

M.A. Philosophy NEP
1 Yr Coursework + Research

Sem 1

(to be effective from July 2026)

DSC 7
ANALYTIC PHILOSOPHY

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

Course Objectives

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

Course learning Outcomes

The student will

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

Unit 1: Early Analytic Philosophy (9 Hrs)

1. Knowledge by Acquaintance

2. Knowledge by Description
3. Common Sense and Philosophy

Essential Readings

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

Unit 2: Ordinary Language Analysis (3 Hrs)

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

Essential Readings

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

Unit 3: Logical Analysis and Metaphysics (12 Hrs)

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

Essential Readings

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

Unit 4: Language and Reality (21 Hrs)

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

Essential Readings

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

Suggested Readings

1. Russell, B, (1994). *Philosophy of Logical Atomism in Logic and Knowledge*, R.C.Marsh (ed.) New York: Routledge , Lectures II,III, VI, VIII.
2. Baker G. P. and P.M.S. Hacker, (1980). *Wittgenstein: Understanding and Meaning: An Analytical Commentary on the Philosophical Investigations*, Vol. 1, Oxford: Basil Blackwell.

3. Carnap, Rudolf, (1994). ‘Testability and Meaning.’ In Ammerman R.R. (ed.) *Classics of Analytic Philosophy*, Routledge, London and New York.
4. Copi and Beard (ed) , (1966) *Essays on Wittgenstein’s Tractatus*, Routledge <https://doi.org/10.4324/9781315823270>
5. Frege, G., (1967). ‘Thought: A Logical Enquiry,,” in P F Strawson. (ed) *Philosophical Logic*, Oxford: Oxford University Press,
6. Glock, H. J. A, (2005). *A Wittgenstein Dictionary*, USA, UK: Blackwell,
7. Lycan, W.G., (2008). *Philosophy of Language*, NY, London : Routledge.
8. Monk, R., (2005). *How to Read Wittgenstein*. London: Granta Books,.
9. Quine, W. V. O., (1953). On what there is, in *From a Logical Point of View*, USA: HUP.
10. Quine, W V O., (1960) *Word and Object*, USA: HUP, Chapter I and II.
11. Raatikainen, Panu (2013). What Was Analytic Philosophy? *Journal for the History of Analytical Philosophy*, 2 (1).
12. Russell, Bertrand, (1994). *Logic and Knowledge*, R.C.Marsh (ed.) New York : Routledge and, Lecture II, III and VI.
13. Stenius, E., (1982). *Wittgenstein’s Tractatus: A Critical Exposition of its Main Lines of Thought*, U K: Basil Blackwell.
14. Coope, Christopher, (1970) *A Wittgenstein Workbook*, University of Leeds, Dept of Philosophy

Tutorial Activities (15 Hours)

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

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

DSC 8: CONTINENTAL PHILOSOPHY

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

Course Objectives:

1. This paper introduces students to the twentieth century developments in continental philosophical tradition beginning with phenomenology, existentialism, structuralism, post structuralism, and deconstruction.

2. Introduces the methods used by thinkers we like Hegel, Husserl, Heidegger and Freud through readings of their primary works.
3. The course exposes students to Freud's philosophically significant text, *The Ego and the Id*. Being one of his last rigorously articulated proposals about the architecture of the mind.

Course Learning Outcomes:

1. Aims at giving students an understanding of the philosophical project undertaken by continental philosophers.
2. Acquaints students with primary philosophical writings of Hegel, Husserl, Heidegger and Freud; develops critical thinking regarding such issues as the nature of philosophical approach to the study of phenomenological approach to the study of experience and consciousness, the nature of intentionality, psychologism, etc.
3. Enables students to articulate the significance of the ideas pertaining to phenomenology, existentialism, psychoanalysis for contemporary social thought.

Unit 1 Spirit, Absolute and Dialectics

(12 Hours)

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

Essential Readings:

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

Unit 2 The Nature of Phenomenological Inquiry

(12 Hours)

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

Essential Readings:

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

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

(12 Hours)

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

Essential Readings:

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

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

(9 Hours)

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

Essential Readings:

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

Suggested Readings

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

Tutorial Activities (15 hrs)

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

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

Discipline Centered Electives (DSEs)

Note : the following DSEs are grouped under five categories

Category 1: Research Methods

[DSE 24]

Research Methodology in Philosophy

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

COURSE OBJECTIVES

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

LEARNING OUTCOMES

After completing this course, students will be able to:

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

UNIT 1: IDENTIFYING RESEARCH PROBLEMS AND FORMULATING QUESTIONS

(12hrs)

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

Essential Readings:

- Pryor, Jim (2019). "Guidelines on Writing a Philosophy Paper." Complete online guide focusing on sections: "What Does One Do in a Philosophy Paper?" and "Arguing for Your Thesis." <http://www.jimpryor.net/teaching/guidelines/writing.html>
- Rosenberg, Jay F. (1984). *The Practice of Philosophy: A Handbook for Beginners* (3rd edition). Prentice Hall. Chapter 2: "Analyzing Philosophical Prose" (pp. 23-54) and Chapter 3: "Criticizing Arguments" (pp. 55-88)

- Booth, Wayne C.; Colomb, Gregory G. & Williams, Joseph M. (2016). *The Craft of Research* (4th edition). University of Chicago Press. Chapter 3: "From Topics to Questions" (pp. 35-48) and Chapter 4: "From Questions to Problems" (pp. 49-64)
- Lipson, Charles (2018). *How to Write a BA Thesis: A Practical Guide from Your First Ideas to Your Finished Paper* (2nd edition). University of Chicago Press. Chapter 2: "Choosing a Topic and Crafting a Research Question" (pp. 7-26)

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

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

Essential Readings:

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

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

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

Essential Readings:

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

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

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

Essential Readings:

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

Suggested Readings

Research Design and Methodology:

1. Creswell, John W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th edition). SAGE Publications.
2. Kumar, Ranjit (2019). *Research Methodology: A Step-by-Step Guide for Beginners* (5th edition). SAGE Publications.
3. Walliman, Nicholas (2017). *Research Methods: The Basics* (2nd edition). Routledge.
4. Eco, U. (2015). *How to write a thesis* (G. Farina & F. L. Farina, Trans.). MIT Press.

Academic Writing:

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

Literature Review:

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

Citation and Style:

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

Research Ethics:

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

Philosophy-Specific:

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

Tutorial Activities (15 Hours)

1. Framing a research question for a journal article and writing the article's introduction
2. Writing abstracts, keywords for specific papers of Philosophy
3. Writing research proposals for a dissertation, and making the appropriate Bibliography.

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

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

Category 2: Indian Philosophical Perspectives

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*, *Tarkasamgraha*, 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*, *vitandā*.

Essential Readings

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

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

1. Nyāya theory of perception, Illusion theories (*Khyātivāda*)
2. Five-step Nyāya syllogism (*pañcāvayava*), Conditions of valid inference and Types of inference: *svārthānumāna* and *parārthānumāna*.
3. Fallacies (*hetvābhāsa*): *savyabhicāra*, *viruddha*, *satpratipakṣa*, *asiddha*, *bādhita*.

Essential Readings:

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

Unit 3: Buddhist and Jain Logic (12 hours)

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

Essential Readings

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

Unit 4: Navya-Nyāya (9 hours)

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

Essential Readings

- Gopinath Kaviraj & Umesh Mishra (ed.) (1982). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 1: Pramāṇasamuccaya*. Chowkhamba Sanskrit Series, (reprint). p. 79–315
- Gangopadhyaya, M. K., (trans.) (1999). *Gaṅgeśa's Theory of Perception. The Tattvacintāmaṇi, Vol. 1*. Indian Council of Philosophical Research. p. 1–212

- Umesh Mishra (ed.) (1984). *Gaṅgeśa: Tattvacintāmaṇi, Vol. 2: Anumāna*. Chowkhamba. (Svārthānumāna (personal inference): pp. 1–120; Parārthānumāna (inference for others): pp. 121–220; Vyāpti (pervasion): pp. 220–365; Hetvabhāsa (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 Kumārila Bhaṭṭa's *Ślokavārttika* and his arguments for sentence meaning and against Buddhist *apoha*.
5. Develop analytical and interpretative skills by engaging with primary texts and reconstructing philosophical arguments within Indian semantic traditions.
6. Evaluate debates between Indian philosophical schools, particularly the Mīmāṃsā–Buddhist disputes on meaning, universals, and linguistic cognition.

