

UNIVERSITY OF DELHI

CNC-II/093/1/EC-1276/25/01(ii)
Dated: 31.07.2025

NOTIFICATION

Sub: Amendment to Ordinance V
(ECR 24-11/ dated 12.07.2025)

Following addition be made to Annexure-II-A to the Ordinance V (2-A) of the Ordinances of the University;

Add the following:

The syllabus of MA Philosophy in the Department of Philosophy under the Faculty of Arts based on Postgraduate Curriculum Framework 2024 for Semester-I and Semester-II, is notified herewith for the information of all concerned as per *Annexure-1*.


REGISTRAR

MA 2 Years (NEP) Syllabus

Year 1, Semester 1,

Dept of Philosophy

To be effective from July 2025

Discipline Specific Courses (DSC)

Semester I

DSC 1 (MA, 2 Year Programme)

Classical Indian 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		
CLASSICAL INDIAN PHILOSOPHY: Tattva Mīmāṃsā DSC 1	4	3	1	Nil	Graduation	None

Course Title: Classical Indian Philosophy: *Tattva Mīmāṃsā*

Course Level: Master Level

Course Duration: 4 Units

Course Introduction:

This course is based on the classical understanding of Indian Philosophy, and tries to understand the nature and structure of Indian Philosophical ways to know cosmology through the texts. It includes classical theories and their metaphysical dimensions.

Course Objectives:

This paper discusses the debate between the essentialists (*svabhāvādvādin*) as represented by the *Vedas*, *Upanisads*, Nyāya–Vaiśeṣika, Jainism, and other non-Buddhist systems, on the one hand, and the anti-essentialists (*niḥsvabhāvādvādin*) like Nāgārjuna and his commentator Candrakīrti, on the other, on the issues of the nature, status, and structure of reality.

Course Learning Outcome:

After the learning of this course, students will:

1. Analyze and develop critical thinking and interpretative skills through close reading and discussion as represented by the *Vedas*, *Upaniṣads*, Nyāya–Vaiśeṣika, Jainism, and other non-Buddhist systems, and the anti-essentialists on the issues of the nature, status, and structure of reality.
2. To understand key concepts in *Nāsadīya-sūkta*, *Chāndogya-Upaniṣad* with Śaṅkara-*bhāṣya*, *Syādvādamāñjarī*, and *Mādhyaṃikaśāstra*.
3. The objective of this course will be to engage students in philosophical thinking.
4. Understanding of basic debates will strengthen students' interest in Indian Philosophy.
5. To apply, analyze and compare philosophical ideas across these traditions.

Course Structure & Readings:

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

Unit 1: Vedic and Upaniṣadic Philosophy [3 Weeks, 12 Hours]

. Vedic Philosophy

- Notion of Cosmology
- The Hymn of the *Śṛṣṭi*

Essential Readings:

- *Nāsadīya-sūkta* (The Hymn of the Origin) of the *Ṛgveda* (1977).
- 10th Maṇḍala, Sūkta 129 in Panikkar, Raimundo, *The Vedic Experience: Mantramañjarī*, (pp. 54-59). Delhi, Motilal Banarsidass.
- Marta Bręgiel-Pant (Trans.). (2021). Why Is There I Rather Than It?; *Nāsadīya-sūkta* (The Hymn of the Origin), p. 17-36

B: Upaniṣadic Philosophy [3 Weeks, 12 Hours]

- Concept of *Tat*
- Methods to attain Brahman
- Illustrations

Essential Readings:

- *Chāndogya-Upaniṣad* with Śaṅkara-*bhāṣya*, (1978). Chapter 6, in Som Raj Gupta (translation), *The Word Speaks to the Faustian Man, Vol. 4*, Delhi, Motilal Banarasidas, 2001.
- Radhakrishnan, S., *The Principal Upaniṣads*, London, George Allen & Unwin, 1974, pp. 446-467; and

- *The Twelve Principle Upaniṣads*, Vol II, R. L. Mitra and E.B. Cowell (tr.), Nag publishers Delhi.

Unit 2: Philosophy of Jainism [4 Weeks, 12 Hours]

- Introduction to Jainism
- Concept of *Syādvāda*
- *Anekāntavāda*
- Theories of Soul

Essential Readings:

- *Syādvādamañjari of Malliṣeṇa* (1933). A.B. Dhruva (ed.), Poona, 1933 (Chapters 21-30).
- Translation by F.W. Thomas, *The Flowers' Spray of the Quodammodo Doctrine: Śrī Malliṣeṇasūri Syādvādamañjarī*, Akademe Verlag, Stuttgart, 1960, pp. 129-165.

Unit 3: Buddhist Philosophy [3 Weeks, 12 Hours]

- Nature of the reals
- Theories of *Reals*
- Debates between essentialists and non-essentialists

Essential Readings:

- *Madhyamakaśāstra of Nāgārjuna with the commentary: Prasannapadā by Candrakīrti*, (1960). P.L. Vaidya (ed.), Darbhanga: The Mithila Institute (Chapter-1).
- Translation in Mervyn Sprung, *Lucid Exposition of the Middle Way*, (pp. 32-75). London, Routledge & Kegan Paul.

Unit 4: Mīmāṃsā Philosophy [3 Weeks, 12 Hours]

- Introduction to Mīmāṃsā
- Debates on *Arthatantra* between Mīmāṃsā schools

Essential Readings:

- *Jaimini's Mīmāṃsā-sūtra*, Chapter-1, with *Kumārila Bhaṭṭa* and *Prabhākara's* Debate on *Arthatantra*.
- Jha, Ganganatha (1909). *Ślokaṃvārtika, Sūtra-I to IV* Calcutta. pp.1-112.

Further Readings:

1. Marta Bręgiel-Pant (Trans.). (2021). Why Is There I Rather Than It? Peter Lang.

2. Brereton, Joel B. (1999). "Edifying puzzlement: Rgveda 10.129 and the uses of enigma," *Journal of American oriental society* 119, pp. 248-260.
3. Ranade, R.V. (1986). *A Constructive Survey of Upaniṣadic Philosophy*. Bombay: Bharatiya Vidya Bhavan.
4. Sharma, Baldev Raj. (1972). *The Concept of Ātman in the Principal Upaniṣads*. Delhi: Dinesh Publications.
5. Perrett, Roy W. (ed.). (2001). *Indian philosophy: A collection of readings, Vol. 3: Metaphysics*. New York: Garland Publishing Inc.
6. Shah, Nagin J. (ed.). (2000). *Jaina theory of multiple facets of reality and truth (Anekāntavāda)*. Delhi: Motilal Banarsidass.
7. Murti, TRV. (1970). *The central philosophy of Buddhism*. London: George Allen & Unwin.
8. Garfield, Jay. (1995). *The fundamental wisdom of the middle way*. Oxford: Oxford University Press.
9. Kalupahana, D.J. (1991). *Mūlamadhyamakakārikā of Nāgārjuna: The philosophy of the middle way*. Delhi: Motilal Banarsidass.
10. Mohanty, J.N. (2000). *Classical Indian philosophy: An introductory text*. New Delhi: Oxford University Press.
11. Jha, Ganganatha (1933). *Śābara-Bhāṣya Vol.-I Chapter-1*, Baroda. pp.1-48.
12. Rao, B. Suryanarain (1949). *Śrī Jaimini-sūtras*, Raman publication, Bangalore.
13. Devasthali, G. V. (1959). *Mīmāṃsā: The Vākhyā Śāstra of ancient India*, Bombay.
14. Francis X. D'sa, S. J. (1980). *Śabdaprāmāṇyam in Śābara and Kumārila*, Vienna.
15. A. Ramulu, Dr. (1990). *Bhaṭṭa Prabhākara Mīmāṃsā* Mysore.

Tutorial Activities

- Dialogical methods as used in various schools of Indian Philosophy especially in Upaniṣads and in Buddhist suttas.
- Students would be treated as potential teachers, scholars, academicians while adopting this method to initiate the discussion on Indian philosophical issues.

Keywords: Veda, Upanishad, Mīmāṃsā, Anekāntvada, Emptiness, Brahman

Semester I

DSC 2 (MA, 2 Year Programme)

GREEK 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		
GREEK PHILOSOPHY DSC 2	4	3	1	Nil	Graduation	None

Course Objectives

1. To make students read some of the most fundamental works of Philosophy and understand the comprehensive nature of Greek Philosophy
2. To acquaint students with key elements of Plato's early and middle thinking
3. To introduce students to the manner in which Aristotle works on Metaphysics
4. To make students appreciate Aristotle's theory of mind and see its connection with current approaches to the mind

Course Learning Outcomes

1. Students will get acquainted with Plato and Aristotle's philosophies
2. Students will develop a notion of methodology in philosophy and the importance of definitions
3. Students will be familiarized with the importance of categorisation/classification
4. Students will absorb interesting ideas about the treatment of the mind in philosophy

Unit 1: Introduction to Plato

(3 Weeks, 12 Hours)

1. Importance of definition
2. Socratic questioning
3. The importance of reason

Essential Readings:

Plato's *Euthyphro* and *Crito* In Reeve, C.D.C. (Ed.). (2012). *A Plato reader: Eight essential dialogues*. Indianapolis: Hackett Publishing.

Unit 2: Plato on Virtue**(4 Weeks, 16 Hours)**

1. Definition of virtue
2. The paradox of inquiry
3. Knowledge and true belief

Essential Readings:

Plato's *Meno*. In Reeve, C.D.C. (ed.). (2012). *A Plato reader: Eight essential dialogues*. Hackett Publishing.

Unit 3: Introduction to Aristotle**(4 Weeks, 16 Hours)**

1. Metaphysics
2. Categories
3. Classification

Essential Readings:

Aristotle (1991). *Categories*. J. Barnes (Ed.), *Aristotle: Complete Works* (pp. 2-27). Princeton University Press.

Unit 4: Aristotle on the Nature of the Mind**(4 Weeks, 16 Hours)**

1. The nature of mind
2. Mental phenomena
3. Body and mind

Essential Readings:

Aristotle (2016). *De Anima* (Christopher Shields, Trans.), pp. 50-73. Clarendon Press.

Suggestive Readings:

1. Cohoe, C. M. (2014). Nous in Aristotle's *De Anima*. *Philosophy compass* 9 (9), 594-604.
2. Hamlyn, D.W. (1993). *Aristotle's de anima* (Books II and III). Clarendon Press.

3. Harte, V. (2008). Plato's metaphysics. In Gail Fine (ed.), *Oxford handbook of Plato*. Oxford University Press.
4. Lee, D. (translator). (1974). Plato: The republic. Penguin Classics.
5. Lewis, F. (2009). Form and matter. In G. Anagnostopoulos (Ed.), *A companion to Aristotle* (pp 162-185). Blackwell.
6. Miller, C. (2013). The Euthyphro dilemma. In *Blackwell international encyclopedia of ethics* (pp. 1-7). Blackwell.
7. Scott, D. (2006). Plato's Meno. Cambridge University Press.
8. Reeve, C.D.C. (ed.). (2012). *A Plato Reader: Eight essential readings*. Hackett Publishing.
9. Nussbaum, M. C. & Rorty, A. (eds.). (1995). *Essays on Aristotle's De Anima*. Oxford University Press.

Tutorial Activities (15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through the following activities:

- Group discussion on a specific topic .
- Presentation on a topic
- Search five relevant papers regarding the syllabus from top journals in Greek Philosophy
- writing short papers on specific topics

Keywords:

Plato, piety, virtue, justice, Aristotle, categories, soul, mind

DSC 3 Logic

Semester 1

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		
LOGIC DSC 3	4	3	1	Nil	Graduation	None

Course Objectives

1. Develop a clear understanding of fundamental concepts in formal logic, including propositions, arguments, logical connectives, and truth values.
2. Learn to apply propositional logic to evaluate the validity of arguments using truth tables, also do proofs with 18 rules
3. Gain proficiency in predicate logic, including quantifiers, and the ability to form and evaluate logical statements involving predicates.
4. Learn the use of possible worlds in logic and master the concepts and proofs involved in normal modal logic

Learning Objectives

Upon taking this course students will be able to:

1. recognize and define basic logical components such as propositions, logical connectives (AND, OR, NOT), and quantifiers (universal and existential), tautologies and contradictions
2. construct and analyze truth tables, do proofs with 18 rules, and also do conditional and indirect proofs
3. translate natural language arguments and statements into formal logical expressions using symbolic notation.
4. Develop the tools for understanding modality and the way it is treated formally in modal logic

Course Structure

Unit 1: Basic Concepts

(3 weeks, 12 hours)

1. Arguments
2. Logical connectives
3. Truth tables

Essential Reading

Hurley, P. (2014) *A Concise Introduction to Logic*, Wadsworth Publishing Co Inc; 12th Revised edition, (Chapters 6)

Unit 2: Natural Deduction Systems

(6 weeks, 24 hours)

1. Proofs in propositional logic and predicate logic
2. Conditional Proof
3. Indirect Proof

Essential Readings

Hurley, P. (2014) *A Concise Introduction to Logic*, Wadsworth Publishing Co Inc; 12th Revised edition, (Chapters 7, 8)

Unit 3: Modal Logic

(3 weeks, 12 hours)

1. Possible Worlds
2. Normal Modal Logics
3. Interpreting Possible Worlds

Essential Readings

Priest, G. (2001). *An Introduction to Non-Classical Logic*, Cambridge, Cambridge University Press. (Chapters 2 and 3)

Unit 4: Formal Language and Natural Language

(3 weeks, 12 hours)

1. Implication and Implicature
2. Restricted Quantification
3. Names and Descriptions

Essential Readings

Grice, H. P. (1989). "Logic and Conversation", in his *Studies in the Way of Words*, Harvard University Press, pp. 22-40.

Borg, E. & Lepore, E. (2001). "Symbolic Logic and Natural Language" in Dale Jacquette (Ed.) *Companion to Philosophical Logic*, Blackwell.

Suggestive Readings

1. Papineau, D. (2012). *Philosophical Devices: Proofs, Probabilities, Possibilities, and Sets*, OUP.
2. Melia, J. (2014). *Modality, Central Problems in Philosophy*, Routledge.
3. Copi, I. M., & Cohen, C. (2011). *Introduction to logic* (13th ed.). Pearson Education
4. Gensler, H. J. (2010). *Introduction to logic* (3rd ed.). Routledge.
5. Lemmon, E. J. (1999). *Beginning logic* (2nd ed.). Hackett Publishing.
6. Russell, B. (1922). "Logic as the Essence of Philosophy" in his *Our Knowledge of the External World*, George Allen and Unwin, UK.
7. Garson, J. (2005). *Modal logic* (2nd ed.). Springer.
8. Fitting, M. (2002). *First-order modal logic* (1st ed.). Kluwer Academic Publishers.
9. Chellas, B. F. (1980). *Modal logic* (1st ed.). Cambridge University Press.

Tutorial Activities (15 Hrs) Students work in small groups to construct and critique formal proofs (natural deduction, sequent calculus), translate English into formal logic, and explore alternative proof strategies. Focus includes propositional, predicate, and modal logic.

Modal Logic: Practice syntax (\Box , \Diamond), build Kripke models, analyze frame properties, and compare systems (K, T, S4, S5). Write short essays linking formal results to debates on necessity, possibility, and modality types. Study extensions (temporal, deontic, epistemic, dynamic logic) and compare with other non-classical logics.

Applications & Tools: Use software for automated reasoning and proof verification. Explore applications in AI, linguistics, and CS. Reflect on human vs. machine logic.

Student presentations, debates, close readings, and exercises on key theorems (completeness, soundness, compactness, decidability). Evaluate strengths and limits of logical systems.

Discipline Specific Electives or DSE courses

(MA, 2 Year Programme)

DSE 1 Social and Political Philosophy (Western)

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 (Western) DSE 1	4	3	1	Nil	Graduation	None

Course Objective

1. This course explores important ideas in political philosophy, including how society and government should function, as explained by Hobbes, Locke, and Rousseau.
2. It covers concepts like property, Marx's critique of capitalism, and the debate between individual rights and community needs.
3. It will also look at how justice involves both recognition and redistribution, as well as how systems of power can create unfair inequalities, focusing on ideas of fairness, equality, and social change in modern societies.

Course learning Outcomes

1. The course will help students gain a deep understanding of major political philosophers and their influence on modern political thought.
2. It will enable students to critically assess how political systems balance individual rights and community needs.

3. The course will teach students to apply concepts of justice to real-world issues of inequality and power dynamics.
4. It will also strengthen students' ethical reasoning skills, fostering responsible engagement with social and political issues.

Unit 1: Social Contract Theory & the Theory of State (4 weeks, 16 hours)

1. Origin of the Commonwealth
2. Understanding social contract

Essential Readings:

- Hobbes, Thomas. (1985). *Leviathan*, (Part II, of Commonwealth, Ch. 17, 18, 21), C. B. Macpherson (ed.). London: Penguin Classics.
- Rousseau, J. (1947). *The social contract* (Bk. II: ch. 1-50), C. Frankel (trans. revised and ed.). New York: Hafner Publishing Co.

Unit 2: Property & Natural Rights (2 weeks, 8 hours)

1. Concept of property
2. Emergence of capitalism

Essential Readings:

- Locke, J. (1937). *Treatise of civil government* (Ch 5), C. L. Sherman (ed.). New York: D. Appleton-Century.

Unit 3: Individual and Common Good (4 weeks, 16 hours)

1. Labour and the control of production
2. Understanding self, right and good

Essential Readings:

- Marx K. (1996). Critique of the Gotha programme. In T. Carver (Ed.), *Marx: Later political writings* (pp. 208-226), Cambridge Texts in the History of Political Thought. Cambridge: Cambridge University Press.
- Sandel, M. (1998). *Liberalism and the limits of justice* (ch 1). Cambridge: Cambridge University Press.

Unit 4: Politics of Difference & Recognition (5 weeks, 20 hours)

1. Questioning the notion of individual and justice

2. Injustice, power and surveillance

Essential Readings:

- Foucault, Michel. (1997). The birth of biopolitics. In Paul Rabinow (Ed.), *Michel Foucault: Ethics, subjectivity and truth* (pp. 73-79). New York: The New Press.
- Mills, Charles W. (2005). Ideal theory as ideology. *Hypatia*, 20(3),165-184.
- Young, Iris M. (2009). Structural injustice and the politics of difference. In Thomas Christiano & John Philip Christman (Eds.), *Contemporary debates in political philosophy* (pp. 362–383). Malden, MA: Wiley-Blackwell.

Further Readings:

1. Foucault, M. (1980). Two lectures (IInd Lecture). In C. Gordon (Ed.), *Power/knowledge*. Sussex: Harvester Press.
2. Arendt, H. (1958). *The human condition* (Ch –III). Chicago: University of Chicago Press.
3. Gray, J. (2000). Where pluralists and liberals part company. In M. Baghramian & A. Ingram (Eds.), *Pluralism: The philosophy and politics of political diversity*. London: Routledge.
4. Engels, F. (1977). *The theory of family, private property and the state* (Ch. V). Moscow: Progress Publishers.
5. Taylor, Charles. (1994). The politics of recognition. In Amy Gutmann (Ed.), *Multiculturalism: Examining the politics of recognition* (pp. 25- 7). Princeton: Princeton University Press.
6. Fraser, Nancy. (1995). Recognition or redistribution? A critical reading of Iris young's justice and the politics of difference. *Journal of Political Philosophy*, 3(2),166–180.
7. Rawls, John. (1971). *A theory of justice*. Oxford: Oxford University Press.
8. Feinberg, J. (1980). *Rights, justice and the bounds of liberty*. Princeton: Princeton University Press.
9. Skinner, Q. (1998). *Liberty before liberalism*. Cambridge: Cambridge University Press.
10. Walzer, Michael. (1983). *Spheres of justice: A defence of pluralism and equality*. Oxford: Roberston.
11. Kymlicka, W. (2002). *Contemporary political philosophy*. Delhi: Oxford University.
12. Matravers, Derek & Pike, Jon. (Eds.) (2003). *Debates in contemporary political philosophy: An anthology*. London & New York: Routledge.

Tutorial Activities (15 Hrs)

- Group discussion on a topic such as what defines the bioethical approach
- Project work, individual or group, related to a deeper study of any of the topics included in the course
- Presentation
- Review of a book or article or film in the related area
- Research and writing on some related issue beyond the syllabus

Keywords:

Social contract, justice, individual rights, property, sovereign, capitalism, self, recognition, power, community

(MA, 2 Year Programme, Sem 1)

DSE 2 PHILOSOPHY OF MIND (Western)

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		
PHILOSOPHY OF MIND (Western) DSE 2	4	3	1	Nil	Graduation	None

Course Objectives:

The aim of this introductory course is to acquaint students with different approaches to the study of human mind, viz., dualism, physicalism, functionalism, eliminativism, panpsychism, emergentism, quantum approaches to the study of the mind among others.

Course Learning Outcome:

1. Aims at sensitizing students to a difference between body and mind - as well as to problematize the distinction

2. Lays out a historical and logical development of the principal theories of mind-body problem – viz. from classical Dualism to recent theories of physicalism, functionalism, eliminativism, panpsychism, and approaches to the study of consciousness.
3. It enables the students to appreciate the vital lines of inter-connexon underlying all these different approaches.
4. It trains students to assimilate philosophy of mind with the basic concerns of sciences - for instance with neurology, quantum theory, etc.
5. Given any instance of a mental phenomenon –the student should be able to spell out its alternative readings - under each of the possible approaches taught in the course.

Unit 1: Dualism and Physicalism

(4 Weeks, 16 Hours)

Nature of dualism

Nature and varieties of physicalism

- Fodor, J. A. (1981). The Mind-Body Problem. *Scientific American*, 244(1): 114-123.
- Robinson, H. (2023). Dualism. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford Encyclopaedia of Philosophy*, URL = <<https://plato.stanford.edu/archives/spr2023/entries/dualism/>>.
- Elpidorou, A. (2018). Introduction: The Character of Physicalism. *Topoi*, 37:435–455.

Unit 2: The Nature of Mental States and Mental Causation

(3 Weeks, 12 Hours)

Functionalism and its evaluation of mind-brain identity theory

The viability of the hypothesis of mental causation and its nature

- Putnam, H. The nature of mental states (Chalmers # 11). OR H. Putnam, Brains & behavior (Chalmers # 7).
- Kim, J. (2000). The many problems of mental causation. In J. Kim (ed.), *Mind in a physical world*. Cambridge (MA): MIT Press, pp. 28-56.

Unit 3: Eliminativism and Panpsychism

(4 Weeks, 16 Hours)

Eliminativist evaluation of folk psychology

Panpsychism as an alternative to physicalism

- Churchland, P. (2007). The evolving fortunes of eliminative materialism. In B. P. McLaughlin and J. Cohen (eds.), *Contemporary debates in philosophy of mind*, pp. 160-181.
- Goff, P. (2017). Panpsychism. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Oxford: Blackwell, pp. 106-124.

Unit 4: Emergentism and Approaches to the Study of Consciousness (4 Weeks, 16 Hours)

Emergentism as an account of the nature of the mind

Quantum mechanics and its implications for theorizing about the nature of consciousness

- Vision, G. (2017). Emergentism. In M. Velmans & S. Schneider (eds.), *The Blackwell companion to consciousness*. Blackwell, pp.337-348.
- Searle, J. R. (2007). Dualism revisited. *Journal of physiology*, 101: 169–178.
- Allori, V. (2021). Contemporary Echoes of the World Soul: Quantum Mechanics and Consciousness. In: J. Wilberdin (ed.), *World Soul* (pp.320-342). Oxford University Press.

Further Readings:

1. Descartes, R. Minds and bodies as distinct substances (Heil #3).
2. Smart, J. J. C. (1959). Sensations and brain processes. *The philosophical review*, 68(2): 141-156.
3. Kim, J. (1996). *Philosophy of mind*. Oxford: Westview Press.
4. Lycan, W. (2009). Giving Dualism its due. *Australasian journal of philosophy*, 87(4), 551-563.
5. Melnyk, A. (1997). How to Keep the 'Physical' in Physicalism. *The Journal of Philosophy*, Vol. 94, No. 12. (Dec., 1997), pp. 622-637.
6. Ney, A. (2008). 'Physicalism as an Attitude', *Philosophical Studies*, 138: 1–15.
7. Wilson, J. (2006). On characterizing the physical. *Philosophical Studies*, 131:61–99.
8. Kim, J. Epiphenomenal and supervenient causation (Rosenthal #27)
9. Guttenplan, S. (ed.). (1994). *A companion to the philosophy of mind*. Basil Blackwell.
10. Churchland, P. *Eliminative materialism and propositional attitudes*. (Heil #23).
11. Rosenthal D. M. (ed.). (1991). *The nature of mind*. Oxford University Press.
12. Chalmers, D. J. (ed.). (2002). *Philosophy of mind: Classical and contemporary readings*. Oxford University Press.

13. Heil, J. (ed.) (2004). *Philosophy of mind: A guide and anthology*. Oxford University Press.

All the # marked readings are available from the marked anthologies:

Tutorial Activities

Tutorial Activities (15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through the following activities:

- 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

Keywords:

Mind, dualism, nature of mental states, physicalism, functionalism, eliminativism, panpsychism, emergentism, approaches to the study of consciousness

DISCIPLINE SPECIFIC ELECTIVE - (DSE-3) – Philosophy of Mind (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	Tutorials	Practicals/ Practice	

Philosophy of Mind (Indian) DSE 3	4	03	01	Nil	Graduation	None
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Course Introduction:

This course is based on the classical concept of Mind in Indian Philosophy, and tries to understand the nature, functions, behaviour and structure of Mind. It includes classical theories, epistemological and metaphysical dimensions, and perspectives. Indian philosophical and cultural tradition – comprising of ancient, classical, and modern intellectual literature – is replete with multiple forms of worldviews and dialogical debates among them on various philosophical issues, most prominent of which are concerned with the integrated internal world of mind, self, and person, but certainly not divorced from the external physical world, rather there is a strong orientation toward integrating the two worlds.

Course Objectives:

The main aim of course is to bring forth the concept of mind, its nature and scope today. The theology of philosophy of the Indian mind and its psychological aspects. It is an introductory course to understand the problem of mind in Indian Philosophy.

Course Learning Outcome:

After the learning of this course, students will:

1. Develop critical thinking and interpretative skills through close reading and discussion on Indian philosophy of Mind.
2. Understand different concepts, ideas and debates in Indian psychological tradition.
3. Elucidate the philosophical responses of the various schools of thought, which pull out their conceptual resources to establish their own views, to challenge opponents' views, and prepare themselves to face others' challenges.
4. To learn the nature of the internal (i.e. spiritual/ transcendental) world through which we sentient beings have access to the external world.
5. To Apply, Analyze and compare Indian psychology across the world.

Course Structure & Readings:

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

Unit 1: Introduction to Indian Approaches to Mind (*Manas*) (4 Weeks, 16 Hours)

- Scope and Methods
- Concept of Consciousness: Vedas to Upaniṣads

- Cognitive Process vs Emotion and Action
- Theories of Indian Mind and its Application

Essential Readings:

- Functions of Mind: Kuppuswami, B. (1990). *Elements Of Ancient Indian Psychology* Konark Publication. (All chapters)
- Chakrabarti, Kisor Kumar (2001), *Classical Indian Philosophy of Mind: The Nyaya Dualist Tradition*, Delhi, Motilal Banarsidass Publishers, chapter 5.

Unit 2: Concept of Mind (*Yoga-Vāsiṣṭha*) (3 Weeks, 12 Hours)

- Vāsiṣṭha's Philosophy
- The Concept of Self

Essential Readings:

- California Libraries (1891). *The Yoga-Vāsiṣṭha-Mahāramayana of Valmiki* California Press.
- Dharmaraja Adhvarin's *Vedantaparibhasa*, ed. with English translation by S.S. SuryanarayanaSastri, reprint, Madras, The Adyar Library and Research Centre. (Chapter I on Perception)
- Jinpa, Thupten (2020). *Science and Philosophy in the Indian Buddhist Classics: The Mind*, Vol II. Simon and Schuster, Chapter 1.

Unit 3: Criticism of the Concept of Mind in Indian Traditions (4 Weeks, 16 Hours)

- Critique of the Theory of Self: Nyāya and Buddhism
- Critique in Mahā Rāmāyaṇa

Essential Readings:

- Atreya, B. L. (1936). *The Philosophy of the Yoga-Vasishtha* The Theosophical Publishing House Adyar, Madras, India.
- Udayana's *Atmatattvaviveka* with *Tatparya* by Dinanantha Tripathi, 3 Volumes, Calcutta, Sanskrit College, reprint, 1989. (*Section on criticism of the Buddhist theory of self*).
- Chakrabarti, Kisor Kamal (2001), *Classical Indian Philosophy of Mind: The Nyaya Dualist Tradition*, Delhi, Motilal Banarsidass Publishers, Appendix, 219–276.

Unit 4: Methods of Indian Philosophy of Mind (4 Weeks, 16 Hours)

- Vedic: Yajña Vidyā: Athravaveda
- Upaniṣads: Brahman Vidyā: Muṇḍakopaniṣad
- Śaḍ darśana: Ātmavidyā: Mīmāṃsā, Sāṃkhya and Vedānta
- Mind in Ayurveda: Caraka, Suśruta, and Atreya
- Method of Saṅgīta and Tantra

Essential Readings:

- Atreya, B. L. (1936). *The Philosophy of the Yoga-Vasishtha* The Theosophical Publishing House Adyar, Madras, India. (ch. V)
- Rau, M. Srinivasa & Aiyar, K.A. Krishnaswamy (1912). *Panchadasi of Vidyaranya* Srirangam: Sri Vani Vilas Press. (Ch. 1, p.1-8)
- Krishnananda, Swami (2008). *Mundakopanishad* The Divine Life Society. (Ist Mundaka, IInd Khanda, Mantra 12); (IInd Mundaka, Ist Khanda, Mantra 4); II, 1. 1-2
- Sadashiva Tirtha, Swami & Uniyal, R. C. (1998). *Ayurveda Encyclopedia* Ayurvedic Holistic Centre Press. (Ch. 10 & 13)
- Shringey, R. K. (trans.). (1999). *Sangita Ratnakar*. (Ch. 6)
- Singh, Jaideva (1979). *Vigyan Bhairava Tantra* MLBD. (Ch. 1, 2, & 3)

Further Readings:

1. Bodhendra Saraswati, Swami. Sri Yoga Vasishtha Volume 1-4. Gita Press.
2. Charles Moore A. Aldyth Morris V. (2008). Indian mind essentials of the Indian philosophy & culture. Delhi: MLBD.
3. Sinha, Jadunath (2008). Indian psychology Volume 1-3. Delhi: MLBD.
4. Chennakeshava, Sarasvati (1960). Concept of mind in Indian philosophy. Delhi: MLBD.
5. Kuppaswami, B. (1993). Hindu psychology source book of ancient Indian psychology. Delhi: Konark Publication.
6. Ramakrishna Rao, K. & Anand Paranjape, & C. Ajit Dalal K. (ed.). Hand book of Indian psychology. Delhi: Foundation.
7. Safaya, Raghunath (1976). Indian psychology. MRML.
8. Duerlinger, James (2009), "Vasubandhu's Abhidharmakosa: Critique of the Pudgalavadin's Theory of Persons," *ibid.*, 286–295.
9. Gupta, Bina (1995), *Perceiving in Advaita Vedanta: Epistemological Analysis and Interpretation*, Delhi, Motilal Banarsidass.
10. Ram, Kanshi (2003), "The Nature and Function of Mind in Samkhya, Yoga and Advaita Vedanta: A Comparative Picture," in V.N. Jha (ed.), *Human Mind and Machine*, Delhi, Sri Satguru Publications, 13–40.
11. Malhotra, Ashok (1997), "Sartre and Samkhya–Yoga on Self," in Douglas Allen (ed.), *Culture and Self: Philosophical Perspectives, East and West*, Colorado, Westview Press, 111–128.
12. Basu, Ananya (1997), "Reducing Concern with Self: Parfit and the Ancient Buddhist Schools," in Douglas Allen (ed.), *ibid.*, 97–109.
13. Harvey, Peter (2009), "Theravada Philosophy of Mind and the Person: AnattalakkhanaSutta, MahanidanaSutta, and Milindapanha," in William Egelglass and Jay L. Garfield (ed.), *Buddhist Philosophy: Essential Readings*, Oxford, Oxford University Press, 265–274.
14. Lusthaus, Dan (2009), "Pudgalavada Doctrine of the Person," *ibid.*, 275–285.

15. Goodman, Charles (2009), "Vasubandhu's *Abhidharmakosa*: The Critique of the Soul," *ibid.*, 297–308.
16. Timalisina, Sthaneshwar (2009), *Consciousness in Indian Philosophy: The Advaita Doctrine of 'Awareness Only'*, London, Routledge.
17. Emmanuel, Steven (2013), *A Companion to Buddhist Philosophy*, West Sussex, Wiley-Blackwell, 377–428.
18. Albahari, Miri (2011), "Nirvana and Ownerless Consciousness," in Marksiderits, Evan Thompson, and Dan Zahavi (ed.), *Self, No Self*, Oxford, Oxford University Press, 79 – 113.
19. Chakrabarti, Kisor Kumar (2001), *Classical Indian Philosophy of Mind: The Nyaya Dualist Tradition*, Delhi, Motilal Banarsidass Publishers.
20. Chennakesavan, Sarasvati (1991), *Concept of Mind in Indian Philosophy*, reprint, Delhi, Motilal Banarsidass.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords:

Functions of Mind, Meditation, Psychopathology and Psychotherapy, Sex behavior, Psycholinguistics, Aesthetics, Sensation and perception, Thought and language, Samaskara, vasana and attitude, Self and personality

DSE 4 Topics In Indian Philosophy: Contemporary Reflections

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

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

Course Introduction:

One of the most exciting intellectual discourses in classical Indian literature is concerned with questions of language, mind, and cognition. In this course these profound and enthralling theoretical stances are brought into dialogue with contemporary discussions in cognitive science. While there are no prerequisites for this *topical* course, a genuine interest in topics related to language, mind, and cognitive science is preferred, and a willingness to engage with theoretical perspectives from an interdisciplinary lens is a valuable preparatory approach.

Following a brief survey of Pāṇini's path breaking contributions to the systematic study of language and verbal cognition, the course shifts to exploring the conceptions of language, inference, and perception as detailed by Bhartṛhari and Dignāga. Finally, it examines Anandavardhana's insights into aesthetic cognition and re-cognition, enriched by perspectival detours from contemporary cognitive science. Designed as a discussion-based topical seminar, this challenging course demands interdisciplinary engagement, critical and reconstructive approaches, and active participation. Please note that the additional reading list is integrated with the essential readings for this course. An up-to-date reading list, live seminar/webinar links, and other relevant information will be shared on a continuous basis as the course progresses.

