

DEPARTMENT OF PHILOSOPHY
PONDICHERRY UNIVERSITY

MA SYLLABI



Programmes offered

M.A. PHILOSOPHY (Two Year - Revised Syllabus)

[With effect from the academic year (2023 – 2024)]

ABOUT THE DEPARTMENT

Department of Philosophy, School of Humanities, Pondicherry University

The History and Profile of the Department of Philosophy,

The Department of Philosophy on campus was established during 1989-90 as Sri Aurobindo School of Eastern and Western Thought by Pondicherry University. Dr. R. Balasubramaniam was the Founder, and the Head of the department. From its very inception, it offers M. A. & Ph.D. in Philosophy, covering a diversity of areas in Philosophy: Classical Western Philosophy, Classical Indian Philosophy, Logic, Ethics, Theory of Knowledge, Philosophy of Language, Contemporary Analytic Philosophy, Phenomenology, Existentialism, Philosophy of Mind, Philosophy of Science, Philosophy of Religion and Social & Political Philosophy etc.

The members of the Faculty of the Department have accomplished their academic excellence till today by participating in Seminars, Workshops and Conferences in India and abroad. Besides, they actively engage in research, which has results in the publication of a number of books, reports, and articles in Philosophy in Indian and International journals and anthologies. The Department has also undertaken several research projects during the last three decades. It organized in the past, various International and National Seminars in the course of its history.

The Department regularly holds its special lectures, seminars and discussion groups. The faculty of the Philosophy adopt creative and constructive pedagogical methods to enhance critical thinking and learning practices among students who are encouraged to participate in discussions, in seminars and regular classes. The Department organizes seminars on every Tuesday on diverse topics expounded by the students. This facilitates the students to involve in academic debates. The writing of papers for Internal Assessment and research presentations were made compulsory for research scholars as part of their course. The paper presentations of students in the presence of faculty and research scholars develop the writing skills and confidence of students.

I. Learning Outcomes based approach to Curriculum Planning

The Learning Outcomes-based Curriculum Framework for M.A. Philosophy is based on the Postgraduate attributes which a Postgraduate in Philosophy is expected to attain along with the expected learning outcomes of each course. The curriculum for M.A. Philosophy is designed keeping in mind the needs, expectations and aspirations of the students of Philosophy as well as the modern trends and methodological perspectives of Philosophy as a Discipline. The course learning outcomes of the programme specify the knowledge, understanding, skills, attitudes, values that a student completing this degree is expected to inculcate in oneself.

The learner will be able to identify, summarize and critically engage with various philosophical concepts from the Eastern and Western Philosophical traditions. He/she will become familiar with thinkers and his/her writings with the ability to read and understand the importance of primary texts. The wide range of electives offered in the Second Year enables the learner to undertake an in-depth and focused reading in particular philosophical traditions especially Buddhism, Advaita, Recent Western Philosophy, Phenomenology and Existentialism.

He/she will also be acquainted with current research trends and techniques in the field of philosophy through continuous project assignments and dissertation during the four semesters of the MA Programme. He/she will also develop skills of organizing and participating in seminars, workshops and conferences by availing of opportunities for active involvement in departmental academic activities.

The learner is expected to develop an understanding of contemporary trends and developments both in Indian and Western Philosophy. The aim is to grasp meaningfully the ideas and concepts in core branches of philosophy by thinkers across the globe through the centuries.

The learner should be able to appreciate and employ the various terms of art in current in different areas of academic philosophy and other interdisciplinary pursuits. The various textual study electives will enable the learner to engage with philosophical and academic texts with scholarly depth and rigor. Through evaluative writings and other modules, the learner will continually develop the ability to work on research problems, to write and produce quality work of original research. The learner will cultivate the spirit and techniques of critical thinking and apply them to a host of debates around conceptual, social, and political issues.

The learner will also cultivate the spirit of responsible citizenship and sensitivity to social and environmental issues through an exposure to a wide range of thinkers and their works. The learner will undertake substantial and critical engagement with values such as interreligious and intercultural harmony, empathy, freedom, human rights, and compare cross cultural traditions for better holistic understanding of one's world.

II. Nature and extent of the M.A. Philosophy

In pursuing these objectives, M.A. Philosophy Programme aims at augmenting the ability to think critically, logically and analytically and hence use philosophical reasoning in practical situations. Pursuing a degree in philosophy will make students attain interesting careers in Film industry, education, law, politics, government etc.

The M. A. Philosophy programme deals with complete range of philosophy, from classical Indian Philosophy, to Modern Logic, Ethical theories of Mill, Kant and contemporary reflections on current debates in applied ethics, analytic philosophy, continental philosophy, philosophy of science and law, core courses in Indian and western philosophy. Current issues in feminist theory are also dealt with. Students have many choices which they can make. The students are trained to develop their own methodologies in understanding philosophical problems in general and the research problems in particular. The department has introduced the contemporary relevant courses that reflect the immediate social reality such as gender equality, caste, culture and environment (Especially courses such as, Eco-philosophy, Philosophy of B. R. Ambedkar, Philosophy and Films, Philosophy of literature, Media ethics, philosophy of technology). The students are trained to identify the social problem and motivated to reflect on social experiences from their own philosophical perspective. This plays a crucial role in self-learning and knowledge production.

III. SCHEME OF EXAMINATIONS

- (i) The medium of instruction and examination shall be as per the policies and regulations of the Pondicherry University
- (ii) Examinations shall be conducted at the end of each Semester as per the Academic Calendar notified by Pondicherry University.
- (iii) The system of evaluation shall be as follows:

Each Course will carry 100 marks, of which 40 marks shall be reserved for internal assessment based on classroom participation, seminar, term papers, tests, viva-voce, and attendance. The weightage given to each of these components shall be decided and announced at the beginning of the semester by the individual teacher responsible for the course. Any student who fails to participate in classes, seminars, term papers, tests, viva-voce, will be debarred from appearing in the end semester examination in the specific course and no Internal Assessment marks will be awarded to such a candidate. His/her Internal Assessment marks will be awarded as and when he/she attends regular classes in the course in the next applicable semester. No special classes will be conducted or him/her during other semesters.

The remaining 60 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of written end of semester examination for each paper shall be three hours.

Examinations for courses shall be conducted only in the respective odd and even Semesters as per the Scheme of Examinations. Regular as well as Ex-students shall be permitted to appear/re-appear/improve in courses of Odd Semesters only at the end of Odd Semesters

and courses of Even Semesters only at the end of Even semesters.

IV.MEDIUM OF INSTRUCTION

The medium of instruction in the classes is English.

V. PASS PERCENTAGE

The pass percentage in each paper shall be 50%.

No student would be allowed to avail of more than THREE chances to pass any paper inclusive of the first attempt.

Promotion Rules for all the Post-Graduate (M.A, M.Sc. and M.Com.) Courses under the Semester Scheme.

1) Pass Percentage & Promotion Criteria

- a) The minimum marks required to pass any paper in a semester shall be 50% in theory and 50% in Practical, wherever applicable. The student must secure 40% in the external End Semester Examination and 50% in the total of End Semester Examination.
- b) No student will be detained in I or III Semester on the basis of his/her performance in I or III Semester examination; i.e. the student will be promoted automatically from I to II and III to IV Semester.
- c) A student shall be eligible for promotion from 1st year to 2nd year of the course provided he/she has passed 50% papers of I and II Semester taken together. However, he/she will have to clear the remaining papers while studying in the 2nd year of the programme.
- d) Students who do not fulfill the promotion criteria (c) above shall be declared fail in the part concerned. However, they shall have the option to retain the marks in the papers in which they have secured Pass marks as per clause (a) above
- e) A student who has to reappear in a paper prescribed for Semester I/III may do so only in the odd Semester Examinations to be held in November/December. A student who has to reappear in a paper prescribed for Semester II/IV may do so only in the even Semester examinations to be held in April/May.

2) Reappearance in passed papers:

- a) A student may reappear in any theory paper prescribed for a Semester, on forgoing in writing her/his previous performance in the paper/s concerned. This can be done once only in the immediate subsequent semester examination only (for example, a student

reappearing in a paper prescribed for Semester I examination, may do so along with the immediate next Semester III examinations only).

- b) A candidate who has cleared the papers of Part II (III & IV Semesters) may reappear in any paper of III or IV Semester only once, at the immediate subsequent examination on foregoing in writing her/his previous performance in the paper/s concerned, within the prescribed span period.

(Note: The candidate of this category will not be eligible to join any higher course of study)

- c) In the case of reappearance in a paper, the result will be prepared on the basis of candidate's current performance in the examination.
- d) In the case of a candidate, who opts to re-appear in any paper/s under the aforesaid provisions, on surrendering her/his earlier performance but fails to re-appear. In the paper/s concerned, the marks previously secured by the candidate in the paper/s in which she/he has failed to re-appear shall be taken into account while determining her/his result of the examination held currently.
- e) Reappearance in Practical examinations, dissertation, Project and field work shall not be allowed.
- f) A student who reappears in a paper shall carry forward the internal assessment marks, originally awarded.

VI. SPAN PERIOD

After four years from the date of admission to Part I/Semester I-1 of the M. A. (Philosophy) Program, no student may be enrolled as a candidate for the examination for any of the Parts/Semesters.

VII Course Plan (Hard & Soft Cores Credits Sharing in Two Year M. A. Programme)

1. Every M.A. Philosophy Student has to complete a total 72 Credits for getting the M.A. Philosophy Degree.
2. From among the 72 Credits:
48 Credits are for Hard Core Courses (3 Instructors x 16 Credits), &
24 Credits are for Soft Core Courses among them:
12 Credits from within the Department, &
12 Credits outside the Department.
3. A minimum of ONE Soft Core Course must be compulsorily completed with each Instructor.
4. Therefore, each Semester - every Instructor will offer 2 Hard & 2 Soft Core Courses.

Semester	Hard Core Courses			Soft Core Courses		
	Course	Name of the Course	Credits	Course	Name of the Course	Credits
		Compulsory				
1		Classical Indian Philosophy	4		Eco-Philosophy	3
1		Problems in Metaphysics	4		Film and Philosophy	3
1	Optional	Problems in Epistemology	4		Applied Ethics	3
1		Philosophy of Gandhian Thought	4		Vidura Niti	3
			12			
		Compulsory				
2		Naiskarmyasiddhi	4		Philosophy of Technology	3
2		Philosophy of Sri Aurobindo	4		Philosophy of Time	3
2		Recent Western Philosophy	4		Socially Engaged Buddhism	3
2	Optional	Philosophical Perspectives of Wittgenstein	4		Philosophy of History	3
					Vaisnavism	3
			12			
Compulsory						
		Compulsory				
3		Foundations of Indian Culture	4		Modern Logic	3
3		Philosophy of Ambedkar	4		Philosophical Psychology	3
3	Optional	Two Metaphysicians Heidegger and Strawson	4		Philosophy of Mind	3
3		Contemporary Indian Philosophy	4		Philosophy of Artificial Intelligence	3
					Indian Philosophy of Beauty	3
			12			
		Compulsory				
4		A Study of Arthashastra	4		Indian Psychology	3
4		Indian Philosophy of Values	4		Critical Thinking	3
4		Social Epistemology	4		Exploring Modernity & Postmodernity	3
4	Optional	Research Methodology in Philosophy	4		Philosophical Counselling	3
4	Optional	Individual Project	4		Socio-political Thought	3
		Cumulative Credits	48			12

PONDICHERY UNIVERSITY, SCHOOL OF HUMANITIES
DEPARTMENT OF PHILOSOPHY
(HARD & SOFT CORE COURSES)

1st Year, Semester – I

CLASSICAL INDIAN PHILOSOPHY

Hard-Core: 4 Credits

Course Objective – This Course intends to introduce the students to the concepts, methodology and issues examined in Classical Indian Philosophy, through a study of the epistemology, metaphysics and ethics of classical thinkers with emphasis on Advaita Vedanta. It examines the main arguments and counter-arguments put forward by different schools of classical Indian philosophy for appreciating the holistic nature of classical Indian philosophy and its significance for contemporary philosophy.

Course Outcome – After studying this course, students can gain an in-depth knowledge for better appreciation of the concepts of Classical Indian epistemology, metaphysics and ethics. They can identify the unique concepts that distinguish the major schools of Indian thought for comparing and contrasting Indian philosophical writings with other systems of philosophy.

I. Epistemology

- (a) Nature and objects of perception (pratyakṣa) – distinction between determinate and indeterminate perception – ordinary and extra-ordinary perception – theories of perceptual error (khyāti-vādas)
- (b) Nature of inference (anumāna) – grounds of inference – different methods of ascertaining vyāpti.
- (c) Comparison (upamāna) as explained by Nyāya and Advaita schools.
- (d) Verbal testimony (śabda) – distinction between laukika and vaidika-śabda – sentence and its meaning – primary and secondary meanings – the views of the Mimamsakas and Advaitins on the nature and authority of śruti.
- (e) Postulation (arthāpatti) – cannot be reduced to inference
- (f) Non-cognition (anupalabdhi) – Views of the Prābhākaras and the Bhattas on accepting it as a separate pramana
- (j) The Jaina theory of judgment.

