

गोंय विद्यापीठ

ताळगांव पठार,

गोंय - ४०३ २०६

फोन : +९१-८६६९६०९०४८



(Accredited by NAAC)

ATMANIRBHAR BHARAT  
SWAYAMPURNA GOA

Goa University

Taleigao Plateau, Goa-403 206

Tel : +91-8669609048

Email : registrar@unigoa.ac.in

Website : www.unigoa.ac.in

GU/Acad –PG/BoS -NEP/2023/541

Date:02.01.2024

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GU/Acad –PG/BoS -NEP/2023/85/2 dated 29.05.2023

### CIRCULAR

In supersession to the above referred Circulars, the updated approved Syllabus of the **Master of Arts in Philosophy** Programme with following changes is enclosed.

- Added Generic Elective Courses
  1. PHI-625 Logical Reasoning (Online)
  2. PHI-626 Introduction to Philosophical Counselling (Online)
  3. PHI-627 Introduction to Contemporary Art (Under the Directorate of VVRP)
  4. PHI-628 Power of Positive Thinking (ONLINE)
- Added Research Specific Elective Course
  1. PHI-606 Advanced Philosophical Counselling

The Dean of the School of Sanskrit, Philosophy and Indic Studies (SSPIS) are requested to take note of the above and bring the contents of the Circular to the notice of all concerned.

(Ashwin Lawande)

Assistant Registrar – Academic-PG

To,

1. The Dean, School of Sanskrit, Philosophy and Indic Studies (SSPIS), Goa University.

Copy to:

1. The Chairperson, Board of Studies in Philosophy.
2. The Programme Director, MA Philosophy, Goa University.
3. The Controller of Examinations, Goa University.
4. The Assistant Registrar, PG Examinations, Goa University.
5. Directorate of Internal Quality Assurance, Goa University for uploading the Syllabus on the University website.

**M.A. Philosophy Programme based on NEP 2020 (Total 80 credits)**

<b>SEMESTER I (20 Credits)</b>		
Course Codes	Course Titles	Credits
<b>Discipline Specific Core Course(16 Credits)</b>		
<a href="#">PHI-500</a>	History of Western Philosophy	4
<a href="#">PHI-501</a>	Classical Indian Philosophy	4
<a href="#">PHI-502</a>	Logic	4
<a href="#">PHI-503</a>	Contemporary Indian Philosophy	4
<b>Discipline Specific Elective Course(04 Credits)</b>		
<a href="#">PHI-521</a>	Environmental Ethics	4
<a href="#">PHI-522</a>	Schools of Vedanta	4
<b>SEMESTER II (20 Credits)</b>		
Course Codes	Course Titles	Credits
<b>Discipline Specific Core Course(16 Credits)</b>		
<a href="#">PHI-504</a>	Introduction to Phenomenology	4
<a href="#">PHI-505</a>	Introduction to Analytic Philosophy	4
<a href="#">PHI-506</a>	Meta-ethics	4
<a href="#">PHI-507</a>	Indian Logic and Epistemology	4
<b>Discipline Specific Elective Course(04 Credits)</b>		
<a href="#">PHI-523</a>	Bioethics	4
<a href="#">PHI-524</a>	Symbolic Logic	4
<b>SEMESTER III (20 Credits)</b>		
Course Codes	Course Titles	Credits
<b>Research Specific Elective Courses (08 Credits)</b>		
<a href="#">PHI-600</a>	Philosophy of Social Sciences	4
<a href="#">PHI-601</a>	Philosophy of Existentialism	4
<a href="#">PHI-602</a>	Philosophy of Martin Heidegger	4
<a href="#">PHI-603</a>	Academic Writing (SWAYAM Course)	4
<b>Generic Elective Courses (12 Credits)</b>		
<a href="#">PHI-621</a>	Philosophy of Gandhi	4
<a href="#">PHI-622</a>	Logical Reasoning and Critical Thinking	4
<a href="#">PHI-623</a>	Philosophy of Human Rights	4
<a href="#">PHI-624</a>	Women and Peace (MGPE-012: SWAYAM Course)	4
<a href="#">PHI-625</a>	Logical Reasoning (ONLINE)	2
<a href="#">PHI-626</a>	Introduction to Philosophical Counselling (ONLINE)	2
<a href="#">PHI-627</a>	Introduction to Contemporary Art (Under the Directorate of VVRP)	2
<a href="#">PHI-628</a>	Power of Positive Thinking (ONLINE)	2
<b>SEMESTER IV (20 Credits)</b>		
Course Codes	Course Titles	Credits
<b>Research Specific Elective Courses (04 Credits)</b>		
<a href="#">PHI-604</a>	Philosophy of Buddhism	4
<a href="#">PHI-605</a>	Philosophy of Religion	4
<a href="#">PHI-606</a>	Advanced Philosophical Counselling	4
<b>Discipline Specific Dissertation (16 Credits)</b>		
<a href="#">PHI-651</a>	Dissertation	16