Course Objective

- 1.To introduce students to the foundational contributions of classical Indian thinkers such as Pāṇini, Bhartṛhari, Dignāga, and Anandavardhana to the study of language, mind, and cognition.
2. To bring to dialogue the classical Indian philosophical frameworks and contemporary theories in cognitive science, linguistics, and philosophy of mind.
3. To develop an interdisciplinary approach to understanding the nature of language, perception, inference, and aesthetic cognition.
4. To encourage knowledge production by critical engagement with primary texts and contemporary scholarship through discussion, debate, and collaborative inquiry.

Learning Outcomes

Upon successful completion of this course, students should be able to

1. Demonstrate a nuanced understanding of key texts and concepts in classical Indian philosophy of language, mind, and cognition.

2. Integrate Indian philosophical ideas with the theories in the broader context of contemporary cognitive science, identifying points of explanatory value.
3. View, analyse, and reconstruct classical philosophies in new explanatory light.
4. Develop philosophical perspectives and skills in analysing mental phenomena and the theories that attempt to explain topics in cognitive science.
5. Advance and present original perspectives on topics in cognitive science and interdisciplinary philosophical issues, supplemented by evidence from both philosophy and science.

Unit 1: Introduction: Topics in Language, Mind, and Cognition [5 Weeks, 15 Hours]

Topics: Introduction to Pāṇini's contributions, The concepts of *Indriya*, *Jñāna*, *Samjñāna* in *Aṣṭādhyāyī*, Cognition and *Aṣṭādhyāyī*, Language and cognition in Classical Indian Texts, Indian Theories of Content, Bhartṛhari on Verbal Cognition, Sphota, Unconscious Knowledge in Language.

Essential Readings:

Pāṇini. *Aṣṭādhyāyī* (Selections on *Indriya*, *Jñāna*, *Samjñāna*), Verse 5:2:93 [Also refer: *Śatapatham*, 6:1:1:2; *Mahābhārata*, *Udyogaparva*, 33:103, *Amarakośa*, 1:5: 8-10]

Kadvany, J. (2016): Pāṇini's Grammar and Modern Computation, *History and Philosophy of Logic*, DOI: 10.1080/01445340.2015.1121439

Bhartṛhari. *Vākya-pādiya* Volume-1 Iyer, K. A. S. (Trans. 1965). Poona.

Brough, J. (1953). Some Indian Theories of Meaning. *Transactions of the Philological Society*, 52: 161-176. <https://doi.org/10.1111/j.1467-968X.1953.tb00273.x>

Unit 2: Perception and Cognition [5 Weeks, 15 Hours]

Topics: The Divide between Perception and Cognition, Svalakṣaṇa and sāmānya lakṣaṇa, Language and Inference, Visual Illusion, Modularity of Mind, Mental Architecture.

Essential Readings : Dignāga. *Pramāṇasamuccaya*, Chapter V, Anyāpoha-pariccheda

Hayes, R. P. (Tr. from Tibetan). (1988). In *Dignāga on the Interpretation of Signs*, chapter VII, Dordrecht, Kluwer Academic Publishers, pp. 252–308.

Pind, O. H. (2015). *Dignāga's Philosophy of Language: Dignāga on Anyāpoha*, *Pramāṇasamuccaya V: Text, Translation, and Annotation*.

Amir, Dorsa & Firestone, Chaz (2025, forthcoming). Is visual perception WEIRD? The Müller-Lyer illusion and the Cultural Byproduct Hypothesis. *Psychological Review*.

Unit 3: Language, Art, and Thought [2 weeks, 6 Hours]

Topics: Dhvani Theory, Dhvani and Pratyabhijñā, Art

Essential Readings Anandavardhana. *Dhvanyāloka*.

Unit 4: Cognition, Language of Thought, Neurobiology of Cognition. (3 weeks, 9 Hours)

Topics: Mental Representation and Thought

Essential Readings : Sablé-Meyer M, Ellis K, Tenenbaum J, Dehaene S. (2022). A language of thought for the mental representation of geometric shapes. *Cogn Psychol.* 2022 Dec;139:101527. <https://doi:10.1016/j.cogpsych.2022.101527>

Further Readings and Resources

1. Pāṇini, & Vasu, S. C. (1891). *The Aṣṭādhyāyī of Panini*, Delhi Motilal Banarsidas.
2. Ānandavardhana. (1990). *The Dhvanyāloka* of Ānandavardhana with the Locana of Abhinavagupta (D. H. H. Ingalls, J. M. Masson, & M. V. Patwardhan, Trans.). Harvard University Press.
3. Ānandavardhana. (1974). *Dhvanyāloka* of Ānandavardhana (Krishnamoorthy, K., Ed. & Trans.). Motilal Banarsidass.
4. Bhartṛhari, Helārāja, & Iyer, K.A. (1963). *Vākyapadīya* of Bhartṛhari : with the commentary of Helārāja.
5. Kiparsky, P. (1994). Pāṇinian Linguistics, in R.E. Asher, ed., *Encyclopaedia of Language and Linguistics*, p. 2918-2923. Oxford, New York: Pergamon Press, 1994.
6. Kiparsky, P. (2009). On the Architecture of Pāṇini's Grammar. In: Huet, G., Kulkarni, A., Scharf, P. (eds) *Sanskrit Computational Linguistics*. ISCLS ISCLS 2007 2008. Lecture Notes in Computer Science(), vol 5402. Springer, Berlin, Heidelberg. https://doi.org/10.1007/978-3-642-00155-0_2
7. Herzberger, Radhika. (1986). *Bhartṛhari and the Buddhists: an Essay in the Development of Fifth and Sixth Century Indian Thought*. Dordrecht, D. Reidel Publishing Company.
8. Herzberger, Hans G. (1975). 'Double negation in Buddhist logic'. *Journal of Indian Philosophy* 3, 3 – 16.
9. Dreyfus, George B. (1997), *Recognizing reality: Dharmakīrti's philosophy and its Tibetan interpretations*. Delhi: Sri Satguru Publications.
10. Perret, Roy W. (2000). Logic and philosophy of language. In *Indian philosophy: A Collection of Reading Series*, Vol. 2. New York: Garland Publishing.
11. Raja, K. Kunjunni. (1977). *Indian Theories of Meaning*. Madras: The Adayar Library and Research Centre, reprint.
12. Matilal, B.K. (1990). *The Word and the World: India's Contribution to the Study of Language*. Delhi: Oxford University Press.
13. Dravid, Raja Ram (1972). *The Problem of Universals in Indian Philosophy*. Delhi: Motilal, Banarsidass.

14. Wilson, R A. and Keil, F C. (Eds.). (1999). *The MIT Encyclopedia of the Cognitive Sciences*. Bradford: MIT.
15. Margolis, E and Laurence, S (Eds.). (2015). *The conceptual mind: New directions in the study of concepts*. Cambridge, MA: MIT Press.
16. Frege, G. (1892/1952). On sense and reference. In P. Geach and M. Black (Eds.), *Translations from the Philosophical Writings of Gottlob Frege*. Oxford: Blackwell.
17. Amarasimha: Namalinganusasana [=Amarakosa], Kanda 1, https://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/6_sastra/2_lex/amarakosha.htm
18. GRETEL - Göttingen Register of Electronic Texts in Indian Languages and related Indological materials from Central and Southeast Asia <https://gretil.sub.uni-goettingen.de/gretil.html#Gram>
19. <https://niih.nic.in/ebooks/e-Nighantu/amarakosha/>
20. <https://oecs.mit.edu>
21. Descartes, R. (1637/ Tr.1988). Optics. In J. Cottingham, R. Stoothoff, D. Murdoch, & A. Kenny (Eds.), *Descartes: Selected Philosophical Writings* (pp. 57–72). chapter, Cambridge: Cambridge University Press.
22. Chomsky, N. (1976). Language and unconscious knowledge (Edith Weigert Lecture, November 19, 1976). [Chapter Six] *Rules and Representations*. NY: Columbia University Press.
23. Chomsky, N. (1986). Knowledge of language as a focus of inquiry. [Chapter 1] *Knowledge of Language*. New York: Praeger.
24. Muller-Lyer, F. C. (1889). Optische urteilstauschungen. *Archiv Fur Anatomie Und Physiologie, Physiologische Abteilung*, 2, 263–270.
25. Muller-Lyer, F. C. (1896). Zur lehre von den optischen tauschungen. *Über kontrast und*
26. *konfluxion. Zeitschrift Fur Psychologie*, 9, 1–16.
27. Fodor, J. A. (1983). Precis of The modularity of mind. *Behavioral and Brain Sciences* 8,1-42.
28. Day, R. H., & Knuth, H. (1981). The Contributions of F C Müller-Lyer. *Perception*, 10(2), 126–146. <https://doi.org/10.1068/p100126>
29. Chomsky, N. (1984). *Modular Approaches to the Study of the Mind*. San Diego State University Press.
30. Pylyshyn, Z. W. (2003). *Seeing and Visualizing: It's not What You Think*. MIT press. (Chapters 1-3) Open Access, <https://direct.mit.edu/books/monograph/3004/Seeing-and-VisualizingIt-s-Not-What-You-Think>
31. Firestone C, Scholl BJ. (2016). Cognition does not affect perception: Evaluating the evidence for "top-down" effects. *Behavioral and Brain Sciences*. 2016 Jan;39:e229. doi: 10.1017/S0140525X15000965.
32. Fodor, J. A. (1984). Observation Reconsidered. *Philosophy of Science*, 51(1), 23–43.

33. Sablé-Meyer, M. (Forthcoming). A geometric shape regularity effect in the human brain. <https://doi.org/10.1101/2024.03.13.584141>
34. Langer, S.K. (1967). *Mind: An Essay on Human Feeling*, Vol. 1 (Chapter Two). Chicago: John Hopkins's University Press.
35. Goodman, N. (1976). *Languages of Art* (Chapter Six). Indiana: Hackett Publishing Co.
36. De Saussure, F. (1966). *Course in General Linguistics* (Edited by Charles Bally and Albert Sechehaye, Translated by Wade Baskin). New York, Toronto, London: McGraw-Hill Book Company. [Introduction, Part-1, Chapters 1 & 2]

Tutorial Activities:

15 Hrs

Designed to encourage advanced inquiry, independent thinking, and deep engagement with classical Indian traditions, tutorials emphasise close textual study, critical analysis, and conceptual clarity. Methods respect the distinctive frameworks of Indian philosophy. Activities include:

Close Reading: Line-by-line analysis of primary texts (in translation or Sanskrit), focusing on arguments and terminology.

Argument Reconstruction: Formal reconstruction of classical arguments to develop logical precision.

Assignment Papers: Short essays critically assessing specific claims, schools, or pramāṇas.

Conceptual Mapping: Visual/written mapping of key concepts across traditions.

Oral Presentations: Analytical presentations with peer discussion and Q&A.

Textual Commentaries: Brief interpretive notes on passages or reviews of secondary scholarship.

Thematic reviews integrating classical and contemporary sources. These activities cultivate deep textual engagement, intercultural literacy, and rigorous philosophical reasoning.

Keywords: Cognition, Perception, Modularity, Language, Thought, Culture

DSE 5 Indian Knowledge System

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 Knowledge System DSE 5	4	3	1	Nil	Graduation	None
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Learning Objectives

1. This course will introduce and develop the foundational concepts of Indian Spirituality and Psychology.
2. The students will be acquainted with Non-Translatable themes like Dharma, Advaita, Rāṣṭra, Yajna, Tapa, Darśana, Sanskriti, Samādhi, Íśvara, Brahman, Varna-Guna etc.
3. To make students aware of the distinctive nature of Mind and its functioning in cognitive and emotional spheres.
4. The course will make students understand the depth of Political Philosophy in Ancient India through Mahabharata and Ashoka.

Learning Outcomes

1. The students will be oriented to think about the nature of Darśana and its importance in contemporary Context.
2. The students will understand the debates about how key Indic Concepts were Translated in terms of Euro-Centric Categories .
3. The students will develop their analytical abilities by reflecting on Indian methodology.
4. The students will develop insight into the overall need of Establishing Swaraj In Ideas

UNIT 1: Understanding Indian Knowledge System (4 weeks, 16 hours)

1. Nature,Philosophy and Character
2. Śruti and Smṛti Literature :A Basic Introduction

Essential/Recommended Readings

Kapoor, Kapil.(2014). Nature,Philosophy and Character in Indian Knowledge Systems,Shimla.Indian Institute of Advanced Studies and Delhi.DKPrints world.

Ranganāthānanda,Swāmi (2016). The Message of Upanisads (Lectures on Kath Upanisad), New Delhi ,Bhārtiya Vidyā Bhawan.

Unit 2: Conceptual Clarifications (4 weeks, 16 hours)

1. Swarāj In Ideas
2. Sanskrit Non-Translatables

Essential/Recommended readings

Bhattacharya, K.C. (1977) 'Swaraj In Ideas' in 'Four Indian Critical Essays' Ed. S.K. Bose

Malhotra, Rajeev (2020). Sanskrit Non-Translatables (Selected Readings), Harper Collins Publishers India

Unit 3: Indian Psycho-Philosophical Tradition (4 weeks, 16 hours)

1. Mind-Consciousness in Upanishads
2. Mind and Mental Affliction in Jain and Buddhist Philosophies

Essential/Recommended Readings

Māndukya Upanishad (1949) . Chapter II (Illusion) Translated by Swami Nikhilananda. Sri ramakrishna asrama ,Mysore

Asanga, (2001). Abhidharma samuccaya, Chapter 1 .Translated By Sara Boin Webb. Asian Humanities Press

Mehta, Mohan Lal. (1957) Jaina Psychology. Chapter V Sense feelings and Emotions pp. 113-140. Amritsar , Sohanlal Jaindharma Pracharak samiti

Unit 4: Social-Philosophical Dimensions

(3 weeks, 12 hours)

1. The Moral Dimensions in War
2. Political Philosophy of Aśoka

Essential/recommended readings

Anushāshan Parva of Mahābhārata (Selected Verses in Book 13 of Mahābhārata) (Translated By M.N. Dutta) . Delhi . Parimal Publication

Singh, Upinder (2012). Governing the State and the Self: Political Philosophy and Practice in the Edicts of Aśoka in Journal South Asian Studies vol 28, Issue 2. pp. 131-145

Additional/Supplementary Readings

Cohn, Bernard S., (1928) 'Colonialism and Its Forms of Knowledge' (First two Chapters), Princeton University Press

Malhotra, Rajiv. (2013.) *Being Different*. Delhi: Harper Collins Publishers India,

Śankaracharya, Ādi (1997). Tattvabodha. Chennai : Central Chinmay Mission Trust

Jinpa, Thupten. (2020). Science and Philosophy In Indian Buddhist Classics (Part 1. Mind p. 39-48 Part II. P. 139-156). London. Simon and Schuster

Gordon, Lewis R. (2019). 'Decolonizing Philosophy' The southern Journal Of Philosophy. Vol. 57

Kane, Pandurang Vaman. (1962). *History of Dharma Shastra* (Five Volumes) Pune: Bhandarkar Oriental Research Institute

Chakraborty, Nirmalya N. 'Methodology in Indian Philosophy' in 'History of Indian Philosophy' (Ed. Purushottama Bilimoria) .London, Routledge

Vidyabhushan, S.C. (2015). *A History of Indian Logic (Selected Readings)*, Delhi, Motilal Banarasidas

Abhedananda, Swami (2002). *Yoga Psychology*. Chapter XII (Attachment and Aversion)

Olivelle, Patrick, ed. (2009). *Dharma: Studies in its semantic, cultural and religious history*. Delhi: Motilal Banarsidas Publisher.

Chinmayananda, Swami. (2016). *Ātmā-bodha*. Mumbai: Chinmaya Prakashan.

Tejomayananda, Swami (2016). *Vedānta Book of Definitions*. Mumbai: Chinmaya Prakashan,

Ramamurty, A. (2012). *The Central Philosophy of The RgVeda*. Delhi: D. K. Printworld, 2012.

Ranganathananda, Swami (2015), *Universal Message Of Bhagvad Gita .Vol.1* (Introduction). Kolkata: Advaita Ashrama

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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
- public based field work on Indian Knowledge system.

Keywords: Indian Knowledge System, Shruti, Dhyāna, Mahābhārat, Ashoka, Niskāma Karma, Buddhism, Jainism, Sanskrit Non-Translatables

DSE 6

Gender & Enquiry into Knowledge & Experience

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course	Eligibility criteria	
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		Lecture	Tutorial	Practical/ Practice		Pre-requisite of the course (if any)
Gender & Enquiry into Knowledge & Experience DSE 6	4	3	1	Nil	Graduation	None

Course Objectives:

1. The course will introduce broad trends in the area of Gender studies.
2. The focus would be on theoretical analyses and critiques of women's oppression and subjugation with special emphasis on the recognition of women as knowers, as agents.
3. It would focus on how intersectionality affects ideas of gender, sexuality, race, and class, where multiple forms of oppression overlap.
4. While focusing on contemporary issues, this course also links them with the way classical thinkers have dealt with them.

Course Learning Outcome:

1. This course provides an acquaintance with an advanced survey of the variety of possible positions and debates within gender studies.
2. This course is designed to introduce students to key directions and themes in classic and contemporary feminist thought.
3. It enables students to focus on questions such as how to theorize "woman" as a subject of unique experiences, and the philosophical problems related to that.
4. It attempts to sensitize students towards issues related to gender inequality.

Unit 1: Agency of Knowers (4 weeks, 16 hours)

1. Epistemology and agency of knowers
2. Self, agency and epistemic practices

Essential Readings:

- Dotson, K. (2011). Tracking epistemic violence, tracking practices of silencing. *Hypatia*, 26(2), 236–257. <https://doi.org/10.1111/j.1527-2001.2011.01177.x>

- hooks, b. (1989). Choosing the margin as a space for radical openness. *The Journal of Cinema and Media*, 39, 15–23. <https://www.jstor.org/stable/44111660>

Unit 2 Objectification and Gender (4 weeks, 16 hours)

1. Questioning objectification
2. Understanding gender

Essential Readings:

- Nussbaum, M. C. (1995). Objectification. *Philosophy & Public Affairs*, 24(4), 249–291. <https://doi.org/10.1111/j.1088-4963.1995.tb00032.x>
- Susie Tharu & Tejaswini Niranjana. (1996). Problems for a contemporary theory of gender. *Subaltern Studies*, 9, 232-260.

Unit 3 Intersectionality (3 weeks, 12 hours)

1. Questioning normativity
2. Analyzing difference

Essential Readings:

- Jackson, Stevi. (2006). Gender, sexuality and heterosexuality: The complexity (and limits) of heteronormativity. *Feminist Theory*, 7(1), 105-121. DOI: [10.1177/1464700106061462](https://doi.org/10.1177/1464700106061462)<http://fty.sagepub.com>
- Trinh T. Minh-ha. (2003). Difference: A special third world women issue. Amelia Jones (Ed.), *The feminism and visual culture reader*. London: Routledge.

Unit 4: Body & Nature (4 weeks, 16 hours)

1. Understanding the nuances of disability
2. The relationship between women and nature

Essential Readings:

- Ghai, A. (2002). Disabled women: An excluded agenda of Indian feminism. *Hypatia*, 17(3), 49–66. <https://doi.org/10.1111/j.1527-2001.2002.tb00941.x>
- Tong, Rosemarie. (1997). Eco-feminism. In *Feminist thought: A more comprehensive introduction* (4th Edition). Philadelphia: Westview Press.

Further Readings:

1. Rege, S. (2022, March 21). Dalit women talk differently: a critique of difference and towards a Dalit feminist standpoint position. *Economic and Political Weekly*. <https://www.epw.in/journal/1998/44/review-womens-studies-review-issues-specials/dalit-women-talk-differently-critique>
2. Abu-Lughod, L. (2002). Do Muslim women really need saving? Anthropological reflections on cultural relativism and its others. *American Anthropologist*, 104(3), 783–790. <https://doi.org/10.1525/aa.2002.104.3.783>
3. hooks, b. (1998). Feminism: A movement to end sexist oppression. In S. Kemp & J. Squires (Eds.), *Feminisms* (pp. 22–26). <https://doi.org/10.1093/oso/9780192892706.003.0004>
4. Grillo, T. (1995). Anti-Essentialism and intersectionality: tools to dismantle the Master's House. *Berkeley Journal of Gender, Law and Justice*, 10(1), 16. <https://doi.org/10.15779/z38mc6w>
5. Wendell, S. (2013). The social construction of disability. In *The Rejected Body: Feminist Philosophical Reflections on Disability* (1st ed., pp. 35–56). New York: Routledge. <https://doi.org/10.4324/9780203724149> (Original work published 1997)
6. Ghai, A. (2003). Moving towards a more inclusive feminism : Re-thinking disability. In *(Dis)embodied form: Issues of disabled women* (pp. 146–163). Har-Anand Publications.
7. Silvers, A. (2008). Feminism and disability. In L. M. Alcoff & E. F. Kittay (Eds.), *The Blackwell guide to feminist philosophy* (pp. 131–142). Oxford: Blackwell. <https://doi.org/10.1002/9780470696132.ch7>
8. Garry, A., & Pearsall, M. (Eds.). (1997). *Women, knowledge, and reality: Explorations in feminist philosophy* (2nd ed.). New York: Routledge.
9. MacKinnon, C. (2023). Difference and dominance: On sex discrimination. In A. Phillips (Ed.), *Feminism and politics: Oxford readings in feminism* (pp. 295–313). Oxford: Oxford University Press. <https://doi.org/10.1093/oso/9780198782063.003.0015> (Original work published 1998)
10. Wittig, M. (1992). The category of sex. In *The straight mind and other essays* (pp. 1–8). Beacon Press.
11. Benhabib, Ş., & Cornell, D. (1987). *Feminism as critique: On the politics of gender*. Minnesota: University of Minnesota Press.
12. Fricker, M. (2012). Epistemic justice as a condition of political freedom? *Synthese*, 190(7), 1317–1332. <https://doi.org/10.1007/s11229-012-0227-3>
13. Cudd, A., & Andreasen, R. (Eds.). (2005). *Feminist theory: A philosophical anthology*. Malden: Wiley-Blackwell.

14. Bailey, A., & Cuomo, C. (2007). *The feminist philosophy reader* (1st ed.). Boston: McGraw-Hill.
15. Rich, A. C. (2003). Compulsory heterosexuality and lesbian existence (1980). *Journal of Women's History*, 15(3), 11–48. <https://doi.org/10.1353/jowh.2003.0079>
16. Warren, K. J. (1990). The power and the promise of ecological feminism. *Environmental Ethics*, 12(2), 125–146. <https://doi.org/10.5840/enviroethics199012221>

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords:

Gender, women, oppression, experience, knowledge, injustice, disability, nature, veiling, agency, intersectionality, casteism, racism, sexuality

DSE 7 Environment and Animal 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		
Environment and Animal Ethics	4	3	1	Nil	Graduation	None

DSE 7

Course Objectives:

1. When moral concern is extended to animals, plants and ecosystems respectively, several challenges emerge. Students will be introduced to this form of applied ethics and its challenges.
2. Students will examine some ways in which morality has been extended to the non-human world and the problems and dilemmas that have arisen thereof.
3. Some archetypal readings will be judiciously assessed to determine the methodology and rationale presented. However special attention will be paid to animal centered ethics vis-à-vis to scholarly arguments on why animals count morally.

Course Learning Outcomes:

1. This course introduces students to a form of applied ethics that is of vital importance today. Students are familiarized with ethical approaches to the natural environment such as anthropocentrism, biocentrism and ecocentrism through the included readings.
2. By exploring further arguments that underlie these approaches students are encouraged to identify what motivates the validation of actions that protect and sustain the environment.
3. A separate section on animal ethics covers a gamut of ideas in the area and enables students to have a wider understanding of ethical issues that arise in dealings with animals.
4. The course encourages students to critique the approaches, understand how they sometimes may be contradictory and recognize and apply ethical methodology in their assessment.
5. The course may also sensitize students to the state of the environment and the urgency of action needed to address the current environmental crisis. It encourages them to engage with current news and updates about the environment and animals.

Unit I: Introduction (4 Weeks, 16 Hours)

1. Introducing environmental ethics
2. Understanding anthropocentrism

Essential/ Recommended Readings

- Nelson, M. P. (2004). Environmental Ethics. *Encyclopedia of World Environmental History*, (Eds) Shepard Krech, J.R. McNeill and Carolyn Merchant. New York: Routledge, pp.445-49.
- Baxter, W. F. (1994). People or Penguins: The Case for Optimal Pollution. In J. White (ed.), *Contemporary moral problems*. Minneapolis: West Publishing Company. pp. 142-446.

Unit II: Ethical Approaches to the Environment (4 Weeks, 16 Hours)

1. Biocentrism or life centered philosophy
2. The holistic approach to environmental ethics

Essential/ Recommended Readings

- Taylor, P. (1981). The ethics of respect for nature. *Environmental ethics* 3, 197-218.
- Leopold, A. (1966). The land ethic. In *A sand county almanac: And sketches sere and there*. Oxford: Oxford University Press. pp. 217-241.

Unit III: Animal Ethics (3 Weeks, 12 Hours)

1. Debate on the equality of all animals
2. Animal rights

Essential/ Recommended Readings

- Singer, P. (2002). All animals are equal. In D. Schmidtz and E. Willott (eds.) *Environmental ethics: What really matters, what really works*. New York: Oxford, Oxford University Press. pp. 17-27.
- Regan, T. (1985). The case for animal rights. In P. Singer (ed.), *In defense of animals*. Oxford: Blackwell Publishers. pp. 13-26.

Unit IV Environment and Animal Ethics in India (4 Weeks, 16 Hours)

1. Environmental philosophy in India
2. Ethics and animals: some reflections

Essential/ Recommended Readings

- James, G. A. (2014). Environment and Environmental Philosophy in India. *Environmental Philosophy in Asian Traditions of Thoughts*, Suny Press. 3-24.
- Howard, Veena R. (2018). Lessons from ‘The Hawk and the Dove’: Reflections on the Mahābhārata’s Animal Parables and Ethical Predicaments. *Sophia*, 57(1), 119-131.

Suggestive Readings

- O’Neill, J. (2003). Varieties of intrinsic value. In A. Light & H. Rolston III (eds.), *Environmental ethics: An anthology*. Oxford: Blackwell Publishing. pp. 131-142.
- Varner, G. (2002). Biocentric individualism. In D. Schmidtz and E. Willott (eds.), *Environmental ethics: What really matters, what really works*. Oxford: Oxford University Press. pp. 108-120.
- Rolston III, H. (1985). Duties to endangered species. *BioScience* 35, 718-726.

- Naess, A. (1990). The basics of deep ecology. In J. Button (ed.), *The green fuse*. London: Quartet Books. pp. 130-137.
- Plumwood, V. (1995). Nature, self and gender: Feminism, environmental philosophy and the critique of rationalism. In R. Elliot (ed), *Environmental ethics*. Oxford: Oxford University Press. pp. 155-164.
- Sober, E., (1995). Philosophical problems for environmentalism. In R. Elliot (ed.), *Environmental ethics*. Oxford: Oxford University Press. pp. 226-247.
- Gardiner, S. and Thompson, E. (eds.) (2017). *The Oxford handbook of environmental ethics*. Oxford: Oxford University Press.
- Rolston III, H. (2003). Value in nature and the nature of value. In A. Light & H. Rolston III (eds.), *Environmental ethics: An anthology*. Oxford: Blackwell Publishing. pp. 143-153.
- Armstrong, S J. and Botzler, R. G. (2003) *Animal ethics reader*. London, New York: Routledge.
- Korsgaard, C. (2018). *Fellow Creatures: our obligations to other animals*. Oxford University Press.
- Nussbaum, M. C. (2022). *Justice for animals: our collective responsibility*. Simon and Schuster.
- Sridhar, M. K., & Bilimoria, P. (2007). Animal ethics and ecology in classical India—reflections on a moral tradition. *Indian ethics: classical traditions and contemporary challenges*, 297-328.

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

Keywords

Anthropocentrism, biocentrism, ecocentrism, holism, sentience, intrinsic value, instrumental value, animals, animal rights, utilitarianism, equality, inherent value, nature, Mahābhārata

General Elective or GE Courses

Semester I (MA, 2 Year Programme)

GE 1 Introduction to Cognitive Science

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		
Introduction to Cognitive Science GE-1	4	3	1	Nil	Graduation	None

Course Objectives:

1. Gain an understanding of the philosophical, linguistic, and phenomenological foundations of cognitive science.
2. Engage in critical discussions on fundamental debates regarding cognition, computation, and artificial intelligence.
3. Explore the interplay between language and cognition, including how linguistic structures shape thought.
4. Examine theories of mental representation and the role of embodiment in cognition.
5. Develop critical and analytical skills to assess different theoretical perspectives in cognitive science.
6. Foster interdisciplinary thinking, applying cognitive science concepts to current research and real-world issues.

Learning Outcomes:

1. Identify and critique key philosophical questions in cognitive science.

2. Understand and analyze the relationship between language, cognition, and mental representation.
3. Compare and contrast classical and contemporary theories of cognition, including computational and embodied approaches.
4. Evaluate phenomenological perspectives on cognition and their relevance to fields like AI and robotics.
5. Integrate interdisciplinary perspectives and apply cognitive science concepts to theoretical and practical challenges.

UNIT 1. Philosophy and Cognition [3 weeks, 9 Hours]

Brook, A. (2009). Introduction: Philosophy in and Philosophy of Cognitive Science, *Topics in Cognitive Science* 1 (2):216-230.

Turing, A. (1950). Computing Machinery and Intelligence, *Mind*, 59: 433–460.

Searle, J.R. (1980). Minds, Brains, and Programs, *Behavioral and Brain Sciences*, 3: 417–424.

UNIT 2. Language and Mind [5 Weeks, 15 Hours]

Chomsky, N. (1993). On the nature, use, and acquisition of language. In A. I. Goldman (Ed.), *Readings in philosophy and cognitive science* (pp. 513-534). MIT Press.

Kay, P., & Kempton, W. (1984). "What is the Sapir-Whorf Hypothesis?" *American Anthropologist*, 86(1), 65-79.

Ibbotson, P., & Tomasello, M. (2016). Language in a New Key. *Scientific American*, 315(5), 70–75.

Prinz, J. (2002). "The Return of Concept Empiricism." *Cognition*, 84(2), 207-231.

UNIT 3. Phenomenology: Grounding & Representation [4 Weeks, 12 Hours]

Dreyfus, H. (1999). The Primacy of Phenomenology over Logical Analysis. *Philosophical topics*, Vol.27 (2), p.3-24.

Hooijmans, M. P. L. M., & Keijzer, F. (2007). Robotics, biological grounding and the Fregean tradition. *Pragmatics & Cognition*, 15(3), 515–546.

UNIT 4: Embodiment [4 Weeks, 12 Hours]

Kiverstein, J. (2012). The Meaning of Embodiment, *Topics in Cognitive Science*, Volume 4, Issue 4 p. 740-758.

Johnson, M. (1999). Embodied reason. In G. Weiss & H. F. Haber (Eds.), *Perspectives on embodiment: The intersections of nature and culture* (pp. 81–102). Routledge.

Additional Readings:

Keijzer, F. (2002). Representation in dynamical and embodied cognition. *Cognitive Systems Research*, 2002(3), 275-288.

Pylyshyn, Z. (1999). What is in your mind? In *What is cognitive science?* Eds. E Lepore and Z Pylyshyn.

Samuels, R., Stich, S & Margolis, S,. (2012). *The Oxford Handbook of Philosophy of Cognitive Science*, Oxford University Press

Fodor, J. A. (1975). *The Language of Thought*. Harvard University Press.

Laurence, S., & Margolis, E. (1997). "The Cognitive Science of Language." *Behavioral and Brain Sciences*, 20(4), 633-692.

Chomsky, N. (2017). Two notions of modularity. In *On concepts, modules, and language* (de Almeida, R. G. and Gleitman, L. R. (Eds.) Oxford University Press. pp. 25-40.

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

Keywords: Foundations of cognition, Mental Architecture, Artificial Intelligence, Language, Thought, Phenomenology, Embodiment, Conceptual Representation

GE 2 Environmental Ethics: Global and Indian Perspectives

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Environmental Ethics: Global and Indian Perspectives	4	3	1	0	Graduation	NA

GE 2						
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Course Objectives:

1. This course will introduce students to central ethical questions concerning the environment, including the moral status of nature, human responsibility towards non-human life, and principles guiding sustainable living.
2. The course aims to equip students with philosophical tools to critically engage with contemporary environmental challenges such as pollution, resource depletion, and food ethics, while exploring both global and Indian philosophical approaches to environmental responsibility.

Course Learning Outcome:

1. Students will be able to understand foundational theories and frameworks in environmental ethics. They will critically analyze applied environmental issues such as air, water, and land pollution, as well as the ethics of food production and consumption.
2. By the end of the course, students will have familiarity with both Western and Indian environmental ethics, including the contributions of contemporary thinkers and movements in the Indian context. Students will also develop the ability to connect ethical debates with practical policy issues and global ecological concerns.

Unit I: Foundations of Environmental Ethics (2 weeks, 8 hours)

1. This unit introduces the basic normative theories and philosophical foundations that shape environmental ethics.

Essential Readings:

- Attfield, Robin (2014) "Environmental problems and humanity," in *Environmental Ethics: An Overview for the Twenty-First Century*, 2nd ed., Cambridge: Polity Press. pp 1-29.
- DesJardins, Joseph R. (2012) "Science, Ethics, and the Environment," in *Environmental Ethics: An Introduction to Environmental Philosophy*, 5th ed., Belmont, CA: Wadsworth Cengage Learning. pp 2-13.

Unit II: Pollution (5 weeks, 20 hours)

- 1) This unit explores major applied issues—air, water, and land pollution—through an ethical lens.

Essential Readings:

- Boylan, Michael (2009) “Air and Water Pollution,” in Michael Boylan (ed.), *Environmental Ethics*, Upper Saddle River: Pearson Education. pp 203-215.
- Elliott, Kevin (2015) “The Ethics of Environmental Pollution,” in Stephen M. Gardiner and Allen Thompson (eds.), *The Oxford Handbook of Environmental Ethics*, Oxford: Oxford University Press. pp 369-379.

Unit III: Food, Land and Water Ethics (5 weeks, 20 Hours)

- 1) This unit explores the ethical dimensions of food production and consumption, land ethics and water issues.