(k) Nyāya and Mīmāṃsā Views on the validity of knowledge.

II. Metaphysics

- (a) Carvaka view of the world-Jaina conception of substance – Buddhist realism, subjective idealism, and nihilism.
- (b) The categories (padārthas) of the Nyāya – Vaiśeṣika – the Vaiśeṣika theory of the world – the nature of and evolution from prakṛti, according to Sāṅkhya.
- (c) The nature and status of the world according to the schools of Vedānta – the Advaita doctrine of māyā and the objections thereto.
- (d) Theories of causation.
- (e) The Nyāya arguments for the existence of God – the atheism of Sāṅkhya – the distinction between Nirguṇa-Brahman and Saṅguṇa-Brahman in Advaita and the objections thereto – the theism of Viśiṣṭādvaita and Dvaita.
- (f) The no-soul theory of Buddhism – the nature and destiny of the jīva according to different schools – the relation between Brahman and jīva according to the Schools of Vedānta.

III. Axiology

- (a) Liberation (mokṣa) at the highest value – the nature of liberation according to the different schools.
- (b) The concepts of jīvanmukti and videhamukti – the ideal of bodhisattva

IV. Ethical discipline

- (a) The discipline of right knowledge, faith and conduct of Jainism.
- (b) The eightfold path of Buddhism.
- (c) The eight limbs of the Yoga discipline.
- (d) Karma, bhakti and jñāna as means to liberation as interpreted by the different schools – the concept of prapatti.

Essential Readings:

- 1.M. Hiriyanna, *Outlines of Indian Philosophy* (New Delhi: Blackie & Sons (India) Ltd., 1979), Reprint
- 2.S. Radhakrishnan, *Indian Philosophy, Volumes I & II* (London: George Allen & Unwin, 1962)
3. D.M. Datta, *Six Ways of Knowing* (Calcutta: Calcutta University Press), 1960
4. Satischandra Chatterjee & Dhirendramohan Datta, *An Introduction to Indian Philosophy*, Motilal Banarsidass Publishing House (MLBD), 2016

PROBLEMS IN METAPHYSICS

(Hard-Core) 4 Credits

Course Objectives: Examine foundational metaphysical issues, including appearance and reality, idealism, ontology, and the nature of substance. Analyze the distinctions between particular and general entities, theories of universals, and the complexities of substance like monism and pluralism. Investigate the philosophical dimensions of space, time, and the mind, exploring Cartesian dualism and its defensibility.

Course Outcomes: Develop a nuanced understanding of foundational metaphysical problems, demonstrating proficiency in ontological concepts and the evaluation of substance theories. Articulate distinctions between particular and general entities, theories of universals, and complexities of substance. Critically engage with the philosophical dimensions of space, time, and the mind, utilizing foundational and suggested readings for comprehensive insight into metaphysical concepts.

1. Appearance and reality

Appearance, reality and idealism – transcendental idealism – absolute idealism – realism.

2. Ontology

What there is – being-qua-being – ontological relativity of philosophical ontologies – formal concepts.

3. Substance

The traditional conception of substance – must there be substances? – the individuation of substances – essentialism – primary and secondary qualities.

4. Particular and general

The distinction – everything that exists is particular – theories of universals the primacy of the particular.

5. Simple substances: monism and pluralism

Must substance be simple? - monism and pluralism – absolute idealism and logical atomism.

6. Space and time

What are space and time?--time and human existence – are space & time essentially one?

7. Minds

The concept of the mental – body-mind theories – Cartesian dualism – the criteria of the mental – Can dualism be defended?

Essential Readings:

D.W. Hamlyn, *Metaphysics* (Cambridge, Cambridge University Press, 1984).

Ney, Alyssa. *Metaphysics: An Introduction*. Routledge, 2014.

Loux, Michael J., and Thomas M. Crisp, editors. *Metaphysics: Contemporary Readings*. Routledge, 2002.

Further Readings:

A.E. Taylor, *Elements of Metaphysics* (London: Methuen, 1961).

Brian Garrett, *what is this thing called metaphysics?* (London and New York: Routledge, 2006).

PROBLEMS IN EPISTEMOLOGY

(Hard-Core) 4 Credits

Course Objectives:

This course aims to explore the foundational questions of epistemology by delving into the necessity of a theory of knowledge, skepticism, certainty, and various sources of knowledge. Traditional responses to skepticism, including rationalism, empiricism, common sense, and dialectical argumentation, will be critically examined. The course will also scrutinize the intricate relationship between knowledge and belief, analyze concepts of truth, and question the viability of correspondence theory. Furthermore, epistemological issues in perception, memory, self-knowledge, and knowledge of others will be explored to provide students with a comprehensive understanding of key concepts.

Course Outcomes:

By the conclusion of the course, students will demonstrate a nuanced understanding of foundational epistemological questions, including the necessity of a theory of knowledge, responses to skepticism, and the complex interplay between knowledge and belief. They will critically evaluate concepts of truth, ranging from classical theories to recent accounts, and

engage in discussions on the defensibility of correspondence theory. Additionally, students will explore and analyze epistemological challenges in perception, memory, self-knowledge, and knowledge of others, honing their ability to articulate and assess key philosophical concepts in the realm of epistemology. The study of D.W. Hamlyn's "The Theory of Knowledge" and suggested readings will deepen their understanding and contribute to their analytical skills in philosophical discourse.

1. Why a theory of knowledge?

(a) The questions asked (b) Skepticism, knowledge and the search for certainty (c) Is philosophical skepticism possible? (d) Sources of knowledge

2. Traditional Answers to Skepticism

(a) Rationalism (b) Empiricism (c) Commonsense and ordinary language (d) Dialectical argument and proof

3. Knowledge and Belief

(a) Does knowledge involve belief? (b) What is belief? (c) What is knowledge (d) Types of knowledge.

4. Truth

(a) What are the problems about truth? (b) Classical theories of truth
(c) Recent accounts of truth (d) Can correspondence theory be defended?
(e) Facts and objectivity

5. Perception

(a) The argument from illusion (b) The "given" (c) Sense data and appearances (d) Traditional theories of perception (e) Perception and the world (f) Perception, knowledge and belief

6. Memory

a) Skepticism about memory (b) The concept of the past (c) Types of memory (d) Is memory a source of knowledge?

7. Knowledge of Oneself and Others

(a) Privacy and solipsism (b) Knowledge of one's own states of mind (c) Knowledge of other people's states of mind (d) Self-knowledge and knowledge of other persons

8. *A priori* Knowledge

(a) What is a priori knowledge? (b) The analytic and the synthetic (c) Synthetic *a priori* truth (d) Conceptual truths (e) The a priori in mathematics and science

Essential Readings

D.W. Hamlyn, *The Theory of Knowledge* (London: Macmillan, 1971).

A. J. Ayer, *Problems of Knowledge* (Harmondsworth: Penguin, 1977).

Roderick M. Chisholm, *Theory of Knowledge* (New Delhi: Prentice hall of India Pvt. Ltd, 1977).

Duncan Prichard, *What is this thing called knowledge?* (London & New York: Routledge, 2006)

Further Readings

Keith Lehrer, *Knowledge* (Oxford: Clarendon Press, 1978).

A. D .Woozley, *Theory of Knowledge: An Introduction* (London: Hutchinson University Library, 1967).

PHILOSOPHICAL APPROACH TO GANDHIAN THOUGHT

(Hard-Core) 3 Credits

Course Overview:

This course explores a philosophical approach to Gandhian thought, focusing on foundational concepts and ethical principles. Students delve into Mahatma Gandhi's worldview, examining ideas on nonviolence, truth, and building a just society. The course aims to deepen understanding of the philosophical dimensions of Gandhian thought, fostering critical analysis and interpretation of its ethical and political implications.

Learning Outcomes:

Students will gain a comprehensive understanding of the philosophical aspects of Gandhian thought, evaluating ethical principles and foundational concepts. They will critically analyze Gandhi's ideas on nonviolence, truth, and social justice, enhancing analytical and interpretative skills. Through primary texts and contemporary discussions, students will appreciate the philosophical richness of Gandhian thought and its relevance to ethical and political discourse.

1. Introduction

- (a) Lifework of Gandhi (b) early influence on the life of Gandhi
- (c) Western influence on Gandhi (d) Indian influence on Gandhi

2. Fundamental Beliefs and Ideals

- (a) Truth (b) Non-essentialism (c) Pluralism

3. Ethical Foundations of Gandhian Thought

Cardinal vows- (a) *satya* (b) *ahimsa* (c) *brahmacarya*, (d) *asteya*, (e) *parigraha*

4. Swaraj and Satyagraha

- (a) Swaraj and Self-rule (b) Meaning and characteristics of *satyagraha*
(c) Santisena (peace brigade)

5. Sarvodaya

- (a) Trusteeship (b) Bread labour (c) Sarvodaya and utilitarianism

6. Gandhi's views on *sarva dharma samabhava*

- (a) Hinduism (b) Jainism (c) Buddhism (d) Christianity (e) Islam

7. Gandhi's Views on women

- (a) Women as personification of *ahimsa* (b) Women and social suppression
(c) women and education

8. Gandhi and Social Development

- (a) Rural economy (b) Technology (c) Ecology

Essential Readings

Gandhi, Mahatma. *Sarvodaya*. Navajivan Publishing House, 1958.

Gandhi, Mahatma. *Gandhi on Women*. Navajivan Publishing House, 1959.

Gandhi, Mahatma. *Constructive Programme: Its Meaning and Place*. Navajivan Publishing House, 1941.

Gandhi, Mahatma. *My Religion*. Navajivan Publishing House, 1955.

Suggested Readings:

S. N. Sinha, *Gandhian Philosophy of Sarvodaya* (New Delhi: Classical Publishers, 1990)

Raghavan Iyer, *The Moral and Political Writings of Gandhi* (Oxford: Oxford University Press, 1973), 3 Vols.

M. K. Ghandi, *Hind Svaraj* (Ahmedabad: Gujarat Navajivan book Publishing House, 1938)

Margaret Chatterjee, *Gandhi's Religious Thought* (London: Macmillan, 1985)

ECO-PHILOSOPHY

(Soft-Core) 3 Credits

Course Objectives: This course aims to introduce students to eco-philosophy, covering key topics such as eco-cosmology, the need for a new cosmology, and eco-ethics. Students will explore the relationship between eco-philosophy and contemporary thought, focusing on life orientation, commitment, spirituality, and social responsibility within a framework of trans-physical tolerance. The course will delve into the historical background of knowledge and values, analyzing the 19th-century eclipse of values and examining the role of information, knowledge, and ecological values for sustainable development. Additionally, students will explore humanism and ecological consciousness, evaluating ethical and cosmological perspectives, the impact of scientific cosmology, and the contrast between deep and shallow ecologies.

Course Outcomes: By the end of the course, students will demonstrate a comprehensive understanding of eco-philosophy, including eco-cosmology, ethics, and the interplay between knowledge and values. They will critically assess the relationship between eco-philosophy and contemporary thought, focusing on life orientation, commitment, spirituality, and social responsibility. Students will gain insight into the historical background of knowledge and values, analyzing the 19th-century eclipse of values and discerning the role of information, knowledge, and ecological values for sustainable development. Furthermore, they will explore humanism and ecological consciousness, evaluating ethical and cosmological perspectives, the impact of scientific cosmology, and contrasting deep and shallow ecologies.

1. Eco-cosmology

- (a) One or many cosmologies (b) Why do we need a new cosmology? (c) Eco-cosmology: Anthropocentric principle, evolution and participatory mind (d) Eco-ethics

2. Eco-philosophy vis-à-vis Contemporary Philosophy

- (a) The debacle of contemporary philosophy (b) Life orientation (c) Commitment, spirituality (d) social responsibility and tolerance of trans-physical

3. Knowledge and Values

- (a) Historical background (b) Eclipse of values in 19th century (c) Information, knowledge and wisdom (d) Ecological values and sustainable development

4. Humanism and Ecological Consciousness

- (a) Ethics and cosmology (b) The scientific cosmology (c) Kant, Marx and Schweitzer

(d) The Promethean heritage (e) Deep and shallow ecologies

5. The Ecological Person

(a) Western philosophies of man and their shortcomings (b) Ecological person and the celebration of life (c) Wisdom, technology and human destiny (d) Summary

6. Power: Myth and Reality

(a) The myth of power (b) The Faustian life (c) Marx and Lenin on mythologizing economic power (d) Power as authority: Gandhi, Khomeini and Walesa (d) Towards a new paradigm of power

7. Space, Life and Modern Architecture

(a) The human as a spiritual animal (b) The quest for quality (c) Beyond the magic of machine (d) From shell to temple

Essential Readings:

Henryk Skolimowski, *Dancing Shiva in the Ecological Age* (New York: Clarion Books, 1991).

Naess, Arne. *The Ecology of Wisdom: Writings by Arne Naess*. Counterpoint, 2010.

Burkett, Paul. *Marxism and Ecological Economics: Toward a Red and Green Political Economy*. Haymarket Books, 2009. (1992).

Peter Singer, *Practical Ethics* (London: Cambridge University Press, 2003, Reprint).