The M.A. Philosophy programme consists of 80 credits, spread across four semesters with each semester having 20 credits; each credit consists of 15 contact hours (Lectures/Discussion/Tutorials). Students have the option to choose from a set of Elective Courses in each Semester, while the Core courses are compulsory. All the courses are of 4 credits except the Dissertation which has 16 credits.

Programme: M.A. (Philosophy)

Course Code: PHI-500

Title of the Course: History of Western Philosophy

Number of Credits: 4

Effective from AY: 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	To inculcate in the student a critical appreciation of the history of Western philosophical ideas from its origin in Greek Philosophy to modern times.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. <b>Early Greek Philosophy:</b><ol style="list-style-type: none"><li>a. <u>Socrates</u>: Philosophy as Dialogue.</li><li>b. <u>Plato</u>: Dialectic, Theory of Existence/ Physics, and Moral Theory.</li><li>c. <u>Aristotle</u>: Logic, Metaphysics, and Ethics.</li></ol></li><li>2. <b>Rationalism:</b><ol style="list-style-type: none"><li>a. <u>Descartes</u>: Method of understanding; Method of doubt – The Cogito as intuition and inference. The role of God – Descartes’ proofs for the existence of God. Mind-Body Problem.</li><li>b. <u>Spinoza</u>: Substance, Attitude, and Mode. Mind-Body Problem – Parallelism.</li><li>c. <u>Leibniz</u>: Substance as the centre of activity, Monadology, Distinction between truths of reason and truths of fact; The Principles of Non-contradiction and Sufficient Reason, The Doctrine of Pre-established Harmony.</li></ol></li><li>3. <b>Empiricism:</b><ol style="list-style-type: none"><li>a. <u>Locke</u>: Origin and validity of knowledge, Representative theory of knowledge, Ideas and their classification, Primary and Secondary qualities.</li><li>b. <u>Berkeley</u>: Rejection of materialism, <i>Esse est percipi</i>; Berkeley’s Idealism and the problem of Intersubjectivity; The centrality of the notion of God.</li><li>c. <u>Hume</u>: Distinction between ideas and impressions; Distinction between statements of relation of ideas and statements of matters of fact – Rejection of metaphysics; scepticism regarding the external world and the self; Hume’s critique of causality.</li></ol></li><li>4. <b>Kant:</b> The Critical Philosophy: Classification of judgment, How are synthetic a priori judgments possible? Copernican Revolution; Forms of intuition (space and time) categories of understanding; Ideals of metaphysics; Ideas of Practical Reason; Soul; God; Freedom and Immortality.</li><li>5. <b>Hegel:</b> The points of departure from Kant; His conception of Geist (Spirit): Dialectic method; thesis, antithesis, and synthesis; His conceptions of Being, Non-being, and Becoming, Absolute Idealism.</li></ol>	<div>5 hours</div> <div>15 hours</div> <div>15 hours</div> <div>15 hours</div> <div>10 hours</div>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Anders Wedberg, <i>A History of Philosophy (Vols. I and II)</i>. New York: Harper Torch Books, 1958.</li><li>2. Anthony Kenny, <i>A New History of Western Philosophy Volume III: The Rise of Modern Philosophy</i>. New York: Oxford University Press, 2006.</li></ol>	

