Brahmasūtra catuḥsūtrī* (Oriental Series No. 70) Poona Oriental Book Agency, (pp 36-85).

#### Unit 4: *Brahmasūtra Śrī Śaṅkara-bhāṣya (catuḥsūtrī)- Triteeya & Chaturth.*

(12 Hours )

1. Śāstra-yoni-tvāt
2. Tat tu samanvayāt

#### Essential Readings:

- Date V. H. (1954) *Vedānta explained: Śaṅkara’s commentary on Brahmasūtra*, Bombay, Booksellers Publishing Co( pp 13-32).

- Sharma, H. D. (1940). *Śrī Śaṅkara-bhāṣya-sahitā Brahmasūtra catuḥsūtrī* (Oriental Series No. 70). Poona Oriental Book Agency, ( pp 85-145).
- Gambhirananda, Swami. (1993). *Brahma Sūtra Bhāṣya of Śaṅkarācārya* (Trans.). Advaita Ashrama.

### Suggested Readings:

1. Ramanujan, A. K. (1999). Is there an Indian way of thinking? An informal essay. In *The collected essays of A. K. Ramanujan* (pp. 34–51). Oxford University Press.
2. Nakamura, H. (1983). *A history of early Vedānta philosophy* (Part 1). Motilal Banarsidass.
3. Deutsch, E. (1969). *Advaita Vedānta: A philosophical reconstruction*. University of Hawaii Press.
4. Mishra, G. (1990). *Language, reality and analysis: Essays on Indian philosophy* (J. N. Mohanty, Ed.). E. J. Brill.
5. Alston, A. J. (1981). *Śaṅkara on the Absolute*. Shanti Sadan.

**Keywords:** Advaita Vedānta, Brahman, Ātman, Māyā, adhyāsa, superimposition, jñāna, pramāṇa, Catuḥsūtrī, Brahmasūtra, śāstra-yoni, samanvaya, khyātivāda, Brahman–Jīva–Jagat relation, Śaṅkara-bhāṣya, Bhāmatī, Vācaspati Miśra, non-duality, illusion, hermeneutics, ontology, epistemology.

### Tutorial Activities: ( 15 Hours )

Comparative analysis exercises  
Textual commentary writing  
Group discussions and Meditation  
Presentation and Assignment  
Review of secondary scholarship

## DSE 48: The Philosophy of Kaśmira Śaivism and Śāktism

### CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
The Philosophy of Kaśmira Śaivism and Śāktism	4	3	1	-	Graduation	NA

### Course Learning Objectives

1. To understand Tantra/ Āgama School as a core philosophical doctrine.
2. To analyse the philosophical doctrines of Śaivism and Śāktism
3. To study core text in Āgamic canons like Śiva-sūtras, Spandakārikā and Pratyabhijñānakārikā with Śākta texts (Tantric)
4. To explore 36 Supreme elements with its symbolism, and theological frameworks.
5. To examine three methodologies: Śambhvopāya, Śāktopāya and Ānavopāya
6. To critically assess modern interpretations and global reception of Śaiva and Śākta traditions

### Course Learning Outcomes

#### By the end of Course students will be in position to:

1. Interpret Śaiva and Śākta texts using philological and philosophical methods.
2. Compare Śaiva and Śākta thought with Vaiṣṇava, and Buddhist Tantric traditions.
3. Evaluate philosophical arguments about Paramaśiva.
4. Understand the socio-cultural impact of the philosophy of Śaivism and Śāktism
5. Critically analyse scholarly debates surrounding Śaivism, Śāktism and Tantra traditions.

### Course Structure:

#### Unit-1: Introduction to Śaivism: Śiva Śūtras, chp.1, 2 & 3 (12 Hours)

1. Universal consciousness
2. The emergence of innate knowledge
3. The transformations of the individual

#### Essential Readings:

- Vishnutirtha, Swami (trans.) (1996). *Śiva Śūtras*. Dehatma Press, p.1-34
- Chatterji, Jagadish Chandra (1914). *Kashmir Shaivism*. SUNY Press. p. 156
- Singh, Jaideva (2008), *Pratyābhijñāhṛdayam: The Secret of Self-Recognition*. MLBD, 2008 p.24-42

#### Unit-2: Śāktism

(12 Hours)

1. Introduction and Philosophical Foundations of Śāktism (Śrī Vidyā)
2. Foundations of Śrīvidyā Philosophy:
  - Lineages, Schools and Regional Traditions
  - Concepts of nāḍīs, cakras, and subtle body theory
  - Śāktism's (Śrī Vidyā) influence on classical music, dance, poetry
  - The role of Kuṇḍalinī and Śaktipāta
  - Mantra, Yantra, and Mudrā Science

#### Essential Readings:

- S. Subrahmanya Sastri (1957). *Soundarya Lahari*. Madras Government Oriental Series p. 1–25
- Arthur Avalon (1965). *Kularnava Tantra*. Ganesh & Co., p. 33–55
- Swami Sri Ramanananda Saraswati (1992). *Tripurā Rahasya*. Sri Ramana Ashrama p. xxi–xiv & p. 1–55

**Unit-3: Methods of Kaśmīra Śaivism (12 Hours)**

1. Kaśmīra Śaivism:
  - Śambhupāya,
  - Śāktopāya
  - Āṇavopāya

**Essential Readings:**

- Mishra, R.S. (1999). *Essentials of Tantrāloka*. Indica Books p. 22-210
- Singh, Jaideva (trans.) (2014). *Spanda Karikas: The Divine Creative Pulsation*, MLBD, p.119-139

**Unit- 4: Methods of Śāktism (9 Hours)**

1. Meditation & Yogic Psychology in Kaśmīra Śaivism and Śāktism
2. Śāktism: Śrī Cakra – Cosmology, Symbolism and Geometry
  - Geometry of Śrīcakra
  - 9 āvaranas (enclosures) and their deities

**Essential Readings:**

- Kaviraj, Gopinath (ed.). Siddhanta, Sri Yogeshwaranand (1938). *Tantrāloka* (Abhinavagupta). Indica Books. p. 200-391.
- S. Subrahmanya Sastri (1957). *Soundarya Lahari*. Madras Government Oriental Series p. 40-160.
- Swami Sri Ramanananda Saraswati (1992). *Tripurā Rahasya*. Sri Ramana Ashrama p. 150–185.
- Sanderson, Alexis (in *The World's Religions*, 1991). *Śaivism and the Tantric Traditions* p. 688–695.
- Avalon, Arthur (1919). *The Serpent Power*. Ganesh & Co. p. xxiii–xlvi & p. 90-295.

**Recommended Readings:**

1. Albany. (1989). *Abhinavagupta: A trident of wisdom*. State University of New York Press.
2. Avalon, Arthur (1965), *Kularnava Tantra*. Ganesh & Co.
3. Dyczkowski, M.S.G. (1987). *The doctrine of vibration*. State University of New York Press.
4. Dyczkowski, M.S.G. (1992). *The aphorisms of Śiva: The Śiva Śūtras* with Bhaskara's Commentary, the Varttika. State University of New York Press.
5. Dwivedi, R.C. and Rastogi, N. (eds. 1987). *Abhinavagupta's Tantrāloka. With the Commentary Viveka of Jayaratha*. MLBD.

6. Kramrisch, S. (1981). *The presence of Śiva*. Princeton University Press.
7. Mishra, R.S. (1999). *Essentials of Tantrāloka*. Indica Books.
8. Sanderson, Alexis (in *The World's Religions*, 1991). *Śaivism and the Tantric Traditions*.
9. Singh, Jaideva (1979). *Śiva Śūtras: The Yoga of supreme identity*. MLBD.

#### Additional/Supplementary Readings:

1. Brooks, Douglas Renfrew (1992). *Auspicious Wisdom*. SUNY Press
2. Brooks, Douglas Renfrew (1990). *The secret of the three cities: An introduction to Hindu Śākta tantrism*. University of Chicago Press.
3. Hughes, John (Ed.). (2002). *Śiva Śūtras "The Supreme Awakening"* (with the commentary of Kśemarāja revealed by Swami Lakshmanjoo): Universal Shaiva Fellowship.
4. Jones, A. & D. Ryan, James (2006). *Encyclopedia of Hinduism*. An Imprint of Info Base Publishing.
5. Muktananda, Swami. (1983). *Play of consciousness*. Gurudev Siddh Peeth.
6. Rastogi, Navjivan (2015). *Introduction to the Tantraloka*. MLBD
7. Sen Sharma, Deba Brata (1994). *The Philosophy of Sivasutra*. MLBD
8. Swami, Subramuniya (2005). *Satguru Sivaya Saiva Dharma Sastra*. Himalayan Academy.
9. Urban, Hugh (2009). *Power of Tantra*. I.B. Tauris

#### Tutorial Activities (15 Hrs)

1. Quizzes in Group/ class
2. Presentations or discussion on specific issues/ topics
3. Project work, individual or group
4. Review of a book or article or movie in the related area
5. Writing short answers/ papers on selected topics in class

**Keywords:** Tantra, Āgama, Kaśmira Śaivism, Śāktism, Kundalinī, Śakti, Śrī Cakra, 36 elements, 9 āvaranas, Pratyābhijñā

### DSE 49: Yoga Sūtra of Patañjali

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if an buddhismy)
		Lecture	Tutorial	Practical/ Practice		
Yoga Sutra of Patanjali	4	3	1			NA

## Course Objectives

By the end of the course, students will:

1. Understand the full structure and core concepts of the *Yoga Sūtra* (all four pādas).
2. Interpret key sūtras using classical and modern commentaries.
3. Analyse Yoga as a philosophical system: metaphysics, psychology, ethics, and soteriology.
4. Recognise the influence of Sāṅkhya, Buddhist thought, and Vedic traditions on the text.
5. Connect textual insights with contemporary discussions in wellbeing, mindfulness, cognitive science, and psychotherapy.
6. Apply selected practices (āsana foundations, prāṇāyāma, dhāraṇā meditation) to develop experiential insight.

## Course Outline (Unit-wise)

### Unit 1: Introduction and Samādhi Pāda

(12 hrs)

#### 1. Introduction to Yoga Philosophy

Yoga within Indian philosophical traditions; Relationship between Sāṅkhya & Yoga Patañjali and textual history of the Sūtra; Structure of the text (four pādas)

Commentarial traditions; Key categories: puruṣa, prakṛti, citta, kleśa, karma, saṃskāra

#### 2. Samādhi Pāda: Nature of Mind & Concentration (10 hrs)

Definition of Yoga (YS 1.2); Vṛttis: valid cognition, error, imagination, sleep, memory  
Abhyāsa & Vairāgya; Stages of samādhi: sabīja / nirbīja; Isvara: nature & role

### Essential Readings:

- Hariharānanda Āraṇya, S. (1983). *Yoga philosophy of Patañjali: Containing his Yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations*. State University of New York Press. (Original work published 1963) (pp xv- xxi)

### Unit 2: Sādhana Pāda: Discipline, Ethics, and Practice

(12 hrs)

1. Kriya Yoga: tapas, svādhyāya, Īśvara-praṇidhāna
2. Kleśas & psychology of suffering
3. Eight-limbed path (Aṣṭāṅga Yoga):
  - a. yama & niyama
  - b. āsana & prāṇāyāma
  - c. pratyāhāra, dhāraṇā, dhyāna, samādhi

### Essential Readings:

- Hariharānanda Āraṇya, S. (1983). *Yoga philosophy of Patañjali: Containing his Yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations*. State University of New York Press. (Original work published 1963) (113-248)

### Unit 3: Vibhūti Pāda: Yogic Powers & Phenomenology

(12 hrs)

1. From dhāraṇā to samādhi: emergence of samyama
2. Sūtras on yogic powers (siddhis)
3. Hermeneutic approaches: literal, symbolic, psychological
4. Philosophical concerns: epistemology of extraordinary knowledge

### Essential Readings:

- Hariharānanda Āraṇya, S. (1983). *Yoga philosophy of Patañjali: Containing his Yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations*. State University of New York Press. (Original work published 1963) (249-345)

### Unit 4: Kaivalya Pāda: Liberation & Ontology

(9 hrs)

1. Karma, latent impressions & transformation of mind
2. Guṇa theory & dis-identification
3. Nature of kaivalya (complete freedom)
4. Yoga's metaphysical commitments
5. Critiques of dualism: Buddhist & Advaita interpretations

### Essential Readings:

- Hariharānanda Āraṇya, S. (1983). *Yoga philosophy of Patañjali: Containing his Yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations*. State University of New York Press. (Original work published 1963) (346-410)

### Further Readings:

1. Woods, J. H. (1914). *The Yoga-system of Patañjali: Or the ancient Hindu doctrine of concentration of mind including the Yoga-sūtras of Patañjali with the commentary of Vyāsa and the Tattva-vaiśārādī of Vācaspatimiśra*. Harvard University Press. (Harvard Oriental Series, Vol. 17)
2. Taimni, I. K. (1961). *The science of yoga: The Yoga-sutras of Patanjali in Sanskrit with transliteration in Roman, translation and commentary*. Theosophical Publishing House.
3. Bryant, E. F. (2009). *The Yoga Sūtras of Patañjali: A new edition, translation, and commentary*. North Point Press.

### Classical Commentaries:

- Vyāsa. (1995). *Yoga Bhāṣya* (S. S. S. Satchidananda, Ed. & Trans.). The Yoga-Vedanta Forest Academy Press. (Original work composed ca. 5th century CE)
- Vācaspatimiśra. (1982). *Tattva-vaiśārādī* (S. P. Rai, Ed.). Tara Printing Works. (Original work composed ca. 9th century CE)
- Bhoja. (1934). *Rājamārtanḍa: A commentary on the Yoga-sūtra of Patañjali* (R. S. Bahadur, Ed. & Trans.). Central Book Depot. (Original work composed ca. 11th century CE)

### Modern Interpretations:

- Feuerstein, G. (2001). *The yoga tradition: Its history, literature, philosophy and practice*. Hohm Press.
- Eliade, M. (1958). *Yoga: Immortality and freedom* (W. R. Trask, Trans.). Princeton University Press.
- Maas, P. A. (2013). *A concise history of the yoga-sūtra tradition*. In G. Flood (Ed.), *The Blackwell companion to Hinduism* (pp. xx–xx). Wiley-Blackwell. (If you meant Maas's monograph, then: Maas, P. A. (2006). *Samadhitradition*. Otto Harrassowitz Verlag.)

- Larson, G. J., & Bhattacharya, R. S. (Eds.). (1987). *Sāṅkhya: A dualist tradition in Indian philosophy*. Motilal Banarsidass.

### Tutorial Activities (15 Hours)

- Reading the Text with translation
- Practicing different meditation techniques stated in the text
- Group presentations on practicing Aṣṭāṅga Yoga

**Key words:** Yoga, Samādhi Pāda, Sādhana Pāda, Vibhuti pāda, Kaivalya pāda, Kriya yoga.

## DSE 50: Ethics in Buddhism

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 50 Ethics in Buddhism	4	3	1	-		NA

### Course Objectives:

1. The development of morality in early Buddhism will be examined in this course.
2. Questions regarding the status of morality within Buddhist soteriology and related methodological and philosophical concerns will be addressed through a systematic study of ethical thought in Buddhism.
3. In addition, some areas where such morality has been drawn on and developed to ascertain Buddhist attitudes to contemporary ethical matters will be investigated.
4. This course comprises some select readings from texts included in the early Buddhist Pali Canon. It then goes on to deliberate on some scholarly literature that throws light on the nature of ethics in Buddhism.
5. A brief study of some *Jātaka* stories and the role of the *Bodhisatta* will be discussed to draw out further ethical nuances. The course also includes two readings that explore euthanasia and vegetarianism through a Buddhist ethical lens.

### Course Learning Outcome:

1. Through the close reading of primary Pali texts, students will be exposed to the dialogue and argumentation adopted by ancient texts.
2. The student's analytical skills will deepen as they navigate the texts for their ethical content and learn to assess and evaluate as they go along.

3. The engagement with primary and secondary texts and readings will help develop both interpretative skills and critical reasoning.
4. The understanding of comparative philosophy will also strengthen through the duration of the course.
5. The students will also learn how ancient ideas can engage with present problems and how these may be indicative of previously unthought-of ideas.

### **Course Structure & Readings:**

The four units of the course are as follows.

#### **Unit 1: Pali Texts (12 Hours)**

1. *Dīgha Nikāya*
2. *Vinaya Piṭaka*

#### **Essential Readings:**

- Walshe, M. (trans.) (1987). *The long discourses of the Buddha: A translation of the Dīgha Nikāya*. (Sutta 1, 2, 5, 8, 17, 22, 26, 27 and 31.) Boston: Wisdom Publications.
- Horner, I.B. (trans.) (1969, Reprint). *The book of discipline (Vinaya Piṭaka)*, Part 1 and 2. (*Pārājika* III and *Pacittiya* I, II, X, XI, XXIII and XXXIV) London: Pali Text Society.

#### **Unit 2: Analysing Some Aspects of Buddhist Ethics (12 Hours)**

1. *Karma*
2. Classification

#### **Essential Readings:**

- Verma, V. P. (1963). The origins and sociology of the early Buddhist philosophy of moral determinism. *Philosophy east and west XIII* (1), 25-47
- Christopher, W. Gowans. (2015). *Buddhist moral philosophy: An introduction*. (Chapter 6) Oxon: Routledge.

#### **Unit 3: The Jātakas (9 Hours)**

1. Introduction and stories
2. *Bodhisatta* and ethics

#### **Essential Readings:**

- Cowell, E. B. (ed.) (1990, reprint). *Jātaka* (Together with its Commentary), Trans. by various hands under *The Jātaka or Stories of the Buddha's former births*. 3 Volumes. (Stories 18, 50, 62, 75, 91, 196, 278, 342, 316) Delhi: Motilal Banarsidass,
- Appleton, N. (2010). *Jātaka stories in Theravāda Buddhism: Narrating the Bodhisatta path*. England: Ashgate. (Chapter 2)

#### **Unit 4: Buddhist Ethics and Contemporary Issues (12 Hours)**

1. Euthanasia
2. Vegetarianism

#### **Essential Readings:**

- Keown, D. (1999). Attitudes to euthanasia in the *Vinaya* and commentary. *Journal of Buddhist ethics* 6, 260-270. (See <http://www.buddhistethics.org/6/keown993.pdf>).
- Stewart, J. J. (2010). The question of vegetarianism and diet in Pāli Buddhism. *Journal of Buddhist ethics* 17, 101-140. (See <http://blogs.dickinson.edu/buddhistethics/files/2010/07/Stewart.pdf>).

### Further Readings:

1. Harvey, P. (2000). *An introduction to Buddhist ethics*. Cambridge, UK: Cambridge University Press.
2. Christopher, W. Gowans. (2015). *Buddhist moral philosophy: An introduction*. Oxon: Routledge.
3. Goodman, C. (2009). *Consequences of compassion*. Oxford and New York: Oxford University Press.
4. Keown, D. (2001). *The nature of Buddhist ethics*. Hampshire: Palgrave.
5. Keown, D. (Fall, 1996). Karma, character and consequentialism. *Journal of religious ethics*, 329-350
6. Kalupahana, D.J. (2008). *Ethics in early Buddhism*. Delhi: Motilal Banarsidass.
7. Aronson, H. B. (1980). *Love and sympathy in Theravāda Buddhism*. Delhi: Motilal Banarsidass.
8. De Silva, P. (1993). Buddhist Ethics. In Peter Singer (ed.), *A companion to ethics*. Oxford: Blackwell Publishers. pp 58-68.
9. Prasad, H. S. (2007). *The centrality of ethics in Buddhism: Exploratory essays*. Delhi: Motilal Banarsidass.
10. Misra, G.S.P. (1955). *Development of Buddhist ethics*. Delhi: Munshiram Manoharlal.