Further Readings:

Abram, David. *The Spell of the Sensuous: Perception and Language in a More-Than-Human World*. Vintage Books, 1997.

Morton, Timothy. *The Ecological Thought*. Harvard University Press, 2010.

Film and Philosophy

Soft core 3 Credits

Objectives:

The course proposes to know what the Philosophers have said about cinema, starting with the work of Hugo Munsterberg, Stanley Cavell and moving through to the radical philosophy of Gilles Deleuze. It explores the core philosophical areas such as Ethics, Phenomenology and Existentialism, as well as Postmodern Thinking on the Simulacrum and the Hyperreal, and how these can be approached through cinema. What may be overlooked in certain “philosophical” approaches towards film, by considering politics, race, sex and world cinema. And lastly, we explore the notion that film itself can philosophise through a consideration of Daniel Frampton’s provocative claim that film should be understood as ‘minded’ – that it expresses thoughts,

intentions and emotions about the world it depicts – and can be considered a form of philosophy, or in Frampton’s neologism, ‘Filmosophy’.

Outcomes:

Knowledge acquisition:

This course aims at providing the students with a clear understanding of core philosophical concepts and issues in the philosophy of film. Students will distinguish and appreciate the specificity of various approaches to film and will appropriate the critical tools necessary to pursue a sophisticated reflection on cinema.

Development of cognitive skills:

This course will enable the students to develop and sharpen their interpretative and analytical skills, using the cinematic medium. They will learn to articulate their insights and thoughts on the film medium in clear and rigorous terms. They will also learn to discuss philosophical issues and concepts in relation to the film medium.

Unit 1: Introduction

Text-On Films and Philosophy

Screenings: *Masaan*, *Eternal Sunshine of the Spotless Mind* (Gondry, 2004)

Unit 2:

Skepticism, Truth and Relativism

Screenings:

Skepticism (Reality and Appearance) – *The Matrix*, *Inception*

Truth, Relativism – *Ankhon Dekhi*, *12 Angry man*

Unit 3:

Problem of Evil, Free Will, Determinism and Moral Responsibility

Free Will, Determinism and Moral Responsibility – *Memento*, *Minority Report*

The Problem of Evil –, *God on Trial*, *Anbe Shivam*

Freedom- *Munnayirippu* , *Shawshank Redemption*, *Into the Wild*

Unit-4: Hierarchy, Theory of Psychosis

Social Philosophy

Hierarchy: *Jai Bhim*, *Pariyerum perumaal*,

Theory of Psychosis: *Shutter island*

Unit-5: Purpose of Life, Personal identity, Existentialism

Purpose of Life : *Anbe Shivam*, *c/o Kancharapalem*, *Goodwill Hunting*

Personal identity: *Being John Malkovich*

Ethics- *Prisoners*, *Oppenheimer*,

Existentialism: *PK*, *Truman Show*

Essential Readings:

- Boulé, Jean-Pierre, and Enda McCaffrey, editors. *Existentialism and Contemporary Cinema: A Sartrean Perspective*. Berghahn Books, 2011.
- Herzogenrath, Bernd, editor. *Film as Philosophy*. University of Minnesota Press, 2017.
- Blessing, Kimberly A., and Paul J. Tudico, editors. *Movies and the Meaning of Life: Philosophers Take on Hollywood*. Open Court, 2005.
- Corrigan, Timothy. *Film as Ethical Challenge*. Stanford University Press, 2009.
- Tzioumakis, Yannis, and Claire Molloy, editors. *The Routledge Companion to Cinema and Politics*. Routledge, 2016.
- Jarvie, Ian. *Film, Philosophy, and Reality: Ancient Greece to Godard*. Routledge, 2018.
- Schmerheim, Philipp. *Skepticism Films: Knowing and Doubting the World in Contemporary Cinema*. Bloomsbury Academic, 2018.
- Shimamura, Arthur P. *Psychocinematics: Exploring Cognition at the Movies*. Oxford University Press, 2013.

APPLIED ETHICS

(Soft-Core) 3 Credits

Course Objectives:

This course explores problems in metaphysics, addressing fundamental questions about existence, reality, and the nature of being. Students delve into topics such as appearance and reality, substance, space and time, and the mind-body problem. The course aims to foster critical thinking skills, enabling students to analyze and engage with philosophical questions related to the nature of reality and existence.

Course Outcomes:

By the end of the course, students will gain a comprehensive understanding of problems in metaphysics, including appearance and reality, substance, space and time, and the mind-body problem. They will develop the ability to critically analyze and evaluate various metaphysical theories. Through engagement with primary texts and contemporary discussions, students will enhance their analytical and interpretative skills, contributing to a nuanced appreciation of the complexities within the realm of metaphysics.

1.Introduction.

- a) Meaning-nature-scope of ethics
- b) Evaluation of human actions (moral, immoral and amoral)
- c) Ethical standards

1. Applied Ethics and Human Resource Development

- a) Life values
- b) Goodness
- c) Justice
- d) Truth telling

2. Professional Ethics: Ethical codes of conduct in various professions

- a) Fundamentals of medical ethics
- b) Business ethics
- c) Eco-ethics
- d) Situational ethics

4. Morality and Contemporary Social Issues

- a) Feminism
- b) Information revolution
- c) Animal liberation
- d) Hate speech

5. Morality, Law and Society

- a) Use of drugs
- b) Death penalty
- c) Suicide and Euthanasia
- d) Individual Freedom

6. Morality, Sex and Reproduction

- a) Homosexuality
- b) Pornography

- c) Abortion
- d) Surrogate motherhood

Essential Readings

1. Harold R. Titus, *Ethics for Today* (Indiana: Prentice Hall, 2006), 9thedn.
2. Jadunath Sinha, *Manual of Ethics* (Kolkata: New Central Book Agency, 2006), Revised edn.
3. Thiroux P. Jacques, *Ethics: Theory and Practice* (New York: Van Nostrand, 1973).
4. W.K. Frankena, *Ethics* (Indiana: Prentice Hall, 1988).
5. Winkler E.R. & Coombs J.R., *Applied Ethics: A Reader* (New Jersey: Wiley-Blackwell, 1993).

Further Readings

1. Harold R. Titus, *Ethics for Today* (Indiana: Prentice Hall, 2006), 9thedn.
2. Jadunath Sinha, *Manual of Ethics* (Kolkata: New Central Book Agency, 2006), Revised edn.
3. W.K. Frankena, *Ethics* (Indiana: Prentice Hall, 1988)

VIDURA NITI **3 Credits**

Course Objective

To introduce the students to Vidura's views on ethics & codes of conduct for individuals through a textual study of *VIDURANITI* – translated by Dr.Sir C.P.Ramaswamy Aiyar – Former Vice-Chancellor of Benares Hindu University.

Course Outcome

On completing the Course, a student will appreciate the relation between one's actions, social responsibility, & the significance of karma & dharma for attaining moksa.

Essential Reading:

VIDURANITI – Translated by Dr.Sir C.P.Ramaswamy Aiyar, Palghat: The Scholar Press, 1955.

Semester - II

STUDY OF AN INDIAN CLASSIC (SURESVARA'S *NAISKARMYASIDDHI*)

(Hard-Core) 4 Credits

Course Objectives:

The course "Study of an Indian Classic (Suresvara's Naiskarmyasiddhi)" aims to introduce students to the philosophical thought of Suresvara, a prominent disciple of Adi Shankaracharya, through his work Naiskarmyasiddhi. Students will gain a deep understanding of the Advaita Vedanta tradition and its core philosophical concepts as expounded by Suresvara. The course will also focus on analyzing the structure, language, and argumentation style employed in Naiskarmyasiddhi, while exploring central themes such as the nature of reality (Brahman), the concept of liberation (Moksha), and the means to attain it. Additionally, students will examine the relevance and implications of Suresvara's philosophy in contemporary philosophical discourse.

Course Outcomes:

By the end of this course, students will develop a comprehensive understanding of Suresvara's philosophical teachings as presented in Naiskarmyasiddhi. They will be equipped to critically analyze and evaluate the arguments and reasoning presented in the text, gaining proficiency in reading classical Sanskrit philosophical texts and interpreting their meanings. Students will deepen their understanding of Advaita Vedanta philosophy, including its metaphysical foundations and epistemological framework. Furthermore, students will engage in comparative philosophical analysis by comparing Suresvara's teachings with other philosophical traditions, enhancing their critical thinking and analytical skills through class discussions, written assignments, and presentations. Ultimately, students will be able to articulate their own interpretations and insights into the philosophical themes addressed in Naiskarmyasiddhi, developing a broader perspective on the Advaita Vedanta tradition and its continued relevance in contemporary philosophical debates.

Unit 1: Introduction to Suresvara and Naiskarmyasiddhi

Introduction to Suresvara: Life and Background

Overview of Naiskarmyasiddhi: Structure and Context

Unit 2: Preliminary Concepts and Terminology

Definitions and Interpretations of Key Terms

Metaphysical Foundations: Brahman and Atman

Unit 3: Analysis of Fundamental Philosophical Concepts

Ontological Inquiry: Nature of Reality (Sat)

Epistemological Foundations: Means of Knowledge (Pramanas)

The Concept of Moksha: Liberation from Samsara

Unit 4: Examination of the Concept of Action (Karma)

Analysis of Karma: Types and Implications

Karma and the Cycle of Birth and Death (Samsara)

Unit 5: Pathways to Liberation

Exploration of Jnana Yoga: Path of Knowledge

Bhakti Yoga: Path of Devotion

Karma Yoga: Path of Selfless Action

Unit 6: Refutation of Opposing Philosophical Schools

Critique of Dualistic Philosophies

Rebuttal of Materialistic and Nihilistic Views

Comparison with Other Schools of Vedanta

Unit 7: Practical Implications and Ethical Considerations

Application of Philosophical Principles in Daily Life

Ethical Guidelines and Moral Conduct

Unit 8: Conclusion and Reflection

Summative Evaluation of Naiskarmyasiddhi

Essential Reading:

Suresvara, *The Naiskarmyasiddhi* (Text with English Translation and Annotation, Madras, University of Madras, 1988)

PHILOSOPHY OF SRI AUROBINDO

Hard-Core 4 Credits

Course Objectives:

This course delves into the philosophy of Sri Aurobindo, exploring the foundational concepts, key themes, and transformative insights in his philosophical thought. Students will examine Aurobindo's perspectives on integral yoga, spirituality, consciousness, and the evolutionary journey of the soul. The course aims to foster a deep understanding of Sri Aurobindo's philosophical contributions and their implications for personal and collective transformation.

Course Outcomes:

By the end of the course, students will develop a comprehensive understanding of the philosophy of Sri Aurobindo, including his views on integral yoga, spirituality, and the evolution of consciousness. They will gain the ability to critically analyze Aurobindo's writings, assess the implications of his philosophical ideas, and engage with the transformative aspects of integral yoga. Through critical engagement with primary texts and scholarly discussions, students will enhance their analytical and interpretative skills, contributing to a nuanced appreciation of Sri Aurobindo's profound philosophical insights and their relevance in contemporary contexts.

1. Introduction

- (a) Life and works of Sri Aurobindo (b) Philosophical Orientation
- (c) The Integral Philosophy (d) Evolution and Involution

2. The Life Divine-I

- (a) The Human Aspiration (b) The Materialist Denial (c) The Denial of Ascetic
- (d) Reality Omnipresent

3. The Life Divine –II

- (a) The Destiny of Individual (b) The Supreme Consciousness
- (c) The Ego and the Dualities (d) The Methods of Vedantic Knowledge

4. The Life Divine-III

- (a) The Pure Existent (b) The Conscious Force (c) Delight of Existence
- (d) The Divine Maya

5. The Synthesis of Yoga-I

- (a) The Four Aids (b) Self-consecration (c) The Supreme Will (d) The Supermind

6. The Synthesis of Yoga-II

- (a) The Object of Knowledge (b) The Status of Knowledge
- (c) The Purified Understanding (d) The Realization of the Cosmic Self

7. The Human Cycle

- (a) The Imperfection of the Past Aggregates (b) The Group and the Individual
- (c) The Inadequacy of the state Idea (d) Nation and Empire

Essential Readings:

Sri Aurobindo. *The Life Divine*. Pondicherry: Sri Aurobindo Ashram, 2005.

Sri Aurobindo. *The Synthesis of Yoga*. Pondicherry: Sri Aurobindo Ashram, 1995.

Sri Aurobindo. *The Human Cycle*. Pondicherry: Sri Aurobindo Ashram, 2005.

Choudhari, Haridas. *Sri Aurobindo: The Prophet of Life Divine*. Pondicherry: Sri Aurobindo Ashram, 1951.

Lal, Basant Kumar. *Contemporary Indian Philosophy*. New Delhi: Motilal Banarsidass, 1999.

Pandit, M. P. *Commentaries on Sri Aurobindo's Thought*. Pondicherry: Sri Aurobindo Ashram, 1957.

RECENT WESTERN PHILOSOPHY

(Hard-Core) 4 Credits

Course Objectives:

This course delves into recent Western philosophy, exploring key movements and thinkers shaping contemporary thought. Students will examine the evolution of Western philosophy in the modern era, analyzing significant developments and engaging with recent trends and perspectives. The course aims to foster critical thinking skills, enabling students to evaluate and engage with the dynamic landscape of recent Western philosophical discourse.