	<ol style="list-style-type: none"> <li>3. Bertrand Russell, <i>A History of Western Philosophy</i>. London: George Allen and Unwin Limited, 1971.</li> <li>4. Charles Taylor, <i>Hegel</i>. Cambridge: Cambridge University Press, 1975.</li> <li>5. D. J. O'Connor, <i>A Critical History of Western Philosophy</i>. New York: The Free Press, 1964.</li> <li>6. Frederick Copleston, <i>A History of Philosophy, Vol. VI, Modern Philosophy: From the French Enlightenment to Kant</i>. New York: Image Books, 1964.</li> <li>7. Frederick Copleston, <i>History of Philosophy</i> (Relevant Chapters). New York: Image Books, 1965.</li> <li>8. G. H. R. Parkinson, Ed., <i>An Encyclopaedia of Philosophy</i> (Relevant Articles). London: Routledge, 1988.</li> <li>9. Jonathan Bennett, <i>Locke, Berkeley, and Hume: Central Themes</i>. Oxford: Clarendon Press, 1971.</li> <li>10. M. Mandelbaum, F. W. Gramach, A. R. Anderson, and J. B. Schneewin, Eds., <i>Philosophical Problems</i>. New York: The Macmillan Company, 1967.</li> <li>11. Paul Edwards, <i>Encyclopaedia of Philosophy</i> (Relevant Articles). New York: The Macmillan Company, 1967.</li> <li>12. Philip Wiener, <i>Dictionary of the History of Ideas</i> (Relevant Articles). New York: Charles Scribner and Sons, 1973.</li> <li>13. Roger Scruton, <i>A Short History of Modern Philosophy from Descartes to Wittgenstein (Second Edition)</i>. London: Routledge, 1995.</li> <li>14. Stephen Korner, <i>Kant</i>. United States: Yale University Press, 1982.</li> <li>15. W. Windelband, <i>History of Philosophy I and II</i>. New York: Harper Torch Books, 1958.</li> </ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Enhanced abilities of analytic thinking.</li> <li>2. A critical appreciation of the tradition of Western philosophical ideas.</li> <li>3. Understand the historical context in which the ideas and views developed.</li> <li>4. Get an in-depth knowledge of ancient and modern Western philosophical theories/concepts.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-501

**Title of the Course:** Classical Indian Philosophy

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	To have an understanding of the philosophical tradition of India from the ancient to the classical period.	
<b>Content:</b>	<ol style="list-style-type: none"><li><b>1. Introduction:</b> Darśana, Śruti and Smṛti, āstika and nāstika. General Presuppositions of Indian Philosophy, Phases of Indian Philosophy.</li><li><b>2. Carvaka:</b> Epistemology – Pratyakṣa as the only pramāṇa, critique of anumāna and śabda. Metaphysics – The concept of the world, Non-existence of soul, non-existence of God.</li><li><b>3. Jainism:</b> Jaina Theory of Knowledge, Dravya, Guṇa, Paryaya, Jiva and Ajiva, Anekantvāda, Syadvāda, Nayavāda.</li><li><b>4. Buddhism:</b> Four Noble Truths – Aṣṭāṅgamārga, Nirvāṇa. Pratītyasamutpāda, Kṣāṇika-vāda, Anātmanavāda Schools of Buddhism – Vaiśiṣṭhika, Sautrāntika, Yogācāra, Madhyamika.</li><li><b>5. Nyaya:</b> Definition and classification of knowledge. Pramāṇas: Pratyakṣa, Anumāna, Upamāna, Śabda. Individual self and its liberation, Concept of God and arguments for the existence of God.</li><li><b>6. Vaisheshika:</b> Concept of Padārthas (Categories) – Dravya, Guṇa, Karma, Samānya, Samavāya, Viśeṣa, Abhava Paramānuvāda or Atomic Theory, Asatkāryavāda – theory of causation.</li><li><b>7. Samkhya:</b> Theory of knowledge, Sātkāryavāda – Theory of causation. Prakṛti, Puruṣa, arguments for plurality of puruṣa, Evolution of the world. The Doctrine of Liberation, The Problem of God.</li><li><b>8. Yoga:</b> Psychology – Citta and Citta-vṛtti, Eightfold path of yoga. Place of God in yoga.</li><li><b>9. Purva Mimamsa:</b> The nature and sources of knowledge Metaphysics – Theory of Potential energy – Śakti and Apurva, Concept of soul. Religion and Ethics – The place of Vedas, The Conception of Duty, The Highest Good, Atheism of Purva Mimamsa.</li><li><b>10. Vedanta:</b> Sāṅkara – Concept of Brahman, God and World. Rāmānuja – Concept of Brahman, God, and World. Madhva – Concept of God and World.</li></ol>	<p>5 hours</p> <p>5 hours</p> <p>7 hours</p> <p>10 hours</p> <p>7 hours</p> <p>7 hours</p> <p>4 hours</p> <p>3 hours</p> <p>7 hours</p> <p>5 hours</p>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. B. N. K. Sharma, <i>Philosophy of Sri Madhvacarya</i>. Delhi: Motilal Banarsidass, 2014.</li><li>2. D. Chattopadhyaya, <i>Lokayata: A Study in Indian Materialism</i>.</li></ol>	

