

**M.A. Philosophy****1 Yr Research****NEP****Sem 1****(to be effective from July 2026)****DSC Contemporary Philosophical Research: Its Multiple Dimensions****CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSC  Contemporary Philosophical Research: Its Multiple Dimensions	4	3	1		Qualified in 4 yrs UG in Philosophy	NA

**Course Objectives**

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

1. Critically engage with current philosophical research in epistemology, metaphysics, ethics, philosophy of mind and language, and applied/public philosophy
2. Develop a clear understanding of key philosophical concepts, including knowledge, understanding, grounding, metaethics, AI philosophy, and epistemic agency.
3. Compare and contrast Indian and Western approaches to contemporary philosophical issues.
4. Apply philosophical theories to practical, technological, and societal contexts, including real-world and online knowledge practices.

5. Demonstrate the ability to critically compare, discuss, and analyze moral, logical, metaphysical, ethical, and epistemic issues in theoretical and applied contexts.
6. Present philosophical insights through discussions, debates, case studies, and written reflections.

### Learning Outcomes

After completing this course, students will be able to:

1. Articulate core concepts in contemporary epistemology, metaphysics, ethics, philosophy of mind, language, and applied/public philosophy through discussions, debates, and written reflections.
2. Distinguish between knowledge and understanding and assess their roles in epistemic inquiry.
3. Analyse *grounding* and other meta-metaphysical frameworks to explain metaphysical dependence and structure.
4. Examine conceptual frameworks in philosophy and assess their application to real-world cases.
5. Comparatively evaluate Indian and Western philosophical approaches to contemporary issues.
6. Apply philosophical frameworks to moral, practical, technological, and societal contexts.

### Unit 1 Current research in Epistemology and Metaphysics (4 weeks, 16 Hrs)

1. Rethinking Realism -Idealism Debate in Indian Philosophy
2. Inquiry, Knowledge, and Understanding
3. Knowledge as an indefinable primitive notion
4. Grounding and metametaphysical explanation

### Essential Readings

- Phillips, Stephen H., 1995, *Classical Indian Metaphysics: Refutations of Realism and the Emergence of "New Logic"*, Chicago: Open Court. Delhi: Motilal Banarsidass. Introduction (1-7) and Ch 1 (7-36)
- Kelp, C. (2021). Inquiry, knowledge, and understanding. *Synthese*, 198(Suppl 7), 1583-1593. <https://doi.org/10.1007/s11229-018-1803-y>
- Vaidya, Anand, 2022. "Elements of Knowledge-First in Gāṅgeśa," *Oxford Studies in Epistemology*, 7: 336–364.
- Ashton, N. A., & McKenna, R. (2020). *Situating feminist epistemology*. *Episteme*, 17(1), 28–47. <https://doi.org/10.1017/epi.2018.11>
- Skiles, A., & Trogdon, K. (2020). Grounding and metametaphysics. In R. Bliss & J. T. M. Miller (Eds.), *The Routledge Handbook of Metaphysics* (pp. 1- 22). Routledge.

### Unit 2 Ethics and Socio-Political Philosophy (4 weeks, 16 Hrs )

1. Foundations of metaethics
2. Social Ontology
3. Theorisation of Social Sciences in India

### Essential Readings

- King, Z. J. (2023). Introducing Metaethics. *Think*, 22(64), 23-28.
- Epstein, B. (2025). *Social ontology*. In *Elements in Metaphysics*. Cambridge University Press. <https://doi.org/10.1017/9781009290562>
- Guru G. and Sarukkai S (2012) *A Cracked Mirror OIP: An Indian Debate on Experience and Theory*, OUP, Delhi, Chapter 1 Egalitarianism and the Social Sciences in India, pp 9-28.

### Unit 3 Current research in Philosophy of Mind and Language ( 4 weeks, 16 Hrs)

1. Conceptual frameworks in AI philosophy
2. Mind body problem in Indian Philosophy
3. Contemporary Theories of Consciousness: Functional and Cognitive Approaches
4. Philosophy of Cognition

### Essential Readings

- Müller, V. C. (2025). Philosophy of AI: A structured overview. *A Companion to Applied Philosophy of AI*, 14-30.
- Coseru, C.(2018). Consciousness and the Mind-Body Problem in Indian Philosophy. In Rocco J. Gennaro(ed), *Routledge Handbook of Consciousness* (pp. 92-104). Routledge.
- Newen, A., Montemayor, A.(2025). Three types of phenomenal consciousness and their functional roles: unfolding the ALARM theory of consciousness. *Philos Trans R Soc Lond B Biol Sci* 13 November 2025; 380: 20240314. <https://doi.org/10.1098/rstb.2024.0314>
- Kiverstein, J. (2012). The meaning of embodiment. *Topics in Cognitive Science*, 4(4),740–758. <https://doi.org/10.1111/j.1756-8765.2012.01219.x>

### Unit 4 Applied and Public dimensions in Contemporary Philosophy ( 3 weeks, 12 Hrs)

1. Applied epistemology
2. Climate ethics and bioethics
3. AI and Bio-Ethics
4. Ecological Justice with reference to Indian philosophy

### Essential Reading

- Gunn, H., & Lynch, M. P. (2021). The internet and epistemic agency. *Applied epistemology*, 389-409.
- Light, A. (2002). Contemporary environmental ethics from metaethics to public philosophy. *Metaphilosophy*, 33(4), 426-449.
- Sinnott-Armstrong, W. & Skorburg, J. A., (2021) “How AI Can Aid Bioethics”, *Journal of Practical Ethics* 9(1). doi: <https://doi.org/10.3998/jpe.1175>
- Bilimoria, P., & Sridhar, M. K. (2024). Water: Rites, rights and ecological justice in India. In P. Bilimoria & A. Rayner (Eds.), *The Routledge companion to Indian ethics: Women, justice, bioethics and ecology* (Chap. 14). Routledge.

## Suggested Readings

- Pritchard, D. (2010). Knowledge and understanding. In *Epistemic value* (pp. 1–20). Oxford University Press. (Unit 1 )
- Anderson, E. (2024). *Feminist epistemology and philosophy of science*. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford Encyclopedia of Philosophy* (Fall 2024 ed.). (Unit 1 )
- <https://plato.stanford.edu/archives/fall2024/entries/feminism-epistemology/> (Unit 1 )
- Schaffer, J. (2009). *On what grounds what*. In D. Chalmers, D. Manley, & R. Wasserman (Eds.), *Metametaphysics* (pp. 347–383). Oxford University Press. (Unit 1 )
- Bhattacharyya, S. and K. H. Potter, 1994, “Navya-Nyāya from Gaṅgeśa to Raghunātha”, *Encyclopedia of Indian Philosophies* (Vol. VI), Delhi: Motilal Banarsidass Publishers. (Unit 1 )
- Ganeri, Jonardon, "Analytic Philosophy in Early Modern India", *The Stanford Encyclopedia of Philosophy* (Winter 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/win2023/entries/early-modern-india/> (Unit 1 )
- Snuiškis, T. Is Vaiśeṣika Philosophically Realist? Mapping Contemporary Historiographical Interpretations. *J. Indian Counc. Philos. Res.* (2025). <https://doi.org/10.1007/s40961-025-00384-1> (Unit 1 )
- Mukhopadhyay, P.K. (1985) *Indian Realism: A Rigorous Descriptive Metaphysics*, K P Bagchi and Company in collaboration with Jadavpur University, Kolkata (Unit 1 )
- Hourdequin, M. (2025). Intergenerational Ethics and Climate Change. *Wiley Interdisciplinary Reviews: Climate Change*, 16(1), e934. (Unit 2)
- Emmerich, N. (2025). Bioethics after COVID-19: Should We Embrace a Political Turn? In S. Leitch & S. Wheeler (Eds.), *Because COVID ...: Pandemic Responses, Rationales and Ruses* (1st ed., pp. 75–92). ANU Press. <http://www.jstor.org/stable/jj.30412869.10> (Unit 2)
- Miller, A. (2013). *An introduction to contemporary metaethics* (2nd ed.). Polity Press. (Unit 2)
- Tuomela, R. (2002). *The philosophy of sociality: The shared point of view*. Oxford University Press. (Unit 2)
- Bringsjord, S., & Arkoudas, K. (2007). *The philosophical foundations of artificial intelligence* (Technical report, October 2007). Department of Cognitive Science, Rensselaer Polytechnic Institute. <https://people.csail.mit.edu/kostas/papers/ai.pdf> (Unit 3)
- Bilgrami, A. (2014). Secularism: Its content and context. *Journal of Social Philosophy*, 45(1), 25–48. (Unit 2)

## Tutorial activity

### Unit 1-

1. Case study analysis where students will be expected to evaluate whether the case exemplifies knowledge, understanding, or both.
2. Comparative exercise where students will be expected to compare and contrast Kelp’s view on the aim of enquiry with that of other epistemologists.
3. Small-group discussion examining Indian critiques of realism alongside Western debates on realism and anti-realism, with the aim of placing Indian metaphysical positions within a wider philosophical context.

4. Debate and comparative discussion on whether grounding genuinely resolves metaphysical disputes or merely reframes them at a higher level.

### **Unit 2-**

5 Discussion and short reflective exercise on key metaethical concepts and their application to moral claims.

6. Case study analysis in which students will be given real-world examples to examine what grounds a social fact

7. Comparative discussion examining theory-driven social science in contrast with experience-based forms of knowledge.

### **Unit 3-**

8. Students will be asked to examine a real-world AI case (e.g., automated decision-making, generative AI) so as to identify the philosophical issues that Müller's framework helps illuminate.

9. Students work in small groups to identify and compare how major Indian philosophical traditions discussed by Coseru address the relationship between mind, body, and consciousness.

10. Students will be divided into small groups and asked to identify the three types of phenomenal consciousness and the functional roles associated with each.

11. Students work in small groups to analyze Kiverstein's account of embodiment by identifying how bodily structures, action, and environmental engagement contribute to cognition.

### **Unit 4**

12. Debate and discussion on how the internet shapes epistemic agency, followed by a brief case analysis of online knowledge practices in social media and search engines

13. Group discussion on reasons for delayed action on climate change

14. Analysis of similar case studies in ethical matters where AI can be effective

15. Students will be asked to examine real-world case disputes over water rights and explore their impact on ecological justice.