Course Outcomes:

By the end of the course, students will develop a comprehensive understanding of recent Western philosophy, including major movements and influential thinkers. They will gain the ability to critically analyze contemporary developments, articulate the interconnections between various philosophical trends, and assess the impact of recent ideas on broader intellectual and cultural contexts. Through critical engagement with primary texts and contemporary literature, students will enhance their analytical and interpretative skills, contributing to a nuanced appreciation of the complex and evolving nature of Western philosophical thought in recent times.

1. **Husserl**

Definition of phenomenology – psychologism – phenomenology as a Rigorous science – consciousness and intentionality – phenomenological

Reduction – the structure of the transcendental

2. **Sartre**

Pre-reflective and reflective consciousness – the for – itself and the in - Itself – bad faith – freedom – the other.

3. **Russell**

Theory of descriptions (only) – Theory of types – logical atomism – Physical world

4. **Ayer**

Elimination of metaphysics–principle of verification as a criterion of Meaningfulness – phenomenalism as a theory of perception – other Minds.

5. **James**

Pragmatic theory of truth – radical empiricism – the construction of the physical world – religious experience.

6. **Dewey**

Mind as symbolic function – ideas as instruments of successful action – attitude towards metaphysics – the social basis of true ideas.

7. **Bergson**

Time and change – matter and mind – creative evolution – intellect and intuition – closed and open morality.

8. **Whitehead**

Epistemology – reality – world and God.

Essential Readings:

Herbert Spiegelberg, *The Phenomenological Movement* (The Hague: Martinus Nijhoff Publishers, 1982).

D.M. Datta, *The Chief Currents of Contemporary Philosophy* (Calcutta: University of Calcutta, 1970, Third edition)

A.J. Ayer, *Language, Truth & Logic* (Hormonusworth: penguin Books, 1975, Second edition).

Fuller and McMurrin, *History of Western Philosophy* (New York: Holt, Rinehart and Winston I.C., 1955, Third edition, Revised)

W.T. Jones, *History of Philosophy*, Vol. V. from Wittgenstein to Sartre (New York: Harcourt Brace Jovanovich Inc., 1975, second edition, Revised).

PHILOSOPHICAL PERSPECTIVES OF WITTGENSTEIN

(Hard-core) 4 Credit

Course Objectives:

This course explores the philosophical perspectives of Ludwig Wittgenstein, focusing on his influential contributions to philosophy. Students will examine Wittgenstein's early and later works, analyzing key themes such as language, meaning, and the nature of philosophy itself. The course aims to provide a nuanced understanding of Wittgenstein's philosophical development and its impact on various areas of philosophy.

Course Outcomes:

By the end of the course, students will develop a comprehensive understanding of Wittgenstein's philosophical perspectives, including his views on language, meaning, and the nature of philosophy. They will gain the ability to critically analyze and interpret Wittgenstein's major works. Through engagement with primary texts and contemporary discussions, students will enhance their analytical and interpretative skills, contributing to a nuanced appreciation of Wittgenstein's enduring influence on philosophy.

1. Introduction to Logical Atomism

(a) Ideal Language (b) Propositions (c) Facts (c) Picture theory of meaning (d) Tautologies (e) Values

2. The Rejection of Logical Atomism

(a) The problem of interpretation (b) The motley of language (c) Critique of ostensive definition (d) Attack on analysis (e) Family resemblance (f) Some remarks on philosophy

3.Understanding

(a) Is understanding all mental process? (b) 'Now I can go on' (c) deriving (d) Experiencing

4.Sensations and Mental Acts

(a) Cartesianism (b) Behaviourism (c) Meaning as "I" that (d) sensations

5.Skeptical Doubts and Skeptical Solutions to these Doubts

(a) The same gain (b) The machine as a symbol for itself (c) A paradox and its solution
(d) Know-nothing approach

6.The Private Language Argument

(a) Its occurrence in the text (b) Privacy and certainty (c) Fixing meaning in private language (d) Concluding remarks

7.Philosophical Psychology

(a) Introduction (b) Treatment of psychological concepts (c) Expression (d) Seeing and seeing as Privacy and solipsism

Essential Readings

L. Wittgenstein, *Philosophical Investigations*, G.E. M. Anscombe et al., trans. (Oxford: Basil Blackwell, 1953).

Further Readings

Avrum Stroll, *Wittgenstein* (London: Oneworld Publications, 2007, Reprint).

David Pears, *Wittgenstein* (Glasgow: Fontana-Collins, 1977, 5th Reprint).

P.M.S. Hacker, *Wittgenstein's Place in the Twentieth Century Analytic Philosophy* (Oxford: Blackwell, 1996).

Robert R. Fogelin, *Wittgenstein* (London: Routledge and Kegan Paul, 1987).

PHILOSOPHY OF TECHNOLOGY

(Soft-core) 3 Credits

Course Objectives:

This course explores the philosophy of technology, focusing on fundamental concepts, ethical considerations, and the societal impact of technology. Students examine technological determinism, the role of values in development, and ethical implications. The course aims to

foster critical thinking, enabling students to analyze and engage with the philosophical aspects of technology.

Course Outcomes:

By course end, students will comprehend key concepts and ethical considerations in the philosophy of technology. They will critically analyze technological determinism, assess the role of values, and understand ethical implications. Through engagement with primary texts and discussions, students enhance analytical skills, contributing to a nuanced understanding of the complex relationship between philosophy and technology.

1. What is Philosophy of Technology?

(a) Introduction (b) Technology and epistemology (c) Technology and axiology (d) Technology and metaphysics (e) Technology and methodology

2. Defining Technology

(a) Issues and debates (b) Towards avoiding confusion (c) Towards avoiding excessive breadth (d) Our definition

3. Technology and Metaphysics

(a) Technology and models of human nature (b) Free-will and technological determinism (c) Techno-scientific thinking and alternative metaphysics (d) Postmodern thinking and future of technology

4. Technology and Modern Existence

(a) The technological phenomenon (b) Bright visions: Karl Marx (c) Sombre visions: Martin Heidegger (d) Herbert Marcuse and Jürgen Habermas (e) Gandhi

5. Ethics, Assessment and Technology

(a) Basic ethical theory (b) Problems and possibilities in technology assessment (c) Ethical Questions for current technologies (d) The “given”

6. Technology and Religion

(a) Mystic images of technology (b) Judeo-Christian embrace of technology (c) Judeo-Christian rejection of technology (d) New western religions and technology

7. Technology and Practical Intelligence

(a) Reflections on intelligence (b) Practical versus theoretical intelligence (c) Tradition based practical intelligence (d) Tradition based theoretical intelligence

Essential Readings

Frederick Ferré, *Philosophy of Technology* (Georgia: University of Georgia Press, 1995).

Further Readings

Val Dusek, *Philosophy of Technology: An Introduction* (Oxford: Willey, 2006).

Scharff and Val Dusek (eds.), *The Philosophy of Technology: The Technological Condition* (Oxford: Blackwell, 2003).

Don Ihde, *Philosophy of Technology: An Introduction* (New York: Paragon House, 1993).

Martin Heidegger, *The Question of Technology* (San Francisco: Harper, 1993).

Philosophy of Time

Soft core (3 credits)

Course Objectives:

The "Philosophy of Time" course aims to survey the answers that philosophers have given to metaphysical questions about time, as well as questions regarding time and value, and time and rationality. Students will explore key concepts in the philosophy of time and engage with major theories of time through critical analysis and critique.

Course Outcomes:

By the end of this course, students will have a solid understanding of key concepts in the philosophy of time, including various theories and perspectives on temporal existence. They will be able to analyze and critique major theories of time, evaluating their strengths, weaknesses, and implications. Additionally, students will explore the intricate relationship between time and space, gaining insights into how these fundamental dimensions of reality intersect philosophically. Through assignments and discussions, students will demonstrate good writing skills and the ability to think critically and reflectively about complex philosophical issues related to time and its philosophical implications.

Unit 1:

Introduction to Time and space, Nature of Change, temporal becoming

Mc Taggart and the Unreality of Time, Time without Change, bringing about Past

Unit 2:

A-Theory vs B-theory of Time, Paradoxes of Time Travel
Fatalism, Time and Well being

Unit 3:

Eternalism vs Presentism, Reasons and persons
Arrow of Time, Duration of Time and perception of Time

Unit 4:

Memory and Time

Essential Readings:

Schlesinger, George N. *Aspects of Time*. Hackett Pub Co Inc, 1980.e.

Ludlow, Peter, ed. *The Philosophy of Time: A Collection of Essays*. New York: Oxford University Press, 2001.

Le Poidevin, Robin. *The Images of Time: An Essay on Temporal Representation*. New York: Oxford University Press, 2007.

MacBeath, Murray, and Robin Le Poidevin. *Philosophy of Time*. Oxford University Press, 1993.

Socially Engaged Buddhism

Soft core 3 Credits

Course Objectives

This course aims to introduce the essence of philosophy of Buddhism and its engagement with issues such as caste, gender, ecology and peace of contemporary times.

Learning Outcomes

The student will be realizing the moral potential of Buddhism by applying it to various social and political issues of everyday life.

Unit I Introduction to Engaged Buddhism

- 1) Buddhism as Saddhamma
- 2) Fourteen Guidelines for Engaged Buddhism
- 3) Features of Socially Engaged Buddhism

Unit 2 Buddhism as an Emancipatory Identity

- 1) Ambedkar, Buddha or Karl Marx
- 2) Iyothee Thassar and Tamil Buddhist movement
- 3) Buddhism in Indian Philosophy.

Unit 3

Women in Buddhism

Periyar on Buddhism

Buddhism: Human Rights & Social Renewal

Unit 4

Buddhism and Caste by P. Lakshmi Narasu

The Social Philosophy of Buddhism and the Problem of Inequality

Buddhism, Ecology and Peace Movement

Essential Readings:

1. Narasu, P. Lakshmi. *Buddhism and Caste*. Motilal Banarsidass Publishers, 1993.
2. Raghuramaraju, A. *Buddhism in Indian Philosophy*. Centre for Studies in Civilizations, 2005.
3. Periyar. *Periyar on Buddhism*. Kalachuvadu Publications, 2004.
4. Thassar, Iyothee. *Tamil Buddhist Movement*. Institute of Asian Studies, 1991.
5. Various Authors. *Features of Socially Engaged Buddhism*. Buddhist Publication Society, 2004.
6. https://cooperative-individualism.org/raghuramaraju-a_buddhism-in-indian-philosophy-2014-spring.pdf
- 7.

Further Readings:

1. Ambedkar, B. R. *The Buddha and His Dhamma*. Dr. Ambedkar Foundation, 2013.
2. Loy, David. *The Great Awakening: A Buddhist Social Theory*. Wisdom Publications, 2003.
3. Batchelor, Stephen. *Buddhism Without Beliefs: A Contemporary Guide to Awakening*. Riverhead Books, 1997.
4. Kaza, Stephanie. *The Attentive Heart: Conversations with Trees*. Shambhala Publications, 1993.
5. Kraft, Kenneth. *Inner Peace, World Peace: Essays on Buddhism and Nonviolence*. State University of New York Press, 1992.

PHILOSOPHY OF HISTORY

(Soft -Core) 3 Credits

Course Objectives:

This course explores the philosophy of history, delving into foundational concepts, theories, and methodologies that shape our understanding of historical processes. Students will examine key philosophical questions about the nature of history, causation, and the interpretation of historical events. The course aims to foster critical thinking skills, enabling students to analyze and engage with various perspectives on the philosophy of history.

Course Outcomes:

By the end of the course, students will develop a comprehensive understanding of the philosophy of history, including key concepts, theories, and methodologies. They will gain the ability to critically analyze historical narratives, assess different approaches to understanding causation in history, and evaluate the impact of philosophy on historical interpretation. Through critical engagement with primary texts and contemporary discussions, students will enhance their analytical and interpretative skills, contributing to a nuanced understanding of the complex relationship between philosophy and the study of history

Unit 1

What is History?

Introduction to Philosophies of History

Historical Objectivity-Historicism and Anti-Historicism, Objectivity and Subjectivity, Modernity and Post-Modernity

Unit 2

Metaphysical Approach –Hegel

An Empirical Approach –Toynbee

A Religious Approach –Reinhold Niebuhr

Unit 3

The Materialistic Conception of History –Karl Marx

Critiques of Classical Theories of History –Karl Popper, W.H. Walsh, Isaiah Berlin

Unit 4

Towards Philosophical Understanding Indian History- Nationalist, Marxist and Subaltern Historiographies

Essential Readings:

G.W.F. Hegel- *Philosophical History* Pp.58-72

Arnold Toynbee-*My view of History* Pp.205-211

Karl Popper- *Prediction and Prophecy in the social sciences* Pp. 275-284

R.G. Collingwood- *History as Re-enactment of Past experience* Pp.249-262

Karl G.Hempel- *The functions of general laws in History* Pp.244-255

Further Readings:

Dray, William H., *Philosophy of History*, Prentice Hall, Inc.