	<p>Delhi: Peoples Publishing House, 2008.</p> <ol style="list-style-type: none"> <li>Ganganath Jha, <i>Prabhakara School of Purva Mimamsa</i>. Delhi: Motilal Banarsidass, 1978.</li> <li>Jadunath Sinha, <i>Indian Philosophy, Vols. 1–3</i>. New Delhi: Motilal Banarsidass Publishers, 2006.</li> <li>K. Mittal, <i>Materialism in Indian Thought</i>. Delhi: Munshiram Manoharlal Publishers, 1974.</li> <li>K. Satchidananda Murty, <i>Revelation and Reason in Advaita Vedānta</i>. Bombay: Asia Publishing House, 1959.</li> <li>M. Hiriyanna, <i>Outlines of Indian Philosophy</i>. Bombay: Blackie &amp; Son, 1983.</li> <li>P. Chakravarti, <i>Origin and Development of the Samkhya System of Thought</i>. Delhi: Munshiram Manoharlal Publishers, 1975.</li> <li>P. N. Srinivasachari, <i>The Philosophy of Visitadvaita</i>. Madras: Adayar Library, 1943.</li> <li>Paul Williams, <i>Buddhist Thought: A Complete Introduction to the Indian Tradition</i>. London: Routledge, 2000.</li> <li>S. Radhakrishnan, <i>Indian Philosophy, Vols. I &amp; II</i>. New Delhi: Oxford University Press, 2008.</li> <li>S. Stevenson, <i>The Heart of Jainism</i>. London: Oxford University Press, 1915.</li> <li>S. N. Dasgupta, <i>A History of Indian Philosophy, Vols. I to V</i>. Delhi: Motilal Banarsidass, 2000.</li> <li>Satishchandra Chatterjee, <i>The Nyaya Theory of Knowledge</i>. Delhi: Rupa Publishers, 2015.</li> <li>T. R. V. Murti, <i>Central Philosophy of Buddhism</i>. London: George Allen &amp; Unwin, 1955.</li> </ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>Gives an overview of Classical Indian Philosophy</li> <li>Familiarises the learner with the central debates in Indian Philosophical Discourse.</li> <li>Gains an understanding of the main philosophical concepts as discussed in Classical Indian Philosophy</li> <li>Enables the students to appreciate the differences and similarities across different schools of Classical Indian Philosophy</li> </ol>	

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**Programme:** M.A. (Philosophy)

**Course Code:** PHI-502

**Title of the Course:** Logic

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	To develop an understanding of the various methods, namely Truth Tables, Shorter Truth Tables, Truth Trees, and Formal Proofs.	
<b>Content:</b>	<ol style="list-style-type: none"><li><b>Truth Tables:</b> Classification of statements into Tautology, Contingency and Contradiction. Determining the validity of arguments.</li><li><b>Shorter Truth Tables:</b> Determining whether the statement is a tautology or not. Determining the validity of arguments.</li><li><b>Truth Trees:</b> Rules used in Truth Trees. Determining the validity of arguments.</li><li><b>Formal Proof of Validity:</b> Rules of Inference. Rules of Replacement. Proving the validity of arguments.</li></ol>	<div>15 hours</div> <div>10 hours</div> <div>15 hours</div> <div>20 hours</div>
<b>Pedagogy:</b>	Lectures, tutorials, and assignments.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>I. M. Copi, <i>Symbolic Logic</i>. New Jersey: Pearson Publications, 2005.</li><li>I. M. Copi, C. Cohen, and McMahon, <i>Introduction to Logic</i>. New York: Macmillan, 2012.</li><li>William Gustafson and Dolph E. Ulrich, <i>Elementary Symbolic Logic</i>. U.S.A.: Waveland Press, 1989.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>Using the method of truth table to test arguments and statements.</li><li>Using shorter truth table to test arguments and statements</li><li>Using the truth-tree method to test arguments and statements</li><li>Application of formal proofs for testing arguments.</li></ol>	