**Keywords:** Classical Indian Metaphysics, Realism, and Anti-Realism, Knowledge vs Understanding, Knowledge First Epistemology, Feminist Epistemology, Metaethics, Social Ontology, Experience vs theory, Philosophy of AI, Mind-body problem, Phenomenal Consciousness, Embodied cognition, Internet and cognition, Environmental ethics, Applied philosophy, Ecological justice

### **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, bādhitā*.

**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 Vārtika 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 Syādvāda 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: *anirvacanīya-khyāti*, Buddhist: *asat-khyāti, Hetucakra, Trairūpya, Apoha, Anekāntavāda, Syādvāda, Nayavāda*.

**Indian Philosophy of Language  
DSE 26**

**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 Kumāriḷa 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 Bhartrhari'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 Kumāriḷa 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-Vidyalyaya.
2. Kataoka, K., & Taber, J. (2021). Meaning and Non-existence: Kumāriḷa's Refutation of Dignāga's Theory of Exclusion: The Apohavāda Chapter of Kumāriḷa'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). Bhartrhari 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, Kumāriḷa 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, Gol, 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, Gol, 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. Zelliot, 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, Bikhru. '*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

		Lecture	Tutorial	Practical/ Practice		(if any)
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](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.
12. Gokhale, P. (2017). *Materialism in Indian Philosophy: The Doctrine and Arguments*.
13. *Indian Epistemology and Metaphysics*, 129-151.
14. Lorenzen, D. N. (2013). *Disenchanted India: Organized Rationalism and Criticism of Religion in India*.
15. M.N.Roy (1940), *Materialism: An Outline of the history of Scientific Thought*. Renaissance Publications, Dehradun.

17. Mills, E. (2015). Jayarāsi's Delightful Destruction of Epistemology. *Philosophy East and West*, 65(2), 498-541.
18. West, 65(2), 498-541.
19. Padma Rao, Katti. Carvaka Darsan- Ancient Indian Dalit Philosophy , Madras: Gurukul Lutheran Theological College and Research Institute, 1997
20. Riepe, D. M. (1996). *The Naturalistic Tradition in Indian Thought*. Delhi: Motilal Banarsidass
21. Publ..
22. Sharma, C. (2000). *A Critical Survey of Indian Philosophy*. Motilal Banarsidass Publ..
23. 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.
24. *Bhandarkar Oriental Research Institute*, 75(1/4), 235-241.
25. 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
26. 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](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 Upaniṣads. *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		
<b>DSE 32 CONTEMPORARY WESTERN THEORIES OF CONSCIOUSNESS</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>B.A at the requisite level</b>	<b>None</b>

**Course Objectives:**

1. The course 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  
Hours)****(12**

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

## 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.
3. 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)

1. 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)

1. 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)

1. 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/Difference.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', *Micheal 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 1*, 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, Staurt. '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), 1 1-14.
21. Kellner, Douglas. *Jean Baudrillard- From Marxism to Postmodernism and Beyond*. Stanford University Press, 1989
22. McHale, Brain. (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  PHILOSOPHY OF BIOLOGY DSE 25	4	3	1	Nil	B.A at the requisite level	None

#### 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)**

#### **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		

<b>DSE 40 Philosophy and Disability</b>	<b>4</b>	<b>3</b>	<b>1</b>			<b>NA</b>
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### 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		

<b>Approaches to Environmental Ethics DSE 43</b>	<b>4</b>	<b>3</b>	<b>1</b>		<b>Graduation</b>	<b>NA</b>
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**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		

<b>Technology and Ethics DSE 44</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>		<b>None</b>
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### 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

**DSE 45**  
**Ethics in Public Life**

**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		
<b>DSE 45 Ethics in Public Life</b>	<b>4</b>	<b>03</b>	<b>01</b>	<b>Nil</b>	<b>Graduation</b>	<b>None</b>

**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.

### Research Methods/ Tools/Writing

(2 courses) Advanced Research methodology

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		
Advanced Research Methodology DSE	2	1	1		Qualified in 4 yrs UG in Philosophy	NA

### Course Objectives

1. This course covers some advanced research methodologies in both Indian and Western Philosophy in two units.
2. Unit 1 adopts a two pronged approach to study methodologies in Indian philosophy - first a detailed study of the tools used for debates and discussions , secondly a probe into the use of these tools in interpretation and translation of some seminal texts .
3. Unit II dealing with Western philosophy has carefully selected the methodologies that are the most contemporary ones.
4. These methodologies range from empirically-grounded approaches to interpretive frameworks that transcend purely scientific methods.
5. It starts with the method of experimental philosophy, that uses empirical methods, like psychological experiments and surveys, to study people's intuitions about classic philosophical questions (e.g., free will, morality, knowledge)
6. This empirical bent is further illustrated through a study of neurophilosophical tools for philosophical research.
7. These scientific approaches are then contrasted with other methodologies, such as using the method of coherent balance between the general and specific ideas.
8. It also incorporates Gadamer's philosophical hermeneutics, a method considered by some as distinct from the natural sciences.

### Learning Outcomes

1. Students learn to relook at philosophy where the method and the purpose of research are perfectly matched with each other.

2. It will also open up a space for them to question the accuracy or comprehensiveness of these methods themselves.
3. The course will enable them to cultivate a more informed approach to commonly encountered textual ambiguities and multilayered meanings.
4. They will learn to categorize the precise nature of these methodological tools - whether logical, epistemological, analytical, or holistic, etc.
5. Students will also be introduced to how contemporary scholarship goes about unraveling complexities, particularly in hermeneutics and translations.
6. With the experimental and the neurological methods, the students will learn the art of outgrowing the armchair method of doing philosophy - and align it with concrete problems of life - without sacrificing the academic rigour of the discipline.
7. Overall the students will also learn to appreciate certain overarching features of these methodologies - along with their internal differences.

### **Unit 1 Advanced Research Methodologies in Indian Philosophy (16 Hours)**

1. Identifying methods within Indian philosophical traditions themselves: forms of debates and discussions
2. Methods to address complexities of understanding and interpretation: some illustrations

#### **Essential Reading**

- Prets, E. (2000). Theories of Debate, Proof and Counter-Proof in the Early Indian Dialectical Tradition, *Studia Indologica* 7, 369-382
- Rao, S. (1998). Perceptual Error: The Indian Theories (SACP vol. 16). University of Hawaii Press. Chapter 7: Mīmāṃsā Theory of Perceptual Error II Akhyāti p. 87-102
- Bhattacharya, R. (2010). What the Cārvākas Originally Meant: More on the Commentators on the “Cārvākasūtra.” *Journal of Indian Philosophy*, 38(6), 529–542. <http://www.jstor.org/stable/23502237>
- Fitzgerald, J. L. (2004). “Dharma” and its Translation in the “Mahābhārata.” *Journal of Indian Philosophy*, 32(5/6), 671–685. <http://www.jstor.org/stable/23497157>

### **Unit 2 Advanced Research Methodologies in Western Philosophy ( 16 Hrs)**

1. The method of experimental philosophy
2. Using neurophilosophical tools for philosophical research
3. Using the method of coherent balance between the general and specific ideas
4. Going beyond scientific methods: a look at Gadamer’s philosophical hermeneutics

#### **Essential readings**

- Weinberg, J. (2017) What is Negative Experimental Philosophy Good For? In Giuseppina D’Oro and Søren Overgaard, (Ed) *The Cambridge Companion to Philosophical Methodology*, CUP. UK
- Cath Yuri, (2016) ‘Reflective Equilibrium’ in Cappelen H and Gendler T S et al.

(ed) *The Oxford Handbook of Philosophical Methodology*

- Roskies, A I, (2016) ‘Neuroscience’ in Cappelen H and Gendler T S et al. (ed) *The Oxford Handbook of Philosophical Methodology*
- Gadamer, H.-G. (1975). The universality of the hermeneutical problem. In *Philosophical hermeneutics* (D. E. Linge, Trans., pp. 3–17). University of California Press. (Original work published 1966).

### Further Readings

1. Matilal, B. K. (1986). *Perception: An essay on classical Indian theories of knowledge*. Oxford University Press
2. Matilal, B. K. (1981) "Error and truth: Classical Indian theories." *Philosophy East and West* 31.2: 215-224.
3. Bhattacharya, R. (2022). Charvaka (Carvaka) 7. *Handbook of Logical Thought in India*, 139-160.
4. Bhattacharya R. (2011) *Studies on the Carvaka/Lokayata*. Anthem Press.
5. Brodbeck, S., & Black, B. (Eds.). (2007). *Gender and Narrative in the Mahabharata*. London: Routledge.
6. Malinar, Angelika. “Philosophy in the ‘Mahābhārata’ and the History of Indian Philosophy.” *Journal of Indian Philosophy*, vol. 45, no. 4, 2017, pp. 587–607. JSTOR, <http://www.jstor.org/stable/45149418>. Accessed 17 Dec. 2025.
7. Howell, K. E. (2012). *An introduction to the philosophy of methodology*. Sage.
8. Seebohm, T. M. (2004). *Hermeneutics. Method and methodology*. Dordrecht: Springer Netherlands.
9. Alexander, J. (2012). *Experimental philosophy: An introduction*. Polity.
10. Sokolowski, R. (1998). The method of philosophy: Making distinctions. *The Review of Metaphysics*, 515-532.
11. Taylor, C. (2006). Engaged agency and background in Heidegger. In C. B. Guignon (Ed.), *The Cambridge companion to Heidegger* (pp. 202–221). Cambridge University Press.
12. Quine, W. V. O. (1969). Epistemology naturalized. In *Ontological relativity and other essays* (pp. 69–90). Columbia University Press.

### Tutorial Activities

- A group discussion on dialogue in ancient Indian philosophy
- Review of N. N. Chakraborty’s 2017 article “Methodology in Indian philosophy 1.” In *History of Indian philosophy* (pp. 15-26). Routledge.
- Presentation on methodologies in contemporary Indian philosophy
- A group discussion on socratic dialogue and its value
- Review of S. Sarukkai’s 2022 article. “Philosophy and Method” in *Mapping Scientific Method* (pp. 85-104). Routledge India.
- Presentation on the Cartesian method
- Application of experimental method on a particular group on a specific philosophical issue

**Keywords:** proof and counter proof, dialogue, theories of error, *dharma*, translation of crucial terms, Gadamer, Cārvākas, experimental philosophy, neurophilosophical tools, hermeneutics, interpretation, reflective equilibrium.

