

Philosophy MA 2 yrs Semester III (Coursework)**DSC 7
ANALYTIC PHILOSOPHY**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSC 7 ANALYTIC PHILOSOPHY	4	3	1	Nil		None

Course Objectives

1. Introducing the fundamental elements of the linguistic revolution in Philosophy that took place between the 1890s and 1950s.
2. To emphasize the critical importance of the notion of Meaning in the analytic tradition
3. To outline the views on metaphysics that the chief proponents of analytical style of philosophy held
4. To delineate the different approaches to analysis like that of logical analysis and ordinary language analysis, both of which are used to solve philosophical problems

Course learning Outcomes

The student will

- Be able to apply the methods of logical analysis adopted by B. Russell, L. Wittgenstein, and R. Carnap, as well as that of ordinary language analysis adopted by Ryle – to various philosophical problems.
- Critically evaluate metaphysical doctrines, and recast philosophical discourses into a narrative that appeals to common sense.
- Scrutinise and dissect arguments of various philosophers like Russell and Wittgenstein to bring out their merits or flaws.
- Detect the changing notions of *meaning* through the history of analytic philosophy
- Will be able to apply the analytical methods to the philosophical propositions themselves.

Unit 1: Early Analytic Philosophy (9 Hrs)

1. Knowledge by Acquaintance
2. Knowledge by Description
3. Common Sense and Philosophy

Essential Readings

- Russell, B., (1971). *Problems of Philosophy*. Oxford, New York: OUP, Chapters Ch I, V, IX
- Moore, G. E. (1993). A defence of common sense. In T. Baldwin (Ed.), *G. E. Moore: Selected writings* (pp. 106–133). Routledge.

Unit 2: Ordinary Language Analysis (3 Hrs)

- The Question of Form
- Bogus Predicates
- Problems with Descriptive Language

Essential Readings

- Ryle, Gilbert. (1932). On Systematically Misleading Expressions. In *Proceedings of the Aristotelian Society*. New Series, Vol 32, 139-70.
- Cappelen, Herman & McKeever, Matthew (2022). In defense of ordinary language philosophy. *Metaphilosophy* 53 (2-3):221-237.

Unit 3: Logical Analysis and Metaphysics (12 Hrs)

1. Meaning of Words and Statements
2. The Meaningless Statements of Metaphysics
3. The Analytic-Synthetic Distinction

Essential Readings

- Carnap, Rudolf (1959). The Elimination of Metaphysics Through Logical Analysis of Language. In Alfred Jules Ayer, *Logical positivism*. Glencoe, IL: The Free Press. pp. 60-81.
- Quine, W. V. O.. "Two Dogmas of Empiricism". *The Pragmatism Reader: From Peirce through the Present*, edited by Robert B. Talisse and Scott F. Aikin, Princeton: Princeton University Press, 2011, pp. 202-220. <https://doi.org/10.1515/9781400838684-015>

Unit 4: Language and Reality (21 Hrs)

1. Tractarian view of language
2. Meaning as Use
3. Rule Following and Private Language

Essential Readings

- Wittgenstein, L, (2016). *Tractatus Logico Philosophicus.*, Pears & McGuinness (Tr.) London: The Humanities Press INC , New Jersey 1–4
- Zalabro , J. L. (Ed) (2024) *Wittgenstein's Tractatus Logico Philosophicus : A Critical Guide*. Cambridge University Press , U.K. Introduction, Chapters 2 and 3.
- Wittgenstein, L., (1999). *Philosophical Investigations*. (ed.) G.E.M. Anscombe, R. Rhees, and G.H. Von Wright (tr): G.E.M. Anscombe), Oxford: Basil Blackwell, Sections: (Sections 1-43 (meaning as use), 185-202 (rule following), 243-315 (private language).

Suggested Readings

1. Russell, B, (1994). *Philosophy of Logical Atomism in Logic and Knowledge*, R.C.Marsh (ed.) New York: Routledge , Lectures II,III, VI, VIII.
2. Baker G. P. and P.M.S. Hacker, (1980). *Wittgenstein: Understanding and Meaning: An Analytical Commentary on the Philosophical Investigations*, Vol. 1, Oxford: Basil Blackwell.
3. Carnap, Rudolf, (1994). 'Testability and Meaning.' In Ammerman R.R. (ed.) *Classics of Analytic Philosophy*, Routledge, London and New York.
4. Copi and Beard (ed) , (1966) *Essays on Wittgenstein's Tractatus*, Routledge <https://doi.org/10.4324/9781315823270>
5. Frege, G., (1967). 'Thought: A Logical Enquiry,' in P F Strawson. (ed) *Philosophical Logic*, Oxford: Oxford University Press,
6. Glock, H. J. A, (2005). *A Wittgenstein Dictionary*, USA, UK: Blackwell,
7. Lycan, W.G., (2008). *Philosophy of Language*, NY, London : Routledge.
8. Monk, R., (2005). *How to Read Wittgenstein*. London: Granta Books,.

9. Quine, W. V. O., (1953). On what there is, in *From a Logical Point of View*, USA: HUP.
10. Quine, W V O., (1960) *Word and Object*, USA: HUP, Chapter I and II.
11. Raatikainen, Panu (2013). What Was Analytic Philosophy? *Journal for the History of Analytical Philosophy*, 2 (1).
12. Russell, Bertrand, (1994). *Logic and Knowledge*, R.C.Marsh (ed.) New York : Routledge and, Lecture II, III and VI.
13. Stenius, E., (1982). *Wittgenstein's Tractatus: A Critical Exposition of its Main Lines of Thought*, U K: Basil Blackwell.
14. Coope, Christopher, (1970) *A Wittgenstein Workbook*, University of Leeds, Dept of Philosophy

Tutorial Activities (15 Hours)

1. Quiz
2. Group or individual presentations on pointed issues
3. Working out exercises on selected topics
4. Comparison between the different methods of analysis adopted by each philosopher

Keywords: logical analysis, ordinary language analysis, reference and description, criterion of meaning, analytic/synthetic distinction, meaning as use .

DSC 8: CONTINENTAL PHILOSOPHY

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSC 8 CONTINENTAL PHILOSOPHY	4	3	1	Nil	B.A at the requisite level	None

Course Objectives:

1. This paper introduces students to the twentieth century developments in continental philosophical tradition beginning with phenomenology, existentialism, structuralism, post structuralism, and deconstruction.
2. Introduces the methods used by thinkers we like Hegel, Husserl, Heidegger and Freud through readings of their primary works.
3. The course exposes students to Freud's philosophically significant text, *The Ego and the Id*. Being one of his last rigorously articulated proposals about the architecture of the mind.

Course Learning Outcomes:

1. Aims at giving students an understanding of the philosophical project undertaken by continental philosophers.
2. Acquaints students with primary philosophical writings of Hegel, Husserl, Heidegger and

Freud; develops critical thinking regarding such issues as the nature of philosophical approach to the study of phenomenological approach to the study of experience and consciousness, the nature of intentionality, psychologism, etc.

3. Enables students to articulate the significance of the ideas pertaining to phenomenology, existentialism, psychoanalysis for contemporary social thought.

Unit 1 Spirit, Absolute and Dialectics

(12 Hours)

1. The nature of truth as an organic unity
2. The nature of spirit
3. The nature of absolute
4. The dialectics as a method

Essential Readings:

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

Unit 2 The Nature of Phenomenological Inquiry

(12 Hours)

1. The intentionality of consciousness
2. Husserlian theory of reductions
3. Critique of psychologism

Essential Readings:

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

Unit 3 Being, Traditional Metaphysics and the Experience of "Nothing"

(12 Hours)

1. Shortcomings of traditional metaphysics
2. Dasein's experience of "nothing" and its consequences

Essential Readings:

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

Unit 4 Nature of the Ego, the Unconscious and the Super Ego

(9 Hours)

1. The nature of ego
2. The role of unconscious in human life
3. The super ego as the agency that turns us into moral beings

Essential Readings:

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

Suggested Readings

1. Kojève, A. (1980). *Introduction to the reading of Hegel: Lectures on the Phenomenology of Spirit* (A. Bloom, Ed., J. H. Nichols Jr., Trans.). (pp 169-175). Cornell University Press.
2. Saeverot, H.(2024). Hegel’s Phenomenology of Spirit as Bildungsroman. *Stud Philos Educ.* 43, 1-13. <https://doi.org/10.1007/s11217-023-09904-5>.
3. Hyppolite, J. (1979). *The Genesis and Structure of Hegel’s Phenomenology of Spirit*. North Western University Press.
4. Spiegelberg, H. (1982). *The Phenomenological Movement: A Historical Introduction*. Martinus Nijhoff : The Hague.
5. Laplanche, J. & Pontalis, J. B. (1974). *The language of psychoanalysis*.(D. Nicholson-Smith, Trans.). New York: W. W. Norton.
6. Ricoeur, P. (1977). *Freud and philosophy*. London: Routledge.
7. Mills, J. (2010). *Origins: On the genesis of psychic reality*. Montreal: McGill-Queen University Press.
8. Mills, J. (2014). *Underworlds: Philosophies of the unconscious from psychoanalysis to metaphysics*. New York: Routledge.

Tutorial Activities (15 hrs)

1. Quiz
2. Group or individual presentations on pointed issues
3. Working out exercises on selected topics
4. Comparison between the different methods of analysis adopted by each philosopher

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

Discipline Centered Electives (DSEs)

Note : the following DSEs are grouped under five categories

Category 1: Research Methods

**[DSE 24]
Research Methodology in Philosophy**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Research Methodology in Philosophy DSE 24	4	3		1		NA

COURSE OBJECTIVES

1. To introduce students to the fundamental principles and processes of academic research in philosophy.

2. To develop skills in identifying research problems, formulating research questions, and designing research projects.
3. To train students in conducting systematic literature reviews and organizing research material.
4. To familiarize students with basic research methods applicable to philosophical inquiry.
5. To teach proper academic writing formats, citation methods, and ethical research practices.

LEARNING OUTCOMES

After completing this course, students will be able to:

1. Identify viable research problems and formulate clear, focused research questions in philosophy.
2. Design a coherent research project with appropriate methodology and structure.
3. Conduct systematic literature reviews using academic databases and libraries.
4. Organize and synthesize research material effectively.
5. Apply appropriate research methods to philosophical problems.
6. Produce academic work following standard formats and citation styles.
7. Understand and practice ethical principles in research.
8. Prepare research proposals and design dissertation/thesis outlines.

UNIT 1: IDENTIFYING RESEARCH PROBLEMS AND FORMULATING QUESTIONS (12hrs)

1. Identifying research problems in philosophy: recognizing gaps in literature, contradictions, and opportunities for new applications or interpretations
2. Formulating effective research questions: developing clear, feasible, and significant questions; narrowing broad topics to focused inquiries; moving from questions to thesis statements
3. Philosophical research methods: conceptual analysis, textual interpretation, comparative analysis, and thought experiments

Essential Readings:

- Pryor, Jim (2019). "Guidelines on Writing a Philosophy Paper." Complete online guide focusing on sections: "What Does One Do in a Philosophy Paper?" and "Arguing for Your Thesis." <http://www.jimpryor.net/teaching/guidelines/writing.html>
- Rosenberg, Jay F. (1984). *The Practice of Philosophy: A Handbook for Beginners* (3rd edition). Prentice Hall. Chapter 2: "Analyzing Philosophical Prose" (pp. 23-54) and Chapter 3: "Criticizing Arguments" (pp. 55-88)
- Booth, Wayne C.; Colomb, Gregory G. & Williams, Joseph M. (2016). *The Craft of Research* (4th edition). University of Chicago Press. Chapter 3: "From Topics to Questions" (pp. 35-48) and Chapter 4: "From Questions to Problems" (pp. 49-64)
- Lipson, Charles (2018). *How to Write a BA Thesis: A Practical Guide from Your First Ideas to Your Finished Paper* (2nd edition). University of Chicago Press. Chapter 2: "Choosing a Topic and Crafting a Research Question" (pp. 7-26)

UNIT 2: CONDUCTING LITERATURE REVIEW AND RESEARCH DESIGN (12 hrs)

1. Systematic literature review: searching databases (PhilPapers, JSTOR, Google Scholar), evaluating sources (primary vs. secondary, scholarly vs. popular), reading strategies, and organizing research material
2. Research design and proposal development: synthesizing literature to identify themes and gaps, structuring research projects, creating timelines and chapter outlines
3. Argumentative analysis and construction: identifying premises and inferences, evaluating conclusions, developing coherent arguments, and responding to counterarguments

Essential Readings:

- Tanesini, A. (2017). Doing philosophy. In G. D’Oro & S. Overgaard (Eds.), *The Cambridge Companion to Philosophical Methodology*
- Rescher, N. (2017). Philosophy as rational systematization. In G. D’Oro & S. Overgaard (Eds.), *The Cambridge Companion to Philosophical Methodology* (pp. 32–43). Cambridge University Press. <https://doi.org/10.1017/9781316344118.003>
- Hart, Chris (2018). *Doing a Literature Review: Releasing the Research Imagination* (2nd edition). SAGE Publications. Chapter 1: "Reviewing and the Research Imagination" (pp. 1-26) and Chapter 2: "Classifying and Reading Research" (pp. 27-62)
- Ridley, Diana (2012). *The Literature Review: A Step-by-Step Guide for Students* (2nd edition). SAGE Publications. Chapter 4: "Developing Your Critical Analysis Skills" (pp. 51-70) and Chapter 6: "Synthesizing Your Reading" (pp. 89-106)

UNIT 3: INDIAN AND WESTERN PHILOSOPHICAL METHODOLOGIES (9 hrs)

1. Examining the methodological approaches in Vedanta, including scriptural interpretation (śruti-based reasoning), meditation, and logical analysis, to understand how knowledge and truth are systematically pursued in Indian philosophy.
2. Exploring Western formal methodology and conceptual engineering, teaching students to analyze, define, and refine individual units of thought or logic for clarity, consistency, and rigorous reasoning.

Essential Readings:

- Sachchidānandanendra, S. (1997). The need for establishing the true method. In A. J. Alston (Trans.), *Methods of Vedānta* (pp. 9–27). MLBD.
- Staal, F. (1988). Means of formalisation in Indian and Western logic. In *Universal: Studies in Indian logic and linguistics* (pp. 81–87). University of Chicago Press.
- Isaac, M. G. (2020). How to conceptually engineer conceptual engineering. *Inquiry*, 63(1), 1–24.

UNIT 4: ACADEMIC WRITING, CITATION, AND RESEARCH ETHICS (12 hrs)

1. Academic writing and citation: structure of research papers, writing abstracts, paragraph organization, citation methods (Chicago, APA, MLA), bibliographies, and citation management software
2. Research ethics and integrity: understanding and avoiding plagiarism (types and prevention strategies), proper attribution, intellectual property, and principles of responsible scholarship

Essential Readings:

- Turabian, Kate L. (2018). *A Manual for Writers of Research Papers, Theses, and Dissertations* (9th edition). University of Chicago Press. Chapter 16: "The Grammar of Citations" (pp. 142-158) and Chapter 17: "Citations: Notes-Bibliography Style" (pp. 159-194)
- Strunk, William Jr. & White, E.B. (2020). *The Elements of Style* (4th edition). Pearson. Chapter II: "Elementary Principles of Composition" (pp. 15-33) and Chapter V: "An Approach to Style" (pp. 66-85)
- DU (UGC) Guidelines regarding academic integrity http://www.du.ac.in/du/uploads/19092018_noti.pdf

Suggested Readings**Research Design and Methodology:**

1. Creswell, John W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th edition). SAGE Publications.

2. Kumar, Ranjit (2019). *Research Methodology: A Step-by-Step Guide for Beginners* (5th edition). SAGE Publications.
3. Walliman, Nicholas (2017). *Research Methods: The Basics* (2nd edition). Routledge.
4. Eco, U. (2015). *How to write a thesis* (G. Farina & F. L. Farina, Trans.). MIT Press.

Academic Writing:

5. Martinich, A.P. (2016). *Philosophical Writing: An Introduction* (4th edition). Wiley-Blackwell.
6. Bailey, Stephen (2018). *Academic Writing: A Handbook for International Students* (5th edition). Routledge.
7. Sword, Helen (2012). *Stylish Academic Writing*. Harvard University Press.

Literature Review:

8. Fink, Arlene (2019). *Conducting Research Literature Reviews: From the Internet to Paper* (5th edition). SAGE Publications.
9. Galvan, Jose L. & Galvan, Melisa C. (2017). *Writing Literature Reviews: A Guide for Students of the Social and Behavioral Sciences* (7th edition). Routledge.

Citation and Style:

10. *The Chicago Manual of Style* (17th edition, 2017). University of Chicago Press.
11. *Publication Manual of the American Psychological Association* (7th edition, 2020). American Psychological Association.

Research Ethics:

12. Oliver, Paul (2010). *The Student's Guide to Research Ethics* (2nd edition). Open University Press.
13. Resnik, David B. (2018). *The Ethics of Research with Human Subjects*. Springer.

Philosophy-Specific:

14. Chatterjee, S. C. (1939). The nature and forms of knowledge. In *Nyaya theory of knowledge* (pp. 9–47). University of Calcutta.
15. Flew, Antony (1975). *Thinking About Thinking*. Fontana.
16. Seech, Zachary (2008). *Writing Philosophy Papers* (5th edition). Wadsworth.

Tutorial Activities (15 Hours)

1. Framing a research question for a journal article and writing the article's introduction
2. Writing abstracts, keywords for specific papers of Philosophy
3. Writing research proposals for a dissertation, and making the appropriate Bibliography.
4. Reviewing a book or an article
5. Framing an argument and counterargument on specific philosophical topics
6. Writing a short essay on what plagiarism means, identifying different kinds of plagiarism
7. Practicing different citation methods with each of the different categories of reading (books, and book chapters, journal articles, encyclopaedia articles, PhD theses, acknowledging unknown reviewers, unpublished papers under review, distinction between primary and secondary citation)
8. Practicing citation and bibliography with special reference to texts of Indian Philosophy written in regional or non-English languages.

Keywords: bibliography, literature review, plagiarism, arguments, methodology, research writing, citation, manuals of citation styles, Indian methodology, Western methodology.

Category 2: Indian Philosophical Perspectives

**DSE 25
INDIAN LOGIC**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Indian Logic DSE 25	4	3	1	-	Graduation	NA

Course Objectives

1. This course will introduce the *anumāna* in Indian Logic, which aims at creating a debate among different but mutually contesting classical views of logic and epistemology.
2. Main theme of the course will focus on Nyāya, Buddhist *pramāṇa* theories, Jain logic, and Navya-Nyāya.
3. Students will study the origins, methods of inference, fallacies, and logical debates through this course.
4. The main focus of Indian Logic course is to understand the definition, nature, factors, process, kinds, linguistic psychological- syllogistic characteristics, criteria (*rūpa*) of reason or sign (*liṅga, hetu*), and sign (*liṅga*)-signified (*liṅgin*) relation while discussing the inferential means of knowledge (*anumāna-pramāṇa*).

Course Learning Outcomes

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

1. Understand the development of Indian logical systems.
2. Explain key *pramāṇas* (means of valid knowledge).
3. Analyze Nyāya syllogism and fallacies.
4. Compare Indian and Western logical traditions.
5. Interpret primary sources from *Nyāya-sūtra*, *Tarkasaṃgraha*, Buddhist logic texts, and Jain epistemology

Unit 1: Introduction to Indian Logic and *Pramāṇa* Theory (12 hours)

1. Meaning and scope of Indian logic and *Pramāṇas*
2. Historical development: Vedic, *Upaniṣadic* roots in early systems.
3. Classification of schools of Indian logic
4. Debates into categories: *vāda, jalpa, vitanḍā*.

Essential Readings

- *Nyāya Sūtra* (Original) 1.1.1–1.1.25
- S.C. Chatterjee (1950). *The Nyāya Theory of Knowledge*. MLBD p.1-113
- Matilal, B.K. & J. Ganeri (eds.) (1998). *The Character of Logic in India*. SUNY p.1-55
- J.N. Mohanty (1998). *Classical Indian Philosophy*. Oxford University Press pp. 113–125

Unit 2: Theory of Inference, Perception and Error (12 hours)

1. Nyāya theory of perception, Illusion theories (*Khyātivāda*)
2. Five-step Nyāya syllogism (*pañcāvayava*), Conditions of valid inference and Types of inference: *svārthānumāna* and *parārthānumāna*.