### Tutorial Activities (15 Hrs)

- Group discussion on specific issues such karma, liberation or impermanence and how they form the foundation of Buddhist philosophy
- Project work, individual or group
- Presentation on a topic
- Review of a book or article or film in the related area
- Writing short papers on selected topics concerning the application of buddhist concepts to contemporary issues.

**Keywords:** *bodhisatta, brahmavihāras*, consequentialism, deontology, ethics, Four Noble Truths, *Jātaka, karma, nibbāna, Nikāyas*, Pali, rebirth, *Vinaya*, virtues.

## AREA 2

### WESTERN PHILOSOPHICAL PERSPECTIVES

### DSE 51: DEBATES IN CONTINENTAL PHILOSOPHY

## CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 51</b> <b>DEBATES IN CONTINENTAL PHILOSOPHY</b>	4	3	1	Nil	B.A at the requisite level	None

### Course Objectives:

1. This course aims at introducing students to contemporary developments in continental philosophy surrounding issues related to the nature of phenomenological inquiry, theorisation about the nature of the human subject and its otherness.
2. It familiarizes students with the basic vocabulary of structuralism and structuralism. This will involve concepts like, nature of sign, signifier, signified, and signification.
3. It will aim at exploring in detail concepts such as the structural unity of the subject and its fragmentation, self-identity, etc.

### Course Learning Outcomes:

1. To introduce the students to contemporary debates in the Continental philosophical tradition.
2. To introduce key texts and Ideas of major thinkers of the continental tradition.
3. To introduce students to explore the relationship between the nature of phenomenological inquiry, theorisation about nature and the human subject and otherness of key thinkers of the continental tradition.

### UNIT 1: Sign, Signifier, Signified and Signification

(9 Hours)

1. What is a sign and signification
2. The relation between signifier and signified

### Essential Readings:

- Peirce, C. S. (1998). What is a sign? In *The essential Peirce: Selected philosophical writings* (Vol. 2, pp. 4–10). Indiana University Press.
- Barthes, R. (1964). *Elements of semiology* (Part II, Chapters 1–4). Hill & Wang.
- Eco, U. (1985). Producing signs. In M. Blonsky (Ed.), *On signs* (pp. 176–183). Basil Blackwell.

## UNIT 2: The Nature of Being

(12 Hours)

1. Varieties of being
2. The self and the other

### Essential Readings:

- Sartre, J. P. (1962). *Being and nothingness* (Chapter 1: “The pursuit of being”). Philosophical Library.
- Merleau-Ponty, M. (2004). Other selves and the human world. In T. Baldwin (Ed.), *Maurice Merleau-Ponty: Basic writings* (pp. 154–165). Routledge.
- Merleau-Ponty, M. (2007). What is phenomenology? In T. Toadvine & L. Lawlor (Eds.), *The Merleau-Ponty reader* (pp. 55–68). Northwestern University Press.

## UNIT 3: Fundamental Interests Shaping the Nature of Human Knowledge

(12 Hours)

1. How understanding of truth is shaped by fundamental human interests
2. The confounding effects of liberal multiculturalism
3. Naturalization of political antagonisms

### Essential Readings:

- Habermas, J. (n.d.). Knowledge and human interests: A general perspective. In D. Ingram & J. Simon-Ingram (Eds.), *Critical theory: The essential readings* (pp. 255–267). Paragon House.
- Žižek, S. (2008). Tolerance as an ideological category. *Critical Inquiry*, 34(4), 660–682.

## UNIT 4: The Nature of Representation and Self Identity

(12 Hours)

1. The role of mirror stage in the formation of human identity
2. Representation's self-referential nature

### Essential Readings:

- Lacan, J. (2002). The mirror stage. In *Écrits*. W. W. Norton.
- Foucault, M. (1966). Las minas. In *The order of things: An archaeology of the human sciences* (pp. 3–42). Routledge.
- Foucault, M. (2000). The hermeneutic of the subject. In *Essential works of Foucault* (Vol. 1). Penguin.

### Suggested Readings:

1. Sartre, J. P. (1985). *War diaries*. Verso.
2. Barnes, H. E. (1961). *The literature of possibility*. Tavistock Pub.

3. Sundara Rajan, R. (1991). *Studies in phenomenology, hermeneutics, and deconstruction*. Indian Council of Philosophical Research.
4. Foucault, M. (2005). Structuralism and post-structuralism. In *Aesthetics, methods, and epistemology*. The New Press.
5. Cohen, T. (Ed.). (2002). *Jacques Derrida and the humanities: A critical reader*. Cambridge University Press.
6. Žižek, S. (2007). *How to read Lacan*. W. W. Norton.
7. Fink, B. (1996). *The Lacanian subject*. ICPR.
8. Gutting, G. (Ed.). (2006). *The Cambridge companion to Foucault*. Cambridge University Press.
9. Lee, J. (1990). *Jacques Lacan*. Twayne.
10. Irigaray, L. (1993). *An ethics of sexual difference*. Cornell University Press.

**Tutorial Activities (15 Hrs)**

- Group discussion on the self/no-self debate
- Project work, individual or group
- Presentation on a topic
- Review of a book or article
- Writing short papers on selected topics

**Keywords:** Saussure, Sartre, Signifier, Signification, Human Subject Representation, Self identity

**AREA 3**

**CROSS SECTIONAL PHILOSOPHICAL PERSPECTIVES**

**DSE 52: PHILOSOPHY OF TECHNOLOGY**

**CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical		
DSE 52 Philosophy of Technology	4	3	1		Introductory course in Technology and Ethics	Undergraduate in Philosophy

**Course Objectives:**

1. This course provides an introduction to the meaning and nature of technology, examining the relationship between science, technology, and society.
2. It engages students with the most important questions, positions, and arguments in the philosophy of technology.
3. Beginning with an exploration of the general questions and positions taken within discussions on technology, the next section addresses the intersections of science, society, and technology.
4. The last section engages with the question of technology and the human life world, as well as the questions that emerge through this interaction.

**Course Learning Outcomes:**

1. Familiarizing students with the central arguments and positions within the philosophy of technology
2. Equipping students to develop their ability to read, evaluate, and write about complex texts
3. Enabling students to reflect on the socially responsible creation and use of technology
4. To allow students to develop the ability to critically think, analyze, and discuss the nature of, value and challenges to technology as an intellectual enterprise and at the level of society.

**Unit 1: Introduction (12 hrs)**

Definition, Conceptualization and theory of technology

**Essential/ Recommended Readings:**

- Heidegger, M. (1977). *The Question Concerning Technology*. In *The Question Concerning Technology and Other Essays* (Translated by William Lovitt). (pp 3-35). Harper & Row.
- Dusek, V. (2006). *Philosophy of Technology: An Introduction*. (pp 26-36). Blackwell Pub.
- Feenberg, A. (2002). *Critical Theory of Technology: An Overview*. (pp 67-82, 146-153). Oxford University Press.

**Unit 2: Science and Technology**

(12 hrs)

**Intersections of science and technology**

**Essential Readings:**

- Bernadette Bensaude Vincent, Sacha Loeve (2018). *Toward a philosophy of technosciences*. Sacha Loeve; Xavier Guchet; Bernadette Bensaude-Vincent. French philosophy of technology: classical readings and contemporary approaches., 29, (pp.169-186). Springer. <https://hal.science/hal-01820186v2/document>
- Dusek, V. (2006). Technocracy. In *Philosophy of Technology: An Introduction*. (pp 38-52) . Blackwell Pub.

**Unit 3: Technology and Society**

(9 hrs)

**Intersections of Technology and Democracy**

**Essential Readings:**

- Borgmann, A. (1984). Technology and Democracy. In *Technology and the Character of Contemporary Life* . (pp. 85–101). essay, Chicago: University of Chicago Press.
- Vallor, S. (2016). New Social Media and Technomoral Virtues. In *Technology and the Virtues: A Philosophical Guide To A Future Worth Wanting* (pp. 159–187). essay, Oxford University Press.

**Unit 4: Technology and Lifeworld  
Technology and the Human Experience**

**(12 hrs)**

**Essential Readings:**

- Verbeek, P. P. C. C. (2001). Don Ihde: The Technological Lifeworld. In H. J. Achterhuis (Ed.), *American Philosophy of Technology: The Empirical Turn*. (pp. 119-146). (Indiana Series in the Philosophy of Technology). Indiana University Press.
- Stiegler, B., Beardsworth, R., & Collins, G. (1998). General Introduction. In *Technics and Time, 1: The Fault of Epimetheus* (pp. 1–27). essay, Stanford University Press.

**Suggested Readings:**

1. Haraway, Donna (2003) *The Companion Species Manifesto*. Prickly Paradigm Press.
2. Latour, Bruno. (1996). *Aramis, or the love of technology*. Cambridge, Massachusetts: Harvard University Press.
3. Borgmann, Albert. *Technology and the Character of Contemporary Life: A Philosophical Inquiry*. Chicago: University of Chicago Press, 1984.
4. Tabachnick, D., & Koivukoski, T. (Eds.). (2004). *Globalization, technology, and philosophy*. State University of New York Press.
5. Burchell, G., Gordon, C., & Miller, P. (Eds.). (1991). *The Foucault effect: Studies in governmentality: With two lectures by and an interview with Michel Foucault*. University of Chicago Press.
6. Michael Huemer. (2021). *Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy* .Amazon Digital Services LLC - Kdp.
7. Clarke, L. (2022). Review of [David J. Chalmers, "Reality +: Virtual Worlds and the Problems of Philosophy"]. *Philosophy in Review*, 42(4), 8–10
8. Hickman, L. A. (1990). *John Dewey's pragmatic technology*. Indiana University Press.
9. Hickman, L. A. (2001). *Philosophical tools for technological culture: Putting pragmatism to work*. Indiana University Press.
10. Arendt, Hannah, 1958, *The Human Condition*, Chicago: University of Chicago Press.
11. Bijker, Wiebe E., and John Law (eds), 1992, *Shaping Technology/Building Society: Studies in Sociotechnical Change*, Cambridge, MA: MIT Press.
12. Fraser, Nancy, and Axel Honneth, 2003, *Redistribution or Recognition?: A Political-Philosophical Exchange*, London and New York: Verso.
13. Franssen, Maarten, Peter Kroes, Thomas A.C. Reydon and Pieter E. Vermaas (eds), 2014, *Artefact Kinds: Ontology and the Human-Made World*, Heidelberg/New York/Dordrecht/London: Springer. doi:10.1007/978-3-319-00801-1

**Tutorial activities (15 hrs)**

- Quizzes
- Tests

- Presentations
- Assignment Submission

**Keywords:** Technology, Globalization, Technoscience, Critical Theory, technosciences.

### DSE 53: Philosophy of Praxis

#### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 53 Philosophy of Praxis</b>	4	3	1	Nil		None

**Course Objectives:**

1. The course of Philosophy of Praxis is a dialectic approach that synthesizes theory and practice to transform the social and natural world.
2. The course analyses the concept of praxis as the unity of theory and practice for social transformation.
3. To differentiate and critically evaluate the major interpretations of praxis across Critical theory, Post-Structuralism, and Political Philosophy
4. To apply the framework of praxis to the analysis of politics and the lived world
5. To articulate the ethical, epistemological and political dimensions of praxis, and recognising its importance in contemporary social critique.

**Course Learning Outcomes:**

1. The students can define, compare and critically analyse the concept of praxis.
2. The course helps to unify the theoretical and practical aspects of social philosophy.
3. Students will demonstrate the ability to apply the framework of praxis.
4. Students will articulate the ethical dimensions of praxis, analysing the roles of pedagogy, lived experience and biopolitics in shaping the human agency and resistance.

**Unit 1: Philosophy of Praxis (9 Hrs)**

1. Introduction to Philosophy
2. Philosophy of Praxis

**Essential Readings:**

- Feenberg, A. (2014). Philosophy of praxis. In *Philosophy of praxis* (pp. 1–20). Verso.

- Gramsci, A. (1992). In Q. Hoare & G. N. Smith (Eds. & Trans.), *Selections from the prison notebooks* (pp. 321–351). International Publishers.

### **Unit 2: Critical Discourse of Praxis (12 hrs)**

1. Praxis and Critique of Humanism
2. Subjectivation as Praxis
3. Emancipatory Praxis

#### **Essential Readings:**

- Althusser, L. (2005). Marxism and humanism. In *For Marx* (pp. 151–170). Verso.
- Foucault, M. (2003). Lecture 1: 7 January 1976. In *Society must be defended* (D. Macey, Trans., pp. 1–22). Picador.
- Habermas, J. Dogmaticism, reason and decision: On theory and praxis in our scientific civilization. In *Theory and practice* (J. Viertel, Trans., pp. 253–282). Beacon Press.

### **Unit 3: Praxis and Politics (12 hrs)**

1. Praxis as Political Action
2. Praxis as a Dissensus
3. Subaltern Counterpublics

#### **Essential Readings:**

- Arendt, H. (1958). Vita activa and the human condition. In *The human condition* (pp. 7–11). University of Chicago Press.
- Rancière, J. (2001). Ten theses on politics. *Theory and Event*, 5(3).
- Fraser, N. (1990). Rethinking the public sphere: A contribution to the critique of actually existing democracy. *Social Text*, (25/26), 56–80.

### **Unit 4: Praxis and Lived World (12 hrs)**

1. Praxis and Pedagogical Practise
2. Life of form and Post-Praxis
3. Social and lived experience

#### **Essential Readings:**

- Freire, P. (1970). Pedagogy of the oppressed. In *Toward a sociology of education* (pp. 374–386). Routledge. (Original work pp. 43–86)
- Agamben, G., & Hiepko, A. (2002). *Homo sacer* (pp. 71–79). Suhrkamp.
- Guru, G., & Sarukkai, S. (2022). Sensing the social. In *Experience, caste and everyday social* (pp. 46–85). Oxford University Press.

#### **Suggested Readings**

1. Balibar, É. (2016). *Citizen subject: Foundations for philosophical anthropology*. Fordham University Press.
2. Feenberg, A. (2014). *The philosophy of praxis: Marx, Lukács, and the Frankfurt School*. Verso.
3. Gramsci, A. (1992). *Selections from the prison notebooks* (Q. Hoare & G. N. Smith, Eds. & Trans.). International Publishers.

4. McNally, M. (Ed.). (2015). *Antonio Gramsci*. Palgrave Macmillan.
5. Thomas, P. D. (n.d.). Gramsci's Marxism: The philosophy of praxis. In M. McNally (Ed.), *Antonio Gramsci*. Palgrave Macmillan.
6. Timpenaro, S. (1975). On materialism (pp. 55–72).
7. Laclau, E., & Mouffe, C. (2001). *Hegemony and socialist strategy*. Verso.
8. Vázquez, A. S. (1977). *Philosophy of praxis*. Merlin Press.
9. Marx, K. Opposition of the materialist and idealist outlooks. In *The German ideology* (pp. 33–42).

### Tutorial Activities (15 hrs)

1. Case study presentations
2. Quizzes
3. Discussions on various Case studies
4. Debates

**Keywords:** Philosophy Praxis, Gopal Guru, Foucault, Fraser, Gramsci, Marx, Freire, Hannah Arendt, Peter Thomas, Materialism, Bio politics, Hegemony, Lived World, Critique, Social, Politics.

## DSE 54: Contemporary Political Philosophy (Indian)

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 54 Contemporary Political Philosophy</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>		<b>None</b>

### Course Objectives

1. To familiarize students with contemporary debates of political philosophy.
2. To acquaint students with various approaches to political philosophy and its significance.
3. To revisit the theories of justice in the light of contemporary social and political struggles.

### Course Learning Outcomes

1. Understand the contemporary debates of social and political philosophy in the light of social justice.
2. Shift orientation towards practical approach to political philosophy rather than carrying with either ideal and non- ideal theories of politics.

3. Understand the limitation of liberal theory and the importance of other contemporary critical theories.

### **Unit 1. Justice: Communitarian Critique of Liberalism (12 Hrs)**

1. Introduction to Contemporary Political Philosophy
2. Critique of Liberalism
3. Communitarianism

#### **Essential Readings:**

- Derek Maltravers and Jon Pike. *Debates in Contemporary Political Philosophy- An Anthology*, London: Routledge, 2003. Pp.1-4.
- Micheal Sandel (Ed.), *Liberalism and Its Critics*, New York: New York University Press, 1984 (Introduction pp.1-12).
- Walzer, Michael. Communitarian Critique of Liberalism, *Political Theory*, Vol. 18, No. 1. (Feb., 1990), pp. 6-23.

### **Unit 2. Structural Injustice and Politics of Difference (12 Hrs)**

1. Universalism, Social Inequality and Politics of Difference
2. Justice and Critical Race Theory
3. Caste, Gender and Politics of Emancipation

#### **Essential Readings:**

- Charles Mill, 'The Critique of Racial Liberalism', (p.xiii-xxi) and 'Ideal Theory as Ideology', pp.72-90, In *Black Rights and White Wrongs*, Oxford: OUP, 2017.
- Rage, Sharmila. 'Debating Dalit Difference', Pp.154- 170, Sunaina Arya and Aakash Singh Rathore (Eds.) *Dalit Feminist Theory- A Reader*, Delhi: Routledge, 2024

### **Unit 3. Multiculturalism, Politics of Recognition and Minority Rights (9 Hrs)**

1. Multiculturalism and Recognition
2. Grounding of Self-Respect

#### **Essential Readings:**

- Taylor, C. (1995). Politics of recognition. In A. Gutmann (Ed.), *Multiculturalism* (pp. 25–73). Princeton University Press.
- Guru, G. (2009). Rejection of rejection: Foregrounding self-respect. In G. Guru (Ed.), *Humiliation: Claims and context*(pp. 209–225). Oxford University Press.

### **Unit 4. Biopolitics and Rights of Man (12 Hrs)**

1. Sovereignty and Biopower
2. Rights of Man and Biopolitics

#### **Essential Readings:**

- Foucault, M. Right of Death and Power over Life, Campbell, Timothy and Adam Sitze (Eds) *Biopolitics- A Reader* , Durham: Duke University Press, 2013, pp.41- 60.

- Agamben, Giorgio. *Biopolitics and Rights of Man*, Timothy and Adam Sitze (Eds) *Biopolitics- A Reader*, Durham: Duke University Press, 2013, Pp. 152-160.

### Suggested Readings:

1. Kymlicka, W. (2007). Community and multiculturalism. In *Companion to contemporary political philosophy* (Vol. 2, pp. 463–477). Wiley-Blackwell.
2. Parekh, B. (2003). Contemporary liberal responses to diversity. In D. Maltravers & J. Pike (Eds.), *Debates in contemporary political philosophy: An anthology* (pp. 239–247). Routledge.
3. Young, I. M. (2009). Structural injustice and politics of difference. In T. Christiano & J. Christman (Eds.), *Contemporary debates in political philosophy* (pp. 362–384). Wiley-Blackwell.
4. Sandel, M. (2003). Liberalism and the limits of justice. In D. Maltravers & J. Pike (Eds.), *Debates in contemporary political philosophy: An anthology* (pp. 140–159). Routledge.
5. Gutmann, A. (2003). Communitarian critics of liberalism. In D. Maltravers & J. Pike (Eds.), *Debates in contemporary political philosophy: An anthology* (pp. 182–194). Routledge.
6. Estlund, D. (2020). Utopophobia. In *Utopophobia: On the limits (if any) of political philosophy* (pp. 3–24). Princeton University Press.
7. Arneson, R. J. (n.d.). Justice after Rawls. In J. S. Dryzek, B. Honig, & A. Phillips (Eds.), *The Oxford handbook of political theory* (pp. 45–66). Oxford University Press.
8. Laurence, B. (2021). The question of the agents of change. In *Agents of change: Political philosophy in practice* (pp. 355–377). Harvard University Press.
9. Foucault, M. (1991). Governmentality. In G. Burchell, C. Gordon, & P. Miller (Eds.), *The Foucault effect: Studies in governmentality* (pp. 87–104). University of Chicago Press.
10. Sitze, A., & Sitze, T. (Eds.). (2013). *Biopolitics: A reader*. Duke University Press.