## Tools of Research

### 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		
Tools of Research	2	1	1		Qualified in 4 yrs UG Or	NA

### Course Objectives

1. To introduce students to basic conceptual, textual, and digital tools that support philosophical research. Provide practice in locating and reading philosophical texts from different traditions.
2. To offer guidance on organising and presenting material in a clear and structured way.
3. To familiarise students with selected Indian and Western resources, encouraging comparative awareness.
4. To help students begin preparing for dissertation-level work with attention to methods and technical skills.

### Learning Outcomes

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

1. Identify and effectively use primary and secondary philosophical research sources.
2. Navigate major philosophical databases, encyclopaedias, and digital archives.
3. Apply appropriate tools of textual interpretation, including close reading and conceptual mapping.
4. Use citation styles and reference management tools correctly in philosophical writing.
5. Demonstrate awareness of research ethics, plagiarism norms, and academic integrity.
6. Prepare a basic research dossier (bibliography, abstract, and outline) for a philosophical topic.

## Unit I: Textual and Conceptual Tools of Philosophical Research ( 16 Hours)

### 1. Nature of Philosophical Research Tools

- a.Philosophical research and empirical research,
- b.Primary texts, commentaries, and critical literature
- c.Textual Tools in Philosophy - Close reading and textual analysis, Argument reconstruction and diagramming

### 2. Tools from Indian Philosophical Traditions

- a.Use of commentarial traditions (Śāstra–Bhāṣya–Ṭīkā in Indian philosophy).
- b.Pramāṇa theory as a research tool
- c.Debate structures: pūrvapakṣa–uttarapakṣa–khaṇḍana
- d.Anvaya–vyatireka, lakṣaṇā, and adhyāropa–apavāda as analytic tools

### 3. Conceptual Mapping and Research Questions

- a.Identifying philosophical problems
- b.Framing research questions in philosophy
- c.Conceptual genealogy and comparative mapping

### Essential Readings

- Matilal, Bimal N. *The Character of Logic in India*. Albany: State University of New York Press (SUNY Press), 1998. Chs 1, 2 & 6.
- Ganeri, Jonardon. *Philosophy in Classical India: The Proper Work of Reason*. London & New York: Routledge, 2001, chs. 1–2.
- Stanford Encyclopedia of Philosophy: “Philosophical Method”
- Sen, P. K. (ed.). *Philosophical Concepts Relevant to Sciences in Indian Tradition*. New Delhi: Indian National Science Academy (INSA), 1985. (Chs 1,3 & 4)

## Unit II: Bibliographical, Digital, and Writing Tools ( 7 weeks 14 Hours)

### 1. Bibliographical Tools in Philosophy

- a.Philosophy bibliographies and indexes
- b.Understanding reviews, critical notes, and research surveys
- c.Using the *Encyclopedia of Indian Philosophies* and its companions

## 2. Digital Research Tools

- a..PhilPapers, JSTOR, Project MUSE
- b.Stanford Encyclopedia of Philosophy (SEP)
- c.Internet Encyclopedia of Philosophy (IEP)
- d.Shodhganga and INFLIBNET resources

## 3. Citation, Referencing, and Academic Ethics

- a.Citation styles in philosophy (Chicago, MLA)
- b.Footnotes vs. bibliography
- c.Plagiarism, self-plagiarism, and AI-assisted writing: ethical concerns

### Essential Readings

- Weston, Anthony. *A Rulebook for Arguments*. 5th ed. Indianapolis/Cambridge: Hackett Publishing Company, 2018.
- Williamson, Timothy. *Doing Philosophy: From Common Curiosity to Logical Reasoning*. Oxford: Oxford University Press, 2018, ch. 1.
- Pryor, Jim. “Guidelines on Writing a Philosophy Paper.” New York University, Department of Philosophy, n.d. (Unpublished teaching resource, New York University, Department of Philosophy. Available online)
- Dougherty, M.V. (2020) Plagiarism in the Sacred Sciences, *Philosophy and Theology*, 32 (1-2):27-61 (2020)

Or

Joel Hubick, (2016) [A Philosophical Response to Plagiarism](https://doi.org/10.5840/teachphil201612158), *Teaching Philosophy*, Volume 39, Issue 4, Pages 453-481, <https://doi.org/10.5840/teachphil201612158>

### Websites

- Bennett, Jonathan. “How to Read Philosophy.” (website : [earlymoderntexts.com](http://earlymoderntexts.com))
- NDPR (Notre Dame Philosophical Reviews) – sample reviews (<https://ndpr.nd.edu>)

### Suggested Readings

1. Warburton, Nigel. *Philosophy: The Basics*. 5th ed. London: Routledge, 2013.
2. Audi, Robert (ed.). *The Cambridge Dictionary of Philosophy*. 2nd ed. Cambridge: Cambridge University Press, 1999.
3. Rescher, Nicholas. *Philosophical Reasoning: A Study in the Methodology of Philosophizing*. Oxford: Blackwell, 2001.
4. Cappelen, Herman. “Philosophical Methodology: The Armchair or the Laboratory?” *Philosophy Compass* 7, no. 7 (2012): 450–462.

### Tutorial activities:

1. Close Reading Exercise – Students annotate a short philosophical text (Indian or Western) to identify key claims, concepts, and argumentative moves.
2. Argument Reconstruction Task – Students reconstruct a selected passage into premise–conclusion form using argument mapping.
3. Database Navigation Drill – Students locate and document peer-reviewed sources on a given topic using PhilPapers, SEP, and JSTOR.
4. Conceptual Mapping Activity – Students create a visual map tracing the genealogy of a philosophical concept across traditions.
5. Mini Research Dossier Preparation – Students prepare a brief abstract, annotated bibliography, and outline for a proposed philosophical research topic.

**Keywords:** conceptual analysis; close reading; textual interpretation; argument reconstruction; conceptual clarification; primary and secondary sources; commentarial traditions; Śāstra–Bhāṣya–Ṭīkā; pramāṇa theory; pūrvapakṣa–uttarapakṣa; khaṇḍana; academic writing; citation styles; Chicago style; MLA style; footnotes and bibliography; reference management; plagiarism; research ethics; academic integrity.

### **One Intensive Problem based Research (10 credits)**

#### **Learning Outcomes**

### **M A 1 Yr Research Sem 2**

#### **Discipline Specific Courses DSE**

#### **Discipline Centred Electives (DSEs)**

##### **AREA 1**

### **INDIAN PHILOSOPHICAL PERSPECTIVES**

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

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

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

### Course Objective:

1. This course is largely focused on understanding the question of self in Buddhism. Debating the nature of self, or rather no-self, in Buddhism is complex to say the least and has baffled scholars over centuries.
2. This course draws on ancient texts and contemporary philosophical interpretations to lay out the many possible ways of understanding this deeply subtle and intricate issue.
3. Students will delve into core Buddhist concepts like *anattā* (no-self), *aniccā* (the impermanence of existence), and the interconnectedness of all phenomena largely from the point of view of Pali Buddhist philosophy. However, the course will also include commentaries and references to Vasubandhu's work to shed further light on concepts.

### Course Learning Outcomes:

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

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

### Course Structure:

The four units of the course are as follows.

#### Unit 1: Introduction

(12 Hours)

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

#### Essential Readings:

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

#### Unit 2: The Status of Mind

(12 Hours)

1. Analysing the mind
2. Mind and body

#### Essential Readings:

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

**Unit 3: Interpretations and Debates****(12 Hours)**

- Persons and selves
- No-self and liberation

**Essential Readings:**

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

**Unit 4: Further Explorations and Analysis****(9 Hours)**

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

**Essential Readings:**

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

**Suggested Readings:**

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

**Tutorial Activities (15 Hrs)**

- Group discussion on the self/no-self debate

- Project work, individual or group
- Presentation on a topic
- Review of a book or article
- Writing short papers on selected topics

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

## DSE 47: ŚAṂKARA'S ADVAITA VEDĀNTA

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

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

#### Course Objectives

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

#### Course Learning Outcomes (CLOs)

After completing this course, students will be able to:

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

### Course Structure & Readings:

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

#### Unit 1: Introduction to Advaita Vedānta ( 9 Hours )

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

#### Essential Readings:

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

#### Unit 2: Theory of Reality and Liberation ( 12 Hours )

1. Drg-Drśya Viveka
2. Nirvāṇa śaṭakam

#### Essential Readings:

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

#### Unit 3: *Brahmasūtra Śrī Śaṅkara-bhāṣya (catuḥsūtrī)- Pratham & Dwitiya.* (12 Hours )

1. Athāto brahmajijñāsā
2. Janmādyasya yataḥ

#### Essential Readings:

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

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

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

**Essential Readings:**

- Date V. H. (1954) *Vedānta explained: Śaṅkara's commentary on Brahmasūtra*, Bombay, Booksellers Publishing Co( pp 13-32).
- Sharma, H. D. (1940). *Śrī Śaṅkara-bhāṣya-sahitā Brahmasūtra catuḥsūtrī* (Oriental Series No. 70). Poona Oriental Book Agency,( pp 85-145).
- Gambhirananda, Swami. (1993). *Brahma Sūtra Bhāṣya of Śaṅkarācārya* (Trans.). Advaita Ashrama.

**Suggested Readings:**

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

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

**Tutorial Activities: ( 15 Hours )**

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

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

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

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

<b>The Philosophy of Kaśmira Śaivism and Śāktism DSE 48</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>-</b>	<b>Graduation</b>	<b>NA</b>
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### Course Learning Objectives

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

### Course Learning Outcomes

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

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

### Course Structure:

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

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

#### Essential Readings:

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

#### Unit-2: Śāktism

(12 Hours)

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

#### Essential Readings:

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

**Unit-3: Methods of Kaśmīra Śaivism**

**(12 Hours)**

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

**Essential Readings:**

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

**Unit- 4: Methods of Śāktism**

**(9 Hours)**

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

**Essential Readings:**

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

**Recommended Readings:**

1. Albany. (1989). *Abhinavagupta: A trident of wisdom*. State University of New York Press.
2. Avalon, Arthur (1965), *Kularnava Tantra*. Ganesh & Co.
3. Dyczkowski, M.S.G. (1987). *The doctrine of vibration*. State University of New York Press.
4. Dyczkowski, M.S.G. (1992). *The aphorisms of Śiva: The Śiva Śūtras* with Bhaskara's Commentary, the Varttika. State University of New York Press.
5. Dwivedi, R.C. and Rastogi, N. (eds. 1987). *Abhinavagupta's Tantrāloka. With the Commentary Viveka of Jayaratha*. MLBD.
6. Kramrisch, S. (1981). *The presence of Śiva*. Princeton University Press.
7. Mishra, R.S. (1999). *Essentials of Tantrāloka*. Indica Books.
8. Sanderson, Alexis (in *The World's Religions*, 1991). *Śaivism and the Tantric Traditions*.