Course Learning Outcomes (CLOs)

1. It will help to explain the central problems of meaning and articulate how Indian philosophers approached the relation between language, cognition, and reality.

2. It will make distinction between *Vyakti*, *Jāti*, and *Akṛtivāda*, and explain how these doctrines shape classical Indian semantics.
3. It will describe 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 — Kumāriḷa Bhaṭṭa**[12 Hours]**

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

Essential Reading:

- Kumāriḷa 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). Bhartṛhari and the Buddhists: An essay in the development of fifth and sixth century Indian thought. Dordrecht: D. Reidel Publishing.
5. Herzberger, H. G. (1975). Double negation in Buddhist logic. Journal of Indian Philosophy, 3, 3–16.
6. Dreyfus, G. B. (1997). Recognizing reality: Dharmakīrti's philosophy and its Tibetan interpretations (Reprint). Delhi: Sri Satguru Publications.
7. Perret, R. W. (2000). Logic and philosophy of language. In Indian philosophy: A collection of readings series (Vol. 2). New York: Garland Publishing.
8. Matilal, B. K. (1990). The word and the world: India's contribution to the study of language. Delhi: Oxford University Press.
9. Dwivedi, R. C. (Ed.). (1994). Studies in Mīmāṃsā (Dr. Mandan Mishra Felicitation Volume). Delhi: Motilal Banarsidass Publishers.
10. Dravid, R. G. (1972). The problem of universals in Indian philosophy. Delhi: Motilal Banarsidass.

Tutorial Activities**[15 Hours]**

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

Key Words: Meaning, reference, , *sphoṭa*, *apoha*, *abhidhā*, *lakṣaṇā*, *vyañjanā*, *pramāṇa*, linguistic cognition, universals, exclusion, sentence meaning, Buddhist logic, Mīmāṃsā semantics, *Vyākaraṇa* tradition, Dignāga, 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.
- Chakravarti, 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, Rājadharmānūsāsanaparva, 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 Arthasāstra. 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
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Course Objectives

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

Course Learning Outcomes

1. To distinguish and explain multifaceted concepts of philosophy of religion (like Dharma).
2. Critically assess the critiques of traditional religious structures and ideologies.
3. Compare and contrast the positions of key Indian rationalist and atheist thinkers regarding the role of science, reason, and social critique.
4. Articulate and debate the nature of ethical life and moral action in relation to or independent of religious belief.
5. Formulate a coherent, research-backed argument on issues concerning religion, morality, or rationality by the diverse set of perspectives offered in the syllabus.

Unit I. Dharma as a Religion (9 Hrs)

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

Essential Readings

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

Unit II. Philosophy of Religion (12 Hrs)

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

Essential Readings

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

Unit III. Religion and Rationalism (12 hrs)

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

Essential Readings

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

Unit IV. Religion and Morality (12 Hrs)

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

Essential Readings

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

Suggested Readings

1. Ramamurty, A. *Indian Philosophy of Religion*, New Delhi: Decent Books, 2016
2. Ramamurty, A. *Philosophical Foundations of Hinduism*, New Delhi: DK Printworld (p) Ltd, 2000
3. Robert N. Minor, Sri Aurobindo& Integral View of Other Religions, *Religious Studies*, Vol. 15, No. 3 (Sep., 1979), pp. 365-377
4. Chattopadhyaya, Debiprasad. *Religion and Society*, New Delhi: Aakar,2013
5. Sri Aurobindo. ‘ Sri Aurobindo on Religion as Law of Life’, <https://renaissance.aurosociety.org/sri-aurobindo-on-religion-as-the-law-of-life/>
6. S.Radhakrishnan, *Eastern Religion and Western Thought*, Delhi: OUP
7. Ambedkar, B.R. *Buddha and His Dhamma* , Dr.Babasaheb Ambedkar Writings and Speeches, Vol.11, Delhi: Dr.Ambedkar Foundation, 2014

Tutorial Activities (15 Hrs)

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

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

DSE 29

PHILOSOPHY OF B. R. AMBEDKAR

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

Course title & Code	Credits	Credit distribution of the course	Eligibility criteria	Prerequisite of the course (if any

Philosophy of B.R.Ambedkar DSE 29	4	3	1	Nil		undergraduate

Course Objective

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

Learning Outcomes

1. To understand the implications of Ambedkar's philosophy keeping in view of well-being and just society.
2. To critically examine the vulnerability and oppression discussed in Ambedkar's key works, to enhance human dignity and self-respect.
3. To understand the significance of Ambedkar's philosophy by engaging with other contemporary dialogues in Social, Religious and Political thought.

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

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

Essential Readings

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

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

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

Essential Readings

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

Unit 3. Democracy and Social Justice (12 Hrs)

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

Essential Readings

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

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

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

Essential Readings

- Kumar, Aishwary. 'War without End, or, Ambedkar, Time and Stasis,' Jenco, Leigh K, Idris, Murad and Thomas, Megan C. (Eds.). *Oxford Handbook of Comparative Political Theory*, 2020.
- Guru, Gopal. Bhimrao Ramji's Modern Moral Idealism: A Metaphysics of Emancipation, Ganeri, Jonardon (Ed.). *The Oxford Handbook of Indian Philosophy*, Delhi, OUP, 2015, Pp.737-749.
- Nagaraju, D. R. 'Self- Purification Vs Self- Respect', *Flaming Feet*, Delhi: Permanent Black, 2014, Pp.21-60.

Suggested Readings

1. Rodrigues, Valerian (Ed.) 'Ambedkar as a Scholar and Ambedkar Scholarship Today', *Conversations with Ambedkar*, Delhi: Tulika Books, Pp.1-47. 2023.
2. Straud, Scott. Justice, Democracy and Liberation: Ambedkar's Navayana Pragmatism and Torchous Path of Social Democracy, *Journal of Speculative Philosophy*, Vol.37, No.1, Pp.41-60. 2023.
3. Straud, Scott. *The Evolution of Pragmatism in India, (An Intellectual Biography of B.R. Ambedkar)*, Delhi: Harper Collins India, 2023.
4. Zelliott, Eleanor. *Ambedkar's World : The Making of Babasaheb and the Dalit Movement*, Delhi: Navayana, 2012.
5. Teltumbde, Anand. 'Ambedkar' *In and for the Post-Ambedkar Dalit Movement*, Pune: Sugawa Prakashan. 1997.
6. Geetha, V. *Bhimrao Ramji Ambedkar and the Question of Socialism in India*, Delhi: Palgrave Macmillan, 2022.
7. Ambedkar, B.R., Aloysious, G.(Ed.) *Ambedkar on Nation and Nationalism*, Delhi: Critical Quest, 2009.
8. Mungekar, Bhalachandra.(Ed.) *The Essential Ambedkar*, Delhi: Rupa, 2022.
9. Kesava Kumar, P. 'Political Philosophy of Ambedkar. An Inquiry into the Theoretical Foundations of the Dalit Movement'. Kalpaz Publications. New Delhi. 2014.
10. Kesava Kumar, P. Liberal Democracy and Kymlicka's Conception of Minority Rights: Towards a Perspective of Dalit. Rights, *International Journal of South Asian Studies (IJSAS)*. Vol.5 No.2 July 2012-Dec 2013, pp.204-21
11. Kesava Kumar, P. 'Religion, Caste and Modernity: Ambedkar's Reconstruction of Buddhism', Pradeep Gokhale (Ed.) *Classical Buddhism, Neo- Buddhism and the Question of Caste*, Delhi: Routledge, Pp.233-256. 2020.
12. Parekh, Bikhu. 'Ambedkar's Legacy', Rodrigues, Valerian (Ed.) *Conversations with Ambedkar*, Delhi: Tulika Books, 2023 Pp.48-76
13. Gokhale, Pradeep. (2008). *Philosophy of B.R. Ambedkar*, Mumbai: Suguwa Prakashan.