3. Fallacies (*hetvābhāsa*): *savyabhicāra*, *viruddha*, *satpratipakṣa*, *asiddha*, *bādhita*.

Essential Readings:

- S.C. Chatterjee (1950). *The Nyāya Theory of Knowledge*. MLBD p.114-214
- Matilal, B.K. (1986). *Perception: An Essay on Classical Indian Theories of Knowledge*. Oxford University Press. p.133-168

Unit 3: Buddhist and Jain Logic

(12 hours)

1. Dignāga's *Hetucakra* and Dharmakīrti's *trairūpya*
2. *Apoha* (exclusion) theory of meaning.
3. Momentariness and causal logic.
4. Doctrine of *Anekāntavāda* (many-sided reality): *Syādvāda*, *Nayavāda* (standpoints).

Essential Readings

- Hattori, Masaaki (Trans.). Dignāga's *Pramāṇasamuccaya*. Harvard Oriental Series. (Apoha theory — pp. 29–56; Hetucakra — pp. 90–115; Buddhist inference rules — pp. 116–147)
- Prasad, H.S. (2007). Understanding Buddhist epistemology. *The centrality of ethics in Buddhism* (Chapter 10). MLBD p. 397–429.
- Tatia, Nathmal (Trans.) (1985). *Tattvārthasūtra of Umāsvāti*. Jain Publishing Company. (Pramāṇas in Jainism Chapter 1, p. 1–22; Knowledge categories p. 23–49; Standpoints (Nayavāda) p. 90–112)
- Mookerjee, Satkari (1987). *The Jaina Philosophy of Non-Absolutism*. L.D. Institute of Indology. (Philosophical foundations of Anekāntavāda p. 1–56; Syādvāda defended against Nyāya criticism p. 57–119; Logical implications p. 120–155)

Unit 4: Navya-Nyāya

(9 hours)

1. Origin and development (Gaṅgeśa to Raghunātha).
2. Technical language of Navya-Nyāya (*avacchedaka*, *avacchedya*, *viśeṣaṇa*, etc.).
3. Application to epistemology and metaphysics.
4. Influence on Indian intellectual traditions.

Essential Readings

- Gopinath Kaviraj & Umesh Mishra (ed.) (1982). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 1: Pramāṇasamuccaya*. Chowkhamba Sanskrit Series, (reprint). p. 79–315
- Gangopadhyaya, M. K., (trans.) (1999). *Gaṅgeśa's Theory of Perception. The Tattvacintāmaṇi, Vol. 1*. Indian Council of Philosophical Research. p. 1–212
- Umesh Mishra (ed.) (1984). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 2: Anumāna*. Chowkhamba. (Svārthānumāna (personal inference): pp. 1–120; Parārthānumāna (inference for others): pp. 121–220; Vyāpti (pervasion): pp. 220–365; Hetvabhasa (fallacies): pp. 366–458)
- Tarkacharya, Kalipada (ed.) (1959). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 3: Upamāna, Śabdakhaṇḍa*. Sanskrit College. (Upamāna p. 1–93; Definition of *śabda* (pp. 94–120); Speaker competence (*āpta*): p. 121–198; Sentence meaning (p. 198–312)

Suggested Readings

1. Jha, Ganganatha (1998). *The Nyāya-sūtras of Gauṭama with the Bhāṣya of Vātsyāyana and the Vārṭika of Uddyotakara*. MLBD
2. Chakrabarti, K.K. (2011). *Classical Indian Philosophy of Induction: The Nyāya Viewpoint*. Lexington Books.
3. Chatterjee, S.C. (1950). *The Nyāya Theory of Knowledge*. MLBD
4. Chatterjee, S.C. & Datta, D.M. (1998). *An Introduction to Indian Philosophy*. Rupa & Co.
5. Balcerowicz, Piotr (1990). *Early Asceticism and Jain Epistemology*. MLBD
6. Dixit, K.K. (2002). *Jainism and the Theory of Reality*. L.D. Institute of Indology.

7. Gangopadhyaya, M. K., (trans.) (1999). *Gaṅgeśa's Theory of Perception. The Tattvacintāmaṇi*, Vol. 1. Indian Council of Philosophical Research.
8. Ganeri, Jonardon (2007). *Philosophy in Classical India*. Routledge.
9. Gopinath Kaviraj & Umesh Mishra (ed.) (1982). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 1: Pramāṇasamuccaya*. Chowkhamba Sanskrit Series, (reprint). *Pratyakṣa-khaṇḍa* (Perception Chapter).
10. Hattori, Masaaki (Trans.). *Dignāga's Pramāṇasamuccaya*. Harvard Oriental Series.
11. Jaini, Padmanabh (2005). *The Jaina Path of Purification*. University of California Press.
12. Mainkar, T.G. (1990). *The Sādvāda Doctrine in Jainism*. L.D. Institute of Indology.
13. Matilal, B.K. & J. Ganeri (eds.) (1998). *The Character of Logic in India*. SUNY Press.
14. Matilal, B.K. (1986). *Perception: An Essay on Classical Indian Theories of Knowledge*. Oxford University Press.
15. Mookerjee, Satkari (1987). *The Jaina Philosophy of Non-Absolutism*. L.D. Institute of Indology.
16. Mohanty, J.N. (1998). *Classical Indian Philosophy*. Oxford University Press.
17. Potter, Karl (ed. 1977-1993). *Encyclopedia of Indian philosophies*, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika). MLBD.
18. Prasad, H.S. (2007). Understanding Buddhist epistemology. *The centrality of ethics in Buddhism* (Chapter 10). MLBD.
19. Tarkacharya, Kalipada (ed.) (1959). *Gaṅgeśa: Tattvacintāmaṇi*, Vol. 3: Upamāna, Śabdakhaṇḍa. Sanskrit College.
20. Tatia, Nathmal (Trans.) (1985). *Tattvārthasūtra of Umāsvāti*. Jain Publishing Company.
21. Torell, G (Trans.). Dharmakīrti's *Pramāṇavārttika*. Dunne
22. Umesh Mishra (ed.) (1984). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 2: Anumāna*. Chowkhamba.
23. Colebrooke, H. T. (1824). On the philosophy of the Hindus: [Part II]: On the Nyāya and Vaiśeṣika
24. Datta, D.M. (Reprint,1998). *The six ways of knowing*. Calcutta.
25. Matilal, B.K. and Evans, Robert D. (1986). *Buddhist logic and epistemology: Studies in the Buddhist analysis of inference and language*. Dordrecht: D. Reidel Publishing Company.
26. Matilal, B.K. (1985). *Logic, language, and reality*. Delhi: Motilal Banarsidass.
27. Chatterjee, S.C. (Reprint, 2017). *Nyāya theory of knowledge: A critical study of some problems of logic and metaphysics*. Calcutta.
28. Oetke, Claus (1996). Ancient Indian logic as a theory of non-monotonic reasoning. *Journal of Indian philosophy* 24. 447–539.
29. Prets, Ernst (2000). Theories of Debate, Proof and Counter-Proof in the Early Indian dialectical tradition. pp. 369–382.
30. Walton, Douglas (1998). *The new dialectic: Conversational contexts of argument*. University of Toronto Press.

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: *Ānvīkṣikī, Anumāna, Hetvābhāsa, Perception, Indian theories of illusion, Advaita: anīrvacanīya-khyāti, Buddhist: asat-khyāti, Hetucakra, Trairūpya, Apoha, Anekāntavāda, Sādvāda, Nayavāda.*

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		
Indian Philosophy of Language DSE 26	4	03	1	Nil	Graduation	None

Course Objectives

1. To understand foundational questions about meaning and language, including the nature of linguistic meaning and the philosophical problems associated with it.
2. Analyze major classical Indian theories of language, including *vyakti*, *jāti*, *akṛtivāda*, *sphoṭavāda*, and *apohavāda*, and compare their approaches to meaning and reference.
3. Examine Buddhist contributions to linguistic philosophy, especially Dignāga's theory of the linguistic sign, the relation between words, and the critique of universals.
4. Understand Mīmāṃsā perspectives on meaning, focusing on Kumārila Bhaṭṭa's *Ślokavārttika* and his arguments for sentence meaning and against Buddhist *apoha*.
5. Develop analytical and interpretative skills by engaging with primary texts and reconstructing philosophical arguments within Indian semantic traditions.
6. Evaluate debates between Indian philosophical schools, particularly the Mīmāṃsā–Buddhist disputes on meaning, universals, and linguistic cognition.

Course Learning Outcomes (CLOs)

1. It will help to explain the central problems of meaning and articulate how Indian philosophers approached the relation between language, cognition, and reality.
2. It will make distinction between *Vyakti*, *Jāti*, and *Akṛtivāda*, and explain how these doctrines shape classical Indian semantics.
3. It will describe Bhartṛhari's *Sphoṭavāda* and evaluate its claims about holistic meaning, linguistic cognition, and the unity of the sentence.
4. It will discuss the Buddhist theory of *Apoha*, including how "exclusion" functions as a theory of meaning and how it challenges realist accounts of universals.
5. It will analyze Dignāga's theory of the linguistic sign, the relation between words, and his critique of universals from a Buddhist epistemological standpoint.
6. It will evaluate Kumārila Bhaṭṭa's theory of meaning in the *Ślokavārttika* and his systematic refutation of *Apoha*.
7. Interpret key arguments in Indian linguistic philosophy through close reading of primary texts and reconstruct debate positions across schools.
8. Apply classical semantic theories (e.g., *abhidhā*, *lakṣaṇā*, *vyañjanā*, *apoha*, *sphoṭa*) to examples of linguistic usage.
9. Demonstrate comparative understanding of how Mīmāṃsā, *Vyākaraṇa*, and Buddhist traditions conceptualize the meaning of words, sentences, and universals.

Course Structure & Readings:

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

Unit 1: Language and Meaning**[9 Hours]**

1. Introduction
2. Problem of Meaning

Essential Reading:

- Jha, V. N. (1991). Meaning and Referent: An Indian Perspective. Annals of the Bhandarkar Oriental Research Institute, 72/73(1/4), Pp. 589–598. <http://www.jstor.org/stable/41694923>
- K.Kunjunni Raja. Indian Theories of Meaning. Adyar: Adyar Library and Research Centre, 1963, pp. 1-15.

Unit 2: Indian linguistic theories**[12 Hours]**

1. Sphoṭavāda
2. Apohavāda

Essential Reading:

- Raja, K. K. (1977). Indian theories of meaning. Madras: The Adyar Library and Research Centre, Pp. 78-94.
- Matilal, B. K. (1990). The word and the world: India's contribution to the study of language. Delhi: Oxford University Press, Pp. 77-105.

Unit 3: Pramāṇa-samuccaya — Dignāga**[12 Hours]**

1. Theory of linguistic Signs
2. Relationship Between Words
3. Critique of Universals

Essential Reading:

- Dignāga — Pramāṇasamuccaya, Chapter V, Anyāpohapariccheda.
- Hayes, R. P. (1988). Dignāga on the interpretation of signs (Trans.). In Chapter VII (pp. 252–308). Dordrecht: Kluwer Academic Publishers.
- Pind, O. H. (n.d.). Dignāga's philosophy of language: Dignāga on Anyāpoha, Pramāṇasamuccaya V: Text, translation, and annotation.

Unit 4: Ślokavārttika — Kumārila Bhaṭṭa**[12 Hours]**

1. Theory of Meaning in Mīmāṃsā
2. Critique of Apohavāda

Essential Reading:

- Kumārila Bhaṭṭa — Ślokavārttika, Chapter XVII (Apohavāda)
- Jha, G. (1909). Ślokavārttika: With the commentaries Kāśikā and Nyāyaratnākara, Calcutta Asiatic Society, pp. 295-328.

Suggested Readings

1. Jha, D. (1979). Ślokavārttika (Hindi translation). Darbhanga: Kameshwar Singh Sanskrit Vishva-Vidyalaya.
2. Kataoka, K., & Taber, J. (2021). Meaning and Non-existence: Kumārila's Refutation of Dignāga's Theory of Exclusion: The Apohavāda Chapter of Kumārila's Ślokavārttika; Critical Edition and Annotated Translation (NED-New edition, 1). In pp. 223-249. Austrian Academy of Sciences Press. <https://doi.org/10.2307/j.ctv1zqdv3w>

3. Jha, V. N. (1991). Meaning and Referent: An Indian Perspective. Annals of the Bhandarkar Oriental Research Institute, 72/73(1/4), 589–598. <http://www.jstor.org/stable/41694923>
4. Herzberger, R. (1986). Bhartṛhari and the Buddhists: An essay in the development of fifth and sixth century Indian thought. Dordrecht: D. Reidel Publishing.
5. Herzberger, H. G. (1975). Double negation in Buddhist logic. Journal of Indian Philosophy, 3, 3–16.
6. Dreyfus, G. B. (1997). Recognizing reality: Dharmakīrti's philosophy and its Tibetan interpretations (Reprint). Delhi: Sri Satguru Publications.
7. Perret, R. W. (2000). Logic and philosophy of language. In Indian philosophy: A collection of readings series (Vol. 2). New York: Garland Publishing.
8. Matilal, B. K. (1990). The word and the world: India's contribution to the study of language. Delhi: Oxford University Press.
9. Dwivedi, R. C. (Ed.). (1994). Studies in Mīmāṃsā (Dr. Mandan Mishra Felicitation Volume). Delhi: Motilal Banarsidass Publishers.
10. Dravid, R. G. (1972). The problem of universals in Indian philosophy. Delhi: Motilal Banarsidass.

Tutorial Activities

[15 Hours]

1. Comparative analysis exercises
2. Textual commentary writing
3. Group discussions
4. Presentation and Assignment
5. Review of secondary scholarship

Key Words: Meaning, reference, , *sphoṭa*, *apoha*, *abhidhā*, *lakṣaṇā*, *vyañjanā*, *pramāṇa*, linguistic cognition, universals, exclusion, sentence meaning, Buddhist logic, Mīmāṃsā semantics, *Vyākaraṇa* tradition, Dignāga, Kumāṛila Bhaṭṭa.

Social and Political Philosophy (Indian)

DSE 27

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		
Social and Political Philosophy (Indian) DSE 27	4	3	1	-	Undergraduate	None

Course Objectives:

1. Examine foundational texts of Indian political thought from ancient to contemporary periods.
2. Understand concepts of state, governance, justice, and humanism in Indian philosophy.
3. Analyze intersections of caste, gender, and religion in shaping social and political life.
4. Develop critical skills to engage with primary philosophical texts and their contemporary interpretations.

Course Learning Outcomes:

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

1. Analyze and compare ancient and modern Indian philosophical approaches to statecraft, governance, and social order.
2. Understand the philosophical critiques of caste, inequality, and gender hierarchies in India.
3. Evaluate the tensions between secularism, religion, and nationalism in Indian social thought.
4. Critically reflect on modern visions of humanism, freedom, and democracy in India.

Unit 1: Political theory, Statecraft, Governance, and Social Philosophy in Ancient (12hrs)

1. Introduction to political theory
2. Kautilya's views on the state, governance, ethics, and social obligations.
3. Buddhist social philosophy

Essential Readings:

- Bhargava, R. (2008). Why do we need political theory? In R. Bhargava & A. Acharya (Eds.), *Political theory: An introduction* (pp. 18–37). Pearson Longman.
- Kautilya. (2003). *Arthaśāstra*, Book 1, sections 1–3; Book 6, sections 96–97; Book 8, sections 127–128. In R. P. Kangle (Trans.), *The Kautilya Arthaśāstra – Part II* (Reprint). Delhi: Motilal Banarasidass.
- Chakravarthi, U. (2004). *The social philosophy of Buddhism and the problem of inequality*. New Delhi: Critical Quest.

Unit 2: Social Inequality, Caste, and Gender (12 Hours)

1. Philosophical treatments of social inequality and caste.
2. Intersectionality between gender and caste.

Essential Readings:

- Franco.F., Sherry Chand, V., Sarvar. (1989). Ideology as Social Practice - The Functioning of Varna. *Economic & Political Weekly*, 24 (47), 2601-2612.
- Ambedkar, B. R. (2014). *Annihilation of caste* (Ch. XIV onwards, pp. 58–96); *State and minorities*, pp. 381–430. In V. Moon (Comp.), *Dr. Babasaheb Ambedkar: Writings and Speeches* (Vol. 1). New Delhi: Dr. Ambedkar Foundation, Ministry of Social Justice and Empowerment, Government of India.
- Menon, N. (2009). Sexuality, caste, governmentality: Contests over “gender” in India. *Feminist Review*, 91(1), 94–112.

Unit 3: Nationalism, Swaraj, and Civilization (12 Hours)

1. Nationalism, self-rule, and philosophical reflections on Indian civilization.
2. Gandhi and Tagore's vision of Swaraj and nationhood.

Essential Readings:

- Tagore, R. (1917). Nationalism in India (pp. 95–130). In *Nationalism*. New York: Macmillan.
- Parel, A. (Ed.). (1997). *Gandhi: Hind Swaraj and other writings* (ch. 4 [Swaraj], ch. 6 [Civilization, ch. 13 [What is true civilization?]]). New Delhi: Cambridge University Press.

Unit 4: Modern Political Thought and Humanism (9 Hours)

1. The concept of secularism
2. Humanism, rationalism, and reformist thought.

Essential Readings:

- Roy, M. N. (1981). *New humanism: A manifesto*, (pp. 4-9, 34-62). New Delhi: Ajanta Publications.
- Bhargava, R. (2023). The Current Discourse on Indian Secularism and Its Problems. In *Reimagining Indian Secularism* (pp. 83–106). Seagull Books.

Suggested Readings:

1. Aurobindo, S. (1997). *Political writings and speeches, 1909–1910* (Vol. 8, pp. 84–86, 92–95, 137–141). In *The Complete Works of Sri Aurobindo: Karmayoga*. Pondicherry: Sri Aurobindo Ashram Publishing Department.
2. Bhargava, R. (2010). Is there an Indian political theory? In R. Bhargava (Ed.), *What is political theory and why do we need it?* (pp. 67–89). Oxford University Press.
3. Bhargava, R. (Ed.). (1998). *Secularism and its critics*. Oxford University Press.
4. Bhattacharya, K. C. (1984). Swarāj in ideas. *Indian Philosophical Quarterly* (Special Number No. 4, Oct–Dec 1984), [pages not specified].
5. Dirks, N. B. (2002). *Castes of mind: Colonialism and the making of modern India*. Delhi, India: Permanent Black.
6. Dharampal. (2000). *Panchayat Raj and India's polity* (Chapters 3 & 4). In *Collected Writings, Vol. IV*. Mapusa, Goa: Other India Press.
7. Ganguli, K. M. (Trans.). (1883–1896/2006). *The Mahābhārata* (Vol. III, Rājadharmānuśāsanaparva, Sections 1–26, 59–60). New Delhi, India: Munshiram Manoharlal Publishers. (Original work composed c. 4th century BCE–4th century CE)
8. Kesava Kumar, P. (2014). *Political philosophy of Ambedkar: An inquiry into the theoretical foundations of the Dalit movement*. Delhi, India: Kalpaz.
9. Parekh, B. (1995). The decolonization of imagination: Culture, knowledge and power. In J. P. Nederveen Pieterse & B. Parekh (Eds.), *The decolonization of imagination: Culture, knowledge and power* (pp. 87–98). Zed Books.
10. "Property and ownership." (n.d.). In *Stanford Encyclopedia of Philosophy*. Retrieved from <http://plato.stanford.edu/entries/property/>
11. Rudolph, L. I., & Rudolph, S. H. (1999). Interpreting Gandhi's *Hind Swaraj*. *Economic and Political Weekly*, 34(24), 1444–1451.
12. Shah, K. J. (1982). Artha and Arthaśāstra. In G. D. Sontheimer (Ed.), *Way of life: King, householder, renouncer – Essays in honour of Louis Dumont* (pp. [pages not specified]). New Delhi, India: Vikas Publishing House.
13. Shinde, T. (1989). Strī-puruṣa tulanā [A comparison of women and men]. In S. Tharu & K. Lalita (Eds.), *Women writing in India: 600 B.C. to the present* (Vol. 1, pp. 221–235). New York, NY: Feminist Press. (Original text c. 1882)
14. Shiva, V. (2002). *Water Wars: Privatization, Pollution, and Profit*. Cambridge, MA: South End Press. (See chapters: "The World Bank, the WTO, and Corporate Control over Water")
15. Sen, A. (2005). *The argumentative Indian: Writings on Indian history, culture, and identity*. New Delhi: Penguin.
16. Rathore, A. S., & Mohapatra, S. (Eds.). (2010). *Indian political thought: A reader*. Routledge.
17. Bhattacharya, S. (Ed.). (2007). *Political philosophy in India*. New Delhi: Pearson.
18. Bhargava, R., & Acharya, A. (Eds.). (2010). *Political theory and practice in India*. Oxford University Press.