9. Singh, Jaideva (1979). *Śiva Śūtras: The Yoga of supreme identity*. MLBD.

#### Additional/Supplementary Readings:

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

#### Tutorial Activities (15 Hrs)

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

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

### DSE 49: Yoga Sūtra of Patañjali

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

#### Course Objectives

By the end of the course, students will:

1. Understand the full structure and core concepts of the *Yoga Sūtra* (all four pādas).
2. Interpret key sūtras using classical and modern commentaries.

3. Analyse Yoga as a philosophical system: metaphysics, psychology, ethics, and soteriology.
4. Recognise the influence of Sāṅkhya, Buddhist thought, and Vedic traditions on the text.
5. Connect textual insights with contemporary discussions in wellbeing, mindfulness, cognitive science, and psychotherapy.
6. Apply selected practices (āsana foundations, prāṇāyāma, dhāraṇā meditation) to develop experiential insight.

### Course Outline (Unit-wise)

#### Unit 1: Introduction and Samādhi Pāda

(12 hrs)

##### 1. Introduction to Yoga Philosophy

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

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

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

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

#### Essential Readings:

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

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

(12 hrs)

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

#### Essential Readings:

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

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

(12 hrs)

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

#### Essential Readings:

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

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

(9 hrs)

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

### Essential Readings:

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

### Further Readings:

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

### Classical Commentaries:

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

### Modern Interpretations:

- Feuerstein, G. (2001). *The yoga tradition: Its history, literature, philosophy and practice*. Hohm Press.
- Eliade, M. (1958). *Yoga: Immortality and freedom* (W. R. Trask, Trans.). Princeton University Press.
- Maas, P. A. (2013). *A concise history of the yoga-sūtra tradition*. In G. Flood (Ed.), *The Blackwell companion to Hinduism* (pp. xx–xx). Wiley-Blackwell. (If you meant Maas's monograph, then: Maas, P. A. (2006). *Samadhitradition*. Otto Harrassowitz Verlag.)
- Larson, G. J., & Bhattacharya, R. S. (Eds.). (1987). *Sāṅkhya: A dualist tradition in Indian philosophy*. Motilal Banarsidass.

### Tutorial Activities (15 Hours)

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

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

## DSE 50: Ethics in Buddhism

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

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

#### Course Objectives:

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

#### Course Learning Outcome:

1. Through the close reading of primary Pali texts, students will be exposed to the dialogue and argumentation adopted by ancient texts.
2. The student's analytical skills will deepen as they navigate the texts for their ethical content and learn to assess and evaluate as they go along.
3. The engagement with primary and secondary texts and readings will help develop both interpretative skills and critical reasoning.
4. The understanding of comparative philosophy will also strengthen through the duration of the course.
5. The students will also learn how ancient ideas can engage with present problems and how these may be indicative of previously unthought-of ideas.

#### Course Structure & Readings:

The four units of the course are as follows.

##### Unit 1: Pali Texts

(12 Hours)

1. *Dīgha Nikāya*
2. *Vinaya Piṭaka*

**Essential Readings:**

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

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

1. *Karma*
2. Classification

**Essential Readings:**

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

**Unit 3: The Jātakas****(9 Hours)**

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

**Essential Readings:**

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

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

1. Euthanasia
2. Vegetarianism

**Essential Readings:**

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

**Further Readings:**

1. Harvey, P. (2000). *An introduction to Buddhist ethics*. Cambridge, UK: Cambridge University Press.
2. Christopher, W. Gowans. (2015). *Buddhist moral philosophy: An introduction*. Oxon: Routledge.
3. Goodman, C. (2009). *Consequences of compassion*. Oxford and New York: Oxford University Press.
4. Keown, D. (2001). *The nature of Buddhist ethics*. Hampshire: Palgrave.
5. Keown, D. (Fall, 1996). Karma, character and consequentialism. *Journal of religious ethics*, 329-350
6. Kalupahana, D.J. (2008). *Ethics in early Buddhism*. Delhi: Motilal Banarsidass.

7. Aronson, H. B. (1980). *Love and sympathy in Theravāda Buddhism*. Delhi: Motilal Banarsidass.
8. De Silva, P. (1993). Buddhist Ethics. In Peter Singer (ed.), *A companion to ethics*. Oxford: Blackwell Publishers. pp 58-68.
9. Prasad, H. S. (2007). *The centrality of ethics in Buddhism: Exploratory essays*. Delhi: Motilal Banarsidass.
10. Misra, G.S.P. (1955). *Development of Buddhist ethics*. Delhi: Munshiram Manoharlal.

### Tutorial Activities (15 Hrs)

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

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

## AREA 2

### WESTERN PHILOSOPHICAL PERSPECTIVES

### DSE 51: DEBATES IN CONTINENTAL PHILOSOPHY

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

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

### Course Objectives:

1. This course aims at introducing students to contemporary developments in continental philosophy surrounding issues related to the nature of phenomenological inquiry, theorisation about the nature of the human subject and its otherness.

2. It familiarizes students with the basic vocabulary of structuralism and structuralism. This will involve concepts like, nature of sign, signifier, signified, and signification.
3. It will aim at exploring in detail concepts such as the structural unity of the subject and its fragmentation, self-identity, etc.

### Course Learning Outcomes:

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

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

(9 Hours)

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

### Essential Readings:

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

### UNIT 2: The Nature of Being

(12 Hours)

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

### Essential Readings:

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

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

(12 Hours)

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

### Essential Readings:

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

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

(12 Hours)

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

#### Essential Readings:

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

#### Suggested Readings:

1. Sartre, J. P. (1985). *War diaries*. Verso.
2. Barnes, H. E. (1961). *The literature of possibility*. Tavistock Pub.
3. Sundara Rajan, R. (1991). *Studies in phenomenology, hermeneutics, and deconstruction*. Indian Council of Philosophical Research.
4. Foucault, M. (2005). Structuralism and post-structuralism. In *Aesthetics, methods, and epistemology*. The New Press.
5. Cohen, T. (Ed.). (2002). *Jacques Derrida and the humanities: A critical reader*. Cambridge University Press.
6. Žižek, S. (2007). *How to read Lacan*. W. W. Norton.
7. Fink, B. (1996). *The Lacanian subject*. ICPR.
8. Gutting, G. (Ed.). (2006). *The Cambridge companion to Foucault*. Cambridge University Press.
9. Lee, J. (1990). *Jacques Lacan*. Twayne.
10. Irigaray, L. (1993). *An ethics of sexual difference*. Cornell University Press.

#### Tutorial Activities (15 Hrs)

Group discussion on the self/no-self debate

Project work, individual or group

Presentation on a topic

Review of a book or article

Writing short papers on selected topics

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

#### AREA 3

## CROSS SECTIONAL PHILOSOPHICAL PERSPECTIVES

### DSE 52: PHILOSOPHY OF TECHNOLOGY

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

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

#### Course Objectives:

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

#### Course Learning Outcomes:

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

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

Definition, Conceptualization and theory of technology

#### Essential/ Recommended Readings:

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

**Unit 2: Science and Technology**

**(12 hrs)**

**Intersections of science and technology**

**Essential Readings:**

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

**Unit 3: Technology and Society**

**(9 hrs)**

**Intersections of Technology and Democracy**

**Essential Readings:**

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

**Unit 4: Technology and Lifeworld**

**(12 hrs)**

**Technology and the Human Experience**

**Essential Readings:**

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

**Suggested Readings:**

1. Haraway, Donna (2003) *The Companion Species Manifesto*. Prickly Paradigm Press.
2. Latour, Bruno. (1996). *Aramis, or the love of technology*. Cambridge, Massachusetts: Harvard University Press.
3. Borgmann, Albert. *Technology and the Character of Contemporary Life: A Philosophical Inquiry*. Chicago: University of Chicago Press, 1984.
4. Tabachnick, D., & Koivukoski, T. (Eds.). (2004). *Globalization, technology, and philosophy*. State University of New York Press.
5. Burchell, G., Gordon, C., & Miller, P. (Eds.). (1991). *The Foucault effect: Studies in governmentality: With two lectures by and an interview with Michel Foucault*. University of Chicago Press.

6. Michael Huemer. (2021). *Knowledge, Reality, and Value: A Mostly Common Sense Guide to Philosophy*. Amazon Digital Services LLC - Kdp.
7. Clarke, L. (2022). Review of [David J. Chalmers, "Reality +: Virtual Worlds and the Problems of Philosophy"]. *Philosophy in Review*, 42(4), 8–10
8. Hickman, L. A. (1990). *John Dewey's pragmatic technology*. Indiana University Press.
9. Hickman, L. A. (2001). *Philosophical tools for technological culture: Putting pragmatism to work*. Indiana University Press.
10. Arendt, Hannah, 1958, *The Human Condition*, Chicago: University of Chicago Press.
11. Bijker, Wiebe E., and John Law (eds), 1992, *Shaping Technology/Building Society: Studies in Sociotechnical Change*, Cambridge, MA: MIT Press.
12. Fraser, Nancy, and Axel Honneth, 2003, *Redistribution or Recognition?: A Political-Philosophical Exchange*, London and New York: Verso.
13. Franssen, Maarten, Peter Kroes, Thomas A.C. Reydon and Pieter E. Vermaas (eds), 2014, *Artefact Kinds: Ontology and the Human-Made World*, Heidelberg/New York/Dordrecht/London: Springer. doi:10.1007/978-3-319-00801-1

### Tutorial activities (15 hrs)

- Quizzes
- Tests
- Presentations
- Assignment Submission

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

## DSE 53: Philosophy of Praxis

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

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

### Course Objectives:

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

5. To articulate the ethical, epistemological and political dimensions of praxis, and recognising its importance in contemporary social critique.