14. Ambedkar, B.R. 'Castes in India, Annihilation of Caste', 'State and Minorities', from *Dr. Babasaheb Ambedkar Writings and Speeches Vol.1* Delhi: Ambedkar Foundation,2020
15. Ambedkar, B.R. 'Philosophy of Hinduism', 'India and Pre Requisites of Communism,' 'Revolution and Counter Revolution,' 'Buddha or Karl Marx,' from *Dr. Babasaheb Ambedkar Writings and Speeches Vol.3*, Delhi: Ambedkar Foundation,2020.
16. Ambedkar, B.R. 'Riddles in Hinduism', From Moon, Vasant (Compiled) *Dr. Babasaheb Ambedkar Writings and Speeches Vol.4*, Delhi: Ambedkar Foundation,2020
17. Omvedt, Gail.(1994). *Dalits and Democratic Revolution*, New Delhi: Sage, 1994,pp.21-58.
18. Rodrigues, Valerian. *The Essential Writings of B.R. Ambedkar*, New Delhi: Oxford Press,2002.
19. Gore, M.S. *Social Context of an Ideology: Ambedkar's Political and Social Thought*, New Delhi: Sage, 1993.
20. Ambedkar. *B.R. Ambedkar Autobiographical Notes*, Delhi:Navayana. 2003.
21. Guru, Gopal. "Dalit Movement in Mainstream Sociology", *Economic and Political Weekly*. 1993.
22. Ilaiah, Kanche. "Caste and contradictions", *Economic and Political Weekly*, October.22,1994
23. Patil, Sharad. '*A New Way of Life : Towards a Synthesis of Marx and Ambedkar*', Mainstream. 1995.
24. Shonalkar, Vandana. "An agenda for Gender Politics", *Economic and Political Weekly*,(January 2-5). 1999.
25. Zelliott, Eleanor. *From Untouchable to Dalit; Essays on the Ambedkar Movement*. New Delhi: Manohar. 1992.
26. Biswas. Oneil. 'What is Social Philosophy?', 'Ambedkar and His Critics', *A Phenomenon Named Ambedkar*, New Delhi: Bluemoon Books, Pp.173-203., 300-333.
27. Kheer, Danajay. 1998. *Ambedkar Life and Mission Bombay*: Popular Prakasan. 1972
28. Cháirez-Garza, Jesús F. *Rethinking Untouchability: The Political Thought of B.R.Ambedkar*, Manchester; Manchester University Press, 2024.

Tutorial Activities (15 hrs)

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

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

DSE: 30 INDIAN MATERIALISM

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

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

Indian Materialism DSE 30	4	3	1	Nil		None
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Course Objectives

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

Learning Outcomes

1. The students will be oriented to think about essentially materialistic philosophy of India by engaging with contemporary discourses.
2. The students will understand the interpretation of everyday social reality from the materialistic and ethical perspective of Indian Materialism.
3. The students will develop a sceptical and scientific approach rather than submissive to dogmatic and irrational philosophical systems.
4. The students will develop insight into the social functioning of reason in philosophy.

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

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

Essential Readings

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

Unit II. Materialism in Indian Philosophy (12 Hrs)

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

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings

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

Suggested Readings

1. A.K.Warder (2018), *A Course in Indian Philosophy*, Delhi: Motilal Banarsidass Publishers, 2018, pp32-39
2. Bhupender Heera, *Uniqueness of Carvaka Philosophy*, New Delhi: Decent Books, 2011, pp1-22
3. Chattopadhyay, Debiprasad, *Carvaka/Lokayata; An Anthology of source Materials and some Recent Studies*, 2006
4. Bhattacharya, R. (2013). *Development of Materialism in India: the pre-Cārvākas and the Cārvākas*.
5. Chattopadhyaya, Debiprasad (1992). *Lokāyata, A Study in Ancient Indian Materialism*. New Delhi: People's Pub. House.
6. Chattopadhyaya, Debiprasad (1976). *What is Living and What is Dead in Indian philosophy*. New Delhi: People's Pub. House.
7. Chattopadhyaya, Debiprasad (1978). *Science and Society in Ancient India (Vol. 22)*. John Benjamins Publishing.
8. Chattopadhyay, Debiprasad(2006), *Carvaka/Lokayata; An Anthology of Source Materials and some Recent Studies*.
9. Chattopadhyay, Debiprasad (2006), *In Defence of Materialism in Ancient India*, People's Publishing House.
10. Gokhale, P. P. (1993). *The Cārvāka Theory of Pramāṇas: A Restatement. Philosophy East and West*, 675-682.
11. Gokhale, P. (2017). *Materialism in Indian Philosophy: The Doctrine and Arguments*.
12. *Indian Epistemology and Metaphysics*, 129-151.
13. Lorenzen, D. N. (2013). *Disenchanted India: Organized Rationalism and Criticism of Religion in India*.
14. M.N.Roy (1940), *Materialism: An Outline of the history of Scientific Thought*. Renaissance Publications, Dehradun.
15. Mills, E. (2015). *Jayarāsi's Delightful Destruction of Epistemology. Philosophy East and West*, 65(2), 498-541.
16. Padma Rao, Katti. *Carvaka Darsan- Ancient Indian Dalit Philosophy*, Madras: Gurukul Lutheran Theological College and Research Institute, 1997
17. Riepe, D. M. (1996). *The Naturalistic Tradition in Indian Thought*. Delhi: Motilal Banarsidass
18. Publ..
19. Sharma, C. (2000). *A Critical Survey of Indian Philosophy*. Motilal Banarsidass Publ..
20. Sinha, A. K. (1994). *Traces of Materialism in Early Vedic thought: A study. Annals of the*

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

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

1. *Aṣṭāṅgamārga* in Patañjali's *Yoga-sūtra* with *Vyāsa-bhāṣya* and *Tattva-Vaiśāradī*.
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 Upaniṣads. *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		

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

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

Course Learning Outcomes:

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

UNIT 1: The Role and Function of Consciousness**(12 Hours)**

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

Essential Readings:

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

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

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

Essential Readings

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

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

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

Essential Readings:

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

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

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

Essential Readings:

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

Suggested Readings:

1. Barbosa, L., Marshall, W., Streipert, S., Albantakis, L., Tononi, G. (2020). A measure for intrinsic information. *Scientific Reports*. 2020, 10, 1–9.
2. Chalmers, D. (2016). The combination problem for panpsychism. In *Panpsychism: Contemporary perspectives*, eds Bruntrup G., Jaskolla L. (Oxford: Oxford University Press), 179–214. 10.1093/acprof:oso/9780199359943.003.0008
3. Fekete T., Van Leeuwen C., Edelman S. (2016). System, subsystem, hive: Boundary problems in computational theories of consciousness. *Frontiers in Psychology*. 7:1041. 10.3389/fpsyg.2016.01041
4. Gómez-Emilsson, A & Percy, C. (2023). Don't forget the boundary problem! How EM field topology can address the overlooked cousin to the binding problem for consciousness. *Frontiers in Human Neuroscience*. 17:1233119. doi: 10.3389/fnhum.2023.1233119. PMID: 37600559; PMCID: PMC10435742.
5. Hunt T., Schooler J. W. (2019). The easy part of the hard problem: A resonance theory of consciousness. *Frontiers in Human Neuroscience*. 13:378. 10.3389/fnhum.2019.00378
6. Mason J. W. (2021). Model unity and the unity of consciousness: Developments in expected float entropy minimisation. *Entropy*. 23:1444. 10.3390/e23111444
7. Mendelovici, A. (2019). Panpsychism's combination problem is a problem for everyone. In W. Seager, *The Routledge Handbook of Panpsychism* (pp303-316), Routledge.