Teaching Methodology:

1. Close reading of primary texts.
2. Comparative discussions and debates.
3. Reflection papers connecting philosophical arguments to contemporary Indian society.
4. Group presentations on thematic topics (caste, gender, nationalism, secularism).

Assessment Methods:

- The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.
- Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi.
- Internal assessment and Continuous Assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Both can be a combination of any of the above-mentioned methods.

Tutorial Activities (15 hrs)

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

Keywords: Indian political philosophy, social inequality, caste, gender, nationalism, secularism, humanism, statecraft.

DSE: 28**CONTEMPORARY INDIAN PHILOSOPHY OF RELIGION****CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Prerequisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Contemporary Indian Philosophy of Religion DSE: 28	4	3	1	Nil		None

Course Objectives

1. To enable students to define and articulate the various philosophical and religious concepts.
2. To help students analyze and critically evaluate the philosophical underpinnings of Hinduism, drawing on critiques from thinkers like Phule and Ambedkar.
3. To explore the historical and philosophical debates between religion and rationalism in Indian Context.
4. To examine the intrinsic relationship between religion and morality.
5. To develop the skill of close-reading and interpreting seminal primary and secondary texts in Indian Philosophical and Religious texts.

Course Learning Outcomes

1. To distinguish and explain multifaceted concepts of philosophy of religion (like Dharma).
2. Critically assess the critiques of traditional religious structures and ideologies.
3. Compare and contrast the positions of key Indian rationalist and atheist thinkers regarding the role of science, reason, and social critique.

4. Articulate and debate the nature of ethical life and moral action in relation to or independent of religious belief.
5. Formulate a coherent, research-backed argument on issues concerning religion, morality, or rationality by the diverse set of perspectives offered in the syllabus.

Unit I. Dharma as a Religion (9 Hrs)

1. Concept of Dharma/ Religion
2. Hinduism and the Idealistic view

Essential Readings

- S. Radhakrishnan, 'The Supreme Spiritual Ideal: Hindu View', *Eastern Religion and Western Thought*, Delhi: OUP, Pp.35-57
- Ramamurty, A. 'Dharma as a Religion', *Philosophical Foundations of Hinduism*, New Delhi: DK, Printworld (p) Ltd, 2000, Pp.103-126

Unit II. Philosophy of Religion (12 Hrs)

1. Jyotirao Phule and True faith
2. Ambedkar's understanding of Religion

Essential Readings

- Phule, Jothirao. 'Satsar 1 and 2, *Selected writings of Jothirao Phule*, Delhi: Leftword, pp.207-222
- Mungekar, Balachandra (Ed.) 'Philosophy of Hindu Religion', *The Essential Ambedkar*, New Delhi: Rupa, 2022, Pp.69-103

Unit III. Religion and Rationalism (12 hrs)

1. Materialistic approach of Debi Prasad Chattopadhyaya.
2. Rationalistic approach of Periyar.
3. Scientific Rationalism of Lakshmi Narasu.

Essential Readings

- Chattopadhyaya, Debi Prasad. 'The Vedic Gods and the Vedic Priests', *Religion and Society*, New Delhi: Aakar, 2013
- Sundar Kaali, 'Rationale for Reason: Periyar on Religion', (Ed. A.R. Venkatachalapathy and Karthick Ram Manoharan) *Cambridge Companion to Periyar*, Cambridge: Cambridge University Press, 2025, Pp.113-128
- Lakshmi Narasu, P. 'Is Buddhism a Religion?' (Ed.) G. Aloysius, *Religion of the Modern Buddhist*, Delhi: Wordsmiths, 2002, Pp.157-164

Unit IV. Religion and Morality (12 Hrs)

1. Religion, Reason and Truth.
2. Theism, Non-Theism and Morality.

Essential Readings

- J. Krishnamurti, 'Truth Must be Holy', *Total Freedom- The Essential Krishnamurti*, Chennai: KFI, 2018, Pp.343-360
- Gandhi, Ramachandra. 'Theism, Non-Theism, and Morality', *The Availability of Religious Ideas*, Delhi: permanent Black, 2019 pp.82-102

Suggested Readings

1. Ramamurty, A. *Indian Philosophy of Religion*, New Delhi: Decent Books, 2016

2. Ramamurty, A. *Philosophical Foundations of Hinduism*, New Delhi: DK Printworld (p) Ltd, 2000
3. Robert N. Minor, Sri Aurobindo & Integral View of Other Religions, *Religious Studies*, Vol. 15, No. 3 (Sep., 1979), pp. 365-377
4. Chattopadhyaya, Debiprasad. *Religion and Society*, New Delhi: Aakar, 2013
5. Sri Aurobindo. 'Sri Aurobindo on Religion as Law of Life', <https://renaissance.aurosociety.org/sri-aurobindo-on-religion-as-the-law-of-life/>
6. S.Radhakrishnan, *Eastern Religion and Western Thought*, Delhi: OUP
7. Ambedkar, B.R. *Buddha and His Dhamma*, Dr. Babasaheb Ambedkar Writings and Speeches, Vol.11, Delhi: Dr. Ambedkar Foundation, 2014

Tutorial Activities (15 Hrs)

1. Debate
2. Discussions and short-essays
3. Conceptual Mapping of various connections and oppositions between key concepts
4. Case study presentations

Keywords: Philosophy of Religion, Dharma, Karma, Buddhism, Neo-Buddhism, Atheism, Nastika, Radhakrishnan, Aurobindo, Periyar, Jyotiba Phule, Jiddu Krishnamurthy, Ambedkar, Religion and Society, Religion and Morality.

DSE 29 PHILOSOPHY OF B. R. AMBEDKAR

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

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Prerequisite of the course (if any)
Philosophy of B.R.Ambedkar DSE 29	4	3	1	Nil		undergraduate

Course Objective

1. To understand the core philosophical foundations of Ambedkar's thought.
2. To analyze the core concepts in Ambedkar's critique of the caste system, religion, and social order.
3. To examine Ambedkar's perspective of religion as an emancipatory idea through an emphasis on righteous social life.
4. To evaluate Ambedkar's unique contributions to democratic theory, and social justice.
5. To critically engage with key scholarly debates and interpretations surrounding Ambedkar's philosophy and its legacy in modern India.

Learning Outcomes

1. To understand the implications of Ambedkar's philosophy keeping in view of well-being and just society.
2. To critically examine the vulnerability and oppression discussed in Ambedkar's key works, to enhance human dignity and self-respect.

3. To understand the significance of Ambedkar's philosophy by engaging with other contemporary dialogues in Social, Religious and Political thought.

Unit 1. Conception of Caste , Society and Untouchability (12 Hrs)

1. Indian Society and Caste system.
2. Understanding Untouchability.
3. Annihilation of Caste.

Essential Readings

- Ambedkar, B.R. 'Annihilation of Caste', *Dr. B. R. Ambedkar Writings and Speeches, Vol.1*, Delhi: Dr. Ambedkar Foundation, GOI. 2020 Pp. 50-80.
- Roudrigues, Valerian. Caste and Untouchability, *Ambedkar's Political Philosophy*, Delhi: OUP, 2024, Pp.67-105.

Unit 2. Religion, Philosophy and Reconstruction of Society (9 hrs)

1. Philosophy of Religion.
2. Hindu Social Order.
3. Righteous social life and reconstruction of Society.
4. Saddamma of Buddhism.

Essential Readings

- Ambedkar, B.R. , 'Hindu Social Order: Its Essential Principles,' *Dr. B. R. Ambedkar Writings and Speeches, Vol.3*, Delhi: Dr. Ambedkar Foundation, GOI. 2020, Pp.94-115.
- Ambedkar, B. R. Buddha and His Dhamma , *Dr. B. R. Ambedkar Writings and Speeches, Vol.11*, Delhi: Dr. Ambedkar Foundation, GoI, 2020 , Pp.281-309.

Unit 3. Democracy and Social Justice (12 Hrs)

1. Idea of Democracy.
2. State and Minorities.
3. Ambedkarism.

Essential Readings

- Ambedkar, B.R. 'State and Minorities', *Dr. B.R. Ambedkar Writings and Speeches, Vol.1*, Delhi: Dr. Ambedkar Foundation, GoI, 2020, Pp.392-428.
- Rodrigues, 'The Idea of Democracy', *Ambedkar's Political Philosophy*, Delhi: OUP, 2024, Pp.67-105.
- Omvedt, Gail. 'Ambedkarism: The Theory of Dalit Liberation 'Ambedkar and the Dalit Movement in Colonial India', *From Dalits and Democratic Revolution*, New Delhi: Sage.

Unit 4. Debating the Philosophy of B R Ambedkar (12 Hrs)

1. Contextualising Ambedkar's Philosophy.
2. Moral Idealism and the idea of Emancipation.
3. Self-purification and Self-respect (Gandhi and Ambedkar)

Essential Readings

- Kumar, Aishwary. 'War without End, or, Ambedkar, Time and Stasis,' Jenco, Leigh K, Idris, Murad and Thomas, Megan C. (Eds.). *Oxford Handbook of Comparative Political Theory*, 2020.
- Guru, Gopal. Bhimrao Ramji's Modern Moral Idealism: A Metaphysics of Emancipation, Ganeri, Jonardon (Ed.). *The Oxford Handbook of Indian Philosophy*, Delhi, OUP, 2015, Pp.737-749.

- Nagaraju, D. R. 'Self- Purification Vs Self- Respect', *Flaming Feet*, Delhi: Permanent Black, 2014, Pp.21-60.

Suggested Readings

1. Rodrigues, Valerian (Ed.) 'Ambedkar as a Scholar and Ambedkar Scholarship Today', *Conversations with Ambedkar*, Delhi: Tulika Books, Pp.1-47. 2023.
2. Straud, Scott. Justice, Democracy and Liberation: Ambedkar's Navayana Pragmatism and Torchous Path of Social Democracy, *Journal of Speculative Philosophy*, Vol.37, No.1, Pp.41-60. 2023.
3. Straud, Scott. *The Evolution of Pragmatism in India, (An Intellectual Biography of B.R. Ambedkar)*, Delhi: Harper Collins India, 2023.
4. Zelliott, Eleanor. *Ambedkar's World : The Making of Babasaheb and the Dalit Movement*, Delhi: Navayana, 2012.
5. Teltumbde, Anand. 'Ambedkar' In and for the Post-Ambedkar Dalit Movement, Pune: Sugawa Prakashan. 1997.
6. Geetha, V. *Bhimrao Ramji Ambedkar and the Question of Socialism in India*, Delhi: Palgrave Macmillan, 2022.
7. Ambedkar, B.R., Aloysious, G.(Ed.) *Ambedkar on Nation and Nationalism*, Delhi: Critical Quest, 2009.
8. Mungekar, Bhalachandra.(Ed.) *The Essential Ambedkar*, Delhi: Rupa, 2022.
9. Kesava Kumar, P. 'Political Philosophy of Ambedkar. An Inquiry into the Theoretical Foundations of the Dalit Movement'. Kalpaz Publications. New Delhi. 2014.
10. Kesava Kumar, P. Liberal Democracy and Kymlicka's Conception of Minority Rights: Towards a Perspective of Dalit. Rights, *International Journal of South Asian Studies (IJSAS)*. Vol.5 No.2 July 2012-Dec2013, pp.204-21
11. Kesava Kumar, P. 'Religion, Caste and Modernity: Ambedkar's Reconstruction of Buddhism', Pradeep Gokhale (Ed.) *Classical Buddhism, Neo- Buddhism and the Question of Caste*, Delhi: Routledge, Pp.233-256. 2020.
12. Parekh, Bikhu. 'Ambedkar's Legacy', Rodrigues, Valerian (Ed.) *Conversations with Ambedkar*, Delhi: Tulika Books, 2023 Pp.48-76
13. Gokhale, Pradeep. (2008). *Philosophy of B.R. Ambedkar*, Mumbai: Suguwa Prakashan.
14. Ambedkar, B.R. 'Castes in India, Annihilation of Caste', 'State and Minorities', from *Dr. Babasaheb Ambedkar Writings and Speeches Vol.1* Delhi: Ambedkar Foundation, 2020
15. Ambedkar, B.R. 'Philosophy of Hinduism', 'India and Pre Requisites of Communism,' 'Revolution and Counter Revolution,' 'Buddha or Karl Marx,' from *Dr. Babasaheb Ambedkar Writings and Speeches Vol.3*, Delhi: Ambedkar Foundation, 2020.
16. Ambedkar, B.R. 'Riddles in Hinduism', From Moon, Vasant (Compiled) *Dr. Babasaheb Ambedkar Writings and Speeches Vol.4*, Delhi: Ambedkar Foundation, 2020
17. Omvedt, Gail.(1994). *Dalits and Democratic Revolution*, New Delhi: Sage, 1994, pp.21-58.
18. Rodrigues, Valerian. *The Essential Writings of B.R. Ambedkar*, New Delhi: Oxford Press, 2002.
19. Gore, M.S. *Social Context of an Ideology; Ambedkar's Political and Social Thought*, New Delhi: Sage, 1993.
20. Ambedkar. *B.R. Ambedkar Autobiographical Notes*, Delhi: Navayana. 2003.
21. Guru, Gopal. "Dalit Movement in Mainstream Sociology", *Economic and Political Weekly*. 1993.
22. Ilaiah, Kanche. "Caste and contradictions", *Economic and Political Weekly*, October.22, 1994
23. Patil, Sharad. 'A New Way of Life : Towards a Synthesis of Marx and Ambedkar', *Mainstream*. 1995.
24. Shonalkar, Vandana. "An agenda for Gender Politics", *Economic and Political Weekly*, (January 2-5). 1999.

25. Zelliott, Eleanor. *From Untouchable to Dalit; Essays on the Ambedkar Movement*. New Delhi: Manohar. 1992.
26. Biswas. Oneil. 'What is Social Philosophy?', 'Ambedkar and His Critics', *A Phenomenon Named Ambedkar*, New Delhi: Bluemoon Books, Pp.173-203., 300-333.
27. Kheer, Danajay. 1998. *Ambedkar Life and Mission Bombay*: Popular Prakasan. 1972
28. Cháirez-Garza, Jesús F. *Rethinking Untouchability: The Political Thought of B.R.Ambedkar*, Manchester; Manchester University Press, 2024.

Tutorial Activities (15 hrs)

- Debates
- Discussions and reflective essay writing on various themes of Ambedkar's philosophy
- Case Study Presentations (Individual and Group)

Keywords: Caste, Untouchability, Society, Democracy, Social justice, B.R.Ambedkar, Annihilation of caste, Minorities studies, Social reconstruction, Moral idealism, self purification, self respect, human dignity.

DSE: 30 INDIAN MATERIALISM

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		
Indian Materialism DSE 30	4	3	1	Nil		None

Course Objectives

1. This course will introduce the study of philosophy of Indian Materialism and contemporary interpretations of Indian Materialism.
2. The students will be acquainted with Indian materialism and its significance in Indian Philosophy, naturalism, rational, scientific unlike armchair philosophy, the importance of intuitions, the method of cases, naturalism in philosophy, experimental philosophy, the importance of understanding and insight.
3. The students will learn about the critical issues posed by the Indian Materialist schools against the dominant idealistic and uncritical Indian philosophical systems.
4. The course will make students appreciate the spirit of scientific, rational and ethical importance of philosophical approach.

Learning Outcomes

1. The students will be oriented to think about essentially materialistic philosophy of India by engaging with contemporary discourses.
2. The students will understand the interpretation of everyday social reality from the materialistic and ethical perspective of Indian Materialism.

3. The students will develop a sceptical and scientific approach rather than submissive to dogmatic and irrational philosophical systems.
4. The students will develop insight into the social functioning of reason in philosophy.

Unit I. Historical Evolution and Sources of Indian Materialism (12 Hrs)

1. Overview of Indian Materialism.
2. Sources of Indian Materialism.
3. Lokāyata Traditions.

Essential Readings

- Krishna, K B. 'Studies in Hindu Materialism', *Dr.K. B.Krishna Selected Writings, Vol.1*, Guntur: Sri Lakshmi Press, 2006, pp.1-29.
- Pradeep Ghokhale (2022). 'Unity and Diversity in the Lokayata/Carvaka Perspective'. *Carvaka/Lokayata: A Philosophical Enquiry*, Oxford Publications, pp.1-22.

Unit II. Materialism in Indian Philosophy (12 Hrs)

1. Materialism and Indian Philosophical Schools.
2. Interpretation of Indian Philosophy from the perspective of Carvaka.

Essential Readings

- Roy, M.N. 'Materialism in Indian Philosophy', *Materialism: An Outline of the History of Scientific Thought*, Dehradun: Renaissance Publication, 1940, Pp.124-166.
- Pradeep Gokhale, 'Revisiting Indian Philosophy through Carvaka Perspective,' *Carvaka/Lokayata: A Philosophical Enquiry* (2022), Oxford, pp.180-198.

Unit III. Characteristic features of Carvaka/Lokayata (12 Hrs)

1. Philosophy of Carvaka.
2. Epistemology of Carvaka.
3. Ethics of Carvaka.

Essential Readings

- Puligandla, R. *Fundamentals of Indian Philosophy*, Delhi: DK Print World, pp.13-22.
- Chattopadhyaya, Debiprasad. *In Defence of Materialism in Ancient India*, New Delhi: Peoples Publishing, 2020, pp.65-85.

Unit IV. Contemporary Indian Debates on Materialism (9 Hrs)

1. Indian Materialism and Critique of Idealism
2. Materialism and Humanism
3. Materialism, Rationalism, and Atheism.

Essential Readings

- Chattopadhyaya, Debiprasad. *What is Living and What is Dead in Indian Philosophy*, New Delhi: Peoples Publishing House, 2010, pp.282-298.
- Bhattacharya, R. *Humanist Thought in Lokayata*.
https://www.academia.edu/12680035/Humanist_Thought_in_Lokayata?auto=download
- Ramendra, "Rationalism, Humanism and Atheism", *Humanism and Atheism In Twentieth Century Indian Thought*
<https://web.archive.org/web/20080724172403/http://humanists.net/bihar/RHA.htm>

Suggested Readings

1. A.K.Warder (2018), *A Course in Indian Philosophy*, Delhi: Motilal Banarsidass Publishers, 2018, pp32-39

2. Bhupender Heera, *Uniqueness of Carvaka Philosophy*, New Delhi: Decent Books, 2011, pp1-22
3. Chattopadhyay, Debiprasad, *Carvaka/Lokayata; An Anthology of source Materials and some Recent Studies*, 2006
4. Bhattacharya, R. (2013). Development of Materialism in India: the pre-Cārvākas and the Cārvākas.
5. Chattopadhyaya, Debiprasad (1992). *Lokāyata, A Study in Ancient Indian Materialism*. New Delhi: People's Pub. House.
6. Chattopadhyaya, Debiprasad (1976). *What is Living and What is Dead in Indian philosophy*. New Delhi: People's Pub. House.
7. Chattopadhyaya, Debiprasad (1978). Science and Society in Ancient India (Vol. 22). John Benjamins Publishing.
8. Chattopadhyay, Debiprasad(2006), Carvaka/Lokayata; An Anthology of Source Materials and some Recent Studies.
9. Chattopadhyay, Debiprasad (2006), In Defence of Materialism in Ancient India, People's Publishing House.
10. Gokhale, P. P. (1993). The Cārvāka Theory of Pramāṇas: A Restatement. *Philosophy East and West*, 675-682.
11. Gokhale, P. (2017). *Materialism in Indian Philosophy: The Doctrine and Arguments*.
12. *Indian Epistemology and Metaphysics*, 129-151.
13. Lorenzen, D. N. (2013). *Disenchanted India: Organized Rationalism and Criticism of Religion in India*.
14. M.N.Roy (1940), *Materialism: An Outline of the history of Scientific Thought*. Renaissance Publications, Dehradun.
15. Mills, E. (2015). Jayarāsi's Delightful Destruction of Epistemology. *Philosophy East and West*, 65(2), 498-541.
16. Padma Rao, Katti. *Carvaka Darsan- Ancient Indian Dalit Philosophy*, Madras: Gurukul Lutheran Theological College and Research Institute, 1997
17. Riepe, D. M. (1996). *The Naturalistic Tradition in Indian Thought*. Delhi: Motilal Banarsidass
18. Publ..
19. Sharma, C. (2000). *A Critical Survey of Indian Philosophy*. Motilal Banarsidass Publ..
20. Sinha, A. K. (1994). Traces of Materialism in Early Vedic thought: A study. *Annals of the Bhandarkar Oriental Research Institute*, 75(1/4), 235-241.
21. Rasik Vihari Joshi(1987), 'Lokayata in Ancient India and China,' *Annals of the Bhandarkar Oriental Research Institute*: Vol.68, No 1/4,pp.393-405
22. Internet Encyclopaedia of Philosophy: Lokayata, <https://iep.utm.edu/indmat/>

Tutorial Activities (15 Hrs)

1. Debates over popular themes of materialism and idealism
2. Discussions and Presentations
3. Short reflective essay writing on various aspects of Indian Materialism
4. Quizzes

Keywords: Materialism, Indian Materialism, Indian Philosophy, Lokāyata, Cārvāka, Rationalism, Humanism, Atheism, Idealism, M.N.Roy, Pradeep Gokhale, Debiprasad Chattopadhyay, Ramakrishna Bhattacharya, K.B.Krishna, Katti Kantarao, Rationalism and Science.