### Tutorial Activities (15Hrs)

1. Rapid Fire quizzes regarding various theories of justice
2. Discussions and debates
3. Reflection on issues of contemporary politics
4. Short reflective essay writing and mind-maps of various political concepts
5. Individual and group presentations

**Keywords:** Liberalism, Communitarianism, Biopolitics, Structural Injustice, Utopophobia, Diversity, Foucault, Michael Sandel, Will Kymlicka, Multiculturalism, Charles Taylor, Gopal Guru, Iris Young, Critique of liberalism, Critique of ideal theory, biopolitics, structural power, recognition, identity, culture, race, caste, Structural Injustice, Embodied Rights.

## DSE 55: Posthumanism

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical / Practice		
DSE 55 Posthumanism	4	3	1	Nil	None	None

### Course Objectives:

1. To introduce foundational understanding of concepts such as humanism, anti-humanism, transhumanism, and critical posthumanism.
2. To explore transformations of the humans, through digital technologies, cybernetics, AI, biotechnologies.
3. To engage major theoretical frameworks and familiarize students with influential thinkers of posthumanist thought, new materialism, and assemblage theory.
4. To critically analyze the ethics and politics of Posthumanism
5. To build interdisciplinary competence and encourage connections between philosophy, cultural studies, and technology studies.
6. To develop critical perspectives on technology and society

### Course Learning Outcomes:

1. To help students conceptually understand the key concepts of posthumanism, transhumanism, critical posthumanism, cyborg ontology, digital subjectivity, new materialism, and assemblage theory.
2. To help students differentiate between humanist, anti-humanist, transhumanist, and posthumanist positions and their philosophical assumptions.
3. To critically evaluate major posthumanist texts by Wolfe, Haraway, Hayles, Barad, Braidotti, Latour, and others.
4. To help students in interpreting posthumanist frameworks
5. To help students apply posthumanist concepts to various fields such as media studies, environmental humanities, digital culture, political theory.

### Unit 1. Introduction to Posthumanism (12 hrs)

1. Overview of Posthumanism
2. Debates in Posthumanism

### Essential Readings:

- Stefan Herbrechter, Posthumanism: A Critical Introduction, *Posthumanism: A critical analysis*. A&C Black, 2013. pp.5-37.
- Wolfe, C. (2010). *What is Posthumanism?* (Vol. 8). U of Minnesota Press. Pp. 235-241.

### Unit 2. Digital Subjectivity, Cyborg Ontology and Philosophy of Transhumanism (12 hrs)

1. Digital Subjectivity
2. Cyborg Ontology
3. Philosophy of Transhumanism

**Essential Readings:**

- Hayles, N. K. (2000). *How we became Posthuman: Virtual bodies in Cybernetics, Literature, and Informatics*. Pp. 1-24, 283-293.
- Haraway, D. (2013). A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the late twentieth century. In *The Transgender Studies Reader*. pp. 103-118.

**Unit 3. Philosophy of Posthumanism (9 hrs)**

1. Crisis of Humanism
2. Philosophy of Posthumanism
3. Human Enhancement

**Essential Readings:**

- Herbrechter, Stefan. 'Towards a Critical Posthumanism,' *Posthumanism: A Critical Analysis*, London: Bloomsbury Academic, 2013, Pp.1-30
- More, M. (2013). The Philosophy of Transhumanism. *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology, and Philosophy of the Human Future*, Pp. 3-17.

**Unit 4. New Materialism and Critical Posthumanism (12 Hrs)**

1. New Materialism
2. Vibrant Matter and Agency of Assemblages
3. Critical Posthumanism

**Essential Readings:**

- Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press. Pp.3-38, 71-96.
- Bennett, J. (2010). The Agency of Assemblages. In *Vibrant Matter: A Political Ecology of Things*. Philosophy in Review, 30(3), Pp. 20-38.
- Braidotti, R. (2016). Posthuman Critical Theory. In *Critical Posthumanism and Planetary Futures*. pp. 13-32.

**Suggested Readings:**

1. Bostrom, N. (2005). *A History of Transhumanist Thought*. *Journal of Evolution and Technology*, 14(1), 1–25. <https://www.nickbostrom.com/papers/history.pdf>
2. Crawford, K. (2021). *Atlas of AI: Power, Politics, and the Planetary costs of Artificial Intelligence*. Yale University Press.
3. Floridi, L. (2023). *The Ethics of Artificial Intelligence: Principles, Challenges, and Opportunities*. Oxford University Press.
4. Poster, M. (1990). *The Mode of Information: Poststructuralism and Social Context*. University of Chicago Press.
5. Barad, K. (2007). *Meeting the Universe halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.

6. Baxi, U. (2020). Towards Posthuman Human Rights. In M. R. Thomsen & J. Wamberg (Eds.), *The Bloomsbury handbook of Posthumanism* (pp. 347–361). Bloomsbury Academic.
7. Coole, D., & Frost, S. (Eds.). (2010). *New Materialisms: Ontology, Agency, and Politics*. Duke University Press.
8. DeLanda, M. (2019). *A New Philosophy of Society: Assemblage Theory and Social Complexity*. Bloomsbury Academic. (Original work published 2006)
9. Herbrechter, S. (2013). *Posthumanism: A Critical Analysis*. Bloomsbury Academic.
10. Latour, B. (2005). *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford University Press.
11. Nayar, P. K. (2014). *Posthumanism*. Polity Press.
12. Newman, S. A. (2022). Marxism and New Materialism. *Marxism and Sciences*, 1(2), 1–12.
13. Pepperell, R. (2003). *The Posthuman Condition: Consciousness beyond the Brain*. Intellect Books.
14. Thomsen, M. R., & Wamberg, J. (Eds.). (2020). *The Bloomsbury handbook of Posthumanism*. Bloomsbury Academic.
15. Wolfe, C. (2010). *What is Posthumanism?* University of Minnesota Press.

**Tutorial Activities: (15hrs)**

1. Case study discussions
2. Philosophical reflections on themes of human-technology interaction
3. Presentations on Ethical evaluation of themes
4. Quizzes

**Keywords:** Posthumanism, New Materialism, Materiality, Ontology, Social Constructivism, Modernity/Nonmodernity, Transhumanism, Artificial Intelligence (AI), Information Theory, Socialist-Feminism, Object-Oriented Politics, Embodiment, Quantum Entanglement, Critique of Humanism, Quasi-Objects, Parliament of Things, Vital Materialism, Agential Realism, Posthuman Rights, Mode of Information, Decentered Subject

**DSE: 56**  
**Wittgenstein On Aspect Perception**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		

<b>DSE 56</b>	4	3	1	Nil	Graduation	None
<b>Wittgenstein on Aspect-Perception</b>						

### Course Objectives

1. The course investigates the philosophical nuances of the notion of perceiving aspects as contrasted to perceiving objects (like duck-rabbit, convex-concave, background-foreground)
2. It looks into opposing strands of thought within this area - like Empiricism versus Gestalt theories - which address this aspect-perception in interestingly different ways.
3. It will ultimately privilege later Wittgenstein's view of aspect-perception to show how it outgrows the standard dichotomies in this area to eke out a new approach in both the spheres of language and mind.
4. The course will explore how this notion has been effectively deployed in various fields other than that of perception – viz. in the discourse on language semantics, action, and mathematics.

### Learning Outcomes

#### The students will be able to do the following:

1. Given any details of a perception pertaining to any sense-organ, the students will be able to discuss whether it has anything starkly given as pre-semantic datum of perception.
2. Given several theoretical approaches on perception they will be able to draw the internal contrasts among them.
3. They will be able to expand the notion of perception into different fields within philosophy – including aesthetics, philosophy of language, philosophy of action, philosophy of psychology, philosophy of mathematics.
4. They will be able to expand the previously learned Wittgensteinian insights on meaning and use to the area of perception and aspect-perception.
5. They will be able to compare and contrast between different commentaries on Wittgenstein offered by eminent Wittgenstein scholars.

### Unit 1: Introducing the basic theme of Wittgenstein's aspect-seeing (12 Hrs)

1. A Textual Overview
2. Contrasting Aspect seeing with the issue of reference-reference model

### Essential Readings:

- Wittgenstein, L. (1999). *Philosophical investigations* (G. E. M. Anscombe, R. Rhees, & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), Part II, section XI (pp. 193–202). Basil Blackwell.
- Wittgenstein, L. (2016). *Tractatus logico-philosophicus* (C. K. Ogden, Trans.; B. McGuinness & D. Pears, Eds.), propositions 5.541–5.5423. The Humanities Press.
- \*Laugier, S. (2012). Aspects, sense and perception.
- Dinishak, J. (2013). Wittgenstein on the place of the concept: “Noticing an aspect.” *Philosophical Investigations*, 36(4). <https://doi.org/10.1111/phn.12001>

- Mulhall, S. (2001). Seeing aspects. In H. J. Glock (Ed.), *Wittgenstein: A critical reader* (pp. 246–268). Basil Blackwell.

**Unit 2: Wittgenstein’s notion of aspect-seeing as outgrowing the tension between Empiricist and Gestalt approach ( 9 Hrs)**

1. The Empiricist approach of Helmholtz
2. The Gestalt approach of Kohler

**Essential Readings:**

- Wittgenstein, L. (1984). *Philosophical investigations* (G. E. M. Anscombe, R. Rhees, & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), Part II, section XI (pp. 202–213). Basil Blackwell.
- Stromberg, W. H. (1980). Wittgenstein and the nativism–empiricism controversy. *Philosophy and Phenomenological Research*, 41(1–2).
- Ayob, G. (2009). The aspect-perception passages: A critical investigation of Köhler’s isomorphism principle. *Philosophical Investigations*, 32(3).

**Unit 3: Aspect-seeing in Mathematics (12 Hrs)**

1. Novelty and necessity in mathematics in terms of aspect seeing
2. Aspect perception with reference to rule following in mathematics

**Essential Readings**

- \*Floyd, J. (2012). On being surprised: Wittgenstein on aspect perception, logic, and mathematics.
- Connelly, J. (2025, August). Aspect perception and rule-following in Wittgenstein's *Philosophical Investigations*. *Philosophical Investigations*. Advance online publication.
- Hymers, M. (2021). Wittgenstein on aspect-recognition in philosophy and mathematics. *Philosophical Investigations*, 44(1), 71–98.

**Unit 4: Aspect blindness and Meaning blindness ( 12 Hrs )**

1. Learning to see aspects of words
2. The tension between aspect blindness and meaning *as use*

**Essential Readings**

- Wittgenstein, L. (1984). *Philosophical investigations* (G. E. M. Anscombe, R. Rhees, & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), Part II, section XI (pp. 213–217). Basil Blackwell.
- \*Day, W. (2012). Wanting to say something: Aspect blindness and language.
- \*Minar, E. (2012). The philosophical significance of meaning-blindness.

All the star-marked readings are available in Day, W., & Kerbs, J. V. (Eds.). (2012). *Seeing Wittgenstein anew*. Cambridge University Press.

### Suggested Readings:

1. Wittgenstein, L. (1981). *Zettel* (G. E. M. Anscombe & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), sections 194–201, 208–215. Basil Blackwell.
2. Wittgenstein, L. (1998). *Last writings on the philosophy of psychology* (G. H. von Wright & H. Nyman, Eds.; C. G. Luckhardt & M. A. E. Aue, Trans.), Vol. I. Basil Blackwell. (Indexed sections on aspect-seeing, seeing-as)
3. Wittgenstein, L. (1980). *Remarks on the philosophy of psychology* (G. E. M. Anscombe & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), Vol. I, sections 956–1137. Basil Blackwell.
4. Wittgenstein, L. (1980). *Remarks on the philosophy of psychology* (G. H. von Wright & H. Nyman, Eds.; C. G. Luckhardt & M. A. E. Aue, Trans.), Vol. II, sections 37–42, 304–305, 360–549. Basil Blackwell.
5. \*Baz, A. (2012). On learning from Wittgenstein, or what does it take to see the grammar of seeing aspects.
6. Raftopoulos, A. (2015). The cognitive impenetrability of perception and theory-ladenness. *Journal for General Philosophy of Science*, 46(1), 87–103.
7. Dunlop, C. E. M. (1984). Wittgenstein on sensation and seeing-as. *Synthese*, 60(3).
8. Kohler, W. (1975). *Gestalt psychology*. Liveright.
9. Rorty, R. (1977). Wittgensteinian philosophy and empirical psychology. *Philosophical Studies*, 31(3), 151–172.
10. Wenzel, C. H. (2010). On Wittgenstein's notion of meaning-blindness: Its subjective, objective, and aesthetic aspects. *Philosophical Investigations*, 33(3). <https://doi.org/10.1111/j.1467-9205.2009.01382.x>
11. Patton, L. (2009). Signs, toy models, and the a priori: From Helmholtz to Wittgenstein. *Studies in History and Philosophy of Science*, 40, 281–289.
12. Benjafield, J. G. (2008). Revisiting Wittgenstein on Köhler and Gestalt psychology. *The Journal of the History of Behavioural Sciences*, March.
13. Budd, M. (1987). Wittgenstein on seeing aspects. *Mind, New Series*, 96(381), 1–17.
14. Schroeder, S. (2010). A tale of two problems: Wittgenstein's discussion of aspect perception. In J. Cottingham & P. Hacker (Eds.), *Mind, method and morality: Essays in honour of Anthony Kenny* (pp. 352–371). Oxford University Press.
15. Dorsch, F. (2016). Seeing in as aspect-perception. In G. Kemp & G. Mras (Eds.), *Wollheim, Wittgenstein, and pictorial representation: Seeing-as and seeing-in*. Routledge.
16. Good, J. (2006). *Wittgenstein and the theory of perception*. Continuum.
17. Beaney, M., Harrington, B., & Shaw, D. (Eds.). (2015). *Aspect perception after Wittgenstein: Seeing-as and novelty*. Routledge.
18. Campbell, M., & O'Sullivan, M. (2015). Wittgenstein on perception: An overview. In M. Campbell & M. O'Sullivan (Eds.), *Wittgenstein and perception*. Routledge.

**Tutorial activities****15 Hrs**

Question -answer session on brief specific issues

Students assigned the task of explaining and presenting at least one essential reading from each unit

Debates on selected areas of controversy (e.g. between Helmholtz and Gestalt, or between Frege's sense and Wittgenstein's aspects)

Students preparing short visual cum verbal presentations on each example of aspect-seeing given in the texts

**Keywords:** Seeing an object, Seeing an aspect, continuous seeing, dawning of aspect, conceptual distinction, meaning blindness, aspect-blindness

**DSE 57: MIND, MODULARITY, AND COGNITION**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 57 MIND, MODULARITY, AND COGNITION</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>B.A at the requisite level</b>	<b>None</b>

**Course Objectives**

1. The course introduces students to the nature of modularity as it is proposed in the philosophical literature..
2. To letting the students exposed to the arguments against modular picture of the mind
3. To inquire whether only peripheral aspects of the mind are modular leaving out central systems (eg. Fodor and his followers), or whether the mind is entirely (i.e., massively) modular (e.g., Pinker, Sperber, and Cosmides & Tooby).
4. The course also focuses on the issue of whether modularity of mind is a biological given (i.e. innate), or a consequence of the developmental process (i.e. modularized *a la* Karmiloff-Smith).

**Course Learning Outcomes:**

1. This course familiarizes students with the concept of modularity and various versions of the modularity thesis to understand the functioning of human mind and cognition.
2. It also introduces students to the debate about whether the supposed modularity of cognitive architecture of the mind is given innately, or is a product of developmental process.
3. The course discusses in detail whether only certain peripheral aspects of mind are modular (*a la* Fodor) or whether the central systems also need to be viewed as modular in nature.
4. The course also acquaints students about the scholarly proposals from cognitive neuroscience that credits developmental processes for many features of the mind.
5. The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, psychology and cognitive neuroscience.

**Unit1: Modularity Vs Modularization of the Mind (12 Hours)**

1. The modularity of mind thesis
2. Modularization as engine of cognitive development

**Essential Readings:**

- Fodor, J. (1985). Precis of the modularity of mind. *Behavioural and brain sciences* 8,1-42.
- Dean D’Souza, D. & Karmiloff-Smith, A. (2011). When modularization fails to occur: A developmental perspective. *Cognitive neuropsychology*. 28 (3 & 4), 276–287.

**Unit 2: Developmentalist Perspective on the Mind (12 Hours)**

1. The untenability of the idea of encapsulated, innate modules dominating central cognition
2. Human cognition as an outcome of interactions across genetic, cellular, organismal, and environmental rather than a fixed genetic program

**Essential Readings:**

- Prinz, J. J. (2006). Is the Mind Really Modular? In R. J. Stainton (Ed.), *Contemporary Debates in Cognitive Science* (pp.22-36). Blackwell.
- Griffiths, P. E. & K. Stotz. (2000). How the mind grows: A developmental perspective on the biology of cognition. *Synthese*. 122, 29-51.

**Unit 3: Making a Case for Massive Modularity (12 Hours)**

1. The nature of massive modularity
2. The mind as hierarchically organized modules, extending beyond peripheral input systems

**Essential Readings:**

- Barrett, H. C. & R. Kurzban. (2000). Modularity in cognition: Framing the debate. *Psychological review* 113, 628-647.
- Carruthers, P. (2006). The Case for Massively Modular Models of Mind. In R. J. Stainton (Ed.), *Contemporary Debates in Cognitive Science* (pp.3-21). Blackwell.

**Unit 4: The Role of Genetics in Sculpting the Mind (12 Hours)**

1. The nature of neuro- constructivism

2. Lack of evidence for genes encoding for distinct modules required by massive modularity thesis

### Essential Readings:

- Sirois S., Spratling M., Thomas M.S., Westermann G, Mareschal D., Johnson M. H. (2008). Précis of Neuro-constructivism: How the brain constructs cognition. *Behavioural and brain sciences*. 2008 Jun;31(3):321-31; discussion 331-56. doi: 10.1017/S0140525X0800407X. PMID: 18578929.
- Plaisance, K. S., Reydon, T. A. C. & Elgin, M. (2012). Why the (gene) counting argument fails in the massive modularity debate: The need for understanding gene concepts and genotype-phenotype relationships. *Philosophical psychology*. 25(6), 873–892.