8. Pang J.C., Aquino K.M., Oldehinkel M, Robinson P.A., Fulcher B.D., Breakspear M., Fornito A. (2023). Geometric constraints on human brain function. *Nature*. 2023 Jun;618(7965):566-574. doi: 10.1038/s41586-023-06098-1. Epub 2023 May 31. PMID: 37258669; PMCID: PMC10266981.
9. Prentner R. (2019). Consciousness and topologically structured phenomenal spaces. *Consciousness and Cognition*. 70:25-38. doi: 10.1016/j.concog.2019.02.002. Epub 2019 Feb 26. PMID: 30822650.
10. Rosenberg G. H. (2014). Causality and the combination problem. In *Consciousness in the physical world: Perspectives on Russellian monism*, eds Alter T., Nagasawa Y. (Oxford: Oxford University Press).
11. Seth, A.K. (2025). Conscious artificial intelligence and biological naturalism. *Behavioral and Brain Sciences* (pp. 1-42). doi:10.1017/S0140525X25000032
12. Tye, M. (2021). Qualia. *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2021/entries/qualia/>.
13. Winding M. et.al (2023). The connectome of an insect brain. *Science*. 379(6636):eadd9330. doi: 10.1126/science.add9330. Epub 2023 Mar 10. PMID: 36893230; PMCID: PMC7614541.
14. Young A., Robbins I., Shelat S. (2022). From micro to macro: The combination of consciousness. *Frontiers in Psychology*. 13:755465. 10.3389/fpsyg.2022.755465

Tutorial Activities (15 Hrs)

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

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

DSE 33

Embodied–Enactive Cognition

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 33 Embodied– Enactive Cognition	4	3	1	Nil	None	None

Course Objectives

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

Course Learning Outcomes**Students will be able to:**

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

Unit 1: Foundations of Embodied Cognition**(15 Hrs)****Essential Readings**

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

Unit 2: Enactive Perception**(12 Hrs)****Essential Readings:**

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

Unit 3: Embodied Grounding: Concepts & Mathematics**(9 Hrs)****Essential Readings**

- Barsalou, L. (2003). “Abstraction in Perceptual Symbol Systems.”
- Núñez, R. (2006/2008). “Embodied Mathematics.”

Unit 4: Critiques of Embodiment**(12 Hrs)****Essential Readings:**

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

Suggested Readings:

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

Tutorial Activities (15 Hrs)

1. Short presentations on core readings (each student leads once).

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

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

DSE 34 Philosophical Hermeneutics

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

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

Course Objectives:

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

- Ricœur, 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). Responsibility 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, Responsibility, 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

		Lecture	Tutorial	Practical/ Practice		(if any)
Postmodernism DSE 37	4	3	1	Nil		None

Course Objectives:

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

Course Learning Outcome

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

Unit 1: Introduction to Postmodernism Philosophy (9 hrs)

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

Essential Readings

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

Unit 2: Philosophical Enquiry of Postmodernism (12 hrs)

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

Essential Readings

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

Unit 3: Postmodernism and Culture (12 hrs)

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

Essential Readings

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

Unit 4: Postmodernism and Social Criticism (12 hrs)

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

Essential Readings

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

Suggested Readings

1. Foucault, M. (1997). "What is Enlightenment?" in Paul Rabinow ed. *Ethics: Subjectivity and Truth*. New York: The New Press. pp. 303-319.
2. Foucault, M. *Truth and Power*, Rainbow, P. (Ed.) *Foucault Reader*, New York: Pantheon Books, Pp.51 -75. 1984
3. Deyfrus, Hubert.L. and Rainbow, Paul. 'Interpretative Analytics', *Michael Foucault: Beyond Structuralism and Hermeneutics*, Cambridge: Cambridge University Press, 1983, pp.104-125
4. Caputo, John D. *Deconstruction in Nutshell*, Fordham University Press, 2020, pp.31-48
5. Felix, G., & Guattari, D. (1987). *A Thousand Plateaus: Capitalism and Schizophrenia*. Trans. by Massumi, B.), Chapter 1: Introduction: Rhizome. University of Minnesota, Minneapolis.
6. Deleuze, Gilles. 1994. *Difference and Repetition*, Trans. by Paul Patton. New York: Columbia University Press. Introduction, Pp.1-17
7. Dennett, D. C. (2000, February). Postmodernism and truth. In *The Proceedings of the Twentieth World Congress of Philosophy* (Vol. 8, pp. 93-103).
8. Jameson, F. (1991). *Postmodernism, or the Cultural Logic of Late Capitalism. Chapter I*, Duke university press.
9. Baudrillard, Jean. 1994. *Simulacra and Simulation*. Trans. by Sheila Faria Glaser. Michigan: The University of Michigan Press. The Precision of Simulacra, pp. 1-42.
10. Butler, C. (2002). *Postmodernism: A Very Short Introduction* (Vol. 74). Oxford.
11. Derrida, J. (1982). *Signature Event Context*. Pp.172-97.
12. Best, S., & Kellner, D. (1991). *Postmodern Theory: Critical Interrogations*. Bloomsbury Publishing.
13. West, D. (2010). *Continental philosophy: An introduction*. Polity.
14. Fuggle, S. (2012). Michel Foucault: Key Concepts. *French Studies: A Quarterly Review*, 66(2), 272-273.
15. Douglas-Jones, R. C., & Sariola, S. (2009). *Rhizome Yourself: Experiencing Deleuze and Guattari from theory to practice*. Rhizomes., 19(Summer).
16. Sim, Stuart. 'Postmodernism and Philosophy,' *Routledge Companion to Postmodernism*, New York: Routledge, 2011, Pp.3-14.
17. Sweetman, B. (1999). *Postmodernism, Derrida, and Différance: A Critique*. *International Philosophical Quarterly*, 39(1), 5-18.

18. Rorty , R., & Richard, R. (1989). *Contingency , Irony , and Solidarity*. Cambridge University Press.
19. Nietzsche, F. (1873). "Truth and Lie in an Extra Moral Sense," Fragment, 1873: from *the Nachlass*. Compiled from translations by Walter Kaufmann and Daniel Breazeale. pp. 53-63.
20. Dumitrescu, V . M. (2001). Modernism, Postmodernism, and the Question of Identity. *Dialogos*, 2(3), 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)

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
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		Lecture	Tutorial	Practical/ Practice		(if any)
Human Dignity and Self- Respect DSE- 39	4	3	1	Nil		None

Course Objectives:

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

Course Learning Outcomes:

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

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

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

Essential Readings

- Suzy Kilmister. *Contours of Dignity*, Oxford: Oxford University Press, 2020, Pp.16-38
- Robin S Dillon. Self-Respect: Moral, Emotional and Political, *Ethics* 107(2):226-249, 1997

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

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

Essential Readings

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

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

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

Essential Readings

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

Unit IV. Critical Caste Approach of Human Dignity

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

Essential Readings

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

Suggested Readings

1. Jeff Malpas and Norelle Lickiss (Eds). *Perspectives on Human Dignity: A Conversation*, Springer, 2007.
2. Robin S Dillon (Ed.) *Dignity, Character and Self-respect*, New York: Routledge,1995
3. Thomas E Hill Jr. *Autonomy and Self-Respect*, Cambridge: Cambridge University Press, 1991.
4. Oliver, S. Dehumanization: Perceiving the body as (in) human. In *Humiliation, degradation, dehumanization: Human dignity violated* (pp. 85-97). Dordrecht: Springer Netherlands. 2010.
5. Kelman HC. *Violence without moral restraint: Reflections on the dehumanization of victims and victimizers*. Journal of Social Issues. 1973;29 (4) :25-61.
6. Margalit, Avishai. *Decent Society*. Cambridge: Harvard University Press. 2009
7. Taylor, Charles. *Multiculturalism – Examining Politics of Recognition*. Princeton University Press, 1994.
8. Honneth, A. (1996). *The struggle for recognition: The moral grammar of social conflicts*. MIT press.
9. Taylor, G. (1985). *Pride, shame, and guilt: Emotions of self-assessment*.
10. Daniel Statman, *Humiliation, Dignity and Self-respect*. 2000 – Philosophical Psychology 13 (4):523 – 540.
11. N. Fraser, *Redistribution or Recognition? A Political-Philosophical Exchange*, New York: Verso, 2003.