**Programme:** M.A. (Philosophy)

**Course Code:** PHI-503

**Title of the Course:** Contemporary Indian Philosophy

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	To have an understanding of the continuity and change in the philosophical tradition of India during the modern period.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Introduction: Locating Contemporary Indian Philosophy.</li><li>2. Gandhi: Non-violence, Truth.</li><li>3. S. Radhakrishnan: Idealistic view.</li><li>4. Sri Aurobindo: Integral Advaita.</li><li>5. Swami Vivekananda: Universal Religion.</li><li>6. Rabindranath Tagore: Notion of Surplus.</li><li>7. Kalidas Bhattacharya: Indian concept of Man.</li><li>8. M.N. Roy: New Humanism.</li><li>9. Mohammed Iqbal: Religious Thought in Islam.</li><li>10. B.R. Ambedkar: Navayana Buddhism.</li><li>11. Jiddu Krishnamurty: Truth and Reality.</li><li>12. K.C. Bhattacharya: Concept of philosophy.</li><li>13. Daya Krishna: Three conceptions of Indian philosophy.</li><li>14. B.K. Matilal: Idea of Indian philosophy.</li><li>15. J.N. Mohanty: Rationality in Indian Philosophy.</li></ol>	<ol style="list-style-type: none"><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li><li>4 hours</li></ol>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Akeel Bilgrami, "Gandhi's Integrity: The Philosophy behind the Politics," <i>Postcolonial Studies: Culture, Politics, Economy</i>, vol. 5, no.1, 2002, pp. 79–93.</li><li>2. B. K. Matilal, "Indian Philosophy: Is There a Problem Today?" in S.S. Rama Rao Pappu and R. Puligandla, Eds., <i>Indian Philosophy: Past and Future</i>. Delhi: Motilal Banarsidass, 1982.</li><li>3. B. R. Ambedkar, <i>The Buddha and His Dhamma</i>. New Delhi: Oxford University Press, 2011.</li><li>4. Daya Krishna, <i>Indian Philosophy: A Counter Perspective</i> (Relevant Chapters). New Delhi: Oxford University Press, 1991.</li><li>5. Goutam Biswas, Ed., <i>Special Issue on Rabindranath Tagore: Journal of Indian Council of Philosophical Research</i>, vol. XXVIII, no. 1, 2011.</li><li>6. J. Krishnamurti and David Bohm, <i>The Limits of Thought</i> (Relevant Sections). London: Routledge, 1999.</li><li>7. J. N. Mohanty, "Phenomenology and Indian Philosophy: The Concept of Rationality," in D. P. Chattopadhyaya et al., Eds., <i>Phenomenology and Indian Philosophy</i>. New Delhi: Indian Council of Philosophical Research, 1992.</li><li>8. Jiddu Krishnamurti, <i>On Truth</i> (Relevant Sections). London: Harper Collins, 1995.</li><li>9. Judith M. Brown, <i>Mahatma Gandhi: The Essential Writings</i>. Oxford: Oxford University Press, 2008.</li><li>10. Kalidas Bhattacharya, <i>Philosophical Papers</i>. Santiniketan: Viswa-Bharati University, 1969.</li><li>11. Krishna Chandra Bhattacharya, <i>Studies in Philosophy</i> (Relevant Chapter). Delhi: Motilal Banarsidass, 1983.</li><li>12. Krishna Kripalani, Ed., <i>All Men are Brothers: Life and</i></li></ol>	