Essential Reading:

- Korthals, M. (2015) “Ethics of Food Production and Consumption,” in Ronald J. Herring (ed.), *The Oxford Handbook of Food, Politics, and Society*, Oxford: Oxford University Press. pp 231-252.
- Thompson, B. Paul (2000) “Land and Water,” in *A Companion to Environmental Philosophy*, Edited by: Dale Jamieson. Blackwell Publication. pp 460-472.

Unit IV: Indian Environmental Ethics (3 weeks, 12 hours)

- 1) This unit delves into Indian philosophical traditions and environmental ethics, with reference to ecological movements.

Essential Readings:

- Bilimoria, Purushottama and M. K. Sridhar Bilimoria, (2024) Water Rites, Rights and Ecological Justice in India. In *The Routledge companion to Indian ethics: Women, justice, bioethics and ecology*. (Eds) Purushottama Bilimoria and Amy Rayner. Taylor & Francis. pp197-210.
- Guha, Ramachandra (1997) “Towards a Cross-Cultural Environmental Ethic,” in Ramachandra Guha and Joan Martínez-Alier (eds.), *Varieties of Environmentalism: Essays North and South*, London: Earthscan. pp77-90.

Suggested Readings:

- Guha, Ramachandra (1988) “Ideological Trends in Indian Environmentalism,” *Economic and Political Weekly*, Vol. 23, No. 49, pp. 2578–2581.

- Mepham, Ben (ed.) (1996) Food Ethics, London and New York: Routledge. (Professional Ethics serie
- Naess, A. (1995). Equality, sameness, and rights. In George Sessions (ed.), Deep ecology for the twenty first century (pp. 222-224). Boston & London: Shambhala Publications.
- Palmer, Clare (1998) Environmental Ethics and Process Thinking, Oxford: Clarendon Press.
- Rolston, Holmes III (1988) Environmental Ethics: Duties to and Values in the Natural World, Philadelphia: Temple University Press.
- Shiva, Vandana (2002) Water Wars: Privatization, Pollution, and Profit, Cambridge, MA: South End Press.
- Leopold, Aldo (1949) “The Land Ethic,” in A Sand County Almanac: And Sketches Here and There, New York: Oxford University Press. (pp. 201–226)
- Taylor, Paul W. (2011) Respect for Nature: A Theory of Environmental Ethics, 25th Anniversary Edition, Princeton, NJ: Princeton University Press.

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

Keywords:

Environmental Ethics, Pollution, Indian Philosophy, Food Ethics, Land Ethics, Sustainability, Eco-justice, Indigenous Environmental Knowledge, Environmental Movements, Ecocentrism

Skill Based or SB Courses

SBC-1 Rationality and Statistical Understanding

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		
Rationality and Statistical Understanding SBC-1	2	1		2	Graduation	NA

Course Introduction

If you want to make claims supported by evidence, or if you wish to analyze and evaluate the claims made by others, you need to reason in certain ways and adopt specific methods for interpreting data and designing experiments. This skill-based, application-oriented introductory course focuses on the practical aspects of logical and statistical thinking in cognitive science, psychology, linguistics, philosophy, and everyday life. Students will learn how to design experiments, analyze data, and interpret results using both traditional and modern statistical approaches. The course emphasizes practical skills alongside the philosophical foundations of statistical reasoning. By the end of the course, students will be equipped to apply statistical techniques to real-world problems in their respective fields and critically assess the use of statistics in practice.

Please note, this is not a lecture-based course; it is practice-oriented. Registered students are required to participate (regular attendance) actively in topic discussions, project work, and experimental designs.

1. Learning Objectives

To discuss the fundamental concepts of probability, descriptive statistics, and inferential statistics.

To develop the ability to select appropriate statistical methods for different types of data and research questions.

To introduce the use of statistical softwares for data analysis and visualization.

To teach students how to interpret statistical results and communicate findings effectively.

To apply statistical techniques to real-world problems in cognitive science, psychology, philosophy, and everyday life.

To critically evaluate the use of statistics in published research and the media.

2. Learning outcomes

Upon successful completion of this course, students should be able to,

Use foundational knowledge to explain key statistical concepts, such as probability distributions, hypothesis testing, confidence intervals, and effect sizes.

Differentiate between descriptive and inferential statistics and understand their applications.

Understand data analysis skills and perform data processing using statistical software.

Design experiments and studies that address specific research questions in cognitive science, psychology, and philosophy.

Identify potential sources of bias and confounding in experimental designs and critically evaluate the validity and reliability of statistical claims in academic research and popular media.

Understand the limitations and assumptions underlying statistical methods.

Philosophical Understanding:

Use statistical tools to support evidence-based arguments in their respective fields.

3. MAIN COURSE STRUCTURE

Unit 1 Reasons and Rationality (8 hours)

Topics: Rationality and Irrationality, Probability and Randomness, Reasoning and Cognitive Science. Replication, Control Groups,

Readings:

Pinker, S. (2021). Rationality: What It Is, Why It Seems Scarce, Why It Matters. [Chapters 1, 2, 3, 4, 10, & 11]

Warburton, N. (2000). Thinking from A to Z. New York: Routledge.

Unit 2: Statistical Thinking and Biases (7 hours)

Topics: in Everyday Life, Cognitive Biases, Machine Reasoning, Hierarchical Bayesian Models. Type-I & II Errors.

Readings:

Bloom, P. (2023). The rational animal. in Psych: The Story of the Human Mind [Chapter 8]

Page, L. (2024). Why ChatGPT fails to interact like a human.

<https://www.optimallyirrational.com/p/why-chatgpt-fails-to-interact-like>

Paul, L. (2014). Transformative Experience. Oxford, GB: Oxford University Press. [Pages: 159-193, Hierarchical Bayesian Models]

Practice Sessions: Statistical Thinking

[20 Hours]

Students apply statistical principles (Units 1 & 2) to real-world scenarios, Research Design, Descriptive & Inferential Statistics, Data Processing and Analysis, Distributions, Hypothesis Testing, Philosophy of Statistics. Null and Alternative Hypothesis, p-values and Significance Levels, Evaluation Metrics, Sampling Techniques,

References:

Navarro, D. (2015). Learning Statistics with R (Version 0.6). University of New South Wales, Sydney, Australia. R package version 0.5.1, <https://learningstatisticswithr.com>. [Chapters 1, 2, 5, 6, 7, 9, 10, & 11]

Practice Sessions: Data Collection and Experimental Designs [10 Hours]

Students formulate hypotheses, design experiments, collect and process data, and test them using appropriate statistical tests. Hands on sessions on model building.

References:

Field, A., Miles, J., & Field, Z. (2012). Discovering Statistics Using R. SAGE Publications. [Chapter 1 & 2]

Additional Readings/Resources:

Hastie, T, Tibshirani, R, & Friedman J. (2009). *The elements of statistical learning: data mining, inference and prediction*. Springer, 2 edition.

David, S. D. (2001). *The Lady Tasting Tea: How Statistics Revolutionized Science in the Twentieth Century*, WH Freeman and Company.

https://www.ted.com/talks/ruth_chang_how_to_make_hard_choices

Fodor, J. A. (1981) "Introduction: Some Notes on What Linguistics Is About". In *Readings in Philosophy of Psychology, Volume II*, edited by Ned Block, Cambridge, MA and London, England: Harvard University Press, 1981, pp. 197-207.

<https://doi.org/10.4159/harvard.9780674594722.c15>

Chomsky, N., & Katz, J. J. (1974). What the linguist is talking about. *Journal of Philosophy*, 71 (12):347-367.

Katz, J. J. (1977), 'The real status of semantic representations', *Linguistic Inquiry*, 8, no. 3: 559–84.

Stich, S. P. (1981). Grammar, Psychology, and Indeterminacy". In *Readings in Philosophy of Psychology, Volume II*, edited by Ned Block, Cambridge, MA and London, England: Harvard University Press, 1981, pp. 208-222.

<https://doi.org/10.4159/harvard.9780674594722.c16>

Fodor, J.A., 1974, "Special Sciences: Or the Disunity of Science as a Working Hypothesis", *Synthese*, 28: 97–115.

Fodor, J. A., 1997, "Special Sciences: Still Autonomous After All These Years", *Philosophical Perspectives* (Volume 11: Mind, Causation, and World), Noûs (Supplement): 31: 149–163.

Lee, M. D., & Wagenmakers, E.-J. (2014). *Bayesian cognitive modeling: A practical course*. Cambridge, United Kingdom: Cambridge University Press.

Aeschbach S, Mata R, Wulff DU. (2025). Mapping Mental Representations With Free Associations: A Tutorial Using the R Package associatoR. *J Cogn.* 2025 Jan 6;8(1):3. doi: 10.5334/joc.407.

4. Teaching Methodology/Activities in the Classroom

This is not a lecture-based course; it is practice-oriented. Registered students are required to participate actively in topic discussions, project work, and experimental designs. Regular attendance is mandatory.

5. Assessment: Follows guidelines issued by the Examination Branch.

Tutorials Activities: Designed to enhance probabilistic reasoning, and philosophical reflection on rational decision-making through interdisciplinary methods. Activities include:

Problem Sets: Bayesian inference, utility theory, heuristics, and statistical fallacies.

Case Studies: Analysis of real-world reasoning errors (e.g., framing, base rate neglect).

Critical Papers: Short essays on rationality and evidence, emphasising logical clarity.

Debates: Structured dialogues on core questions in rationality and statistical thinking.

Data Visualisation: Tools for representing and communicating uncertainty.

Peer Review: Collaborative feedback on essays and problem sets.

Mini Projects: Research on topics like AI rationality or public risk perception.

Comparative Analysis: Exploring models of rationality.

Tutorials link theory to practice, developing analytical, interdisciplinary, and communication skills across domains.

6. Mapping with the next suggestive course

GE courses on Cognitive Science, Psychology, Linguistics, Formal Logic, or Symbolic Logic can be taken.

7. Prospective Job Roles after a particular course

This course develops foundational cognitive and interpretive skills that are widely applicable wherever reasoning and data interpretation matter. It strengthens analytical ability for careers in communication, policy, education, law, data literacy, and interdisciplinary research.

SBC 2 Effective Reasoning in Everyday Life

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility Criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Effective Reasoning in Everyday Life SBC 2	2	1		2	Graduation	NA

1. Learning Objectives

The Learning Objectives of this course are as follows:

- This course explores logic in everyday life and concrete situations - training its learners directly in skills of practical problem-solving.
- It studies both the descriptive as well as the myriads of non-descriptive functions of language, viz. directive, interrogative, imperative, exclamatory, etc., with a special focus on demonstrating how the superficial grammatical form of the sentence conceals its actual function.

- It studies various forms of disagreement with an aim to explore whether it is a disagreement in beliefs or disagreement in attitude.
- It studies various fallacies that people commonly incur in social, political or moral contexts.
- It incorporates the techniques of calculating probability of the occurrence or non-occurrence of a particular event.

2. Learning outcomes

The Learning Outcomes of this course are as follows:

- Students are made to cultivate the skill of reasoning in common situations of life.
- Students learn the real functions of language often hidden below the superficial grammatical form.
- Students will be able to identify common fallacies committed by people in social, moral, political contexts
- Students get equipped with necessary skills of effective communication and solving disputes.
- Students will be able to calculate the probability of both the desirable and undesirable situations of life. .

3. MAIN COURSE STRUCTURE

UNIT 1:

The Different Functions of Language and Informal Fallacies (9weeks,9 Hrs)

- 1. The Basic Functions**
- 2. The Forms of Discourse**
- 3. Emotive Language**
- 4. Kinds of Agreement and Disagreement**
- 5. Fallacies of Relevance**
- 6. Fallacies of Ambiguity**

Essential Reading:

Copi, Irving M., Carl Cohen, (1995) *Introduction to Logic* (Chapter 2 and 3), 14th ed. Prentice Hall of India Pvt Ltd, Delhi.

Unit 2 : Probability

(6 weeks, 6 hrs)

- 1. Introducing the notion of Probability**
- 2. The Probability Calculus**
- 3. Expected Value**

Essential Reading:

Copi, Irving M., Carl Cohen, (1995) *Introduction to Logic* (Chapter 14), 14th ed. Prentice Hall of India Pvt Ltd, Delhi.

4. Teaching Methodology/Activities in the Classroom

Exercise on Unit 1

Identifying various functions of language from various passages excerpted from various classics

Distinguishing emotive from emotively neutral language

Identifying kinds of agreement and disagreements in various passages **19 hrs**

Identifying fallacies in :

Arguments from Ignorance

Complex questions

Argument Ad Hominem

False Cause

Begging the Question

Appeal to Force

Irrelevant Conclusion

Exercises on Unit 2

Calculating probability **11 hrs**
Hrs

5. Assessment Pattern will be as per rules provided by the Examination Branch from time to time.

6. Mapping with the next suggestive course

This course is a valuable non-overlapping complement to SEC in Semester 2 viz. “Intelligence: Animals, Machines and Humans”, and also to a DSE viz. “Meta Ethics” in Semester 2

7. Prospective Job Roles after a particular course

Helpful for taking competitive exams, e.g., UPSC where logical reasoning is tested. It will also be relevant for jobs in media and mass communication.

9. Suggestive Reading

Almossawi A., 2014, *An Illustrated Book of Bad Arguments*, Scribe Publications

Van Vleet, J., 2011, *Informal Logical Fallacies: A Brief Guide*, University Press of America

Hacking, I. 2011, *An introduction to probability and Inductive logic*, Cambridge University Press

SBC 3

CRITICAL THINKING AND ABSTRACT THOUGHT

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		

Critical Thinking and Abstract Thought SBC -3	2	1		2	Graduation	NA
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Course Description:

- Critical thinking and abstract reasoning are at the heart of “Doing” philosophy. Critical thinking is reasonable and it involves reflective thinking.
- It is central to analyzing and evaluating arguments for reasoned judgment. Abstract thinking involves higher-order reasoning it helps in understanding concepts, analyzing situations, and identifying fallacies. From the Socratic method to the dialectical method to the scientific method all use critical thinking and abstract reasoning or thinking.
- This course introduces students to critical thinking, elements, concepts, and tools for critical thinking and reasoning. It further provides an overview of the methods used by philosophers that demonstrate critical thinking and abstract reasoning. The goal is also to help students develop critical thinking and problem-solving skills.

Objectives and Learning Outcomes:

- Develop the ability to identify, analyze, and evaluate arguments.
- Familiarize students with critical thinking concepts such as inference, premise, logical structure, implicit assumptions, validity, and, logical inference.
- Ability to construct, and communicate arguments.
- To detect inconsistencies, and fallacies in arguments.

UNIT 1: Introduction To Critical Thinking

(7 Hours)

1. Critical Thinking and Logic
2. Tools for Critical Thinking
3. Definition and Conception of Critical Thinking

Essential Readings

- Lau, J.Y.F. (2011) *An Introduction to Critical Thinking and Creativity: Think More, Think Better.* (pp.1-28). John Wiley and Sons Inc.
<http://dx.doi.org/10.1002/9781118033449>

- Paul, R., & Elder, L. (2021). *Critical thinking: Tools for taking charge of your learning and your life*. (4th Ed.). (pp.85-125). Rowman & Littlefield.

UNIT 2: Arguments, Types, Techniques, and Fallacies

(8 Hours)

1. Identifying, Diagramming, Reasoning
2. Three-stage argument appraisal strategy
3. Socratic Method

Essential Readings:

Vaidya, A., & Erickson, A. (2011). *Logic and Critical Reasoning: Conceptual Foundation and Techniques of Evaluation*. (pp.6-43). Kendall Hunt.

<https://www.sjsu.edu/people/anand.vaidya/courses/c4/s2/Logic-and-Critical-Reasoning-Book.pdf>

Riggio, R. E. (2017). *Socratic method*. *The Corsini Encyclopedia of Psychology*, (pp1-1).

Wyss, Peter (October 2014). "Socratic Method: Aporeia, Elenchus, and Dialectics (Plato: Four Dialogues, Handout 3)". (pp.1-3). University of Oxford, Department for Continuing Education.

<https://open.conted.ox.ac.uk/resources/documents/socratic-method-aporeia-elenchus-and-dialectics-handout-3>

Practical Sessions: Philosophical Methods and Critical Thinking

Exercises Unit 1

15 hrs

1. Understand the logical connections between ideas.
2. Formulate ideas succinctly and precisely.
3. Identify, construct, and evaluate arguments.
4. Inferences and Assumptions
5. Implications

Exercises Unit 2

15 hrs

1. Identifying
2. Diagramming
3. Fallacious Argumentation
4. Three-stage strategies

5 Socratic Method, Aporia in Euthyphro and Republic

6 Case Study Method

Suggestive Readings

- Blackburn, Simon (1996). "Dialectic". *The Oxford Dictionary of Philosophy*. Oxford University Press. ISBN 0-19-283134-8.
- Dewey, John, (1910). *How We Think*, D.C. Heath.
- Elder, L., & Paul, R. (2010). *The thinker's guide to the art of asking essential questions. Foundation for Critical Thinking*. Rowman & Littlefield.
- Ennis, R. H. (1964). *A Definition of Critical Thinking*. *The Reading Teacher*, 17(8), (pp. 599–612). <http://www.jstor.org/stable/20197828>
- Ennis, R. 1987. *A taxonomy of critical thinking dispositions and abilities*. In *Teaching thinking skills: Theory and Practice*, ed. J.B. Baron and R.J. Sternberg, (pp. 2-26). Freeman.
- Waterfield, R., (2005). *Introduction*. In: *Meno and Other Dialogues*. (pp. vii-xlvi). Oxford University Press.
- Mago. E. John. (2019). *Case Studies: Practical Applications in Critical Thinking*. Kendall/Hunt Publishing Co.
- Vlastos, G., (1982). The Socratic Elenchus. *The Journal of Philosophy*, 79(11), (pp. 711-715).

Teaching Methodology/ Activities in Classroom

This course is both lecture-based and practice-oriented. The course would use different learning strategies like case studies, critical analysis, debates, and group discussions. Students enrolled are required to actively take part in classroom debates, and group discussions. Attendance for the course is mandatory.

Assessment Pattern and Markings:

Total Marks: 80

Internal Assessment:

Practical Assessment

(Internal/Continuous Assessment): 80

No End Semester University Examination

The assessment method shall be as follows:

- Group discussion on topics related to specific methods used in philosophy and critical thinking
- Project work related to case studies, individual or group, related to a deeper study of any of the topics included in the course

- Presentation
- Research and writing on some issue in beyond the syllabus
- Or a combination of any of these.

The tutorial activities will focus on the understanding of core concepts, ability to use logical arguments and reasoning, constructing philosophical arguments, detecting fallacies, and underlying implicit assumptions.

The Final Examination shall test for knowledge of the included readings, familiarity with arguments in the readings as well as with arguments as discussed in class, clarity of thought and writing and the ability to give answers that are thorough and relevant.

Job Prospects and Roles after Course Completion: A Certificate in “Critical Thinking and Abstract Thought” would provide skills that open up opportunities across diverse industries including roles such as data analyst, business analyst, and data science.

Key Words: Critical Thinking, Abstract Thought, Socratic method, Dialectic, Aporia, elenchus, fallacies, Case Study.

SBC 4 Applying Ethics to Climate Change

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		
Applying Ethics to Climate Change SBC 4	2	1		2	Graduation	NA

COURSE OBJECTIVES

The learning objectives of this course are as follows:

- Climate Change is the greatest threat humanity is faced with today. Though the study of climate change is largely attributed to science, the issues are much broader and spill over into economics, politics, sociology and ethics. This course will delve particularly into the interface of ethics and climate change and take up matters where questions of rightness

and wrongness are raised. The question of duties and what is owed and by whom will be included as will some ethical issues that are associated with technology.

- Unlike the standard courses in environmental ethics that are largely theory based when they assess the role of ethics in this area, this course will make inroads into truly understanding what climate ethics means. In other words, it will delve into climate ethics and its problematics in a proactive, multidimensional way. This course will be research intensive.
- Through projects focused on sustainability, carbon footprint, biodiversity and other related matters through to climate disruption and global warming an interactive and engaging classroom setting is envisaged.
- Students will participate in group discussions and multimedia resources will be judiciously used to further the dialogue. Lectures by experts from across disciplines will be a vital part of the course.
- The role of ethics at the individual and collective level and matters of justice will be explored and researched in relation to climate change.

LEARNING OUTCOMES

The outcomes of this course are as follows:

- Students will be made aware of climate ethics and why it is significant.
- They will be introduced to the multidisciplinary nature of climate change studies.
- Students from all disciplines will be introduced to the importance of climate ethics and will become sensitive to why such ethics needs to be understood and incorporated urgently.
- Students will develop awareness of the climate crisis and its impact on nature, on the economy, on human health, on matters of social justice and on future generations.

MAIN COURSE STRUCTURE

Unit 1: Introduction to Theory

(7 Hours)

1. Introducing climate ethics
2. Global climate change and ethics

Essential Readings

- Hayward, Tim. (2012). Climate Change and Ethics. *Nature Climate Change* 2: 843–848.
- Gardiner, Stephen M. (2004). Ethics and Global Climate Change. *Ethics*, Vol. 114, No. 3, April: 555-600

Unit 2: Climate Justice and SDG 13

(8 Hours)

1. Justice and climate change
2. Sustainable Development Goal 13
3. Debating the ethical use of technology to manage climate change

Essential Readings

- Jamieson, D. (2015). Two Cheers for Climate Justice. *Social Research*, 82(3), 791–809. <http://www.jstor.org/stable/44282135>
- Marquardt, Jens, & Schreurs, Miranda (2024). Governing the Climate Crisis: Three Challenges for SDG 13. In L. Partzsch (Ed.), *The Environment in Global Sustainability Governance: Perceptions, Actors, Innovations* (1st ed., pp. 21–46). Bristol University Press. <https://doi.org/10.2307/jj.8595634.7>
- Jamieson, Dale. (1996) Ethics and Intentional Climate Change, *Climatic Change* 33: 323-336
- Jain, Pankaj (2019). Climate Engineering From Hindu-Jain Perspectives. *Zygon* 54 (4):826-836.

TEACHING METHODOLOGY/ACTIVITIES IN THE CLASSROOM

Exercises on Unit 1

(5 weeks, 15 Hours)

1. Group project on sustainability, biodiversity, greenhouse effect or other allied topics. This will be an in-class project with ICT tools.
2. Presentation of each group on their project
3. Expert lecture
4. Film on climate change
5. Group discussion on major takeaways from lecture and film
6. Debating climate misinformation/ avoidance/ emotional toll of the crisis

Exercises on Unit 2

(5 weeks, 15 Hours)

1. Expert Lecture
2. Short film and in-class written review on film
3. Group presentation on social impact of climate change
4. Project on environmental justice/ SDG 13
5. Telling stories about the climate crisis
6. Reading together some excerpts from popular literature on climate change
7. Debate on climate education, brainstorming on effective strategies for creating awareness
8. Climate crisis awareness drive/ field trip
9. Solutions to the climate crisis and activism workshop organized by the students

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

MAPPING WITH THE NEXT SUGGESTIVE COURSE

Several departments at the University offer courses that are related to the environment and that includes the Philosophy Department. This course is an urgent and timely addition corresponding to a developing global crisis.

PROSPECTIVE JOB ROLES AFTER A PARTICULAR COURSE

Helpful for taking competitive exams, e.g., UPSC. Given its interdisciplinary appeal, the ethical awareness and understanding of the climate crisis will be valuable in any field including academic, the sciences, management and education.

SUGGESTIVE READINGS

- Williston, Byron. (2019) *The Ethics of Climate Change: An Introduction*, Routledge, Oxon and New York.
- Caney, Simon. (2005) Cosmopolitan Justice, Responsibility, and Global Climate Change. *Leiden Journal of International Law*, 18: 747–775
- Gardiner, Stephen M. (2006). A Perfect Moral Storm: Climate Change, Intergenerational Ethics and the Problem of Moral Corruption, *Environmental Values* 15: 397-413.
- Gardiner, Stephen. (2010). Is “Arming the Future” with Geoengineering Really the Lesser Evil? Some Doubts About the Ethics of Intentionally Manipulating the Climate System. *Climate Ethics: Essential Readings*, (eds.) Stephen Gardiner, Simon Caney, Dale Jamieson & Henry Shue, Oxford. Oxford: Oxford University Press. pp. 284-312.
- Palmer, Clare. (2011) Does Nature Matter? The Place of the Non-human in the Ethics of Climate Change. *The Ethics of Global Climate Change*, (ed.) Denis G. Arnold, Cambridge: Cambridge University Press, pp. 272-291.
- Malhotra, Ajai (2016). Climate Change: Tackling the Challenge Confronting India. *Indian Foreign Affairs Journal*, 11(2), 124–138. <http://www.jstor.org/stable/45341092>
- Joshi, Shangrila (2014). Environmental justice discourses in Indian climate politics. *GeoJournal*, 79(6), 677–691. <http://www.jstor.org/stable/24432685>
- Beauchamp, Emilie, Clarisse Marsac, Nick Brooks, Stefano D’Errico, and Nadine Benson. (2022). SDG 13: Climate action. In *From what works to what will work: Integrating climate risks into sustainable development evaluation — a practical guide* (pp. 129–133). International Institute for Environment and Development. <http://www.jstor.org/stable/resrep43052.25>

MA (2 Year Programme) Semester II

Discipline Specific Courses

Classical Indian Philosophy: *Pramāṇa Śāstra*

(DSC 4)

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		
Classical Indian Philosophy <i>Pramāṇa. Śāstra</i> DSC 4	4	3	1	Nil	Graduation	None

Course Objectives:

1. This paper will introduce the students to an understanding of the theories of *pramāṇa*, especially perception, inference, and word.
2. The focus will be on the criteria for and characteristics of knowledge, criteria that may set limits to what we can know, and characteristics that may differentiate knowledge from mere belief.
3. Some of the chief questions that will engage our attention are definition of valid knowledge, criteria for testing the proposed validity, instruments of valid knowledge, and their respective accounts.

Course Learning Outcome:

1. The focus of this course will be to introduce theories of *pramāṇa*.

2. Students will become familiar with the process of reading texts; they will be able to identify epistemological debates and become aware of how matters of epistemology are tied to metaphysical frameworks within each tradition.
3. Students will understand how traditions identify valid knowledge, how they distinguish between valid and invalid knowledge, and how they differentiate between belief and knowledge. They will study in detail about the instruments or means of knowing.
4. The study will make students aware that different systems of Indian philosophy have different approaches towards the theory of knowledge.

Unit I: Nyāya: Setting the Foundation

(3 weeks, 12 hrs)

1. Knowledge and perception in the *Nyāyasūtra* of Gautama with Vātsyāyana's *Bhāṣya* (Sūtras 1-4)

Essential Readings:

- Jha, Ganganatha (tr.). (1939). *Nyāyasūtra with Bhāṣya of Vātsyāyana*, Poona, Oriental Book Agency. (Sūtras 1-4, with commentary)
- Chattopadhyay, Debiprasad and Mrinal Kanti Gangopadhyaya (trans.) (1967) *Nyaya Philosophy: literal translation of Gautama's Nyāyasūtra and Vātsyāyana's Bhāṣya*, vol 1, Calcutta: Indian Studies: Past and Present. (Sūtras 1-4, with commentary)

Unit II: Nyāya: Discussion on Pramāṇa-s

(4 weeks, 16 hrs)

1. On *Pratyakṣa*, *Anumāna*, and *Śabda*: Description from the *Tarkasaṃgraha* of Annambhaṭṭa,

Essential Readings

- Athalye, Y.V. and Bodas, M.R. (ed. & tr.), (1974) *Tarkasaṃgraha*, reprint, Bombay. pp. 211-292, 327-359, 364-368.
- Bhattacharya, Gopinath (tr. & ed.), (1994). *Tarkasaṃgraha-dīpikā* on *Tarkasaṃgraha*, Calcutta, Progressive Publishers. pp. 168-243, 269-354, 374-403.

Unit III: Buddhism: On Perception

(5 weeks, 20 hrs)

1. *Pramāṇasamuccaya* of Dignāga, on perception and critique of Nyāya

Essential Reading:

- Hattori Masaaki (tr. & annotated). (1969) *Dignāga on Perception*. Harvard: Harvard University Press. pp 25-41

Unit IV: Advaita Vedānta: On Verbal Testimony

(3 weeks, 12 Hours)

1. *Vedānta Paribhāṣā*, Chapter 4 (on verbal testimony)

Essential Reading:

- Mādhavānanda, Swāmi. (1942) *Vedānta Paribhāṣā of Dharmarāja Adhvarindra*. Belur Math, Ramakrishna Mission. pp 89-120.

Suggested Readings:

- Potter, Karl (ed.) (1977-1993). *Encyclopedia of Indian philosophies*, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika). Delhi: Motilal Banarsidass.
- Chatterjee, S.C. (1941). *Nyāya theory of knowledge*. Calcutta.
- Datta, D. M. (1997). *The six ways of knowing: A critical study of the Advaita theory of knowledge*. Motilal Banarsidass.
- Matilal, B.K. (1986). *Perception: An essay on classical Indian theories of knowledge*. Oxford: Clarendon Press.
- Hayes, Richard. (1988). *Dignāga on the interpretation of signs*. D. Reidel & Co.
- Mookerjee, S. (1975). *Buddhist philosophy of universal flux*. Delhi: Motilal Banarsidass.
- Perrett, Roy W. (2001). *Indian philosophy: A collection of readings* (Vol. I, Epistemology). New York & London: Garland Publishing, 2001.
- Crane, Tim and French, Craig (eds.). (Spring 2017 Edition). Problems of perception. In N. Zalta (ed.), Stanford encyclopedia. Retrieved from
- <https://plato.stanford.edu/archives/spr2017/entries/perception-problem/>
- Bijalwan, C.D. (1977). *Indian theory of knowledge based upon Jayanta's Nyāyamañjarī* (ch. III). Delhi: Heritage Publishers.
- Grimes, J. (1991). Some problems in the epistemology of advaita. *Philosophy East and West*, 41(3), 291-301.

Tutorial Activities

- Group discussion on epistemology and *pramāṇa*
- Project work, on an introductory topic such as Nyāya history and importance
- Presentation, individual or group
- Quizzes
- Review of a book or article in the related area
- Research and writing on an Indian epistemology issue
- Or a combination of any of these.

Keywords: *Pramāṇa, Pratyakṣha, Anumāna, Kṣhanikavāda, Apoha, Kalpanā, Nyāya, Śabda, Buddhism, Dignāga, Advaita Vedānta*

DISCIPLINE SPECIFIC ELECTIVE - (DSC-5) – Modern Western Philosophy

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Modern Western Philosophy	4	3	1	Nil	Graduation	NA

DSC 5

Course Objective

1. To highlight the emergence of modernity in the history of in western philosophy, starting with Rene Descartes as opposed to religious dogmas.
2. To show how this modernity developed in terms of a conflict between two contrary claims of empiricism and rationalism.
3. The course ensures a responsible account of this empiricism /rationalism debate by selected texts of Descartes and Leibnitz on the one hand and Hume on the other - the archetypal representatives of rationalism and empiricism respectively.
4. The course ends with selected readings from Kant, showing how his Criticism outgrew the faulty assumptions shared by both empiricism and rationalism . The way Kant demonstrated human knowledge as a blend of reason and experience - keeping the man in the centre and yet retaining a sense of the unknowable - will be the final upshot of this course.
5. The recent developments of the classical theories in recent commentaries, books and journal-articles will be adequately addressed in this course.

Course Learning Outcomes

1. The students will be tuned to the problem of whether human cognition develops from either of two mutually independent faculties of *sensibility* or *understanding*, or from a synthesis of the two.
2. Students learn to place the historical *cum* chronological survey in a tenor of a logical transition from one theory to the other, coupled with critical evaluation.
3. An intense reading of most of the primary texts (in standard English translations) as contrasted with a secondary and topical survey, will enable the students develop their learning into a mode of research.

Within its theoretical framework it also incorporates the philosophical foundations of a sound environmental ethics as well as a global humanistic approach.

7. Speaking specifically, the pan-psychism of Leibnitz showing the unreality of a substantive space sensitises the students to the immaculate blend of the animate and the inanimate; while Kant's claims about common *a priori* forms of cognition for all humanity opens up a vast expanse of cross-cultural communication and empathy.

Unit I: The Philosophy of René Descartes – the Father of Modern Philosophy

(3 weeks, 12 hours)

- Methodological Doubt, Three Sceptical Arguments
- The Deceptiveness of Sense, The Dream Argument, The Evil Demon Hypothesis.
- Epistemology and Metaphysics, The Cogito, Self Knowledge, The Nature of the “I”
- The Wax Argument.
- Mental Scrutiny, Seeing and Judging, Human Mind.

Essential Readings:

- Descartes, R. (1996). *Meditations* 1 and 2. Cottingham J (Trans.). Cambridge University Press.
- Williams, B, Introduction, In Descartes, R. *Meditations*, cited above

Unit II: Philosophy of John Locke and David Hume

(5 Weeks, 20 hours)

- Philosophy of Locke : Locke's critique of innate ideas and principles
- Philosophy of Hume :
 - Two Species of Philosophy
 - Human Nature, Mental Particulars: Hume's Forks: Ideas and Impressions
 - Mental Process: Association, Resemblance, Contiguity in Space and Time, Cause and Effect
 - Relations of Ideas and Matters of Fact

- The Problem of Induction, Custom and Habit, Belief and Instinct
- Necessary Connection, Definitions of Cause.
- Types of Scepticisms, The Limits of Human Understanding, The Role of Custom and Instinct. Value of Scepticism.

Essential Readings :

- Locke, J., (1997) *An essay concerning human understanding* (Book I, Chapter I. sections 1-20). Penguin Classics.
- Hume, David. (1975). *An enquiry concerning human understanding* (Sections I to V, VII and XII) Oxford University Press
- Selby-Bigge, L A. Introduction, In Hume, David. *An enquiry concerning human understanding*, cited above

Unit III: Philosophy of Leibniz

(3.5 weeks, 14 hours)

Leibniz's Theory of Monadism

Essential Readings:

- Leibniz, W. (1973). *Monadology*, (till section-83). In G. H. R. Parkinson (ed.) *Leibniz: Philosophical writings*. Dent:Everyman's Library.

Unit IV: Philosophy of Immanuel Kant

(3.5 weeks, 14 hrs)

Introduction to the problem of the Critique

Kant's notion of space and time

Transcendental deduction of Categories

Schematism of Categories

Essential Readings :

- Kant, I. (1992). *Critique of pure reason*. N.K. Smith (Trans.). MacMillan.
- Introduction (2nd ed of Critique) (sections I, IV, V, VI (pp 41-43, pp 49-62)
- Transcendental Aesthetic: (2nd edition of Critique): sections 1-6, pp 65 – 78. Transcendental Deduction of pure concepts of Understanding (as restated in 2nd edition (sections 15-22, pp 151-162) , On the Schematism of Pure Concepts of Understanding, pp. 180-187.