Tutorial (15 Hours)

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

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

DSE 40

PHILOSOPHY AND DISABILITY

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 40 Philosophy and Disability	4	3	1			NA

Course Objectives

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

Learning Outcomes

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

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

Course Structure & Readings:

The four units of the course are as follows:

Unit 1: General Introduction (9 hours)

1. Philosophy and disability
2. Introduction to key issues

Essential Readings:

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

Unit 2: Theorizing Disability (12 hours)

1. Theory and disability
2. Definitions of disability

Essential Readings:

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

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

1. Questions of meaning
2. Epistemic exclusion and injustice

Essential Readings

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

Unit 4: Value and Disability

(12 hours)

1. Questions of value
2. Ethics of care

Essential Readings

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

Suggested Readings:

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

Tutorial Activities (15 Hrs)

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

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

**DSE 41
MEANING OF LIFE**

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

Meaning of Life DSE 41	4	3	1	-	Under Graduation in Philosophy	NA
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Course Objectives

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

Course Learning Outcomes

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

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

UNIT 1: Existentialism and Human Nature(12 hours)

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

Essential Readings

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

UNIT 2: Positive Psychology (12 hours)

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

Essential / Recommended Readings

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

UNIT 3: Literature (9 hours)

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

Essential / Recommended Readings

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

UNIT 4: Spiritualism (12 hours)

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

Essential / Recommended Readings

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

Suggested Readings:

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

Tutorial Activities (12 Hrs)

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

Key Words

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

DSE 42

PHILOSOPHY OF RELIGION

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

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

Course Objectives:

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

Course Learning Outcomes:

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

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

COURSE STRUCTURE

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

1. Religion and truth-claims
2. Dharma
3. Evil and God

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings

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

Suggested Readings:

1. Anderson, P. S. (2011). Gender and infinity. *International Journal of Philosophy of Religion*, 50(1/3), 191–212.
2. Plantinga, A. (1974). The free will defense. In B. A. Brody (Ed.), *Readings in the philosophy of religion*. Prentice Hall.
3. Hick, J. (1974). *Faith and knowledge* (Chs. 1 & 2). Fontana Books.
4. Fasching, D. (2008). Authority and religious experience. In W. Schweiker (Ed.), *The Blackwell companion to religious ethics*. Blackwell Publishing.
5. Grelle, B. (2008). Culture and pluralism. In W. Schweiker (Ed.), *The Blackwell companion to religious ethics*. Blackwell Publishing.
6. Coward, H. (1997). Pluralism and the future of religions. In T. Dean (Ed.), *Religious pluralism and truth*. Sri Satguru Publications.
7. Smart, N. (1997). The philosophy of religion transformed. In T. Dean (Ed.), *Religious pluralism and truth*. Sri Satguru Publications.
8. Bilimoria, P., Prabhu, J., & Sharma, R. (Eds.). (2007). *Indian ethics*. Oxford University Press.
9. Gandhi, M. K. (1962). *My God*. Navjivan Publishing House.
10. Prasad, R. (1989). *Karma, causation and retributive morality*. ICPR.
11. Langerak, E. (2003). Pluralism, tolerance and disagreement. In C. Taliaferro & P. J. Griffiths (Eds.), *Philosophy of religion: An anthology*. Blackwell Publishing.
12. Bhattacharya, S. (Ed.). (1997). *The Mahatma and the poet: Letters and debates between Gandhi and Tagore*. National Book Trust.
13. Plantinga, A. (1999). Is naturalism irrational? In E. Stump & M. J. Murray (Eds.), *Philosophy of religion*. Blackwell.

14. Stace, W. T. (1974). The teachings of the mystics. In B. A. Brody (Ed.), *Readings in the philosophy of religion: An analytic approach*. Prentice Hall.

Teaching Methodology:

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

Assessment Methods:

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

Tutorial Activities (15 Hrs)

Group discussion on specific issues

Presentations

Writing short papers on selected topics

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

Category 5: Applied Philosophical Perspective

DSE 43

APPROACHES TO ENVIRONMENTAL ETHICS

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Approaches to Environmental Ethics DSE 43	4	3	1		Graduation	NA

Course Objectives:

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

Course Learning Outcomes:

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

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

Course Structure & Readings:

The four units of the course are as follows.

Unit 1: Introduction to Deep Ecology [12 hours]

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

Essential Readings

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

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

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

Essential Readings

- Grey, W. (1986). A critique of deep ecology. *Journal of Applied Philosophy*, 3(2), 211-216.

- Lal, V. (2000). Gandhi and the ecological vision of life. *Environmental Ethics*, 22(2), 149-168.

Unit 3: Women and Environment [12 hours]

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

Essential Readings

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

Unit 4: Environmental Movements in India [12 hours]

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

Essential Readings

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

Suggested Readings:

1. Naess, A. (1995). The shallow and the deep, long-range ecology movement : A summary. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 151- 155). Shambhala Publications.
2. Sessions G. (1995). Ecocentrism and the anthropocentric detour. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 156-184). Shambhala Publications.
3. Sessions, G. (1995). Deep ecology and the new age movement. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 292-310). Shambhala Publications
4. Naess, A. (1995). The deep ecology: Eight points revisited. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 213-221). Shambhala Publications.
5. Naess, A. (1995). Equality, sameness, and rights. In G. Sessions (ed.), *Deep ecology for the twenty first century* (pp. 222-224). Shambhala Publications.
6. Guha, R. (2017). Radical American environmentalism and wilderness preservation: A third world critique. In *The ethics of the environment* (pp. 179-191). Routledge.
7. Ruether, R.R. (1996). Ecofeminism, symbolic and social connections of the oppressions of women and the domination of nature. In *This sacred earth, religion nature and environment* (pp. 322-333). Routledge.
8. Primavesi, A. (1996). Ecofeminism and cannon. In *This sacred earth, religion nature and environment* (pp. 334-345). Routledge.
9. Longenecker, M. (1997). Women, ecology, and the environment: An introduction. *NWSA Journal* 9 (3), 1-17. JSTOR <http://www.jstor.org/stable/4316527>.