Carr, E.H. *What is History?* (Harmondsworth: Penguin Books, 1977)

Walsh, W.H., *Philosophy of History-An introduction* (New York: Harper, 1967)

From Gardiner, Patrick (Ed.) *Theories of History*, New York: The Free Press, Mac Millan Publishing Co, 1959

Guha, Ranjit. *Small Voice of History*, from *Subaltern Studies IX*, Writings on South Asian History and Society New Delhi: OUP, 2005

Chatterjee, Partha. *Nationalism as the Problem in the History of Political Ideas* In *The Partha Chatterjee Omnibus*, New Delhi: OUP, 1997

VAISNAVISM

(Soft-Core) 3 Credits

Course Objective –

This course explores Vaisnavism, delving into the foundational concepts, historical development, and key principles of the Vaisnavite tradition. Students will examine the theological and philosophical aspects of Vaisnavism, views on deity worship, devotion (bhakti), and the pursuit of spiritual liberation (moksa) for providing a comprehensive understanding of Vaisnavism within the broader context of Hindu philosophy and religious traditions.

Course Outcome –

The Course will enable students to gain a thorough understanding of Vaisnavism, its theological principles and historical development by analyzing the philosophical aspects of deity worship, bhakti and prapatti, the pursuit of moksa within the Vaisnavite tradition. Through in-depth study of the primary texts and discussions, students will enhance their interpretative skills, contributing to a nuanced appreciation of Vaisnavism within the broader landscape of Hindu philosophy and religious traditions and practices.

1. INTRODUCTION

Major Schools of Vedānta, Schools of Vaiṣṇavism, Life & Works of Rāmānuja and Madhva

2. EPISTEMOLOGY OF VIŚIṢṬĀDVAITA

Means of Knowledge (Perception, Inference & Scripture); Stages of Knowledge; Criteria for Truth; Theory of Error

3. METAPHYSICS OF VIŚIṢṬĀDVAITA

Nature of & Inter-Relation between Brahman, Souls & World; *Sapta-vidha Anupappati*

4. ETHICS OF VIŚIṢṬĀDVAITA

Cause & Nature of Bondage and Liberation; Means to Liberation – Devotion & Surrender

5. EPISTEMOLOGY OF DVAITA

Means of Knowledge (Anu-pramanas & Kevalapramanas) ; Stages of Knowledge; Criteria for Truth; Theory of Error

6. METAPHYSICS OF DVAITA

Nature of & Inter-relation between Brahman, Souls & World; Classification of Souls; Difference & Dependence

7. ETHICS OF DVAITA

Cause and Nature of Bondage & Liberation; Means to Liberation- Grace

Essential Readings

1. Anima Sen Gupta, *Critical Philosophy of Visistadvata* (Patna: Patna University,
2. Srinivasachari's 'Yatundramatadipika' Chennai: Ramakrishna Math
3. S.M Srinivasachari, *Vaisnavism: Its Philosophy, Theology and Religious Discipline* (Delhi: MotilalBanarsidass, 1994
4. Sharma, B.N.K., *History of the Dvaita Schools of Vedanta and its Literature*
5. Ramachandran, T.P.: *Dvaita Vedanta*, New Delhi. Arnold Hememann Publishers (India) Pvt. Ltd., 1976

2nd year, Semester - III

FOUNDATIONS OF INDIAN CULTURE

Textual Study

(Hard-Core) 4 Credits

Course Objective:

This Course explores the foundations of Indian culture, providing an in-depth examination of its historical, philosophical, and cultural dimensions. Students will delve into topics such as ancient scriptures, classical literature, the philosophical systems of Indian thought, focussing on their epistemology, metaphysics & ethics. The Course facilitates appreciation of the rich diversity and foundational principles that have determined and sustained the perennial holistic Indian culture over millennia.

Course Outcome:

After completing the Course, students will gain a comprehensive understanding of the epistemological, metaphysical, ethical & experiential foundations of Indian culture, its historical development, classical literature, and timeless philosophical antiquity. They will develop the ability to critically analyze and appreciate the diverse aspects of the holistic Indian cultural heritage. Through critical study of primary texts and discussions, students will enhance their interpretative skills, contributing to a healthy appreciation of the foundational principles that continue to influence and vitalize Indian culture.

Book for Study

- C.C. Pande, *Foundations of Indian Culture* (Motilal Banarsidass, Delhi, 1990)
Vol. I all chapters
Vol. II chapters 1,8,9,10, & 11

Philosophy of B.R. Ambedkar

Hard core 4 Credits

Course Objectives:

The aim of this course is to introduce the alternative approaches of contemporary Indian philosophical thought with special focus on Philosophy of B R Ambedkar. This course is an exploration of democratic and normative philosophical thought in reconstruction Indian society. This course introduces the essential philosophical writings of contemporary Indian Thinker B RAmbedkar by discussing the Philosophical method in general and Social- Political philosophy and philosophy of religion of Ambedkar in particular.

Learning Outcomes:

Learn Ambedkar's alternative reading of Indian philosophy by interrogating dominant philosophical systems and its texts.

Critical engagement with social reality conditioned by the caste system.

Learn the liberative and democratic potential of philosophy of Ambedkar in reconstructing Indian nation.

To make good citizen by understudying the indigenous democratic philosophical thought.

Unit 1 Life world of B R Ambedkar

1. Life and Essential Writings of Ambedkar
2. Concepts and methodology of B.R.Ambedkar

Unit 2 Philosophy of Religion

Philosophy of Religion and Hindu Social Order

Buddhism and Marxism

Religion and Dhamma

Unit 3 Social and Political Philosophy

Annihilation of Caste

What way Emancipation

Unit 4 Constitutional morality and Democracy

Democracy

If Democracy dies it will be our doom

Mr. Russell & The Reconstruction of Society

Essential Readings:

B.R. Ambedkar,;Introduction;, Rodrigues, Valerian (ed). *The Essential Writings of B.R. Ambedkar*. New Delhi: Oxford Press, 2002, p.1- 43.

B.R. Ambedkar, *Philosophy of Hinduism*, Vasant (Compiled) Dr. Babasaheb Ambedkar Writings and Speeches Vol.3, Education Department, Government of Maharashtra, 1987.

B.R. Ambedkar, *Krishna and His Gita*, Rodrigues, Valerian.(Ed.) The Essential Writings of B.R. Ambedkar. New Delhi: Oxford Press, 2002, pp.193-204

B.R. Ambedkar . *Democracy*, Rodrigues, Valerian.(ed.) The Essential Writings of B.R. Ambedkar. New Delhi: Oxford Press, 2002 ,pp.60-65

B.R. Ambedkar, *Basic Features of Indian constitution*, Rodrigues, Valerian(Ed.). New Delhi: Oxford Press, 2002, pp.473-495

Further Readings:

Omvedt, Gail. *Dalits And The Democratic Revolution: Dr. Ambedkar And The Dalit Movement In Colonial India* (Sage India, 1994) p. (Ambedkarism)

B.R. Ambedkar, '*Caste, Class, and Democracy*, Rodrigues, Valerian (ed). The Essential Writings of B.R. Ambedkar. New Delhi: Oxford Press, 2002, p.132-148.

B.R. Ambedkar, Christophe Jaffrelot and Narendra Kumar (ed). *Dr. Ambedkar and Democracy: An Anthology*. India: Oxford University Press, 2018, Chap. 16.

G. Aloysius, *Nationalism without a nation in India*. Delhi: Oxford University Press, 1997. Xii + 265 pp.

TWO METAPHYSICIANS-HEIDEGGER & STRAWSON

(Textual Study)

Hard Core 4 Credits

Course Objectives:

This course explores the metaphysical perspectives of two influential philosophers, Heidegger and Strawson. Students will delve into Heidegger's existential phenomenology and Strawson's analytic philosophy, examining their views on ontology, existence, and the nature of reality. The course aims to provide a comparative analysis of these two metaphysicians, fostering an understanding of their divergent approaches to fundamental metaphysical questions.

Course Outcomes:

By the end of the course, students will develop a comprehensive understanding of the metaphysical perspectives of Heidegger and Strawson. They will gain the ability to critically analyze and compare the ontological views, existential insights, and conceptual frameworks presented by these two metaphysicians. Through engagement with primary texts and scholarly discussions, students will enhance their analytical and interpretative skills, contributing to a nuanced appreciation of the diverse approaches to metaphysics within the philosophical traditions of existential phenomenology and analytic philosophy.

Essential Readings:

1. Martin Heidegger, *An Introduction to Metaphysics*, Ralph Menhism (tr. (Yale: Yale University Press, 1959)
2. P.F. Strawson, *Individuals: An Essay in Descriptive Metaphysics* (London: Macmillan, 1959), Part-1 only

Further Readings:

Blattner, William. *Being and Time by Martin Heidegger: An Introduction*. Edinburgh University Press, 2005.

Large, William. *Heidegger's Being and Time: A Reader's Guide*. Continuum, 2008.

Kitcher, Patricia. *Strawson and Kant*. Oxford University Press, 2011.

Polger, Thomas W. *Reading Strawson's Individuals: An Essay in Descriptive Metaphysics*. Continuum, 2008.

CONTEMPORARY INDIAN PHILOSOPHY**(Hard-Core) 4 Credits****Course Objectives:**

This course explores problems in metaphysics, addressing fundamental questions about existence, reality, and the nature of being. Students delve into topics such as appearance and reality, substance, space and time, and the mind-body problem. The course aims to foster critical thinking skills, enabling students to analyze and engage with philosophical questions related to the nature of reality and existence.

Learning Outcomes:

By the end of the course, students will gain a comprehensive understanding of problems in metaphysics, including appearance and reality, substance, space and time, and the mind-body

problem. They will develop the ability to critically analyze and evaluate various metaphysical theories. Through engagement with primary texts and contemporary discussions, students will enhance their analytical and interpretative skills, contributing to a nuanced appreciation of the complexities within the realm of metaphysics.

1.Introduction.

Characteristics of contemporary Indian Philosophy- distinction between classical and contemporary Indian Philosophy-

2. Swami Vivekananda

Life and influences- metaphysical stand Point-Ideal of universal religion – realization of immortality –ways of realizations.

3. RabindraNath Tagore

Introduction- nature of man- nature of religion- Realization of beauty- Tagore's humanism

4. Sri Aurobindo

Life-Philosophical Background- evolution and involution- nature of man- Gnostic Being- Ays of Realisation

5. S. Radhakrishnan

Life- Nature of His Philosophy- Ultimate reality- Doctrine of re-birth-human destiny –Intuition and Intellect

6. Mahatma Gandhi

Life- Influences that shaped his thought- concepts of non-violence- ends and means- concept of religion- trusteeship- sarvodaya.

7. K.C. Bhattacharya

Life- General characteristics of his thought and Philosophy- theory of knowledge-concept of absolute and its alternation.

8. J. Krishnamurthy

Mind, Freedom-choice-less awareness-psychological revolution

9. Periyar EV ramaswamy -Justice Party, Critique of Brahmanic Orthodoxy, judiciary and the Madras University. Self-Respect Movement, Rationalism and atheism, Dravidian Identity and Language Politics, Gender Equality.

Essential Readings:

1. B.K. Lal, *Contemporary Indian Philosophy*, Motilal Banarasidas Publication, New Delhi, 2005.
2. D.K Dutta *Social and Moral Philosophy of Mahatma Gandhi*, Intellectual Book Corner,1980.
3. R.S. Srivastava, *Contemporary Indian Philosophy*, Sarada Publications, Ranchy: 1984
- T.M.P. Mahadevan, *Contemporary Indian Philosophy*, Motilal Banarasidas Publication 1993
4. R.K.Shringy, *Philosophy of J. Krishnamurthy* (New Delhi: Munshiram Manohar
5. Periyar. *Why were women enslaved?*. Self-Respect Propaganda Institution, 1970.
6. Periyar. *Collected Works of Periyar*. Periyar Self-Respect Propaganda Institution, 1971.

Further Readings

1. Mohanty, J.N. *Contemporary Indian Philosophy: Series One*. Motilal Banarsidass, 2000.
2. Mohanty, J.N. *Contemporary Indian Philosophy: Series Two*. Motilal Banarsidass, 2002.
3. Lal, Basant Kumar. *Contemporary Indian Philosophy*. Motilal Banarsidass, 1992.

MODERN LOGIC

(Soft-Core) 3 Credits

Course Objectives:

Introduce the origin and development of logic, explain the laws of thought, and differentiate between deduction and induction.

Explore the uses of language, analyze its functions, and examine various forms of discourse.

Understand the fundamental assumptions of symbolic logic, grasp the use of symbolism, and differentiate between propositional and predicate calculus.

Master the concepts of propositional calculus, including truth functions, connectives, and truth-table methods.

Learning Outcome:

Students will comprehend the historical evolution of logic and its fundamental principles, enhancing their analytical skills.

Learners will develop a nuanced understanding of language functions, improving their communication and argumentation abilities.

Mastery of symbolic logic will enable students to apply rigorous reasoning in various contexts, fostering logical thinking.

Proficiency in propositional calculus will equip students with the skills to analyze and evaluate complex logical propositions effectively.