**Course Learning Outcomes:**

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

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

1. Introduction to Philosophy
2. Philosophy of Praxis

**Essential Readings:**

- Feenberg, A. (2014). Philosophy of praxis. In *Philosophy of praxis* (pp. 1–20). Verso.
- Gramsci, A. (1992). In Q. Hoare & G. N. Smith (Eds. & Trans.), *Selections from the prison notebooks* (pp. 321–351). International Publishers.

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

### Suggested Readings

1. Balibar, É. (2016). *Citizen subject: Foundations for philosophical anthropology*. Fordham University Press.
2. Feenberg, A. (2014). *The philosophy of praxis: Marx, Lukács, and the Frankfurt School*. Verso.
3. Gramsci, A. (1992). *Selections from the prison notebooks* (Q. Hoare & G. N. Smith, Eds. & Trans.). International Publishers.
4. McNally, M. (Ed.). (2015). *Antonio Gramsci*. Palgrave Macmillan.
5. Thomas, P. D. (n.d.). Gramsci's Marxism: The philosophy of praxis. In M. McNally (Ed.), *Antonio Gramsci*. Palgrave Macmillan.
6. Timpenaro, S. (1975). On materialism (pp. 55–72).
7. Laclau, E., & Mouffe, C. (2001). *Hegemony and socialist strategy*. Verso.
8. Vázquez, A. S. (1977). *Philosophy of praxis*. Merlin Press.
9. Marx, K. Opposition of the materialist and idealist outlooks. In *The German ideology* (pp. 33–42).

### Tutorial Activities (15 hrs)

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

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

## DSE 54: Contemporary Political Philosophy (Indian)

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

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

### Course Objectives

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

### **Course Learning Outcomes**

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

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

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

#### **Essential Readings:**

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

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

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

#### **Essential Readings:**

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

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

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

#### **Essential Readings:**

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

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

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

#### Essential Readings:

- Foucault, M. Right of Death and Power over Life, Campbell, Timothy and Adam Sitze (Eds) *Biopolitics- A Reader* , Durham: Duke University Press, 2013, pp.41- 60.
- Agamben, Giorgio. *Biopolitics and Rights of Man*, Timothy and Adam Sitze (Eds) *Biopolitics- A Reader*, Durham: Duke University Press, 2013, Pp. 152-160.

#### Suggested Readings:

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

#### Tutorial Activities (15Hrs)

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

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

## DSE 55: Posthumanism

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

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

#### Course Objectives:

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

#### Course Learning Outcomes:

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

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

1. Overview of Posthumanism
2. Debates in Posthumanism

#### Essential Readings:

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

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

**Suggested Readings:**

1. Bostrom, N. (2005). *A History of Transhumanist Thought*. *Journal of Evolution and Technology*, 14(1), 1–25. <https://www.nickbostrom.com/papers/history.pdf>
2. Crawford, K. (2021). *Atlas of AI: Power, Politics, and the Planetary costs of Artificial Intelligence*. Yale University Press.
3. Floridi, L. (2023). *The Ethics of Artificial Intelligence: Principles, Challenges, and Opportunities*. Oxford University Press.
4. Poster, M. (1990). *The Mode of Information: Poststructuralism and Social Context*. University of Chicago Press.
5. Barad, K. (2007). *Meeting the Universe halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.
6. Baxi, U. (2020). Towards Posthuman Human Rights. In M. R. Thomsen & J. Wamberg (Eds.), *The Bloomsbury handbook of Posthumanism* (pp. 347–361). Bloomsbury Academic.

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

**Tutorial Activities: (15hrs)**

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

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

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

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

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 56</b> <b>Wittgenstein on Aspect-Perception</b>	4	3	1	Nil	Graduation	None

**Course Objectives**

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

### Learning Outcomes

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

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

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

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

### Essential Readings:

- Wittgenstein, L. (1999). *Philosophical investigations* (G. E. M. Anscombe, R. Rhees, & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), Part II, section XI (pp. 193–202). Basil Blackwell.
- Wittgenstein, L. (2016). *Tractatus logico-philosophicus* (C. K. Ogden, Trans.; B. McGuinness & D. Pears, Eds.), propositions 5.541–5.5423. The Humanities Press.
- \*Laugier, S. (2012). Aspects, sense and perception.
- Dinishak, J. (2013). Wittgenstein on the place of the concept: “Noticing an aspect.” *Philosophical Investigations*, 36(4). <https://doi.org/10.1111/phn.12001>
- Mulhall, S. (2001). Seeing aspects. In H. J. Glock (Ed.), *Wittgenstein: A critical reader* (pp. 246–268). Basil Blackwell.

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

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

**Essential Readings:**

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

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

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

**Essential Readings**

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

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

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

**Essential Readings**

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

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

**Suggested Readings:**

1. Wittgenstein, L. (1981). *Zettel* (G. E. M. Anscombe & G. H. von Wright, Eds.; G. E. M. Anscombe, Trans.), sections 194–201, 208–215. Basil Blackwell.
2. Wittgenstein, L. (1998). *Last writings on the philosophy of psychology* (G. H. von Wright & H. Nyman, Eds.; C. G. Luckhardt & M. A. E. Aue, Trans.), Vol. I. Basil Blackwell. (Indexed sections on aspect-seeing, seeing-as)

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

### Tutorial activities

15 Hrs

Question -answer session on brief specific issues

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

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

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

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

## DSE 57: MIND, MODULARITY, AND COGNITION

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

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

#### Course Objectives

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

#### Course Learning Outcomes:

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

#### Unit1: Modularity Vs Modularization of the Mind

**(12 Hours)**

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

#### Essential Readings:

- Fodor, J. (1985). Precis of the modularity of mind. *Behavioural and brain sciences* 8,1-42.

- Dean D'Souza, D. & Karmiloff-Smith, A. (2011). When modularization fails to occur: A developmental perspective. *Cognitive neuropsychology*. 28 (3 & 4), 276–287.

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

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

### **Essential Readings:**

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

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

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

### **Essential Readings:**

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

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

1. The nature of neuro-constructivism
2. Lack of evidence for genes encoding for distinct modules required by massive modularity thesis

### **Essential Readings:**

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

### **Suggested Readings:**

1. Sperber, D. (1994). The modularity of thought and the epidemiology of representations (pp. 39-67). In L. A. Hirschfeld & S. A. Gelman (Eds.), *Mapping the mind*. Cambridge University Press.
2. Stainton, R. J. (Ed.), *Contemporary Debates in Cognitive Science*. Blackwell.

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

**Tutorial Activities**

**(15 Hours)**

- Quizzes in class
- Writing Short Answers in class
- Group or individual Presentations/Debates
- Class tests and Home assignments

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

**DSE 58 Language and Thought**

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

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

**Course Objectives**

This course aims to:

1. Examine whether thought depends on language for its structure, content, and

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

### **Course Learning Outcomes**

After completion, students will be able to:

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

## **UNIT STRUCTURE**

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

#### **Essential Readings:**

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

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

#### **Essential Readings:**

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

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

#### **Essential Readings:**

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

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

**Essential Readings:**

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

**Suggested Readings:**

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

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

**Tutorial Activities**

1. Discussion of key readings and case examples
2. Short concept-clarification exercises
3. Group problem-solving tasks
4. Reflective notes on weekly topics
5. Mini-presentations by students on assigned themes

**DSE 59: CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY**

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

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

**Course Objective:**

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

**Course Learning Outcomes**

1. 1. This course familiarizes students with the nature of the sub-discipline of philosophy of biology including central concepts that biological sciences rely on in its approach to the living world.
2. The course introduces students to the debate about whether distinctness of biological processes are maintainable in light of philosophical approaches. In this regard, the course also appries students with the evolutionary considerations that inform the debate about the nature of evolution with reference to the concepts of natural selection and biological endowment in terms of inheritance.
3. The course discusses in detail different strands of evolutionary thinking like probabilistic epigenesis and 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.
4. The course would aim at engaging students with the debate over whether biological approach with its emphasis on gene as the driving force of such processes entails reductionism.
5. The course shall also examine the ethical and social consequences of adoption of evolutionary theory. The course ends by discussing whether evolutionary theory can throw some light on complex behavior patterns, like, altruism and selfishness.
6. The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, biological sciences and genetics.

**UNIT 1 Challenges Facing Evolutionary Theory****(12 Hours)**

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

**Essential Readings:**

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

**UNIT 2: Making Sense of Progress and Direction of Evolution (12 Hours)**

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

**Essential Readings:**

- Gould, S. J. (1998). On replacing the idea of progress with an operational notion of directionality. In D. L. Hull & M. Ruse (Eds.), *The philosophy of biology* (pp. 650-668). Oxford University Press.
- Gottlieb, G. (2007). Probabilistic epigenesis, *Developmental science*, 10 (1), 1-11.

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

### Suggested Readings:

1. Hull, D. L. & Ruse, Michael (eds.). (1998). *The philosophy of biology*. Oxford: Oxford University Press.
2. Sarkar, S. & Plutynski, A. (eds). (2008). *A companion to the philosophy of biology*. Oxford: Blackwell.
3. Sober, Elliott (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.
4. Burian, R. M., & Griesemer, J. R. (2022). Molecular biology. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford encyclopedia of philosophy* (Fall 2022 ed.). <https://plato.stanford.edu/entries/molecular-biology/>
5. O’Hear, Anthony (ed.). (2005). *Philosophy, biology and life*. Cambridge: Cambridge University Press.
6. Sober, E. (2000). *Philosophy of biology*. Oxford: Westview Press.
7. Rosenberg, A and Daniel W. McShea. (2008). *Philosophy of biology: A contemporary introduction*. New York: Routledge.
8. Ayala, J. and Robert Arp (eds.). *Contemporary debates in philosophy of biology*. Oxford: Wiley-Blackwell.
9. Sober, E. (ed.). (2006). *Conceptual issues in evolutionary biology*. Cambridge: MIT Press.
10. Godfrey-Smith, P. (2014). *Philosophy of biology*. Princeton: Princeton University Press.

### Tutorial Activities (15 Hrs)

Group discussion on the self/no-self debate

Project work, individual or group

Presentation on a topic

Review of a book or article

Writing short papers on selected topics

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

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

#### DSE 60: Understanding Human Actions

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

### Course Objectives:

1. This introductory course attempts to open up certain principal routes of understanding actions.
2. The question whether actions are 'caused' by the preceding desires, intentions and volitions, or whether intentions and actions forge a continual non-causal stretch will be one of the dominant theme of this study.
3. The causal versus non-causal theory of actions will also invite the semantic issue about actions vis a vis the descriptions of actions, i.e., the semantic implications of verbs (designating actions) and adverbs (describing manners of acting).
4. The ontological status of actions - covering key debates about actions being events or particulars, or actions being universals or properties, or actions being substantial processes will be addressed.
5. The course will also look into the natural impact of all these issues on the question of free will vs determinism regarding actions.