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

Teaching/ Learning Process:

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

Tutorial Activities (15 hours)

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

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

DSE- 44 TECHNOLOGY AND ETHICS

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Technology and Ethics DSE 44	4	3	1	Nil		None

Course Objectives

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

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

Course Learning Outcomes

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

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

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

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings

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

Suggested Readings

1. Andrianov, Andrei; Kanke,Victor; Kuptsov, Ilya and Murogov,Viktor. 'Reexamining the Ethics of Nuclear Technology,' *Science and Engineering Ethics*, 2014.
2. Borgmann, Albert. *Technology and the Character of Contemporary Life: A Philosophical Inquiry*. Chicago: University of Chicago Press, 1984.
3. Bostrom, Nick. *Superintelligence - Paths, Dangers, Strategies*. Oxford: OUP, 2014.
4. Bryant, John, Linda Bagott La Velle and John Searle, *Introduction to Bioethics*, John Wiley Sons, 2005.
5. Chaia Heller. *Food, Farms, and Solidarity: French Farmers Challenge Industrial Agriculture and Genetically Modified Crops*. Duke University Press. 2013.
6. Chattopadhyaya, Debiprasad. *Science, Philosophy and Society*. New Delhi: Critical Quest, 2007.
7. Dusek, Val, *Philosophy of Technology -An Introduction*, New Jersey: Blackwell publishing, 2006, USA.
8. Himma, K. E., & Tavani, H. T. (2008). *The Handbook of Information and Computer Ethics*. Pp.3-14.
9. Hughes, Nancy Scheper. 'The last Commodity: Post-Human Ethics and Global Traffic in 'Fresh' Organs,'(Eds.) Ong, Aihwa and Colliery, Stephen J. *Assemblages-Technology, Politics and Ethics as Anthropological Problems*, Blackwell Publishing, 2007, pp.145-167.
10. Maloney, C. (2017). Weapons of Math Destruction: How Big Data increases Inequality and threatens Democracy. *Journal of Markets & Morality*, 20(1), Pp. 194-197.
11. Marcuse, Herbert. *One-Dimensional Man*. Boston: Beacon Press, 1964.
12. Miller, Keith and Taddeo Mariatosaria. *Ethics of Information Technologies*, London: Routledge, 2017.
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14. Mitcham, Carl (Ed.) *Encyclopedia of Science, Technology and Ethics*. Mac Millan Reference USA, 2005.
15. Moor, J. H. 'What is Computer Ethics'. 1985.
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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).
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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)
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		Lecture	Tutorials	Practicals/ Practice		
DSE 45 Ethics in Public Life	4	03	01	Nil	Graduation	None

Course Objectives

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

Course Learning Outcomes (CLOs)

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

Course Structure & Readings:

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

Unit I: Foundations of Ethics and Human Interface

[12 Hours]

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

Essential Readings

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

Unit II: Attitude and Moral Psychology

[12 Hours]

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

4. Emotional Intelligence

Essential Readings:

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

Unit III: Ethics in Public Governance

[12 Hours]

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

Essential Readings:

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

Unit IV: Professional and Workplace Ethics

[9 Hours]

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

Essential Readings:

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

Suggested Readings:

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

- Boxill, B., & Boxill, J. (2003). Affirmative action. In *A companion to applied ethics* (pp. 118–127). Blackwell.

Tutorial Activities [15 Hours]

- Group Discussion on specific issues
- Debates on contemporary ethical issues in Public life
- Presentation and Assignment
- Case Study Analysis

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

GENERAL ELECTIVES (GE)

GE 9: Applied Ethics

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Applied Ethics GE 9	4	3	1	Nil	Graduation in any subject	None

Course Objective:

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

Course Learning Outcome:

1. Students will become aware of the wide range of problems that confront applied ethical matters and how scholarly arguments address these.

2. The ability to apply theoretical ethical concepts to practical matters will be sharpened.
3. Students will develop critical reasoning skills.
4. Students will learn to integrate and explore common ethical grounds of understanding and will become familiar with methodologies to resolve issues in practical life.

Course Structure & Readings:

The four units of the course are as follows.

Unit 1: Nature of Applied Ethics [15 hours]

1. Understanding applied ethics
2. Theoretical and applied ethics

Essential Readings:

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

Unit 2: Business Ethics [12 hours]

1. Business and values
2. Contemporary reflections

Essential Readings

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

Unit 3: Environment and Climate Ethics [12 hours]

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

Essential Readings:

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

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

1. Human rights and toleration
2. Pluralism

Essential Readings

- Peetush, A. (2015). Human rights and political toleration in India: Multiplicity, self and interconnectedness. In *Human Rights: India and the West* (pp. 205 -228). Oxford University Press

Suggested Readings

1. Rachels, J. (2012). A short introduction to moral philosophy. In *The right thing to do: Basic readings in moral philosophy* (4th ed., pp. 1–19). McGraw-Hill.
2. Prasad, R. (2010). Applying ethics: Modes, motives and levels of commitment. In *Applied ethics and human rights: Conceptual analysis and contextual applications* (pp. 3-32). Anthem Press.
3. Crawford, C. (2005). The goals of medicine - setting new priorities : A Hindu perspective. In *Dharma: The categorical imperative* (pp. 165-191). D.K. Printworld Ltd
4. Majumdar, M. (2010). 'Moral Obligation' to Fight for the Prevention of Greater Calamity: A Debate between Sādharana Dharma and Sva Dharma. In S. Motilal (Ed.), *Applied Ethics and Human Rights: Conceptual Analysis and Contextual Applications* (pp. 293–314). Anthem Press.
5. Motilal, S. (2015). Can Ethical Theory be Opposed to Moral Practice, *Journal of Indian Council of Philosophical Research*, 32(3), 289-299
6. Motilal, S. (2015). Sustainable Development Goals and Human Moral Obligations: The Ends and Means Relation, *Journal of Global Ethics*, 11(1), 24 -31.
7. Boxhill, B., & Boxhill, J. (2003). Affirmative action. In R. G. Frey & C. H. Wellman (Eds.), *A Companion to Applied Ethics* (pp. 118–127). Blackwell Publishing.
8. Shiva, V. (2009). Excerpt from Soil Not Oil: Environmental Justice in an Age of Climate Crisis. *Alternatives Journal* 35(3), 19 -23. Retrieved from <https://www.amherst.edu/media/view/184096/original/Soil-Not-Oil-Article-and-questions .pdf>

Tutorial Activities (15 Hrs)

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

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

**GE 10
Philosophy of Love**

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Philosophy of Love, GE	4	3	1	Nil		none

Course Objectives:

- To introduce students to philosophical discussions on love, ranging from classical texts to modern interdisciplinary perspectives.
- To examine love as an art and a cultivated practice, considering its psychological, ethical, and existential dimensions.
- To critically engage with the philosophy of romantic love and its significance in human experience.
- To explore the philosophical and cultural foundations of marriage and its evolving meaning.
- To analyze the social and political implications of love through feminist and collective identity perspectives.
- To encourage reflection on the possibility of love beyond conventional paradigms, including non-monogamous and alternative relational structures.

Learning Outcomes:

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

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

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

Essential Readings:

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

Unit 2: Romantic Love [9 hours]

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

Essential Readings:

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

Unit 3: Marriage [9 hours]

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

Essential Readings:

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

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

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

Essential Readings:

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

Suggested Readings:

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

Tutorial Activities (15 Hrs)

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

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

Dissertation/Academic Projects (6 credits)

Learning Outcomes

M A 1 Yr Coursework + Research

Sem 2

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

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

Course Objectives:

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

Course Learning Outcomes:

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

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

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

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

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings

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

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

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

Essential Readings:

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

Suggested Readings:

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

Teaching/ Learning Process:

Besides lectures, the teaching will incorporate the use of audio-visual resources (PPT presentations, YouTube videos, movies), group discussions, and debates.

Tutorial Activities

1. Quiz
2. Group or individual presentations on pointed issues
3. Comparison between the different methods of analysis adopted by each philosopher
4. Close-reading exercises (short passages analyzed in class)

5. Textual interpretation drills (identify thesis, assumptions, implications)
6. Group dialogues reenacting philosophical debates
7. Short reflective writing on a puzzling claim from the text
8. Compare and contrast tasks (two philosophers or two interpretations)

Key Words:

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

DSE 10: CONTEMPORARY DEBATES IN INDIAN PHILOSOPHY
CREDIT DISTRIBUTION, ELIGIBILITY, AND PRE-REQUISITES OF THE COURSE

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

Course Objectives:

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

Course Learning Outcomes:

1. To provide students with an overall understanding of the central debates in modern Indian philosophy.
2. To introduce students to the different approaches in contemporary Indian philosophy.
3. To familiarize students with the positions held by different thinkers in the contemporary period.
4. To be able to read and engage with the central arguments as presented in the text.