1. Introduction

Origin and development of logic--- laws of thought- premises and conclusions—deduction and induction, truth and validity

2. The Uses of Language

Three basic functions of language- the forms of discourse-emotive words-kinds of agreement and disagreement

3. The Nature of Symbolic Logic

The fundamental assumptions of symbolic logic – the use of symbolism –
Truth & validity – difference between propositional calculus and predicate
Calculus.

4. Propositional Calculus

Truth function – truth functional connectives and propositional variables and constants – direct truth – table method – case analysis as a decision procedure – tautology –contradictions – and contingencies – indirect (shorter) truth-table method – natural reduction conditional proof – RAA proof – CNF as a decision procedure – truth – tree technique.

5. Predicated calculus

The inadequacy of propositional calculus – symbolic notions of predicate logic – propositions – functions – and propositions in predicate logic – quantifiers and their use – the inadequacy of traditional square of opposition – the use of the truth-tables in predicate calculus – natural deduction in predicate calculus – the use of generalization and instantiation.

6. Axiom System

Axiomatization of the propositional calculus – Principia Mathematics system-three properties of an axiom system: Consistency – Independence – and completeness.

7. Set Theory

Fundamental notions about set theory- the syllogism and the algebra of sets –sets and the relationship between them

Books for study:

P. Balasubramanian, *Symbolic Logic and Its Decision Procedures* (Madras: University of Madras Philosophical Series 30, 1990)

Irving M. Copi, *Symbolic Logic* (New York: MacMillan Publishing Co., 1997, Fifth Edition)

Bassoon and O'Connor, *Introduction to Symbolic Logic* (London: University Tutorial Press, 1970).

Philosophical Psychology

(Soft-Core) 3 Credits

Course Objectives:

This course explores the questions like If we understand the brain, do we understand the mind? How do psychological theories stand to neurological and sociological theories? Does the status of psychology as a science require that its theories not commit us to value judgments about how we live? Is that possible even when we theorise about topics such as mental health and illness? And what new ethical dilemmas might we face as we autonomous systems become more sophisticated?

Course Outcomes:

Upon successful completion of this course, students will demonstrate knowledge and understanding of the ethical implications of psychological theories, including arguments for and against these theories regarding perception and ethical issues in psychology. They will critically analyze the implications of these theories for the status of psychology as a science and explore various theories of the mind and methods of studying the mind. Through this exploration, students will develop a nuanced understanding of the interdisciplinary relationship between psychology, neuroscience, sociology, and ethics, enabling them to engage critically with complex ethical dilemmas posed by advancements in autonomous systems and psychological research.

Unit-1:

Introduction to Philosophy of Psychology

The Mind-Body Problem- Different approaches to Mind- Body problem

Dualist, materialist, idealist perspectives on Consciousness, Free Will and Determinism

Empiricism vs. Rationalism, Role of perception Reason and experience in knowledge acquisition.

Unit 2:

Constructivism and Realism

Study of perception, cognition, and reality

Philosophical Theories of Perception

Unit 3:

Hermeneutics and Phenomenological approach to Human Beings.

Ethics and Values in Psychology

Ethical Principles in Psychological Research, ethical reasoning skills in addressing moral challenges in psychology. Cultural Diversity and Psychology. Values and the Good Life, psychological constructs of happiness, meaning, and fulfilment.

Unit 4:

Behaviourism , Critiques of Behaviourism, Ontology of the Mind, Personal Identity and Persistence, Causality, States and Mental Events

Essential Readings

Churchland, Paul M. *Neurophilosophy: Toward a Unified Science of the Mind-Brain*. MIT Press, 1986.

Dennett, Daniel C. *Consciousness Explained*. Little, Brown and Company, 1991.

Feyerabend, Paul K. *Against Method*. Verso, 1975.

Kuhn, Thomas S. *The Structure of Scientific Revolutions*. University of Chicago Press, 2012.

Nagel, Thomas. *The View from Nowhere*. Oxford University Press, 1986.

Searle, John R. *Intentionality: An Essay in the Philosophy of Mind*. Cambridge University Press, 1983.

Solomon, Robert C. *Doing Philosophy: An Introduction Through Thought Experiments*. Pearson, 2004.

Ayer, A.J. "The Argument from Illusion." *Foundations of Empirical Knowledge*, sections 2-3. St. Martin's Press, 1940.

Moore, G.E. "Visual Sense Data." *Some Main Problems of Philosophy*, edited by James Paul, 39-50. Routledge, 2000.

Austin, J.L. *Sense and Sensibilia*. Oxford University Press, 1962.

Philosophy of Mind

(Soft-Core) 3 Credits

Course Objectives:

This course aims to provide students with a comprehensive understanding of the philosophy of mind, focusing on key concepts, theories, and debates concerning the nature of consciousness and the mind-body relationship. Throughout the course, students will develop critical thinking skills, enabling them to analyze and evaluate philosophical arguments regarding the mind-body problem and related issues. By exploring the historical development of ideas about the mind, students will gain an appreciation for how philosophical perspectives have evolved over time, from ancient dualism to contemporary functionalism and eliminativism. Moreover, students will learn to apply philosophical concepts to real-world phenomena, engaging with interdisciplinary perspectives from fields such as psychology and neuroscience.

Course Outcomes:

By the end of the course, students will be equipped to critically engage with ongoing debates in the philosophy of mind, demonstrating a nuanced understanding of consciousness, mental representation, and the nature of the self, while also recognizing the interdisciplinary connections that enrich our understanding of these profound philosophical questions.

Unit 1:

Dualism- The mind body Problem, Appeal, Approaches, Dualism of Mental and Physical Phenomena, Defense and Problems of Dualism,

Descartes, Mind-Brain Identity Theory, Behaviourism -Philosophical and Psychological, Identity Theory

Functionalism, Challenges to Functionalism, variations on Functionalism

Unit 2:

Folk Theories of Mind, Eliminativism, Defense of Folk Theories, Problems of Folk Theories Privileged Access and problem of Other Minds

Folk Theory as Simulation, Theory vs Simulation, Mental simulation

Unit 3

Mental Representation, Language of Thought Hypothesis, Semantics of Mental states, Intentionality, Intentional stance and Neuro Philosophy.

Monism and Mental causation

Unit 4

Qualia and Consciousness, The qualia Problem, Functionalist defences , The representational Strategies, Emotions, Types of Emotions and the cognitive Approach

Essential Readings:

Descartes, René. *Meditations on First Philosophy*. Cambridge University Press, 1996.

Churchland, Paul M. *Neurophilosophy: Toward a Unified Science of the Mind-Brain*. MIT Press, 1986.

Dennett, Daniel C. *Consciousness Explained*. Back Bay Books, 1992.

Fodor, Jerry A. *The Language of Thought*. Harvard University Press, 1975.

Searle, John R. *The Rediscovery of the Mind*. MIT Press, 1994.

Chalmers, David J. *The Conscious Mind: In Search of a Fundamental Theory*. Oxford University Press, 1996.

Kim, Jaegwon. *Philosophy of Mind*. Westview Press, 1996.

Philosophy of Artificial Intelligence

Soft core 3 Credits

Course Objective:

The advancements of the past decade in the domain of Artificial Intelligence (AI) have been impressive. From AlphaGo's victory against one of the best human Go players to self-driving vehicles, AI is already changing how we think and how we act in all spheres of human life. Progress in AI raises a host of complex philosophical questions, both in theoretical and practical philosophy. AI is being used to replace or supplement human judgement in crucial areas such as Healthcare, Public Administration, Human Resources and the Judicial System. Predictive algorithms choose to a large extent the content we are exposed to online and have, in so doing, a powerful influence on our mental life and on our democratic deliberations. After a few decades of stagnation, the new AI spring is propelled by various types of machine learning algorithms, including "deep learning" and "artificial neural networks". The causes of the AI renaissance and

the epistemic strengths and limits of different approaches to machine learning will be reviewed.

Learning Outcomes:

The current hype about AI makes it difficult to assess how transformative it will be. Powerful works of fiction such *Klara and the Sun* (Kazuo Ishiguro, 2021), *Machines like me* (Ian MacEwan's, 2019), *Westworld* (Michael Crichton, 1973), *Her* and *Ex Machina* (Alex Garland, 2014) invite us to think about human life in a world shared with highly intelligent, autonomous and psychologically complex artificial agents. Grand claims about the ongoing cognitive development of AI and about its impacts will be examined with an open mind, and subjected to a deflationary critique. The hope is that students will be, at the end of the course, in a better position to exercise their own judgment on the status, potential and impact of AI on human life.

Unit I

- 1. Computation and Human Intelligence.**
- 2. Human Mind, Brain, Behavioral Programming.**
- 3. Rational Thinking and Artificial Intelligence.**

Unit II

- 4. Human Intellect, Artificial Intelligence and their Compatibility.**
- 5. Ontology of Robotic Technology**
- 6. Expediency of Robots at Present Time.**

Unit III

- 7. Machine Making Human Moral Faculties.**
- 8. Is Human Mind Superior to Artificial Intelligence?**
- 9. The Possibility of Evolution of Artificial Intelligence.**

Unit IV

- 10. Human Freedom and Artificial Intelligence**
- 11. Can Political Philosophy Emerge from Artificial Intelligence?**
- 12. Artificial Intelligence: Gender and Racist Discrimination?**

Unit V

13. Ethics and Artificial Intelligence

14. Dignity of Human Labour vs Machine.

Essential Readings:

Turing, A. M. (1950). Computing machinery and intelligence. *Mind*, 49, 433- 460:

<https://www.csee.umbc.edu/courses/471/papers/turing.pdf>

Nagel, T. (1974). What is it Like to Be a Bat?. *Philosophical Review*, 83(4), 435-450

Searle, John. R. (1980) Minds, brains, and programs. *Behavioral and Brain Sciences*, 3(3): 417-457

Link : <http://cogprints.org/7150/1/10.1.1.83.5248.pdf>

Buckner, C. (2019). Deep learning: A philosophical introduction. *Philosophy Compass*, 14(10), 1-19

Link : <https://onlinelibrary.wiley.com/doi/10.1111/phc3.12625>

Russell, S. (2021). Human-Compatible Artificial Intelligence. Stephen Muggleton and Nick Chater (eds.), *Human-Like Machine Intelligence*, Oxford University Press, 1-21

Link : <https://people.eecs.berkeley.edu/~russell/papers/mi19book-hcai.pdf>

Bryson, J. (2010). Robots should be slaves. Dans Y. Wilks (dir.), et J. Benjamins (chapitre 11, 63-74), *Close Engagements with Artificial Companions: Key social, psychological, ethical and design issue*.

Link : <http://www.cs.bath.ac.uk/~jjb/ftp/Bryson-Slaves-Book09.html>

Darling, K. (2012). Extending Legal Protection to Social Robots: The Effects of Anthropomorphism, Empathy, and Violent Behavior Towards Robotic Objects. We Robot Conference 2012, University of Miami.

Link : https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2044797

Rini, R. (2017). Raising good robots. AEON.

Link : <https://aeon.co/essays/creating-robots-capable-of-moral-reasoning-is-like-parenting>

Wallach, W., Allen, C. & Smit, I. (2008). Machine morality: Bottom-up and Top-down approaches for modeling human moral faculties. *AI & Society*, 22(4), 565-582.

Link : https://www.researchgate.net/publication/220414756_Machine_Morality_Bottom-up_and_Top-down_Approaches_for_Modeling_Human_Moral_Faculties

Maclure, J. (2021). AI, Explainability and Public Reason: The Argument from the Limitations

of the Human Mind. *Minds and Machine*.

Link : <https://link.springer.com/article/10.1007/s11023-021-09570-x>

Maclure, J. (2020). The new AI spring: a deflationary view. *AI and Society*, 35, 747-750

Link : <https://link.springer.com/article/10.1007/s00146-019-00912-z>

Reiman, J. (1995). Driving to the Panopticon: A Philosophical Exploration of the Risks to Privacy Posed by the Information Technology of the Future. *Santa Clara High Technology Law Journal*, 11(1), 27-44.

Link : <https://digitalcommons.law.scu.edu/cgi/viewcontent.cgi?article=1174&context=chtlj>

Binns, R. (2018). What can political philosophy teach us about algorithmic fairness? *IEEE Security & Privacy*, 3, 16, 73-80.

Link: <https://arxiv.org/pdf/1712.03586.pdf>

Zoo, J., Schiebinger L. (2018). AI can be sexist and racist— it's time to make it fair. *Nature*, 559, 324-326

Link: <https://www.nature.com/articles/d41586-018-05707-8>

Schwitzgebel, E. et Garza, M. (2018). Designing AI with rights, consciousness, self-respect, and freedom.