DSE 31

Meditation 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		
DSE 31 Meditation in Indian Philosophy	4	3	1			NA

Course Objectives:

1. This course aims to introduce some early accounts of meditation in ancient Indian philosophy through selections from the *Upaniṣads*. Subsequently, it will traverse later developments through the early Buddhist Pali *Nikāyas* the *Yoga-sūtra* of Patañjali.
2. The course will take up not only the description of meditation practices, but also how such practices are deeply embedded in the framework and the beliefs of the tradition.
3. This course is a purely theoretical enterprise which aims to create a debate between meditation related issues as they unfold in selected portions of the *Upaniṣads* and philosophical traditions of Yoga and in early Buddhism.

Course Learning Outcomes:

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

Unit 1: Introduction and Early Accounts**(6 hours)**

1. The place of meditation in Indian traditions
2. *Upaniṣads: Katha Upaniṣad (Vallī 3 and 4.1) Śvetāśvatara Upaniṣad (Adhyāya 3, 8-15) Maitri Upaniṣad (6, 17-25)*

Essential Readings:

- Olivelle, P. (1998) *The early Upanishads: Annotated text and translation*. (pp. 387-391 and 417-421) Oxford University Press.
- Cowell, E. B. (Ed.). (1870). *The Maitri, Or, Maitrāyanīya Upaniṣad*. (pp 267-272.) Asiatic Society of Bengal.

Unit 2: Meditation in Buddhism**(15 hours)**

1. Introduction and meaning of *sati*
2. *Satipaṭṭhāna Sutta*

Essential Readings:

- Shaw, S. (2024). *Introduction to Buddhist meditation*. Routledge. Chapter 2
- Nanamoli, B., & Bodhi, B. (1995). *The middle length discourses of the Buddha. A Translation of the Majjhima Nikaya*, (pp. 145-155.) Wisdom Publication, Somerville, MA.

- Anālayo. (2006). *Satipaṭṭhāna: The Direct Path to Realization*, (Chapters 1, 2, 3, 4, 5, 6, and 10) Kandy (Sri Lanka): Buddhist Publication Society.

Unit 3: Insights into Buddhist meditation (9 hours)

1. Structure of Buddhist meditation
2. Style of insight meditation

Essential Readings:

- Swearer, D. K. (1973). Control and Freedom: The Structure of Buddhist Meditation in the Pāli Suttas. *Philosophy East and West*, 23(4), 435–455. <https://doi.org/10.2307/1397716>
- Bodhi, B. (1998). Two styles of insight meditation. *BPS Newsletter Cover Essay*, (45). https://www.buddhistlibrary.org/en/albums/central/bps-essay_45.pdf

Unit 4: Meditation in the Yoga Tradition (15 hours)

1. *Aṣṭāṅgamārga* in Patañjali's *Yoga-sūtra* with *Vyāsa-bhāṣya* and *Tattva-Vaiśārādī*.
2. Reflections

Essential Readings

- Jha, Ganganath. (1907). *Yoga Darśana: The Sutras of Patañjali with the Bhāṣya of Vyāsa*. (selections from *Sādhana Pāda* and *Vibhūti Pāda*) Bombay: Bombay Theosophical Publication Fund.
- Eliade, M. (2009). *Yoga: Immortality and freedom* (Vol. 56). (Chapter 2) Princeton University Press.

Suggested Readings:

1. Bronkhorst, J. (1993). *The two traditions of meditation in ancient India*. Motilal Banarsidass Publishing House.
2. Witzel, M. (2003). Vedas and Upanisads. *The blackwell companion to Hinduism*, (66-101.) Blackwell.
3. Lutz, Antoine; Dunne, John D.; and Davidson, Richard J. (2010). Meditation and the neuroscience of consciousness: An introduction. *The Cambridge handbook of consciousness* (Chapter 19, pp.499–551), Cambridge University Press.
4. Wallace, B.A. (1999). 'The Buddhist tradition of Samatha: Methods for refining and examining consciousness.' *Journal of consciousness studies* 6 (2–3), 175–187.
5. Silananda, U. (1990). *The four foundations of mindfulness*. Boston: Wisdom Publications.
6. Tola, F., & Dragonetti, C. (1987). Yogic Trance in the Oldest Upanisads. *Annals of the Bhandarkar Oriental Research Institute*, 68(1/4), 377–392. <http://www.jstor.org/stable/41693335>
7. Galewicz, C. (2020). Ritual, Ascetic, and Meditative Practice in the Veda and Upanisads. *The Oxford History of Hinduism: Hindu Practice*, 35-61, Oxford University Press
8. "Buddhist Meditation", (2013) by Francis Story, (The Anagarika Sugatananda). *Access to Insight (BCBS Edition)* <http://www.accesstoinsight.org/lib/authors/story/bl015.html> .
9. Harvey, P. (2015). Mindfulness in Theravāda Samatha and Vipassanā meditations, and in secular mindfulness. In *Buddhist foundations of mindfulness* (pp. 115-137). Cham: Springer International Publishing.
10. Shulman, E. (2024). Ethics, mindfulness, and consciousness: A study of their relation in early Buddhism. *Mindfulness*, 15(9), 2415-2427.

Tutorial Activities (15 hours)

1. Group discussion on the metaphysics and framework of the three included traditions
2. Project work, individual or group
3. Presentation or short write-up on a topic related to meditation
4. Review of a book or article in the related area

5. Writing assignment in class based on lectures

Keywords: meditation, Yoga, Buddhism, *sati*, *Aṣṭāṅgamārga*, Patañjali, *citta*, *dhamma*, Four Noble Truths, *kamma*, *nibbāna*, impermanence, *avidyā*, *Vedas*, *Samādhi*, *yama* and *niyama*, *Upaniṣads*, *vipassanā*.

Category 3: Western Philosophical Perspectives

DSE 32 CONTEMPORARY WESTERN THEORIES OF CONSCIOUSNESS

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		
DSE 32 CONTEMPORARY WESTERN THEORIES OF CONSCIOUSNESS	4	3	1	Nil	B.A at the requisite level	None

Course Objectives:

1. The course enables students to understand key distinctions related to contemporary theories of consciousness (e.g. phenomenal vs access consciousness, state vs creature consciousness, self-consciousness, qualia, the “hard problem”).
2. The course familiarizes students with major contemporary Western positions: global workspace theory, integrated information theory, panpsychism, and contemporary dualist or non-reductive views.
3. It aims to connect how developments in neuroscience, cognitive science, and information theory shape recent philosophical models of consciousness.

Course Learning Outcomes:

1. The students will be able to become well versed about the debates surrounding the nature of consciousness
2. The students will be able to appreciate the importance of accounting for phenomenal nature of human experiences within the confines of general physicalist assumptions that guide all leading contemporary theories of consciousness
3. The students will develop their skills for understanding philosophical proposals about unity of consciousness, the binding problem and the possible solutions attempted in this regard by different consciousness theorists.
4. The students will be able to gain philosophical insights into the currently evolving neuroscience of consciousness

UNIT 1: The Role and Function of Consciousness

(12 Hours)

1. The Electromagnetic Theory of Consciousness

2. The Resonance Theory of Consciousness
3. The Theory of Cellular Basis of Consciousness

Essential Readings:

- Fitch, W.T., Allen C. & Roskies, A.L. (2025). The evolutionary functions of consciousness. *Phil. Trans. R. Soc. B* 380: 20240299. <https://doi.org/10.1098/rstb.2024.0299>
- Seth A. K. & Bayne T. (2022). Theories of consciousness. *Nature Reviews Neuroscience*.23(7):439-452. doi: 10.1038/s41583-022-00587-4. Epub 2022 May 3. PMID: 35505255.
- Klein, C., Barron, A.B. (2025). Phenomenal interface theory: a model for basal consciousness. *Phil. Trans. R. Soc. B* 380: 20240301. <https://doi.org/10.1098/rstb.2024.0301>

UNIT 2: Contemporary Biologically Informed Theories of Consciousness (12 Hours)

1. Necessity of Reference to EM fields to take sense of Consciousness
2. Sentience and Consciousness
3. Can Machines be Treated as Conscious

Essential Readings

- McFadden J. (2023). Consciousness: Matter or EMF? *Frontiers in Human Neuroscience*. 16:1024934. 10.3389/fnhum.2022.1024934
- Reber, A. S. & Baluška, F. (2021). Cognition in some surprising places. *Biochemical and Biophysical Research Communications* 564, 150–157. <https://doi.org/10.1016/j.bbrc.2020.08.115>
- Block, N. (2025). Can only meat machines be conscious? *Trends in Cognitive Sciences*. XX (xx): 1-11. doi.org/10.1016/j.tics.2025.08.009

UNIT 3: The Nature of Phenomenal Experience (12 Hours)

1. The nature experiential phenomenality
2. Proposals and debates surrounding phenomenality
3. Phenomenality and constraints of physicality

Essential Readings:

- Humphrey, N. (2025). Phenomenal consciousness: its scope and limits. *Phil. Trans. R. Soc. B* 380: 20240306. <https://doi.org/10.1098/rstb.2024.0306>
- Jones, M. (2019). Growing evidence that perceptual qualia are neuroelectrical not computational. *Journal of Consciousness Studies*. 26: 89–116.
- Winters J. J. (2021). The temporally-integrated causality landscape: Reconciling neuroscientific theories with the phenomenology of consciousness. *Frontiers in Human Neuroscience*. 15:768459. 10.3389/fnhum.2021.768459

UNIT 4: The Unity of Consciousness and the Binding Problem (12 Hours)

1. Distributed nature of neuronal processing
2. How to account for unity of consciousness through binding processes
3. Does consciousness has a language

Essential Readings:

- Revonsuo A. (1999). Binding and the phenomenal unity of consciousness. *Consciousness and Cognition*. 8(2):173-85. doi: 10.1006/ccog.1999.0384. PMID: 10448000.
- Skipper, J. I. (2022). A voice without a mouth no more: The neurobiology of language and consciousness. *Neuroscience & Biobehavioral Reviews*. 140, 104772, <https://doi.org/10.1016/j.neubiorev.2022.104772>.

Suggested Readings:

1. Barbosa, L., Marshall, W., Streipert, S., Albantakis, L., Tononi, G. (2020). A measure for intrinsic information. *Scientific Reports*. 2020, 10, 1–9.
2. Chalmers, D. (2016). The combination problem for panpsychism. In *Panpsychism: Contemporary perspectives*, eds Bruntrup G., Jaskolla L. (Oxford: Oxford University Press), 179–214. 10.1093/acprof:oso/9780199359943.003.0008
3. Fekete T., Van Leeuwen C., Edelman S. (2016). System, subsystem, hive: Boundary problems in computational theories of consciousness. *Frontiers in Psychology*. 7:1041. 10.3389/fpsyg.2016.01041
4. Gómez-Emilsson, A & Percy, C. (2023). Don't forget the boundary problem! How EM field topology can address the overlooked cousin to the binding problem for consciousness. *Frontiers in Human Neuroscience*. 17:1233119. doi: 10.3389/fnhum.2023.1233119. PMID: 37600559; PMCID: PMC10435742.
5. Hunt T., Schooler J. W. (2019). The easy part of the hard problem: A resonance theory of consciousness. *Frontiers in Human Neuroscience*. 13:378. 10.3389/fnhum.2019.00378
6. Mason J. W. (2021). Model unity and the unity of consciousness: Developments in expected float entropy minimisation. *Entropy*. 23:1444. 10.3390/e23111444
7. Mendelovici, A. (2019). Panpsychism's combination problem is a problem for everyone. In W. Seager, *The Routledge Handbook of Panpsychism* (pp303-316), Routledge.
8. Pang J.C., Aquino K.M., Oldehinkel M, Robinson P.A., Fulcher B.D., Breakspear M., Fornito A. (2023). Geometric constraints on human brain function. *Nature*. 2023 Jun;618(7965):566-574. doi: 10.1038/s41586-023-06098-1. Epub 2023 May 31. PMID: 37258669; PMCID: PMC10266981.
9. Prentner R. (2019). Consciousness and topologically structured phenomenal spaces. *Consciousness and Cognition*. 70:25-38. doi: 10.1016/j.concog.2019.02.002. Epub 2019 Feb 26. PMID: 30822650.
10. Rosenberg G. H. (2014). Causality and the combination problem. In *Consciousness in the physical world: Perspectives on Russellian monism*, eds Alter T., Nagasawa Y. (Oxford: Oxford University Press).
11. Seth, A.K. (2025). Conscious artificial intelligence and biological naturalism. *Behavioral and Brain Sciences* (pp. 1-42). doi:10.1017/S0140525X25000032
12. Tye, M. (2021). Qualia. *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2021/entries/qualia/>.
13. Winding M. et.al (2023). The connectome of an insect brain. *Science*. 379(6636):eadd9330. doi: 10.1126/science.add9330. Epub 2023 Mar 10. PMID: 36893230; PMCID: PMC7614541.
14. Young A., Robbins I., Shelat S. (2022). From micro to macro: The combination of consciousness. *Frontiers in Psychology*. 13:755465. 10.3389/fpsyg.2022.755465

Tutorial Activities (15 Hrs)

1. Group discussion on specific issues
2. Quizzes
3. Presentation on a topic

Keywords: Consciousness, phenomenality, binding problem, electro-magnetic theory

DSE 33**Embodied–Enactive Cognition****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 33 Embodied–Enactive Cognition	4	3	1	Nil	None	None

Course Objectives

1. The course introduces students to contemporary embodied and enactive approaches that challenge classical representational theories of mind.
2. It explores how perception, action, and environment are dynamically coupled, grounding even abstract cognition in bodily experience.
3. The course critically investigates sensorimotor theory, grounded abstraction, and radical as well as neuroscience-based forms of embodiment.
4. The limitations and major philosophical challenges to the embodied–enactive paradigm are also highlighted.

Course Learning Outcomes

Students will be able to:

1. Distinguish embodied, situated, extended, and enactive models of mind.
2. Appreciate the central role of bodily movement, motor skills, and ecological engagement in perception and thought.
3. Comprehend debates on abstraction, mathematics, and symbolic cognition from an embodied perspective.
4. Critically evaluate different strands of embodiment and objections raised by disembodied theorists.
5. Engage with interdisciplinary scholarship—from philosophy, psychology, cognitive neuroscience, and phenomenology.

Unit 1: Foundations of Embodied Cognition

(15 Hrs)

Essential Readings

1. Clark, A. (1997). *Being There: Putting Brain, Body, and World Together Again*, MIT Press. Chapters 1–3.
2. Varela, Thompson & Rosch (1991). *The Embodied Mind*. MIT Press, Ch. 1, Ch. 8.
3. Thompson, E. (2011). “Radical Embodiment.”

Unit 2: Enactive Perception

(12 Hrs)

Essential Readings:

- O'Regan, J. K., & Noë, A. (2001). “A Sensorimotor Approach to Vision...,” *Behavioral and Brain Sciences*.
- Noë, A. (2004). *Action in Perception*. MIT Press. Chapters selections.
- Clark A. (2006), “Vision as Dance? Three Challenges for Sensorimotor Contingency,” *Psyche*, 12, 22-43.

Unit 3: Embodied Grounding: Concepts & Mathematics

(9 Hrs)

Essential Readings

- Barsalou, L. (2003). “Abstraction in Perceptual Symbol Systems.”

- Núñez, R. (2006/2008). “Embodied Mathematics.”

Unit 4: Critiques of Embodiment

(12 Hrs)

Essential Readings:

- Mahon & Caramazza (2008). “A Critical Look at Embodied Cognition.”
- Dove, G. (2011). On the need for embodied and dis-embodied cognition,” *Frontiers in Cognition* 1, 242: 1-13

Suggested Readings:

1. Merleau-Ponty, M. (1962). *Phenomenology of Perception*.
2. Clark, A. (2006). “Challenges for Sensorimotor Theory.”
3. Kiverstein & Miller (2015). “Radical Embodied Neuroscience.”
4. Prinz, J. (2008). “Is Consciousness Embodied?”
5. Dreyfus, H. (2002). “Intelligence Without Representation.”
6. Garzon & Keijzer (2011). “Plants: Minimal Cognition.”
7. Chemero, A. (2009). *Radical Embodied Cognitive Science*.

Tutorial Activities (15 Hrs)

1. Short presentations on core readings (each student leads once).
2. Visual + motor demonstrations of perception–action coupling.
3. Debates on Classical Computationalism vs. Embodiment.
4. Case studies on embodied action (e.g., skill learning, tool use).
5. Reading-based Q&A for clarifying theoretical disputes.

Keywords: Embodiment; Enaction; Sensorimotor Contingency; Situated Cognition; Action-Perception Loop; Ecological Engagement; Grounded Abstraction; Radical Embodiment

**DSE 34
Philosophical Hermeneutics**

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

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Prerequisite of the course (if any)
		Lecture	Tutorial	Practical		
Philosophical Hermeneutics DSE 34	4	3	1		Familiarity with Continental Philosophy	Undergraduate in Philosophy

Course Objectives:

1. Hermeneutics is a philosophical discipline and a method concerned with interpretation. Hermeneutics is the art of textual analysis and interpretation.
2. It plays a crucial role in various disciplines that require an interpretive approach, including art, history, literature, biblical studies, theology, jurisprudence, and medicine. It involves interpretations of meanings, beliefs, symbols, and the meaning of human experience. Within philosophy, it represents a distinct philosophical and historical movement.

- This course is divided into three sections 1. The hermeneutics of suspicion, 2. Hermeneutics of Restoration and 3. Knowledge and human interests. The three axis centers around the developments within hermeneutics in the twentieth and twenty-first century and through the works of major thinkers like Nietzsche, Marx, Freud, Heidegger, Gadamer, Paul Ricoeur, and Habermas.

Learning Outcomes:

- Students will be introduced to philosophical hermeneutics as a systematic, historically based, and independent discipline in philosophy.
- Familiarized with interpretation and the issues around interpretation.
- Will be able to read and understand a philosophical text critically.
- Will be exposed to the central theories and influential positions of leading thinkers of the discipline like Martin Heidegger, Gadamer, and Paul Ricoeur.
- Will understand the interpretative character of *Being-in-the-world*.

UNIT 1: Introduction (9 hrs)

- This unit provides a general introduction to hermeneutics, its definition, and scope

Essential/ Recommended Reading

- Richard E. Palmer (1969). *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston, IL: Northwestern University Press. (pp 17-59).