Unit 1: Introduction to Contemporary Debates in Indian Philosophy (12 Hours)
Essential/ Recommended Readings:

- Raghuramaraju, A. (2007). *Debates in Indian philosophy* (pp. 1–28). Oxford University Press.
- Sharma, A. (2002). The puruṣārthas: An axiological exploration of Hinduism. *Journal of Religious Ethics*, 27(2), 223–256.

- Medhananda, S. (2022). Panentheistic cosmopsychism: Vivekananda's Sāṃkhya–Vedāntic solution to the hard problem of consciousness. In *Swami Vivekananda's Vedantic cosmopolitanism* (pp. 299–331). Oxford University Press.

Unit 2: Colonialism and Svarāj In Ideas

(9 Hours)

Essential/ Recommended Readings

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

Unit 3: Contemporary Approaches to Indian Philosophy

(12 Hours)

Essential/ Recommended Readings

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

Unit 4: Identity, Morality, Ethical Obligations

(12 Hours)

Essential/ Recommended Readings

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

Suggested Readings

1. Bhushan, N., & Garfield, J. L. (2011). Pundits and professors: The renaissance of secular India. In *Indian philosophy in English from renaissance to independence* (pp. 3–19). Oxford University Press.
2. Sachidananda Murty, K., & Ramakrishnarao, K. (1972). Modern India and philosophy. In *Current trends in Indian philosophy* (pp. xi–xlvii). Andhra University Press.

Tutorial activities (15 hrs):

1. Quizzes
2. Tests
3. Presentations
4. Assignment Submission

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

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 of the course (if any)
		Lecture	Tutorial	Practical / Practice		
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, *pañiccasamuppāda*, *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

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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 *Catuhṣūtrī* using classical tools of hermeneutics and reasoning.
4. To examine major commentarial traditions, especially Vācaspati Miśra's *Bhāmātī*, to appreciate internal debates within Advaita.
5. To compare classical and modern interpretations, including those of Gaṇeśwar Miśra, to understand the evolving reception of Śaṅkara's thought.
6. To develop close-reading, textual analysis, and philosophical argumentation skills relevant to Indian philosophical texts.

Course Learning Outcomes (CLOs)

After completing this course, students will be able to:

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

Course Structure & Readings:

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

Unit 1: Introduction to Advaita Vedānta

(9 Hours)

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

Essential Readings:

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

Unit 2: Theory of Reality and Liberation

(12 Hours)

1. Drg-Drśya Viveka
2. Nirvāṇa śaṭakam

Essential Readings:

- Nikhilananda, S. (1931). *Drg-Dr̥sya 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 śataḥkām: 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		
The Philosophy of Kaśmira Śaivism and Śāktism DSE 48	4	3	1	-	Graduation	NA

Course Learning Objectives

1. To understand Tantra/ Āgama School as a core philosophical doctrine.
2. To analyse the philosophical doctrines of Śaivism and Śāktism
3. To study core text in Āgamic canons like Śiva-sūtras, Spandakārikā and 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), *Pratyābhijñahṛdayam: The Secret of Self-Recognition*. MLBD, 2008 p.24-42

Unit-2: Śāktism

(12 Hours)

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

Essential Readings:

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

Unit-3: Methods of Kaśmīra Śavism

(12 Hours)

1. Kaśmīra Śavism:
 - Śambhvopāya,
 - 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 Śavism 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 Kṣemarāja revealed by Swami Lakshmanjoo): Universal Shaiva Fellowship.
4. Jones, A. & D. Ryan, James (2006). *Encyclopedia of Hinduism*. An Imprint of Info Base Publishing.
5. Muktananda, Swami. (1983). *Play of consciousness*. Gurudev Siddh Peeth.
6. Rastogi, Navjivan (2015). *Introduction to the Tantraloka*. MLBD
7. Sen Sharma, Deba Brata (1994). *The Philosophy of Sivasutra*. MLBD
8. Swami, Subramuniya (2005). *Satguru Sivaya Saiva Dharma Sastra*. Himalayan Academy.
9. Urban, Hugh (2009). *Power of Tantra*. I.B. Tauris

Tutorial Activities (15 Hrs)

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

Keywords: Tantra, Āgama, Kaśmira Śaivism, Śāktism, Kundalinī, Śakti, Śrī Cakra, 36 elements, 9 āvaranas, 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, Vibhuti pāda, Kaivalya pāda, Kriya yoga.

DSE 50: Ethics in Buddhism**CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

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

Course Objectives:

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

Course Learning Outcome:

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

Course Structure & Readings:

The four units of the course are as follows.

Unit 1: Pali Texts (12 Hours)

1. *Dīgha Nikāya*
2. *Vinaya Piṭaka*

Essential Readings:

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

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

1. *Karma*
2. Classification

Essential Readings:

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

Unit 3: The Jātakas (9 Hours)

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

Essential Readings:

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

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

1. Euthanasia
2. Vegetarianism

Essential Readings:

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

Further Readings:

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

Tutorial Activities (15 Hrs)

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

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

AREA 2**WESTERN PHILOSOPHICAL PERSPECTIVES****DSE 51: DEBATES IN CONTINENTAL PHILOSOPHY****CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE**

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 51 DEBATES IN CONTINENTAL PHILOSOPHY	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	

		Lecture	Tutorial	Practical/ Practice		Pre-requisite of the course (if any)
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		
DSE 55 Posthumanism	4	3	1	Nil	None	None

Course Objectives:

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

Course Learning Outcomes:

1. To help students conceptually understand the key concepts of posthumanism, transhumanism, critical posthumanism, cyborg ontology, digital subjectivity, new materialism, and assemblage theory.
2. To help students differentiate between humanist, anti-humanist, transhumanist, and posthumanist positions and their philosophical assumptions.
3. To critically evaluate major posthumanist texts by Wolfe, Haraway, Hayles, Barad, Braidotti, Latour, and others.

4. To help students in interpreting posthumanist frameworks
5. To help students apply posthumanist concepts to various fields such as media studies, environmental humanities, digital culture, political theory.

Unit 1. Introduction to Posthumanism (12 hrs)

1. Overview of Posthumanism
2. Debates in Posthumanism

Essential Readings:

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

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

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

Essential Readings:

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

Unit 3. Philosophy of Posthumanism (9 hrs)

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

Essential Readings:

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

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

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

Essential Readings:

- Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press. Pp.3-38, 71-96.
- Bennett, J. (2010). The Agency of Assemblages. In *Vibrant Matter: A Political Ecology of Things*. Philosophy in Review, 30(3), Pp. 20-38.

- Braidotti, R. (2016). Posthuman Critical Theory. In *Critical Posthumanism and Planetary Futures*. pp. 13-32.