### Suggested Readings:

1. Sperber, D. (1994). The modularity of thought and the epidemiology of representations (pp. 39-67). In L. A. Hirschfeld & S. A. Gelman (Eds.), *Mapping the mind*. Cambridge University Press.
2. Stainton, R. J. (Ed.), *Contemporary Debates in Cognitive Science*. Blackwell.
3. Grossberg, S. (2000). The complementary brain: Unifying brain dynamics and modularity. *Trends in cognitive sciences* 4, 233-245.
4. Quartz, S. R. (2002). Toward a developmental evolutionary psychology: Genes, development, and the evolution of the human cognitive architecture. In S. J. Scher and F. Rauscher (Eds.), *Evolutionary psychology: Alternative approaches* (pp. 185-210). Kluwer.
5. Pearson, K. G. (2000). Plasticity of neuronal networks in the spinal cord: Modifications in response to altered sensory input. *Progress in brain research*. 128, 61-70.
6. Karmiloff-Smith, A. (2006). The tortuous route from genes to behavior: A neuroconstructivist approach. *Cognitive, Affective, & Behavioral Neuroscience*. 6, 9-17.
7. Machery, E. (2007). Massive modularity and brain evolution. *Philosophy of science*. 74, 825–838.
8. Guttenplan, S. (ed.). (1995). *A Companion to the Philosophy of Mind*. Blackwell.
9. Keil, F. C. & Wilson, R. A. (eds). (2001). *The MIT Encyclopaedia of the Cognitive Sciences*. MIT Press.

### Tutorial Activities

(15 Hours)

Quizzes in class

Writing Short Answers in class

Group or individual Presentations/Debates

Class tests and Home assignments

**Keywords:** Mind, Modularity, Modularization, Massive Modularity, Cognition, Neuro-Constructivism

<b>DSE 58    Language and Thought</b>
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**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 58</b> <b>Language and Thought</b>	4	3	1	Nil	Graduation	None

### Course Objectives

This course aims to:

1. Examine whether thought depends on language for its structure, content, and possibility.
2. Critically analyze arguments for linguistic constitution vs. linguistic influence hypotheses.
3. Explore non-linguistic cognition in humans and non-human animals.
4. Study cross-linguistic variation in thought to assess universality vs. relativity in conceptualization.
5. Investigate underlying cognitive and neuropsychological processes that connect language and thought.
6. Enable students to articulate informed positions using major philosophical and cognitive-scientific arguments in the debate.

### Course Learning Outcomes

After completion, students will be able to:

1. Understand major philosophical and cognitive theories relating language to thought.
2. Critically analyze whether language constitutes or merely influences thought.
3. Explain cross-linguistic variations in shaping concepts and mental representations.
4. Assess the plausibility of non-linguistic intentionality.
5. Engage in advanced research discussions in philosophy of language and cognition.

## UNIT STRUCTURE

### Unit 1: Language, Meaning & Conceptualization: Wittgenstein and Whorf (12 Hrs)

#### Essential Readings:

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

## **Unit 2: Non-Linguistic Thought: Animals, Infants, Phenomenology (9 Hrs)**

### **Essential Readings:**

- Lohmar, D. (2012). Language and non-linguistic thinking. In Zahavi (Ed.), *Oxford Handbook of Contemporary Phenomenology*. OUP.
- Vygotsky, L. (1986/1934). *Thought and Language*. MIT Press. (Chapter 7)

## **Unit 3: Linguistic Constitution of Thought (12 Hrs)**

### **Essential Readings:**

- Carruthers, P. (2002). “The cognitive functions of language.” *Behavioral & Brain Sciences*, 25, 657–726.
- Davidson, D. (1994). “On the Very Idea of a Conceptual Scheme.” *PAPA*, Vol. 47, pp. 5–20.
- Davidson, D. (1982). *Rational Animals*, *Dialectica*, 36(4).

## **Unit 4: Language as Cognitive Augmentation: Influence & Interface (12 Hrs)**

### **Essential Readings:**

- Millikan, R. G. (2001). *The language-thought partnership: a bird's eye view*, *Language & Communication*, 157–166.
- Clark, A. (1998). “Magic Words: How Language Augments Human Computation.” In Carruthers & Boucher (Eds.), *Language and Thought*, CUP, 162–183.

### **Suggested Readings:**

1. Chomsky, N. (2007). *Rules and Representations*. Columbia University Press.
2. Whorf, B. L. (1956). In *Language, Thought and Reality*. MIT Press.
3. Slobin, D. I., et al. (1996). *Rethinking Linguistic Relativity*. CUP.
4. Slezak, P. (2002). *Language & Communication*, 22, 353–373.
5. Wittgenstein, L. (1967). *Philosophical Investigations*. Blackwell.
6. Chopra, N. (2013). “Language and Worldview...” *IJMER*, 2(13), 342–363.
7. McDonough, R. (1994). *The Philosophical Quarterly*, 44(177), 482–494.
8. Fraser, C. (2007). *Philosophy East and West*, 57(4), 420–456.

**Key Words:** Language–Thought Relation, Wittgenstein, Whorf, Vygotsky, Constitutive Role, Conceptual Relativity, Universalism, Non-Linguistic Cognition, Cognitive Augmentation

### **Tutorial Activities**

1. Discussion of key readings and case examples

2. Short concept-clarification exercises
3. Group problem-solving tasks
4. Reflective notes on weekly topics
5. Mini-presentations by students on assigned themes

## DSE 59: CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 59</b> <b>CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY</b>	4	3	1	Nil	B.A at the requisite level	None

#### Course Objective:

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

#### Course Learning Outcomes

1. This course familiarizes students with the nature of the sub-discipline of philosophy of biology including central concepts that biological sciences rely on in its approach to the living world.
2. The course introduces students to the debate about whether distinctness of biological processes are maintainable in light of philosophical approaches. In this regard, the course also apprises students with the evolutionary considerations that inform the debate about the

nature of evolution with reference to the concepts of natural selection and biological endowment in terms of inheritance.

3. The course discusses in detail different strands of evolutionary thinking like probabilistic epigenesis and developmentalism, the nature of adaptation, the concept of constraint in the biological sciences, issues surrounding the nature of selection & drift, and interrogating the idea of progress in biological sciences.
4. The course would aim at engaging students with the debate over whether biological approach with its emphasis on gene as the driving force of such processes entails reductionism.
5. The course shall also examine the ethical and social consequences of adoption of evolutionary theory. The course ends by discussing whether evolutionary theory can throw some light on complex behavior patterns, like, altruism and selfishness.
6. The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, biological sciences and genetics.

### **UNIT 1 Challenges Facing Evolutionary Theory**

**(12 Hours)**

1. Can animal traits be explained as direct adaptations?
2. Constraints as generative structural features of the developmental systems
3. Genetic drift as an implausible explanation for complex adaptive traits

#### **Essential Readings:**

- Gould, S. J., & Lewontin, R. C. (1979). The spandrels of San Marco and the Panglossian paradigm: A critique of the adaptationist programme. *Proceedings of the Royal Society of London. Series B, Biological Sciences*, 205(1161), 581–598.
- Amundson, R. (1998). Two concepts of constraint: Adaptationism and the challenge from developmental biology. In D. L. Hull & M. Ruse (Eds.), *The philosophy of biology* (pp. 91–116). Oxford University Press.
- Sober, E. (2005). Is drift a serious alternative to natural selection as an explanation of complex adaptive traits? In A. O’Hear (Ed.), *Philosophy, biology and life* (pp. 125–154). Cambridge University Press.

### **UNIT 2: Making Sense of Progress and Direction of Evolution**

**(12 Hours)**

1. Directional biases rather than progress as explanation of increasing complexity
2. The probabilistic epigenesis as a metatheoretical framework for understanding development

#### **Essential Readings:**

- Gould, S. J. (1998). On replacing the idea of progress with an operational notion of directionality. In D. L. Hull & M. Ruse (Eds.), *The philosophy of biology* (pp. 650-668). Oxford University Press.

- Gottlieb, G. (2007). Probabilistic epigenesis, *Developmental science*, 10 (1), 1-11.

**UNIT 3: The Meaning of Information in Evolutionary Theory (12 Hours)**

1. Making use of informational concepts in biology
2. Genetic determinism vs developmental constraints
3. Co-development and co-evolution as better explanation of co-existence of different life forms

**Essential Readings:**

- Levy, A. (2011). Information in biology: A fictionalist account. *Noûs*, 45(3), 640–657
- Griffiths, P. E. (2002). Molecular and developmental biology. In P. Machamer & M. Silberstein (Eds.), *The Blackwell guide to the philosophy of science* (pp. 252-271). Blackwell Publishing.
- Gilbert, S. F., Sapp, J., & Tauber, A. I. (2012). A symbiotic view of life: We have never been individuals. *The Quarterly Review of Biology*, 87(4), 325–341.

**UNIT 4: Using Biology to Make Sense of Human Behaviour (12 Hours)**

1. The role of biological processes in enabling human cooperation through social norms and their enforcement
2. Altruism and self-interest dynamics

**Essential Readings:**

- Buckholtz, J. W., & Marois, R. (2012). The roots of modern justice: Cognitive and neural foundations for social norms and their enforcement. *Nature Neuroscience*, 15 (5), 655–661. <https://doi.org/10.1038/nn.3087>
- Wilson, D. (1998). On the relationship between evolutionary and psychological definitions of altruism and selfishness. D. L. Hull & M. Ruse (Eds), *The philosophy of biology* (pp. 479-488). Oxford University Press.

**Suggested Readings:**

1. Hull, D. L. & Ruse, Michael (eds.). (1998). *The philosophy of biology*. Oxford: Oxford University Press.
2. Sarkar, S. & Plutynski, A. (eds). (2008). *A companion to the philosophy of biology*. Oxford: Blackwell.
3. Sober, Elliott (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.

4. Burian, R. M., & Griesemer, J. R. (2022). Molecular biology. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford encyclopedia of philosophy* (Fall 2022 ed.). <https://plato.stanford.edu/entries/molecular-biology/>
5. O’Hear, Anthony (ed.). (2005). *Philosophy, biology and life*. Cambridge: Cambridge University Press.
6. Sober, E. (2000). *Philosophy of biology*. Oxford: Westview Press.
7. Rosenberg, A and Daniel W. McShea. (2008). *Philosophy of biology: A contemporary introduction*. New York: Routledge.
8. Ayala, J. and Robert Arp (eds.). *Contemporary debates in philosophy of biology*. Oxford: Wiley-Blackwell.
9. Sober, E. (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.
10. Godfrey-Smith, P. (2014). *Philosophy of biology*. Princeton: Princeton University Press.

### Tutorial Activities (15 Hrs)

- Group discussion on the self/no-self debate
- Project work, individual or group
- Presentation on a topic
- Review of a book or article
- Writing short papers on selected topics

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

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

DSE 60: Understanding Human Actions						
Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical / Practice		
<b>DSE 60 Understanding Human Actions</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>None</b>	<b>None</b>

### Course Objectives:

1. This introductory course attempts to open up certain principal routes of understanding actions.
2. The question whether actions are ‘caused’ by the preceding desires, intentions and volitions, or whether intentions and actions forge a continual non-causal stretch will be one of the dominant theme of this study.
3. The causal versus non-causal theory of actions will also invite the semantic issue about actions vis a vis the descriptions of actions, i.e., the semantic implications of verbs (designating actions) and adverbs (describing manners of acting).

4. The ontological status of actions - covering key debates about actions being events or particulars, or actions being universals or properties, or actions being substantial processes will be addressed.
5. The course will also look into the natural impact of all these issues on the question of free will vs determinism regarding actions.

**Course Learning Outcomes:**

**The students will be able to deliver the following tasks**

1. Given any action they will be able to unpack it into two alternative language-games - viz. the causal language-game, or the game of laying out a conceptual relation between actions on the one hand, and wish and intentions (or volitions) on the other.
2. They will be able to explain what the ontological status of an action will be - in accordance with the alternative theories on the issue.
3. They can perform a semantic analysis of verbs and adverbs, - with a purpose to see whether such an exercise holds the key to ontology.
4. With any action having different descriptions, students will be able to demonstrate that there is no bare quantitative identity of an action externalised from its intention and the adverbial modality.
5. With reference to the concrete instance of any action students will be able to open up the perennial controversy between determinism and indeterminism and ultimately dissolve the controversy.

**Unit 1: Causal Theory of Actions**

**(12Hrs)**

1. Cause versus Reason in Actions
2. Davidson's causal theory of actions

**Essential Readings:**

- Davidson, Donald. (2001). Actions, reasons and causes. In *Essays on actions and events*. Oxford: Clarendon Press (pp. 3-19).
  - Danto A. (1963). What we can do. *Journal of philosophy*, 60, 435-45.
  - Glock, H. J. (2014). Reasons for action. *Nordic Wittgenstein review* 3 (No 1) 2014. Pp 7-46
- Or
- Tanney, Julia. (1995). Why reasons may not be causes. *Mind & language* 10 (1/2), 103-126.

**Unit 2: Wittgenstein's non-causal approach to actions**

**(12 Hrs)**

1. Wittgenstein's view of action
2. Wittgenstein's notion of intention and will
3. Wittgenstein's notion of Cause

**Essential/Recommended Readings:**

- Wittgenstein, L. (1991). *Philosophical investigations*. G. E. M. Anscombe (trans.). Oxford: Basil Blackwell (Sections 611-28) (Will), Sections 629-60 (Intending), Sections 571-94, II 193-229 (on Beliefs).
- \_\_\_\_\_ (1976) Cause and Effect: An Intuitive Awareness,, *Philosophia* Volume 6, pages409–425.
- \_\_\_\_\_ (1993). On the freedom of will 1912-31. In Klagge J.C., and Nordmann Alfred, (ed.), *Philosophical occasions*. Indianapolis and Cambridge: Hackett publishing Co.
- Scott, Michael. (1996). Wittgenstein’s philosophy of action. *The philosophical quarterly* 46 (184), 347-63
- Caludine. V(ed) (2017) *Wittgenstein and Davidson on Language, Thought, and Action* , , CUP, U K., Chapter 1 by

### Unit 3: Ontology of Actions

(12 Hrs)

1. Actions as Universals
2. Actions as Particulars
3. Actions as Processes

#### Essential Readings:

- Davidson, D.(2001). Events as Particulars. In *Essays on actions and events*. Oxford : Clarendon Press.
- Landesman, C. (1969). Actions as universals: An inquiry into the metaphysics of action. *American philosophical quarterly* 6 (3), 247 - 252.
- Steward H. (2012). Actions as processes. *Philosophical perspectives*, 26 (1), 373-388.
- Charles, D. (2018) "Processes, Activities, and Actions." In *Process, Action, and Experience*, Rowland Stout. (ed) Oxford, 2018; online edn, [Oxford Academic](https://doi.org/10.1093/oso/9780198777991.003.0002), <https://doi.org/10.1093/oso/9780198777991.003.0002>

### Unit 4: Action-words and action-sentences

(9 Hrs)

1. Verbs and adverbs
2. Extension and Intension of Action-words

#### Essential Readings:

- Davidson, D. (2001). Logical Form of Action-sentences. In *Essays on actions and events*. Oxford: Clarendon Press.
- Austin, J. L. (1970). A plea for excuses. In *Philosophical papers*. Oxford: Oxford University Press, pp.175-204.

#### Suggested Readings:

1. Wittgenstein, Ludwig. (1982). Ambrose Alice (ed), *Wittgenstein’s Lectures Cambridge 1932-1935*. Oxford: Basil Blackwell, Oxford. pp. 34-40 (on reasons and causes).

2. \_\_\_\_\_ . (1981). *Zettel*. G.E.M. Anscombe and G.H. Von Wright (ed.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell, Sections 577-99 (on will).
3. Wittgenstein, Ludwig. (1967). *Lectures and conversations in aesthetics and psychology*. In C. Barrett (Ed.). Berkeley & Los Angeles: University of California Press.
4. Brand, M., (1975) 'Particulars, Events and Actions' in *Action Theory*, (ed) Brand Myles, USA: D. Reidel Publishing Company, pgs 133-57.
5. \_\_\_\_\_. *The blue and the brown book*. In Rhees R. (ed.). USA : Blackwell Publishing.
6. Goldman, A. (1970). *A theory of human actions*. USA: Princeton University Press. Chapter 1
7. Johnston, Paul. (1989). *Wittgenstein and moral philosophy*. London and New York: Routledge, Chapters 2-3,8
8. Anscombe, G. E. M. (1963). *Intention*. Oxford: Basil Blackwell.
9. Winch, Peter. (1968). Wittgenstein's treatment of the will. *Ratio*, 10, 38-53.
10. Danto, A. (1965). Basic Actions. *American philosophical quarterly* 2 (2), 141-48.
11. Douglas, L. (2013). Must there be basic actions. *Noûs* 47 (2), 273-301.
12. Davidson, D. (2001). *Essays on actions and events*. Oxford: Clarendon Press (Essays 3, 5, 6, 9, 11).
13. \_\_\_\_\_. (2004). *Problems of rationality*. Oxford: Clarendon Press. Ch 7, 8, 9
14. Kim, J. (1975). Events as property exemplifications. In Brand Myles (ed.), *Action theory*. USA: D. Reidel Publishing Company.
15. Chisholm, R. (1970). Events and propositions. *Nous* 4, 15-24.
16. Austin, J L. (1975). *How to do things with Words*. Urmson J O & Sbisca M (eds.). New York: Oxford University Press (Chapters 1, 2, 8, 9, 11)
17. \_\_\_\_\_. (1970). Ifs and cans. *Philosophical papers*. Oxford: Oxford University Press.
18. \_\_\_\_\_. Three ways of spilling ink. Same as Above
19. Shanker, S. (1993). Wittgenstein versus James and Russell on the nature of willing. In Shanker and Canfield (eds.) *Wittgenstein's intentions*. NY: Garland, pp 195-239.
20. O'Shaughnessy, B. (1980). *The will: A dual aspect theory*. Cambridge: UP.
21. O'Connor T and Sandis C (eds.). (2010). *A companion to the philosophy of action*. U.K: Willey Blackwell.
22. Le Pore E., and McLaughlin. B (eds.). (1985). *Actions and events: Perspectives on the philosophy of Donald Davidson*. Oxford: Blackwell.

### Keywords:

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

### Tutorial Activities

15 Hrs

1. Students presenting at least one reading from each unit
  2. Students dialoguing and debating on several controversial themes within the course , e.g. :
- (i) Causal version non-causal theory of action
  - (ii) Construing Wittgenstein's answers to Davidson's defence for causal theory
  - (iii) Whether actions are universals, particulars or processes
  - (iv) Whether actions are bare events underlying descriptions

- (v) Deterministic versus non-deterministic views on freedom of will
- 3. Watching the film viz. Kurosawa's Roshomon and analysing it in context sense/reference dichotomy with respect to verbs

**DSE 61: Philosophy of Science**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 61 PHILOSOPHY OF SCIENCE</b>	4	3	1	Nil	Graduation	None

**Course Objectives**

1. Introduce major positions in the philosophy of science regarding Scientific Method, Laws of nature, Scientific explanation, and Realism
2. Evaluate critically the theories that have been offered regarding explanation, laws, realism, theory choice etc.
3. Engage with both classic and contemporary texts in the area of philosophy of science
4. Enable further research into contemporary debates regarding philosophy of science

**Course Learning Outcomes**

After successfully completing the course, students will be able to:

1. Explain and compare key philosophical theories of science
2. Evaluate debates on scientific realism, including arguments concerning observable/unobservable entities, underdetermination, and theory-ladenness.
3. Apply philosophical tools to contemporary scientific issues (e.g., climate modeling, AI, medicine, physics) and articulate reasoned positions
4. Explore new areas of research in explanation, laws of nature, realism, theory choice, scientific methodology etc.