Unit 2: Hermeneutics of Suspicion (12 hrs)

- This unit engages with the movement and method in hermeneutics referred to as the ‘Hermeneutic of Suspicion’. It is attributed to Paul Ricoeur and engages with the works of Freud, Marx, and Nietzsche.

Essential/ Recommended Readings

- Ricoeur, Paul (1970). *Freud and Philosophy: An Essay on Interpretation*. New Haven: Yale University Press. (pp.20-36).
- Stewart, D. (1989). THE HERMENEUTICS OF SUSPICION. *Literature and Theology*, 3(3), (pp.296–307). <https://www.jstor.org/stable/23924920>
- Felski, R. (2011). Critique and the Hermeneutics of Suspicion. *M/C Journal*, 15(1). <https://doi.org/10.5204/mcj.431>

Unit 3: Hermeneutics of Restoration (12 hrs)

- This unit engages with the method of the ‘hermeneutics of restoration’, which is opposed to the ‘hermeneutics of suspicion’.

Essential/ Recommended Readings

- Gadamer, H. G. (2004). *Truth and method* (2nd rev. ed.; J. Weinsheimer & D. G. Marshall, Trans.). (pp 157-161). Continuum.
- Ricoeur, P. (2016). What is a text? Explanation and understanding. In J. B. Thompson (Ed.), *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation* (pp. 107–126). Chapter, 5. Cambridge: Cambridge University Press.

Unit 4: Knowledge and Human Interests (12 hrs)

1.This unit deals with Habermas’s hermeneutics by engaging with his work ‘Knowledge and Human Interests’, where Habermas offers a critique of Gadamer's hermeneutics.

Essential/ Recommended Readings

- Habermas, J. (1968). *Knowledge and human interests*. (pp 1-43). Beacon Press. <http://ci.nii.ac.jp/ncid/BA65378973>
- Connolly, J. M., Bubner, R., & Matthews, E. (1991). Essays in hermeneutics and critical theory. *The Philosophical Review*, 100(4), 668. <https://doi.org/10.2307/2185186>

Suggested Readings

- Gadamer, Hans-Georg (1976), *Philosophical Hermeneutics*, tr. David E. Linge, Berkeley, University of California Press.
- Bernstein, Jay (1995), *Recovering Ethical Life: Jürgen Habermas and the Future of Critical Theory*, London, Routledge.
- Palmer, Richard E., 1969, *Hermeneutics*, Evanston: Northwestern University Press.
- Ricoeur, Paul. “Explanation and Understanding” in *From Text to Action*, trans. Kathleen Blamey and John Thompson (Evanston, Ill: Northwestern University Press, 1991).

Teaching/ Learning Process: In addition to classroom lectures, the teaching 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.

Tutorials (15 hrs)

1. Quizzes
2. Tests
3. Presentations
4. Assignments
5. Documentaries

Keywords: Hermeneutics, hermeneutics of Suspicion, Hermeneutics of Restoration, Paul Ricoeur, Freud, Psychoanalysis, Marx, Gadamer, Truth and Method, Knowledge and Interests, Jurgen Habermas.

**DSE 35
METAETHICS**

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		
Metaethics DSE 35	4	3	1	Nil	Graduation	None

Course Objectives

1. This course will introduce students to a range of core issues and philosophical positions in contemporary meta-ethics.

2. Topics covered will include whether there are any objective ethical facts, and if so what kind of facts they could be; what kind of state of mind a moral opinion is; how such opinions can come to be justified; and whether moral language should be understood as descriptive or expressive.
3. The course aims to enable students to be aware of the difference and connection between metaethics and normative ethics
4. The course will train students to grasp the basic conceptual framework of analytic philosophy that is necessary for moral inquiries.

Course Learning Outcomes:

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

Unit 1 Moral non-cognitivism and its varieties (12 hrs)

1. Classical Non- Cognitivism
2. Emotivism
3. The Rise of Quasi-Realist Non-Cognitivism

Essential Readings

- Hume, D. (2007) Of the influencing motives of the will; Moral distinctions not derived from reason. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.8-17). Oxford: Blackwell publishers.
- Ayer A.J. (2007). A critique of ethics. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp. 18-24). Oxford: Blackwell publishers.
- Blackburn Simon, (2006). The Frege-Geach Problem. In Fisher, A., & Kirchin, S. (Eds) *Arguing about Metaethics* (pp. 349-360).Routledge publication

Unit 2 Metaphysics of ethics and logical form of moral relativism (9 hrs)

1. Error theory
2. Moral relativism

Essential Readings

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

Unit 3 Moral realism and its varieties (15 hrs)

1. Ethical Non-naturalism
2. Ethical Naturalism

Essential Readings

- Moore, G.E (2007). The subject matter of ethics. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.58-61). Oxford: Blackwell publishers
- Antony, L., & Garcia, E. V. (2023). Ethical Naturalism and Prospects. In Paul Bloomfield and David Copp (Ed.) *The Oxford Handbook of Moral Realism*, (pp 249-276) Oxford University Press

Unit 4 The status of morality (9 hrs)

1. Moral realism and the possibility of ethical objectivity
2. Moral realism and the possibility of naturalistic reduction

Essential Readings

- Smith, M. (2007). Realism. In R. Shafer-Landau (Ed.) *Ethical theory: An anthology* (pp.63-68). Oxford: Blackwell publishers
- Audi, R. (2023). The Explanatory Roles of Moral Facts and the Case for Moral Realism. In Paul Bloomfield and David Copp (Ed.) *The Oxford Handbook of Moral Realism* (pp 456-474), Oxford University Press

Suggested Readings

1. Bloomfield, P., & Copp, D. (Eds.). (2023). *The Oxford Handbook of Moral Realism*. Oxford University Press.
2. Foot, P. (2007). Morality as a system of hypothetical imperatives. In Russ Shafer-Landau (Ed.), *Ethical theory: An anthology*, Oxford: Blackwell publishers.
3. Foster, J., & Schroeder, M. (2023). Defining Moral Realism. In Paul Bloomfield and David Copp (Ed.) *The Oxford Handbook of Moral Realism*, (pp 22-38). Oxford University Press
4. Horwich, P. (2023). Deflationary Metaethics. In Paul Bloomfield and David Copp (Ed.) *The Oxford Handbook of Moral Realism* (pp. 595-616). Oxford University Press.
5. Landau, Shafer, R. (2007). Moral rationalism. In R. Shafer-Landau (Ed.), *Ethical theory: An anthology*. Oxford: Blackwell publishers.
6. Landau Russ Shafer (Ed.) (2007). *Ethical theory: An anthology*. Oxford: Blackwell publisher
7. McDowell, J. (2007). Values and secondary qualities. In R. Shafer-Landau & T. Cuneo (Eds.), *Foundations of ethics: An anthology*. Oxford: Blackwell publishers.
8. Miller A. (2003). *An introduction to contemporary metaethics*. Cambridge: Polity.

Tutorial Activities

1. Quizzes in class
2. Writing Short Answers in class
3. Group or Individual Presentations
4. Case study discussion
5. Thought experiment analysis

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

DSE 36 VIRTUE EPISTEMOLOGY

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Virtue Epistemology DSE 36	4	3	1	Nil	Graduation	None

Course Objectives

1. Introducing the fundamental elements of reliabilist and responsibilist epistemology
2. To emphasize the role of intervening and environmental luck in the analysis of knowledge
3. To outline alternative approaches to epistemology that take understanding to be the target notion of analysis rather than knowledge
4. To outline the notion of epistemic injustice and its presence in actual interactions

Course Learning Outcomes

After taking this course the student will

1. Learn to analyze knowledge in terms of luck and risk and understand the importance of the role of abilities in acquiring knowledge
2. Develop insight into the various problems that the analysis of knowledge through abilities faces, like that of testimony
3. Understand the notions of animal knowledge, reflective knowledge, safety, meta-aptness and the importance of the goal of understanding as a major alternative to knowledge
4. Learn to apply theoretical tools to practical situations through the use of thought experiments and actual cases.

Unit 1: Ability and Knowledge (12 hrs)

1. Success from ability
2. Explanatory salience
3. AAA structure

Essential Readings

- Greco, John. "The Nature of Knowledge," In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 97-115
- Gardiner, Georgi (2018). Virtue Epistemology and Explanatory Salience. In Heather D. Battaly, *The Routledge Handbook of Virtue Epistemology*. Routledge, pp. 296-308
- Sosa, Ernest. "Selections from "A Virtue Epistemology: Apt Belief and Reflective Knowledge", Volume 1," In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp 73-96
- Sosa, Ernest. "Knowing Full Well: The Normativity of Beliefs as Performances" In John Greco and John Turri (Ed.) *Virtue Epistemology Contemporary Readings*, MIT Press, 2012, pp. 171-184.

Unit 2: Luck, Risk, and Testimony (9 hrs)

1. Anti-Luck and Anti-Risk Conditions
2. The Problem of Testimony

Essential Readings

- Pritchard, Duncan (2016). Epistemic Risk. *Journal of Philosophy* 113 (11):550-571.
- Lackey, Jennifer (2009). Knowledge and credit. *Philosophical Studies* 142 (1):27 - 42.

Unit 3: Responsibilist Approach to Virtue Epistemology (9 hrs)

1. Value Problem

2. Epistemic responsibility

Essential Readings

- Zagzebski, L. (2000). From reliabilism to virtue epistemology. In L. Zagzebski (Ed.), *Epistemic values* (pp. 141–151). Oxford University Press.
- Brogaard, B. (2023). Virtue epistemology and epistemic responsibility. In L. R. G. Oliveira (Ed.), *Externalism about knowledge* (pp. 213–246). Oxford University Press.

Unit 4: Alternative approaches to virtue epistemology (15 hrs)

1. Intellectual virtues and epistemic agency
2. Explanation and intelligibility problem
3. Social virtue epistemology
4. Responsibilism within reason

Essential readings:

- Baehr, J. (2015). Character virtues, epistemic agency, and reflective knowledge. In M. Alfano (Ed.), *Current controversies in virtue theory* (pp. 74–87). Routledge.
- Kvanvig, J. L. (2020, July). Virtue Epistemology, Two Kinds of Internalism, and the Intelligibility Problem. In *Virtue Theoretic Epistemology: New Methods and Approaches* (pp. 147-165). Cambridge: Cambridge University Press.
- Jarczewski, D., & Riggs, W. D. (2025). Socializing virtue epistemology. *Episteme*, 1-19.
- Sylvan, K. (2020, July). Responsibilism within reason. In *Virtue Theoretic Epistemology: New Methods and Approaches* (pp. 225-256). Cambridge University Press

Suggested Readings

1. Crisp, R. (2010). Virtue ethics and virtue epistemology. In H. Battaly (Ed.), *Virtue and vice, moral and epistemic* (pp. xx–xx). Wiley-Blackwell.
2. Baehr, J. (2012). Four varieties of character-based virtue epistemology. In J. Greco & J. Turri (Eds.), *Virtue epistemology: Contemporary readings* (pp. xx–xx). MIT Press.
3. Turri, J. (2012). Manifest failure: The Gettier problem solved. In J. Greco & J. Turri (Eds.), *Virtue epistemology: Contemporary readings* (pp. xx–xx). MIT Press.
4. Hookway, C. (2003). How to be a virtue epistemologist. In M. DePaul & L. Zagzebski (Eds.), *Intellectual virtue: Perspectives from ethics and epistemology* (pp. 182–202). Oxford University Press.
5. Pritchard, D. (2009). The value of knowledge. *The Harvard Review of Philosophy*, 16(1), 86–103.
6. Kvanvig, J. L. (2012). Selections from *The intellectual virtues and the life of the mind: On the place of the virtues in contemporary epistemology*. In J. Greco & J. Turri (Eds.), *Virtue epistemology: Contemporary readings* (pp. 375–392). MIT Press.
7. Brady, M., & Pritchard, D. (2006). Epistemic virtues and virtue epistemology. *Philosophical Studies*, 130(1), 1–8.
8. McCraw, B. W. (2018). A (different) virtue responsibilism: Epistemic virtues without motivations. *Acta Analytica*, 33(3), 311–329.
9. Zagzebski, L. T. (1999). What is knowledge? In J. Greco & E. Sosa (Eds.), *The Blackwell guide to epistemology* (pp. 92–116). Wiley-Blackwell
10. Zagzebski, L. T. (2003). Intellectual motivation and the good of truth. In M. DePaul & L. T. Zagzebski (Eds.), *Intellectual virtue: Perspectives from ethics and epistemology* (pp. 135–154). Oxford University Press.

Tutorial Activities

1. Quizzes in class
2. Writing Short Answers in class

3. Group Presentations

Key words: Reliabilism, Responsibilism, Intellectual virtues, Anti-luck conditions, Anti-risk conditions.

**DSE 37
POSTMODERNISM**

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		
Postmodernism DSE 37	4	3	1	Nil		None

Course Objectives:

1. To help students define postmodernism and trace its intellectual history.
2. To analyze Postmodernist philosophical critiques of truth, progress, and representation.
3. To identify Postmodernism's impact on culture, art, and politics.
4. Help in applying postmodern theories to critique contemporary texts and society.

Course Learning Outcome

1. The course can help students identify the core philosophical foundations of postmodernism.
2. The students can define postmodernism across its philosophical, historical, and aesthetic contexts.
3. They can critically evaluate the influence of postmodern ideas on knowledge, representation, progress, politics, language, and science.
4. Aids in examining how postmodernism reshapes the ways we understand culture, knowledge, and social realities, and to explore its critical influence on contemporary social theories and modes of interpretation.

Unit 1: Introduction to Postmodernism Philosophy (9 hrs)

1. Overview of Postmodernism
2. Critique of Modernity and Enlightenment
3. Postmodern Condition
4. Philosophy and Postmodernism
5. Critique of Objectism and Foundationalism

Essential Readings

- Sheehan, Paul. *Postmodernism and Philosophy*, Connor, Steven (Ed.) Cambridge Companion to Postmodernism, 2006, Pp.20-42.
- Lyotard, J. F. Answering the question: What is Postmodernism? *Postmodernism: A Reader*, 1993 38-46.
- Rorty, R. Solidarity or objectivity. *Relativism: Interpretation and Confrontation*. Pp.167-180. 1985.

Unit 2: Philosophical Enquiry of Postmodernism (12 hrs)

1. Différance

2. Knowledge, Power and the Making of the Subject.

Essential Readings

- Derrida, J. *Différance. Margins of Philosophy* (Trans. by Bass, A.), Chapter 1: Différance. The Harvester Press Limited, Sussex. 1982.
<https://web.stanford.edu/class/history34q/readings/Derrida/Differance.html>
- Foucault, M. The Subject and Power. *Critical Inquiry*, 8(4), Pp. 777-795. 1982.

Unit 3: Postmodernism and Culture (12 hrs)

1. Postmodern Culture
2. Culture and Capitalism
3. Simulacra and Simulations

Essential Readings

- Jameson, Frederic. 'Transformations of the Image in Postmodernity', *The Cultural Turn*, London: Verso, 1998. Pp.93-135
- Deleuze, G and Guattari, F. *A Thousand Plateaus: Capitalism and Schizophrenia*, Trans: Brian Massumi. Minneapolis: University of Minnesota Press. 1987. Pp.1-25.
- Baudrillard, Jean. 'Simulacra and Simulations', *Post- Structuralism, Reconstruction, Post - modernism*, Pp. 365-376. 1981.

Unit 4: Postmodernism and Social Criticism (12 hrs)

1. Postmodernism and Feminism
2. Postmodern Theory and Social Criticism

Essential Readings

- Fraser, Nancy and Nicholson, Linda J. 'Social Criticism without Philosophy: An Encounter Between Feminism and Postmodernism,' Nicholson, Linda J. (Ed.) *Feminism/Postmodernism*, New York: Routledge, 1990, Pp.19-38.
- Antonio, Robert J and Kellner, Douglas. 'Future of Social Theory and the Limits of Postmodern Critique,' Dickens, David R. and Fontana, Andrea. (Eds.) *Postmodernism and Social Inquiry*, London: Routledge, 1995, Pp.127-152

Suggested Readings

1. Foucault, M. (1997). "What is Enlightenment?" in Paul Rabinow ed. *Ethics: Subjectivity and Truth*. New York: The New Press. pp. 303-319.
2. Foucault, M. Truth and Power, Rainbow, P. (Ed.) *Foucault Reader*, New York: Pantheon Books, Pp.51 -75. 1984
3. Deyfrus, Hubert, L. and Rainbow, Paul. 'Interpretative Analytics', *Michael Foucault: Beyond Structuralism and Hermeneutics*, Cambridge: Cambridge University Press, 1983, pp.104-125
4. Caputo, John D. *Deconstruction in Nutshell*, Fordham University Press, 2020, pp.31-48
5. Felix, G., & Guattari, D. (1987). *A Thousand Plateaus: Capitalism and Schizophrenia*. Trans. by Massumi, B.), Chapter 1: Introduction: Rhizome. University of Minnesota, Minneapolis.
6. Deleuze, Gilles. 1994. *Difference and Repetition*, Trans. by Paul Patton. New York: Columbia University Press. Introduction, Pp.1-17
7. Dennett, D. C. (2000, February). Postmodernism and truth. In *The Proceedings of the Twentieth World Congress of Philosophy* (Vol. 8, pp. 93-103).
8. Jameson, F. (1991). *Postmodernism, or the Cultural Logic of Late Capitalism. Chapter I*, Duke university press.

9. Baudrillard, Jean. 1994. *Simulacra and Simulation*. Trans. by Sheila Faria Glaser. Michigan: The University of Michigan Press. The Precision of Simulacra, pp. 1-42.
10. Butler, C. (2002). *Postmodernism: A Very Short Introduction* (Vol. 74). Oxford.
11. Derrida, J. (1982). *Signature Event Context*. Pp.172-97.
12. Best, S., & Kellner, D. (1991). *Postmodern Theory: Critical Interrogations*. Bloomsbury Publishing.
13. West, D. (2010). *Continental philosophy: An introduction*. Polity.
14. Fuggle, S. (2012). Michel Foucault: Key Concepts. *French Studies: A Quarterly Review*, 66(2), 272-273.
15. Douglas-Jones, R. C., & Sariola, S. (2009). *Rhizome Yourself: Experiencing Deleuze and Guattari from theory to practice*. Rhizomes., 19(Summer).
16. Sim, Stuart. 'Postmodernism and Philosophy,' *Routledge Companion to Postmodernism*, New York: Routledge, 2011, Pp.3-14.
17. Sweetman, B. (1999). *Postmodernism, Derrida, and Différance: A Critique*. *International Philosophical Quarterly*, 39(1), 5-18.
18. Rorty, R., & Richard, R. (1989). *Contingency, Irony, and Solidarity*. Cambridge University Press.
19. Nietzsche, F. (1873). "Truth and Lie in an Extra Moral Sense," Fragment, 1873: from *the Nachlass*. Compiled from translations by Walter Kaufmann and Daniel Breazeale. pp. 53-63.
20. Dumitrescu, V. M. (2001). Modernism, Postmodernism, and the Question of Identity. *Dialogos*, 2(3), 11-14.
21. Kellner, Douglas. *Jean Baudrillard- From Marxism to Postmodernism and Beyond*. Stanford University Press, 1989
22. McHale, Brian. (Ed.). *Cambridge Introduction to Postmodernism*, Cambridge: Cambridge University Press, 2015

Tutorial Activities (15 hrs)

- Discussions on Postmodernist art like films, and novels.
- Debates
- Short post-modernist style notes about self

Keywords: Postmodernism, Foucault, Deleuze, Nietzsche, Derrida, Différance, Enlightenment, Nancy Fraser, Robert Antonio, Deleuze, Paul Sheehan, Rorty, Social criticism.

Category 4: Cross-Sectional Philosophical Perspectives

DSE 38 PHILOSOPHY OF BIOLOGY

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

DSE	4	3	1	Nil	B.A at the requisite level	None
PHILOSOPHY OF BIOLOGY DSE 25						

Course Objectives:

1. This course endeavours to familiarize students with some of the central issues in philosophy of biology.
2. It will encourage students to develop understanding of central philosophical questions in biology, such as the nature of life, mechanisms of evolution and natural selection, and issues of species and genes.
3. The course aims to foster skills in evaluating and constructing arguments concerning biological explanations, including topics like adaptation, modelling, and the relationship between biology and other sciences.
4. It will endeavour to introduce students to contemporary debates (e.g., reductionism, levels of selection, evo-devo) and historical background in biology's development.
5. The course will also aim to introduce students about 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.