### Course Learning Outcomes:

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

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

### Unit 1: Causal Theory of Actions

(12Hrs)

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

### Essential Readings:

- Davidson, Donald. (2001). Actions, reasons and causes. In *Essays on actions and events*. Oxford: Clarendon Press (pp. 3-19).
- Danto A. (1963). What we can do. *Journal of philosophy*, 60, 435-45.

- Glock, H. J. (2014). Reasons for action. *Nordic Wittgenstein review* 3 (No 1) 2014. Pp 7-46
- Or
- Tanney, Julia. (1995). Why reasons may not be causes. *Mind & language* 10 (1/2), 103-126.

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

(12 Hrs)

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

### Essential/Recommended Readings:

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

## Unit 3: Ontology of Actions

(12 Hrs)

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

### Essential Readings:

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

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

(9 Hrs)

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

**Essential Readings:**

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

**Suggested Readings:**

1. Wittgenstein, Ludwig. (1982). Ambrose Alice (ed), *Wittgenstein's Lectures Cambridge 1932-1935*. Oxford: Basil Blackwell, Oxford. pp. 34-40 (on reasons and causes).
2. \_\_\_\_\_ . (1981). *Zettel*. G.E.M. Anscombe and G.H. Von Wright (ed.), G.E.M. Anscombe (trans.). Oxford: Basil Blackwell, Sections 577-99 (on will).
3. Wittgenstein, Ludwig. (1967). *Lectures and conversations in aesthetics and psychology*. In C. Barrett (Ed.). Berkeley & Los Angeles: University of California Press.
4. Brand, M., (1975) 'Particulars, Events and Actions' in *Action Theory*, (ed) Brand Myles, USA: D. Reidel Publishing Company, pgs 133-57.
5. \_\_\_\_\_. *The blue and the brown book*. In Rhees R. (ed.). USA : Blackwell Publishing.
6. Goldman, A. (1970). *A theory of human actions*. USA: Princeton University Press. Chapter 1
7. Johnston, Paul. (1989). *Wittgenstein and moral philosophy*. London and New York: Routledge, Chapters 2-3,8
8. Anscombe, G. E. M. (1963). *Intention*. Oxford: Basil Blackwell.
9. Winch, Peter. (1968). Wittgenstein's treatment of the will. *Ratio*, 10, 38-53.
10. Danto, A. (1965). Basic Actions. *American philosophical quarterly* 2 (2), 141-48.
11. Douglas, L. (2013). Must there be basic actions. *Noûs* 47 (2), 273-301.
12. Davidson, D. (2001). *Essays on actions and events*. Oxford: Clarendon Press (Essays 3, 5, 6, 9, 11).
13. \_\_\_\_\_. (2004). *Problems of rationality*. Oxford: Clarendon Press. Ch 7, 8, 9
14. Kim, J. (1975). Events as property exemplifications. In Brand Myles (ed.), *Action theory*. USA: D. Reidel Publishing Company.
15. Chisholm, R. (1970). Events and propositions. *Nous* 4, 15-24.
16. Austin, J L. (1975). *How to do things with Words*. Urmson J O & Sbisà M (eds.). New York: Oxford University Press (Chapters 1, 2, 8, 9, 11)
17. \_\_\_\_\_. (1970). Ifs and cans. *Philosophical papers*. Oxford: Oxford University Press.
18. \_\_\_\_\_. Three ways of spilling ink. Same as Above
19. Shanker, S. (1993). Wittgenstein versus James and Russell on the nature of willing. In Shanker and Canfield (eds.) *Wittgenstein's intentions*. NY: Garland, pp 195-239.
20. O'Shaughnessy, B. (1980). *The will: A dual aspect theory*. Cambridge: UP.
21. O'Connor T and Sandis C (eds.). (2010). *A companion to the philosophy of action*. U.K: Willey Blackwell.
22. Le Pore E., and McLaughlin. B (eds.). (1985). *Actions and events: Perspectives on the philosophy of Donald Davidson*. Oxford: Blackwell.

**Keywords:**

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

**Tutorial Activities****15 Hrs**

1. Students presenting at least one reading from each unit
2. Students dialoguing and debating on several controversial themes within the course , e.g. :
  - (i) Causal version non-causal theory of action
  - (ii) Construing Wittgenstein's answers to Davidson's defence for causal theory
  - (iii) Whether actions are universals, particulars or processes
  - (iv) Whether actions are bare events underlying descriptions
  - (v) Deterministic versus non-deterministic views on freedom of will
3. Watching the film viz. Kurosawa's Roshomon and analysing it in context sense/reference dichotomy with respect to verbs

**DSE 61: Philosophy of Science****CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

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

**Course Objectives**

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

**Course Learning Outcomes**

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

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

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

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

#### Essential Readings:

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

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

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

#### Essential readings:

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

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

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

#### Essential Readings:

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

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

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

#### Essential Readings:

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

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

### Suggested Readings:

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

### Tutorial Activities

Problem solving exercises

Quizzes

Short essay writing exercises

Debates/ discussions on implications of different theories

Case study analysis

Analyzing scientific texts and concept mapping

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

## DSE 62: RELIGION AND ECOLOGY

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

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

DSE 62 Religion and Ecology	4	3	1		The requisite B A/NA degree	NA
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**Course Objectives:**

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

**Course Learning Outcomes:**

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

**Course Structure & Readings:**

The four units of the course are as follows

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

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

**Essential Readings:**

- Harris, I. (2000). Buddhism and ecology. In D. Keown (ed.), *Contemporary Buddhist ethics* (pp. 113-35). Curzon Press.
- James, S.P. (2007). Against holism: rethinking Buddhist environmental ethics. *Environmental Values*, 16(4), 447-461

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

1. Stewardship tradition

## 2. Christian virtues

### Essential Readings:

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

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

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

### Essential Readings:

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

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

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

### Essential Readings:

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

### Suggested Readings:

1. Bhumi Sukta in Atharva Veda XII (1). (1989). In Pannikar, R. (Trans.) *Vedic experience: An anthology of Hinduisms sacred and revealed scriptures*. Motilal Banarsidas.
2. Tucker, M. E., & Grim, J. (2016). The movement of religion and ecology: Emerging field and dynamic force. *Routledge handbook of religion and ecology*, 3-12.
3. Walshe, M. (1987). *The long discourses of the Buddha: A translation of the Digha Nikaya*. Wisdom Publication.
4. Singer, P. (ed.). (1991). *A companion to ethics*. Oxford: Blackwell Publishers Ltd; Reprint, in paperback (with corrections) 1993.
5. Kaza, S., & Kraft, K. (Eds). (2000). *Dharma rain*. Shambhala.
6. Tucker, M. E., & Williams, D.R. (Eds). (1997). *Buddhism and ecology: The interconnection of dharma and deeds*. Harvard University Press.
7. Harvey, P. (2000). *An introduction to Buddhist ethics*. Cambridge University Press.
8. Emmanuel, S. M., & James, S. P. (Eds.). (2013). Buddhism and environmental ethics. In *A companion to Buddhist philosophy* (pp. 599–612). John Wiley & Sons.
9. Drummond, C. E. D. (2004). Introduction. *The ethics of nature*. Blackwell Publishing.

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

### Teaching/ Learning Process:

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

### Tutorial Activities (15 Hrs)

Group discussion on specific issues such as sustainability, SDG's, climate change and biodiversity

Project work, individual or group

Presentation on a religion not included in the course and its ecological dimensions.

Review of a book or article or film in the related area

Writing short papers on selected topics

### Key Words:

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

## DSE: 63 Philosophy of Language: Names and Descriptions

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

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

### Course Objectives

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

### Course learning Outcomes

The students will be able to

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

### Unit 1: Names: Sense and Reference (9 Hrs )

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

### Essential Readings:

1. Mill, J. S. (1872). *Of names*. In A system of logic, ratiocinative and inductive (Book I, Chapter II). London: John W. Parker.
2. Frege, G. (1970). On sense and reference (M. Black, Trans.). In P. Geach & M. Black (Eds.), *Translations from the philosophical writings of Gottlob Frege* (pp. 56–78). Oxford, UK: Blackwell. (Frege, G. (1892). Über Sinn und Bedeutung. *Zeitschrift für Philosophie und philosophische Kritik*, 100, 25–50.
3. Pardey, U., & Wehmeier, K. F. (2025). "6 Cognitive Value." In *Frege: Identity Challenges Reflection: A Revisionist View*.

### Unit 2: Semantics of Descriptions (12 Hrs)

1. Logical Analysis of Descriptions

2. Ordinary language use of Descriptions

**Essential Readings:**

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

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

1. Referential and Attributive Uses
2. Presupposition

**Essential Readings:**

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

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

1. Causal theory of reference
2. Indexicals and Context

**Essential Readings:**

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

**Suggested Readings:**

1. Donnellan, K. (1982). Proper names and identifying descriptions. In D. Davidson & G. Harman (Eds.), *Semantics of natural languages* (pp. 356–379). New York, NY: Humanities Press.
2. Evans, G.(1982). *Varieties of reference*. Oxford, UK: Oxford University Press.
3. Hale, B., & Wright, C. (Eds.). (1999). *The Blackwell companion to the philosophy of language*. Oxford, UK: Blackwell.
4. Kaplan, D.(1989). Demonstratives. In J. Almog, J. Perry, & H. Wettstein (Eds.), *Themes from Kaplan* (pp. 481–564). Oxford, UK: Oxford University Press.
5. Kripke, S.(1977). Speaker’s reference and semantic reference. *Midwest Studies in Philosophy*, 2, 255–276.
6. Linsky, L. (1977). *Names and descriptions*. Chicago, IL: University of Chicago Press.
7. Russell, B. (1919). Descriptions. In *Introduction to mathematical philosophy* (pp. 167–180). London, UK: George Allen & Unwin.
8. Searle, J. R. (2008). Proper names and intentionality. In A. P. Martinich (Ed.), *The philosophy of language* (5th ed.). Oxford, UK: Oxford University Press.