Link : <http://www.faculty.ucr.edu/~eschwitz/SchwitzPapers/AIRights2-180604.pdf>

James, A. (2020). Planning for Mass Unemployment. Chapter 6 of *Ethics of Artificial Intelligence*, Oxford University Press, 183-211

Link : <https://oxford-universitypressscholarship.com.proxy3.library.mcgill.ca/view/10.1093/oso/9780190905033.001.0001/oso-9780190905033-chapter-7>

Maclure, J., Russell, S. (2021). AI for Humanity: The Global Challenge. *Lecture Notes in Computer Science*, vol. 12. 116-126

Link: https://link.springer.com/chapter/10.1007/978-3-030-69128-8_8

Hagendorff, T. (2020). The ethics of AI ethics: an evaluation of guidelines. *Mind. Mach.* 30, 99–120

Link : <https://doi.org/10.1007/s11023-020-0951>

The Indian Philosophy of Beauty

Soft Core – 3 Credits

Objective

Beauty is commonly described as a feature of objects that makes them pleasurable to perceive. Such objects include landscapes, sunsets, humans and works of art. Beauty, art and taste are the main subjects of aesthetics, one of the major branches of philosophy. As a positive aesthetic value, it is contrasted with ugliness as its negative counterpart. One difficulty in understanding beauty is that it has both objective and subjective aspects: it is seen as a property of things but also as depending on the emotional response of observers. Because of its subjective side, beauty is said to be "in the eye of the beholder".

Outcome

After completing this Course, students will have a better understanding and appreciation of beauty for capturing the essence amidst all beautiful phenomena. They will also have the classical conceptions about beauty regarding the relation between the beautiful object as a whole and its parts: the parts should stand in the right proportion to each other and for constituting an integrated harmonious whole. Hedonist conceptions visualize a necessary connection between pleasure and beauty, & argue that for an object to be beautiful it should generate or cause disinterested pleasure. Other conceptions include defining beautiful objects in terms of their value, of a loving attitude towards them or their function.

Unit 1

The Place of a Philosophy of Beauty in the Indian Philosophy of Values

The Indian Approach to the Subject matter of Aesthetics

Unit 2

Beauty in Parts of Nature — its Character and Significance

Beauty in Art — its Character

Unit 3

The Problem of Cosmic Beauty

Divisions in the Philosophy of Beauty and their Configuration in India

Unit 4

The Significance of Art Creation

The Significance of Art Appreciation

The Artist, the Work of Art, and the Aesthete

Essential Reading

Ramachandran, T. P. (part 1) *The Indian Philosophy of Beauty*. Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1979.

-----(part 2) *The Indian Philosophy of Beauty*. Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1979.

Semester - IV

A Study of Arthasastra

Textual Study

Hard-Core: 4 Credits

Course Objective

To introduce the students to the philosophy of Kautilya's Arthasastra through a textual study of the work translated by Sri Shama Sastri. The limbs of the State, the duties of a King, Ministers, spies, taxation, agriculture, construction of forts, defence strategies etc. will be examined.

Course Outcome

On completing the Course, a student will appreciate the political thought of ancient Indian philosophy which blends artha, kama & dharma. An in-depth study of the work has significance for individuals & those aspiring for administrative offices in the state & governing institutions.

Essential Reading:

ARTHASASTRA – Translated by Sri Shama Sastri, Mysuru: Oriental Research Institute, 1909.

INDIAN PHILOSOPHY OF VALUES

(Hard-Core) 4 Credits

Objectives:

To make students familiar with Indian Philosophical systems and their philosophical values, To make students develop a clear understanding of the major philosophical and Moral concepts within Indian philosophical studies Give exposure to various Indian texts.

To Improve critical reading of the texts, their rational and logical understanding and writing abilities. To help the students in understanding the significance of Indian philosophical values and moral values studies in their daily life, how to overcome the stress, how to manage their life and take challenges in life; hence there will be a focus on the dialectical and analytical method to understand Indian philosophy.

Outcomes

Students become aware of the various Indian Philosophical Concepts and moral values which help them to understand the society at large, students are able to do a comparative analysis of

all systems that further enhances their debating skills Students develop the ability to think critically and to read and analyze scientific literature Students develop strong oral and written communication skills through the effective presentation of Projects, Quiz as well as through Seminars.

1. An Introduction to Indian Philosophy of Values

Nature and place of moral thoughts in Indian philosophy- characteristics of Indian Philosophy of values.

2. Notion of Values- Problem of Values in Indian thought

Ideal reality of value- value as existence- value as a quality- gradation of values- Pluralism of values.

3. Basic Concepts in Indian philosophy of Values

Purusharthas- VarnasramaDharmas-nature and types of Purusharthas and Varnasrama Dharmas- interaction between purusharthas.

4. Concept of Dharma as a Moral Value

Dharma- analysis on Svadharma---desireless action- Manu's ideas of dharma, duty ethics of the *Bhagavad- Gītā* and Immanuel Kant.

5. Artha as a Politico- Economical Value

Kautilya's Ideas on Artha---Power as a Value- Plato and Kautilya's ideas on Artha.

6. Kama as a Hedonistic Value

Vatsyayana's 'kama sutras' - nature of desire- socio economic sanction for hedonism.

7. Moksha as a Spiritual Value

The concept of *Moksha*- the Buddhist's and Jaina concept of spirituality- Sankara's View's on *Moksha*.

Essential Readings:

1. Santinath Gupta, *Indian Philosophy of Values*, Manohar Book Services, New Delhi, 1978.

2. M. Hiriyanna, *The Essentials of Indian Philosophy*, Motilal Banarasidas Publishers, New Delhi, 1985.
3. Dr. Sasi Prabhakar Kumar, *Facts of Indian Philosophical Thought*, Vidya Nidhi Publication, New Delhi, 1999.
4. R.L. Kashyap, *Veda Upanishad and Tantra in Modern Context*, 2004.
5. T.P. Ramachandran, *Hiriyanna* (New Delhi: Munshiram Manoharlal, 2001).
6. Rajendra Prasad (ed); *Historical- Developmental Aspects of Classical Indian Philosophy of Morals* (New Delhi: Centre for studies in Civilizations, 2008).

Social Epistemology

(Hard core) 4 Credits

Objective:

The "Social Epistemology" course aims to explore various aspects of epistemic injustice, ignorance, and expertise within social contexts. Students will examine the epistemology of democracy and its implications for knowledge production and distribution, investigating challenges and critiques related to democracy, elections, and trust within society. Additionally, the course will analyze different forms of ignorance and their impact on social dynamics, particularly focusing on issues related to race, gender, and power.

Outcomes:

By the end of this course, students will develop a nuanced understanding of epistemic injustice and its manifestations in social power dynamics, critically evaluating the role of expertise and ignorance in shaping individual beliefs and societal knowledge structures. They will gain insight into the epistemological foundations of democracy and its potential for promoting inclusive knowledge practices. Furthermore, students will critically assess the social background of trust, knowledge production, and forms of ignorance, including their implications for marginalized groups and power structures within society. Through this exploration, students will enhance their analytical skills and deepen their awareness of the

complex interplay between epistemology, social dynamics, and democracy in contemporary contexts.

Unit 1 Epistemic Injustice

Testimonial injustice

Fricker, "Rational Authority and Social Power"

Medina, *The Epistemology of Resistance* (excerpt)

Unit 2 Ignorance and Expertise

Guerrero, "Living with Ignorance in a World of Experts"

Elgin, "The Mark of a Good Informant"

Unit 3 The Epistemology of Democracy

Anderson, "Epistemology of Democracy"

Landmore, *Democratic Reason* (excerpts)

Unit 4 Is Democracy Doomed?

Guerrero, "Against Elections"

Unit 5 Social Background of Trust and Knowledge

Jones, "The Politics of Self-Trust"

Wylie, "Feminist Philosophy of Science"

Unit 6 Forms of Ignorance

Mills, "White Ignorance"

Alcoff, "Epistemologies of Ignorance"

Essential Readings:

Fricker, Miranda. *Epistemic Injustice: Power and the Ethics of Knowing*, chapter 1. Oxford University Press, 2007.

Hookway, Christopher. "Some Varieties of Epistemic Injustice: Reflections on Fricker." In *Social Epistemology*, vol. 24, no. 2, 2010, pp. 151-163.

Fricker, Miranda. "Replies to Alcoff, Goldberg, and Hookway on Epistemic Injustice." In *Social Epistemology*, vol. 24, no. 2, 2010, pp. 167-171.

Mills, Charles. "White Ignorance." In *Race and Epistemologies of Ignorance*, edited by Shannon Sullivan and Nancy Tuana, State University of New York Press, 2007, pp. 11-38.

Fricker, Miranda. "The Epistemological Significance of Race." In *Journal of Philosophy*, vol. 97, no. 7, 2000, pp. 337-355.

McKinnon, "Epistemic Injustice", *Philosophy Compass* 11/8 (2016): 437-446

Alcoff, "Epistemologies of Ignorance: Three Types", in Sullivan & Tuana eds., *Race and*

Epistemologies of Ignorance (2007)

Pettit, "*Groups with Minds of their Own*" (G&W, Ch. 11)

Lackey, "*Collective Epistemology*", in *The Routledge Handbook of Collective Intentionality*, Jankovic and Ludwig, eds. (2017), pp. 196-208

Online Resources:

"Nature of Truth." Wi-Phi, www.wi-phi.com/video/nature-truth.

"Value of Knowledge." Wi-Phi, www.wi-phi.com/video/value-knowledge.

"Introduction to the Theory of Knowledge." Wi-Phi, www.wi-phi.com/video/introduction-theory-knowledge.

"Problem of Skepticism." Wi-Phi, www.wi-phi.com/video/problem-skepticism.

"Three Responses to Skepticism." Wi-Phi, www.wi-phi.com/video/three-responses-skepticism.

"New Responses to Skepticism." Wi-Phi, www.wi-phi.com/video/new-responses-skepticism.

"Analyzing Knowledge Part 1: The Gettier Problem." Wi-Phi, www.wi-phi.com/video/analyzing-knowledge-part-1-gettier-problem.

"Analyzing Knowledge Part 2: No False Lemma and No-Defeater Approaches." Wi-Phi, www.wi-phi.com/video/analyzing-knowledge-part-2-no-false-lemma-and-nodefeater-approaches.

"Analyzing Knowledge Part 3: Causal and Reliabilist Theories." Wi-Phi, www.wi-phi.com/video/analyzing-knowledge-part-3-causal-and-reliabilist-theories.

"Analyzing Knowledge Part 4: Tracking Theories." Wi-Phi, www.wi-phi.com/video/analyzing-knowledge-part-4-tracking-theories.

"Knowledge First Epistemology." Wi-Phi, www.wi-phi.com/video/knowledge-first-epistemology.

RESEARCH METHODOLOGY

(Hard-Core) 4 Credits

Course Overview:

This course provides an introduction to research methodology, covering essential concepts, approaches, and techniques for conducting research. Students will explore topics such as research design, data collection methods, and ethical considerations in research. The course aims to equip students with the foundational knowledge and skills necessary for effective and ethical research practice.

Course Outcomes:

By the end of the course, students will gain a comprehensive understanding of research methodology, including research design, data collection methods, and ethical considerations. They will develop practical skills in designing research projects, selecting appropriate methodologies, and addressing ethical concerns. Through hands-on exercises and discussions, students will enhance their ability to critically evaluate research methodologies and contribute to the advancement of knowledge in their respective fields.

1. What is Research Methodology?

- (a) The term “research” (b) The methodology of research
- (c) The finished products of research (d) Methods of philosophy

2. Qualifications for Research in Philosophy

- (a) General qualifications for research (b) Heuristic motivation (c) Reflective
- (d) ability (e) Special qualifications for research in philosophy (f) Capacity for
- (g) high degree of generalization

3. Topics for Research

- (a) Types of topics (b) Thinker or text-based topics (c) concept-based topics
- (d) meta-philosophical topics (e) Inter-disciplinary topics

4. Principles and Steps in Choosing a Topic

- (a) How to choose a topic? (b) Scope of topic for original contribution
- (c) The nature of originality in philosophy (d) Identifying an area

5. Stages in the Execution of a Research Project

- (a) The source of material (b) classification of data
- (c) Organization of materials (d) Methods of organization
- (e) Kinds of synthesis required for research

6. Presentation of thesis

- (a) Form of the thesis and contents (b) introduction (c) Chapters
- (d) titles, sub-titles, foot or end-notes (e) Citation of quotations
- (f) Transliteration and bibliography

7. Critical Edition of Works

- (a) The meaning of critical edition (b) material required for critical edition
- (c) Equipment for a critical editor

8. Epistemology and Methodology of Research in Philosophy

- (a) Epistemology as the methodology of metaphysics
- (b) The distinction between epistemology and the methodology of research in philosophy

Essential Readings:

1. T. P. Ramachandran, *The Methodology of Research in Philosophy* (Madras: University of Madras)
2. Berel Lang (ed.), *Philosophical Style An Anthology about the Reading and Writing in Philosophy* (Chicago: Nelson-Hall, 1980)

INDIAN PSYCHOLOGY

3 Credits

Course Objective

The purpose of human birth is to enable the jivas attain permanent freedom from the sorrows of samsara & enjoy eternal bliss called moksa – the parama-purusartha. The Course will introduce students to the concepts of psychology in Classical Indian philosophy to reveal cause of bondage, sources & kinds of knowledge, criteria for truth, explanation for error, nature of Reality, jivas & jagat – their nature & inter-relation. The means to liberation differ among the schools of Indian philosophy due to their differences in metaphysics. Since mind is the cause of both bondage & liberation, the sadhanas will initiate a transformation in the psychological domain for conferring liberation through experiential knowledge of Reality.