Suggested Readings:

1. Bostrom, N. (2005). *A History of Transhumanist Thought*. *Journal of Evolution and Technology*, 14(1), 1–25. <https://www.nickbostrom.com/papers/history.pdf>
2. Crawford, K. (2021). *Atlas of AI: Power, Politics, and the Planetary costs of Artificial Intelligence*. Yale University Press.
3. Floridi, L. (2023). *The Ethics of Artificial Intelligence: Principles, Challenges, and Opportunities*. Oxford University Press.
4. Poster, M. (1990). *The Mode of Information: Poststructuralism and Social Context*. University of Chicago Press.
5. Barad, K. (2007). *Meeting the Universe halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.
6. Baxi, U. (2020). Towards Posthuman Human Rights. In M. R. Thomsen & J. Wamberg (Eds.), *The Bloomsbury handbook of Posthumanism* (pp. 347–361). Bloomsbury Academic.
7. Coole, D., & Frost, S. (Eds.). (2010). *New Materialisms: Ontology, Agency, and Politics*. Duke University Press.
8. DeLanda, M. (2019). *A New Philosophy of Society: Assemblage Theory and Social Complexity*. Bloomsbury Academic. (Original work published 2006)
9. Herbrechter, S. (2013). *Posthumanism: A Critical Analysis*. Bloomsbury Academic.
10. Latour, B. (2005). *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford University Press.
11. Nayar, P. K. (2014). *Posthumanism*. Polity Press.
12. Newman, S. A. (2022). Marxism and New Materialism. *Marxism and Sciences*, 1(2), 1–12.
13. Pepperell, R. (2003). *The Posthuman Condition: Consciousness beyond the Brain*. Intellect Books.
14. Thomsen, M. R., & Wamberg, J. (Eds.). (2020). *The Bloomsbury handbook of Posthumanism*. Bloomsbury Academic.
15. Wolfe, C. (2010). *What is Posthumanism?* University of Minnesota Press.

Tutorial Activities: (15hrs)

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

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

DSE: 56
Wittgenstein On Aspect Perception

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisites of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
DSE 56 Wittgenstein on Aspect-Perception	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/phin.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		
DSE 57 MIND, MODULARITY, AND COGNITION	4	3	1	Nil	B.A at the requisite level	None

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. & and 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		
DSE 58 Language and Thought	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		
DSE 59 CURRENT ISSUES IN PHILOSOPHY OF BIOLOGY	4	3	1	Nil	B.A at the requisite level	None

Course Objective:

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

Course Learning Outcomes

1. This course familiarizes students with the nature of the sub-discipline of philosophy of biology including central concepts that biological sciences rely on in its approach to the living world.
2. The course introduces students to the debate about whether distinctness of biological processes are maintainable in light of philosophical approaches. In this regard, the course also appraises 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 (if any)
		Lecture	Tutorial	Practical / Practice		
DSE 60 Understanding Human Actions	4	3	1	Nil	None	None

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		
DSE 61 PHILOSOPHY OF SCIENCE	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 degree	NA

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		
DSE 63 Philosophy of Language: Names and Descriptions	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		
DSE 65 ON CONDITIONALS	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 of the course (if any)
		Lecture	Tutorials	Practical/ Practice		
DSE 67 : Discussing Cinema: Spectatorship, Representation and Identity	4	3	1	Nil		None

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.

- To equip students with analytical tools for understanding disability as a philosophical category.

Course Learning Outcomes:

Student will be able to

- Demonstrate knowledge of classical and contemporary theories of personal identity.
- Critically evaluate how disability reframes debates on personhood and persistence.
- Explain how stigma and embodiment shape disabled selfhood.
- Analyse philosophical significance of disability identity, language, and recognition.
- 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)

- Understanding personhood
- 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)

- Personhood and disability
- 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)

- Disability politics
- 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		
DSE 70 Philosophical Counselling	4	3	1	Nil	None	None

Course Objectives

This course aims to:

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

Course Learning Outcomes

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

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

Unit-wise Structure

Unit 1: Philosophical Counselling and Related Approaches

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

Unit 2: Phenomenological & Existential Perspectives in Counselling

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

Unit 3: Eastern Philosophical Resources in Counselling

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

Unit 4: Applied Philosophical Counselling: Methods & Practice

Internship / Practicum Component

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

Suggested Readings:

1. Lahav, R. What is philosophical in philosophical counseling?
2. De Monticelli, R. (2018). Edmund Husserl. In *The Oxford handbook of phenomenological psychopathology*. Oxford University Press.
3. Krishnamurti, J. (1954). *The first and last freedom*. Harper & Brothers.
4. Suzuki, D. T., & Jung, C. G. (1948). *An introduction to Zen Buddhism*. Rider & Company.
5. Schuster, S. C. (1998). On philosophical self-diagnosis and self-help.

6. Szasz, T. (1960). The myth of mental illness. *American Psychologist*.
7. Kelly, B., et al. (2010). The myth of mental illness: 50 years after.
8. Ghaemi, S.N. (2001). *Rediscovering existential psychotherapy: The contribution of Ludwig Binswanger*. *American Journal of Psychotherapy*, 55(1), 51–64.
9. Lizeng, Z. (n.d.). Distinguishing philosophical counseling from psychotherapy.
10. Devarakonda, B., & Goutham, A. V. (2025). Bhagavad Gītā as a dialogical space in philosophical counselling. *Religions*, 16(348). <https://doi.org/10.3390/rel16030348>
11. Devarakonda, B. (2024). State of equanimity (*samatā*) as philosophical health: A perspective from the *Bhagavad-Gītā*. In L. de Miranda (Ed.), *Philosophical health: Thinking as a way of healing* (pp. 60–73). Bloomsbury Academic.
12. Devarakonda, B., Baniwal, V., & Garg, V. (2023). Conversations on psychological counselling and philosophical counselling: Examining the convergences and divergences between philosophical and psychological counselling. *Philosophical Practice*, 18(1). <https://appa.edu>
13. Devarakonda, B. (2021). Shifts in the classical Indian conception of philosophical practice: Vedic, Itihāsa–Purāṇic, and Dārśanic. *Philosophical Practice*, 16(1), 2602–2609. <https://appa.edu/wp-content/uploads/2021/03/16.1-abs.pdf>
14. Chopra, N. (2025). Philosophical counseling for nurturing “philosophical quotient” (PhilQ), *Journal of Philosophical Papers*, 21, 43-57.
15. Chopra, N. (2025). Reclaiming existential meaning beyond logic: An existential philosophical counseling. In M. Çevik (Gen. Ed.), H. Sarioglu & N. Erogul (Vol. Eds.), *Felsefi danışmanlık: Kuramlar ve perspektifler 2* (pp. 309-322). Ankara Sosyal Bilimler Üniversitesi Yayınları. <https://yayinasbu.asbu.edu.tr/tr/kitap-icerik/dan%C4%B1smanl%C4%B1k>

Tutorial Activities (Unit-wise)

Structured to include:

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

General Electives

GE 11: AI Ethics

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

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

Course Objectives

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

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

Course Learning outcomes

The Learning Outcomes of this course are as follows:

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

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

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

Essential Readings:

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

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

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

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

Essential Readings:

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

Unit 3: Approaches to Responsible AI (6 hrs)

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

Essential Readings:

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

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

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

Essential Readings:

- Gray, C. M., & Mildner, T. (2023). *An ontology of dark patterns: Foundations, definitions, and a structure for transdisciplinary action*. *Behaviour & Information Technology*, 42(sup1), 1–22. <https://doi.org/10.1080/0144929X.2023.2188265>
- O’Neil, C. (2016). Civilian casualties: Justice in the age of big data (Chapter 5). In *Weapons of Math Destruction: How Big Data Increases Inequality and Threatens Democracy*. New York: Crown Publishers
- Coeckelbergh, M. (2016). Responsibility and the moral phenomenology of using self-driving cars. *Applied Artificial Intelligence*, 30(8), 748-757.
- Buolamwini, Joy, and Timnit Gebru (2018). "Gender shades: Intersectional accuracy disparities in commercial gender classification." In *Conference on fairness, accountability, and transparency*, pp. 77-91. PMLR

Suggested Readings:

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

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

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

Tutorial Activities

Quizzes in class

Writing Short Answers in class

Group or individual Presentations/ Debates

Students will be asked to examine real-world AI cases

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

Academic Project/ Dissertation (6 Credits)

Learning Outcomes