Course Learning Outcomes:

1. Ability to distinguish and critique different kinds of biological explanations (mechanistic, evolutionary, developmental) and their philosophical implications.
2. The course will endeavour to make students capable of understanding such basic biological concepts as the nature of evolution, natural selection, adaptation, biological design and gene.
3. The ability to understand debates over the possibility of adopting reductionism in biology as well as ethical and social consequences of adoption of evolutionary theory are also examined.
4. Enable understanding of how biological sciences interact with and inform broader philosophical topics such as ethics, human nature, and the mind.
5. Encourage collaboration and engagement between students from philosophy and biology backgrounds.

UNIT 1 Nature of Natural Selection**(12 Hours)**

1. The relation between philosophy and biology
2. The nature of natural selection

Essential Readings:

- Godfrey-Smith, P. (2014). Philosophy and Biology. In *Philosophy of Biology* (pp. 1-10). Princeton University Press, 2014.
- Darwin, C. (1876). *The Origin of Species* (Chapter 4). John Murray.
- Mayr, E. (2007). Natural Selection: The Philosopher and the Biologist, *Paleobiology*, 12:2: 23-39, 1986 OR C. Stephens. Natural Selection. In M. Matthen & C. Stephens, (Eds), *Philosophy of Biology* (pp 111- 127). Elsevier.

UNIT 2 Nature of Adaptation and Making Sense of the Concept of Biological Design**(12 Hours)**

1. What is the unit of selection and what level does it operate?
2. What is adaptation?

3. Making sense of the concept of biological design

Essential Readings:

- Okasha, S. (2008). The Units and Levels of Selection. In S. Sarkar, S.&A. Plutynski (Eds), *A Companion to the Philosophy of Biology* (pp. 138-156). Blackwell.
- Lewontin, R. C. (1978). Adaptation, *Scientific American*, 239(3): 212-30.
- Lewens, T. (2005). The Problems of Biological Design. In A. O'Hear (Ed.). *Philosophy, Biology and Life* (pp. 177-192). Cambridge University Press.

UNIT 3 Nature of Genes and Population Genetics

(12 Hours)

1. The nature of genes
2. Evolutionary developmental biology
3. What is population genetics?

Essential Readings:

- Dupre, J. (2005), Are there Genes? In A. O'Hear (Ed.) *Philosophy, Biology and Life*(pp. 193-210). Cambridge University Press.
- Ruse, M. (2008). Evo-devo: A New Evolutionary Paradigm. In S. Sarkar & A. Plutynski (Eds) *A Companion to the Philosophy of Biology* (pp. 105-124).Blackwell.
- Stephens, C. (2008). Population Genetics. In S. Sarkar & A. Plutynski (Eds), *A Companion to the Philosophy of Biology* (pp. 119-137). Blackwell, 2008.

UNIT 4 Reductionism in Biology and Making Sense of Human Nature

(12 Hours)

Is biology reductionist in its approach?

1. Biology on human nature
2. Can biology help us understand uniquely human behaviours like altruism?

Essential Readings:

- Rosenberg, A. (1998). Reductionism (and Antireductionism). In Biology. In David L. Hull & Michael Ruse (Eds). *The Cambridge Companion to the Philosophy of Biology* (pp. 120 - 138).Cambridge University Press.
- Hull, D. L. (1998). On Human Nature. In Biology. In David L. Hull & Michael Ruse (Eds). *The Cambridge Companion to the Philosophy of Biology* (pp. 383 -397).Cambridge University Press.
- Rosenberg, A. (1998). Altruism: Theoretical Contexts. In David L. Hull & Michael Ruse (Eds). *The Philosophy of Biology* (pp. 448-458). Oxford University Press,

Suggested Readings:

1. Sober, E. *Philosophy of Biology*. Oxford: Westview Press, 2000.
2. Rosenberg, A. and Daniel W. McShea. *Philosophy of Biology: A Contemporary Introduction*. New York: Routledge, 2008
3. In David L. Hull & Michael Ruse (Eds). *The Cambridge Companion to the Philosophy of Biology*.Cambridge University Press, 1998.
4. Sober, E. (Ed.). *Conceptual Issues in Evolutionary Biology*. MIT Press, 2006.
5. Sarkar, S. & Plutynski, A. (Eds). (2008). *A companion to the philosophy of biology*. Blackwell.
6. O'Hear, Anthony (Ed.). (2005). *Philosophy, biology and life*. Cambridge University Press.
7. Rosenberg, A & McShea, D.W. (2008). *Philosophy of biology: A contemporary introduction*. Routledge.
8. Ayala, J. and Robert Arp (eds.). *Contemporary debates in philosophy of biology*. Wiley-Blackwell.

9. Godfrey-Smith, P. (2014). *Philosophy of biology*. Princeton University Press.

Tutorial Activities:

1. Quiz
2. Group or individual presentations on pointed issues
3. Working out exercises on selected topics
4. Comparison between the different methods of analysis adopted by each approach

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

DSE 39 Human Dignity and Self- Respect

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		
Human Dignity and Self- Respect DSE- 39	4	3	1	Nil		None

Course Objectives:

1. To analyze the philosophical foundations and varied conceptual contours of dignity and self-respect.
2. To critically examine the relationship between structural oppression; such as caste, race, class, and gender, and the experience of humiliation, shame, and systematic degradation of personhood.
3. To evaluate the political and ethical implications of servility, disrespect, and dehumanization, and their role in sustaining social hierarchies and normalized violence.
4. To compare different frameworks of recognition and assess their capacity to address experiences of misrecrimination
5. To synthesize theoretical perspectives from political philosophy, feminist theory, and anti-caste thought to develop a nuanced understanding of dignity.

Course Learning Outcomes:

1. To define and differentiate between dignity, self-respect, and self-esteem.
2. To analyze how systemic humiliation and shame function as tools of social control, drawing on case studies of caste, race, and gender-based degradation.
3. To help students evaluate the strengths and limitations of recognition-based theories.

Unit I. Philosophy of Human Dignity and Self-Respect (9 Hrs)

1. Idea of Human Dignity and Self-Respect
2. Philosophical Underpinnings of Self-Respect

Essential Readings

- Suzy Kilmister. *Contours of Dignity*, Oxford: Oxford University Press, 2020, Pp.16-38

- Robin S Dillon. Self-Respect: Moral, Emotional and Political, *Ethics* 107(2):226-249, 1997

Unit II. Humiliation, Shame, Atrocity (12 Hrs)

1. Humiliation
2. Shame, Atrocity and Integrity
3. Servitude and Self-Respect

Essential Readings

- Gopal Guru, 'Introduction', *Humiliation*, Delhi: Oxford University Press
- Gabriel Taylor, 'Shame, Integrity and Self Respect', Robin S Dillon (Ed.) *Dignity, Character and Self-respect*, New York: Routledge, 1995, Pp.157-180
- Thomas E Hill (1991). *Servility and Self-Respect*, Cambridge: Cambridge University Press, Pp. 76-92.

Unit III. Human Dignity and Self Respect: Race, Gender, Class and Caste (12 hrs)

1. Human Dignity and Race
2. Feminist perspectives of Self-Respect

Essential Readings

- Michele M. Moody-Adams, 'Race, Class and the Social Construction of Self- Respect', Robin S Dillon (Ed.) *Dignity, Character and Self-respect*, New York: Routledge, 1995, Pp.271-289.
- Robin S Dillon, 'Towards a Feminist Conception of Self-Respect', Robin S Dillon (Ed.) *Dignity, Character and Self-respect*, New York: Routledge, 1995, Pp.290-310.

Unit IV. Critical Caste Approach of Human Dignity

1. Caste and Human Dignity
2. Philosophy dimensions of Self Respect

Essential Readings

- Excerpts from Babasaheb Ambedkar's works: *Writings and Speeches Volume 5*. The Indian Ghetto– The Centre of Untouchability; Why Lawlessness is Lawful. Pp. 19-26, 62-74.
- Aloysius. G (2019). *Periyar and Modernity*, Delhi: Critical Quest. Pp.13-42.

Suggested Readings

1. Jeff Malpas and Norelle Lickiss (Eds). *Perspectives on Human Dignity: A Conversation*, Springer, 2007.
2. Robin S Dillon (Ed.) *Dignity, Character and Self-respect*, New York: Routledge, 1995
3. Thomas E Hill Jr. *Autonomy and Self-Respect*, Cambridge: Cambridge University Press, 1991.
4. Oliver, S. Dehumanization: Perceiving the body as (in) human. In *Humiliation, degradation, dehumanization: Human dignity violated* (pp. 85-97). Dordrecht: Springer Netherlands. 2010.
5. Kelman HC. *Violence without moral restraint: Reflections on the dehumanization of victims and victimizers*. Journal of Social Issues. 1973;29 (4) :25-61.
6. Margalit, Avishai. *Decent Society*. Cambridge: Harvard University Press. 2009
7. Taylor, Charles. *Multiculturalism – Examining Politics of Recognition*. Princeton University Press, 1994.
8. Honneth, A. (1996). *The struggle for recognition: The moral grammar of social conflicts*. MIT press.
9. Taylor, G. (1985). *Pride, shame, and guilt: Emotions of self-assessment*.

10. Daniel Statman, *Humiliation, Dignity and Self-respect*. 2000 – Philosophical Psychology 13 (4):523 – 540.
11. N. Fraser, *Redistribution or Recognition? A Political-Philosophical Exchange*, New York: Verso, 2003.

Tutorial (15 Hours)

1. Debates on various themes and angles of Human dignity and Self-respect
2. Discussions
3. Short presentations by individual students and groups
4. Quizzes
5. Thought experiments

Keywords: dignity, self-respect, humiliation, recognition, oppression, dehumanization, shame, caste, feminism, social justice.

**DSE 40
PHILOSOPHY 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 40 Philosophy and Disability	4	3	1			NA

Course Objectives

1. This course intends to examine and compare major philosophical models and definitions of disability.
2. It aims to explore the epistemic dimensions of disability, including meaning-making and epistemic injustice.
3. Its primary objective is to investigate epistemic, ethical and value-based questions surrounding disability, impairment, and care.

Learning Outcomes

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

1. Explain major theories of disability and key debates on social construction and beyond.
2. Apply concepts of epistemic injustice and exclusion to disability contexts.
3. Evaluate ethical and epistemic perspectives on dependence, care, and the value of disability.

Course Structure & Readings:

The four units of the course are as follows:

Unit 1: General Introduction

(9 hours)

1. Philosophy and disability
2. Introduction to key issues

Essential Readings:

- Hacking, I. (1999). Why ask what? In *The social construction of what?* (pp. 1–34). Harvard University Press.
- Anderson, E. (1999). What is the point of equality? *Ethics*, 109(2), 287–337.

Unit 2: Theorizing Disability (12 hours)

1. Theory and disability
2. Definitions of disability

Essential Readings:

- Wasserman, D. (2018). Disability: Definitions and models. In E. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*.
- Tremain, S. L. (2018). Philosophy and the apparatus of disability. In A. Cureton & D. T. Wasserman (Eds.), *The Oxford handbook of philosophy and disability* (pp. 82–99). Oxford University Press.
- Beaudry, J. S. (2016). Theoretical strategies to define disability. *The Journal of Medicine and Philosophy*, 41(2), 210–232.

Unit 3: Towards an Epistemology of Disability (12 hours)

1. Questions of meaning
2. Epistemic exclusion and injustice

Essential Readings

- Linton, S. (2010). Reassigning meaning. In L. Davis (Ed.), *The Disability Studies Reader* (3rd ed., pp. 161–172). Routledge.
- Scully, J. L. (2020). Epistemic exclusion, injustice, and disability. In A. Cureton & D. Wasserman (Eds.), *The Oxford Handbook of Philosophy and Disability* (pp. 296–309). Oxford University Press.

Unit 4: Value and Disability (12 hours)

1. Questions of value
2. Ethics of care

Essential Readings

- Kittay, E. F. (2011). The ethics of care, dependence, and disability. *Ratio Juris*, 24(1), 49–58.
- Barnes, E. (2014). Valuing disability, causing disability. *Ethics*, 125(1), 88–113.

Suggested Readings:

1. Kingma, E. (2007). What is it to be healthy? *Analysis*, 67(2), 128–133. <https://doi.org/10.1093/analys/67.2.128>
2. Siebers, T. (2008). *Disability in theory: From social constructionism to the new realism of the body*. University of Michigan Press.
3. Howard, D., & Aas, S. (2018). On valuing impairment. *Philosophical Studies*, 175(5), 1113–1133. <https://doi.org/10.1007/s11098-018-1074-y>
4. Ghai, A. (2015). *Rethinking disability in India*. Routledge India.

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: disability, epistemic injustice, justice, exclusion, equality, theory of disability, ethics, ethics of care, value, impairment, dependence.

**DSE 41
MEANING OF LIFE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Meaning of Life DSE 41	4	3	1	-	Under Graduation in Philosophy	NA

Course Objectives

1. To introduce diverse philosophical, psychological, literary, and spiritual perspectives on the meaning of human life.
2. To critically explore how meaning is shaped by subjective values, freedom, social norms, and cultural–religious frameworks.
3. To understand existential concerns such as authenticity, anxiety, responsibility, death, and transcendence as central to human life.
4. To examine how psychological theories—including positive psychology—explain the pursuit of happiness, growth, and well-being.
5. To analyze literary and spiritual works that embody and dramatize the quest for meaning.
6. To encourage reflective self-inquiry regarding one’s own sources of meaning, values, and purpose.

Course Learning Outcomes

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

1. Explain and compare major existentialist views on human freedom, meaning, authenticity, and absurdity.
2. Analyze the roles of values, relationships, creativity, and self-actualization in constructing a meaningful life.
3. Demonstrate understanding of key ideas from spiritual thinkers questioning societal conditioning and egoic narratives.
4. Interpret literary works as expressions of existential and spiritual quests for wholeness and significance.
5. Articulate an informed personal perspective on meaning and ethical responsibility in life.

UNIT 1: Existentialism and Human Nature(12 hours)

1. Existentialist philosophy’s basic concerns: subjectivity, freedom, choice, responsibility, reflection, authenticity
2. Marxian perspective on human nature
3. Freudian perspective on human nature
4. Darwinian perspective on human nature

Essential Readings

- Flynn, T. (2006). *Existentialism: A Very Short Introduction*. Ch. 1-4, Oxford University Press.
- Stevenson, L, Haberman, D.L., & Wright P.M. (2012). Ch. 9 (Marx: The Economic Basis of Human Sciences), Ch. 10 (Freud: The Unconscious Basis of Mind), In *Twelve Theories of Human Nature*, Ch. 12 (Darwin: Darwinian Theories of Human Nature), New York: Oxford University Press.

UNIT 2: Positive Psychology (12 hours)

1. Basic tenets of positive psychology
2. Unconditional acceptance
3. Need hierarchy theory
4. Self actualization

Essential / Recommended Readings

- Seligman, M. & Csikszentmihalyi, M. (2000). *Positive Psychology: An Introduction*. *American Psychologist*, 55, 33-45.
- Rogers, C. (1961). *On Becoming a Person*, Boston: Houghton Mifflin.
- Maslow, A (1968). *Towards a Psychology of Being*, NY: Van Nostrand.

UNIT 3: Literature (9 hours)

1. Spiritual freedom reified through metaphor of flying - Jonathan Seagull
2. Adventures into full circle of life and attaining spiritual liberation - Siddhartha

Essential / Recommended Readings

- Bach, R. (1970). *Jonathan Livingston Seagull*. Macmillan.
- Hesse, H. (1951). *Siddhartha*. New Directions.

UNIT 4: Spiritualism (12 hours)

1. Thinking beyond the known but conditioned “truths”
2. Basics of Zen existence
3. Attaining silence by overcoming incumbrances

Essential / Recommended Readings

- Krishnamurti, J. (1969). *Freedom from the Known*. Harper & Row. Ch. 1,2.
- Fromm, E. (1957). *Psychoanalysis and Zen Buddhism*. NY: Open Road Media. Ch. 4, 5, 6.
- Suzuki, D.T. & Jung C. G. (1948). *An Introduction to Zen Buddhism*. NY: Grove Press, Ch 2, 6, 7.

Suggested Readings:

1. Walter Kaufmann (1975) . *Existentialism from Dostoevsky to Sartre*, Penguin books.
2. Krishnamurthi, J. (1954). *The first and the last freedom*. London: Harper & Brothers Publication.
3. Jean-Paul Sartre (1948). (tr. Philip Mairet), *Existentialism and Humanism*, Methuen, London.
4. Osho (1987). *The Rebellious Spirit*. Talks given from 10/02/87 to 25/02/87, English Discourse series, 30 Chapters.
5. Jean Paul Sartre (1957). *Existentialism and Human Emotions*, New York: Kensington Publishing Corporation. Freud, S. (1917/1955). *Introductory Lectures on Psychoanalysis* (selected chapters).
6. Martin Seligman (1998). *Learned optimism* (2nd ed.). New York: Pocket Books.
7. Richard Bach (1977). *Illusions - The Adventures of a Reluctant Messiah*, Barnes and Noble publication.

Tutorial Activities (12 Hrs)

1. Group discussion on specific issues
2. Quizzes
3. Presentation on a topic
4. Participatory role playing

Key Words

Meaning of Life: Existentialism; Authenticity; Freedom; Absurdity; Self-Actualization; Positive Psychology; Spirituality; Zen; Consciousness; Literature.

**DSE 42
PHILOSOPHY OF RELIGION**

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		
Philosophy of Religion	4	3	1	Nil		None

Course Objectives:

1. To critically examine the notions of truth, objectivity, and interpretation within diverse religious traditions.
2. To analyze classical and contemporary debates on creationism, evolution, free will, karma, and the problem of evil.
3. To understand religious experience, mystical traditions, and the epistemological issues related to faith.
4. To evaluate religious pluralism and its implications for interfaith understanding and religious commitment.
5. To explore the relationship between religious and secular moral frameworks in comparative perspective.

Course Learning Outcomes:**By the end of the course, students will be able to:**

1. Demonstrate analytical skills in evaluating major philosophical arguments concerning God, evil, and human freedom.
2. Compare interpretive frameworks across Indic, Abrahamic, and global religious traditions.
3. Assess the philosophical significance of religious experience, mysticism, and authority.
4. Critically engage with theories of religious pluralism and their implications for ethical and spiritual life.
5. Articulate informed positions on the relationship between religion, morality, and contemporary cultural issues.

COURSE STRUCTURE**Unit 1: Religion, Dharma, Truth, and Objectivity (12 Hours)**

1. Religion and truth-claims
2. Dharma

3. Evil and God

Essential Readings

- Olivelle, P. (2017). 'Introduction' in 'A Dharma Reader' Permanent Black Publishers
- McCloskey, H. J. (1974). God and evil. In B. A. Brody (Ed.), *Readings in the philosophy of religion: An analytic approach*. Prentice Hall.
- Ambedkar, B. R. (2016). *Philosophy of Hinduism*. (Selected sections).

Unit 2: Free Will, Karma, and Gender (12 Hours)

1. Genesis
2. Karma, causation, moral responsibility
3. Religion and gender

Essential Readings

- Nanamoli, & Bodhi, B. (Ed.). (1995). *The middle length discourses of the Buddha: Majjhima Nikāya* (No. 135: Culakammavibhangasutta). Wisdom Publications.
- Rammurthy, A. (2019) Chapter 'Two traditions' in *Foundations of Hinduism*. Delhi: DK Printword.
- Burns, E. D. (2012). Is there a distinctively feminist philosophy of religion? *Philosophy Compass*, 7(6), 422–435.

Unit 3: Religious Experience, Mysticism, and Interpretation (9 Hours)

1. Mystical experience and epistemic authority
2. Faith, symbolism, and interpretive frameworks

Essential Readings

- Schemmel, A. (n.d.). *Mystical dimensions of Islam* (Chapter 3, first three sections). University of North Carolina Press.
- Martin, C. B. (1974). A religious way of knowing. In B. A. Brody (Ed.), *Readings in the philosophy of religion*. Prentice Hall.