**Unit 1: The Nature of Science (9 hrs)**

1. Falsification, Scientific Progress, and Popper's Legacy
2. From Normal Science to Revolutions: Kuhn's Reconfiguration of Scientific Progress

**Essential Readings:**

- Godfrey-Smith, P. (2016). Popper's philosophy of science: Looking ahead. In *The Cambridge companion to Popper* (pp. 104–124).
- Bird, A. (2004). Kuhn and philosophy of science in the twentieth century. *Annals of the Japan Association for Philosophy of Science*, 12(2), 61–74.

**Unit 2: Nature of Scientific Explanation (15 hrs)**

1. Scientific Explanation and the Role of Universal Laws
2. Critique of the Covering-Law Model and the Rise of Causal Explanation
3. Contemporary Accounts of Causal Explanation
4. Critique of Law-Based Models of Scientific Explanation

**Essential readings:**

- Hempel, C. G. (1998). The deductive–nomological model of scientific explanation. In M. Curd & J. A. Cover (Eds.), *Philosophy of science: The central issues* (pp. 337–346). New York, NY: W. W. Norton.
- Salmon, Wesley. “Scientific Explanation.” In *Philosophy of Science*, Pittsburgh University Press, pp. 7-41.
- Reutlinger, Alexander (2017). Explanation beyond causation? New directions in the philosophy of scientific explanation. *Philosophy Compass* 12 (2):e12395.
- Cartwright, Nancy. (1980). The truth can't explain much. *American Philosophical Quarterly* 17, 159-163.

**Unit 3: Laws of Nature (9 hrs)**

1. Regularity/Patterns account
2. The Dispositionalist Account of Laws of Nature

**Essential Readings:**

- Dretske, Fred I. (1977). “Laws of nature” *Philosophy of Science* 44 (2):248-268.
- Bird, Alexander (2005). The dispositionalist conception of laws. *Foundations of Science* 10 (4):353-70.

**Unit 4: Contemporary debates on Scientific Realism (12 hrs)**

1. Empirical Adequacy versus Truth in Science
2. Scientific Success Without Truth
3. Explanatory Success and Truth in Science

**Essential Readings:**

- Van Fraassen, Bas. (1998). Arguments concerning scientific realism. In Martin Curd and J. A. Cover (Eds.), *Philosophy of science: The central issues* (pp. 1064-1087). New York: W. W. Norton and Company.

- Stanford, P. K. (2000). An antirealist explanation of the success of science. *Philosophy of Science*, 67(2), 266-284.
- Wray, K. B. (2013). Success and truth in the realism/anti-realism debate. *Synthese*, 190(9), 1719-1729.

### Suggested Readings:

1. Bird, A. (1998). *The philosophy of science*. UCL Press.
2. Ladyman, J. (2002). *Understanding philosophy of science*. Routledge.
3. Kuhn, T. (1962). *The structure of scientific revolutions*. University of Chicago Press.
4. Popper, K. (1972). *Objective knowledge*. Clarendon Press.
5. van Fraassen, B. C. (1977). The pragmatics of explanation. *American Philosophical Quarterly*, 14, 143–150.
6. Psillos, S., & Curd, M. (2013). *The Routledge companion to philosophy of science*. Routledge.
7. Armstrong, D. M. (1983). *What is a law of nature?* Cambridge University Press.
8. Musgrave, A. (2012). The ultimate argument for scientific realism. In R. Nola (Ed.), *Relativism and realism in science*(pp. 253–291). Kluwer Academic Publishers.
9. Worrall, J. (1982). Scientific realism and scientific change. *The Philosophical Quarterly*, 32(128), 201–231.
10. Boyd, R. N. (1983). On the current status of the issue of scientific realism. In *Methodology, epistemology, and philosophy of science: Essays in honour of Wolfgang Stegmüller on the occasion of his 60th birthday, June 3rd, 1983* (pp. 45–90). Springer Netherlands.
11. Park, S. (2020). Critiques of axiological realism and surrealism. *Acta Analytica*, 35(1), 61–74.

### Tutorial Activities

Problem solving exercises

Quizzes

Short essay writing exercises

Debates/ discussions on implications of different theories

Case study analysis

Analyzing scientific texts and concept mapping

**Keywords:** Scientific Method, Scientific Explanation, Realism, Anti-realism, Law of nature

## DSE 62: RELIGION AND ECOLOGY

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course	Eligibility criteria	Pre-requisite of the course

		Lecture	Tutorial	Practical/ Practice		(if any)
<b>DSE 62 Religion and Ecology</b>	<b>4</b>	<b>3</b>	<b>1</b>		<b>The requisite B A</b>	<b>NA</b>

### Course Objectives:

1. The religion and ecology course explores how different religious traditions interpret the human–nature relationship and provide moral frameworks for environmental responsibility.
2. This course examines Buddhist, Christian, and Hindu perspectives, showing how concepts such as interdependence, stewardship, *dharma*, *ahimsā*, and sacredness of life shape ecological awareness.
3. Scholars argue that religious worldviews can motivate ethical action, frame duties toward nature, and critique modern patterns of consumption and environmental degradation. The course follows the pursuits of some such scholars as they investigate, defend and critique environmental matters in these religions.
4. By studying doctrinal foundations, ritual practices, and contemporary reinterpretations within these traditions, students learn how religions offer diverse ethical approaches to climate change, environmental justice, conservation, and sustainable living.

### Course Learning Outcomes:

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

### Course Structure & Readings:

The four units of the course are as follows

#### Unit 1: Buddhism and Ecology (15 hours)

1. *Ahimsā* and other fundamentals
2. Problems and possibilities

#### Essential Readings:

- Harris, I. (2000). Buddhism and ecology. In D. Keown (ed.), *Contemporary Buddhist ethics*

(pp. 113-35). Curzon Press.

- James, S.P. (2007). Against holism: rethinking Buddhist environmental ethics. *Environmental Values*, 16(4), 447-461

### **Unit 2: Christian Beliefs and Environment (12 hours)**

1. Stewardship tradition
2. Christian virtues

#### **Essential Readings:**

- Haught, J.F. (2004). Christianity and ecology. In R.S. Gottlieb (ed.), *This sacred earth: Religion, nature and environment* (pp. 208-221). Routledge.
- Bratton, S.P. (1986). Christian eco-theology and the Old Testament. In E. C. Hargrove (ed.), *Religion and environmental crisis* (pp. 53-75). The University of Georgia Press

### **Unit 3: Hinduism and Ecology (12 hours)**

1. Interconnectedness and welfare of all in Hinduism
2. Responses to ecology and consumption

#### **Essential Readings:**

- Dwivedi, O. P. (2001). Dharmic ecology. In C. C. Key & T. M. Evelyn (eds.), *Hinduism and ecology: The intersection of earth sky and water* (pp. 3-32) Oxford University Press.
- Narayanan, V. (1997) "One Tree Is Equal to Ten Sons": Hindu Responses to the Problems of Ecology, Population, and Consumption. *Journal of the American Academy of Religion*, 65(2), 291-333.

### **Unit 4: Hindu ecology and practical implications (6 hours)**

1. Understanding Hindu ecology
2. Practical Dimensions of of Hindu Ecology

#### **Essential Readings:**

- Kumar, S. (2012). Three dimensions of Hindu ecology: soil, soul and society. *Religions*, 2012(1), 16.

#### **Suggested Readings:**

1. Bhumi Sukta in Atharva Veda XII (1). (1989). In Pannikar, R. (Trans.) *Vedic experience: An anthology of Hinduism's sacred and revealed scriptures*. Motilal Banarsidas.
2. Tucker, M. E., & Grim, J. (2016). The movement of religion and ecology: Emerging field and dynamic force. *Routledge handbook of religion and ecology*, 3-12.
3. Walshe, M. (1987). *The long discourses of the Buddha: A translation of the Digha Nikaya*. Wisdom Publication.
4. Singer, P. (ed.). (1991). *A companion to ethics*. Oxford: Blackwell Publishers Ltd; Reprint, in paperback (with corrections) 1993.
5. Kaza, S., & Kraft, K. (Eds). (2000). *Dharma rain*. Shambhala.
6. Tucker, M. E., & Williams, D.R. (Eds). (1997). *Buddhism and ecology: The*

- interconnection of dharma and deeds*. Harvard University Press.
7. Harvey, P. (2000). *An introduction to Buddhist ethics*. Cambridge University Press.
  8. Emmanuel, S. M., & James, S. P. (Eds.). (2013). Buddhism and environmental ethics. In *A companion to Buddhist philosophy* (pp. 599–612). John Wiley & Sons.
  9. Drummond, C. E. D. (2004). Introduction. *The ethics of nature*. Blackwell Publishing.
  10. White, L. (2005). The historical roots of our ecological crisis. In J. B. Callicott and C. Palmer (eds.) *Environmental philosophy* (Vol. 5, pp. 9-18). Routledge.
  11. Billimoria, P. (1998). Indian religious traditions. In D. E. Cooper & J. A. Palmer (eds.), *Spirit of the environment, religion, value and environmental concern* (pp 1-14). Routledge
  12. Chapple, C. K., & Tucker M. E. (Eds.). (2001). *Hinduism and ecology: The intersection of earth sky and water*. Oxford University Press.
  13. Prime, R. (1996). *Hinduism and ecology, seeds of truth*. Cassell Publishers Limited.
  14. Matthews, F. (2001). Deep ecology. In Dale Jamieson (ed.) *A companion to environmental philosophy*. Blackwell Publishers.
  15. Rao, K.L.S. (2001). The five great elements (Pancamahabhuta): An ecological perspective. In C. K. Chapple & Mary E. T. (eds.) *Hinduism and ecology: The intersection of earth, sky and water* (pp 23-39). Oxford University Press
  16. Dwivedi, O. P., & Tiwari, B. N. (1987). *Environmental crisis and Hindu religion* (pp 3-86). Gitanjali Publishing House
  17. Scheffer, A., & Lessem, R. (2019). Cultivating Practical Spirituality: Soil, Soul and Sarvodaya. In *Practical Spirituality and Human Development: Creative Experiments for Alternative Futures* (pp. 89-108). Springer

### **Teaching/ Learning Process:**

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

### **Tutorial Activities (15 Hrs)**

Group discussion on specific issues such as sustainability, SDG's, climate change and biodiversity  
 Project work, individual or group  
 Presentation on a religion not included in the course and its ecological dimensions.  
 Review of a book or article or film in the related area  
 Writing short papers on selected topics

### **Key Words:**

Applied ethics, religion, ecology, anthropocentric approach, Buddhism, Christianity, Hinduism, affirmative action, animal rights, ecocentric approach, *dharma, karma, ahimsā*

## CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 63</b> <b>Philosophy of Language: Names and Descriptions</b>	4	3	1	Nil	B.A at the requisite level	None

### Course Objectives

1. Introducing the building blocks of philosophy of language through readings on names and descriptions
2. To emphasize the critical importance of reference and sense of proper names
3. To address the question whether the difference between names and description is a fundamental or contextual
4. To outline how views of the semantics of names and descriptions leads to different views of necessity and the a priori
5. To elucidate the nature of indexical expressions

### Course learning Outcomes

The students will be able to

1. to identify the central concerns of philosophy of language
2. identify the semantical issues in language related to the standard grammatical categories like proper names, descriptions and common nouns
3. address and analyse the nuances of propositional attitudes
4. detect the philosophical dimensions of expressions of identity in language
5. be able to identify and analyse the functions of a special class of expressions in language, viz. the genuine names as rigid designators.
6. be able to construct the causal account of reference for any rigid designator

### Unit 1: Names: Sense and Reference

(9 Hrs )

1. Mill on Names
2. Frege and the Puzzle of Identity

### Essential Readings:

1. Mill, J. S. (1872). *Of names*. In A system of logic, ratiocinative and inductive (Book I, Chapter II). London: John W. Parker.
2. Frege, G. (1970). On sense and reference (M. Black, Trans.). In P. Geach & M. Black (Eds.), *Translations from the philosophical writings of Gottlob Frege* (pp. 56–78). Oxford,

UK: Blackwell. (Frege, G. (1892). Über Sinn und Bedeutung. *Zeitschrift für Philosophie und philosophische Kritik*, 100, 25–50.

3. Pardey, U., & Wehmeier, K. F. (2025). "6 Cognitive Value." In *Frege: Identity Challenges Reflection: A Revisionist View*.

## **Unit 2: Semantics of Descriptions**

(12 Hrs)

1. Logical Analysis of Descriptions
2. Ordinary language use of Descriptions

### **Essential Readings:**

- Russell, B. (1905). On denoting. *Mind*, 14(56), 479–493.
- Strawson, P. F. (1950). On referring. *Mind*, 59(235), 320–344.
- Russell, B. (1957). Mr. Strawson on referring. *Mind*, 66(263), 385–389.

## **Unit 3: Uses of Descriptions and Presupposition** (9 Hrs)

1. Referential and Attributive Uses
2. Presupposition

### **Essential Readings:**

- Donnellan, Keith S. (1966). Reference and definite descriptions. *Philosophical Review* 75 (3):281-304.
- Strawson P. F. (2025) Chapter 6 “ Subject and Predicate (2): Logical Subjects and Particular Objects “ in *Individuals*, Routledge, UK.

## **Unit 4: Rigid and Non-rigid Designators ( 15 Hrs)**

1. Causal theory of reference
2. Indexicals and Context

### **Essential Readings:**

- Kripke, S. (1980). *Naming and necessity* (Lectures I & II). Cambridge, MA: Harvard University Press.
- Evans, G. (1973). The causal theory of names. *Aristotelian Society Supplementary Volume*, 47, 187–208.
- Putnam, H. (1973). Meaning and reference. *The Journal of Philosophy*, 70(19), 699–711.
- Perry, J. (1979). The problem of the essential indexical. *Noûs*, 13(1), 3–21.
- Stevens G. (2026)' "Names, indexicals, and descriptive characters", *Synthese*, 207, 61 (2026). <https://doi.org/10.1007/s11229-025-05431-7>.

### **Suggested Readings:**

1. Donnellan, K. (1982). Proper names and identifying descriptions. In D. Davidson & G. Harman (Eds.), *Semantics of natural languages* (pp. 356–379). New York, NY: Humanities Press.
2. Evans, G.(1982). *Varieties of reference*. Oxford, UK: Oxford University Press.

3. Hale, B., & Wright, C. (Eds.). (1999). *The Blackwell companion to the philosophy of language*. Oxford, UK: Blackwell.
4. Kaplan, D.(1989). Demonstratives. In J. Almog, J. Perry, & H. Wettstein (Eds.), *Themes from Kaplan* (pp. 481–564). Oxford, UK: Oxford University Press.
5. Kripke, S.(1977). Speaker’s reference and semantic reference. *Midwest Studies in Philosophy*, 2, 255–276.
6. Linsky, L. (1977). *Names and descriptions*. Chicago, IL: University of Chicago Press.
7. Russell, B. (1919). Descriptions. In *Introduction to mathematical philosophy* (pp. 167–180). London, UK: George Allen & Unwin.
8. Searle, J. R. (2008). Proper names and intentionality. In A. P. Martinich (Ed.), *The philosophy of language* (5th ed.). Oxford, UK: Oxford University Press.
9. Strawson, P. F.(2025). *Individuals*. Routledge, UK . (Chapters I & VI; selected portions.)
10. Wittgenstein, L. (1997) Tr : G E M Anscombe, *Philosophical Investigations* Blackwell, Sections 39-44.

### Tutorial Activities

( 15 Hrs )

#### Quiz

Individual or group presentations on specific topics

Debates on pointed controversies, e.g. between Russell and Strawson, Kripke and Evans

Applying the theories of reference and description on specific examples of day to day life.

Exercises of reconciling controversies

### DSE: 64 De Re, De Dicto and De Se

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 64 De Re, De Dicto and De Se	4	3	1	Nil	None	None

### Course Objectives

1. Explain the distinctions between de re, de dicto, and de se propositional attitudes and articulate why these distinctions matter in the philosophy of language, philosophy of mind, and semantics.
2. Identify ambiguity between de re and de dicto interpretations in natural language sentences and provide precise semantic characterizations of each reading.
3. Introduce competing semantic theories of indexicality, self-locating content, and the interpretation of belief reports.

4. Gather understanding of the current research in these areas by learning to apply what has been learnt.

### **Course Learning Outcomes:**

The student will be able to

1. Diagnose the semantic contribution of proper names, descriptions, and indexicals to different attitude readings.
2. Critically assess arguments related to quantification into attitude contexts, the essential indexical, and puzzles about self-locating belief.
3. Apply the de re/de dicto/de se distinctions to philosophical problems
4. Analyze the debates around the existence of these analytical approaches to the relation between mind and world

### **Unit 1: Introduction**

**(9 Hours)**

1. Frege's Puzzle
2. Opacity

### **Essential Readings:**

- Nelson, Michael, "Propositional Attitude Reports", *The Stanford Encyclopedia of Philosophy* (Fall 2024 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/fall2024/entries/prop-attitude-reports/>.

### **Unit 2: De Re and De Dicto readings**

**( 12 Hours)**

1. Names and Descriptions
2. Belief Reports

### **Essential Readings:**

- Quine, W. V. (1956). Quantifiers and propositional attitudes. *Journal of Philosophy* 53 (5), 177-187.
- Kaplan, David (1968). Quantifying in. *Synthese* 19 (1-2):178-214.

### **Unit 3: Direct Reference**

**(12 hours)**

1. Direct Reference and Belief
2. Exportation

### **Essential Readings:**

- Kripke, Saul A. (1979). A puzzle about belief. In A. Margalit (ed.), *Meaning and use*. Reidel. pp. 239--83.
- Kripke, Saul A. (2011). Unrestricted exportation and some morals for the philosophy of language. In Saul A. Kripke (ed.), *Philosophical troubles: Collected papers Vol I*. Oxford University Press.

### **Unit 4: De Se Attitudes (12 Hours)**

1. De Se and Centred Worlds
2. Critique of De Se Attitudes

**Essential Readings:**

- Lewis, David. (1979). Attitudes de dicto and de se. *Philosophical review* 88 (4), 513-543.
- Magidor, Ofra. (2015). The myth of the De Se. *Philosophical perspectives* 29 (1), 249-283.

**Suggested Readings:**

1. Burge, Tyler. (1977). Belief de re. *Journal of Philosophy* 74 (6), 338-362.
2. Cappelen, Herman & Dever, Joshua. (2018). *Puzzles of reference*. Oxford: Oxford University Press.
3. Cappelen, Herman & Dever, Josh. (2013). *The inessential indexical: On the philosophical insignificance of perspective and the first person*. Oxford University Press.
4. Fodor, Jerry A. (Oct. 1978). Propositional attitudes. *The monist* 61, 501-23.
5. McKay, Thomas and Nelson, Michael. (Spring 2014 Edition). Propositional attitude reports. In Edward N. Zalta (ed.), *The Stanford encyclopedia of Philosophy*. URL = <<https://plato.stanford.edu/archives/spr2014/entries/prop-attitude-reports/>>.
6. Schroeder, Timothy. (2006). Propositional attitudes. *Philosophy compass* 1 (1), 65-73.
7. Soames, Scott. (1987). Direct reference, propositional attitudes, and semantic content. *Philosophical topics* 15 (1), 47-87.
8. Quine, W. V. O. (1969). Propositional objects. In *Critica*. Columbia University Press. pp. 139-160.