Course Outcome

On completing the Course, the student will realize the purpose of human birth & appreciate the holistic Classical Indian philosophy which through psychology bestows bliss – posited as the highest goal of human life. The praxis of Classical Indian philosophy is beneficial both for the individual & society, is secular & spiritual, for here & the hereafter.

Unit 1

1. Features of Indian Philosophy: Vedas-Based, Combination of Religion & Philosophy, 4 Asramas, 4 Purusarthas – 3 Rnas & 5 Yajnas, Varna - Jati & Distinction, Moksa-Oriented. Astika & Nastika Traditions. Lower & Higher Knowledge (Apara & Para Knowledge). Vidya dadati vinayam. Ya vidya sa vimucyate. Avastha-traya Vicara & Yoga-Classification of Mental States. Maya, Antahkarana & Avidya Vrttis

Unit 2

- a) Pramanas - Pratyaksa,; Anumana; Upamana; Sabda - Sruti, Smrti & Apta-Vakya; Arthapatti & Anupalabdhi
- b) Brahman (Sat-Cit-Ananda), jivas, jagat - nature & inter-relation: Advaita - abheda model, Visistadvaita - bhedabheda model & Dvaita - bheda model; antahkarana, indriyas. Anatma-Vada, Pancaskandhas

Unit 3

- a) Criteria for Truth & Theories of Error: Asat Khyati; Sat Khyati - Atma, Anyatha & Akhyati, Yathartha & Abhinava-Anyatha Khyati; Anirvacaniya Khati
- b) Bondage - Karma: 4 Kinds of Action & 3 Kinds of Destiny, Samskaras. Jainism, Buddhism, Nyaya Yoga, Advaita, Visistadvaita & Dvaita.

Unit 4

Liberation: Daivi & Asuri Sampat, Ratna-traya of Jainism, Astanga-marga of Yoga & Buddhism, Sadhana-Catustaya & Sadhana Saptaka, Kinds - Krama, Sadyo, Jivanmukti, Videhamukti & Sarvamukti. Salokya, Samipya, Sayujya & Sarupya. Nature of a Jivmanmukta.

Essential Reading:

S.Chattejee & D.M.Datta, An Introduction to Indian Philosophy, Kolkatta: University of Calcutta, 1984

M. Hiriyanna, Outlines of Indian philosophy, New Delhi: Blackie & Son Ltd., 1979

S.Radhakrishnan, Indian philosophy, vols. I & II, London: George Allen & Unwin, 1962

CRITICAL THINKING

(Soft-core) 3 Credits

Course Objectives:

The "Critical Thinking" course aims to introduce students to the concept of critical thinking by establishing standards, exploring benefits, and addressing barriers to effective reasoning. Students will define arguments, distinguish truth from logical content, explain validity, and analyze deductive and inductive reasoning. The course will also examine sources of information, evaluate testimony, consider human limitations, and analyze social influences on reasoning. Additionally, students will integrate critical thinking with reading and writing, exploring techniques for critical reading and learning, and eliciting critical reactions in their academic work and beyond.

Learning Outcome:

By the end of this course, students will explore inference, identify fallacies, emphasize relevance, and evaluate sufficiency in arguments. They will understand the structure of arguments, assess their validity, and differentiate between deductive and inductive reasoning. Students will grasp the fundamentals of critical thinking, identify its applications, and recognize obstacles to effective reasoning. Additionally, students will recognize common fallacies, assess the strength of inferences, and apply principles of relevance and sufficiency in their analytical work. Through critical evaluation of sources and discernment of information reliability, students will recognize the impact of social factors on decision-making. Furthermore, students will enhance their reading and writing skills through critical analysis, fostering deeper comprehension and engagement with academic texts. Ultimately, students will develop decision-making skills by weighing various factors and making informed choices aligned with personal values, while internalizing intellectual standards and applying them to enhance the quality of their critical thinking processes.

1. What is Critical Thinking?

- (a) Introduction (b) Standards of critical thinking (c) critical thinking: benefits and barriers
- (d) summary

2. Critical Thinking and Logic

- (a) What is an argument? (b) Truth content and logical content (c) Validity (d) Deductive arguments and validity (e) Inductive arguments and strength

3. Evaluating Arguments: Inference and Fallacies

- (a) Linguistic phenomena

na (b) Fallacies (c) The relevance of relevance (d) Sufficiency

4. Information and Its Evaluation

- (a) Sources of information (b) Testimony as a source of information (c) Reason and basic human limitations (d) Reason and social influences (e) Means of social influences

5. Thinking, Reading and Writing Critically

(a) Introduction (b) Critical thinking, and critical reading and learning (c) Critically thinking,

reading and writing (d) Some reactions

6. Decision Making

(a) Options (b) Consequences (c) Values (d) Risks

7. Universal Intellectual Standards

(a) Clarity (b) Accuracy (c) Precision (d) Breadth (e) Depth

Essential Reading

Alec Fisher, *Critical Thinking: An Introduction* (London: Cambridge University Press, 2001).

Madhucchanda Sen, *An Introduction to Critical Thinking* (Delhi: Pearson, 2010).

Exploring Modernity and Post Modernity

Soft core 3 Credits

Course Objectives:

The course provides a thorough exploration of modernity and postmodernity, focusing on their historical, philosophical, and cultural dimensions. Through analysis of key concepts and thinkers, students develop a nuanced understanding of Enlightenment ideals, critiques of meta narratives, and their impact on contemporary society. Emphasis is placed on refining critical thinking skills to articulate interpretations of modern and postmodern thought. Ultimately, the course aims to empower students to engage thoughtfully with these complex periods in human history.

Course Outcomes:

By the end of the course, students will be able to critically analyze the foundational concepts and key characteristics of modernity, including the Enlightenment ideals of reason, progress, and individualism, as well as the critiques and challenges posed by postmodern thought. Through engagement with seminal texts and theoretical frameworks, students will explore the transition from modernity to postmodernity, examining shifts in societal structures, cultural productions, and epistemological paradigms. Additionally, students will develop the ability to evaluate the implications of modernity and postmodernity for contemporary society and

culture, including their impact on politics, art, literature, and technology. Through discussions, assignments, and research projects, students will hone their critical thinking, analytical, and communication skills, enabling them to engage meaningfully with complex philosophical and social issues related to modernity and postmodernity in diverse contexts. Ultimately, the course seeks to foster a deeper appreciation for the complexities of historical and intellectual developments shaping the modern and postmodern world views, empowering students to navigate and contribute to ongoing debates surrounding these important periods in human history.

Unit 1: Foundations of Modernity

Introduction to Modernity

Enlightenment and Critique

The Modern Condition

Unit 2: Postmodernism and Society

Postmodernism in Context

Deconstruction and Margins

Political Theory in Postmodernity

Unit 3: Critiques and Applications

Critiques of Modernity

Philosophical Reflections on Postmodernity

Essential Readings:

Berger, Peter. *Facing up to Modernity*. New York, 1977.

Boyne, R. and A. Rattansi (eds.). *Postmodernism and Society*. London: MacMillan, 1990.

Derrida, Jacques. *Margins of Philosophy*. Trans. Alan Bass. Chicago: University of Chicago Press, 1985.

Foucault, M. "What is Enlightenment?" In Paul Rabinow (ed.), *Foucault Reader*. New York: Pantheon Books, 1984, pp. 32–50.

Liotard, F. *Postmodern Condition: A Report on Knowledge*. Oxford: OUP, 1980.

Singh, R.P. *Modernity and Postmodernity*. New Delhi: Om Publications, 2002.

White, S.K. *Political Theory and Postmodernism*. Cambridge: Cambridge University Press, 1991.

Philosophical Counseling

Soft core 3 Credits

Objective:

The "Philosophical Counseling" course aims to examine the efficacy of philosophical counseling in comparison to traditional psychotherapy. Students will explore the philosophical underpinnings of counseling and its relationship with psychotherapeutic approaches, including an introduction to Buddhist psychology and its integration into counseling practices. Additionally, the course will investigate the role of philosophy in mental health care and its potential applications in diverse contexts.

Outcomes:

By the end of this course, students will understand the nature and scope of philosophical counseling and its distinctions from traditional psychotherapy, critically evaluating its potential benefits and limitations in addressing existential and psychological concerns. They will gain insight into the theoretical foundations of Buddhist psychology and its relevance to counseling practices. Furthermore, students will explore opportunities for integrating philosophical perspectives into mental health care across various contexts, including feminist, multicultural, and corporate settings, identifying effective philosophical therapies for promoting well-being and enhancing mental health outcomes. Through this exploration, students will develop a deeper understanding of the intersection between philosophy and mental health care, enriching their perspectives on counseling practices and therapeutic interventions.

Unit 1

Philosophical Counseling, The Efficacy of Philosophical Counselling

Five common philosophical criticisms of Psychiatry

The Relationship between Philosophical Counseling and Psychotherapy

Existential Psychotherapy

Philosophical Criticism of Existential Psychotherapy

Rogerian Therapy

Unit 2

The Life Examined in Philosophical Counselling

The Philosopher as Personal Consultant

What Philosophical Counselling Can't Do

How can Philosophy Benefit from Philosophical Practice?

Four Stages of Counseling

Unit 3

Buddhist Psychology and Counselling, Pathways of Mindfulness-Based Therapies

Nature of Counselling and Theoretical Orientations in Psychotherapy

Personality: Philosophical and Psychological Issues

Mind–Body Relationship and Buddhist Contextualism

Unit 4

The Role of Philosophy in Mental Health Care, Modularity of Philosophical Practice

Philosophical Counseling “Yesterday” & Today, Feminist and Multicultural Counseling

The Corporate Philosopher, Opportunities for Facilitators and Consultants

Cognitive Psychotherapy and Positive Psychotherapy

Essential Readings:

Raabe, Peter B. *Philosophical Counseling: Theory and Practice*. Praeger, 2001.

Yalom, Irvin D. *Existential Psychotherapy*. Basic Books, 1980.

Yalom, Irvin D. *The Theory and Practice of Group Psychotherapy*. Basic Books, 1995.

Van Deurzen, Emmy. *Existential Counselling and Psychotherapy in Practice*. Sage Publications, 2002.

Tong, Rosemarie. *Feminist Thought: A Comprehensive Introduction*. Westview Press, 1989.

Kourany, Janey S., James Sterba, and Rosemarie Tong. *Feminist Philosophies: Problems, Theories, and Applications*. Prentice Hall, 1992.

Five Common Philosophical Criticisms of Psychiatry." *Journal of the APPA*, City College, The City University of New York, 2010.

de Silva, Padmal. "*Buddhist Psychology: A Review of Theory and Practice*." Institute of Psychiatry, University of London, 1992.

Socio-Political Philosophy

Soft core 3 Credits

Objective:

In the "Political Philosophy" course, students will aim to understand Hegel's concepts of Monism and Geist, differentiate between Private and Public Morality, and analyze the role of the State. They will also analyze Marx's critique of Hegel's Idealism, comprehend Historical Materialism and class dynamics, and grasp the concept of Surplus Value. Additionally, students will examine Robert Nozick's perspective on the relationship between the Individual and Society, and explore Habermas' theories on Democracy and Rational Discourse, while evaluating Martha Nussbaum's Feminist Critique of Liberalism.

Outcome:

By the end of this course, students will grasp the foundational ideas of Hegelian philosophy and develop critical thinking skills in assessing moral and political structures. They will gain insights into Marxist theory, its historical context, and its implications for understanding socioeconomic systems. Additionally, students will evaluate Nozick's theories on individual rights and their implications for social organization and governance. Moreover, students will analyze the foundations of democratic governance and understand feminist perspectives on liberal political philosophy, enhancing their ability to engage critically with complex political and philosophical ideas.

Unit 1.

Hegel: Monism; Geist; Private Morality; Public Morality; State

Unit 2.

Marx: Critique of Hegel's Idealism; Historical Materialism; Bourgeois & Proletariat;

Background and Laws of Materialist Dialectics; Surplus Value

Unit 3.

Robert Nozick: Relation between Individual & Society

Unit 4.

Habermas, Democracy; Rational Discourse

Martha Nussbaum: Feminist Critique of Liberalism

Essential Readings:

David Mc Lellan, *The Thought of Karl Marx: An Introduction*, The Macmillan Press Ltd., London, 1980.

Zoya Berbeshkina, Lyudmila Yakovleva, Dmitry Zerkin, *What is Historical Materialism?*, Progress Publishers, Moscow, 1987

K. Marx & F. Engels, *Communist Manifesto, with explanatory notes by David Riazonov*, National Book Agency Pvt. Ltd. Kolkata, 2011

J Habermas, *The Philosophical Discourse of Modernity*, trans, F. Lawrence, Cambridge: MIT Press. 1987

J Habermas, *Knowledge and Human Interest*, trans, J Shairo, Boston: Beacon Press. 1971

R. Nozick, *Anarchy, State and Utopia*, Oxford, Basil Blackwell. 1974

M. Nussbaum, "The Feminist Critique of Liberalism" in *Political Philosophy: The Essential Text*, ed. Steven M Cahn, Oxford University Press, New York, 2005