Unit IV: Religious Pluralism and Religious–Secular Morality (12 Hours)

1. Models of religious pluralism and interfaith understanding
2. Secular vs. religious moral frameworks

Essential Readings

- Hick, J. (1997). Religious pluralism. In P. Quinn & C. Taliaferro (Eds.), *A companion to philosophy of religion*. Blackwell.
- Nowell-Smith, P. (1974). Morality religious and secular. In B. A. Brody (Ed.), *Readings in the philosophy of religion*. Prentice Hall.
- Vivekananda, Swami. (1986). Universal religion. In *The complete works* (Vol. II). Advaita Ashram.

Suggested Readings:

1. Anderson, P. S. (2011). Gender and infinity. *International Journal of Philosophy of Religion*, 50(1/3), 191–212.
2. Plantinga, A. (1974). The free will defense. In B. A. Brody (Ed.), *Readings in the philosophy of religion*. Prentice Hall.
3. Hick, J. (1974). *Faith and knowledge* (Chs. 1 & 2). Fontana Books.
4. Fasching, D. (2008). Authority and religious experience. In W. Schweiker (Ed.), *The Blackwell companion to religious ethics*. Blackwell Publishing.

5. Grelle, B. (2008). Culture and pluralism. In W. Schweiker (Ed.), *The Blackwell companion to religious ethics*. Blackwell Publishing.
6. Coward, H. (1997). Pluralism and the future of religions. In T. Dean (Ed.), *Religious pluralism and truth*. Sri Satguru Publications.
7. Smart, N. (1997). The philosophy of religion transformed. In T. Dean (Ed.), *Religious pluralism and truth*. Sri Satguru Publications.
8. Bilimoria, P., Prabhu, J., & Sharma, R. (Eds.). (2007). *Indian ethics*. Oxford University Press.
9. Gandhi, M. K. (1962). *My God*. Navjivan Publishing House.
10. Prasad, R. (1989). *Karma, causation and retributive morality*. ICPR.
11. Langerak, E. (2003). Pluralism, tolerance and disagreement. In C. Taliaferro & P. J. Griffiths (Eds.), *Philosophy of religion: An anthology*. Blackwell Publishing.
12. Bhattacharya, S. (Ed.). (1997). *The Mahatma and the poet: Letters and debates between Gandhi and Tagore*. National Book Trust.
13. Plantinga, A. (1999). Is naturalism irrational? In E. Stump & M. J. Murray (Eds.), *Philosophy of religion*. Blackwell.
14. Stace, W. T. (1974). The teachings of the mystics. In B. A. Brody (Ed.), *Readings in the philosophy of religion: An analytic approach*. Prentice Hall.

Teaching Methodology:

- Close reading of primary texts.
- Comparative discussions and debates.
- Reflection papers connecting philosophical arguments to contemporary Indian society.
- Group presentations on thematic topics (caste, gender, nationalism, secularism).

Assessment Methods:

- The course shall strictly follow the assessment method stipulated by the university. The medium of instruction and examination shall be as per the policies and regulations of the University of Delhi.
- Examinations shall be conducted at the end of each semester as per the academic calendar notified by the University of Delhi.
- Internal assessment and Continuous Assessment will be based on written tests, term paper, group ppt presentation/ individual ppt presentation/ short quizzes. Both can be a combination of any of the above-mentioned methods.

Tutorial Activities (15 Hrs)

Group discussion on specific issues

Presentations

Writing short papers on selected topics

Keywords: Religious truth, Universal religion, evolutionism, problem of evil, karma, free will, mysticism, religious experience, pluralism, universal religion, secular morality, interreligious dialogue.

Category 5: Applied Philosophical Perspective

DSE 43

APPROACHES TO ENVIRONMENTAL 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		
Approaches to Environmental Ethics DSE 43	4	3	1		Graduation	NA

Course Objectives:

1. This course aims to provide a foundational understanding of environmental ethics by exploring how different philosophical traditions, cultural worldviews, and ecological movements respond to contemporary environmental challenges.
2. Key concepts such as anthropocentrism, deep ecology and ecofeminism will be analyzed, while also engaging critically with Indian perspectives on ecology, including indigenous practices, and modern debates.
3. The course will also introduce some alternative ways of approaching an ethics of environment that are becoming quite central in environmental literature today.
4. The section on eco-feminism will particularly draw attention to the relation between the domination of women and the domination of nature, and the radical development of new ideas herein will be discussed.
5. In the last section the unique development of eco-consciousness in the Indian context through practices and movements will be touched upon.

Course Learning Outcomes:

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

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

Course Structure & Readings:

The four units of the course are as follows.

Unit 1: Introduction to Deep Ecology [12 hours]

1. The nature of deep ecology
2. Important dimensions of deep ecology

Essential Readings

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

Unit 2: An Assessment of Deep Ecology [9 hours]

1. Questioning and critiquing deep ecology
2. Beyond deep ecology: Gandhi's ecological vision

Essential Readings

- Grey, W. (1986). A critique of deep ecology. *Journal of Applied Philosophy*, 3(2), 211-216.
- Lal, V. (2000). Gandhi and the ecological vision of life. *Environmental Ethics*, 22(2), 149-168.

Unit 3: Women and Environment [12 hours]

1. Salient features of ecofeminism
2. Women and environment in the Indian context: the Chipko movement

Essential Readings

- Tong, R. (2018). Ecofeminism: A More Comprehensive Introduction. In (3rd ed), *Ecofeminism* (pp. 1–22). Routledge
- Shiva, V. (1988). Women, ecology and development. In *Staying alive: Development, ecology and women* (pp 1-13). Zed Books.

Unit 4: Environmental Movements in India [12 hours]

1. Indian environmental movements: foundations and perspectives
2. Bishnoi environmentalism

Essential Readings

- Guha, R. (1999). Mahatma Gandhi and the environmental movement in India. In A. Kalland & G. Persoon (Eds.), *Environmental movements in Asia* (pp. 65–82). Routledge.
- Jain, P. (2011). The Bishnoi community and environmental ethics. In *Dharma and Ecology of Hindu Communities: Sustenance and Sustainability* (pp. 51-78). Routledge

Suggested Readings:

1. Naess, A. (1995). The shallow and the deep, long-range ecology movement : A summary. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 151- 155). Shambhala Publications.
2. Sessions G. (1995). Ecocentrism and the anthropocentric detour. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 156-184). Shambhala Publications.
3. Sessions, G. (1995). Deep ecology and the new age movement. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 292-310). Shambhala Publications
4. Naess, A. (1995). The deep ecology: Eight points revisited. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 213-221). Shambhala Publications.
5. Naess, A. (1995). Equality, sameness, and rights. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 222-224). Shambhala Publications.
6. Guha, R. (2017). Radical American environmentalism and wilderness preservation: A third world critique. In *The ethics of the environment* (pp. 179-191). Routledge.
7. Ruether, R.R. (1996). Ecofeminism, symbolic and social connections of the oppressions of women and the domination of nature. In *This sacred earth, religion nature and environment* (pp. 322-333). Routledge.
8. Primavesi, A. (1996). Ecofeminism and cannon. In *This sacred earth, religion nature and environment* (pp. 334-345). Routledge.

9. Longenecker, M. (1997). Women, ecology, and the environment: An introduction. *NWSA Journal* 9 (3), 1-17. JSTOR <http://www.jstor.org/stable/4316527>.
10. Omvedt, G. (1984). Ecology and social movements. *Economic and Political Weekly* 19 (44), 1865-1867. JSTOR <http://www.jstor.org/stable/4373716>.
11. Agarwal, B. (Spring 1992). The gender and environment debate: Lessons from India. *Feminist studies* 18 (1), 119-158. JSTOR <http://www.jstor.org/stable/3178217>
12. Jain, P. (2011). Swadhyaya Movement. In *Dharma and Ecology of Hindu Communities: Sustenance and Sustainability* (pp. 17-50). Routledge

Teaching/ Learning Process:

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

1. Group discussion on specific issues to do with environment
2. Project work on greening urban environments, individual or group
3. Presentation on any one environmental movement not included in the course
4. Review of a book or article or film in the related area
5. Writing short papers on selected topics of current environmental concern

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

DSE- 44 TECHNOLOGY AND 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		
Technology and Ethics DSE 44	4	3	1	Nil		None

Course Objectives

1. This course is about the study of ethical dilemmas generated by the new technologies such as Information technology, Biotechnology and Nano technology. This applied ethics course looks for the theories of ethics in terms of human dignity, social justice and democratization of technology.

2. This course will help the students in identifying ethical dilemmas in areas of IT, biotechnology, and nanotechnology.
3. Helps in analyzing technology using various ethical theories and critical frameworks.
4. This course aids in evaluating the societal impacts of technology such as well-being, good and just society.
5. The course aids in assessing the need for democratic governance of technological development.
6. The course provides interdisciplinary perspectives to understand the newly emerging technologies, by providing new ethical frameworks, to enrich applied ethics.

Course Learning Outcomes

1. The course facilitates conceptual clarity and framework on the changing social and technological realities.
2. The students can understand the core ethical challenges posed by contemporary technologies.
3. The students will be able to apply philosophical concepts to critique technological systems.
4. The course helps in analyzing issues of Artificial Intelligence, biotechnology and nanotechnologies through an ethical lens.
5. The course helps in developing critical rationality against technological determinism.
6. The students will be able to advocate for policies that align technology with human dignity and social good.
7. The students can design arguments for the responsible and democratic evaluation of technology.

Unit 1. Technology, Society and Ethics (2 weeks, 8 hrs)

1. Interface of Technology and Society
2. Technological Revolutions
3. Technology and Ethics

Essential Readings

- Bostrom, Nick. 'Technological Revolutions; Ethics and Policy in Dark,' (Eds.) Cameron, Nigel M de S. and Mitchell, M Ellen. *NanoScale: Issues and Perspectives for the Nano Century*, John Wiley, 2007, Pp.129-152.
- Mitcham, C., & Waelbers, K. (2012). Technology and Ethics: Overview. Pp.367-383

Unit 2. Critical Perspectives in the Philosophy of Technology (3 weeks, 12 hrs)

1. Critical Theory of Technology
2. State and Science
3. Technology and Surveillance Capitalism

Essential Readings

- Feenberg, Andrew. 'Critical Theory of Technology: An Overview,' *Tailoring Biotechnologies, Vol.1, Issue 1*, 2005. Pp. 31-46.
- Nandy, Ashis. 'Science as a Reason of State' Ashis Nandy (Ed.) *Science, Hegemony and Violence: A Requiem for Modernity*, Oxford: Oxford University Press, 1988. Pp.69-83.
- Zuboff, Shoshana. 'Big Other : Surveillance Capitalism in the Prospect of an Information Civilization,' *Journal of Information Technology*, Issue 30 (March 2015):Pp. 75-89.

Unit 3. Technology and Ethics (4 weeks, 16 hrs)

1. Information Ethics and Artificial Intelligence
2. Ethics of Biotechnology
3. Ethics of Nanotechnology

Essential Readings

- Floridi, Luciano. *The Ethics of Information*. Oxford: Oxford University Press, 2013, Pp. 86-99.
- Bostrom, Nick and Yudkowsky, Eliezer. 'Ethics of Artificial Intelligence,' (Eds.) Keith Frankish and William Ramsey, *Cambridge Handbook of Artificial Intelligence*. Chapman and Hall. 2018. Pp. 57-69.
- Thomson, Paul B. 'Gene Editing, Synthetic Biology and the Next Generation of Agrifood Biotechnology: Some Ethical Issues,' *Food and Agriculture Biotechnology in Ethical Perspective*, Switzerland: Springer Nature, 2020, Pp.340-370.
- Fritz Allhoff, Patrick Lin, James Moor, John Weckert (Ed.) *Nanoethics: The Ethical and Social Implications of Nanotechnology*, John Wiley and sons, 2008, Pp.1-17.

Unit 4. Democratization and Public Evaluation of Technology (2 weeks, 8 hrs)

1. Democratization of Technology
2. Public Evaluation of Science and Technology

Essential Readings

- Feenberg, Andrew. 'Democratizing Technology,' *Questioning Technology*, Routledge, 1999 Pp.139-158
- Nicanor Ursua (Tr. James J.Lynch). 'The Public Evaluation of Science and Technology,' Mitcham, Carl.(Ed.) *Encyclopedia of Science, Technology and Ethics*, USA: Mac Millan, 2005, Pp.16-35.

Suggested Readings

1. Andrianov, Andrei; Kanke,Victor; Kuptsov, Ilya and Murogov,Viktor. 'Reexamining the Ethics of Nuclear Technology,' *Science and Engineering Ethics*, 2014.
2. Borgmann, Albert. *Technology and the Character of Contemporary Life: A Philosophical Inquiry*. Chicago: University of Chicago Press, 1984.
3. Bostrom, Nick. *Superintelligence - Paths, Dangers, Strategies*. Oxford: OUP, 2014.
4. Bryant, John, Linda Bagott La Velle and John Searle, *Introduction to Bioethics*, John Wiley Sons, 2005.
5. Chaia Heller. *Food, Farms, and Solidarity: French Farmers Challenge Industrial Agriculture and Genetically Modified Crops*. Duke University Press. 2013.
6. Chattopadhyaya, Debiprasad. *Science, Philosophy and Society*. New Delhi: Critical Quest, 2007.
7. Dusek, Val, *Philosophy of Technology -An Introduction*, New Jersey: Blackwell publishing, 2006, USA.
8. Himma, K. E., & Tavani, H. T. (2008). *The Handbook of Information and Computer Ethics*. Pp.3-14.
9. Hughes, Nancy Scheper. 'The last Commodity: Post-Human Ethics and Global Traffic in 'Fresh' Organs,'(Eds.) Ong, Aihwa and Colliery, Stephen J. *Assemblages-Technology, Politics and Ethics as Anthropological Problems*, Blackwell Publishing, 2007, pp.145-167.
10. Maloney, C. (2017). Weapons of Math Destruction: How Big Data increases Inequality and threatens Democracy. *Journal of Markets & Morality*, 20(1), Pp. 194-197.
11. Marcuse, Herbert. *One-Dimensional Man*. Boston: Beacon Press, 1964.
12. Miller, Keith and Taddeo Mariatosaria. *Ethics of Information Technologies*, London: Routledge, 2017.
13. Mitcham, Carl. *Philosophy and Technology: Readings in the Philosophical Problems of Technology*, New York: Free Press, 1983.

14. Mitcham, Carl (Ed.) *Encyclopedia of Science, Technology and Ethics*. Mac Millan Reference USA, 2005.
15. Moor, J. H. 'What is Computer Ethics'. 1985.
<https://web.cs.ucdavis.edu/~rogaway/classes/188/spring06/papers/moor.html>
16. Moor, James & Weckert, John. Nanoethics: assessing the nanoscale from an ethical point of view. In Baird D., *Discovering the Nanoscale*. IOS. 2004. pp. 301--310.
17. Prakash, Gyan. *Another Reason: Science and the Imagination of Modern India*. Princeton. 1998.
18. Robert C. Scharff and Val Dusek. *Philosophy of Technology: The Technological Condition: An Anthology*. New Jersey: Blackwell Publishing, 2004.
19. Rooksby, Emma and John Weckert. *Information Technology and Social Justice*. Australian National University, Australia, 2007.
20. Rolston III, Holmes, The Future of Environmental Ethics, David R Keller (Ed.) *Environmental Ethics-Big Questions*, Wiley Blackwell, 2013, pp.562-580.
21. Sandler, Ronald. Nanotechnology and Social Context. *Bulletin of Science. Technology and Society* 27 (6) 2007. Pp.446-454.
22. Schurman, Rachel and William A. Munro. Fighting for the Future of Food- Activists versus Agribusiness- In *The Struggle over Biotechnology*. Volume 35. 2013. University of Minnesota Press.
23. Shiva, Vandana. 'Genetic Engineering and Food Security,' *The Stolen Harvest-The Hijacking of Global Food Supply*, Kentucky: University Press of Kentucky, 2016, Pp.99-116.
24. Swierstra, T., Rip, A. Nano-ethics as NEST-ethics: Patterns of Moral Argumentation About New and Emerging Science and Technology. *Nanoethics* 1, 3–20 (2007).
<https://doi.org/10.1007/s11569-007-0005-8>
25. Tabachnick, David and Toivo Koivukoski. *Globalization, Technology and Philosophy, State*. University of New York Press, 2004.
26. Thomson, Paul B. 'Biotechnology, Controversy and Philosophy of Technology,' *Food and Agriculture Biotechnology in Ethical Perspective*, Springer, 2020, Pp.375-400.
27. Thomson, Paul B. 'Gene Editing, Synthetic Biology and the Next Generation of Agrifood Biotechnology: Some Ethical Issues,' *Food and Agriculture Biotechnology in Ethical Perspective*, Springer 2020, Pp. 340-370.
28. Wood, S., Geldart, A., & Jones, R. (2008). *Crystallizing the Nanotechnology Debate. Technology Analysis & Strategic Management*, 20(1). Pp.13-27.
29. Zuboff, Shoshana. *The Age of Surveillance Capitalism- The Fight for a Human Future at the New Frontier of Power*, New York: Public Affairs. 2019.

Tutorial Activities: (15hrs)

- Ethical case study discussions (group/ individual)
- Debates
- Presentations
- Developing ethical models
- Policy suggestions

Keywords: Technology and ethics, biotechnology and ethics, nanotechnology and ethics, information technology, ethics, surveillance, Carl Mitcham, Andrew Feenberg, Technology and social inequalities, scientism, Globalisation, freedom, justice, Democratization of technology, artificial intelligence, Ashis Nandy, Nick Bostrom, Public evaluation of technologies

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 45 Ethics in Public Life	4	03	01	Nil	Graduation	None

Course Objectives

1. Understand the concepts, scope, and theories of ethics.
2. Analyze how human intention, means, and consequences shape moral action.
3. Explain Indian and Western ethical frameworks and apply them to governance.
4. Understand attitude formation, values, and moral psychology.
5. Evaluate ethical challenges in public administration and professional life.
6. Apply principles of probity, accountability, and justice in policy-making.

Course Learning Outcomes (CLOs)

1. It will help to develop critical and ethical reasoning through comparative study of Indian and Western ethics.
2. To understand how attitudes, values, and character shape ethical behaviour.
3. Demonstrate knowledge of ethical frameworks used in public service and governance.
4. Analyze ethical dilemmas faced by administrators and recommend balanced solutions.
5. Apply cross-cultural perspectives to evaluate accountability, integrity, and probity in governance.

Course Structure & Readings:

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

Unit I: Foundations of Ethics and Human Interface**[12 Hours]**

1. Nature & scope of ethics
2. Determinants of human action: intention, means, consequences
3. Moral consciousness, freedom & responsibility
4. Indian ethics: Dharma, Purusharthas, Nishkama Karma
5. Western ethics: Virtue ethics (Aristotle), Deontology (Kant), Utilitarianism (Mill)

Essential Readings

- Rachels, J., & Rachels, S. (2019). *The elements of moral philosophy* (9th ed.). McGraw-Hill Education, Ch. 1,8,9,10,12 and 13.
- Sinha, J. (1973). *A manual of ethics*. New Central Book Agency, Ch.4 and 20.
- Tiwari, K.N.(1998). *Classical Indian Ethical Thought*. Motilal Banarsidas, Ch.8 and 10.

Unit II: Attitude and Moral Psychology**[12 Hours]**

1. Attitude: components, formation, moral orientation
2. Stereotypes, prejudice & belief systems
3. Moral development theories
4. Emotional Intelligence

Essential Readings:

- Katz, D. (1960). The functional approach to the study of attitudes. *Public Opinion Quarterly*, 24(2), 163–204.
- Kohlberg, L. (1981). *Essays on moral development: Vol. I*. Harper & Row. Part 3.
- Goleman, D. (1995). *Emotional intelligence*. Bantam Books, Part 2 and 3

Unit III: Ethics in Public Governance

[12 Hours]

1. Public values: integrity, empathy, impartiality, honesty, accountability
2. Ethical Governance: Importance, challenges, corruptibility, strengthening ethical conduct
3. Ethical Behaviour in Society & Administration

Essential Readings:

- Sheeran, P. J. (2007). *Ethics in public administration: A philosophical approach*. Rawat Publications, Ch.1,4,5,6 and 10.
- Jamieson, D. (1993). Ethics, public policy, and global warming. In *Applied ethics: A reader* (pp. 313–328). Blackwell.