**Tutorial Activities**

( 15 Hrs )

Quizzes

Individual or group presentations on specific topics

Debates on pointed controversies

Applying the notions learnt to daily life examples

**DSE 65: ON CONDITIONALS**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		

<b>DSE 65</b>	4	3	1	Nil	B.A at the requisite level	None
<b>ON CONDITIONALS</b>						

### Course Objectives

1. Introduce the debates about the truth-functional debates of conditionals
2. Evaluate different theories about conditionals which is important to the very nature of reasoning
3. Formulate solutions to the paradoxes of material implication
4. Investigate the semantics-pragmatics distinction from the lens of conditionals

### Course Learning Outcomes

Upon taking this course, the student will

1. Understand the developments in thinking about conditionals that have taken place post the 1950s to the present.
2. Learn to analyze the different theories that have been presented for conditionals
3. Critically evaluate the arguments about the challenges made to the standard theory regarding conditionals.
4. Enables students to handle concepts related to counterfactuals, assertion of conditionals, possible worlds, robustness of conditionals and compound conditionals.

### Unit 1: Conditionals and Natural Language (4 weeks. 12 hours)

1. The truth-functional account
2. Material paradoxes of implication
3. Conversational Implicature

### Essential Readings

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

### Unit 2: Asserting Conditionals (3.5 weeks, 10.5 Hours)

1. Conditionals and their assertions
2. Saving the original account of conditionals

### Essential Readings

- Jackson, F. (1979). On assertion and indicative conditionals. *Philosophical review* 88 (4), 565-589.
- Appiah, K. (1984). Jackson on the material conditional. *Australasian journal of philosophy* 62 (1), 77 – 81.
- Rieger, A. (2006). A simple theory of conditionals. *Analysis* 66 (3), 233-240.

### Unit 3: Possible Worlds (4 weeks, 12 Hours)

1. Analysis of indicative conditionals using possible worlds
2. Counterfactuals

#### Essential Readings:

- Stalnaker, R. (1975). Indicative conditionals. *Philosophia* 5 (3), 269-286.
- Kai von Fintel. 2012. Subjunctive conditionals. In Gillian Russell & Delia Graff Fara (eds.), *The Routledge companion to philosophy of language*, 466–477. New York: Routledge.

### Unit 4: Questions about Conditionals (4 weeks, 12 Hours)

- Examining Other Approaches
- Compounds of Conditionals

#### Essential Readings

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

#### Suggested Readings:

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

#### Tutorial Activities

Quiz

Group Presentations

Debating the semantics pragmatics distinction related to conditionals

Daily life examples of counterfactual reasoning

## DSE 66: Philosophy of Music

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical / Practice		
DSE 66 Philosophy of Music	4	3	1	Nil	None	None

#### Course Objectives

1. Introduce the fundamental themes of one of the most central human practices, that of, musical production and enjoyment of music
2. Learn about the debates regarding metaphysics of music, the expression of emotion in music, understanding of music and the value of music
3. Examine the various approaches in aesthetics regarding music
4. Enable the student to do further research in the area of philosophy of music

#### Course Learning Outcomes

After taking this course, the student will

1. Enabled to appreciate the rich and developing literature in a fast and expanding field of research of philosophy of music
2. Enhance the ability to evaluate the spectrum of arguments with which philosophy of music is occupied
3. Understand the value, purpose, and importance of phenomenon of music in a better way than simply appreciating it as a listener
4. Evaluate the research in the field and be encouraged to do further research in any of the areas that they are exposed to in the course.

#### Unit 1: Introduction (9 Hours)

1. Basic Themes
2. Indian Music

#### Essential Readings:

- Andrew, Kania (2013). Music. In Berys Gaut & Dominic Lopes, *The Routledge Companion to Aesthetics*. New York: Routledge. pp. 639-648.
- Katz, J. (1996). Music and Aesthetics: An Early Indian Perspective. *Early Music*, 24(3), 407–420. <http://www.jstor.org/stable/3128258>

## **Unit 2: Ontology of Music (12 Hours)**

1. Existence of Music
2. Abstract and Concrete

### **Essential Readings:**

- Kivy, Peter (1987). Platonism in Music: Another Kind of Defense. *American Philosophical Quarterly* 24 (3):245 - 252.
- Predelli, Stefano, 1995, "Against Musical Platonism", *British Journal of Aesthetics*, 35(4): 338–50. doi:10.1093/bjaesthetics/35.4.338

## **Unit 3: Emotions in Music (9 Hours)**

1. The effect of music
2. The location of the effect of music

### **Essential Readings:**

- Boghossian, Paul (2007). Explaining musical experience. In Kathleen Stock (ed.), *Philosophers on Music: Experience, Meaning, and Work*. New York: Oxford University Press UK. pp. 117-130.
- Trivedi, Saam (2001). Expressiveness as a property of the music itself. *Journal of Aesthetics and Art Criticism* 59 (4):411–420.

## **Unit 4: Value of Music (12 Hours)**

1. Value of Music
2. Absolute value and instrumental value

### **Essential Readings:**

- Levinson, Jerrold (2015). Values of Music. In *Musical Concerns: Essays in Philosophy of Music*. Oxford, GB: Oxford University Press. pp. 67-87.
- Regelski, T.A. (2002). Musical Values and the Value of Music Education. *Philosophy of Music Education Review* 10(1), 49-55. <https://muse.jhu.edu/article/408673>.

### **Suggested Readings:**

1. Clarke, David & Kini, Tara (2011). North Indian classical music and its links with consciousness: the case of dhrupad. In David Clarke & Eric Clarke, *Music and consciousness: philosophical, psychological, and cultural perspectives*. New York: Oxford University Press.
2. Davies, Stephen (2005). Artistic expression and the hard case of pure music. In Mathew Kieran, *Contemporary Debates in Aesthetics and the Philosophy of Art*. Malden, MA: Wiley-Blackwell.
3. Davies, Stephen (2011). *Musical Understandings: And Other Essays on the Philosophy of Music*. Oxford, GB: New York;Oxford University Press.
4. Gracyk, Theodore & Kania, Andrew (eds.) (2013). *The Routledge Companion to Philosophy and Music*. New York: Routledge.
5. Goswami, Roshmi (1995). *Meaning in music*. Shimla: Indian Institute of Advanced Study.
6. Gerow, Edwin (2008). Indian Aesthetics: A Philosophical Survey. In Eliot Deutsch & Ron Bontekoe, *A Companion to World Philosophies*. Wiley-Blackwell. pp. 304–323.

7. Kania, Andrew (2006). Making tracks: The ontology of rock music. *Journal of Aesthetics and Art Criticism* 64 (4):401–414.
8. Kania, Andrew (2008). The methodology of musical ontology: Descriptivism and its implications. *British Journal of Aesthetics* 48 (4):426-444.
9. Kania, Andrew & Gracyk, Theodore (2013). Performances and Recordings. In Theodore Gracyk & Andrew Kania, *The Routledge Companion to Philosophy and Music*. New York: Routledge. pp. 80-90.
10. Kivy, Peter (2001). *New essays on musical understanding*. Oxford: Clarendon Press.
11. Kivy, Peter (2002). *Introduction to a philosophy of music*. New York: Clarendon Press.
12. Levinson, Jerrold (1980). What a musical work is. *Journal of Philosophy* 77 (1):5-28.
13. Levinson, Jerrold (1982). Music and Negative Emotion. *Pacific Philosophical Quarterly* 63 (4):327-346.
14. Levinson, Jerrold (2011). What a Musical Work Is, Again. In *Music, Art, and Metaphysics*. Oxford, GB: Oxford University Press. pp. 215-263.
15. Palchoudhuri, Ahona (2023). An Everyday Malhar: A Raag’s Relation to the Earth. *Sophia* 62 (3):555-576.

### Tutorial Activities (14 Hours)

Debating various arguments regarding philosophy of music

Quiz

## DSE 67: Discussing Cinema: Spectatorship, Representation and Identity

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 67 : Discussing Cinema: Spectatorship, Representation and Identity</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>		<b>None</b>

### Course Objectives:

1. Explore cinema as a medium of cultural, social, and political meaning.

2. Examine how films represent identity, gender, race, sexuality, caste, and class.
3. Demonstrate spectatorship and the dynamics of gaze in film.
4. Critically analyze marginalized voices and alternative cinematic practices.
5. Apply theoretical frameworks to interpret films from global and Indian contexts.

**Course Learning Outcomes:**

By the end of the course, students will be able to:

1. Identify and discuss power relations embedded in cinematic narratives and images.
2. Analyze the construction of gender, sexuality, race, and caste on screen.
3. Evaluate films using key theoretical frameworks (psychoanalysis, postcolonial, queer, gender studies).
4. Compare global and Indian cinema in terms of representation and spectatorship.
5. Develop critical writing and discussion skills on cinema and culture.

**Unit 1: Understanding Spectatorship**

**(12 Hours)**

1. Concept of Gaze
2. Defining female Spectatorship

**Essential Readings:**

- Mulvey, L. (1975). Visual pleasure and narrative cinema. *Screen*, 16(3), 6–18.
- Mulvey, L. (1991). Afterthoughts on “Visual Pleasure and Narrative Cinema.” *Visual and Other Pleasures* (pp. 29–38). Indiana University Press.

**Unit 2: Women in Cinema: Representation & Counter-Cinema**

**(12 Hours)**

1. Women’s Representation in Cinema
2. Notion of Counter-cinema

**Essential Readings:**

- Johnston, C. (1973). Women’s cinema as counter-cinema. *Notes on Women’s Cinema*. Society for Education in Film and Television.
- Haskell, M. (2016). *From reverence to rape: The treatment of women in the movies* (pp. 153–188). University of Chicago Press.

**Unit 3: Intersectional Approach**

**(12 Hours)**

1. Race, gender, and representation
2. Female Sexuality and Female Continuum

**Essential Readings:**

- hooks, b. (1992). The oppositional gaze: Black female spectators. In *Black Looks: Race and Representation* (pp. 115–131). South End Press.
- Hollinger, K. (1998). Theorizing mainstream female spectatorship: The case of the popular lesbian film. *Cinema Journal*, 37(2), 3–17.

## Unit 4: Bollywood and Cinema

(9 Hours)

1. Myth, Symbol, and Representation of Women
2. Caste in Bollywood

### Essential Readings:

- Chatterji, S. A. (1998). The distorted mythological symbol. In *Subject cinema, object woman: A study of the portrayal of women in Indian cinema* (pp. 28-57). Kanishka Publishers.
- Wankhede, H. S. (2023). Dalit representation in Hindi cinema. In J. K. Abraham & J. M. Barak (Eds.), *The Routledge Companion to Caste and Cinema in India* (pp. xx-xx). Routledge.

### Suggested Readings:

1. Creed, B. (1993). *The monstrous-feminine: Film, feminism, psychoanalysis*. Routledge.
2. de Lauretis, T. (1984). *Alice doesn't: Feminism, semiotics, cinema*. Indiana University Press.
3. Doane, M. A. (1982). Film and the masquerade: Theorizing the female spectator. *Screen*, 23(3-4), 74-87. <https://doi.org/10.1093/screen/23.3-4.74>
4. Dyer, R. (1997). *White: Essays on race and culture*. Routledge.
5. Gokulsing, K. M., & Dissanayake, W. (2004). *Indian popular cinema: A narrative of cultural change*. Trentham.
6. Halberstam, J. (1995). The transgender gaze. *Film Quarterly*, 48(3), 16-26. <https://doi.org/10.2307/1213113>
7. Hollinger, K. (2012). *Feminist film studies* (pp. 35-66). Routledge.
8. Hooks, B. (1996). *Reel to real: Race, sex and class at the movies* (pp. 197-213). Routledge.
9. Ince, K. (2017). *The body and the screen: Female subjectivities in contemporary women's cinema*. (Chapter: Freedom.) Bloomsbury Academic.
10. Kaplan, E. A. (1983). *Women and film: Both sides of the camera*. Routledge.
11. Kuhn, A. (1994). *Women's pictures: Feminism and cinema*. Routledge & Kegan Paul.
12. Rosen, M. (1973). *Popcorn venus: Women, movies and the American dream*. Avon.
13. Silverman, K. (1988). *The acoustic mirror: Female voice in psychoanalysis and cinema*. Indiana University Press.
14. Smelik, A. (1999). Feminist film theory. In P. Cook & M. Bemink (Eds.), *The cinema book* (pp. 353-365). British Film Institute.
15. Stacey, J. (1994). *Star gazing: Hollywood cinema and female spectatorship*. Routledge.
16. Viridi, J. (2003). *The cinematic imagination: Indian popular films as social history*. Rutgers University Press.

### Teaching/ Learning Process:

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

### Tutorial Activities (15 hours)

- Quizzes
- Writing Short Answers
- Group or individual Presentations/ Debates
- Written exam
- Students will be asked to examine real-world cases

**Keywords:** cinema, women, spectatorship, gaze, psychoanalysis, power, objectification

## DSE: 68 PROBLEM OF IDENTITY AND DISABILITY

### CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 68 Problem of Identity and Disability	4	3	1			NA

#### Course Objectives

1. To introduce students to major philosophical theories of personal identity and personhood.
2. To critically examine how disability challenges classical metaphysical accounts of selfhood and persistence.
3. To equip students with analytical tools for understanding disability as a philosophical category.

#### Course Learning Outcomes:

Student will be able to

1. Demonstrate knowledge of classical and contemporary theories of personal identity.
2. Critically evaluate how disability reframes debates on personhood and persistence.
3. Explain how stigma and embodiment shape disabled selfhood.
4. Analyse philosophical significance of disability identity, language, and recognition.
5. Integrate metaphysical, ethical, and political perspectives in scholarly work.

#### Course Structure & Readings:

The four units of the course are as follows.

#### Unit 1: METAPHYSICS OF PERSONAL IDENTITY (12 hours)

1. Understanding personhood
2. Examining personal identity

**Essential Readings:**

- Locke, J. (1694). Identity and diversity. In *An essay concerning human understanding* (Book II, Ch. 27).
- Parfit, D. (1984). *Reasons and persons* (Part III: Personal identity, Chs. 10–12). Oxford University Press.
- Korsgaard, C. (2009). *Self-constitution* (Ch. 1: The problem of personal identity). Oxford University Press.

**Unit 2: PERSONHOOD AND DISABILITY IDENTITY (12 hours)**

1. Personhood and disability
2. Agency

**Essential Readings:**

- Kittay, E. F. (2005). At the margins of moral personhood. *Ethics*, 116(1), 100–131.
- Wieseler, C. (2015). Personal identity and the disabled self. *Philosophical Topics*, 43, 177–199.
- Silvers, A. (1998/ 2022). *A fatal attraction to normalizing: Treating disabilities as deviations from species-typical function*. (Introduction) Routledge.
- Gallagher, S. (2019). The extended mind and disability. In *The Routledge handbook of philosophy of disability* (pp. 81–92). Routledge.

**Unit 3: DISABILITY POLITICS & IDENTITY (12 hours)**

1. Disability politics
2. Damaged identities

**Essential Readings:**

- Davis, L. J. (2002). The end of identity politics and the beginning of dismodernism In *The disability studies reader*. (pp. 231—42) Psychology Press.
- Wendell, S. (1996). *The rejected body* (Chs. 3 & 7). Routledge.
- Silvers, A. People with disabilities: Who are we? Who are we not? In *The Oxford handbook of practical ethics* (300-318) Oxford University Press.
- Lindemann, H. (2001). *Damaged identities, narrative repair*. (Chapter 2) Cornell University Press

**Unit 4: RECOGNITION AND EPISTEMIC INJUSTICE (9 hours)**

1. Recognition
2. Epistemic justice

**Essential Readings:**

- Fricker, M. (2007). *Epistemic injustice* (Chs. 1–2) Oxford University press.
- Taylor, C. (1992). The politics of recognition. <https://pdcrodas.webs.ull.es/culturas/TaylorThePoliticsOfRecognition.pdf>

**Suggested Readings:**

1. Schechtman, M. (1996). *The constitution of selves* (Ch. 2). Cornell University Press.

2. Olson, E. T. (1997). *The human animal: Personal identity without psychology* (Chs. 3 & 5). Oxford University Press.
3. Kafer, A. (2013). *Feminist, queer, crip* (Chs. 1 & 4). Indiana University Press.
4. DeGrazia, D. (2005). *Human identity and bioethics* (Chs. 2 & 4). Cambridge University Press.
5. McMahan, J. (2002). *The ethics of killing: Problems at the margins of life* (Chs. 2 & 3). Oxford University Press.
6. Carlson, L. (2010). *The metaphysics of cognitive disability*. Wiley.
7. McGeer, V. (2001). *Mind-making practices: The social infrastructure of agency and identity*. *Philosophical Explorations* 18.2 (2015): 259-281.
8. Erevelles, N. (2011). *Disability and difference in global contexts* (Ch. 1). Palgrave Macmillan.
9. Amundson, R. (2000). Against normal function. *Studies in History and Philosophy of Biological and Biomedical Sciences*, 31, 33–53.
10. Cole, P. (2007). The body politic: Theorising disability and impairment. *Journal of Applied Philosophy*, 24(2), 169–176.
11. Barnes, E. (2016). *The minority body* (Chs. 1 & 5). Oxford University Press.
12. Gallagher, S. (2005). *How the body shapes the mind* (Chs. 1–3). Oxford University Press.
13. Kittay, E. F., & Carlson, L. (Eds.). (2010). *Cognitive disability and its challenge to moral philosophy*. Wiley Blackwell.
14. Singer, P. (2011). *Practical ethics* (Ch. 4: What’s wrong with killing?). (Original work published 1979). Cambridge University Press.
15. Clark, A., & Chalmers, D. (1998). The extended mind. *Analysis*, 58(1), 7–19.
16. Leder, D. (1990). *The absent body* (Chs. 1–2). University of Chicago Press.
17. Shakespeare, T. (2013). *Disability rights and wrongs revisited* (Chs. 5 & 7). Routledge.

### Tutorial Activities (15 Hrs)

- Group discussion on specific issues
- Project work, individual or group
- Presentation on a topic
- Review of a book or article or film in the related area
- Writing short papers on selected topics

**Key Words:** personal identity, selfhood, functional species, disability, identity, politics, epistemic injustice, misrecognition, metaphysics, agency

<b>APPLIED PHILOSOPHICAL PERSPECTIVES</b>
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### AREA 4

<b>DSE 69 : Ethics in Governance</b>
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## CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 69 Ethics in Governance</b>	<b>4</b>	<b>3</b>	<b>1</b>		<b>Graduation</b>	<b>NA</b>

### Course Objectives

1. Introduce students to ethical principles specifically relevant to governance systems, institutions, and public decision-making.
2. Examine ethical issues arising in administrative processes, public policy, and institutional functioning at local, national, and global levels.
3. Analyze governance failures such as corruption, misuse of power, lack of transparency, and accountability deficits through ethical frameworks.
4. Familiarize students with mechanisms of ethical governance, including probity, codes of conduct, whistleblowing, RTI, and e-governance.
5. Develop the capacity to evaluate policy choices and administrative actions using ethical reasoning rather than only legal or procedural criteria.
6. Encourage responsible, integrity-based leadership in public and corporate governance contexts.

### Course Learning Outcomes (CLOs)

1. Explain the role of ethics in governance structures, public institutions, and administrative decision-making.
2. Critically assess ethical challenges such as corruption, conflict of interest, and abuse of authority in governance systems.
3. Apply concepts of probity, accountability, transparency, and integrity to real-world governance and policy cases.
4. Distinguish between legal compliance and ethical responsibility in public administration and corporate governance.
5. Analyze governance-related case studies and propose ethically informed, practical solutions.
6. Demonstrate an understanding of ethical leadership and institutional ethics in democratic governance.

### Course Structure & Readings:

This course is divided into four units, each exploring different philosophical texts and key concepts.