Further Readings:

- Larmore, C. (2014). The first meditation: Skeptical doubt and certainty. In D. Cunniff (ed.). *Cambridge companion to Descartes* (pp. 48-67). Cambridge: CUP.

- Alanen, L. (2014). The second meditation and the nature of the human mind. In D. Cunniff (ed.), *Cambridge companion to Descartes* (pp. 88-106). Cambridge: Cambridge University Press.
- Brown, Deborah. (2014). The sixth meditation: Descartes and the embodied self. In D. Cunniff (ed.), *Cambridge companion to Descartes* (pp. 240-257). Cambridge: Cambridge University Press.
- Leibniz, W. (1973). *Monadology*, 'Text with Running Commentary' (sections 1-81, pp 39-147) in Lloyd Strickland, Leibniz's *Monadology*. Edinburgh University Press
- Leibniz, W. Necessary and contingent truths. In G. H. R. Parkinson (ed.) *Leibniz: Philosophical writings* (pp 96-115).. Dent: Everyman's Library.
- Strawson, P.F. (1964). Monads. In *Individuals* (pp. 117-136). London: Methuen.
- Bennett, J. (2001). Leibniz arrives at monads. *Learning from six philosophers, Volume 2* (Chapter 12, pp. 224-239). Oxford: Oxford University Press.
- Beebe, H. (2007). Hume on causation: the projectivist interpretation. In Huw Price & Richard Corry (eds.), *Causation, physics, and the constitution of reality: Russell's republic revisited* (pp. 224-249). Oxford University Press.
- Beebe, H. (2011). Hume's impact on causation. *The philosophers' magazine* (54), pp. 75-79.
- Owen, D. (2009). Hume and the mechanics of mind: impressions, ideas, and association. In David Fate Norton & Jacqueline Anne Taylor (eds.), *The cambridge companion to Hume* (pp. 70-104). Cambridge: Cambridge University Press.
- Kant, I. (2018). What does it mean to orient oneself in thinking. In A. Wood and G. di Giovanni, *Religion within the boundaries of mere reason and other writings*. Cambridge University Press.
- Kant, I. (1998). Deduction of pure concepts of understanding. *Critique of pure reason*.
- Guyer Paul & Wood Allen (Tr) U.K: Cambridge University Press, pp. 219-44.
- Cleve, J. Van. (1999). Necessity, analyticity and the a priori. In *Problems from Kant* (pp. 15-33). Oxford: Oxford University Press.
- Falkenstein, Lorne. (2010). Kant's transcendental aesthetic. In Graham Bird (ed.), *Blackwell companion to Kant* (pp. 140-153). Blackwell Publishing.
- Pereboom, D. (2010). Kant's metaphysical and transcendental deductions. In Graham Bird (ed.), *Blackwell companion to Kant* (pp. 154-168). Blackwell Publishing.

Tutorial Activities

(15 Hrs)

- **Individual presentation** of selected topics, e.g. brief presentations on Locke's theory on ideas of Identity, Contradiction, Number, Space, Time being exclusively derived from experience. (Unit II)
- **Group discussion**: e.g., (i) how motion is to be conceived, (ii) how natural and artificial machines are distinguished - by Leibniz. (Unit III)
- **Debates on two mutually opposed theories** - e.g. the debate between Leibniz's and Kant's view of space. (Unit III and IV)

- Apply the philosophical reasoning of the Modern period to contemporary issues, and reconstruct its arguments using the language of the day.
- Encouraging students to **explain/write a philosophical issue in the form of a dialogue** between two (or more) interlocutors , e.g. on Hume’s theory of Causation. (Unit II)
- **To test the soundness of a philosophical theory by recasting it into a series of pictures or diagrams - using minimal verbal captions** . E.g. (i) picturing how the Evil Demon invoked by Descartes infuses false perception in human minds , (ii) picturing Wax argument . (Unit I)
- **Constructing practical applications of philosophical issues.** E.g. (i) How Locke’s empirical narrative on divergent ideas of God and religion across different communities will help students to handle the current religious conflicts. (Unit II) (ii) How Kant’s emphasis on universal forms of cognition shared across all humanity can be used to combat inequalities. (Unit IV)
- Assigning students to **write short papers based on previous discussions, debates** (All units)
- **Discussing and assigning the task of writing model answers to selected questions** on the Essential Readings (All Units)

Keywords: Rationalism, Empiricism, monads, innate ideas, *a priori*, ideas and impressions, pure reasons, transcendental deduction

ETHICS DSC 6

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		
ETHICS	4	3	1	Nil	Graduation	None

DSC-6

Course Objectives:

1. This course intends to make students familiar with ethical approaches that have at their core principles with whose help actions can be adjudicated as right and wrong.

2. The study will equip students to compare the included theories and approaches and to question and critically evaluate them.
3. They will be familiarized with primary readings, an essential initiative for further research.
4. The course will engage students in philosophical thinking about actions and their consequences, moral obligations and responsibility, character and duty and various other 'moral' concepts.

Course Learning Outcomes:

1. Students will analyse how Aristotle's concept of the "golden mean" encourages individuals to strive for balance and moderation in their actions, ultimately leading to a flourishing life.
2. Students will critically assess the strengths and weaknesses of the consequentialist approach, exploring its implications for real-world ethical dilemmas and the challenges it faces in addressing issues of justice and individual rights.
3. Students will engage in discussions about the significance of intention, autonomy, and moral obligation in ethical decision-making.
4. Students will develop a nuanced understanding of the diverse approaches to ethical reasoning by critically analysing these various moral frameworks.

Course Structure

Unit I: Virtue Ethics and Deontology

(3.5 Weeks, 14 Hours)

1. Good and Virtue (Virtue ethics)
2. Critique of Practical Reason

Essential Readings

- Aristotle. (1980, reprint). *The Nicomachean ethics*. W. D. Ross (Trans.), J. L. Ackrill & J. O. Urmson (revised). Oxford; New York. (Sections 1094a-1096a10, 1097a15-1100a10; 1102a-1109b28).
- I. Kant, Critique of Practical Reason. In Immanuel Kant:, Practical Philosophy, Mary J. Gregor (ed), Cambridge: CUP, 1996. (Preface, Introduction, The Analytic of Practical Reason, Chapter 2, Dialectic of Pure Practical Reason, Chapter 2, sections I-VI).

Unit II: Utilitarianism

(3.5 Weeks, 14 Hours)

1. Theory of Utilitarianism
2. Critical evaluation of Utilitarianism

Essential Readings

- Mill, J. S. (1962, reprint). *Utilitarianism*. In Mary Warnock (ed.), *J. S. Mill's utilitarianism: On liberty & essays on Bentham*. London: The Fontana Library. (Chapters 2 & 3).
- Williams, B. (1972). *Morality: An introduction to ethics*. Middlesex, England: Penguin Books Ltd. (Chapter 11, Utilitarianism)

Unit III: Critiques of Standard Normative Theories

(3.5 Weeks, 14 Hours)

1. Friedrich Wilhelm Nietzsche: Good and Evil
2. Annette Claire Baier: Care ethics

Essential Readings

- Nietzsche, F. (1954, reprint). *Beyond Good and Evil*. In *The philosophy of Nietzsche*. New York: The Modern Library, (Parts 5 & 7).
- Baier, A. (2000, reprint). The need for more than justice. In James E. White (ed.) *Contemporary moral problems* (pp. 89-96). California: Wadsworth.

Unit IV: Indian Ethics

(4.5 Weeks, 18 Hours)

1. *Metta Sutta*: Cultivation of *Brahmavihārā*
2. *Tattvārtha Sūtra*: (chapter 6)
3. Ethics of *Bhagavad Gītā*:(Verses 47-50 in chapter 2; verse 20 in chapter 2; verses 7-12 in chapter 5).

Essential Readings

- Piya Tan (1987). *Karaṇīya Mettā Sutta: The loving-kindness Discourse on What Should Be Done* (Khp 9 = Sn1.8). How to cultivate lovingkindness.<http://dharmafarer.org>
- Tatia, N. (Trans.). (2007). *Tattvārtha Sūtra: That Which Is* (Umāsvāti/Umāsvāmī, with the combined commentaries of Umāsvāti/Umāsvāmī, Pūjyapāda, and Siddhasenagaṇi). Delhi: Motilal Banarsidass. (Chapter 6).

- A. Mahadeva Sastri (trans.) (1901). *The Bhagavad-Gita*, (With the commentary of Sri Sankaracarya). Mysore: The G.T.A. Printing Works. Second Edition. (Verses 47-50 in chapter 2; verse 20 in chapter 2; verses 7-12 in chapter 5).

Suggested Readings:

- Adorno, T. (2000). *Problems in moral philosophy*. Cambridge: Polity Press.
- Bilimoria, P, Joseph Prabhu and Sharma, Renuka (eds.) (2007). *Indian ethics: Classical traditions and contemporary challenges* (volume 1). New Delhi: OUP.
- Dundas, P. (2002). *The Jains* (2nd ed.). London: Routledge.
- Kant, I. (1958, reprint). *The moral law or Kant's groundwork of the metaphysics of morals*. H. J. Paton (Trans.). Hutchison & Co. LTD. (Chapters 1 & 2).
- Long, J. D. (2013). *Jainism: An introduction*. Bloomsbury Publishing.
- Mackie, J. (1979). *Ethics: Inventing right and wrong*. London: Penguin Books.
- Miller, B. S. (1979). On cultivating the immeasurable change of heart: The Buddhist brahma-vihāra formula. *Journal of Indian Philosophy*, 7(2), 209–221. <https://doi.org/10.1007/BF00164546>
- O'Neill, O. (2000, reprint). A simplified account of Kant's ethics. In James E. White (ed.), *Contemporary moral problems* (pp 49-55). California: Wadsworth.
- Thānissaro Bhikkhu (Trans.) (1994). *Karaṇīya Mettā Sutta: The discourse on loving-kindness* (Sn1.8). Access to Insight. <https://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.08.than.html>
- Schneewind, J.B. (1992). Autonomy, obligation and virtue: An overview of Kant's moral philosophy. In Paul Guyer (ed.) *The Cambridge companion to Kant* (pp. 309-341). Cambridge: CUP.
- Williams, B. (1973). *Morality: An introduction to ethics*. Middlesex: Penguin (Chapters 9 & 10).
- Aronson, H. B. (1980). *Love and sympathy in Theravāda Buddhism*. Motilal Banarsidass.

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
-

Keywords: Virtue ethics, Aristotle, I. Kant, deontology, Categorical Imperative, duty, utilitarianism, J. S. Mill, utility principle, hedonism, F. Nietzsche, immoralism, care ethics, feminist ethics, Indian ethics, *Brahmavihārā*, Buddhist ethics, Jaina Ethics, *Bhagavadgītā*.

DISCIPLINE SPECIFIC ELECTIVE

DSE 8

Philosophizing Gender

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		
Philosophizing Gender DSE 8	4	3	1	Nil	Graduation	None

Course Objective

1. The objective of this course is to critically examine the intersections of philosophy and gender, exploring key concepts such as knowledge, gender, sex, power, oppression, and societal norms.
2. Students will engage with foundational theories, including feminist epistemology, feminist ethics, and diverse notions of sexuality, while exploring how these frameworks challenge traditional philosophical perspectives.
3. Through a focus on the social, ethical, and political dimensions of gender, the course will foster deeper insights into the ways gender intersects with systems of power and oppression.

Course Learning Outcome

1. This course will enable students to critically engage with a variety of feminist positions and debates, exploring diverse perspectives on gender and oppression.

2. Students will gain a comprehensive understanding of key directions and themes in contemporary feminist thought, enhancing their ability to analyze gender inequality.
3. Students will develop the capacity to assess the role of power, norms, religion and social structures in shaping gender identities, with an emphasis on feminist ethics and feminist epistemology.
4. By exploring the intersections of philosophy and gender, students will become more sensitive to the philosophical complexities surrounding issues of oppression, liberation, and sexual identity.

Unit I: Knowledge and Gender

(4 weeks, 16 hours)

1. Understanding of knowledge and objectivity
2. Situatedness of the knower

Essential Readings:

- Harding, S. (1991). 'Strong objectivity' and socially situated knowledge. In Harding, Sandra (Ed.), *Whose science? whose knowledge?: Thinking from women's lives* (pp. 138-163). Ithaca, NY: Cornell University Press.
- Narayan, U. (2013). The project of feminist epistemology: Perspective from a nonwestern feminist. In Carole Mccann & Seaung-kyung Kim (Eds.), *Feminist theory reader: Local and global perspectives* (pp. 370-378). Abingdon: Routledge.

Unit II: Gender, Divine and Norms

(4 weeks, 16 hours)

1. Concepts of Masculinity and Femininity
2. The relationship between woman and the divine

Essential Readings:

- Geetha, V. (2002). Introduction. In V. Geetha (Ed.), *Gender*. Calcutta: Stree.
- Priest, A.M. (Jan. 2003). Woman as god, god as woman: Mysticism, negative theology, and Luce Irigaray. *The Journal of Religion*, 83(1), 1-23.

Unit III: Power and Oppression

(3 weeks, 12 hours)

1. Understanding sexuality
2. The mechanism of oppression

Essential Readings:

- Foucault, M. (Ed.) (1978). The repressive hypothesis. In *The history of sexuality* (vol. 1, pp. 15-50). New York: Pantheon Books, 1978.
- Frye, M. (Ed.) (1983). Oppression. In *The politics of reality: Essays in feminist theory*. Freedom Calif: Crossing Press.

Unit IV: Norms & Values

(4 weeks, 16 hours)

1. Care and its relationship between care and gender
2. Questioning cultural universalism and relativism

Essential Readings:

- Gandhi, N. & Shah, N. (2008). The question of autonomy. In Mary E. John (Ed.), *Women's studies in India: A reader* (pp. 68-73). New Delhi: Penguin Books.
- Nussbaum, M. (2000). Women and cultural universals. In M. Baghramian & A. Ingram (Eds.), *Pluralism: The philosophy and politics of political diversity* (pp. 197-227). London: Routledge.

Further Readings:

- Delphy, C. (1993). Rethinking sex and gender. *Women's Studies International Forum*, 16(1), 1–9. [https://doi.org/10.1016/0277-5395\(93\)90076-1](https://doi.org/10.1016/0277-5395(93)90076-1)
- Jaggar, A.M. (2000). Feminist ethics. In Hugh LaFollette (Ed.), *The blackwell guide to ethical theory* (pp. 433-460). Cambridge: Blackwell.
- Alcoff, L.M. (2005). *Visible identities: Race, gender, and the self*. New York: Oxford University Press.
- Allen, A. (2008). *The politics of ourselves: Power, autonomy, and gender in contemporary critical theory*. New York: Columbia University Press.
- Baier, A.C. (1994). *Moral prejudices: Essays on ethics*. Cambridge, MA: Harvard University Press.
- Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York: Routledge.
- Code, L. (1991). *What can she know? Feminist theory and the construction of knowledge*. Ithaca, NY: Cornell University Press.
- Garry, Ann, Serene J. Khader, & Alison Stone (Eds.). (2017). *The Routledge companion to feminist philosophy*. New York: Routledge.
- Hall, K.Q. & Ásta (Eds.). (2021). *The Oxford handbook of feminist philosophy*. New York: Oxford University Press.
- Hillyer, B. (1993). *Feminism and disability*. Norman, OK: University of Oklahoma Press.
- hooks, b. (1981). *Ain't I a woman: Black women and feminism*. Boston, MA: South End Press.
- Lloyd, G. (1984). *The man of reason: 'Male' and 'female' in Western philosophy*. Minneapolis, MN: University of Minnesota Press.
- Millett, K. (1970). *Sexual politics*. Garden City, NY: Doubleday.

- Mohanty, C., Ann R., & Lourdes T. (Eds). (1991). *Third World women and the politics of feminism*. Bloomington, IN: Indiana University Press.
- Tuana, N. (Ed.). (1992). *Woman and the history of philosophy*. New York: Paragon Press.

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

Keywords: Philosophy, gender, sex, women, nature, goddess, ethics, care, sexuality, cultural universalism, capability, marginalization, intersectionality

DSE 9

ARISTOTLE'S METAPHYSICS

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		
ARISTOTLE'S METAPHYSICS DSE 9	4	3	1	Nil	Graduation	None

Course Objectives:

1. Analyze key concepts such as being, substance, form and matter
2. Develop a deep understanding of Aristotle's distinction between primary substances (individuals) and secondary substances (kinds or categories).

3. Investigate Aristotle's exploration of "being qua being" and his foundational question, "What does it mean to be?"
4. Examine the relationship between form and matter and their implications for the nature of reality.

Course Learning Outcomes:

1. Students will be able to critically analyze and explain core concepts in Aristotle's *Metaphysics*, such as substance, form and matter
2. Students will be able to apply Aristotle's theory of being to examine and distinguish between different categories of existence, discussing how Aristotle's ontological views influence our understanding of reality.
3. Students will understand the importance of the question of being and its applications to the whole web of history of philosophy
4. Students will develop the ability to create a better framework in philosophy based on theoretical understanding

Unit I: Beginning Metaphysics

(2 weeks, 8 hours)

1. The impulse of curiosity
2. The early inquiries into Being

Essential Reading:

- Book Alpha, Chapter 1,2,3 and 10 from Ross, W.D. (trans. & ed.). (1934). *Aristotle's metaphysics (2 vols)*.

Unit II: Four Causes

(4 weeks, 16 hours)

1. First Principles
2. The rejection of infinite causes
3. The Aporias

Essential Readings:

- Book Alpha the Little Chapters 1, 2,3 from Ross, W.D. (trans. & ed.). (1934). *Aristotle's metaphysics (2 vols)*.
- Book Beta (All chapters) from Ross, W.D. (trans. & ed.). (1934). *Aristotle's metaphysics (2 vols)*.

Unit III: Metaphysics and Logic

(3 weeks, 12 hours)

1. Metaphysics as One Science
2. The Defence of LNC

Essential Readings

- Book Gamma (All Chapters) from Ross, W.D. (trans. & ed.). (1934). *Aristotle's metaphysics (2 vols)*.

Unit IV: Substance

(6 weeks, 24 hours)

1. The Nature of Substance

2. Different Positions on Substance

Essential Readings

- Aristotle (2003). *Metaphysics Books Z and H* (All chapters). Translated with a commentary by D. Bostock. Clarendon Press

Further Readings:

- Bostock, D. (1994). *Aristotle's metaphysics*. Clarendon Press. (Commentary on Books vii-viii).
- Kirwan, C. (1993). *Aristotle metaphysics: Gamma, delta and eta*. Clarendon Press.
- Irwin, T. (1988). *Aristotle's first principles*. Oxford University Press.

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

Keywords:

Metaphysics, Plato, Aristotle, Substance, Form, Matter

DSE 10

EPISTEMOLOGY

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		
Epistemology	4	3	1	Nil	Graduation	None

DSE 10

Course Objectives

1. To introduce students to the fundamental problems in epistemology related to knowledge and justification
2. To analyze the problem of skepticism and replies to it and see how epistemologists can move away from skepticism towards naturalized efforts to do epistemology
3. To make students understand the debate between foundationalism and its alternatives
4. To understand the role of thought experiments in epistemology, both Western and Indian

Course Learning Outcomes

1. Students will demonstrate an in-depth understanding of key epistemological theories
2. Students will be able to articulate and rationally evaluate arguments related to knowledge, justification, and skepticism
3. Students will be able to develop informed responses to the challenges posed by skepticism, drawing on philosophical traditions and contemporary perspectives.
4. Students will appreciate the force of naturalistic aspects of understanding knowledge and also understand the problems related to it
5. Students will develop strong argumentative skills, with the ability to engage in thoughtful discussions on epistemological issues and present reasoned positions about their beliefs

Unit I: Introduction

(3 weeks, 12 Hours)

1. Arguments for Skepticism
2. Replies to Skepticism
3. Certainty about the external world

Essential Readings:

- Huemer, Michael (2001). "The Lure of Skepticism", Chapter II in *Skepticism and the Veil of Perception*. Lanham: Rowman & Littlefield.
- Moore, G. E. (2008). Proof of an External World. In E. Sosa, J. Kim, J. Fantl and M, McGrath (Eds.) *Epistemology: An Anthology* (pp. 26-28). Malden, MA, USA, Blackwell.
- Moore, G. E. (2008). Certainty. In E. Sosa, J. Kim, J. Fantl and M, McGrath (Eds.) *Epistemology: An Anthology* (pp. 31-34). Malden, MA, USA, Blackwell.

Unit II: The Definition of Knowledge

(4 weeks, 16 Hours)

1. Gettier's Counterexamples to JTB
2. Knowledge as Tracking
3. Knowledge as Assurance

Essential Readings:

- Gettier, E. (1963). Is Justified True Belief Knowledge? *Analysis* 23 (6):121-123.
- Nozick, R. (2008). Knowledge and Skepticism. In E. Sosa, J. Kim, J. Fantl and M, McGrath (Eds.) *Epistemology: An Anthology* (pp. 255-279). Malden, MA, USA, Blackwell.
- Ganeri, J. (2017). Śrīharṣa's Dissident Epistemology: Of Knowledge as Assurance. In *The Oxford Handbook of Indian Philosophy*: Oxford University Press. Retrieved 10

Unit III: The Question of Foundations

(4 weeks, 16 Hours)

1. Foundationalism
2. Coherentism
3. The Myth of the Given

Essential Readings:

- Sellars, W. (2008). Does Empirical Knowledge Have a Foundation? In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An Anthology* (pp. 94-98). Malden, MA, USA, Blackwell.
- Bonjour, L. (2017). The dialectic of foundationalism and coherentism. In J. Greco, E. Sosa(Eds.) *The Blackwell guide to epistemology*, 117-142.

Unit IV: Naturalism

(4 weeks, 16 Hours)

1. Epistemology Naturalized
2. Reliabilism
3. Thought Experiments in Epistemology

Essential Readings:

- Quine, W. V. O. (2008). Epistemology Naturalized. In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An Anthology* (pp. 528-537). Malden, MA, USA, Blackwell.
- Goldman, A. (2008). What is Justified Belief? In E. Sosa, J. Kim, J. Fantl and M. McGrath (Eds.) *Epistemology: An Anthology* (pp. 333-347). Malden, MA, USA, Blackwell.
- Buckwalter, Wesley (2024). A Guide to Thought Experiments in Epistemology. In Blake Roeber, Ernest Sosa, Matthias Steup & John Turri (eds.), *Contemporary Debates in Epistemology, 3rd edition*. Wiley-Blackwell.

Suggested Readings:

- Matilal, Bimal Krishna (1971). *Epistemology, logic, and grammar in Indian philosophical analysis*. The Hague: Mouton. Edited by Jonardon Ganeri.
- Datta, Dharendra Mohan (1967). Epistemological Methods in Indian Philosophy. In Charles Alexander Moore (ed.), *The Indian mind*. Honolulu: East-West Center Press. pp. 118-135.
- Sosa, E., Kim, J., Fantl, J., & McGrath, M. (Eds.). *Epistemology: An Anthology*. Malden, MA, USA, Blackwell.
- Pritchard, D. & Neta, R. (eds.) (2008). *Arguing About Knowledge*. New York, Routledge.
- Bonjour, L. (1978). Can Empirical Knowledge Have a Foundation? *American Philosophical Quarterly* 15 (1):1-14.

- Williams, M. (2001). *Problems of knowledge: A critical introduction to epistemology*. Oxford University Press.
- Goldman, A. I. (1986). *Epistemology and cognition*. Harvard University Press.
- Nozick, R. (1981). *Philosophical explanations*. Harvard University Press

Tutorial Activities

The tutorials will be conducted through two or more of the following activities:

- Group discussion of some contentious issues related to included readings.
 - Project work, individual or group, related to a deeper study of any of the topics included in the course
 - Presentation on a topic
 - Review of a book or article in the related area
 - Research and writing on some issue related to the readings
- Or a combination of any of these.

These tutorial activities will focus on the understanding of concepts, ability to use logical arguments, the addressing of dilemmas, comparative analysis and so on. The diverse tutorial activities are intended to support active learning, critical thinking, and collaborative inquiry into core epistemological themes.

Keywords: Skepticism, Certainty, Closure, External World, Justification, Evidence, Foundation

Modality: DSE 11

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		
Modality	4	3	1	Nil	Graduation	None
DSE 11						

Course Objective:

1. This course will introduce students to theories about how we think about possibility and necessity
2. The course will acquaint students with both the recent history and the recent advances made in thinking about modality

3. The course will cover the possibility of theorizing about modals through possible worlds and also through essences
4. The course will develop the skills of students to think about modal language in terms of the current theories

Course Learning Outcomes

1. Students will understand the theories regarding the semantics of modality
2. Students will be able to analyze modal statements in terms of possible worlds
3. Students will learn the distinction between essential and accidental properties and the use of this distinction in philosophy
4. Students will appreciate the manner in which modality can be theorized by bringing in essences

Unit I: Introduction

(4 weeks, 16 Hours)

1. Modal statements
2. Opacity

Essential readings:

- Von Fintel, Kai (2005). Modality and language. In Donald M. Borchert, *Encyclopedia of Philosophy*. Macmillan Reference. pp. 20-27.
- Quine, W. V. (1953). Three grades of modal involvement. *Proceedings of the XIth international congress of philosophy*, 14: 65-81.

Unit II: Possible Worlds

(4 weeks, 16 Hours)

1. Statements of necessity
2. Counterparts

Essential readings:

- Kripke, Saul A. (1971). Identity and necessity. In Milton K. Munitz (ed.), *Identity and individuation*. New York University Press. pp. 135-164.
- Lewis D. (1971). Counterparts of persons and their bodies. *The journal of philosophy* 68, 203-11.

Unit III: Essential and Accidental Properties

(3 weeks, 12 Hours)

1. The notion of possibility
2. Essential vs Accidental properties

Essential readings:

- Robertson, Teresa and Atkins, Philip, (Spring 2018 Edition). Essential vs. accidental properties. In Edward N. Zalta (ed.), *The Stanford encyclopedia of philosophy*.
- <https://plato.stanford.edu/archives/spr2018/entries/essential-accidental>

- Yagisawa, Takashi. (Spring 2018 Edition). Possible objects. In Edward N. Zalta (ed.), *The Stanford encyclopedia of philosophy*.
<https://plato.stanford.edu/archives/spr2018/entries/possible-objects>

Unit IV: Essence and Modality

(4 weeks, 16 Hours)

1. The question of essence
2. Modals without Possible Worlds

Essential Readings

- Fine, Kit. (1994). Essence and modality. *Philosophical perspectives*. 8. 1-16.
- Vetter, Barbara (2011). Recent Work: Modality without Possible Worlds. *Analysis* 71 (4):742-754

Further Readings:

- Fine, Kit. (2005). *Modality and Tense: Philosophical papers*. Oxford University Press.
- Gärdenfors, Per (2003). *Possible worlds*. McGill-Queen's University Press.
- Linsky, Leonard. (1971). *Reference and modality*. London: Oxford University Press.
- Loux, Michael J. (ed.) (1979). *The possible and the actual: Readings in the metaphysics of modality*. Cornell University Press.
- Melia, Joseph, (2003). *Modality*. McGill-Queen's University Press.
- Ray, Greg (2000). De re modality: Lessons from Quine. In A. Orenstein & Petr Kotatko (eds.), *Knowledge, language and logic: Questions for Quine*. Kluwer Academic. pp. 347-365.

Tutorial Activities

(15 Hrs)

- Group discussion on specific issues
- Creating multiple choice questions
- Formulating arguments
- Separating premisses from conclusions
- Short paper on a topic
- Find latest articles on modality in top ten journals

Keywords: Properties, Essential, Accidental, Necessity, Possibility, Essence

Philosophy of Perception DSE 12

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		
Philosophy of Perception DSE 12	4	3	1		Graduation	NA

Course Objectives:

- 1) This course will help the students to understand the basic contemporary debates in the philosophy of perception.
- 2) This course will prepare the students to be able to grasp the issues and nuances on the border between perception and cognition.
- 3) This course will prepare the students to learn the recent arguments on multimodal perception.

Course Outcomes:

- 1) The students will be better equipped with the early and the contemporary theories of perception (e.g. sense datum theory, representational theory, naïve realism, qualia and more).
- 2) It will help the students better understand the questions related to the acquisition of knowledge.
- 3) It will help the students to grasp the philosophical notions of veridical perception and non-veridical perception (Illusion and hallucination).

Unit 1: Introduction to the Philosophy of Perception (2 weeks, 8 hours)

1. General introduction to perception
2. Problems of perception

Essential Readings:

- Crane, Tim and Craig French, (Fall 2021) The Problem of Perception. Edward N. Zalta (ed.) *The Stanford Encyclopedia of Philosophy*.
<https://plato.stanford.edu/archives/fall2021/entries/perception-problem/>.

- Fish, William. (2021) *Philosophy of Perception: A Contemporary Introduction*, Routledge. “Introduction,” and chapter 1.

Unit 2: Theories of Perception I (5 weeks, 20 hours)

1. Sense data theory
2. Representational theory (Intentionalism)

Essential Readings:

- Snowdon, Paul (2015) Sense-Data. Mohan Matthen (ed) *The Oxford Handbook of Philosophy of Perception*, Oxford University Press . pp. 118-135.
- Siegel, Susanna. (2010) The Content View. *The Contents of Visual Experience*, Oxford University Press. Chapter 2
- Byrne, Alex (2009). Experience and Content. *The Philosophical Quarterly* (1950-), 59(236), 429–451. <http://www.jstor.org/stable/40208619>

Unit 3 Theories of Perception II (4 weeks, 16 hours)

1. Naïve Realism (Relationalism)
2. Adverbial Theory

Essential Readings:

- Campbell, John, (2002) The Relational View of Experience, *Reference and Consciousness*. Oxford; online edn, Oxford Academic, 1 Nov. 2003. <https://doi.org/10.1093/0199243816.003.0007>
- Langsam, Harold. (2017) The Intuitive case for naïve realism. *Philosophical Explorations* 20 (1): 106–22.
- Fish, William. (2021) Adverbialism and Qualia theories. *Philosophy of Perception: A Contemporary Introduction*, Routledge, Chapter 4.

Unit 4: Perception, Cognition and More (4 weeks, 16 hours)

1. Perception and Cognition distinction
2. Multimodal Perception

Essential Readings

- Nes, Anders, Kristoffer Sundberg, and Sebastian Watzl. (2021). The Perception/Cognition Distinction.” *Inquiry* 66(2): 165–95. [doi:10.1080/0020174X.2021.1926317](https://doi.org/10.1080/0020174X.2021.1926317).
- O’Callaghan, Casey. (2017) Enhancement Through Coordination. In Bence Nanay (ed) *Current Controversies in Philosophy of Perception*. Routledge. pp. 109-120

Further Readings:

- Smith, A.D. (2002) *The Problem of Perception* Harvard University Press. Introduction
- Strawson, Peter F. (1988). Perception and its objects. In Jonathan Dancy, *Perceptual knowledge*. Oxford University Press. pp. 41-60.

- Simmons, Alison. (2015) Perception in Early Modern Philosophy. In Mohan Matthen(ed) *The Oxford Handbook of Philosophy of Perception*. Oxford University Press. pp.81-99.
- Crane, Tim. The Problem of Perception in Analytic Philosophy. <https://philarchive.org/archive/CRATPO-25>
- Fish, William. (2021) Sense Datum Theories, *Philosophy of Perception: A Contemporary Introduction*, Routledge. Chapter 2.
- Russell, Bertrand. (2023) *Problems of Philosophy*. Sanage Publishing House. Chapters 1 and 2
- Crane, Tim. (2009). Is Perception a Propositional Attitude? *The Philosophical Quarterly* (1950-), 59(236), 452–469. <http://www.jstor.org/stable/40208620>
- Schellenberg, Susanna. (2014) The Relational and Representational Character of Perceptual Experience, in Berit Brogaard (ed) *Does Perception Have Content?* Oxford University Press. pp. 199-219.
- Travis, Charles. (2004) The Silence of the Senses. *Mind*, Volume 113, Issue 449, Pages 57–94, <https://doi.org/10.1093/mind/113.44>
- Clarke, Sam, & Beck, Jacob. (2023). Border disputes: Recent debates along the perception–Cognition border. *Philosophy Compass*, 18(8), e12936. <https://doi.org/10.1111/phc3.12936>
- O’Callaghan, Casey. (2012) “Perception and Multimodality.” In Eric Margolis, Richard Samuels, and Stephen P. Stich (eds) *The Oxford handbook of Philosophy of Cognitive Science*, Oxford University Press. pp. 92-117.

Tutorial Activities

(15 Hrs)

The Internal Assessment will be awarded based on any one or more of these: an in-class test, project work, group discussion, presentation, review or research paper. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will include the following:

- Analysing classical and contemporary debate in Philosophy of Perception.
- Structured hypothetical scenarios (e.g., illusions, hallucinations, or multimodal experiences like the McGurk Effect) to probe students’ philosophical intuitions and responses.
- Option to present thought experiments or reconstruct classical examples (like the Müller-Lyer illusion or inverted spectrum) through visual or multimedia formats.
- Tutorial Projects, example project: “*Can Artificial Intelligence Perceive?*” – Applying course concepts to debates in AI consciousness and perception.
- Debates and group discussions. Topics may include: “Is perception theory-independent?”, “Is naïve realism better equipped than representationalism to explain hallucination?”, “Is there a real border between perception and cognition?”.
- Short research papers and article reviews in which students will be encouraged to write short analytic essays or reviews (approx. 1000–1500 words) on selected readings or key controversies. Example topics: “Intentional Content in Perception: A Defense”, “The Role of Attention in Multimodal Perception”.
- Film or Media Analysis. Films or media that engage with themes of illusion, hallucination, or alternate sensory experience (e.g., *The Matrix*, *Inception*, or episodes

of *Black Mirror*) can be used for philosophical critique sessions.