Unit IV: Professional and Workplace Ethics

[9 Hours]

1. Ethical Behaviour in the Workplace: Codes of conduct, work culture, conflicts of interest
2. Professional Ethics Across Fields.
3. Contemporary Ethical Issues in Professions

Essential Readings:

- Naagarazan, R. S. (2006). *A textbook on professional ethics and human values*. New Age International Publishers, Ch.1, 2 and 5.

Suggested Readings:

- 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.
- 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.
- Shastri, M. (2015). Sustainable development goals and human moral obligation: The ends and means relation. *Journal of Global Ethics*, 11(1), 24–31.
- Rachels, J. (2007). A short introduction to moral philosophy. In *The right thing to do: Basic readings in moral philosophy* (4th ed.). McGraw-Hill.
- 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.
- 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.

- Solomon, R. C. (1993). Corporate roles, personal virtues: An Aristotelian approach to business ethics. In *Applied ethics: A reader* (pp. 201–221). Blackwell.
- 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 Public life
- Presentation and Assignment
- Case Study Analysis

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

GENERAL ELECTIVES (GE)**GE 9: Applied Ethics****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		
Applied Ethics GE 9	4	3	1	Nil	Graduation in any subject	None

Course Objective:

1. This course endeavours to examine some foundational ideas of applied ethics, drawing attention to the challenges that arise therein and subsequently, to the arguments that are undertaken to address them.
2. The included readings will range from business and climate to toleration and others.
3. The application of concepts from Indian ethics such as *anekāntavāda* and *karma*, multiplicity and interconnectedness by scholars has been included in the readings for a more holistic approach.
4. The diverse issues envisioned by the course aims to equip students with the ability to identify and gauge practical ethical issues.
5. It will encourage them to apply ethical theories and concepts to understand and resolve challenges that arise and to adopt methodologies such that will also guide them in unfamiliar ethical domains.

Course Learning Outcome:

1. Students will become aware of the wide range of problems that confront applied ethical matters and how scholarly arguments address these.
2. The ability to apply theoretical ethical concepts to practical matters will be sharpened.

3. Students will develop critical reasoning skills.
4. Students will learn to integrate and explore common ethical grounds of understanding and will become familiar with methodologies to resolve issues in practical life.

Course Structure & Readings:

The four units of the course are as follows.

Unit 1: Nature of Applied Ethics [15 hours]

1. Understanding applied ethics
2. Theoretical and applied ethics

Essential Readings:

- Beauchamp, T. L. (2003). The nature of applied ethics. In *A Companion to Applied Ethics* (pp 1-16). Blackwell Publishing Ltd.
- Gert, B. (1984). Moral Theory and Applied Ethics. *The Monist*, 67(4), 532–48.
<http://www.jstor.org/stable/27902887>.

Unit 2: Business Ethics [12 hours]

1. Business and values
2. Contemporary reflections

Essential Readings

- Duska, R. (2000). Business ethics: Oxymoron or good business? *Business Ethics Quarterly*, 10(1) 111–29. <https://doi.org/10.2307/3857699>.
- Bishop, W. H. (2013). The role of ethics in 21st century organizations. *Journal of Business Ethics*, 118(3) 635–37. <http://www.jstor.org/stable/42921253>.

Unit 3: Environment and Climate Ethics [12 hours]

1. Climate ethics and global warming
2. Insights from religion

Essential Readings:

- Jamieson, D. (1993). Ethics, public policy, and global warming. In *Applied Ethics: A Reader* (pp. 313-328). Blackwell Publishers.
- Lal, V. (2015). Climate change: Insights from Hinduism. *Journal of the American Academy of Religion*, 83(2), 388-406. <https://doi.org/10.1093/jaarel/lfv020>

Unit 4: Creating Equality, Building Toleration [6 hours]

1. Human rights and toleration
2. Pluralism

Essential Readings

- 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

Suggested Readings

1. Rachels, J. (2012). A short introduction to moral philosophy. In *The right thing to do: Basic readings in moral philosophy* (4th ed., pp. 1–19). McGraw-Hill.

2. Prasad, R. (2010). Applying ethics: Modes, motives and levels of commitment. In *Applied ethics and human rights: Conceptual analysis and contextual applications* (pp. 3-32). Anthem Press.
3. Crawford, C. (2005). The goals of medicine - setting new priorities : A Hindu perspective. In *Dharma: The categorical imperative* (pp. 165-191). D.K. Printworld Ltd
4. Majumdar, M. (2010). 'Moral Obligation' to Fight for the Prevention of Greater Calamity: A Debate between Sādharana Dharma and Sva Dharma. In S. Motilal (Ed.), *Applied Ethics and Human Rights: Conceptual Analysis and Contextual Applications* (pp. 293–314). Anthem Press.
5. Motilal, S. (2015). Can Ethical Theory be Opposed to Moral Practice, *Journal of Indian Council of Philosophical Research*, 32(3), 289-299
6. Motilal, S. (2015). Sustainable Development Goals and Human Moral Obligations: The Ends and Means Relation, *Journal of Global Ethics*, 11(1), 24 -31.
7. Boxhill, B., & Boxhill, J. (2003). Affirmative action. In R. G. Frey & C. H. Wellman (Eds.), *A Companion to Applied Ethics* (pp. 118–127). Blackwell Publishing.
8. Shiva, V. (2009). Excerpt from Soil Not Oil: Environmental Justice in an Age of Climate Crisis. *Alternatives Journal* 35(3), 19 -23. Retrieved from <https://www.amherst.edu/media/view/184096/original/Soil-Not-Oil-Article-and-questions.pdf>

Tutorial Activities (15 Hrs)

1. Group discussion on specific issues regarding the nature of applied ethics
2. Project work concerning one area of Indian applied ethics (Human rights, war etc), individual or group
3. Research and presentation on a topic that is not covered by the course
4. Review of an article in bioethics/ medical ethics/ end of life matters
5. Writing short papers on selected topics

Keywords: affirmative action, business ethics, climate ethics, environment, equality, ethical theory, human rights, justice, human rights, pluralism, tolerance, sustainable development, values.

GE 10 Philosophy of Love

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		
Philosophy of Love, GE	4	3	1	Nil		none

Course Objectives:

- To introduce students to philosophical discussions on love, ranging from classical texts to modern interdisciplinary perspectives.
- To examine love as an art and a cultivated practice, considering its psychological, ethical, and existential dimensions.

- To critically engage with the philosophy of romantic love and its significance in human experience.
- To explore the philosophical and cultural foundations of marriage and its evolving meaning.
- To analyze the social and political implications of love through feminist and collective identity perspectives.
- To encourage reflection on the possibility of love beyond conventional paradigms, including non-monogamous and alternative relational structures.

Learning Outcomes:

1. Students will be able to demonstrate an understanding of philosophical perspectives on love, from classical traditions to contemporary debates.
2. Students will develop the ability to analyze different conceptualizations of love, including romantic, ethical, and social dimensions.
3. Students will critically engage with theories of love and apply them to real-world relationships and cultural practices.
4. Students will be able to articulate and defend positions on love's role in marriage, ethics, and social philosophy.
5. Students will explore and evaluate feminist critiques of love, developing nuanced perspectives on gender, power, and relational identity.
6. Students will integrate interdisciplinary insights from philosophy, psychology, and sociology to form a comprehensive understanding of love's philosophical significance.

Unit 1: Love – Art & Possibilities [12 hours]

1. Love as spontaneous sentimentality and desire
2. Love as a disciplined capacity
3. Love as a response to overcome isolation
4. Other in love as an autonomous subject

Essential Readings:

- Fromm, E. (2013). *The Art of Loving*, New Delhi: Maanu Graphics Publishers. Chapter 1
- O'Dwyer, K. (2009). *The Possibility of Love: An Interdisciplinary Analysis*, Newcastle: Cambridge Scholars Press. Chapter 1,2.

Unit 2: Romantic Love [9 hours]

- Plato's view on love
- Psychology of romantic love

Essential Readings:

- Geier, A. (2002). *Plato's Erotic Thought: The Tree of the Unknown*, Rochester: University of Rochester Press. Chapter 1.
- Branden, N. (2008). *The Psychology of Romantic Love*, New York: Penguin. Chapter 2,3.

Unit 3: Marriage [9 hours]

1. Desire, consent, commitment, autonomy, personhood, agency
2. Analysis of marriage from Buddhist perspective

Essential Readings:

- R. Halawani, (2010). *Philosophy of Love, Sex, and Marriage*, Routledge. Chapter 3, P. 60-88.
- Dhammananda, V.K.S (2013). *A happy married life: A Buddhist perspective*. Access to Insight, BCBS Edition.
<http://www.accesstoinsight.org/lib/authors/dhammananda/marriage.html> .

Unit 4: “We” Thinking, Feminism [15 hours]

1. Feminist perspective on love
2. Identity and union
3. Socio-political meaning of non-monogamous bonding

Essential Readings:

- de Beauvoir, S. (1949). Ch. II in Part VI, *The woman in love*. In C. Borde & S. Malovany-Chevallier (Trans.), *The second sex*, Vintage Books.
- Merino, N. (2004). The Problem with “We”: Rethinking Joint Identity in Romantic Love, *Journal of Social Philosophy*, 35, 1, 123-132.
- García-Andrade, A. (2018). Ch. 7, Towards socio-political meanings of love and non-monogamous bonding in Europe. In A. García-Andrade, L. Gunnarsson, & A. G. Jónasdóttir (Eds.), *Feminism and the power of love: Interdisciplinary interventions*, Routledge.

Suggested Readings:

1. Frankfurt, H. G. (2004). *The reasons of love*. Princeton, NJ: Princeton University Press.
2. Nussbaum, M. C. (2001). *Upheavals of thought: The intelligence of emotions*. Cambridge, UK: Cambridge University Press
3. Illouz, E. (1997). *Consuming the romantic utopia: Love and the cultural contradictions of capitalism*. Berkeley, CA: University of California Press.
4. Buber, M. (1970). *I and Thou* (W. Kaufmann, Trans.). New York, NY: Scribner. (Original work published 1923)

Tutorial Activities (15 Hrs)

1. Group discussion on specific issues
2. Quizzes
3. Presentation on a topic
4. Participatory role playing

Keywords: Love, Marriage, Feminism, We-Thinking, Eros & Agape

SKILL BASED COURSE (SBC)**SBC 8
LOGOTHERAPY****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		
Logotherapy	2	1		1	Under Graduation	NA

Course Objectives:

1. To introduce students to the philosophical foundations and core concepts of Logotherapy as a meaning-centered approach.
2. To develop students' ability to analyse experiences of meaning, suffering, and responsibility using Logotherapeutic perspectives.
3. To equip students with practical skills in phenomenological listening, value clarification, and Socratic dialogue.
4. To train students in the ethical application of Logotherapeutic techniques such as paradoxical intention and dereflection.
5. To foster reflective awareness of personal meaning, freedom, and responsibility in academic, professional, and life contexts.

Course Learning Outcomes

1. Students will be able to explain the core concepts of Logotherapy and their philosophical foundations in existentialism and phenomenology.
2. Students will be able to analyse experiences of meaning, meaninglessness, and responsibility using Logotherapeutic frameworks.
3. Students will be able to apply key Logotherapy techniques—paradoxical intention, dereflection, and Socratic dialogue—in short practice-based scenarios.
4. Students will be able to demonstrate phenomenological listening and value-clarification skills in guided interpersonal exercises.
5. Students will be able to design and ethically conduct brief meaning-centered interventions relevant to educational, counselling, or personal contexts.

UNIT I — Foundations of Logotherapy (15 hours)**A. Theory (7.5 hours)**

1. Introduction to Logotherapy
 - Frankl's life, Holocaust context
 - Development of the Third Viennese School
 - Human being as "meaning-seeking"
2. Philosophical Foundations
 - Existentialism: freedom, responsibility, authenticity (Sartre, Heidegger, Marcel)
 - Phenomenology: intentionality, lived experience (Husserl)
 - Philosophical anthropology: personhood, self-transcendence (Scheler, Frankl)
3. Core Concepts of Logotherapy
 - Will-to-meaning vs. will-to-power / will-to-pleasure
 - Noölogical dimension: freedom of attitude, conscience, values
 - Existential vacuum and existential frustration
 - The Tragic Triad: suffering, guilt, death
4. Pathways to Meaning
 - Creative values
 - Experiential values
 - Attitudinal values

B. Practice (7.5 hours)

1. Phenomenological Listening & Description
 - Bracketing assumptions
 - Observing lived experience
 - Exercise: 1-on-1 10-minute phenomenological interview
2. Value Clarification Techniques

- Identifying personal values
 - Making distinctions between instrumental vs. intrinsic values
 - Exercise: “Moments of Meaning” worksheet
3. Identifying Meaning Voids
 - Recognizing existential frustration in narratives
 - Activity: Group case analysis using short vignettes
 4. Responsibility & Freedom Skill Practice
 - Responsibility audit
 - Choice-mapping exercise
 5. Reflection Practice
 - Students write their weekly meaning journal (guided prompts)

UNIT II — Logotherapeutic Methods & Applied Practice (15 hours)

A. Theory (7.5 hours)

1. Paradoxical Intention
 - Philosophical basis: distancing, humor, freedom of stance
 - Use in anxiety, compulsions
2. Dereflection
 - Hyper-reflection, over-attention
 - Self-transcendence and shifting intentionality
3. Socratic Dialogue in Logotherapy
 - Philosophical questioning
 - Difference from CBT-style questioning
 - Clarifying values, uncovering assumptions
4. Meaning in Suffering
 - Attitudinal values
 - Reframing the tragic
 - Limits and ethical concerns
5. Applications
 - Education
 - Counseling
 - Trauma, grief, existential anxiety
 - Workplace and organizational contexts

B. Practice (7.5 hours)

1. Paradoxical Intention Role-play
 - Students practice constructing paradoxical tasks
 - Scenario-based applications
2. Dereflection Lab
 - Guiding attention outward
 - Working with performance anxiety cases
3. Socratic Dialogue Practicum
 - 12–15 minute peer dialogue sessions
 - Feedback and instructor evaluation
4. Meaning Reconstruction Exercise
 - Students write a short narrative involving suffering
 - Partners help reconstruct meaning pathways
5. Final Mini-Counseling Session
 - Students perform a 10–15 minute meaning-centered micro-session
 - Assessed on: listening, questioning, value framing, ethical clarity

Essential Readings

- Frankl, V. E. (2006). *Man’s search for meaning*. Beacon Press. (Original work published 1946)
- Frankl, V. E. (1988). *The will to meaning: Foundations and applications of logotherapy*. Penguin. (Original work published 1969)
- Lukas, E. (1998). *Logotherapy: The search for meaning*. University of California Press.
- Wong, P. T. P. (2016). Meaning-centered counselling and therapy: A person-centered, positive psychology approach to helping people in crisis. In P. T. P. Wong (Ed.), *The human quest for meaning: Theories, research, and applications* (2nd ed., pp. 221–246). Routledge.

Suggested Readings

- Yalom, I. D. (1980). *Existential psychotherapy*. Basic Books.
- Schulenberg, S. E. (2021). *Clinical handbook of meaning-centered therapy: Distinctive features and applications*. Springer.
- Batthyány, A. (2017). *Logotherapy and existential analysis: Proceedings of the Viktor Frankl Institute Vienna* (Vol. 1). Springer. (Also published under the title *Exploring Logotherapy and Existential Analysis in some editions.*)

Tutorial activities:

1. Phenomenological Listening Practice
2. Value Clarification Dialogue
3. Logotherapy Case Vignette Analysis
4. Paradoxical Intention Role-Play
5. Dereflexion Exercise
6. Socratic Dialogue Micro-Session
7. Meaning Reconstruction Task
8. Responsibility and Choice Mapping

Keywords: Logotherapy, Meaning-centered counselling, Existentialism, Phenomenological listening, Socratic dialogue

Skill Based Course

SBC 9: ON HAPPINESS

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		
On Happiness SBC 9	2	1		1	Under Graduation in Philosophy	NA

Course Objectives:

1. This course examines happiness from philosophical, psychological, neuroscientific, and cross-cultural perspectives.
2. Students explore classical theories, empirical research, and contemporary debates about well-being, flourishing, meaning, and life satisfaction.
3. The course also includes experiential components to connect theory with practice.

Course Learning Outcomes

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

1. Explain major philosophical theories of happiness.
2. Critically evaluate empirical research on subjective well-being.
3. Understand the neural and cognitive bases of positive emotions.
4. Analyze cultural and ethical dimensions of happiness.
5. Apply meditative insights to personal and societal well-being.

Unit 1 Introduction: What Is Happiness?**(15 hrs, 7.5+7.5 Hours)****A. Western Concept of Happiness (7.5 hrs)**

1. Aristotle: The Life of Engaged Activity.
2. Epicurus: Happiness Is Pleasure.
3. Mill: Grades of Pleasure

Essential Readings:

- Diana Lobe(2017) *Philosophies of Happiness: A comparative introduction to the flourishing life*, Columbia University Press, New York (Chapters one and two)
- C. Schmidt–Petri (2003). Mill on quality and quantity. *Philosophical Quarterly* 53 (210):102–104

B. Eastern Conceptions of Happiness (7.5 hrs)

1. Gītā : 3 modes of Pleasures and ānanda
2. Buddhist approaches: suffering, Meditation, Nirvāna
3. Daoism: Attentive Awareness and Effortless Ease of Action

Essential Readings:

- Ranganāthānanda, Swāmi. (2001) Bhagavad Gītā Part. (Commentaries on 5.21 to 5.24 ; 6.21 to 6.23 and 18.26 to 18.40)
- Sujato, Bhikkhu. Bahuvedanīyasutta in Majjhima Nikāya 59. Available at <https://suttacentral.net/mn59>
- Diana Lobe(2017) *Philosophies of Happiness: A comparative introduction to the flourishing life*, Columbia University Press, New York (Chapters four)

Unit 2 – Psychology, Science and Ethics of Happiness**A: Positive Psychology and Neuroscience of Happiness (7.5 Hrs.)**

1. Martin Seligman's PERMA model
2. Is happiness measurable?
3. Knowledge of Happiness

Essential Readings:

- Saligman, PERMA and the building blocks of well-being" (2018) in *The Journal of Positive Psychology*

- Erik Angner, 2013, "Is it possible to measure happiness?," *European Journal for Philosophy of Science*, 3(2): 221–240.
- Haybron, D. M., 2007, "Do We Know How Happy We Are?" *Nous*, 41(3): 394–428.

B: Practical Dimensions of Happiness (7.5 Hrs)

1. Sentiments (Rasas) and Types of Hāsya (Laughter) in Nātyasāstra
2. Meditative Happiness

Essential Readings:

- Ghosh, Manmohan (2016). *Nātyasāstram*, Delhi: Chaukhamba Subharti Prakashan. Chapter 6 : 142-163
- Schneider, Glen (2009). *Ten Breaths to Happiness: Touching Life in its Fullness*. Parallax Press (Selected Techniques)

Suggested Readings:

1. Daniel Haybron, *The Pursuit of Unhappiness* (Ch. 1)
2. Kahneman, D. (1999). Objective happiness. *Well-being: The foundations of hedonic psychology*, 3-25. Harker, L., & Keltner, D. (2001).
3. The loss of happiness in market democracies. New Haven: Yale University Press. Myers, D. G., & Diener, E. (1995). Who is happy? *Psychological Science*, 6(1), 10-19. doi:10.1111/j.1467-9280.1995.tb00298.x
4. Myers, D. G. (2001). *The American paradox: Spiritual hunger in an age of plenty*. Yale University Press.
5. Eden, D. & Aviram, A. (1993). Self-efficacy training to speed reemployment: Helping people to help themselves. *Journal of Applied Psychology*, 78(3) 352-360
6. Annas, J., 1993, *The Morality of Happiness*, New York: Oxford.
7. Argyle, M., 2002, *The Psychology of Happiness*, New York: Routledge.

Tutorials:

1. Case study: Loneliness as a public health crisis; Seva (Community service) and happiness relationship, Group Meditation
2. Assignment: One Seva work to be done by students (Either in Group or Individually)
3. Applied Intervention: Design and evaluate a happiness intervention program,
4. Philosophical Essay: Deep exploration of a theory of well-being

Keywords: Happiness, Bliss, Sukha, Ananda, Nātyasāstram, Aristotle