#### Unit 1: Ethics in Public Administration and Governance ( 9 Hours)

1. Governance ethics: rule of law, transparency, justice, equality
2. Ethical issues: corruption, nepotism, conflict of interest
3. Whistleblowing and protection mechanisms

4. Foundational values for public administration: integrity, neutrality, compassion, non-partisanship

**Essential Readings:**

- Government of India. (2007). *Second Administrative Reforms Commission Report: Ethics in Governance*.
- Sheeran, P. J. (2007). *Ethics in public administration: A philosophical approach*. Rawat Publications.
- OECD. (2020). *OECD Public Integrity Handbook*.
- Davis, M. (1996). Some paradoxes of whistleblowing. *Business & Professional Ethics Journal*, 15(1), 3–19.

**Unit 2: Probity, Accountability, and Ethical Mechanisms ( 12 Hours)**

1. Meaning and scope of probity
2. Administrative accountability: moral, legal, institutional
3. Instruments of ethical governance:
  - a. Code of ethics
  - b. Code of conduct
  - c. Citizen charters
  - d. RTI
  - e. E-governance
4. Policy ethics: utilitarian vs rights-based approaches
5. Cross-cultural governance ethics

**Essential Readings:**

- Government of India. (2007). *Second Administrative Reforms Commission Report: Ethics in Governance*.
- Sheeran, P. J. (2007). *Ethics in public administration: A philosophical approach*. Rawat Publications.
- OECD. (2020). *OECD Public Integrity Handbook*.

**Unit 3: Corporate Governance and Ethics ( 12 Hours)**

1. Corporate responsibility and stakeholder accountability
2. Ethical business practices and CSR
3. Regulatory frameworks and corporate compliance
4. Corporate frauds, insider trading, crony capitalism

**Essential Readings:**

- Fernando, A.C. (2010). *Business Ethics and Corporate Governance* (1st ed.). Pearson Education India. (Chapter 1, 2)
- Sharma, J. P. (2011). *Corporate Governance, Business Ethics and CSR: (with Case Studies and Major Corporate Scandals)*. India: Ane Books.
- Davies, A. (2012). *Best Practices in Corporate Governance* (1st ed.). Gower.

**Unit 4: Ethical Phenomenon and Case Studies ( 12 Hours)**

1. Ethical Decision-Making

## 2. Ethical Dilemmas and Conflict Resolution

### Essential Readings:

- Singer, P. (2011). *Practical ethics* (3rd ed.). Cambridge University Press.
- Rachels, J. (Ed.). (2007). *The right thing to do: Basic readings in moral philosophy* (4th ed.). McGraw-Hill.

### Suggested Readings:

1. Peetush, A. (2015). Human rights and political toleration in India: Multiplicity, self and interconnectedness. In *Human rights: India and the West* (pp. 205–228). Oxford University Press.
2. Majumdar, M. (2010). Moral obligation to fight for the prevention of greater calamity: A debate between Sadharan Dharma and Sva Dharma. In *Applied ethics and human rights: Conceptual analysis and contextual applications* (pp. 293–313). Anthem Press.
3. Shastri, M. (2015). Sustainable development goals and human moral obligation: The ends and means relation. *Journal of Global Ethics, 11*(1), 24–31.
4. Rachels, J. (2007). A short introduction to moral philosophy. In *The right thing to do: Basic readings in moral philosophy* (4th ed.). McGraw-Hill.
5. Prasad, R. (2010). Applying ethics: Modes, norms and levels of commitment. In *Applied ethics and human rights: Conceptual analysis and contextual applications* (pp. 5–32). Anthem Press.
6. Crawford, C. (2005). The goals of metaphysics in cross-cultural perspective. In *Metaphysics and the moral life* (pp. 165–191). Indian Council of Philosophical Research.
7. Solomon, R. C. (1993). Corporate roles, personal virtues: An Aristotelian approach to business ethics. In *Applied ethics: A reader* (pp. 201–221). Blackwell.
8. Jamieson, D. (1993). Ethics, public policy, and global warming. In *Applied ethics: A reader* (pp. 313–328). Blackwell.
9. Boxill, B., & Boxill, J. (2003). Affirmative action. In *A companion to applied ethics* (pp. 118–127). Blackwell.

### Tutorial Activities ( 15 Hours)

Group Discussion on specific issues  
Debates on contemporary ethical issues in Governance  
Presentation and Assignment  
Case Study Analysis

**Key words:** Public values, integrity, transparency, neutrality, accountability, probity, whistleblowing, CSR, governance ethics, ethical leadership.

## CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical / Practice		
<b>DSE 70 Philosophical Counselling</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>None</b>	<b>None</b>

### Course Objectives

This course aims to:

1. Introduce students to the core foundations, scope, and methods of philosophical counselling as a professional discipline.
2. Develop a capacity to distinguish philosophical counselling from psychological or clinical counselling while recognizing areas of constructive overlap.
3. Provide conceptual grounding in phenomenological and existential approaches to human suffering, anxiety, choice, responsibility, and meaning-making.
4. Explore and critically apply Indian and Eastern wisdom traditions—Gita, Jain philosophy, Zen, Taoism, and Vipassana—toward well-being and self-transformation.
5. Cultivate practical counselling skills such as Socratic dialogue, rational-emotive philosophical intervention, mindfulness-based self-inquiry, and reflective listening.
6. Offer real-world exposure to common psychological and existential problems (depression, suicidality, fear, identity crisis) through internship and supervised engagement.

### Course Learning Outcomes

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

1. Understand the basic concepts, history, and approaches within philosophical counselling.
2. Differentiate philosophical counselling from psychological counselling and psychotherapy.
3. Analyse phenomenological and existential contributions to counselling practice.
4. Apply insights from Eastern traditions—Gita, Jain philosophy, Zen, Tao and Vipassana meditation—to counselling.
5. Gain practical exposure and reflective skills through internship in mental health settings.

### Unit-wise Structure

#### Unit 1: Philosophical Counselling and Related Approaches

1. Schuster, S. C. (1991). Philosophical counselling. *Journal of Applied Philosophy*, 8(2), 219–223. <https://doi.org/10.1111/j.1468-5930.1991.tb00284.x>
2. Lahav, R. (2013). Philosophical counseling and self-transformation. In E. D. Cohen (Ed.), *Philosophy, counseling, and psychotherapy*. Cambridge Scholars Publishing.
3. Marinoff, L. (1998). What philosophical counseling can't do. *Philosophy in the Contemporary World*, 5(4), 33–41. <https://doi.org/10.5840/pcw19985420>

4. Nelson, L. (1949). *Socratic method and critical philosophy: Selected essays* (T. K. Brown III, Trans.). Yale University Press.
5. Ellis, A. (2002). Rational emotive behavior therapy. In J. C. Norcross (Ed.), *Encyclopedia of psychotherapy* (Vol. 2, pp. 483–487). Academic Press.
6. Mills, J. (2001). Philosophical counseling as psychotherapy: An eclectic approach. *International Journal of Philosophical Practice*, 1(1), 25–47.  
<https://doi.org/10.5840/ijpp2001112>

### **Unit 2: Phenomenological & Existential Perspectives in Counselling**

1. Miller, C. D. (2004). For what are we born to become? The logotherapy of Dr. Victor Frankl. *International Journal of Philosophical Practice*, 2(3), 48–55.
2. Aho, K. A. (2019). Affectivity and its disorders. In G. Stanghellini, M. Broome, A. V. Fernandez, P. Fusar-Poli, A. Raballo, & R. Rosfort (Eds.), *The Oxford handbook of phenomenological psychopathology*. Oxford University Press.
3. Zahavi, D. (2007). Self and other: The limits of narrative understanding. In D. D. Hutto (Ed.), *Narrative and understanding persons* (Royal Institute of Philosophy Supplement, Vol. 60, pp. 179–201). Cambridge University Press.  
<https://doi.org/10.1017/S1358246107000094>
4. van Deurzen, E. (2014). Structural existential analysis (SEA): A phenomenological research method for counselling psychology. *Counselling Psychology Review*, 29(2), 54–63. <https://doi.org/10.53841/bpscpr.2014.29.2.54>

### **Unit 3: Eastern Philosophical Resources in Counselling**

1. Gambhirananda, S. (1997). *Bhagavadgītā with the commentary of Śaṅkarācārya*. Advaita Ashrama.
2. Long, J. D. (2010). Jain philosophy. In W. Edelglass & J. L. Garfield (Eds.), *The Oxford handbook of world philosophy*. Oxford University Press.
3. Fromm, E., Suzuki, D. T., & De Martino, R. (1960). *Zen Buddhism and psychoanalysis*. Harper & Brothers.

### **Unit 4: Applied Philosophical Counselling: Methods & Practice**

#### **Internship / Practicum Component**

- **1-month internship** in a psychiatric clinic/hospital/mental-health center
- Field notes, supervision, reflective report
- Demonstration of counselling dialogue practice

#### **Suggested Readings:**

1. Lahav, R. What is philosophical in philosophical counseling?
2. De Monticelli, R. (2018). Edmund Husserl. In *The Oxford handbook of phenomenological psychopathology*. Oxford University Press.
3. Krishnamurti, J. (1954). *The first and last freedom*. Harper & Brothers.
4. Suzuki, D. T., & Jung, C. G. (1948). *An introduction to Zen Buddhism*. Rider & Company.
5. Schuster, S. C. (1998). On philosophical self-diagnosis and self-help.
6. Szasz, T. (1960). The myth of mental illness. *American Psychologist*.
7. Kelly, B., et al. (2010). The myth of mental illness: 50 years after.

8. Ghaemi, S.N. (2001). *Rediscovering existential psychotherapy: The contribution of Ludwig Binswanger*. *American Journal of Psychotherapy*, 55(1), 51–64.
9. Lizeng, Z. (n.d.). Distinguishing philosophical counseling from psychotherapy.
10. Devarakonda, B., & Goutham, A. V. (2025). Bhagavad Gītā as a dialogical space in philosophical counselling. *Religions*, 16(348). <https://doi.org/10.3390/rel16030348>
11. Devarakonda, B. (2024). State of equanimity (*samatā*) as philosophical health: A perspective from the *Bhagavad-Gītā*. In L. de Miranda (Ed.), *Philosophical health: Thinking as a way of healing* (pp. 60–73). Bloomsbury Academic.
12. Devarakonda, B., Baniwal, V., & Garg, V. (2023). Conversations on psychological counselling and philosophical counselling: Examining the convergences and divergences between philosophical and psychological counselling. *Philosophical Practice*, 18(1). <https://appa.edu>
13. Devarakonda, B. (2021). Shifts in the classical Indian conception of philosophical practice: Vedic, Itihāsa–Purāṇic, and Dārśanic. *Philosophical Practice*, 16(1), 2602–2609. <https://appa.edu/wp-content/uploads/2021/03/16.1-abs.pdf>
14. Chopra, N. (2025). Philosophical counseling for nurturing “philosophical quotient” (PhilQ). *Journal of Philosophical Papers*, 21, 43-57.
15. Chopra, N. (2025). Reclaiming existential meaning beyond logic: An existential philosophical counseling. In M. Çevik (Gen. Ed.), H. Sarioglu & N. Erogul (Vol. Eds.), *Felsefi danışmanlık: Kuramlar ve perspektifler 2* (pp. 309-322). Ankara Sosyal Bilimler Üniversitesi Yayınları. <https://yayinasbu.asbu.edu.tr/tr/kitap-icerik/dan%C4%B1smanl%C4%B1k>

### Tutorial Activities (Unit-wise)

Structured to include:

1. Hands-on exercises
2. Dialogue practice
3. Reflection and self-awareness
4. Application of philosophical methods

### General Electives

#### GE 11: AI Ethics

### CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical / Practice		
AI Ethics GE 11	4	3	1	Nil	Graduation	None

### Course Objectives

By the end of this course, Students will be able to:

1. Understand foundational concepts in the ethics of Artificial Intelligence and their relevance to the Society–Man–Mind–Machine interface.
2. Identify and analyse key ethical challenges posed by AI systems, including issues of bias, autonomy, accountability, transparency, and privacy.
3. Evaluate the societal ramifications of AI deployment across domains such as governance, labour, healthcare, education, and digital ecosystems.
4. Examine the moral status of artificial agents and explore debates surrounding agency, consciousness, and machine responsibility.
5. Develop ethical reasoning skills to anticipate and critique emerging dilemmas in AI research and development.
6. Apply normative principles to real-world case studies to construct ethically robust responses to AI-driven problems.
7. Engage with interdisciplinary perspectives—philosophical, technological, social, and legal—to build a holistic understanding of AI ethics.
8. Cultivate reflective and critical thinking toward the evolving relationship between humans and intelligent machines.

### **Course Learning outcomes**

The Learning Outcomes of this course are as follows:

1. To enable students to clearly understand and analyse the technology of Artificial Intelligence, through an understanding of Ethico-Philosophical perspectives, research, and policy debates from around the world.
2. To enable students to recognise and understand the ethical issues emerging at the Society-Institutions-Human-Environment-Mind-Machine interfaces, including a range of issues pertaining to privacy, surveillance, autonomy, and other concerns in the domain of Artificial Intelligence.
3. Acquaint and equip students with the intellectual tools and ethical foundations of artificial intelligence, foundational works of ethics of AI, as well as major approaches to “ethical AI”, in order to enable them to partake in and contribute to the AI and AI Ethics discourses.
4. This course aims at rendering a well-rounded understanding of AI Ethics among students including an understanding of applied case studies, to enable students to develop their own unique perspectives on the ever-evolving challenges in Artificial Intelligence

### **UNIT 1: Artificial Intelligence and Its Moral Status: What AI Does, How It Works, and Why It Matters Ethically (12 hrs)**

1. What is the ‘Intelligence’ in Artificial Intelligence and its Moral Status
2. Understanding Big Data, Machine Learning, and Deep Learning.
3. Moral Status of AI

### **Essential Readings:**

- Müller, V. C. (2025). Philosophy of AI: A structured overview. *A Companion to Applied Philosophy of AI*, 14-30.
- Broussard, M. (2018). “Machine Learning: The DL on ML” in *Artificial Unintelligence: How computers misunderstand the world*, (pp. 87-121), Massachusetts, USA: MIT Press

- Redaelli, R. (2023). Different approaches to the moral status of AI: a comparative analysis of paradigmatic trends in Science and Technology Studies. *Discover Artificial Intelligence*, 3(1), 25.

## **Unit 2 Normative and Meta-Normative Dimensions of AI Ethics (12 hrs)**

1. Ethical guidelines for Responsible AI
2. Ethics of AI Algorithms
3. Meta-ethical analysis of AI Ethics

### **Essential Readings:**

- Boddington, P. (2017). *Towards a code of ethics for artificial intelligence*. Cham: Springer
- Ananny, M. (2016). Toward an ethics of algorithms: Convening, observation, probability, and timeliness. *Science, Technology, & Human Values*, 41(1), 93–117.
- Hagendorff, T. (2020). The ethics of AI ethics: An evaluation of guidelines. *Minds and machines*, 30(1), 99-120.

## **Unit 3: Approaches to Responsible AI (6 hrs)**

1. Approaches to Justice and Fairness in AI
2. Value Sensitive Design and Design Justice

### **Essential Readings:**

- Costanza-Chock, S. (2018). Design justice: Towards an intersectional feminist framework for design theory and practice. In C. Storni, K. Leahy, M. McMahon, P. Lloyd, & E. Bohemia (Eds.), *Design as a catalyst for change: Proceedings of DRS International Conference 2018, 25–28 June, Limerick, Ireland* (pp. 1–15). Design Research Society. <https://doi.org/10.21606/drs.2018.679>
- Friedman, B., Kahn, P., & Borning, A. (2002). Value sensitive design: Theory and methods. *University of Washington Technical Report*, 2(8), 1-8.

## **Unit 4 Human-Machine Interface: Designing Systems for Human Flourishing (15 hrs)**

1. Ethical and Structural Analysis of Deceptive Interfaces
2. Big Data, Inequality, and Systemic Injustice
3. Moral Phenomenology of AI Experiences
4. Intersectionality as a framework of AI evaluation

### **Essential Readings:**

- Gray, C. M., & Mildner, T. (2023). *An ontology of dark patterns: Foundations, definitions, and a structure for transdisciplinary action*. *Behaviour & Information Technology*, 42(sup1), 1–22. <https://doi.org/10.1080/0144929X.2023.2188265>
- O’Neil, C. (2016). Civilian casualties: Justice in the age of big data (Chapter 5). In *Weapons of Math Destruction: How Big Data Increases Inequality and Threatens Democracy*. New York: Crown Publishers
- Coeckelbergh, M. (2016). Responsibility and the moral phenomenology of using self-driving cars. *Applied Artificial Intelligence*, 30(8), 748-757.

- Buolamwini, Joy, and Timnit Gebru (2018). "Gender shades: Intersectional accuracy disparities in commercial gender classification." In *Conference on fairness, accountability, and transparency*, pp. 77-91. PMLR

### Suggested Readings:

1. Bringsjord, S., & Arkoudas, K. (2007). The philosophical foundations of artificial intelligence. Department of Cognitive Science, RRI, Troy NY, (October 2007), <[http://kryten.mm.rpi.edu/sb\\_ka\\_fai\\_ahand](http://kryten.mm.rpi.edu/sb_ka_fai_ahand). Pdf. Available at: <https://people.csail.mit.edu/kostas/papers/ai.pdf>
2. Carter, M. (2007). *Minds and computers: An introduction to the philosophy of artificial intelligence*. Edinburgh University Press.
3. Fjeld, J., Hilligoss, H., Achten, N., Daniel, M. L., Feldman, J., & Kagay, S. (2019). Principled artificial intelligence: A map of ethical and rights-based approaches. <https://ai-hr.cyber.harvard.edu/primp-viz.html>
4. Klein, L., & D'Ignazio, C. (2024, June). Data feminism for AI. In Proceedings of the 2024 ACM Conference on Fairness, Accountability, and Transparency (pp. 100–112). <https://arxiv.org/abs/2405.01286>
5. Song, Z. (2021). Facial expression emotion recognition model integrating philosophy and machine learning theory. *Frontiers in Psychology*, 12, 759485. <https://doi.org/10.3389/fpsyg.2021.759485>
6. Vallor, S. (2024). The empathy box in the AI mirror: How to reclaim our humanity in an age of machine thinking (pp. 133–160). Oxford University Press.
7. Vallor, S. (2016). *Technology and the virtues: A philosophical guide to a future worth wanting*. Oxford University Press.

**Teaching/Learning Process:** In addition to lectures, the teaching approach will incorporate presentations, group discussions, and debates. The students will be introduced to the current debates in the area, and other relevant information will be shared continuously as the course progresses.

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

### Tutorial Activities

Quizzes in class

Writing Short Answers in class

Group or individual Presentations/ Debates

Students will be asked to examine real-world AI cases

**Keywords:** Artificial Intelligence (AI), Machine Learning, Moral Status of AI, Ethics of Algorithm Responsible AI, Human–Machine Interaction, Design Justice, Intersectionality in AI

### Skill-Based Courses

## SBC 10: On Dialogue and its Application

## CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical		
<b>SBC 10 On Dialogue and its application</b>	<b>2</b>	<b>1</b>		<b>2</b>	<b>Under Graduation</b>	<b>NA</b>

**Theory teaching hours: 15 Hours**

**Practical Exercises: 15 Hours**

### Course Objectives

1. Examine major philosophical theories of dialogue across traditions.
2. Analyze classical dialogues from Greek, Hindu, and Buddhist texts through various dialogical frameworks.
3. Investigate the role of dialogue in identity formation, ethical reasoning, power relations, and liberation.
4. Apply dialogical frameworks to literary works to interpret narrative voice, internal conflict, and transformation.