Keywords: Perception, Cognition, Sense Data Theory, Naïve Realism, Representationalism, Adverbialism, Multimodal Perception, Phenomenology, Visual Experience, Intentionalism Veridical vs. Non-veridical Perception, Illusion and Hallucination, Perception/Cognition Distinction, Perception and Consciousness, Phenomenal Content, Thought Experiments in Perception, Analytic Philosophy of Mind, Philosophy of Cognitive Science, Perceptual Neuroscience, Psychology of Perception, Film and Illusion, Attention and Awareness, Artificial intelligence

DSE -13

Indian Aesthetics

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		
Indian Aesthetics	4	3	1	Nil	Graduation	None
DSE-13						

Course Objectives:

1. Examine the central concepts of representation, explanation, and understanding in Indian Aesthetics.
2. The course is intended to investigate the role and expansion of Sāhitya, Kāvya to Saundarya śāstra as a foundation of present day Indian Aesthetics.
3. Understanding the concept of Beauty, Art & Aesthetics
4. Enquiring into the theory of Generalisation

Course Learning Outcomes:

1. To study the classical text Nāṭyaśāstra.
2. To analyse the Nature of Art and Indian Aesthetics.
3. To elucidate, Concept of Rasa, Bhāva, Alarṅkāra and Guṇa-Doṣa Nirūpaṇa
4. To explore aesthetic ideas of emotions, art objects, and art experience.

Course Structure & Readings:

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

Unit I: Introduction to Indian Aesthetics and Bharat Muni's Nāṭyaśāstra:
(3 Weeks, 12 Hours)

1. Beauty, Art and Aesthetics
2. Theory of Generalisation

Essential Readings:

- Seturaman, V. S. (1992). *Indian Aesthetics: An Introduction*. Macmillan India. (Section-I)
- Ghosh, Manmohan (1950). *The Nāṭyaśāstra of Bharata Muni Vol. I*. The Asiatic Society (1950). (p. 1-147).
- Pushpendra, Kumar (ed. & Trans. 2006). *Natyasastra of Bharatamuni: Text, Commentary of Abhinava Bharati by Abhinavaguptacarya*. New Bharatiya Book Corporation. (Introduction)
- Saxena, Sushil Kumar (2009). *Hindustani Music and Aesthetics Today: A Selective Study*. Sangeet Natak Akademi. (p. 1-30)
- Choudhary, Satya Dev (2020). *Glimpses of Indian Poetics*. Sahitya Akademi. (p. 1-87)

Unit II: Elements of Indian Aesthetics (3 Weeks, 12 Hours)

1. Rasa, Bhāva, Dhvani, Sphoṭa
2. Alamkāra, Vakrokti
3. Rīti-Auchitya
4. Guṇa-Doṣa Nirūpaṇa
5. Kāvya and Akāvya

Essential Readings:

- Raghvan, V. (1975). *Number of Rasa-(s)*. Adhyar Library. (Introduction)
- Tripathi, Ramshankar (1916): *The Kāvya-mīmāṃsā of Rājaśekhara*. MLBD. (Chp. 1-3)
- Seturaman, V. S. (1992). *Indian Aesthetics: An Introduction*. Macmillan. (Section-II)
- Honeywell, J.A. (1969). "The Poetic Theory of Visvanatha", *The Journal of Aesthetics and Art Criticism*, XXVIII, no.2 (p. 120-168).

Unit III: Modern Aestheticians & Critics of Indian Aesthetics (3 Weeks, 12 Hours)

1. Aurobindo
2. Tagore
3. Coomaraswamy
4. K. C. Pandey
5. Kapila Vatsyayan

Essential Readings:

- Coomaraswamy, Ananda (1994). *The Transformation of Nature in Art*. Munshiram Manoharlal Publishers. (p.1-34)
- Seturaman, V. S. (1992). *Indian Aesthetics: An Introduction*. Macmillan. (Section-III & Appendix)

- Pandey, K. C. (1950). *Comparative Aesthetics, Vol.-II*. Chowkhamba Sanskrit Series. (Chapter III)
- Vatsyayan, Kapila (2006). *Bharata the Natyasastra*. Sahitya Akademi. (Introduction)

Unit IV: Metaphysics of Indian & Western Aesthetics

(3 Weeks, 12 Hours)

1. Imitation and Art Object
2. Emotion, Creativity and Judgments
3. Metamorphosis of Aesthetic Experience into Mystical Experience

Essential Readings:

- Graham, Gorden (2005). *The Philosophy of Arts*. Routledge. (p.3-73 for Topics: 1, 2, 7 & 8)
- Kant, Immanuel (2008). *Critique of Judgment*, trans. James Creed Meredith. Oxford University Press. (p.14-27 for Topics: 2, 7, & 8)
- Rachel Zuckert (2003). *Awe or Envy: Herder contra Kant on the Sublime*. Journal of Aesthetics and Art Criticism. (p. 217-32)
- Pandey, K. C. (1950). *Comparative Aesthetics, Vol.II*. Chowkhamba Sanskrit Series. (Chapter I: p.7), (Chapter X: p.292, 323-342)
- Gnoli, Raniero (1968). *The Aesthetic experience according to Abhinavagupta, 2nd edition*. Chowkhamba Sanskrit Series Office. (p. 1-78).

Further Readings:

- Barlingay, S. S. (2007). *A Modern Introduction to Indian Aesthetic Theory: The Development from Bharat to Jagannath*. D.K. Print World Ltd.
- Bhandarkar, R.G. (1965). *Vaiṣṇavism, Saivism and Minor Religious systems*. orig. ed. 1913, 84.
- Choudhary, Satya Dev (2020). *Glimpses of Indian Poetics*. Sahitya Akademi.
- Coomaraswamy, Ananda. (1918). *The Dance of Shiva*. The Sunrise Turn Inc.
- Chakrabarti, Arindam, (ed.) (2016). *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*. Bloomsbury Academic.
- De, Sushil Kumar (1925). *Studies in the History of Sanskrit Poetics*. (Volume 1 & 2). Luzac & Co.
- Deutsch, Eliot (1975). 'Studies in Comparative Aesthetics' Monographs of the Society for Asian and Comparative Philosophy, no.2. University of Hawaii Press.
- Gnoli, Raniero (1968). *The Aesthetic experience according to Abhinavagupta, 2nd edition*. Chowkhamba Sanskrit Series Office.
- Graham, Gorden (2005). *The Philosophy of Arts*. Rutledge.
- Gupta, S. (1999). *Art, Beauty and Creativity—Indian and Western Aesthetics*. D.K. Print World.
- Hirianna, M. (1997). *Art Experience*. Indira Gandhi National Centre For The Arts.
- Honeywell, J.A. (1969). "The Poetic Theory of Visvanatha", *The Journal of Aesthetics and Art Criticism*, XXVIII, no.2 168.
- Jhanji, R. (1985). *Aesthetic Communication: The Indian Perspective* Munshiram Manohar Lal.
- Jhanji, Rekha (1989). *Sensuous in Art: Reflections on Indian Aesthetic*. MLBD.
- Joshi, Natavarlal. (1994). *Poetry, Creativity and Aesthetic Experience, Sanskrit Poetics and Literary Criticism*. Eastern Book Linkers.
- Kant, Immanuel (2008). *Critique of Judgment*, trans. James Creed Meredith, Oxford: Oxford University Press.
- Kane, P.V. (Reprint 4th edition 1987). *History of Sanskrit Poetics*. MLBD.

- Kelly, Michael (2014, second edition). *Encyclopedia of Aesthetics*. Oxford University Press.
- Krishnamoorthy, K. (1968). *Some Thoughts on Indian Aesthetics and Literary Criticism (special lectures)*. University of Madras.
- Krishnamoorthy, K. (1974). *Essays in Sanskrit Criticism*. Karnatak University.
- Krishnamoorthy, K. (1979). *Studies In Indian Aesthetics and Criticism*. D.V.K. Murthy. Krishnamurthipuram.
- Kulkarni, V.M. (1998). *Outline of Abhinavagupta's Aesthetics*. Saraswati Pustak Bhandar.
- Lele, W.K. (1999). *Bhamaha's Kavyalamkara: A Stylistical and Methodological Study*. Mansanman Prakashan
- Lienhard, Siegfried (1984). *A History of Classical Poetry: Sanskrit, Pali, Prakrit*. Harrassowitz Verlag.
- Masson and Patwardhan. (1969). *Śāntarasa and Abhinavagupta's Philosophy of Aesthetics*. Bhandarkar Oriental Research Institute.
- Masson, J.L. and Patwardhan, M.V. (1970). *Aesthetic Rapture. vol. I-2*. Deccan College.
- Masson and Patwardhan. (1969). *Śāntarasa and Abhinavagupta's Philosophy of Aesthetics*. Bhandarkar Oriental Research Institute.
- Pandey, Kanti Chandra (1995). *Comparative Aesthetics (vol.1)*. Chowkhamba Sanskrit Series Office.
- Paranjape, Makarand, and Sunthar Visuvalingam, (ed.) (2006). *Abhinavagupta: Reconsiderations*. Samvad India Foundation.
- Pandey, K. C. (1950). *Comparative Aesthetics, Vol. I & II*. Chowkhamba Sanskrit Series.
- Patnaik, T. (1994). *Sabda—A Study of Bhartrhari's Philosophy of Language*. D.K. Printworld.
- Pushpendra, Kumar (ed. & Trans. 2006). *Natyasastra of Bharatamuni: Text, Commentary of Abhinava Bharati by Abhinavaguptacarya*. New Bharatiya Book Corporation.
- Raghvan, V. (1963). *Studies on Some Concepts of the Alankārasāstra*. The Adyar Library
- Raghavan, V. & Nagendra, Prof. (1970). *An Introduction to Indian Poetics*. Macmillan & Company Ltd.
- Raja, K. K. (1977). *Indian Theories of Meaning*. The Adyar Library and Research Centre.
- Rachel Zuckert (2003). *Awe or Envy: Herder contra Kant on the Sublime*. Journal of Aesthetics and Art Criticism.
- Sasaki, Ken-ichi, (ed.) (2011). *Asian Aesthetics*. NUS.
- Sastri, P.S. (1989). *Indian Theory of Aesthetics*. Bhartiya Vidya Prakashan.
- Schiller, Friedrich (1954). *On the Aesthetic Education of Man*. Routledge & Kegan Paul.
- Sen, R. K. (1968). *Nature of Aesthetic Enjoyment in Greek and Indian Analyses*. Indian Aesthetics and Art Activity. Indian Institute of Advanced Study.
- Sharma, M.M. (1968). *The Dhvani Theory in Sanskrit Poetics*. The Chowkhamba Sanskrit Studies.
- Sreekantaiyya. T.N. (2001). Balasubrahmayya, N. (Trans.). *Indian Poetics*. Sahitya Akademy.
- Subramaniam, A.V. (1980). *The Aesthetics of Wonder: New Findings in Sanskrit Alankarasastra*. Motilal Banarsidass, Delhi.

- Sukla, Ananta Charan (1977). *The Concept of Imitation in Greek and Indian Aesthetics*. Rupa & Co.
- Sukla, Ananta Charan (1995). *Contemporary Indian Aesthetics*. Rubberttino
- Sukla, Ananta Charan (1995). *Contemporary Indian Aesthetics*. Vishvanatha Kaviraja Institute.
- Tryambak Deshpande, Dr. Ganesh (1958). *Sahityashastra, the Indian Poetics*. Popular Prakashan.
- Weitz, Morris (ed. 1970). *Problems of Aesthetics*. University of Michigan. (p.1-35)
- Walimbe, Y.S. (1980). *Abhinavagupta on Indian Aesthetics*. Ajanta Publications.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords: Indian Aesthetics, Bharat Muni, Nāṭyaśāstra, Rasa, Bhāva, Alamkāra, Dhvani, Vakrtā, Beauty, Sublime.

DSE 14

Western Philosophical Approaches to Self & Problems of Identity

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		
Western Philosophical Approaches to Self & Problems of Identity DSE 14	4	3	1	Nil	Graduation	None

Course Objectives:

1. Introducing students to different western conceptions of Self
2. Seeking to define what constitutes personal identity and how it persists over time
3. Making students acquainted with what makes a person the same from birth to death
4. Aiming to establish criteria that determine whether a person remains the same despite changes, such as physical or psychological alterations
5. Evaluating the importance of a continuous physical body, particularly the brain, in defining personal identity

Course Learning Outcomes:

1. Students will be able to critically understand and analyze all prominent western concepts of self and personal identity
2. Students will be able to identify the necessary constituting elements of personal identity
3. Students will understand the importance of the question of personal identity and its applications to real life situations
4. Students will be able to understand the respective importance of belief in the coherence of self and psychological continuity
5. Students will develop the ability to create a better framework in philosophy based on theoretical understanding

Unit I: Empiricist Theories of Personal Identity

(3 Weeks, 12 Hours)

1. Rooting identity in psychological continuity and memory
2. The "bundle theory" of self and personal identity
3. On the possibility of the structural unity of the self

Essential Readings:

- Locke, J. (2005). Of identity and diversity. In Atkins, K. (Ed.), *Self and subjectivity* (pp. 24-32). Blackwell.
- Hume, D. (2005). Of personal identity. In Atkins, K. (Ed.), *Self and subjectivity* (pp. 37-44). Blackwell.
- Freud, S. (2005). The ego and the id. In Atkins, K. (Ed.), *Self and subjectivity* (pp.200-205). Blackwell.

Unit II: Contemporary Reflections on Personal Identity

(4 Weeks, 16 Hours)

1. Persons as basic particulars
2. Volitional unity as the core of selfhood
3. The self and Narrative identity

Essential Readings:

- Strawson, P.F. (2005). Persons. In Atkins, K. (Ed.), *Self and subjectivity* (pp. 132-138). Blackwell.

- Frankfurt, H. (2005). Freedom of the will and the concept of a person. In Atkins, K. (Ed.), *Self and subjectivity* (pp. 144-152). Blackwell.
- Ricoeur, P. (2005). Personal identity and narrative identity. In Atkins, K. (Ed.), *Self and subjectivity* (pp. 225-234). Blackwell.

Unit III: The Self, Identity and Bodily Continuity

(4 Weeks, 16 Hours)

1. Personal identity and our practical concerns
2. Bodily continuity criterion for personal identity
3. Pre-reflective bodily self-awareness as fundamental to personal identity

Essential Readings:

- Shoemaker, S. (2005). Personal identity: A materialist's account. In Atkins, K. (Ed.), *Self and subjectivity* (pp. 157-162). Blackwell.
- Williams, B. (2005). Bodily Continuity and personal identity. In Atkins, K. (Ed.), *Self and subjectivity* (pp.168-172). Blackwell.
- Henry, A. and Thompson, E. (2011). Witnessing from Here: Self-Awareness from a Bodily versus Embodied Perspective. In Gallagher, S. (Ed.) (2011). *The Oxford handbook of the self* (pp.228-249). Oxford University Press.

Unit 4: Phenomenality and Minimal Self

(5 Weeks, 20 Hours)

1. Untenability of belief in self as a singular and unchanging entity
2. The experiential and phenomenal continuity as a mark of self
3. The return to belief in a minimal self

Essential Readings:

- Parfit, D. (2005). What we believe ourselves to be. In Atkins, K. (Ed.), *Self and subjectivity* (pp.178-191). Blackwell.
- Dainton, B. (2005). The Self and the Phenomenal. In Strawson, G. (Ed.), *The self* (pp.1-25). Blackwell.
- Strawson, G. (2011). The Minimal Subject. In Gallagher, S. (Ed.) (2011). *The Oxford handbook of the self* (pp.253-278). Oxford University Press.
- Metzinger, T. (2011). The no-self alternative. In Gallagher, S. (Ed.) (2011). *The Oxford handbook of the self* (pp.279-296). Oxford University Press.

Further Readings:

- John Barresi and Raymond Martin, History as Prologue: Western Theories of the Self (pp. 33-56). Gallagher, S. (Ed.) (2011). *The Oxford Handbook of The Self*. Oxford University Press.
- Mackenzie, C. (2005). Imagining Oneself Otherwise. In Atkins, K. (Ed.), *Self and subjectivity* (pp.284-299). Blackwell.
- van Fraassen, B. C. (2005). Transcendence of the Ego (The Non-Existent Knight). In Strawson, G. (Ed.), *The self* (pp.87-110). Blackwell.

- Zahavi, D. (2011). Unity of Consciousness and the Problem of Self. In Gallagher, S. (Ed.) (2011). *The Oxford handbook of the self* (pp.316-335). Oxford University Press.
- Campbell, J. (2011). Personal identity. In Gallagher, S. (Ed.) (2011). *The Oxford handbook of the self* (pp.339-351). Oxford University Press.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords: Self, Personal-identity, Locke, Hume, Shoemaker, Strawson, Williams, Parfit

DSE-15 Concepts and Language of Thought

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		
Concepts and Language of Thought DSE-15	4	3	1	Nil	Graduation	None

Course Objectives

As an intermediate course in cognitive science, this course aims to :

1. Discuss some of the foundational concepts in cognitive science.

2. Provide an in-depth discussion of constraints on theories in cognitive science and up-to-date accounts of explanatory theories of concepts.
3. Develop skills in evaluating and constructing evidence-supported arguments, reading and analyzing contemporary cognitive science literature, and assessing research programs.
4. Ignite a passion for learning about cognitive phenomena and to reveal general cognitive structures.
5. Enable students to engage in theoretical and experimental programs in cognitive science.

Course Learning Outcomes:

Upon the completion of this course, students should be able to :

1. Develop and demonstrate theoretical and empirical understanding, with a philosophical perspective, of some of the central concepts, theories, and research programs in the interdisciplinary field of cognitive science, which comprises philosophy, psychology, linguistics, neuroscience, computer science, anthropology, and other allied disciplines.
2. Be able to construct evidence-supported arguments and communicate various course topics through weekly reports, oral presentations, and course assignments.
3. Acquire basic knowledge and skills to pursue research in areas of their interest broadly connected to cognitive science.
4. Be able to situate and evaluate new developments and findings in empirical cognitive science within a philosophical framework.

Unit I: Concepts: Preliminaries

(4 Weeks, 16 Hours)

Intelligent Behaviour, Mental Representation, Propositional Attitudes, Realism and Anti-realism, Functionalism, Abstract-Concrete Concepts, Containment and Inferential Models, Conceptual Development, Core Cognition, Quinian Bootstrapping, and Theories of Concepts.

Essential Readings:

- Hebb, D.O. (1949), Introduction and Chapter One. *The Organization of Behavior: A Neuropsychological Theory*. Wiley.
- Huxley, J. (1953), Chapter Four. The development of mental activity. In *Evolution in Action*, Harper.
- Fodor, J. A. (1985). Fodor's guide to mental representation: The intelligent Auntie's Vade Mecum. *Mind* 94, (373), 76-100. Retrieved from, <http://www.jstor.org/stable/2254700>
- Laurence, S., & Margolis, E. (1999), Chapter One, Sections 1-5). Concepts and Cognitive Science. In Margolis, Eric & Laurence, Stephen. (Eds.) (1999). *Concepts: Core Readings*, MIT Press.
- Rey, G. (1999). Concepts and Stereotypes. In Margolis, Eric & Laurence, Stephen. (Eds.) (1999). *Concepts: Core Readings*. MIT Press.
- Carey, S. (2009), (Chapter One). *The Origin of Concepts* (New York, 2009; online edn, Oxford Academic, 1 Sept. 2009), <https://doi.org/10.1093/acprof:oso/9780195367638.001.0001> . Or Carey, S. (2011). The origin of concepts: A précis. *Behavioral and Brain Sciences* 34, 113-167.

- Shea, N. (2024), (Preface & Chapter 1). *Concepts at the Interface*. Oxford University Press.

Unit II: Theories and Formats of Concepts

(3 Weeks, 12 Hours)

Constraints on Theories in Cognitive Science, Evaluation of Theories of Concepts, Image Theory of Concepts, Classical Theory of Concepts, Prototype Theory of Concepts, Inferential Role Semantics, Associative Neural Networks, Criticisms of Semantic Pragmatism, Frege Arguments, Referentialism, Empty Concepts, Plato's Problem, Triangulation, Perceptual Reference, Syntactic Structure.

Essential Readings:

- Fodor, J. A., & Pylyshyn, Z. (2015, Chapters One, Two, & Three). *Minds without Meanings: An Essay on the Content of Concepts*. MIT Press.
- Yousif, S. R., & Brannon, E. M. (2025). Perceiving Topological Relations. *Psychological Science*, 0(0). <https://doi.org/10.1177/09567976241309615>
- Revenu, B., Pajot, M., & Dehaene, S. (2025 MS, Forthcoming). Representations of geometric shapes have syntactic structure. https://doi.org/10.31234/osf.io/7hpgf_v1

Unit III: Beyond Concepts?

(3 Weeks, 12 Hours)

Teleosemantics: Three Versions, RTM, and CTM, Biological/Mapping Function, Historical Etiology, Normativity, Biosemantics, Unicept, Unitracker, Neural Representation, Varitel Framework, Swampman Thought Experiment.

Essential Readings :

- Millikan, R. G. (2017), (Chapters Three & Thirteen). *Beyond Concepts*. Oxford University Press.
- Neander, K. (2017, Chapters Four & Eight). *A Mark of the Mental*. MIT Press.
- Shea, N. (2024), (Chapter Five). *Concepts at the Interface*, Oxford University Press.
- Laurence, S., & Margolis, E. (2024)(Chapter One) *The Building Blocks of Thought*, Oxford University Press, Open Access.

Unit IV: Mental Representation and Language of Thought

(5 Weeks, 20 Hours)

Language of Thought, Neurobiology of LOT, Logical Form, Formal Logic, and Computation.

Essential Readings:

- Fodor, J. A. (1989). Why There Still Has to be a Language of Thought. In: Slezak, P., & Albury, W.R. (Eds.). *Computers, Brains and Minds. Australasian Studies in History and Philosophy of Science*, vol 7. Springer, Dordrecht. https://doi.org/10.1007/978-94-009-1181-9_2 (Also in Lycan, W. G. (1990). *Mind and Cognition: A Reader*, and Fodor. (1989). *Psychosemantics*, MIT Press.
- Mandelbaum, E., Dunham, Y., Feiman, R., Firestone, C., Green, E.J., Harris, D., Kibbe, M.M., Kurdi, B., Mylopoulos, M., Shepherd, J., Wellwood, A., Porot, N. and Quilty-Dunn, J. (2022), Problems and Mysteries of the Many Languages of Thought. *Cognitive Science*, 46: e13225. <https://doi.org/10.1111/cogs.13225>

- Sablé-Meyer, M., Ellis, K., Tenenbaum, J., & Dehaene, S. (2022). A language of thought for the mental representation of geometric shapes. *Cognitive Psychology*, 139, 101527
- Quilty-Dunn, J., Porot, N., & Mandelbaum, E. (2023). The best game in town: The reemergence of the language-of-thought hypothesis across the cognitive sciences. *Behavioral and Brain Sciences*, 46, e261.
- Sablé-Meyer, M. et al. (MS. Forthcoming, 2025). A geometric shape regularity effect in the human brain. doi: <https://doi.org/10.1101/2024.03.13.584141>
- Kean, H., et al. (MS. Forthcoming, 2025). The Language of Thought is not Language: Evidence from Formal Logical Reasoning.

Further Readings:

- Fodor, J. A. (1975). *The Language of Thought*. Harvard University Press.
- Fodor, J. A. (2008). *LOT 2: The Language of Thought Revisited*. Oxford University Press.
- Shea, N. (2018). *Representation in Cognitive Science*. Oxford University Press
- Wilson, R. A., & Keil, F. C. (Eds.). (1999). *The MIT Encyclopedia of the Cognitive Sciences*, Bradford, MIT.
- Pāṇini, & Vasu, S. C. (1891). *The Aṣṭādhyāyī of Panini*, Delhi, Motilal Banarsidas.
- Bhartṛhari, Helārāja, & Iyer, K.A. (1963). *Vākyapadīya of Bhartṛhari: with the commentary of Helārāja*, Deccan College, Postgraduate and Research Institute.
- Raja, K. (1963). *Indian Theories of Meaning*. Adyar Library and Research Centre, Chennai, India.
- Margolis, E and Laurence, S. (Eds.) (1999). *Concepts: Core Readings*. Bradford Books. MIT Press.
- Murphy, G, L. (2002). *The Big Book of Concepts*. Bradford Books, MIT. 2002
- Margolis, E., & Laurence, S. (Eds.) (2015). *The Conceptual Mind: New Directions in the Study of Concepts*. MIT Press.
- Laurence, S., & Margolis, E. (2024) *The Building Blocks of Thought: A Rationalist Account of the Origins of Concepts*, Oxford University Press, Open Access.
- Mollo, C. D., & Vernazzani, A. (2024). The Formats of Cognitive Representation: A Computational Account. *Philosophy of Science*. 2024;91(3):682-701
<https://doi:10.1017/psa.2023.123>
- Kean, H., et al. (2024). The Language of Thought is not Language: Evidence from Formal Logical Reasoning. [Extended Abstract] [Poster]
- Krakauer, J. W. (2025). Where did real representations go? Commentary on: The concept of representation in the brain sciences: The current status and ways forward by Favela and Machery. *Mind & Language*.
- Piccinini, G. (2025 MS, Forthcoming). Neural Hardware for the Language of Thought: New Rules for an Old Game.
- Rosenthal, D. (2025). Thought, consciousness, and the given. *European Journal of Philosophy*, e13039
- Borg, E. (2025). LLMs, Turing tests and Chinese rooms: The prospects for meaning in large Language models. *Inquiry*, 1-31.
- Clarke, S. (2025). Number nativism 1. *Philosophy and Phenomenological Research*, 110(1), 226-252.

Tutorial Activities

(15 Hrs)

Tutorials are designed to encourage advanced inquiry, independent thinking, interdisciplinary integration, and rigorous philosophical analysis within the framework of Cognitive Science. Students are expected to engage deeply with primary texts, theoretical debates, and empirical findings across different interdisciplinary fields. Activities will include a combination of the following:

Weekly Reports: Brief summaries of weekly class discussions to reinforce understanding and reflection.

Peer-Share: Student-led discussions on key philosophical and cognitive science topics, emphasising clarity, argument analysis, and respectful debate.

Assignment Papers: Short argumentative essays with peer review, aimed at honing philosophical writing and reasoning.

Research Projects: Independent or group projects combining philosophy with empirical research (psychology, neuroscience, AI, & linguistics,), encouraging original theses.

Class Presentations: Expository and critical presentations on major texts or current issues, followed by Q&A.

Conceptual Mapping & Thought Experiments: Visual or written exercises exploring key ideas and hypothetical scenarios.

Literature Reviews: Thematic overviews and annotated bibliographies synthesising interdisciplinary scholarship. These activities develop skills in analysis, interdisciplinary synthesis, and original thought.

Keywords: Concepts, Mental Representation, Language of Thought, Content, Semantics, Teleosemantics, Conceptual Development, Metaphysics of the Mind.

DSE 16 Fundamentals of Human 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		

Fundamentals of Human Cognition, DSE 16	4	3	1		Graduation	NA
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Course Objectives

1. To provide an in-depth understanding of human cognitive abilities and the underlying cognitive architecture.
2. To critically examine the limitations of first-generation cognitive science (Classical Cognitivism), which relied on the computer metaphor and a problem-solving approach to cognition.
3. To introduce and explore second-generation cognitive science, emphasizing its phenomenological grounding and focus on embodied, enactive, and dynamic cognition.
4. To highlight the role of biological, evolutionary, developmental, and experiential processes in shaping human cognition.
5. To present the mind as an interactive and adaptive system influenced by the continuous interplay between brain, body, and environment.

Course Learning Outcomes

After going through this course, the student will be able to -

1. Analyze and critique the limitations of first-generation cognitive science in explaining human cognition.
2. Apply principles of second-generation cognitive science to understand cognition beyond classical computational models, through understanding PDP (Parallel Distributed Processing), DST (Dynamic System Theory).
3. Explain how cognition is shaped by embodied, enactive, and dynamic interactions between the brain, body, and environment.
4. Demonstrate a deeper understanding of core human cognitive abilities, including perception, social cognition, language, and thought, in real-world contexts from the second-generation cognitive science paradigms.

UNIT I: Foundations & Critique of Classical Cognitivism (5 Weeks, 20 Hours)

Essential Readings:

- Heil, J. (2013). *The representational theory of mind*. In *Philosophy of mind* (Ch. 7). Routledge.
- Searle, J. R. (1980). Minds, brains, and programs. *Behavioral and Brain Sciences*, 3(3), 417–457. <https://doi.org/10.1017/S0140525X00005756>
- Harnad, S. (1990). The symbol grounding problem. *Physica D: Nonlinear Phenomena*, 42(1–3), 335–346. [https://doi.org/10.1016/0167-2789\(90\)90087-6](https://doi.org/10.1016/0167-2789(90)90087-6)
- Wheeler, M., & Kiverstein, J. (2008). What is Heideggerian cognitive science? In *Heidegger and cognitive science* (Ch. 1). Springer.

- Thompson, E. (2007). *Mind in life: Biology, phenomenology, and the sciences of mind* (Chs. 2–3). Harvard University Press.
- Taylor, C. (1993). Engaged agency and background in Heidegger. In C. Guignon (Ed.), *The Cambridge companion to Heidegger* (pp. 317–336). Cambridge University Press.

UNIT 2: Architecture & Paradigms of Human Cognition: Embodiment & DST. (5 Weeks, 20 Hours)

Essential Readings:

- Barsalou, L. W. (2008). Grounded cognition. *Annual Review of Psychology*, 59, 617–645. <https://doi.org/10.1146/annurev.psych.59.103006.093639>
- Keijzer, F. (2002). Representation in dynamical and embodied cognition. *Cognitive Systems Research*, 3(3), 275–288. [https://doi.org/10.1016/S1389-0417\(02\)00051-1](https://doi.org/10.1016/S1389-0417(02)00051-1)
- Prinz, J., & Barsalou, L. (2000). Steering a course for embodied representation. *Behavioral and Brain Sciences*, 23(5), 741–753. <https://doi.org/10.1017/S0140525X00004009>
- Clark, A. (2014). Dynamics. In *Mindware: An introduction to the philosophy of cognitive science* (Ch. 7). Oxford University Press.
- Smith, L. B., & Thelen, E. (2003). Development as a dynamic system. *Trends in Cognitive Sciences*, 7(8), 343–348. [https://doi.org/10.1016/S1364-6613\(03\)00156-6](https://doi.org/10.1016/S1364-6613(03)00156-6).

UNIT 3: Architecture & Paradigms of Human Cognition: PDP (Parallel Distributed Processing) (2 Weeks, 8 Hours)

Essential Readings:

- Clark, A. (2014). Connectionism. In *Mindware: An introduction to the philosophy of cognitive science* (Ch. 4). Oxford University Press.
- McClelland, J. L., & Cleeremans, A. (2009). Connectionist models. In T. Bayne, A. Cleeremans, & P. Wilken (Eds.), *The Oxford companion to consciousness* (pp. 155–159). Oxford University Press.

UNIT 4: Concrete Cases in Human Cognition (5 Weeks, 20 Hours)

Essential Readings:

- Vetter, P., & Newen, A. (2014). Cognitive penetration in visual perception. *Consciousness and Cognition*, 27, 62–75. <https://doi.org/10.1016/j.concog.2014.04.003>
- Ratcliffe, M. (2008). Phenomenology, neuroscience, and intersubjectivity. In H. L. Dreyfus & M. A. Wrathall (Eds.), *A companion to phenomenology and existentialism* (pp. 329–345). Blackwell Publishing.
- Arbib, M. A., & Rizzolatti, G. (1997). Language within grasp. *Trends in Neurosciences*, 20(5), 188–194. [https://doi.org/10.1016/S0166-2236\(96\)01068-6](https://doi.org/10.1016/S0166-2236(96)01068-6)
- Gallese, V. (2008). Mirror neurons and the social nature of language. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 363(1499), 2291–2307. <https://doi.org/10.1098/rstb.2008.0006>

- Seyfarth, R. M., & Cheney, D. L. (2018). The social origins of language. In R. M. Seyfarth & D. L. Cheney (Eds.), *The social origins of language* (pp. 15–24). Princeton University Press.
- Tomasello, M. (1999). Biological, cultural, and ontogenetic processes. In *The cultural origins of human cognition* (Ch. 8). Harvard University Press.

Further Readings:

- Andler, D. (2006). Phenomenology in AI and cognitive science. In H. L. Dreyfus & M. A. Wrathall (Eds.), *A companion to phenomenology and existentialism* (pp. 450–467). Blackwell Publishing.
- Clark, A. (2013). *Mindware: An introduction to the philosophy of cognitive science* (Chs. 1–3). Oxford University Press.
- Dreyfus, H. L. (1972). *What computers still can't do: A critique of artificial reason*. MIT Press.
- Dreyfus, H. L. (2007). Intelligence without representation. *Artificial Intelligence*, 171(18), 1227–1239. <https://doi.org/10.1016/j.artint.2007.10.005>
- Dreyfus, H. L., & Dreyfus, S. E. (1988). Making a mind vs. modeling the brain: AI back at a branch-point. *Daedalus*, 117(1), 15–43.
- Dreyfus, H. L. (1999). The primacy of phenomenology over logical analysis: A critique of Searle. *Philosophical Topics*, 27(2), 3–24. <https://doi.org/10.5840/philtopics199927214>
- Haugeland, J. (1979). Body and world: A review of *What computers still can't do: A critique of artificial reason*. *Philosophical Review*, 88(2), 366–371. <https://doi.org/10.2307/2184846>
- Newell, A., & Simon, H. A. (1976). Computer science as empirical inquiry: Symbols and search. *Communications of the ACM*, 19(3), 113–126. <https://doi.org/10.1145/360018.360022>
- Rose, L. T., & Fischer, K. W. (2006). Dynamic systems theory. In R. A. Shweder (Ed.), *Chicago companion to the child* (pp. 143–147). University of Chicago Press.
- Tomasello, M., & Paul, J. (2014). Language in a new key. *Behavioral and Brain Sciences*, 37(5), 524–525. <https://doi.org/10.1017/S0140525X13004085>
- Wheeler, M., & Kiverstein, J. (Eds.). (2008). *Heidegger and cognitive science* (Chs. 8 & 9). Springer.

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: Computational mind, Phenomenology, Embodied-Enactive Cognition, Dynamical Systems Theory, Heideggerian Cognitive Science, Parallel Distributed Processing (PDP), perception, social cognition, language, etc.

CRITICAL PHILOSOPHICAL TRADITIONS OF INDIA

DSE 17

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		
Critical Philosophical Traditions of India DSE 17	4	3	1		Graduation	NA

Course Objectives:

- To present an alternative account of Indian philosophical and religious traditions that are opposed to the dominant constructions of Indian philosophy.
- To introduce students to the critical traditions of Indian philosophy
- This course redefines Indian Philosophy through the writings that have critiqued the Brahmanical and Idealistic notions that have come to dominate much of Indian Philosophy.