9. Strawson, P. F.(2025). *Individuals*. Routledge, UK . (Chapters I & VI; selected portions.)
10. Wittgenstein, L. (1997) Tr : G E M Anscombe, *Philosophical Investigations* Blackwell, Sections 39-44.

**Tutorial Activities**

( 15 Hrs )

## Quiz

Individual or group presentations on specific topics

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

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

Exercises of reconciling controversies

**DSE: 64 De Re, De Dicto and De Se****CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

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

**Course Objectives**

1. Explain the distinctions between de re, de dicto, and de se propositional attitudes and articulate why these distinctions matter in the philosophy of language, philosophy of mind, and semantics.
2. Identify ambiguity between de re and de dicto interpretations in natural language sentences and provide precise semantic characterizations of each reading.
3. Introduce competing semantic theories of indexicality, self-locating content, and the interpretation of belief reports.
4. Gather understanding of the current research in these areas by learning to apply what has been learnt.

**Course Learning Outcomes:**

The student will be able to

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

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

1. Frege's Puzzle
2. Opacity

**Essential Readings:**

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

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

**( 12 Hours)**

1. Names and Descriptions
2. Belief Reports

**Essential Readings:**

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

**Unit 3: Direct Reference**

**(12 hours)**

1. Direct Reference and Belief
2. Exportation

**Essential Readings:**

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

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

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

**Essential Readings:**

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

**Suggested Readings:**

1. Burge, Tyler. (1977). Belief de re. *Journal of Philosophy* 74 (6), 338-362.
2. Cappelen, Herman & Dever, Joshua. (2018). *Puzzles of reference*. Oxford: Oxford University Press.
3. Cappelen, Herman & Dever, Josh. (2013). *The inessential indexical: On the philosophical insignificance of perspective and the first person*. Oxford University Press.
4. Fodor, Jerry A. (Oct. 1978). Propositional attitudes. *The monist* 61, 501-23.

5. McKay, Thomas and Nelson, Michael. (Spring 2014 Edition). Propositional attitude reports. In Edward N. Zalta (ed.), *The Stanford encyclopedia of Philosophy*. URL = <<https://plato.stanford.edu/archives/spr2014/entries/prop-attitude-reports/>>.
6. Schroeder, Timothy. (2006). Propositional attitudes. *Philosophy compass* 1 (1), 65-73.
7. Soames, Scott. (1987). Direct reference, propositional attitudes, and semantic content. *Philosophical topics* 15 (1), 47-87.
8. Quine, W. V. O. (1969). Propositional objects. In *Critica*. Columbia University Press. pp. 139-160.

### Tutorial Activities

( 15 Hrs )

Quizzes

Individual or group presentations on specific topics

Debates on pointed controversies

Applying the notions learnt to daily life examples

## DSE 65: ON CONDITIONALS

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

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
<b>DSE 65</b> <b>ON</b> <b>CONDITIONALS</b>	4	3	1	Nil	B.A at the requisite level	None

### Course Objectives

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

### Course Learning Outcomes

Upon taking this course, the student will

1. Understand the developments in thinking about conditionals that have taken place post the 1950s to the present.
2. Learn to analyze the different theories that have been presented for conditionals
3. Critically evaluate the arguments about the challenges made to the standard theory regarding conditionals.

4. Enables students to handle concepts related to counterfactuals, assertion of conditionals, possible worlds, robustness of conditionals and compound conditionals.

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

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

#### **Essential Readings**

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

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

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

#### **Essential Readings**

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

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

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

#### **Essential Readings:**

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

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

- Examining Other Approaches
- Compounds of Conditionals

#### **Essential Readings**

- Edgington, D. (1986). Do conditionals have truth-conditions? *Critical* 18 (52), 3-30.

- Edgington, D. (2003). What if? Questions about conditionals. *Mind and language* 18 (4), 380–401.
- Kölbel, M. (2000). Edgington on compounds of conditionals. *Mind* 109 (433), 97 - 108.

### Suggested Readings:

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

### Tutorial Activities

Quiz

Group Presentations

Debating the semantics pragmatics distinction related to conditionals

Daily life examples of counterfactual reasoning

## DSE 66: Philosophy of Music

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

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

### Course Objectives

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

### Course Learning Outcomes

After taking this course, the student will

1. Enabled to appreciate the rich and developing literature in a fast and expanding field of research of philosophy of music

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

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

1. Basic Themes
2. Indian Music

**Essential Readings:**

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

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

1. Existence of Music
2. Abstract and Concrete

**Essential Readings:**

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

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

**Suggested Readings:**

1. Clarke, David & Kini, Tara (2011). North Indian classical music and its links with consciousness: the case of dhrupad. In David Clarke & Eric Clarke, Music and consciousness: philosophical, psychological, and cultural perspectives. New York: Oxford University Press.
2. Davies, Stephen (2005). Artistic expression and the hard case of pure music. In Mathew Kieran, Contemporary Debates in Aesthetics and the Philosophy of Art. Malden, MA: Wiley-Blackwell.
3. Davies, Stephen (2011). Musical Understandings: And Other Essays on the Philosophy of Music. Oxford, GB: New York;Oxford University Press.
4. Gracyk, Theodore & Kania, Andrew (eds.) (2013). The Routledge Companion to Philosophy and Music. New York: Routledge.
5. Goswami, Roshmi (1995). Meaning in music. Shimla: Indian Institute of Advanced Study.
6. Gerow, Edwin (2008). Indian Aesthetics: A Philosophical Survey. In Eliot Deutsch & Ron Bontekoe, A Companion to World Philosophies. Wiley-Blackwell. pp. 304–323.
7. Kania, Andrew (2006). Making tracks: The ontology of rock music. Journal of Aesthetics and Art Criticism 64 (4):401–414.
8. Kania, Andrew (2008). The methodology of musical ontology: Descriptivism and its implications. British Journal of Aesthetics 48 (4):426-444.
9. Kania, Andrew & Gracyk, Theodore (2013). Performances and Recordings. In Theodore Gracyk & Andrew Kania, The Routledge Companion to Philosophy and Music. New York: Routledge. pp. 80-90.
10. Kivy, Peter (2001). New essays on musical understanding. Oxford: Clarendon Press.
11. Kivy, Peter (2002). Introduction to a philosophy of music. New York: Clarendon Press.
12. Levinson, Jerrold (1980). What a musical work is. Journal of Philosophy 77 (1):5-28.
13. Levinson, Jerrold (1982). Music and Negative Emotion. Pacific Philosophical Quarterly 63 (4):327-346.
14. Levinson, Jerrold (2011). What a Musical Work Is, Again. In Music, Art, and Metaphysics. Oxford, GB: Oxford University Press. pp. 215-263.
15. Palchoudhuri, Ahona (2023). An Everyday Malhar: A Raag's Relation to the Earth. Sophia 62 (3):555-576.

### **Tutorial Activities (14 Hours)**

Debating various arguments regarding philosophy of music

Quiz

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

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

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

		Lecture	Tutorial	Practical/ Practice		of the course (if any)
<b>DSE 67 : Discussing Cinema: Spectatorship, Representation and Identity</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>		<b>None</b>

**Course Objectives:**

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

**Course Learning Outcomes:**

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

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

**Unit 1: Understanding Spectatorship****(12 Hours)**

1. Concept of Gaze
2. Defining female Spectatorship

**Essential Readings:**

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

**Unit 2: Women in Cinema: Representation & Counter-Cinema****(12 Hours)**

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

**Essential Readings:**

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

**Unit 3: Intersectional Approach****(12 Hours)**

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

#### Essential Readings:

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

#### Unit 4: Bollywood and Cinema

(9 Hours)

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

#### Essential Readings:

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

#### Suggested Readings:

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

#### Teaching/ Learning Process:

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

**Tutorial Activities (15 hours)**

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

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

**DSE: 68 PROBLEM OF IDENTITY AND DISABILITY**

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

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

**Course Objectives**

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

**Course Learning Outcomes:**

Student will be able to

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

**Course Structure & Readings:**

The four units of the course are as follows.

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

1. Understanding personhood
2. Examining personal identity

**Essential Readings:**

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

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

1. Personhood and disability
2. Agency

**Essential Readings:**

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

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

1. Disability politics
2. Damaged identities

**Essential Readings:**

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

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

1. Recognition
2. Epistemic justice

**Essential Readings:**

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

**Suggested Readings:**

1. Schechtman, M. (1996). *The constitution of selves* (Ch. 2). Cornell University Press.
2. Olson, E. T. (1997). *The human animal: Personal identity without psychology* (Chs. 3 & 5). Oxford University Press.
3. Kafer, A. (2013). *Feminist, queer, crip* (Chs. 1 & 4). Indiana University Press.
4. DeGrazia, D. (2005). *Human identity and bioethics* (Chs. 2 & 4). Cambridge University Press.
5. McMahan, J. (2002). *The ethics of killing: Problems at the margins of life* (Chs. 2 & 3). Oxford University Press.
6. Carlson, L. (2010). *The metaphysics of cognitive disability*. Wiley.
7. McGeer, V. (2001). *Mind-making practices: The social infrastructure of agency and identity*. *Philosophical Explorations* 18.2 (2015): 259-281.
8. Erevelles, N. (2011). *Disability and difference in global contexts* (Ch. 1). Palgrave Macmillan.
9. Amundson, R. (2000). Against normal function. *Studies in History and Philosophy of Biological and Biomedical Sciences*, 31, 33–53.
10. Cole, P. (2007). The body politic: Theorising disability and impairment. *Journal of Applied Philosophy*, 24(2), 169–176.
11. Barnes, E. (2016). *The minority body* (Chs. 1 & 5). Oxford University Press.
12. Gallagher, S. (2005). *How the body shapes the mind* (Chs. 1–3). Oxford University Press.
13. Kittay, E. F., & Carlson, L. (Eds.). (2010). *Cognitive disability and its challenge to moral philosophy*. Wiley Blackwell.
14. Singer, P. (2011). *Practical ethics* (Ch. 4: What's wrong with killing?). (Original work published 1979). Cambridge University Press.
15. Clark, A., & Chalmers, D. (1998). The extended mind. *Analysis*, 58(1), 7–19.
16. Leder, D. (1990). *The absent body* (Chs. 1–2). University of Chicago Press.
17. Shakespeare, T. (2013). *Disability rights and wrongs revisited* (Chs. 5 & 7). Routledge.