### Course Learning Outcomes

By the end of the course, students will be able to:

1. Compare and contrast key dialogical models across traditions.
2. Interpret literary texts through dialogical frameworks, recognizing how characters employ dialogue and inner dialogue to negotiate identity, conflict, resistance, and transformation.
3. Critically evaluate the effectiveness, limitations, or distortions of dialogue in philosophical and literary contexts.
4. Understand the intersection of dialogue, power, and liberation.
5. Compose analytical essays integrating theoretical concepts with textual analysis.

### COURSE STRUCTURE

#### UNIT 1: Dialogue as Inquiry and Examination

**(3+3 Hours)**

1. Dialogue as methodical questioning
2. Socratic elenchus

#### Essential Readings:

- Vlastos, G. (1991). *Socratic studies* (pp. 1–20). Cambridge University Press.
- Plato. (1997). *Apology*. In J. M. Cooper & D. S. Hutchinson (Eds.), *Plato: Complete works* (pp. 21–22, 22, 31, 35). Hackett Publishing.

#### Suggested Readings:

1. Plato. (1997). *Complete works* (J. M. Cooper & D. S. Hutchinson, Eds.). Hackett Publishing.
2. Sargeant, W. (1994). *The Bhagavad Gita*. SUNY Press.
3. Olivelle, P. (1998). *The early Upanishads: Annotated text and translation*. Oxford University Press.

**Exercises:**

1. Analyze philosophical dialogues: Plato's *Apology*, Bhagavad Gita (Ch. 1–2: Arjuna's confusion), Brihadaranyaka Upanishad (Yājñavalkya–Gargi debate),
2. Practice the Socratic method in group discussions.
3. Compare questioning methods in Western and Indian texts.
4. Apply elenchus to literary texts or art forms.

**UNIT 2: Dialogue as Ethical Relation and Inner Reflection (6+6 Hours)**

1. Buber's *I–Thou* vs *I–It*: dialogue as ethical encounter
2. Hermans' Dialogical Self Theory: inner dialogue and multiple self-positions

**Essential Readings:**

- Buber, M. (1970). *I and Thou* (W. Kaufmann, Trans.), Ch. 4 (pp. 45–53), Ch. 8 (pp. 80–88). Scribner.
- Hermans, H. J. M. (2001). The dialogical self: Toward a theory of personal and cultural positioning. *Culture & Psychology*, 7(3), 243–281.

**Suggested Readings:**

1. Buber, M. (1947). *Between man and man*. Routledge.
2. Hermans, H. J. M., & Kempen, H. J. G. (1993). *The dialogical self: Meaning as movement*. Academic Press.
3. Olivelle, P. (1998). *The early Upanishads*. Oxford University Press.
4. Brockington, J. (1998). *The Sanskrit epics*. Brill. (Sulabhā–Janaka section)
5. Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Harvard University Press.
6. Bakhtin, M. (1984). *Problems of Dostoevsky's poetics* (C. Emerson, Ed. & Trans.). University of Minnesota Press.
7. Devarakonda B, A V G. Bhagavad Gītā as a Dialogical Space in Philosophical Counselling. *Religions*. 2025; 16(3):348. <https://doi.org/10.3390/rel16030348>
8. Nichols, M. (2011). Bowing to the Buddha: The relationship between literary and social dialogue in the Nikāyas. In *Dialogue and Difference: Encountering the Other in Indian Religious and Philosophical Sources* (pp. 173–190). Routledge.

**Exercises:**

1. Study dialogues demonstrating ethical and inner reflection: Mahabharata (Sulabhā–Janaka), Bhagavad Gita Ch. 1 (Arjuna's inner turmoil), Dostoevsky's *Notes from Underground*.
2. Distinguish between dialogue and monologue in literary texts.
3. Conduct group exercises using Buberian and Hermansian dialogical approaches.
4. Analyze dialogue as ethical engagement and inner reflection.

### UNIT 3: Dialogue as Communicative Action and Resistance

(6+6 Hours)

1. Habermas' communicative action and ideal speech situation
2. Dialogue as liberation and humanization (Freire)

#### Essential Readings:

- Habermas, J. (1984). *The theory of communicative action, Vol. 1: Reason and the rationalization of society* (T. McCarthy, Trans.), Ch. 2 (pp. 101–115). Beacon Press.
- Freire, P. (2000). *Pedagogy of the oppressed* (M. B. Ramos, Trans.), Ch. 2, pp. 72–91. Continuum.

#### Suggested Readings:

1. Habermas, J. (1987). *The theory of communicative action, Vol. 2: Lifeworld and system: A critique of functionalist reason* (T. McCarthy, Trans.), Ch. 1 (pp. 67–80). Beacon Press.
2. Freire, P., & Shor, I. (1987). *A pedagogy for liberation*. Bergin & Garvey.
3. Ambedkar, B. R. (2014). *Annihilation of caste* (expanded edition). Navayana.
4. Omvedt, G. (1994). *Dalits and the democratic revolution*. Sage.
5. Woolf, V. (2002). *A room of one's own*. Mariner Books.
6. Mahasweta Devi. (1990). *Draupadi*. Seagull Books.
7. Bama. (2000). *Karukku*. Macmillan India.
8. Mahabharata. (2006). *Mahabharata: Book 5, Udyoga Parva, Draupadi's counsel* (K. M. Ganguli, Trans.).
9. Black, B. (Ed.). (2011). *Dialogue and difference: Encountering the other in Indian religious and philosophical sources*, Ch. 11. Routledge.

#### Exercises:

1. Study dialogues illustrating reasoned justification and liberation: Bhagavad Gita (Ch. 3–4), critiques, Mahasweta Devi's *Draupadi*, Draupadi-Yudhishtir dialogue in Udyoga Parva, Bama's *Karukku*.
2. Apply Habermas' and Freire's dialogical principles to literary and philosophical texts.
3. Present and analyze examples of dialogue in ethical, social, and personal contexts.
4. Identify situations where dialogue is absent or distorted and propose dialogical solutions.

#### Teaching Methodology / Classroom Activities

- **Philosophical Text Discussions:** Focused reading and discussion of Greek, Hindu, and Buddhist dialogues.
- **Literary Analysis:** Apply dialogical theories to novels, short stories, and autobiographical texts.
- **Group Dialogues:** Practice Socratic questioning, Buberian encounter, Hermansian inner dialogue, and Habermasian/Freirean communicative strategies.
- **Reflective Exercises:** Explore the ethical, social, and personal dimensions of dialogue.
- **Presentations and Assignments:** Students demonstrate understanding by applying theory to texts, social issues, or creative works.

**ASSESSMENT PATTERN WILL BE AS PER THE RULES PROVIDED BY THE EXAMINATION BRANCH.**

**Job Prospects and Roles after Course Completion:**

1. Students will use skills in critical reading, textual analysis, and comparative study of dialogues to conduct research or teach courses on philosophy, literature, or cultural traditions.
2. By practicing Socratic questioning, Buberian ethical dialogue, and Hermans’ inner dialogue approaches, students can facilitate group discussions, mediate conflicts, or provide nalysingg in educational and social contexts.
3. Training in nalysing dialogue in classical, philosophical, and literary texts enables students to work in writing, editing, content creation, or media roles that require clarity, narrative insight, and ethical communication.
4. Understanding Habermas’ communicative action, Freirean dialogue, and ethical negotiation equips students to critically evaluate social issues, advocate for justice, and implement dialogue-based interventions in communities or policy settings.

**Keywords:** Dialogue, Socratic Method, Inner Dialogue, Ethical Encounter, Communicative Action, Liberation, Literary Analysis, Identity & Power.

**SBC 11: Teaching Methodologies in Philosophy**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical / Practice		
<b>SBC 11 Teaching Methodologies in Philosophy</b>	<b>2</b>	<b>1</b>		<b>1</b>	Under Graduation in Philosophy	NA

**Course Description:**

This course introduces Master’s students to both the conceptual foundations and practical skills required to teach philosophy effectively. Students explore the aims of education, develop inclusive and ethical pedagogical practices, learn diverse methods of facilitating philosophical inquiry, and acquire the practical abilities to design lessons, manage classrooms, assess learning, and build a teaching portfolio.

## Learning Objectives:

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

1. differentiate teaching from propaganda, indoctrination, and training, and explain the aims of education under NEP 2020.
2. apply diverse philosophical teaching methodologies—including Socratic questioning, thought experiments, and concept mapping—in classroom settings.
3. Design effective and inclusive lesson plans, assignments, and classroom activities for teaching philosophy.
4. Create and use assessments and rubrics that accurately evaluate philosophical understanding and reasoning.
5. demonstrate teaching competence through micro-teaching, reflective practice, and development of a professional teaching portfolio.

## Course Structure:

### UNIT 1: Foundations of Teaching Philosophy (Theory + Practice)

(Total Hours: 15, (7.5+7.5))

#### A. Theoretical Components

##### 1. What is Teaching?

- Teaching as an intellectual, dialogical, and ethical activity
- Distinguishing *teaching* from: **Propaganda** (manipulation), **Indoctrination** (unquestioned belief) and **Training** (skill-drill without reflection)
- Teaching philosophy as cultivating autonomy, reflection, and inquiry

##### 2. Aims of Education

- Holistic development and multidisciplinary thinking
- Critical thinking, ethical reasoning, dialogue
- Foundational skills: clarity, reasoning, communication
- Indian knowledge systems and their pedagogical significance

##### 3. Challenges in Teaching Philosophy

- Student fears: abstraction, unfamiliar vocabulary, dense texts
- Strategies for addressing student concerns
- Teaching philosophy to non-majors and mixed-ability classrooms

##### 4. Creating an Inclusive Philosophy Classroom

- Addressing diverse learning needs
- Inclusive dialogue: respectful debate, disagreement, listening
- Addressing bias, stereotype threat, and power dynamics
- Accommodations for students with disabilities
- Universal Design for Learning (UDL) in philosophy

##### 5. Effective Teaching Methodologies

- Expository vs. dialogical modes
- Using examples, analogies, conceptual breakdown
- Reading primary texts: *How to read in order to teach*
- Teaching arguments vs. views

- Designing scaffolding for deeper analysis

## **6. Technology, AI, and Ethical Use**

- Effective use of digital platforms, OERs, philosophy podcasts, videos
- AI tools for:
  - Concept mapping
  - Drafting explanations
  - Visualization of arguments
- Ethical considerations:
  - Avoiding dependency
  - Ensuring integrity and originality
  - Data privacy

## **B. Practical Components**

### **1. Demonstrations of Core Methods**

- Socratic dialogue practice
- Short exercises in conceptual clarification
- Practice in summarizing a dense philosophical text for learners

### **2. Applied Inclusive Pedagogy**

- Designing accessible lesson materials
- Rewriting a philosophical paragraph for different student levels

### **3. Technology Skills**

- Creating a concept map using an AI tool
- Preparing a short multimedia philosophical explainer

## **UNIT 2: Pedagogical Approaches, Planning, and Assessment (Theory + Practice) (Total Hours: 15 Hours, 7.5+7.5)**

### **A. Theoretical Components**

#### **1. Alternative Pedagogical Approaches for Inquiry**

- **Socratic Method**
- **Pictorial Representation** of arguments and ideas
- **Case Studies & Thought Experiments** (ethics, metaphysics, Indian examples)
- **Role-playing & Improvisation** (simulating debates or classic positions)
- **Think-Pair-Share** for reflective participation
- **Concept Mapping** for structure and coherence
- **Peer Teaching & Learning**
- **Gamification** (quizzes, philosophical puzzles, simulation games)

#### **2. Planning and Designing Teaching**

- Lesson plan structure for philosophical topics
- Setting clear and measurable learning outcomes
- Selecting readings (primary vs. secondary texts)
- Designing appropriate assignments:

- Reflection journals
- Argument reconstructions
- Mini-dialogues
- Case-based responses

### **3. Classroom Management Strategies**

- Encouraging a culture of respectful inquiry
- Managing dominant and silent voices
- Handling conflict and divergence of views
- Time management in discussion-based classes

### **4. Designing Effective Assessments**

- Aligning assessments with learning objectives
- Developing rubrics for philosophical reasoning and clarity
- Formative assessments (dialogues, minute papers, concept checks)
- Summative assessments (essays, oral exams, portfolios)
- Giving constructive and actionable feedback

### **5. Creating a Teaching Portfolio**

- Essential components:
  - Teaching philosophy statement
  - Lesson plan samples
  - Assessment tools and rubrics
  - Sample student engagement activities
- Reflective practice and self-evaluation

## **B. Practical Components**

### **1. Lesson Planning Workshop**

- Students prepare a full lesson plan on a philosophical topic
- Peer review of lesson design

### **2. Micro-Teaching Sessions**

- 10–15 minute teaching demonstration
- Evaluation using structured rubric
- Peer and instructor feedback

### **3. Facilitation Practice**

- Students lead a short dialogue or debate
- Exercises in moderating disagreement

### **4. Assessment Design Practice**

- Students create:
  - One formative assessment
  - One summative assessment
  - A rubric for evaluating arguments or conceptual clarity

## 5. Teaching Portfolio Submission

- Lesson plans
- Reflection journals
- Assessment tools
- Teaching statement

### Essential Readings

- Peters, R.S. (2010). *The Concept of Education*. Routledge. (Selected Chapters)
- Dewey, J. (1904). The relation of theory to practice in education. *Teachers College Record*, 5(6), 9–30.
- Whitehead, A. N. (1929). *The aims of education and other essays*. Macmillan.
- Miller, S. K. (2024). Using literature to improve the moral imagination. *Journal of Philosophy in Schools*, 11(2), 79–91.\*
- hooks, b. (1994). *Teaching to transgress*. Routledge. (Selected chapters)
- Freire, P. (1970). *Pedagogy of the oppressed*. Herder & Herder. (Selected chapters)

### Suggested Readings

1. Matthews, G. B. (1992). *The philosophical apprenticeship*. Harvard University Press.
2. English, A., & Lewin, D. (Eds.). (2019). *Teaching philosophy: A guide*. Bloomsbury.
3. Bruzina, R. (1983). *Philosophical instruction*. University Press of America.
4. Paul, R., & Elder, L. (2006). *The Socratic method: Guide to critical thinking*. Foundation for Critical Thinking.
5. Kekes, J. (1988). *The examined life*. Pennsylvania State University Press. (Relevant chapters)
6. Lipman, M. (2003). *Thinking in education* (2nd ed.). Cambridge University Press. (For P4C)
7. Mohanty, J. N. (1997). *Classical Indian philosophy*. Rowman & Littlefield. (Essays on logic of teaching)
8. Matilal, B. K. (2002). *Mind, language and world*. Oxford University Press. (Pedagogical essays)
9. Coomaraswamy, A. K. (2004). *Figures of speech or figures of thought?* World Wisdom.
10. Balasubramanian, R. (1992). *Advaita philosophy of Sankara: A reappraisal*. South Asia Books. (Essays on method)
11. Desai, A. R. (Ed.). (1978). *Teaching philosophy in India*. University Grants Commission.
12. Dewey, J. (1916). *Democracy and education*. Macmillan.
13. Freire, P. (1970). *Pedagogy of the oppressed*. Herder & Herder.
14. Noddings, N. (2012). *Philosophy of education*. Westview Press.
15. van Manen, M. (1990). *The tact of teaching*. SUNY Press.
16. Cahn, S. M. (2018). *Teaching philosophy: A guide*. Routledge.
17. Noddings, N. (2005). *The challenge to care in schools* (2nd ed.). Teachers College Press.
18. hooks, b. (1994). *Teaching to transgress*. Routledge. (Supplementary chapters)
19. Stobart, G. (2008). *Educational assessment*. Sage.
20. Hamm, C.M. (1989). 'Aims' in Education. In *Philosophical Issues in Education: An Introduction*. Routledge Falmer.

### Online resources:

Faculty Focus: <https://www.facultyfocus.com/>

Chronicle of Higher Education: <https://www.chronicle.com/>

**Tutorials:**

- Socratic dialogue practice
- Short exercises in conceptual clarification
- Practice in summarizing a dense philosophical text for learners
- Designing accessible lesson materials
- Rewriting a philosophical paragraph for different student level
- Creating a concept map using an AI tool
- Preparing a short multimedia philosophical explainer
- Lesson plans
- Reflection journals
- Assessment tools
- Teaching statement

**DSE : Philosophy of Psychology**

**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 56 Philosophy of Psychology</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>Any Graduate</b>	<b>None</b>

**Course Objectives:**

1. To acquaint students with the mechanisms of the human mind.
2. To help students understand the role of passions and emotions in human reasoning.
3. To acquaint research scholars with Indian philosophical approach towards emotions.
4. To make Students learn some meditation techniques by which psychological disorders can be understood

**Course Outcome:**

**By the end of Course students will be in position to:**

1. Understand core metaphysical foundations of psychological theory.
2. Compare major philosophical approaches to mind and behavior.
3. Evaluate philosophical arguments about consciousness.
4. Apply philosophical reasoning to contemporary issues in cognition and behavior.

5. Reflect on Indian philosophical issues related to selfhood and agency.

### **Unit 1: Key Indian Psychological Concepts: Yoga and Buddhism ( 12 Hours )**

1. Yoga: Citta-vṛttis (modifications of the mind).
2. Buddhism: saṃskāras (latent impressions), vāsanās (habit-energy), duḥkha (suffering) and its psychological nature.

#### **Essential Readings:**

- KāmaSutta — The Discourse on Sensuality, in Suttanipata 4.1.
- VitakkasaṅṭhānaSutta — Stilling of Thoughts, In Majjhim Nikaya (MN20)
- Yogasutra of Patanjali , Part 1

### **Unit 2: Distinctive Features of Indian Psychology ( 9 Hours )**

1. Different bodies and Self: Gross, subtle, causal and spiritual
2. Specific Features of Indian Psychology

#### **Essential Readings:**

- Sinha, Jadunath(1961) Indian Psychology Vol. 2, Chapter 1 , Calcutta, Sinha Publishing House.
- Rao, R.K and Paranjape(2023) Scope Substance and Methods of Study (Chapter 1 ) in Psychology in the Indian Tradition. Delhi. DK Printworld

### **Unit 3: Consciousness: Individual and Collective ( 12 Hours)**

1. The Psychology of Kundalini Yoga
2. Jung: Collective Consciousness

#### **Essential Readings:**

- Jung, C.G. The psychology of Kundalini Yoga (1996) Lecture 1 and 2. Princeton University Press
- Jung, C. G. (1959). The concept of the collective unconscious. In *The archetypes and the collective unconscious* (Collected Works Vol. 9, Part 1) (pp. 42–53). Princeton University Press.

### **Unit 4: Contemporary Themes(21st Century Developments) ( 12 Hours)**

1. 4E cognition (embodied, embedded, enacted, extended)
2. AI consciousness & moral status debates

#### **Essential Readings:**

- Clark, A., & Chalmers, D. (1998). The extended mind. *Analysis*, 58(1), 7–19.
- Chalmers, D. J. (2012). Artificial intelligence and the nature of consciousness. In P. Grim (Ed.), *Mind and consciousness: 5 questions* (pp. 25–39). Automatic Press.

#### **Method of Assessment:**

1. Tutorial Activities
2. Quizzes in class
3. Writing Short Answers in class
4. Group Presentations

Key Words: Kundalini, Collective Consciousness, AI Consciousness, Yoga, Chitta