Course Learning Outcomes:

- This course is focused on alternative and living philosophical traditions that are critical of the dominant constructions of Indian philosophy, starting from the *Sramana* tradition to the contemporary philosophical traditions of Phule, Periyar, Narayana Guru, and Ambedkar.
- Indian philosophy is redefined through alternative conceptions of philosophy that go against the dominant idealistic notions of Indian religious and philosophical thought.
- Students are not only acquainted with the underlying politics of exclusion of certain philosophical traditions from the standard canon of Indian philosophy but are familiarized with marginalized philosophical discourses of India.
- Learn about the indigenous emancipatory philosophical reasoning and traditions that broaden and democratize the very idea of philosophy.

Unit 1: Philosophy as Social Expression and problematizing Indian Philosophy

(3 Weeks, 9 hrs)

- (i) **Concepts and nature of** Indian Philosophy
- (ii) Brahminical Characterization of Indian Philosophy (Radhakrishnan, Hiriyanna, P.T. Raju)
- (iii) Dogmas of Indian Philosophy (S.N. Dasgupta) and Myths of Indian Philosophy (Dayakrishna)
- (iv) Contesting dominance, Power, and socio-cultural practices.

Essential/ Recommended Readings

- Levy, Albert William. (1974). Introduction, In *Philosophy as Social Expression*. (pp 1-38). University of Chicago Press.
- Dayakrishna, (1991). Three myths about Indian philosophy. In *Indian philosophy: A counter perspective*. (pp 4-15). Oxford University Press.

Unit 2: Critical Indian Philosophical Traditions

(4 Weeks, 12 hrs)

- (i) Sramanic and folk traditions
- (ii) Medieval Subaltern Bhakti traditions (Kabir, Veerabrahmendra Swamy, Vemana)

Essential/ Recommended Readings

- Pande, G. C. (1978). *Sramana Tradition*. (pp 25-51, 52-73). L.D. Institute of Indology.
- Kesava Kumar, P. (2008). Subaltern philosopher Saint Potuluri Veerabrahmendaswamy. *Journal of Dravidian Studies*. 47-59.
- Lorenzen, D. N. (1987). Traditions of Non-Caste Hinduism: The Kabir Panth. *Contributions to Indian Sociology*, 21(2), 263-283.
<https://doi.org/10.1177/006996687021002001>
- Vemana (2008). *Verses of Vemana* (Translator C.P.Brown). (pp 7 -99). Forgotten Books.
<https://sacred-texts.com/hin/vov/index.htm>

Unit 3: Materialistic interpretation of Indian Philosophy

(3 Weeks, 9hrs)

- (i) Materialist critique of Indian Philosophy (M.N. Roy, Rahu Sankrutyayan, Debiprasad Chattopadhyaya)
- (ii) Contestation of Dominance, Power, and Social-cultural practices

Essential/ Recommended Readings

- Roy, M.N. (2007). A Naturalistic and Humanist's View of Indian Philosophy. In K. Satchidanada Murty (ed.), *Evolution of Indian philosophy*. (pp 253-256). DK Print World
- Roy, M.N. (1982). *Materialism*. (pp 124-166). Ajanta Publications.
- Chattopadhyaya, Debi Prasad. (1985). Materialism in Indian Philosophy. In *Knowledge and Intervention: Studies in Society and consciousness*. (pp 196-227). Firma KLM.

Unit 4: Reinterpretation and Reconstruction of Indian Philosophy (5 Weeks, 15 hrs)

- (i) Indian Renaissance/Emergence of Contemporary India and Implications for Philosophy
- (ii) Tradition of Social Rationality
- (iii) Iyothee thass, Phule, Periyar, Narayana Guru and Lakshmi Narasu
- (iv) Ambedkar's revolution and Reformation

Essential/ Recommended Readings

- Deshpande, G.P. (Ed.) (2002). *Gulamgiri. From Selected writings of Jothirao Phule* Delhi: Leftword Books
- Aloysius, G. (2010). *Dalit-Subaltern self-identifications. Iyothee Thassar and Thamizhan*. Delhi: Critical Quest.
- Lakshmi Narasu, P. (2003). In G. Aloysius (Ed.), *Religion of Modern Buddhist*. (pp 34-66). Wordsmiths.
- Veeramani, K. (2005). *Collected works of Periyar EVR*. (pp 47-120). Periyar Self Respect Movement Propaganda Institution. <https://thesatyashodhak.com/wp-content/uploads/2020/05/Collected-Works-Periyar-E-V-Ramasamy-Collected-Works-of-Periyar-E-V-R-The-Periyar-Self-Respect-Propaganda-Institution-9380826435.pdf>
- Guru, Sree Narayana. Jati Mimamsa. In *Works of Sree Narayana Guru*. Retrieved from <https://www.sndp.org/html/jatiMimamsa.html>
- Ambedkar, B. R. (1979). Dr Ambedkar: Writing and Speeches, Vol. 1: *Annihilation of Caste: An Undelivered Speech*. (pp 25-96). Education Department, Government of Maharashtra. https://www.mea.gov.in/images/attach/amb/volume_03.pdf
- Ambedkar, B. R.: (1992). Dr. Babasaheb Ambedkar: Writings and Speeches Vol. 11: *The Buddha and His Dhamma*. (pp 272-388). Education Department, Government of Maharashtra. <https://ia902904.us.archive.org/24/items/internetbooksgs/Buddha%20and%20His%20Dhamma%20B%20R%20Ambedkar.pdf>

Suggestive Readings

- Omvedt, Gail. (2009). *Seeking Begumpura: The social vision of anti-caste intellectuals*. (pp 185-204). Navayana.
- Mani, Braj Ranjan. (2014). *Knowledge and power-discourse of transformation*. Delhi: Manohar.
- Horkheimer, Marx. (2002). *Critical theory: Selected essays*. New York: Continuum.
- Riepe, Dale M. (1961). *Naturalistic tradition in Indian thought*. University of Washington Press.
- Riepe, Dale M. (1979). *Indian philosophy since independence*. Calcutta: Research India Publications.

- Rao, A. P. (1984). *Politics of philosophy: A Marxian analysis*. Humanities Press.
- Janet A. Kourany (Ed.) (1998). *Introduction: Philosophy in a feminist voice?. In Philosophy in a feminist voice, critiques and reconstructions*. (pp 3-16). Princeton: Princeton University Press.
- Levinas, Immanuel. (1989). Ethics as First Philosophy. In Sean Hand (ed.), *The Levinas reader*. (pp.77-87). Oxford: Blackwell.
- Tempels, Placide. (2010). *In search of Bantu philosophy. Bantu philosophy* (pp13-37). Orlando: HBS Publishing.
- Radhakrishnan, S. (2009). *Introduction. Indian philosophy*. Vol.1. Delhi: Oxford University Press.
- Aloysius, G. (1998). *Religion as an emancipatory identity: A Buddhist movement among the Tamils under colonialism*. New Delhi: New Age International.
- Dharwadker, Vinay. (2003). *Kabir. Selected excerpts from Kabir: The Weavers songs*. New Delhi: Penguin books.
- Stahl, Roland. (1954) The Philosophy of Kabir. *Philosophy East and West*, 4(2), 141-155. <https://www.jstor.org/stable/1397524>
- Chattopadhyaya, Debiprasad. (1976). *What is Living and What is Dead in Indian Philosophy*. (pp, 1-19,171-196,404-435). Peoples Publishing House.
- 'Viswadhairama Vinuravema' The Social and Political in Vemana, (2017).In Himamshu Roy et al (Eds.) *Indian Political Thought*. Pearson.
- Krishna, D. (1966). Three Myths About Indian Philosophy. *Diogenes*, 14(55), 89–103. doi:10.1177/039219216601405506

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords:

Critical Indian Philosophy, Brahminism, Sramana Tradition, B.R. Ambedkar, Materialism, Marxist Approach, Critique of Caste system, S. N. Dasgupta, Dayakrishna, Iyothee Thass, Laxmi Narasu, EVR Periyar, Kabir, Veerabrahmendra Swamy, Narayana Guru, Jyothibha Phule, Debiprasad Chattopadhyaya, M. N. Roy.

**PHILOSOPHY OF CONTEMPORARY SOCIAL
MOVEMENTS**

DSE 18

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		
Philosophy of Contemporary Social Movements DSE 18	4	3	1		Graduation	NA

Course Objectives:

1. This course uses an interdisciplinary approach that connects diverse disciplines, such as Political science, Sociology, History, and Philosophy.
2. This course attempts to provide a philosophical basis for social change and the ideological underpinnings that shape contemporary social movements.
3. The course explores the key concepts of respective social movements with a brief historical note about each movement.

Course Outcomes:

1. To introduce students to the general features and characteristics of Social Movements.
2. To familiarize students with understanding the social dynamics that exist within Indian Society

3. To explore the resource of philosophical foundations of ongoing Social movements
4. To cultivate the democratic concerns of the struggles and to develop the democratic ideas of citizenship based on values of equality, dignity, and justice.

Unit I: General Features of Social Movements

(3 Weeks, 9 hrs)

1. Introduction to Social Movements
2. Theorizing Social Movements

Essential/ Recommended Readings

- Touraine, A. (1985). An Introduction to the Study of Social Movements on JSTOR. *Social Research*, 749-787. <https://doi.org/40970397>
- Porta, D. D., & Diani, M. (2006). The Study of Social Movements: Recurring Questions, (Partially) Changing Answers. In *Social movement: An Introduction*. (pp.1-32). (pp 1-30). Blackwell Publishing, .
- Moss, D.M., Snow, D.A. (2016). Theorizing Social Movements. In: Abrutyn, S. (eds) *Handbook of Contemporary Sociological Theory*. (pp 547-569). Handbooks of Sociology and Social Research. Springer, Cham. https://doi.org/10.1007/978-3-319-32250-6_26

Unit II: Marxist Movements

(4 Weeks, 12 hrs)

1. Main tenets of Marxism
2. Post Marxism
3. Gramsci's Theory of Hegemony and Passive Revolution
4. Mao's theory of the Cultural Revolution
5. Indian Marxist Movements

Essential/ Recommended Readings

- Gavia, Kitching. (1988). *Karl Marx and the Philosophy of Praxis*. (pp 7-35). Routledge.
- Kumar, Sunalini. Socialism, In Rajeev Bharghav (Ed) *Political Theory: An Introduction*. (pp.245-257). Pearsons Education.
- Seth, S. (2006). From Maoism to postcolonialism? The Indian 'Sixties', and beyond. *Inter-Asia Cultural Studies*, 7(4). 589–605. <https://doi.org/10.1080/14649370600982982>

Unit III: Women's Movements and Anti-Caste Movement

(6 Weeks, 18 hrs)

1. Discourse on Gender, Patriarchy and Sexuality
2. Feminist Theory: Liberal, Socialist, Radical and Dalit Feminism
3. Indian Women's movement
4. Dalit Movements

5.Pre Ambedkar and Post Ambedkar
6. Problems with Dalit Movements

Essential/ Recommended Readings

- Geetha, V. (2007). *Patriarchy*. (pp.4-29). Stree.
- Nivedita Menon, “Gender” . In Rajeev Bharghav (Ed) *Political Theory: An Introduction*. (pp. 225-233). Pearsons Education.
- Tharu, Susie and Niranjana, Tejaswini. (1994). Problem for a contemporary theory of gender. *Social Scientist*, 22, 3-4.
- Krishnaraj, Maithreyi. (2012) The Women’s movements in India: A hundred-year history. *Social change*, 42 (3), 325-333.
- Omvedt, Gail. (1994). *Ambedkarism. Dalits and democratic revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*. (pp 107-163). Sage Publication.
- Mohanty, Manoranjan. (2004). Introduction: Dimensions of Power and Social Transformation. In *Class, Caste, Gender: Readings in Indian Government and Politics*. (pp 106-130). Sage Publication.
- Ambedkar, B. R. (1979). Dr Ambedkar: Writing and Speeches, Vol. 1: *Annihilation of Caste: An Undelivered Speech*. (pp 25-96). Education Department, Government of Maharashtra. https://www.mea.gov.in/images/attach/amb/volume_03.pdf
- Ambedkar, B. R.: (1992). Dr. Babasaheb Ambedkar: Writings and Speeches Vol. 11: *The Buddha and His Dhamma*. (pp 272-388). Education Department, Government of Maharashtra. <https://ia902904.us.archive.org/24/items/internetbooksgs/Buddha%20and%20His%20Dhamma%20B%20R%20Ambedkar.pdf>
- Teltumbde, Ananda. Theorising Dalit Movement: A View Point. Retrieved from <http://www.ambedkar.org/research/THEORISING%20THE%20DALIT%20MOVEMENT.htm>
- S M Michael (1999), ‘Dalit Vision of a Just Society on India’, In S M Michael (Ed) *Dalits in Modern India: Vision and Values*. (pp.99-117). Sage Publications.

Unit IV: Environmental Movements

(2 Weeks, 6 hrs)

1. Environmentalism, Equitable Development
2. Environmental struggles in India: Narmada Bachao Andolan, Anti-Nuclear
3. Kudamkulam movement

Essential/ Recommended Readings

- Swain, Ashok. (1997). Democratic Consolidation? Environmental movements in India. *Asian Survey*. 37(9), (pp. 818-832).

Suggestive Readings

- Kohli, Atul. (Ed.) (2001). *The success of India’s democracy*. Cambridge University Press.
- Murthy T.V., Satya. (Ed.). (1978). *Region, Religion, Caste, Gender and Culture in Contemporary India*. Vol.3. Oxford University Press.

- Ghanshyam Shah. (Ed.) (2002). *Social movements and the State*. Sage Publications.
- Ghanshyam, Shah. (2004). *Social movements of India: A Review of Literature*. Sage Publications.
- Teltumbde, Ananda. Theorising Dalit movement: A viewpoint. Retrieved from <http://www.ambedkar.org/research/THEORISING%20THE%20DALIT%20MOVEMENT.htm>
- Rao, M.S. (1984). *Social movements in India: studies in peasant, backward classes, sectarian, tribal and women's movements*. Manohar.
- Geetha. V. and Rajudurai, S. V. (1999). *Towards a non-Brahmin Millennium: From Iyothee Thass to Periyar*. Samya.
- Streesakti sangatana. (1989). *We are making History: Life stories of women in the Telangana people's struggle*. Zed Books.
- Roy, Chandan. (1996). *Naxalbari is not just the name of a village*. AIRSF.
- Banerjee, Sumanta. (1989). *In the wake of Naxalbari*. Subarnarckha.
- ----- (1984). *India's simmering revolution*. London: Zed.
- Desai, N. (1988). *A Decade of women's movement in India*. Himalaya Publishing House.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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: Social Movements, Marxist Movement, Women's Movement, Dalit Movement, Environmental Movement.

PHILOSOPHY OF CULTURE

DSE 19

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title &	Credits	Credit distribution of the course	Eligibility criteria	Pre-requisite of the course (if any)
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Code		Lecture	Tutorial	Practical		
Philosophy of Culture DSE 19	4	3	1		Graduation	NA

Course Objectives:

1. Culture encompasses all social behaviors, norms, institutions, knowledge, belief systems, arts, laws, values, literature, and customs acquired by man as a member of society. It is crucial to understanding human societies.
2. This course examines the essence and meaning of culture. It studies how human thought, creativity, rationality, and experience shape cultural identities through different phases of development, from modernism to postmodernism and hypermodernism.
3. The course attempts to familiarize students with concepts such as modernity, cultural hegemony, public sphere, capitalism, post-modernity, cultural hybridity, and globalization through reading the works of some of the central thinkers in the area.

Course Learning Outcomes:

1. To familiarize students with the philosophical and theoretical understanding of culture.
2. Introducing students to the various approaches and methods in cultural philosophy.
3. Develop critical and analytical reading skills by engaging with the works of some of the key thinkers in the area of culture studies.
4. Explores the central concepts within culture studies such as hegemony, hybridity, public sphere, globalization, hyperculture, and the central debates in culture studies.

UNIT I: Introduction to Culture

(3 Weeks, 12 hrs)

1. Nature, Meaning, and Essence of Culture
2. Relationship between Man and Culture
3. Philosophy of Culture as Theory, Method, and Way of Life

Essential Readings:

- Cassirer, E. (1944). The Definition of Man in Terms of Human Culture. In *An Essay on Man: An Introduction to a Philosophy of Human Culture*. (pp.63–71). Yale University Press. <https://doi.org/10.2307/j.ctv1mgmd44.10>
- Kemling, Jared. (2022). "Toward a "Cultural Philosophy": Five Forms of Philosophy of Culture". In Bursztyka, Kramer, Richter, Auxier (Ed.). *Philosophy of Culture as Theory, Method, and Way of Life*. (pp.17-38). Brill.
- Miller, Toby, (2001). *A Companion to Cultural Studies*. (pp.139-215). Blackwell.

UNIT II: Enlightenment, Modernity, and Culture

(4 Weeks, 16 hrs)

1. The Aesthetic and the Ethical
2. Cultural Hegemony
3. The Culture Industry

Essential Readings:

- Kierkegaard, Søren. (1987). *Either/Or*, translated and edited by Howard V. Hong and Edna H. Hong, 2 vols, II, (pp.155–205). Princeton University Press.
<https://press.princeton.edu/books/paperback/9780691020419/eitheror-part-i?srltid=AfmBOoriXDpeobuwGXBQGxsXEg2fLFFIzZhPhdfOJ6T3CVGTB7wp76fV>
- Gramsci, A. (2003). *Selections from the Prison Notebooks* (Q. Hoare, Trans., G. N. Smith, Ed.). (pp.5-43). Laurence & Wishart.
- Benjamin, W. (1936). *The Work of Art in the Age of Mechanical Reproduction*. 1-26.
<https://web.mit.edu/allanmc/www/benjamin.pdf>
- Theodor W. Adorno, and Max Horkheimer. (2016). *Dialectic of Enlightenment*. (pp.120-167). Cumming, John (trans.). Verso. New York.

UNIT III: Postmodernism

(5 Weeks, 20 hrs)

1. Critical Theory
2. Postmodern Condition
3. The Cultural Logic of Late Capitalism

Essential Readings:

- Habermas, Jürgen. (1991). *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. (pp.1-56). Burger, Thomas & Lawrence, Frederick (Trans.). MIT Press: MA.
- Gilles Deleuze, and Félix Guattari,. (2013). *A Thousand Plateaus: Capitalism and Schizophrenia*, (pp.1-27). Massumi, Brian., (trans.). Bloomsbury Academic. London.
- Foucault, Michael. (1991). *Discipline and Punish: The Birth of the Prison*. (pp.195-228). Sheridan, Alan (trans.). Penguin Books.
- Jean-François Lyotard. (1984). *The Postmodern Condition: A Report on Knowledge*. (Geoff Bennington and Brian Massumi, trans.). (pp. 18–37, 53–60, 71–82). University of Minnesota Press.
- Jameson, Frederic. (1991). *Postmodernism, or, the Cultural Logic of Late Capitalism*. (pp. 1–54). Duke University Press.
- Bhabha, K. Homi. (2004). *The Location of Culture*. (pp. 1–27, 121–131, 245–282, 338–367). Routledge Classics. NY.

UNIT IV: Hypermodernism (Hyperculture)

(3 Weeks, 12 hrs)

1. Culture and Globalization
2. Communication, Culture, and Technology
3. Popular and Folk Culture

Essential Readings:

- Miyoshi, M., & Jameson, F. (1998). Notes on Globalization as a Philosophical Issue. *The Cultures of Globalization*. (1 ed.). (pp.54-78). Duke University Press. <https://muse.jhu.edu/book/70937>.
- Byung-Chul. Han. (2022). *Hyperculture: Culture And Globalization*. (pp 29-43). (Steuer, Daniel. trans.) Polity Press. <https://www.wiley.com/en-ae/Hyperculture%3A+Culture+and+Globalisation-p-9781509546169>
- Baudrillard, Jean (1994). The Precession of Simulacra. In *Simulacra & Simulation*. (pp. 3-25). University of Michigan Press.
- Sasaki, I., & Baba, S. (2024). Shades of Cultural Marginalization: Cultural Survival and Autonomy Processes. *Organization Theory*, 5(1). (pp.1-29). <https://doi.org/10.1177/26317877231221552>
- Storey, John (2009). "Popular Culture as Folk Culture". In *Inventing Popular Culture: From Folklore to Globalization*. (pp. 1-15, 63-77). John Wiley & Sons.

Suggested Readings:

- Anderson, P. (1998). *The Origins of Postmodernity*. Verso.
- Bourdieu, P. (1993) *The Field of Cultural Production: Essays on Art and Literature*. Columbia University Press, New York.
- Jameson, Fredric. (2007). *The Modernist Papers*. Verso.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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: Modernism, Postmodernism, Hyperculture, Hybridity, Capitalism

Philosophy of Humour

DSE 20

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 Humour DSE 20	4	3	1		Graduation	NA

Course Objectives:

1. Critically examine and compare various classical and contemporary theories of humour.
2. Analyze the philosophical implications of humour for epistemology, ethics, aesthetics, and social/political philosophy.
3. Explore and compare Western philosophical perspectives on humour with insights from Indian and other Asian philosophical traditions.
4. Grasp the nuances of humour's relationship with related concepts like wit, irony, satire, tragedy and comedy.
5. Analyze humour as a tool for well-being and its limitations.

Course Learning Outcomes:

1. Demonstrate a thorough understanding of major philosophical theories of humour and their strengths and weaknesses.
2. Articulate the philosophical significance of humour and its connections to other areas of philosophical inquiry.
3. Compare and contrast Western and Asian philosophical perspectives on humour, identifying points of convergence and divergence.
4. Clearly differentiate between humour and related concepts, demonstrating an understanding of their specific characteristics.
5. Use humour as a tool for personal well-being.

Course Structure & Readings

Unit I: Theories of Humour

(3 weeks, 12 hours)

1. **Humour and the reasons for studying it** philosophically
2. Classical Theories: Superiority Theory (Plato, Hobbes), Inferiority Theory (Critiques and modifications)
3. Psychological and Cognitive Theories: Play Theory (Morreall), Relief Theory (Freud)
4. Logical and Aesthetic Theories: Incongruity Theory (Kant, Schopenhauer)

Essential Readings:

- Morreall, John (2009). *Comic relief: a comprehensive philosophy of humor*. Malden, MA: Wiley-Blackwell. (Ch. 1 & 2)
- Plato. (1997). Philebus. In J. M. Cooper (Ed.), *Plato: Complete works* (pp. 277-336). Hackett Publishing Company.
- Sigmund Freud, (2003). *The joke and its relation to the unconscious*. Penguin Classics. New York, NY: Penguin.
- Freud, S. (1960). *Jokes and their relation to the unconscious*. W. W. Norton & Company. (Ch. IV. The mechanism of Pleasure and The Psychogenesis of Jokes pp.206-246)
- Carroll, N. (2014). *Humour: A very short introduction* (Chapters 1-2). Oxford University Press.
- Critchley, S. (2002). *On humour*. (Ch-1). Routledge.

Unit II: The Ethics and Limits of Humour

(3 weeks, 12 hours)

1. The moral boundaries of humour
2. Ridicule and offence: When does humour hurt?
3. Satire, stereotypes, and social responsibility
4. Humour as a tool for critique vs. a means of harm

Essential Readings:

- Gaut, B. (2003). *Just joking: The ethics and aesthetics of humour*. Philosophy and Phenomenological Research, 67(3), 750–768.
- de Sousa, R. (1987). *The rationality of emotion*. MIT Press. (Chapter 11, "When Is It Wrong to Laugh?" pp. 268 to 297.)
- Frankl, V. E. (2006). *Man's search for meaning*. Beacon Press. (pp. 62-65)
- Bergson, H. (2007). *Laughter: An essay on the meaning of the comic*. Cosimo Classics.
- Hutcheon, L. (1994). *Irony's edge: The theory and politics of irony*. Routledge. (Ch. 2)

Unit III: Humour in Indian and Asian Philosophical Traditions

(3 weeks, 12 hours)

1. Hasya Rasa in *Natyashastra*
2. Exploration of Mattavilasa Prahasana and its satirical elements
3. Humour and paradox in Zen and Taoism
4. Humour in Buddhist philosophy

Essential Readings:

- Bharata Muni. (1996). *Natyasastra* (M. Ghosh, Trans.). Asiatic Society. (Vol. 1, pp108-112)
- Mahendrarvarman I. (1981). *Mattavilasa Prahasana: The farce of drunken sport* (M. Lockwood & A. V. Bhat, Trans.). Christian Literature Society.
- Garfield, J. L. (2015). *Engaging Buddhism: Why it matters to philosophy* (Chapter 9, Paradox, Humor and Irony). Oxford University Press. (pp267-297)

Unit IV: Humour, Meaning, and the Absurd

(3 weeks, 12 hours)

1. Humour in existentialist thought (Camus, Kierkegaard)

2. Humour as a tool for well-being and philosophical counseling
3. The limits of humour

Essential Readings:

- Camus, A. (1955). *The myth of Sisyphus and other essays* (J. O'Brien, Trans.). Alfred A. Knopf.
- Frankl, V. E. (2006). *Man's search for meaning*. Beacon Press. (pp. 62-65)
- Amir, L. (2015). The tragic sense of the good life. In *Socratic handbook: Methods and manuals for applied ethics and philosophical practice* (pp. 97-128). Vernon Press.

Suggested Readings:

- Abhinavagupta. (n.d.). *Abhinavabhāratī* (Excerpts on Hasya Rasa and Aesthetic Theory). (A key commentary on Nāṭyaśāstra, expanding on the role of humour in classical Indian dramaturgy.)
- Apte, M. L. (1985). *Humor and laughter: An anthropological approach*. Cornell University Press. (A cross-cultural study of humour, including Indian perspectives.)
- Critchley, S. (2001). *Very little... almost nothing: Death, philosophy, and literature* (Chapter 3, on humour and death). Routledge. (pp68-102)
- Dasgupta, S. (1922). *A history of Indian philosophy*. Vol. 1. Cambridge University Press. (Discusses classical Indian aesthetics and the role of Hasya Rasa within broader philosophical frameworks. Explores the intersection of humour and visual art, linking aesthetic theories to laughter)
- Gopalan, P. (n.d.). *Laughter in classical Indian thought: Aesthetic, ethical, and epistemic dimensions*. (Examines humour in Indian epistemology, ethics, and dramatic traditions.)
- Hurley, M. M., Dennett, D. C., & Adams, R. B. (2011). *Inside jokes: Using humor to reverse-engineer the mind*. MIT Press. (A cognitive science approach to humour, exploring its evolutionary and psychological significance.)
- Kant, I. (1987). *Critique of judgment* (W. S. Pluhar, Trans.; Section 54). Hackett Publishing Company. (pp 332-335)
- Klein, S. (2007). *Art and laughter*. I.B. Tauris.
- Nussbaum, M. C. (2001). *Upheavals of thought: The intelligence of emotions*. Cambridge University Press. (Explores humour as an emotional and cognitive phenomenon with ethical implications.)
- Oring, E. (2003). *Engaging humor*. University of Illinois Press. (Examines different cultural perspectives on humour, including folklore and everyday interactions.)
- Raskin, V. (1985). *Semantic mechanisms of humor*. Springer. (A linguistic and philosophical analysis of humour, focusing on its structure and meaning.)
- Svendsen, L. F. H. (2005). *A philosophy of boredom*. Reaktion Books. (pp 95-106)
- Van Voorst, R. E. (2007). *Zen koans*. Paulist Press.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted

to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Indian Theories of Liberation

DSE 21

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 Theories of Liberation DSE 21	4	3	1		Graduation	NA

Course Objectives:

1. To introduce students to the concept of bondage and liberation as central themes in classical Indian philosophical traditions.
2. To examine and compare different metaphysical, epistemological, and ethical frameworks that define liberation in various schools of Indian thought.
3. To engage students with primary textual sources, fostering direct engagement with classical philosophical arguments on liberation.
4. To critically analyse the methods and paths to liberation—such as knowledge (*jñāna*), devotion (*bhakti*), ethical action (*karma*), and yogic discipline (*dhyāna*)—as conceptualised in different traditions.
5. To explore the relevance and applicability of these theories in contemporary discussions on self-transformation, well-being, and spiritual practice.

Course Learning Outcomes:

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

1. Identify and explain the key concepts of bondage (*bandha*) and liberation (*mokṣa*) across different Indian philosophical traditions.

2. Analyse and compare the philosophical arguments regarding liberation in materialist (Cārvāka), dualist (Sāṃkhya-Yoga), realist (Nyāya-Vaiśeṣika), and non-dualist (Advaita) traditions.
3. Interpret and engage with primary texts, demonstrating an ability to extract and evaluate classical arguments on liberation.
4. Critically assess the epistemic and ethical means of liberation proposed in different traditions and their implications for self-transformation.
5. Apply philosophical insights from these traditions to contemporary issues related to personal well-being, self-knowledge, and ethical living.

Course Structure & Readings

Unit I: Introduction, Cārvāka and Jaina Theories of Liberation (3 weeks, 12 hours)

1. Introduction to concepts - Bondage and Liberation - in Indian Philosophy
2. Cārvāka's theory of bondage and liberation
3. Jaina's Theory of Bondage and Liberation - Kevala Jñāna in Jainism

Essential Readings:

- Mādhava Vidyāranya. (1882). *Sarva-Darśana-Saṃgraha* (E. B. Cowell & A. E. Gough, Trans.). (Chapter 1: Lokāyata Darśana, pp 1-8)
- Umāsvāti. (1994). *That Which Is: Tattvārtha Sūtra* (N. Tatia, Trans.). HarperCollins Publishers India. (1.4–1.6, pp 2-3 & 9.1–9.12, pp 218–223)
- Kundakunda's *Samayasāra* (Chapters 3–4) – The path to self-purification.
- Kundakunda. (1994). *Samayasāra* (A. Chakravarti, Trans.). Sacred Books of the Jainas, Vol. VIII. (pp 121-210)

Unit II: Sāṃkhya-Yoga Theories of Bondage and Liberation (3 weeks, 12 hours)

1. Kaivalya - liberation as isolation of Puruṣa from Prakṛti.

Essential Readings:

- Īśvarakṛṣṇa. (1937). *The Sāṃkhya Kārikā of Īśvarakṛṣṇa* (E. H. Johnston & G. Jha, Trans.). Royal Asiatic Society of Bengal. (Kārikās 1–10, 64–70) – Puruṣa-Prakṛti distinction and liberation.
- Patañjali. (1978). *The Yoga Sūtras of Patañjali: Commentary by Swami Satchidananda*. Integral Yoga Publications. (*Vibhūti Pāda* 3.50–3.55, *Kaivalya Pāda* 4.1–4.34) – The attainment of **Kaivalya** through yogic practice.

Unit III: Nyāya-Vaiśeṣika and Mīmāṃsā Theories of Liberation (3 weeks, 12 hours)

1. Theory of Liberation Apavarga in Nyāya-Vaiśeṣika

Essential Readings:

- Jha, G. (1911/1939). *The Nyāya-Sūtras of Gautama with Vātsyāyana's Bhāṣya and Uddyotakara's Vārttika*. Oriental Book Agency. (1.1.1–1.1.9, pp 1-15 & 4.1.21–4.1.24, pp 280–285) – The role of pramāṇas in attaining liberation.

- Sinha, N. (1911/1923). *The Vaiśeṣika Sūtras of Kaṇāda, with the commentary of Śaṅkara Miśra*. The Asiatic Society.

2. Mokṣa in Mīmāṃsā

Essential Readings:

- Jha, G. (1942). *The Pūrva-Mīmāṃsā-Sūtras of Jaimini (2 Vols.)*. Oriental Book Agency. (1.1.1–1.1.5, pp 1-5 & 6.1.1–6.1.5, pp 245–250) – The relation between karma and liberation.
- Kumārila Bhaṭṭa. (1978). *Śloka-vārttika of Śrī Kumārila Bhaṭṭa, with the Commentary Nyāyaratnākara* (S. D. Shastri, Ed.). Tara Publications. Codanā Sūtra on Liberation through ritual action.

Unit III: Advaita and Viśiṣṭādvaita Concept of Liberation (3 weeks, 12 hours)

Essential Readings:

- Śaṅkara. (1991). *Brahmasūtra Bhāṣya* (S. Gambhirananda, Trans.). Advaita Ashrama. (1.1.4–1.1.5, pp 41-45 & 3.2.26–3.2.29, pp 633–640) – Jñāna as the only means to mokṣa.
- Rāmānuja. (1988). *Śrībhāṣya* (S. S. Raghavachar, Trans.). Adyar Library and Research Centre. (1.1.1–1.1.4, pp 5-20) – Bhakti as the path to liberation.

Suggested Readings:

- Bryant, E. (2009). *The Yoga Sūtras of Patañjali: A New Edition, Translation, and Commentary*. North Point Press.
- Chakravarthi, R.P. (2013). *Divine Self, Human Self: The Philosophy of Being in Two Gita Commentaries* Bloomsbury.
- Chattopadhyaya, D. (1959). *Lokayata: A Study in Ancient Indian Materialism*. People's Publishing House.
- Clooney, F.X. (1990). *Thinking Ritually: Rediscovering the Purva Mimamsa of Jaimini*. Motilal Banarsidass.
- Dasgupta, S. (1922). *A History of Indian Philosophy*. Vols. 1 & 2. Cambridge University Press.
- Deutsch, E. (1980). *Advaita Vedānta: A Philosophical Reconstruction*. University of Hawaii Press.
- Franco, E. (2013). *Perception, Knowledge, and Disbelief: Studies in Cārvāka/Lokāyata* Motilal Banarsidass.
- Jaini, P.S. (1979). *The Jaina Path of Purification* University of California Press.
- Larson, G. & Bhattacharya, R.S. (eds.). (1987). *Sāṃkhya: A Dualist Tradition in Indian Philosophy*. Encyclopedia of Indian Philosophies. Vol. 4. Motilal Banarsidass.
- Lipner, J. (1986). *The Face of Truth: A Study of Meaning and Metaphysics in the Vedāntic Theology of Rāmānuja*. SUNY Press.
- Perrett, R.W. (2016). *An Introduction to Indian Philosophy*. Cambridge University Press.
- Phillips, S. (2012). *Epistemology in Classical India: The Knowledge Sources of the Nyāya School*. Routledge.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

DSE 22

Philosophy of Race, Caste, and Class

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		
Philosophy of Race, Class, & Caste DSE 22	4	3	1		Graduation	NA

Course Objectives:

1. The course aims to introduce students to the social categories of stratification and structural inequalities existing in society and the philosophical basis surrounding them.
2. Philosophers have long engaged in metaphysical and normative debates concerning these categories, their analysis, and their meanings.
3. This course will examine the philosophical discussions surrounding these debates.
4. The course explores and examines the intersections of social hierarchies.