**Tutorial Activities (15 Hrs)**

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

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

**APPLIED PHILOSOPHICAL PERSPECTIVES**
**AREA 4**
**DSE 69 : Ethics in Governance**

## 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 69 Ethics in Governance	4	3	1		Graduation	NA

### Course Objectives

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

### Course Learning Outcomes (CLOs)

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

### Course Structure & Readings:

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

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

1. Governance ethics: rule of law, transparency, justice, equality
2. Ethical issues: corruption, nepotism, conflict of interest
3. Whistleblowing and protection mechanisms
4. Foundational values for public administration: integrity, neutrality, compassion, non-partisanship

**Essential Readings:**

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

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

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

**Essential Readings:**

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

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

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

**Essential Readings:**

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

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

1. Ethical Decision-Making
2. Ethical Dilemmas and Conflict Resolution

**Essential Readings:**

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

**Suggested Readings:**

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

**Tutorial Activities ( 15 Hours)**

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

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

## DSE 70: Philosophical Counselling

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

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

<b>DSE 70</b>	<b>4</b>	<b>3</b>	<b>1</b>	<b>Nil</b>	<b>None</b>	<b>None</b>
<b>Philosophical Counselling</b>						

### Course Objectives

This course aims to:

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

### Course Learning Outcomes

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

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

### Unit-wise Structure

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

1. Schuster, S. C. (1991). Philosophical counselling. *Journal of Applied Philosophy*, 8(2), 219–223. <https://doi.org/10.1111/j.1468-5930.1991.tb00284.x>
2. Lahav, R. (2013). Philosophical counseling and self-transformation. In E. D. Cohen (Ed.), *Philosophy, counseling, and psychotherapy*. Cambridge Scholars Publishing.
3. Marinoff, L. (1998). What philosophical counseling can't do. *Philosophy in the Contemporary World*, 5(4), 33–41. <https://doi.org/10.5840/pcw19985420>
4. Nelson, L. (1949). *Socratic method and critical philosophy: Selected essays* (T. K. Brown III, Trans.). Yale University Press.
5. Ellis, A. (2002). Rational emotive behavior therapy. In J. C. Norcross (Ed.), *Encyclopedia of psychotherapy* (Vol. 2, pp. 483–487). Academic Press.
6. Mills, J. (2001). Philosophical counseling as psychotherapy: An eclectic approach. *International Journal of Philosophical Practice*, 1(1), 25–47. <https://doi.org/10.5840/ijpp2001112>

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

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

### Unit 3: Eastern Philosophical Resources in Counselling

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

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

#### Internship / Practicum Component

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

#### Suggested Readings:

1. Lahav, R. What is philosophical in philosophical counseling?
2. De Monticelli, R. (2018). Edmund Husserl. In *The Oxford handbook of phenomenological psychopathology*. Oxford University Press.
3. Krishnamurti, J. (1954). *The first and last freedom*. Harper & Brothers.
4. Suzuki, D. T., & Jung, C. G. (1948). *An introduction to Zen Buddhism*. Rider & Company.
5. Schuster, S. C. (1998). On philosophical self-diagnosis and self-help.
6. Szasz, T. (1960). The myth of mental illness. *American Psychologist*.
7. Kelly, B., et al. (2010). The myth of mental illness: 50 years after.
8. Ghaemi, S.N. (2001). *Rediscovering existential psychotherapy: The contribution of Ludwig Binswanger*. *American Journal of Psychotherapy*, 55(1), 51–64.
9. Lizeng, Z. (n.d.). Distinguishing philosophical counseling from psychotherapy.
10. Devarakonda, B., & Goutham, A. V. (2025). Bhagavad Gītā as a dialogical space in philosophical counselling. *Religions*, 16(348). <https://doi.org/10.3390/rel16030348>
11. Devarakonda, B. (2024). State of equanimity (*samatā*) as philosophical health: A perspective from the *Bhagavad-Gītā*. In L. de Miranda (Ed.), *Philosophical health: Thinking as a way of healing* (pp. 60–73). Bloomsbury Academic.
12. Devarakonda, B., Baniwal, V., & Garg, V. (2023). Conversations on psychological counselling and philosophical counselling: Examining the convergences and divergences between philosophical and psychological counselling. *Philosophical Practice*, 18(1). <https://appa.edu>

13. Devarakonda, B. (2021). Shifts in the classical Indian conception of philosophical practice: Vedic, Itihāsa–Purāṇic, and Dārśanic. *Philosophical Practice*, 16(1), 2602–2609. <https://appa.edu/wp-content/uploads/2021/03/16.1-abs.pdf>
14. Chopra, N. (2025). Philosophical counseling for nurturing “*philosophical quotient*” (PhilQ), *Journal of Philosophical Papers*, 21, 43-57.
15. Chopra, N. (2025). Reclaiming existential meaning beyond logic: An existential philosophical counseling. In M. Çevik (Gen. Ed.), H. Sarioglu & N. Erogul (Vol. Eds.), *Felsefi danışmanlık: Kuramlar ve perspektifler 2* (pp. 309-322). Ankara Sosyal Bilimler Üniversitesi Yayınları. <https://yayinasbu.asbu.edu.tr/tr/kitap-icerik/dan%C4%B1smanl%C4%B1k>

### Tutorial Activities (Unit-wise)

Structured to include:

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

## Techniques of Research Writing

### 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		
Techniques of Research Writing	2	1	1			NA

### Course Objectives

The course aims to:

1. Introduce students to the conventions of philosophical research writing.
2. Develop skills in argument construction and conceptual clarity.

3. Train students in close reading, quotation, paraphrase, and critique of philosophical texts.
4. Familiarise students with discipline-specific citation and publishing norms.
5. Enable students to produce a short, publishable-quality philosophical research paper.

### Learning Outcomes

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

1. Write clear and logically structured philosophical arguments.
2. Distinguish philosophical exposition from analysis and critique.
3. Integrate primary and secondary philosophical sources responsibly.
4. Use appropriate citation styles prevalent in philosophy.
5. Produce a well-argued research essay or dissertation chapter draft.

### Unit I

#### A. Writing Philosophy: Nature and Discipline ( 6 Hours)

- What makes philosophical writing distinctive?
- Philosophy vs essayistic, literary, and social-science writing
- Writing as thinking: revision and argument refinement
- Audience, voice, and tone in philosophy

#### Essential Readings

- Williamson, Timothy. *Doing Philosophy: From Common Curiosity to Logical Reasoning*. Oxford: Oxford University Press, 2018. Ch. 1
- Strawson, Galen. "How to Write Philosophy." Accessed December 17, 2025 (University of Texas website)
- Harvard College Writing Center. (n.d.). A brief guide to writing the philosophy paper. Harvard University.  
[https://philosophy.fas.harvard.edu/sites/g/files/omnuum4436/files/phildept/files/brief\\_guide\\_to\\_writing\\_philosophy\\_paper.pdf](https://philosophy.fas.harvard.edu/sites/g/files/omnuum4436/files/phildept/files/brief_guide_to_writing_philosophy_paper.pdf)

#### B. Argument Construction and Conceptual Clarity ( 6 Hours)

- Thesis formulation in philosophy
- Premises, conclusions, and inferential structure
- Use of examples, counterexamples, and thought experiments
- Avoiding ambiguity and equivocation

#### Essential Readings

- Weston, Anthony. *A Rulebook for Arguments*. 5th ed. Indianapolis: Hackett Publishing Company, 2009. Chapters II, III, IV, VII, VIII
- Strunk-like advice adapted for philosophy:
  - Quine, W.V.O., "Two Dogmas of Empiricism" (as model prose)

- Pryor, Jim. *Guidelines on Writing a Philosophy Paper*. Accessed December 17, 2025. <https://www.jimpryor.net/teaching/guidelines/writing.html>.

## Unit II

### A. Working with Philosophical Texts ( 8 Hours)

- Close reading techniques
- Quotation vs paraphrase vs summary
- Engaging charitably and critically
- Writing literature reviews in philosophy

#### Essential Readings

- Gadamer, Hans-Georg. *Truth and Method*. Translated by Joel Weinsheimer and Donald G. Marshall. New York: Continuum, 1989. (selected pages on understanding)
- Bennett, Jonathan. *How to Read Philosophy* (online lecture notes). Accessed December 17, 2025. (online lecture notes)

### B. Structure of Philosophical Research Writing ( 10 Hours)

- Research questions and abstracts
- Introductions and roadmaps
- Sectioning and argumentative flow
- Conclusions and philosophical contribution

#### Essential Readings

- Belnap, Nuel Dinsmore, Jr., and Thomas B. Steel, Jr. *The Logic of Questions and Answers*. New Haven & London: Yale University Press, 1976
- Nagel, Thomas. "What Is It Like to Be a Bat?" *The Philosophical Review* **83**, no. 4 (October 1974): 435–450. (model clarity)
- The Purdue Online Writing Lab (OWL). *Academic Writing: Logic in Argumentative Writing*. Purdue University, 2025. Accessed online at: [https://owl.purdue.edu/owl/general\\_writing/academic\\_writing/logic\\_in\\_argumentative\\_writing/index.html?utm\\_source=chatgpt.com](https://owl.purdue.edu/owl/general_writing/academic_writing/logic_in_argumentative_writing/index.html?utm_source=chatgpt.com) ➤ [Purdue OWL — Logic in Argumentative Writing](#)

### C. Citation, Ethics, and Publishing Practices ( 2 weeks 4 Hours)

- Citation styles in philosophy (Chicago, MLA, APA—disciplinary use)
- Footnotes vs endnotes
- Avoiding plagiarism in philosophy
- Journals, conferences, and peer review

#### Readings / Resources

- The University of Chicago Press. *The Chicago Manual of Style*. 17th ed. Chicago: University of Chicago Press, 2017.
- PhilPapers. “The PhilPapers Categorization Project.” *PhilPapers.org*. Accessed January 4, 2026. <https://philpapers.org/help/categorization.html>

**Tutorial methods:**

- Short writing workshops
- Analysis of exemplary philosophical texts
- Peer review exercises
- Instructor feedback on drafts

**Keywords:** Research, Writing, Reading, Style sheet, Plagiarism, Abstract writing, Argument, Review literature.

## **Research One Intensive Problem based Research (Con-d)**

### **Learning Outcomes**