Course Learning Outcomes

1. Familiarizing students with the central philosophical questions about inequality and social stratification.
2. Help to theorize about these categories.
3. Discourses of intersectionality of social categories.
4. To demonstrate critical reflection and to develop critical thinking regarding contentious issues.

UNIT I: Introduction to social constructs and categories

(4 Weeks, 12 hrs)

1. Definition of concepts of Social Stratification
2. Inequality and the Social and Economic Systems that generate it
3. Social Construction and Identities

Essential Readings:

- Berreman, G. D. (1972). Race, caste, and other invidious distinctions in social stratification. *Race*, 13(4), 385–414. <https://doi.org/10.1177/030639687201300401>
- Cox, O. C. (1959). *Caste, Class & Race: A Study in Social Dynamics*. Monthly Review Press. (pp 3-19). <http://ci.nii.ac.jp/ncid/BA04753795>
- Zack, N. (2023). Social Construction and Racial Identities. In: *Philosophy of Race*. Palgrave Philosophy Today. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-031-27374-2_6

UNIT II: Theoretical Understanding of Social Systems of Stratification (6 Weeks, 24 hrs)

1. Mechanisms, Genesis, and Development
2. Making of 'isms'
3. Principles of Stratification

Essential Readings:

- Ambedkar, B. R. (2015). *Castes in India: their mechanism, genesis and development*. (pp 3-22). <http://ci.nii.ac.jp/ncid/BB04881089>
- Dirks, N. B. (1989). The original caste: Power, history and hierarchy in South Asia. *Contributions to Indian Sociology*, 23(1), 59–77. <https://doi.org/10.1177/006996689023001005>
- Srinivas, M. N. (1963). Caste in Modern India and other essays. *International Affairs*, 39(3), 471. <https://doi.org/10.1093/ia/39.3.47>
- Appiah, K. A. (2024). Understanding Racisms. *Inquiry*, 67(8): 2229-2242. <https://doi.org/10.1080/0020174X.2024.2325621>
- Du Bois, W. E. B. *The Souls of Black Folk: Essays and Sketches*. (1903). "Chap. I: Of Our Spiritual Strivings", at *Bartleby.com*. <https://muse.jhu.edu/chapter/2141188/pdf>
- Davis, K., & Moore, W. E. (2018). Some principles of stratification. In *Routledge eBooks* (pp. 16–19). <https://doi.org/10.4324/9780429494468-2>
- Smelser, N. J., & Thompson, E. P. (1966). The making of the English working class. *History and Theory*, 5(2), 213. <https://doi.org/10.2307/2504519>

UNIT III: Intersectional Understanding of Social Stratification

(5 Weeks, 20 hrs)

1. Intersections of Race and Caste
2. Social Hierarchies in India and the United States

Essential Readings:

- Cox, O. C. (1945). Race and caste: a distinction. *American Journal of Sociology*, 50(5), 360–368. <https://doi.org/10.1086/219653>
- Berreman, G. D. (1960). Caste in India and the United States. *American Journal of Sociology*, 66(2), 120–127. <https://doi.org/10.1086/222839>

UNIT IV: Social Systems and Implications to Social Justice

(3 Weeks, 12 hrs)

1. Aspects and Consequences of Social Hierarchies
2. Race and Representation

Essential Readings:

- Wilkerson, I. (2021). *Caste: The Origins of Our Discontents*. Large print edition. (pp. 89-144). Waterville, ME, Thorndike Press, a part of Gale, a Cengage Company.
- Hooks, B. (2014). *Black Looks: Race and Representation* (2nd ed.). (pp. 9-20). Routledge.
https://www.routledge.com/Black-Looks-Race-and-Representation/hooks/p/book/9781138821552?srsId=AfmBOoqkp1r9HW_udEmK2Sx97VGJ2aL4G-BfufX0WJyM4Zg8ibdqp7Z

Suggested Readings:

- Omvedt, G. (2009). “Iyothee Thass/ The Buddhist Utopia.” *Seeking Begumpura: the social vision of Anticaste intellectuals*. (pp.185-204).
<https://ci.nii.ac.jp/ncid/BB02636131>
- Dirks, N. B. (2002). *Castes of Mind: Colonialism and the Making of Modern India*.
<https://doi.org/10.1515/9781400840946>
- Anderson, K., & Davis, A. Y. (1982). Women, race, and class. *Journal of American History*, 69(3), 717. <https://doi.org/10.2307/1903191>
- Hooks, Bell (2014). *Feminist Theory: From margin to center* (3rd ed.). New York: Routledge. ISBN 978-1-1388-2166-8.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords: Caste, Class, Race, Intersectionality, Oppression, stratification, marginalization.

DSE 23 Exploring Bioethics

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		
Exploring Bioethics	4	3	1	Nil	Graduation	None

DSE 23

Course Objectives:

1. This course aims to examine some important areas in bioethics. After a brief introduction to bioethics, some scholarly resources in the areas of euthanasia, surrogacy, public health, human enhancement and disability will be looked at and analysed.
2. Students will be encouraged to identify emerging themes and moral frameworks. The course will familiarize students with theoretical questions, cross-disciplinary issues and terminology.
3. The impact of religion, culture and gender on bioethical decisions will be touched upon in select readings. This course will be interspersed with discussions on case studies to clarify further the moral issues at stake.

Course Learning Outcomes:

1. The students shall be able to identify bioethical challenges and the methodologies employed by scholars to address these.
2. The study will equip students to critically evaluate scholarly views and to become familiar with the many issues that are intertwined with and actively influence bioethical discussions and decisions.
3. Students will be able to draw up and defend their own arguments and will become more equipped to apply moral reasoning to matters associated with the biosciences. They will become more aware of some determinants of public policy.

Unit I: Introducing Bioethics

(4 weeks, 16 Hours)

1. Bioethical principles
2. Feminist Approaches

Essential Readings:

- Beauchamp, Tom L. and DeGrazia, D. (2004). Principles and principlism. *Handbook of bioethics: Taking stock of the field from a philosophical perspective*. (Ed) George Khushf. New York and Boston: Kluwer. 55-74.
- Tong, R. (2004). Feminist approaches to bioethics. *Handbook of bioethics: Taking stock of the field from a philosophical perspective*. (Ed) George Khushf. New York and Boston: Kluwer. 142-159.

Unit II: Beginning and End of Life Matters

(4 weeks, 16 Hours)

1. Euthanasia
2. Surrogacy

Essential Readings:

- Wolf, S. M. (2016). Physician-Assisted Suicide and Euthanasia. *Applied Ethics: A Multicultural Reader*. (Eds.) Larry May and Jill B. Delston, New York and Oxon: Routledge. pp. 462-477.
- Khader S. J. (2013). Intersectionality and the ethics of transnational commercial surrogacy. *International Journal of Feminist Approaches to Bioethics*, Vol. 6, No. 1. pp. 68-90.

Unit III: Health

(3 weeks, 12 Hours)

1. Public Health
2. Some Indian Issues

Essential Readings:

- Canning, U. P. (2020). Public health ethics: a flawed view of Kant's argument from autonomy. *Journal of Public Health*, 42(4), e477–e481.
<https://www.jstor.org/stable/48776669>
- Dwivedi, O. P. (2024) COVID-19: Lessons in Ethics for Social Assets. *Routledge companion to Indian ethics: Women, justice, bioethics and ecology*. (Eds.) Purushottama Bilimoria and Amy Rayner. London: Routledge, pp. 54-62.

Unit IV: Matters of Body

(4 weeks, 16 Hours)

1. Enhancement
2. Disability

Essential Readings:

- Lin, P., & Allhoff, F. (2008). Untangling the debate: The ethics of human enhancement. *NanoEthics*, 2, 251-264.
- Kuczewski, M. G. (2001). Disability: An agenda for bioethics. *American Journal of Bioethics*, 1(3), 36-44.

Further Readings:

- Kuhse, H. and P. Singer. (1998) What is Bioethics? A Historical Introduction. *A Companion to Bioethics*. eds. Helga Kuhse and Peter Singer, Blackwell, Oxford, 1998, 3-11.
- Campbell, Alastair V. (2013). *Bioethics: The Basics*. Routledge, London and New York.
- Rachels, J. (1986) Active and Passive Euthanasia. *Applied Ethics*, ed. Peter Singer, OUP, 29-35
- Wadekar, Neha. (2011) Wombs for rent: a bioethical analysis of commercial surrogacy in India. *TuftsScope Journal* (2011): S11.
- De Castro, L. (1998). Ethical Issues in Human Experimentation. *A Companion to Bioethics*, eds. Helga Kuhse and Peter Singer, Blackwell, Oxford, 379-389.
- Childress, J. F., Et al. (2002). Public Health Ethics: Mapping the Terrain. *The Journal of Law, Medicine & Ethics*, Vol. 30, Issue 2: 170–178
- Buchanan, Allen E. (2011). *Beyond humanity? The ethics of biomedical enhancement*. Oxford: Oxford University Press.
- Koch, Tom. (2004) The difference that difference makes: bioethics and the challenge of “disability”. *The Journal of medicine and philosophy* 29.6: 697-716.
- Scully, Jackie Leach. (2008) *Disability Bioethics: Moral bodies, Moral difference*, Lanham, Md.: Rowman & Littlefield Publishers, Inc.
- Mukherjee, D., Tarsney, P. S., & Kirschner, K. L. (2022). If not now, then when? Taking disability seriously in bioethics. *Hastings Center Report*, 52(3), 37-48.
- Churchill, Larry R., Nancy M. P. King, and Gail E. Henderson. (2020). The Future of Bioethics: It Shouldn't Take a Pandemic, *Hastings Center Report* 50, No. 3: 54– 56.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- **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**

Keywords: ethics, bioethics, justice, duties, public health, informed consent, human experimentation, human enhancement, animal experimentation, surrogacy, feminism, health care, COVID 19, gender, euthanasia, disability

MA-2 Year Programme: Semester II
General Elective
GE 3
The Philosophy of Vedic Women

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		
THE PHILOSOPHY OF VEDIC WOMEN GE-3	4	3	1	Nil	Graduation	None

Course Objectives:

1. Examine the central concepts of representation, explanation, and understanding in Vedic women and their philosophies with their historical development and theoretical significance.
2. Course is intended to investigate the role and representation of Women as a foundation in vedic philosophies.
3. To see and analyse recent developments in the study of representation, exploring how they challenge the Vedic culture, women stood as a decisive force in spirituality and the foundation of moral development with the traditional perspectives.

Learning Outcomes:

1. To study the classical positions of Vedic women.
2. To analyse the problems associated with rishikas-(s), or Brahmadini-(s) and Vedic scholars.
4. To elucidate, how does the first book of the *Rig-Veda* was revealed by a Vedic woman
5. To explore philosophical accounts of Rishikas-(s), or Brahmadini-(s) and their schools.

Course Structure & Readings:

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

Unit I: Introduction to Vedic Rishikas-(s), or Brahmadini-(s) and their Philosophies (3 Weeks, 12 Hours)

1. Philosophies of Vedic Women through the Rig Veda
2. Sukta-(s) of Vedic Women in Yajurveda

Essential Readings:

- Tulsiram, Acharya (2013) *The Rig-Veda, Book I, Vol. 1-4*. Vijaykumar Govindram Hansanand. (hymn 126, 179)
- Tulsiram, Acharya (2013) *Yajurveda*. Vijaykumar Govindram Hansanand. (Hymn 5.17; 3.44-45).

- Satavalekar, Sripada Damodara. (1985). *Rigved ka Subodh Bhashya, Volume 2*. Svadhyaya Mandali Rig Veda (Mandala 5 Sukta 28)
- Gambhirananda, Swami (1937) *Eight Upanishads Vol.2- Brihadaranyaka Upanishad (4.5.1)* Advaita Ashram
- Asvalayana Grihya Sutra III 4.4 (Original)

Unit II: Position of Women in Vedic Rituals and Their Rights in Dharmashastras (3 Weeks, 12 Hours)

1. Women in Vedic Rituals
2. Women's Rights in Dharmashastras

Essential Readings:

- Altekar, A. S. (1938) *The Position of Women in Hindu Civilization. From Prehistoric Times to the Present Day*. The Culture Publication House, BHU. (Pages 238-250)
- Chaudhari, J. B. (1945). *Position of women in Vedic ritual*.
- Mookerji. Radha Kumud, (1947) *Ancient Indian Education (Brahminical and Buddhist)* MacMillan And Co., Ltd. (Page 51)
- Kane, P. V. (Third edition, Reprint 1990 & 2006). *History of Dharmashastra, Vol. I, Part-I* BORI (p.501-520)
- Mitakshara, Vijñeshwara (Comm.) & Jha, Shashinath (Edit.) (First edition, 2002). *Yajnavalkya Smriti*. Bharatiya Vidya Prakashan. (Chapters 3 & 6)
- Dinkar, G. B. (1854). *Sankshipta Yajnavalkya Smriti*. (Chapters 3 & 6)

Unit III: Philosophical Debates of Rishikas(s), or Brahmavadini(s) (3 Weeks, 12 Hours)

1. Suktas of Rishikas(s)
2. Suktas of Brahmavadini-(s)

Essential Readings:

- Devalkar, V.M. & Deussen, Paul, (1980). *Sixty Upanishads of the Veda, Vol. 1* Motilal Banarsidass (Maitreyi & Yajnavalkya, Brhd. Upan. 2.4 and 4.5)
- Devalkar, V.M. & Deussen, Paul, (1980). *Sixty Upanishads of the Veda, Vol. 1* Motilal Banarsidass (Gargi & Yajnavalkya, Brhd. Upan. 3.6.1, 3.8.3, 3.8.8)
- Charles Johnston, (1920-1931) (Reprinted 2014). *The Mukhya Upanishads: Books of Hidden Wisdom*. Kshetra Books (Kena Upanishad, Uma & Indra, Chapters 3 & 4)
- Bhattacharya, Vivek Ranjan (1982). *Famous Indian Sages, Their Immortal Messages*. Sagar Publications. (p. 115) (Bharati & Shankaracharya Debate)
- Mādhava (1865). *Śaṅkaradigvijaya: prasiddha Mādhavī Śaṅkara digvijaya (in Hindi)*. Mumṣī Navalakiśora. (Bharati & Shankaracharya Debate)

Unit IV: Rishikas(s), or Brahmavadini(s) in Medieval Era (3 Weeks, 12 Hours)

1. Hymns of Lalla, Meera Bai, Janabai and Kanhopatra
2. Songs and Philosophy of Andal, Akka Mahadevi

Essential Readings:

- Tiruppavai Andal Sublime Poetry of Mysticism Rajagopalan, Vankeepuram.
- Chaitanya, Vinaya (2017). *Songs for Siva: Vacanas of Akka Mahadevi*
- Hoskote, Ranjit (2013). *I, Lalla: The Poems of Lal Ded*. Penguin Classics.
- Usha Nilsson (1997). *Mira bai*. Sahitya Akademi. (p.1-15)

- Sellergren, Sarah (1996). *Janabai and Kanhopatra: A Study of Two Women Sants*. In Feldhaus, Anne (ed.). *Images of Women in Maharashtrian Literature and Religion*. SUNY Press. (p. 213–138).

Further readings:

- Atharva Veda Wikisource, Hymns 11.5 (7).1 - 11.5 (7).26;
- Tiruppavai Andal & Nachiyar Tirumoli Sundaram, P.S.
- Sunya Sampadane Bhoosnurmam S.S. Armando Menzes L.M. Part 4, p.261-267
- Chaudhari, J. B. (1945). *Position of women in Vedic ritual*.
- Government of India (1929). *Indian Women: Marriage and social status*. Calcutta.
- Chakrapani, C. & Vijaya Kumar, C. (ed.) *Changing status and role of women in Indian society*.
- Maharani of Baroda and Mitra, S. M. (1911). *The position of women in Indian life*. London.
- Chabria, Priya Sarukkai & Ravi Shankar (Trans. 2016) *Andal: The autobiography of a Goddess*.
- Hoskote, Ranjit (2013). *I, Lalla: The Poems of Lal Ded*. Penguin Classics.
- Rao, Mukunda (2018). *Sky-clad: The extraordinary life and times of Akka Mahadevi*
- *Lalla, The ascent of self the mystical poetry of Lal Ded*, MLBD.
- Akka Mahadevi in Encyclopedia of India (2006).
- Thomas, P. (1939). *Women and marriage in India*
- Panchapakesa Ayyar, A. S. (1929). *Sense in Sex and Other Stories of Indian Women*. Bombay.
- Gandhi, Mahatma (1941). *To the women*. Allahabad: LJ press.
- Maharane, Sunity Deves (1919). *Nine ideal Indian women*. Calcutta.
- Macnicol, Margaret (1923). *Poems by Indian women*. London.
- Verma, H. N. *Eminent Indian women*. New Delhi.
- Sopori, B. N. *Voice of Experiences Lal Vaakh Part-2* Kashmir Series.
- Denton, Lynn Teskey (2012-02-01). *Female Ascetics in Hinduism*. State University of New York Press.
- Stephen N Hay and William Theodore De Bary (1988), *Sources of Indian Tradition*, Motilal Banarsidass (p. 18-19)
- PV Kane, *History of Dharmasastra Volume 2.1*, 1st Edition, pages 290-295
- Ram Chandra Prasad (1997), *The Upanayana: The Hindu Ceremonies of the Sacred Thread*, Motilal Banarsidass. (p. 119-131)
- Parimoo, B.N. (1987). *Lalleswari* NBT.
- Kher, B. G. (1979). *Mahārāshtra Women saints*. In Swami Ghanananda, John Stewart-Wallace (ed.). *Women Saints of East and West*. Hollywood: Vedanta Press. (p. 62)

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords: Rishikas, Brahmavadini, Hymns, Shaiva Siddhanta, Female Mantra-Drashtas, Dharmashastras

GE 4: Ethics in Practice

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		
Ethics in Practice GE 4	4	3	1		Graduation	NA

Course Objectives:

1. This course will examine ethical issues that arise within three contexts – namely, dietary, humanitarian, and medical. Specific issues will be emphasized in each context.
2. By their very nature these issues (vegetarianism, hunger, and euthanasia) highlight moral complications that at first appear unsurmountable. The difficulty of making choices thus and the presence of moral dilemmas within all three will be brought out.
3. Further, the positions and views argued for by some of the readings will be assessed and the arguments employed by them to justify these views will be analysed critically.
4. The presence of these issues within Indian thought and practice will also be studied and the unique contributions these can make to existent arguments will be identified.

Course Learning Outcomes:

1. Students will be able to identify significant moral issues and will become aware of the complications that can arise in the application of ethics to life situations.

2. They will be able to understand and analyse theories and arguments used to establish and justify a view or position.
3. Students will be able to develop, elucidate, and defend their own understanding of various ethical issues.

Unit I: Introduction to Ethics and Moral Dilemmas (2 weeks, 8 hours)

- 1) The nature of ethics
- 2) Moral dilemmas

Essential/ Recommended Readings

- Pojman, Louis P. and James Fieser. (2012). *Ethics: discovering right and wrong*. Wadsworth Cengage Learning. Pp. 1-13.
- Øyvind Kvalnes, Øyvind, & Kvalnes, Øyvind. (2019). Moral dilemmas. *Moral reasoning at work: Rethinking ethics in organizations*. pp 11-19.

Unit II: Vegetarianism (5 weeks, 20 hours)

- 1) Dilemmas and debates in ethical vegetarianism
- 2) Gandhian approach to diet

Essential/ Recommended Readings

- Deckers, Jan. (2009). Vegetarianism, sentimental or ethical?. *Journal of agricultural and environmental ethics*, 22, 573-597.
- Ursin, Lars. (2016) "The ethics of the meat paradox." *Environmental Ethics* 38.2: 131-144.
- Gandhi, Mohandas. (1999) Diet and Morality. In *Ethical Vegetarianism: From Pythagoras to Peter Singer*. (Eds) Kelly S. Walters and Liza Portmess. State University of New York Press. Pp. 139-144.

Unit III: Hunger and Responsibility (5 weeks, 20 Hours)

- 1) Hunger and poverty
- 2) Indic approaches to gifting

Essential/ Recommended Readings

- Singer, Peter. (1972) Famine, affluence, and morality. *Philosophy & Public Affairs* 1, no. 3: 229–43. <http://www.jstor.org/stable/2265052>.
- Rachels, James. (1979) Killing and starving to death. *Philosophy* 54, no. 208: 159–71. <http://www.jstor.org/stable/3750071>.
- Eck, Diana L. (2013) The religious gift: Hindu, Buddhist, and Jain perspectives on Dana." *social research* 80.2: 359-379.

Unit IV: Euthanasia (3 weeks, 12 hours)

- 1) Meaning of euthanasia

2) The euthanasia debate in India

Essential/ Recommended Readings

- Foot, Philippa. "Euthanasia." *Philosophy & Public Affairs*, vol. 6, no. 2, 1977, pp. 85–112. *JSTOR*, <http://www.jstor.org/stable/2264937>. Accessed 23 May 2025.
- Boopathi, P. (2024). Dying with dignity: religious, legal and ethical implications of the euthanasia debate in India. In *The Circle of Life* Rombach Wissenschaft. pp. 191-214.

Suggestive Readings

- LaFollette, Hugh. (2020) (ed.) *Ethics in practice: an anthology*. Wiley Blackwell. pp 3-10.
- Singer, Peter. (2011) *Practical ethics*. Cambridge University Press.
- Tooley, Michael. (2014) In defense of voluntary active euthanasia and assisted suicide. In *Contemporary debates in applied ethics*. (eds.) Andrew I. Cohen and Christopher Heath Wellman, John Wiley & Sons. pp. 161-178
- Callahan, Daniel. (2014). A case against euthanasia. In *Contemporary debates in applied ethics*. (eds.) Andrew I. Cohen and Christopher Heath Wellman, John Wiley & Sons. pp. 179-190.
- Dower, Nigel. (2012) "Global hunger: Moral dilemmas." In *Food ethics*. (Ed.) Ben Mepham. Routledge. pp. 1-17.
- Wenar, Leif. (2003). What we owe to distant others. *Politics, philosophy & economics*, 2(3), 283-304.
- Regis Jr, E. (1981). Rachels on Killing and Starving to Death. *Pacific Philosophical Quarterly*, 62(4), 416-418.
- Walters, Kelly S., and Liza Portmess. (1999) (eds) *Ethical Vegetarianism: From Pythagoras to Peter Singer*. State University of New York Press.
- Shafer-Landau, Russ. (1994). Vegetarianism, causation and ethical theory. *Public Affairs Quarterly*, 8(1), 85-100.
- Singer, Peter. (1980). Utilitarianism and vegetarianism. *Philosophy & Public Affairs*, 325-337.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

Keywords:

dana, dilemmas, duty, ethics, euthanasia, famine, Gandhi, hunger, Indic traditions, meat, morality, poverty, responsibility, vegetarianism

GE 5

Introduction to Asian Philosophies: Chinese, Japanese and Korean

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		
Introduction to Asian Philosophies: Chinese, Japanese and Korean GE 5	4	3	1		Graduation	NA

Course Objectives

By the end of this course, students will:

1. Understand key concepts, texts, and figures in Chinese, Japanese, and Korean philosophical traditions.
2. Analyze and compare philosophical ideas across these traditions.
3. Apply Asian philosophical perspectives to contemporary ethical and existential questions.
4. Develop critical thinking and interpretative skills through close reading and discussion.

Course Learning Outcomes:

1. Students will be able to define and explain key philosophical concepts from Chinese, Japanese, and Korean traditions.
2. Students will be able to describe the key contributions and philosophical perspectives of influential figures in Chinese, Japanese, and Korean traditions.

3. Students will be able to critically evaluate the strengths and weaknesses of different philosophical arguments within these traditions.
4. Students will be able to apply Asian philosophical principles to contemporary ethical dilemmas, analyze contemporary existential questions and reflect on the relevance of Asian philosophical ideas to their own lives and experiences.
5. Students will be able to analyze primary source texts, identifying key arguments, assumptions, and implications.

Course Structure

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

Introduction to Philosophies of East Asia

Osto, D. E. (2017). *East Asian philosophy: A brief introduction*. CreateSpace Independent Publishing Platform. (pp 1-6).

Unit I: Chinese Philosophy

(3 weeks, 12 hours)

1. **Confucianism:** The Analects – Ethics, Li, and Ren
2. **Daoism:** Dao De Jing – Naturalism, Wu Wei
3. **Neo-Confucianism:** Zhu Xi and Wang Yangming

Essential Readings:

- Confucius., & Waley, A. (1938). *The Analects of Confucius*. London, G. Allen & Unwin. (Book 3, Ch 12; Book 4, Chs 2 & 30; Book 12, Ch 1; Book 15, Ch 24)
- Laozi., & Mitchell, S. (2009). *Tao te ching*. London, Frances Lincoln Limited. (Wu Wei - Ch 2,3 & 37; Naturalism Ch 25 & 39)
- Chan, W.-T. (1963). *A source book in Chinese philosophy*. Princeton University Press. (**Zhu Xi** pp. 588–616 and **Wang Yangming** pp. 659–677).

Unit II: Japanese Philosophy

(3 weeks, 12 hours)

1. **Zen Buddhism:** Koans and Enlightenment
2. **Shintoism:** Concept of Kami and Harmony
3. **Bushido and Ethics:** Samurai Code and Morality/
4. **Kyoto school**

Essential Readings:

- Inazō, N. (2005). *Bushido: The soul of Japan*. Tuttle Publishing. (Rectitude or Justice pp 17–24; Courage, the Spirit of Daring and Bearing pp 25–32; Benevolence, the Feeling of Distress pp 33–40)
- Kasulis, T. P. (2017). *Engaging Japanese philosophy: A short history*. University of Hawai'i Press. (Kami 25-40; Harmony 40-45)
- Suzuki, D. T. (1996). *An introduction to Zen Buddhism*. Grove Press. (Koans pp 85-95; Satori pp 97-110)

Unit III: Korean Philosophy

(3 weeks, 12 hours)

1. **Confucian Influence in Korea:** Yi Hwang and Yi I
2. **Buddhism in Korea:** Seon (Korean Zen) Tradition
3. **Modern Korean Thought:** Contemporary Debates

Essential Readings:

- Baker, D. L. (2008). *Korean spirituality*. University of Hawai'i Press. (Ch 3, 65–80 & Ch 6, pp 125–140)
- Kim, Y. (2016). *A history of Korean philosophy*. Cambridge University Press. (Yi Hwang - Ch 5, pp 210–225; Yi I Ch 5, pp 226–240 & Ch 7, pp 310–330)
- Park, J. Y. (2010). *Makers of modern Korean Buddhism*. State University of New York Press. (Ch 2, pp 45–60)

Unit IV: Comparative Themes and Applications

(3 weeks, 12 hours)

1. **Philosophy and Society:** Ethics, Politics, and Rituals
2. **Influence on Contemporary Thought:** Mindfulness and Well-being
3. **Philosophical Dialogues:** East-West Comparisons

Essential Readings:

- Ames, R. T. (2011). *Confucian role ethics: A vocabulary*. University of Hawai'i Press. (Ch 3, pp 85–120; Ch 4, pp 121–160)
- Carter, R. E. (2008). *The Japanese arts and self-cultivation*. State University of New York Press. (Ch 1, pp 1–20; Ch 6, pp 105–120)
- Hall, D. L., & Ames, R. T. (1987). *Thinking through Confucius*. State University of New York Press. (Ch 5, pp 185–220; Ch 6, pp 221–260) & (Ch 7, pp 261–300; Ch 8, pp 301–340)

Further Readings:

- **Chinese Philosophy:** Confucius, *The Analects* (translated by Arthur Waley)
- Confucius., & Waley, A. (1938). *The Analects of Confucius*. London, G. Allen & Unwin.
- Van Norden, B. W. (2011). *Introduction to classical Chinese philosophy*. Hackett Publishing Company.
- **Daoism:** Laozi, *Dao De Jing* (translated by Stephen Mitchell)
- Laozi., & Mitchell, S. (2009). *Tao te ching*. London, Frances Lincoln Limited.
- **Japanese Philosophy:** D.T. Suzuki, *An Introduction to Zen Buddhism*
- Suzuki, Daisetz Teitaro (1991). *An Introduction to Zen Buddhism* (reissue ed.). Grove Press.
- **Korean Philosophy:** Youngmin Kim. (2016). *A History of Korean Philosophy: From Antiquity to the Nineteenth Century*.
- Gowans, Christopher W. (2021). *Self-Cultivation Philosophies in Ancient India, Greece, and China*. New York, Oxford Academic.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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

GENERAL ELECTIVE - (GE-6)

Explanation and Representation in Cognitive Science

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		
Explanation and Representation in Cognitive Science GE-6	4	3	1	Nil	Graduation	None

Course Objectives

1. Examine the central concepts of representation, explanation, and understanding in cognitive science, tracing their historical development and theoretical significance.
2. Investigate the role of representation as a foundational concept in cognitive science, focusing on its explanatory value and the debates surrounding its precision, reducibility, and eliminability.
3. Situate contemporary debates on representation within broader frameworks of explanation and understanding in cognitive science.
4. Analyse recent developments in the study of representation, exploring how they challenge or refine traditional perspectives.
5. Engage with new theoretical frameworks emerging from interdisciplinary approaches that connect philosophy, psychology, and cognitive science in their exploration of these concepts.

Course Learning Outcomes

Upon successful completion of this course, students should be able to,

1. Define and explain the concepts of representation and explanation in cognitive science, with a clear understanding of their historical roots and theoretical foundations.
2. Critically analyse contemporary debates on representation, evaluating modern arguments for and against its role in cognitive science and recognising their complexities and nuances.
3. Engage in interdisciplinary dialogue, integrating insights from philosophy, psychology, and cognitive science to inform contemporary debates on representation.
4. Apply advanced cognitive science frameworks, particularly those that question or offer alternatives to traditional views of representation.
5. Develop and articulate well-reasoned arguments on the nature and utility of representation in cognitive science, drawing on evidence from course materials and independent research.

Unit 1: Explanation and Understanding

(5 Weeks, 20 Hours)

Explanation: Nature and Logic, Case Studies from Psychology, Philosophy and Statistics of Explanation, Causal Explanation, Mismeasure, Demarcation, Understanding, Explanation in Science and Biology, and Computational Explanation.

Essential Readings:

- Bridgman, P. W. (1927, Chapters One & Two). *The Logic of Modern Physics*. Macmillan.
- Craik, K. J. W. (1943). *The Nature of Explanation*. Cambridge University Press.
- Hempel, C. G., & Oppenheim, P. (1948). Studies in the Logic of Explanation. *Philosophy of Science*, 15(2), 135–175. doi:10.1086/286983
- Miller, G. A. (1962, Chapters 3, 4, 7-10, 19, 20). *Psychology: The Science of Mental Life*. Harper & Row.
- Gould, S. J. (1996, Introduction). *The Mismeasure of Man*. Rev. and expanded. Norton.
- Kitcher, P. (1985). Two Approaches to Explanation. *The Journal of Philosophy*, 82(11), 632–639. <https://doi.org/10.2307/2026419>
- Woodward, J. (2003). *Making Things Happen: A Theory of Causal Explanation*, Oxford University Press. [Chapter 1: Introduction and Preview] Or Woodward, J. (1979). Scientific Explanation. *The British Journal for the Philosophy of Science*, 30(1), 41–67. Retrieved from, <http://www.jstor.org/stable/687416>
- Keil, F. C. (2006). Explanation and Understanding. *Annual Review of Psychology*, 57(1), 227–254. doi:10.1146/annurev.psych.57.102904.190100 Or
- Lombrozo, T. (2006). The structure and function of explanations. *Trends Cogn Sci*. 2006 Oct;10(10):464-70. doi: 10.1016/j.tics.2006.08.004
- Levy, A. (2025, Forthcoming, Chapters, 3, 7, & 9). *Explanation and Understanding*. New York, NY: Routledge.
- Ross, L. N. (2025, Chapters, 1, 2, & 3). *Explanation in Biology*. Cambridge University Press.
- Richmond, A. (2025). How computation explains. *Mind and Language* 40 (1):2-20. <https://doi.org/10.1111/mila.12521>
- Bárdos, D., & Tuboly, A. T. (2025, Introduction & Chapter Six). *Science, Pseudoscience, and the Demarcation Problem*. Cambridge: Cambridge University Press.

Unit 2: Representation

(2 Weeks, 8 Hours)

Mental States, Psychological Explanation, Propositional Attitudes and Explanation, Mental Representation, Assumptions and Methods.

Essential Readings:

- Hebb, D.O. (1958, Chapters One & Two). *Textbook of Psychology*. Saunders.
- Miller, G. A. (1969, Chapter One). *The Psychology of Communication: Seven Essays*. Penguin Books.
- Fodor, J. A. (1978). Propositional Attitudes, *The Monist*, Volume 61, Issue 4, 1 October 1978, Pages 501–524, <https://doi.org/10.5840/monist197861444>
- Field, H. H. (1978). Mental Representation. *Erkenntnis* (1975-), 13(1), 9–61. Retrieved from, <http://www.jstor.org/stable/20010621> Or Fodor, J. A. (1990). “Information and representation.” In *Information, Language and Cognition*, (Ed). Philip Hanson. Vancouver: University of British Columbia Press.
- Sober, E. (1976). Mental Representations. *Synthese*, 33(1), 101–148. Retrieved from, <http://www.jstor.org/stable/20115126> Or
- Stich, S. (1992). What Is a Theory of Mental Representation? *Mind*, 101(402), 243–261. Retrieved from, <http://www.jstor.org/stable/2254333>
- Coltheart, M. (2001). Assumptions and methods in cognitive neuropsychology. In B. Rapp (ed.), *The Handbook of Cognitive Neuropsychology: What Deficits Reveal About the Human Mind*, pp 3-21. Hove: Psychology Press.

Unit 3: Representational Retakes

(3 Weeks, 12 Hours)

Neural Representation, Internal Models, Eliminativism, and Deflationism

Essential Readings:

- Poldrack, R. A. (2021). The physics of representation. *Synthese* 199, 1307–1325.
- doi:10.1007/s11229-020-02793-y
- Ben Baker, Benjamin Lansdell, Konrad P. Kording, (2022). Three aspects of representation in neuroscience, *Trends in Cognitive Sciences*, Volume 26, Issue 11, Pages 942-958,
- <https://doi.org/10.1016/j.tics.2022.08.014>.
- Cao, R., & Warren, J. (2023). Mental representation, “standing-in-for”, and internal models. *Philosophical Psychology*, 38(2), 379–396. <https://doi.org/10.1080/09515089.2023.2207594>
- Favela, L. H., & Machery, E. (2023). Investigating the concept of representation in the neural and psychological sciences. *Front. Psychol.* 14:1165622. doi: 10.3389/fpsyg.2023.1165622 or Favela, L. H., & Machery, E. (2025). The concept of representation in the brain sciences: The current status and ways forward. *Mind & Language*, 1–11. <https://doi.org/10.1111/mila.12531>
- Richmond, A. (2025). What is a theory of neural representation for?. *Synthese*, 205, 14 (2025). <https://doi.org/10.1007/s11229-024-04816-4>

Unit 4: Vehicle, Format, and Content (5 Weeks, 20 Hours)

Cognitive Maps, Vehicle, Format and Content of Representations, Deflating MRs, and Neural, Hippocampal Representation.

Essential Readings:

- Tolman, E. C. (1948). Cognitive maps in rats and men. *The Psychological Review*, 55(4), 189–208.
- Cummins, R. (1996, Chapters One & Two). *Representations, Targets, and Attitudes*, MIT Press.
- Egan, F. (2025, Forthcoming, Chapters One & Three). *Deflating Mental Representation*, MIT Press.
- Sun, W., Winnubst, J., Natrajan, M. et al. (2025). Learning produces an orthogonalized state machine in the hippocampus. *Nature*, <https://doi.org/10.1038/s41586-024-08548-w> And
- Sun, W. (2025, February 12). *Learning Produces an Orthogonalized State Machine in the Hippocampus*, [Video] https://www.youtube.com/watch?v=yw_4uVurFCo

Further Readings

- Hebb, D.O. (1949). *The Organization of Behavior: A Neuropsychological Theory*. Wiley.

- Richmond, A. (2022) *Methods in Mind: Explanation in Cognitive Science* (Unpublished PhD thesis) Columbia University.
- Keil, F. C., & Wilson, R. A. (Eds.) (2000). *Explanation and Cognition*. MIT Press.
- Cummins, R. (1983). *The Nature of Psychological Explanation*. MIT Press.
- Fodor, J. A. (1981). *Representations: Philosophical Essays on the Foundations of Cognitive Science*. Brighton, Sussex: The Harvester Press.
- Fodor, J. A. (1985). Fodor's guide to mental representation: The intelligent Auntie's Vade Mecum. *Mind* 94, (373), 76-100. Retrieved from, <http://www.jstor.org/stable/2254700>
- Bechtel, W. P., Mandik, P., Mundale, J., & Stufflebeam, R. S. (Eds.) (2001). *Philosophy and the Neurosciences: A Reader*. Malden, Mass.: Blackwell.
- Clapin, H. (Ed.) (2002). *Philosophy of Mental Representation*. Oxford University Press UK.
- Frankish, K. & Ramsey, W. (Eds.) (2012). *The Cambridge Handbook of Cognitive Science*. Cambridge: Cambridge University Press.
- Coelho Mollo, D., & Vernazzani, A. (2024). The Formats of Cognitive Representation: A Computational Account. *Philosophy of Science*, 91(3), 682–701. doi:10.1017/psa.2023.123
- Richmond, A. (2023). Commentary: Investigating the concept of representation in the neural and psychological sciences. *Frontiers in Psychology*, 14.
- Ramsey, W. M. (2007). *Representation Reconsidered*. New York, NY: Cambridge University Press.
- Ramsey, W. (2021). Defending Representation Realism. In J. Smortchkove, K. Dolega, & T. Schlicht (Eds.), *What are mental representations?* (pp. 55–78). Oxford University Press
- Lombrozo, T., & Carey, S. (2006). Functional explanation and the function of explanation. *Cognition*, 99(2), 167–204.
- Chirimuuta, M. (2018). Explanation in computational neuroscience: Causal and non-causal. *British Journal for the Philosophy of Science*, 69, 849–880.
- Chirimuuta, M. (2024). *The Brain Abstracted: Simplification in the History and Philosophy of Neuroscience*. Cambridge, Massachusetts: The MIT Press.
- Tiehen, J. (2022). Metaphysics of the Bayesian mind. *Mind & Language*, 38 (2):336-354.
- Shea, N. (2018). *Representation in Cognitive Science*. Oxford, UK: Oxford University Press.
- Adger, D. (2022). What are linguistic representations? *Mind & Language*, 37 (2):248-260. <https://youtu.be/sbY40h-1gKY>
- George, D. (2022, May 31). *Space is a sequence: Understanding place cell remapping via latent sequences*. https://www.youtube.com/watch?v=nrKbuCv_FuI
- Messeri, L., & Crockett, M.J. (2024). Artificial intelligence and illusions of understanding in scientific research. *Nature*, 627, 49–58 (2024). <https://doi.org/10.1038/s41586-024-07146-0>
- Rajkumar, V.R. et al. (2024). Space is a latent sequence: A theory of the hippocampus. *Science*. Adv.10,eadm8470(2024).DOI:[10.1126/sciadv.adm8470](https://doi.org/10.1126/sciadv.adm8470)
- Cédric B., Jan P. K., & Thomas, P. (2025). How Do Computational Models in the Cognitive and Brain Sciences Explain? *European Journal of Neuroscience*, <https://doi.org/10.1111/ejn.16655>
- <https://www.janelia.org/news/mapmaking-in-the-mind-new-research-details-how-the-brain-builds-mental-maps-of-the-world>

Tutorial Activities

(15 Hrs)

Tutorials are designed to encourage advanced inquiry, independent thinking, interdisciplinary integration, and rigorous philosophical analysis within the framework of Cognitive Science. Students are expected to engage deeply with primary texts, theoretical debates, and empirical findings across different interdisciplinary fields. Activities will include a combination of the following:

Weekly Reports: Brief summaries of weekly class discussions to reinforce understanding and reflection.

Peer-Share: Student-led discussions on key philosophical and cognitive science topics, emphasising clarity, argument analysis, and respectful debate.

Assignment Papers: Short argumentative essays with peer review, aimed at honing philosophical writing and reasoning.

Research Projects: Independent or group projects combining philosophy with empirical research (psychology, neuroscience, AI, & linguistics,), encouraging original theses.

Class Presentations: Expository and critical presentations on major texts or current issues, followed by Q&A.

Conceptual Mapping & Thought Experiments: Visual or written exercises exploring key ideas and hypothetical scenarios.

Literature Reviews: Thematic overviews and annotated bibliographies synthesising interdisciplinary scholarship. These activities develop skills in analysis, interdisciplinary synthesis, and original thought.

Keywords: Explanation, Representation, Cognitive Map, Intelligibility, Understanding, Vehicle, Content, Propositional Attitude.

GE 7

EXPLORING PHILOSOPHY THROUGH FILMS

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		
Exploring Philosophy Through Films GE 7	4	3	1		Graduation	NA

Course Objectives:

1. To introduce students to fundamental nature of philosophical inquiry through cinema
2. To examine how cinematic narratives can serve as thought experiments to explore philosophical questions related to knowledge, truth, mind, bodies, persons, morality, religion and the meaning of life.

3. To enhance students' appreciation for cinematic art as a distinct intellectual tool capable of philosophical inquiry.
4. To cultivate a critical and analytical approach to identify, interpret and evaluate philosophical concepts presented and developed within cinema.
5. To enable students to consider the different ways in which cinematic art can represent and embody philosophical questions, ideas and positions.

Course Learning Outcomes:

1. Enables students to think critically about film.
2. Aims at giving students an understanding of the relationship between film and philosophy
3. Facilitates application of a gamut of philosophical issues and perspectives to film
4. Makes students aware of different facets of watching film as philosophy.

Unit I: Introduction

(3 weeks, 12 hours)

1. Difference between 'Philosophy of Film' and 'Philosophy through Film'
2. Viability of use films as a medium to do philosophy

Essential Reading

- McClelland, T. (2011). The Philosophy of Film and Film as Philosophy. *Cinema: Journal of Philosophy and the Moving Image* 2, 11-35
- Neiva, D. (2019). Are There Definite Objections to Film as Philosophy?: Metaphilosophical Considerations. In *Philosophy and Film* (pp. 116-134). Routledge.

Unit II: Skepticism, Truth and Relativism

(3 weeks, 12 hours)

1. Scepticism (Reality and Appearance) – *The Matrix, Inception, Aankhon dekhi*
2. Truth, Relativism – *Hilary and Jackie, Rashomon*

Essential Readings

- Litch, M., & Karofsky, A. (2015). Skepticism The Matrix Inception. In *Philosophy through Film* (pp. 34-64). Routledge.
- Litch, M., & Karofsky, A. (2015). Truth Hilary and Jackie In *Philosophy through Film* (pp. 9-33). Routledge.

Unit III: Problem of Evil, Free Will, Determinism and Moral Responsibility

(3 weeks, 12 hours)

1. Free Will, Determinism and Moral Responsibility – *Memento, Minority Report, Kya Kehna*

2. The Problem of Evil – *The Rupture, The Seventh Seal, God on Trial, Earth 1947*

Essential Readings

- Litch, M., & Karofsky, A. (2015). Free Will, Determinism and Moral Responsibility Memento, Minority Report In *Philosophy through Film* (pp. 120-144). Routledge.
- Litch, M., & Karofsky, A. (2015). The Problem of Evil The Seventh Seal, God on Trial In *Philosophy through Film* (pp. 198-222). Routledge.

Unit IV: Exploring the issue of Personal Identity, Ethical dilemmas and Existentialism (3 weeks, 12 hours)

1. Personal Identity – *Moon, Memento, Vikram Vedha, Ship of Theseus*
2. Ethics – *Crime and Misdemeanors, Ship of Theseus*
3. Existentialism – *The Seventh Seal, Crimes and Misdemeanors, Anand/gharaunda*

Essential Reading:

- Litch, M., & Karofsky, A. (2015). Personal Identity Memento Moon In *Philosophy through Film* (pp. 65-91). Routledge.
- Litch, M., & Karofsky, A. (2015). Ethics Crime and Misdemeanors Gone Baby Gone (pp. 145-176). Routledge.
- Litch, M., & Karofsky, A. (2015). Existentialism The Seventh Seal Crimes and Misdemeanors Leaving Las Vegas In *Philosophy through Film* (pp. 223-240). Routledge.

Further Readings:

- Falzon, Christopher. (2014). *Philosophy Goes to the Movies: An Introduction to Philosophy* (3rd edition). Routledge Publication.
- Shaw, Daniel. (2008). *Film and philosophy: Taking movies seriously*. Wallflower: London and New York.
- Gilmore, A Richard. (2005). *Doing philosophy at the movies*. New York: State University of New York Press.
- Popkin Richard. (1979). *History of skepticism*. University of California Press.
- Meiland, Jack and Krausz Michael (Ed.). (1982). *Relativism: Cognitive and moral*. Notre Dame University Press.
- Hume, David. (1978). *A treatise of human nature* (Book 1, Part 4, Section VII). Oxford: Oxford University Press.
- Pereboom, Dirk. (2001). *Living without free will*. Cambridge: Cambridge University Press.
- Perry, John. (1999). *Dialogue on good, evil and the existence of god*. Indianapolis: Hackett.
- Kaufman Walter (Ed.). (1975). *Existentialism from Dostoevsky to Sartre*. New York: Meridian.

- Kowalski, A. (2012). Moral theory at the movies: An introduction to ethics. U.K.: Rowman and Littlefield Publication.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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: Philosophy, Films, Truth, Skepticism, Relativism, Ethics, Existentialism, Personal Identity, Problem of Evil, Free Will, Moral Responsibility

GE-8 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 8	4	3	1	Nil	Graduation	none

Course Objectives:

1. To introduce students to philosophical discussions on love, ranging from classical texts to modern interdisciplinary perspectives.
2. To examine love as an art and a cultivated practice, considering its psychological, ethical, and existential dimensions.
3. To critically engage with the philosophy of romantic love and its significance in human experience.

4. To explore the philosophical and cultural foundations of marriage and its evolving meaning.
5. To analyse the social and political implications of love through feminist and collective identity perspectives.
6. To encourage reflection on the possibility of love beyond conventional paradigms, including non-monogamous and alternative relational structures.

Course 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 analyse 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 I: Romantic Love

(3 weeks, 12 hours)

1. Plato's notion of love
2. 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. Chapters 2,3.

Unit II: Love – Art & Possibilities

(3 weeks, 12 hours)

1. Love as art
2. Love as possibility

Essential Readings:

- Fromm, E. (2013). *The Art of Loving*, New Delhi: Maanu Graphics Publishers. Chapter 1 (Is love an art?), 3 (Love and its disintegration), 4 (Practice of love)
- Krishnamurti, J. (1969). *Freedom from the known* [1st U.S. ed.]. New York: Harper & Row. Chapters 1 (Man's search), 6 (violence), 7 (Relationship), 10 (love)

Unit III: Marriage

(4 weeks, 16 hours)

1. Love & Sexuality
2. Marriage

Essential Readings:

- R. Halawani, (2010). *Philosophy of Love, Sex, and Marriage*, Routledge. Chapters 4, 6, 9, P. 89-120, 153-185, 259-274.
- 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 IV: “We” Thinking, Feminism

(5 weeks, 20 hours)

1. “We” thinking in romantic love
2. Socio-Political meaning of love
3. Feminism in love

Essential Readings:

- de Beauvoir, S. (1949). *The second sex*, Ch. II in Part VI, *The woman in love*. In C. Borde & S. Malovany-Chevallier (Trans.), Vintage Books.
- Merino, N. (2004). The Problem with “We”: Rethinking Joint Identity in Romantic Love, *Journal of Social Philosophy*, 35, 1, 123-132.
- Osho (2014). *The book of women: Celebrating the Female Spirit*. St. Martin’s Griffin. Chapters 4 (Sexuality), 5 (Marriage), 6 (Love)
- 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.

Further Readings:

- O’Dwyer, K. (2009). *The Possibility of Love: An Interdisciplinary Analysis*, Newcastle: Cambridge Scholars Press. Chapter 1, 5, 6
- M. Foucault (1976). *History of Sexuality*, vol. 1. An Introduction, Translated from the French by Robert Hurley, chapter 1, New York: Pantheon Books.
- Amir, L. (2001). Plato’s theory of Love: Rationality as Passion, *Practical Philosophy*, Vol 2, 22-38.
- Linnell Secomb (2007). *Philosophy and Love: From Plato to Popular Culture*. Edinburgh University Press.

Tutorial Activities

(15 Hrs)

The Internal Assessment evaluation will be done on the basis of class tests or presentations or research papers or a combination of these. A portion of the evaluation may also be allotted to attendance in class, tutorial attendance and participation. The tutorials will be conducted through two or more of the following activities:

- 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**

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

MA-2 Year Programme: Semester II

SKILL BASED COURSES

SBC 5

Practice of Nava Rasa

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		
Practice of Nava Rasa	2	2	1	Nil	Graduation	None
SBC 5						

Course Objectives:

1. Examine the central concepts of representation, explanation, and understanding in Nāṭyaśāstra.
2. The course is intended to investigate the role and expansion of Sāhitya, Kāvya to Saundarya śāstra as a foundation of present day Indian Aesthetics.
3. Understanding the core concepts of Beauty, Art and Aesthetics
4. Examining the hand and other gestures

Course Learning Outcomes:

1. To study the classical text Nāṭyaśāstra for its practice
2. To analyse the nature of nine emotions.
3. To elucidate Rasa- Bhāva theory
4. To explore four types of acting.

Course Structure & Readings:

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

Unit I: Introduction to theory and practice of Bharat Muni's Nāṭyaśāstra: Theatre, Rituals and Deities in Nāṭyaśāstra

(3 Weeks, 07 Hours)

1. Nāṭya-Utapatti
2. Purpose of Nāṭya
3. Abhinaya
4. Types of Theatre,
5. Rituals before and after the Nāṭya
6. Main Deities in Nāṭyaśāstra
7. Divisions of stage and practice of all types of instruments
8. Construction of the plot
9. Details regarding the costume, Make-up and moulds

Essential Readings:

- Seturaman, V. S. (1992). *Indian Aesthetics: An Introduction*. Macmillan.
- Ghosh, Manmohan (1950). *The Nāṭyasāstra of Bharata Muni Vol.1-2*. The Asiatic Society (1950). (Chapter 1).
- Pushpendra, Kumar (ed. & Trans. 2006). *Natyasastra of Bharatamuni: Text, Commentary of Abhinava Bharati by Abhinavaguptacarya*. New Bharatiya Book Corporation.
- Choudhary, Satya Dev (2020). *Glimpses of Indian Poetics*. Sahitya Akademi. (p. 1-87)
- Ghosh, Manmohan (1950). *The Nāṭyasāstra of Bharata Muni Vol.1-2*. The Asiatic Society (1950). (Chapter 2-4 & 13, 19, 21,22, 26).
- Raghvan, V. (1975). *Number of Rasa-(s)*. Adhyar Library. (Introduction)
- Tripathi, Ramshankar (1916): *The Kāvyaśāstra of Rāṣaśekhara*. MLBD. (Chp. 1-3)
- Seturaman, V. S. (1992). *Indian Aesthetics: An Introduction*. Macmillan India. (p.152-219)
- Honeywell, J.A. (1969). "The Poetic Theory of Visvanatha", *The Journal of Aesthetics and Art Criticism*, XXVIII, no.2 (p. 120-168).
- Tryambak Deshpande, Dr. Ganesh (1958). *Sahityashastra, the Indian Poetics*. Popular Prakashan.

Unit II: Theory and Practice of Nine Emotions: Indian Music and Instruments

(4 Weeks, 08 Hours)

1. Rasa-sūtra
2. Main components of Nāṭyaśāstra
3. Practice of Abhinaya, Gestures & Foot work
4. Music: Vocal and Instruments
5. Use of Melodies
6. Qualification of Vocalist and Instrumentalist

7. Percussion of Instruments
8. Description of Roles

Essential Readings:

- Ghosh, Manmohan (1950). *The Nāṭyasāstra of Bharata Muni Vol.1-2*. The Asiatic Society (1950). (Chapter 7-10).
- Coomaraswamy, Ananda (1994). *The Transformation of Nature in Art*. Munshiram Manoharlal Publishers. (p.1-34)
- Seturaman, V. S. (1992). *Indian Aesthetics: An Introduction*. Macmillan India. (Appendix)
- Pandey, K. C. (1950). *Comparative Aesthetics, Vol.II*. Chowkhamba Sanskrit Series. (Chapter III)
- Vatsyayan, Kapila (2006). *Bharata The Natyasastra*. Sahitya Akademi. (Introduction)
- Ghosh, Manmohan (1950). *The Nāṭyasāstra of Bharata Muni Vol.1-2*. The Asiatic Society (1950). (Chapter 28, 29, 30, 31,32,33,34).
- Graham, Gordon (2005). *The Philosophy of Arts*. Routledge. (p.3-73 for Topics: 1, 2, 7 & 8)
- Kant, Immanuel (2008). *Critique of Judgment*, trans. James Creed Meredith. Oxford University Press. (p.14-27 for Topics: 2, 7, & 8)
- Rachel Zuckert (2003). *Awe or Envy: Herder contra Kant on the Sublime*. Journal of Aesthetics and Art Criticism. (p. 217-32)
- Pandey, K. C. (1950). *Comparative Aesthetics, Vol.II*. Chowkhamba Sanskrit Series. (Chapter I: p.7), (Chapter X: p.292, 323-342)
- Masson and Patwardhan. *Sāntarasa and Abhinavagupta's Philosophy of Aesthetics*. Bhandarkar Oriental Research Institute (1969), 73.
- Gnoli, Raniero (1968). *The Aesthetic experience according to Abhinavagupta, 2nd edition*. Chowkhamba Sanskrit Series Office. (p. 1-78).

Practical Activities (30 hours)

1. Practice of Abhinaya, Gestures, Vocal and Instruments and Foot work
2. How to Use Melodies
3. Practice of Abhinaya
4. Discussion on Types of Theatre
5. Practice of Rituals of the Nāṭya
6. Divisions of stage and practice of all types of instruments
7. Discussion on the Construction of the Plot
8. Details analysis regarding the costume, Make-up and moulds

Further Readings:

- Bhandarkar, R.G. (1965). *Vaiṣṇavism, Saivism and Minor Religious systems*. orig. ed. 1913, 84.
- Choudhary, Satya Dev (2020). *Glimpses of Indian Poetics*. Sahitya Akademi.
- Coomaraswamy, Ananda. *The Dance of Shiva*. The Sunrise Turn Inc, 1918.
- Chakrabarti, Arindam, (ed.) (2016). *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*. Bloomsbury Academic.

- De, Sushil Kumar (1925).. *Studies in the History of Sanskrit Poetics*. (Volume 1 & 2). Luzac & Co.
- Deutsch, Eliot (1975). ‘*Studies in Comparative Aesthetics*’ *Monographs of the Society for Asian and Comparative Philosophy*, no.2. University of Hawaii Press.
- Gnoli, Raniero (1968). *The Aesthetic experience according to Abhinavagupta*, 2nd edition. Chowkhamba Sanskrit Series Office.
- Graham, Gordon (2005). *The Philosophy of Arts*. Rutledge.
- Honeywell, J.A. (1969). “The Poetic Theory of Visvanatha”, *The Journal of Aesthetics and Art Criticism*, XXVIII, no.2 168.
- Kant, Immanuel (2008). *Critique of Judgment*, trans. James Creed Meredith, Oxford: Oxford University Press.
- Kane, P. V. (1961). *History of Sanskrit Poetics*. MLBD
- Kelly, Michael (2014, second edition). *Encyclopedia of Aesthetics*. Oxford University Press.
- Krishnamoorthy, K. (1968). *Some Thoughts on Indian Aesthetics and Literary Criticism (special lectures)*. University of Madras.
- Lienhard, Siegfried (1984). *A History of Classical Poetry: Sanskrit, Pali, Prakrit*. Harrassowitz Verlag.
- Masson and Patwardhan. (1969). *Śāntarasa and Abhinavagupta’s Philosophy of Aesthetics*. Bhandarkar Oriental Research Institute.
- Mishra, Kamalakar (1999). *Kashmir Śhaivism: The Central Philosophy of Tantrism*. Sri Satguru Publications.
- Muller-Ortega, Paul Eduardo (1989). *The Triadic Heart of Śiva; Kaula Tantricism of Abhinavagupta in the Non-dual Śaivism of Kashmir*. State University of New York Press.
- Pandey, Kanti Chandra (1995). *Comparative Aesthetics* (vol.1). Chowkhamba Sanskrit Series Office.
- Paranjape, Makarand, and Sunthar Visuvalingam, (ed.) (2006). *Abhinavagupta: Reconsiderations*. Samvad India Foundation.
- Pandey, K. C. (1950). *Comparative Aesthetics, Vol.1 & II*. Chowkhamba Sanskrit Series.
- Pushpendra, Kumar (ed. & Trans. 2006). *Natyasastra of Bharatamuni: Text, Commentary of Abhinava Bharati by Abhinavaguptacarya*. New Bharatiya Book Corporation.
- Raghvan, V. (1963). *Studies on Some Concepts of the Alāṅkāraśāstra*. The Adyar Library
- Rachel Zuckert (2003). *Awe or Envy: Herder contra Kant on the Sublime*. *Journal of Aesthetics and Art Criticism*.
- Sasaki, Ken-ichi, (ed.) (2011). *Asian Aesthetics*. NUS.
- Schiller, Friedrich (1954). *On the Aesthetic Education of Man*. Routledge & Kegan Paul.
- Sen, R. K. (1966). *Aesthetic Enjoyment: Its Background in Philosophy and Medicine*. University of Calcutta.
- Sen, R. K. (1954). *A Brief Introduction to a Comparative Study of Greek and Indian Aesthetics and Poetics*. Sen Ray & Co.
- Sen, R. K. (1968). *Nature of Aesthetic Enjoyment in Greek and Indian Analyses*. Indian Aesthetics and Art Activity. Indian Institute of Advanced Study
- Sukla, Ananta Charan (1977). *The Concept of Imitation in Greek and Indian Aesthetics*. Rupa & Co.
- Sukla, Ananta Charan (1995). *Contemporary Indian Aesthetics*. Rubbertino

- Sukla, Ananta Charan (1997). *Dhvani as a Pivot in Sanskrit Literary Aesthetics*. East and West in Aesthetics.
- Sukla, Ananta Charan (1995). *Contemporary Indian Aesthetics*. Vishvanatha Kaviraja Institute.
- Tryambak Deshpande, Dr. Ganesh (1958). *Sahityashastra, the Indian Poetics*. Popular Prakashan.
- Weitz, Morris (ed. 1970): *Problems of Aesthetics*. University of Michigan. (p.1-35)

Keywords: Abhinaya, Gestures, Instruments, Bharat Muni, Natya, Rasa, Bhava, Alamkara,.

SBC 6 PHILOSOPHIZING ARTIFICIAL INTELLIGENCE

CREDIT DISTRIBUTION, ELIGIBILITY, AND PREREQUISITES 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		
Philosophizing Artificial Intelligence	2			2	Graduation	None

SBC 6

Course Learning Objectives:

The Learning Objectives of this course are as follows:

1. This course will enable students to understand the trajectory of growth and evolution of Artificial Intelligence.
2. The course is designed to provide a grasp of the basic understanding and application of different types of Machine Learning Models.
3. It will develop the ability of students to understand the human-machine interface and how technology interacts with the fabric of the world around us and affects it ethically, socially, and politically.

4. This course will also imbue the students with foundational ideas of design principles like Design Justice and Value Sensitive Design, which will help sharpen their understanding of designing technology to better the world.

Course Learning outcomes:

The Learning Outcomes of this course are as follows:

1. After studying this course, students will develop an understanding of the notion of intelligence embedded in AI
2. After studying this course, students will be able to identify the machine-learning models involved in different machines and apps
3. After studying this course, students will be able to appreciate the basic type of AI programming and the kind of learning it is based on.
4. After studying this course, students will be able to understand and identify why unregulated, indiscriminate use of a technology like AI could manifest injustices around us.
5. After studying this course, students will be able to demonstrate their understanding of the design process and how these processes could be designed to align with justice and social values.

MAIN COURSE STRUCTURE

UNIT I: Artificial Intelligence: Understanding What it Does and How

(7 weeks, 14 hours)

1. Notion of 'Intelligence' in Artificial Intelligence
2. Understanding Machine Learning

Essential Readings:

- Coeckelbergh, M. (2020). The Technology In *AI Ethics*. (pp 63-82), Cambridge, Massachusetts, USA: MIT Press.
- Broussard, M. (2018). Machine Learning: The DL on ML In *Artificial Unintelligence: How computers misunderstand the world*, (pp 87-121), Massachusetts, USA: MIT Press

Suggested Readings:

- Carter, M. (2007). *Minds and computers: An introduction to the philosophy of artificial intelligence*. Edinburgh University Press.
- Song, Z. (2021). Facial expression emotion recognition model integrating philosophy and machine learning theory. *Frontiers in Psychology*, 12, 759485.

Activities in the classroom:

Students will be asked to list the examples of five supervised and unsupervised machine learning tools that they are currently using or observing around them. They will also be asked to specify the kind of datasets that might have been used to train these models. Furthermore, they will also be asked to identify the relevant Machine Learning models.

Unit II: Human-Machine Interface: Designing Systems for Human Flourishing (8 weeks, 16 hours)

1. Understanding Human-Machine Interface
2. Understanding Design Justice in AI

Essential Readings:

- 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.

Suggested Readings:

- Costanza-Chock, S. (2018) Design Justice: towards an intersectional feminist framework for design theory and practice, in Storni, C., Leahy, K., McMahon, M., Lloyd, P. and Bohemia, E. (eds.), *Design as a catalyst for change - DRS International Conference 2018*, 25-28 June, Limerick, Ireland. <https://doi.org/10.21606/drs.2018.679>.
- Vallor, Shannon(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.
- 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.
- Friedman, B., Kahn, P., & Borning, A. (2002). Value sensitive design: Theory and methods. *University of Washington Technical Report*, 2(8), 1-8.
- Gray, C. M., & Mildner, T. (2023). *An Ontology of Dark Patterns: Foundations, Definitions, and a Structure for Transdisciplinary Action*.
- Singh, D. K., Kumar, M., Fosch-Villaronga, E., Singh, D., & Shukla, J. (2023). Ethical considerations from child-robot interactions in under-resourced communities. *International Journal of Social Robotics*, 15(12), 2055-2071.

Activities in the classroom:

Students will be asked to document their experience of using a particular AI app or machine & the role of social media in shaping their experience and the architecture of their choices.

Students will also be asked to list the key design features, strengths, and weaknesses of AI Apps they have been using.

Teaching Methodology

All these issues will be explained through case studies. Students will have to come up with examples from ordinary life as to how the issues discussed are applicable in day-to-day life

Assessment Pattern for each Unit/practical. Component of Attendance in the Assessment of Credit Theory Course

Total Marks: 80

Internal Assessment:

Practical Assessment (Internal/Continuous Assessment): 80

No End Semester University Exam

Prospective Job Roles after pursuing the course

The course would equip and build basic and necessary skills for any and every kind of job in today's world by equipping the students with a firm grasp on AI evolution, machine learning, how AI impacts the world, and how we could intervene in the design process so that such technologies impact our world more positively

SBC 7

Existential Philosophy and Therapeutic Practice

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		
Existential Philosophy and Therapeutic Practice SBC 7	2	1	0	1	Graduation	NA

Course Objectives:

By the end of this course, students will:

1. Learn the basics of existential therapy, including its philosophical and psychological roots.
2. Explore key existential ideas, such as freedom, death, meaning, isolation, and responsibility, and how they relate to everyday life.
3. Get introduced to counselling skills inspired by existential therapy
4. Take part in hands-on activities, including role-plays and reflective writing, to practice existential dialogue in a supportive setting.

Course Learning Outcomes:

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

1. Identify key philosophical and psychological concepts that form the foundation of existential therapy.
2. Explain core existential themes—such as freedom, death, meaning, isolation, and responsibility—in relation to human experiences.
3. Demonstrate basic counselling techniques inspired by existential therapy in structured exercises.
4. Engage in simple role-plays and reflective writing to explore existential dialogue in therapeutic contexts.

Course Structure & Readings

UNIT I: Philosophical Foundations of Existential Therapy : Core Themes and Therapeutic Processes (6 weeks, 12 hours)

1. Origins and Influences: Kierkegaard, Nietzsche, Heidegger, (the focus will be on) Sartre
2. Existential Philosophy and Psychotherapy: Key Concepts
3. Distinction between philosophical and psychotherapeutic existentialism
4. Major Figures in Existential Therapy: (the focus will be on) Frankl, May, Yalom, van Deurzen
5. The Four Givens of Existence (Yalom): Death, Freedom, Isolation, Meaninglessness
6. Anxiety and Despair as Existential Signals
7. Complexities of human relationship and authenticity
8. The Therapeutic Encounter: Presence and Authenticity

Essential Readings :

- Sartre, J.-P. (2007). *Existentialism is a humanism* (C. Macomber, Trans.). Yale University Press. (pp. 17–55) (Instead of this work, a few chapters from Sartre and Psychoanalysis: An Existentialist Challenge to Clinical Metatheory by Betty Cannon may be included.)

- Frankl, V. E. (2006). *Man's search for meaning* (I. Lasch, Trans.). Beacon Press. (pp. 65–96)
- Yalom, I. D. (1980). *Existential psychotherapy*. Basic Books. (pp. 3–42)
- May, R. (1983). *The discovery of being: Writings in existential psychology*. W. W. Norton & Company. (pp. 23–52).

Practical Activities: (15 Hrs)

- Reflective dialogue on "What does it mean to exist authentically?"
- Discussion of case vignettes and historical backgrounds
- Role-plays on responsibility and decision-making
- Reflective journaling exercise: "My most significant life choice"
- Practicing micro-skills: Active listening and Socratic questioning

UNIT II: Techniques and Methodologies : Applied Practice and Supervision (9 weeks, 18 Hours)

1. Existential Assessment: Identifying "Stuckness"
2. Techniques: Silence, Metaphor, Confrontation, Paradox
3. Integrating Existential Therapy with Other Modalities
4. Practicum in Triads: Therapist, Client, Observer Roles
5. Guided Feedback and Group Supervision
6. Dealing with Existential Crises
7. Ethical Considerations in Existential Therapy

Essential Readings:

- van Deurzen, E. (2002). *Existential counselling and psychotherapy in practice* (2nd ed.). Sage Publications. (pp. 45–91)
- Yalom, I. D. (2002). *The gift of therapy: An open letter to a new generation of therapists and their patients*. Harper Perennial. (pp. 1–50)

Practical Activities: (15 Hrs)

- Case formulation and presentation
- Dyadic sessions focusing on presence and deep listening
- Video analysis of existential therapy sessions
- Triad practice with instructor feedback
- Peer supervision and feedback logs
- Reflective paper: "My Existential Journey through the Course"

Suggested Readings:

- Beauvoir, Simone de. (2015). *The ethics of ambiguity*. New York : Philosophical Library.
- Camus, Albert. (2013). *The myth of sisyphus*. Penguin Books Limited.
- Cannon, Betty. (1991). *Sartre and psychoanalysis: An existential challenge to clinical metatheory*. University Press of Kansas.
- Cooper, M. (2016). *Existential therapies* (2nd ed.). Sage Publications.
- Deurzen, E. V. (2010). *Everyday mysteries: A handbook of existential psychotherapy* (2nd ed.). Routledge.
- Frankl, V. E. (2006). *Man's search for meaning*. Beacon Press.
- Heidegger, M. (1962). *Being and time*. Harper & Row.
- Kierkegaard, S. (1980). *The sickness unto death*. Princeton University Press.
- Laing, R.D. (1976). *The Divided Self: An Existential Study in Sanity and Madness*. Penguin books.
- Laing, R.D. & Esterson, Aaron. (2016). *Sanity, Madness and the Family*. Taylor & Francis.
- May, R. (1983). *The discovery of being: Writings in existential psychology*. W. W. Norton & Company.
- Sartre, J.-P. (2007). *Existentialism is a humanism*. Yale University Press.
- Schneider, K. J., & Krug, O. T. (2010). *Existential-humanistic therapy*. American Psychological Association.
- Tillich, P. (1952). *The courage to be*. Yale University Press.
- Yalom, I. D. (1980). *Existential psychotherapy*. Basic Books.
- https://youtu.be/3vCPkxjxl0s?si=i7_WbjrJSNLWpsZQ

Assessment Methods:

- Participation in Practice Sessions – 20%
- Reflective Journal / Logbook – 20%
- Role-play and Peer Feedback – 30%
- Final Reflective Essay or Practical Examination – 30%