	<p><i>Thoughts of Mahatma Gandhi as Told in His Own Words</i>. Ahmedabad: Navjivan Mudranalaya, 1960.</p> <p>13. M. N. Roy, <i>Politics, Power and Parties</i> (Relevant Chapters). Calcutta: Renaissance Publishers, 1960.</p> <p>14. Marietta Stepanyants, "Muhammad Iqbal as an Islamic Reformer," in Marietta Stepanyants, Ed., <i>Russia Looks at India: A Spectrum of Philosophical Views</i>. New Delhi: DK Printworld, 2011.</p> <p>15. Mohammad Iqbal, <i>Reconstruction of Religious Thought in Islam</i> (Relevant Sections). Delhi: New Taj Office, 1980.</p> <p>16. Nalini Bhushan and Jay L. Garfield, <i>Minds Without Fear: Philosophy in the Indian Renaissance</i>. New York: Oxford University Press, 2017.</p> <p>17. P. A. Schilpp, Ed., <i>The Philosophy of Sarvepalli Radhakrishnan</i>. New York: Tudor Publishing Co., 1952.</p> <p>18. Pradeep P. Gokhale, "Universal Consequentialism: A Note on B.R. Ambedkar's Reconstruction of Buddhism with Special Reference to Religion, Morality and Spirituality," in Surendra Jondhale and Johannes Beltz, Eds., <i>Reconstructing the World: B.R. Ambedkar and Buddhism in India</i>. New Delhi: Oxford University Press, 2004.</p> <p>19. S. Radhakrishnan and J. H. Murihead, Eds., <i>Contemporary Indian Philosophy</i>. London: George Allen &amp; Unwin, 1958.</p> <p>20. Santosh Chandra Sengupta, Ed., <i>Sri Aurobindo: Homage from Visva-Bharati</i>. Santiniketan: Viswa-Bharati University, 1977.</p> <p>21. Sri Aurobindo, <i>The Life Divine</i> (Relevant Chapters). Pondicherry: Sri Aurobindo Ashram, 2005.</p> <p>22. Swami Vivekananda, <i>Selections from Swami Vivekananda</i>. Calcutta: Advaita Ashrama, 1957.</p> <p>23. T. M. P. Mahadevan and G. V. Saroja, <i>Contemporary Indian Philosophy</i>. New Delhi: Sterling, 1981.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Understands the continuity and change in the nature of philosophical discourse in India during the contemporary period.</li> <li>2. Familiarity with the debates and discussions in Contemporary Indian Philosophy.</li> <li>3. Learn to appreciate the diversity of philosophical orientation within Contemporary Indian Philosophy.</li> <li>4. Learn to appreciate the value of comparative philosophy.</li> </ol>	

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**Programme:** M.A. (Philosophy)

**Course Code:** PHI-521

**Title of the Course:** Environmental Ethics

**Number of credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	This course aims at giving an understanding of the various approaches and issues in environmental ethics.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Nature of environmental ethics; Ethics, applied ethics and environmental ethics.</li><li>2. Land ethic, ecological conscience. Land Pyramid.</li><li>3. Anthropocentrism, Eco-centrism, Deep Ecology.</li><li>4. Nature of value; Intrinsic value and extrinsic value; Environmental ethics and Animal rights.</li><li>5. Environmental Ethics and Human Rights; Feeding people and saving nature.</li><li>6. Eco-feminism and environmental justice.</li></ol>	<div>10 hours</div> <div>10 hours</div> <div>10 hours</div> <div>10 hours</div> <div>10 hours</div> <div>10 hours</div>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Andrew Light and Holmes Rolston III, Eds., <i>Environmental Ethics: An Anthology</i>. Malden, Massachusetts: Wiley-Blackwell, 2002.</li><li>2. Dale Jamieson, <i>Ethics and Environment: An Introduction</i>. New York: Cambridge University Press, 2008.</li><li>3. Holmes Rolston, <i>A New Environmental Ethics: The Next Millennium for Life on Earth</i>. New York: Routledge, 2012. <a href="http://libcat.unigoa.ac.in/cgi-bin/koha/opac-detail.pl?biblionumber=116509&amp;query_desc=kw%2Cwrdl%3A%20Environmental%20ethics">http://libcat.unigoa.ac.in/cgi-bin/koha/opac-detail.pl?biblionumber=116509&amp;query_desc=kw%2Cwrdl%3A%20Environmental%20ethics</a>.</li><li>4. John Passmore, <i>Man's Responsibility for Nature</i>. New York: Charles Scribner's Sons, 1974.</li><li>5. Paul W. Taylor, <i>Respect for Nature: A Theory of Environmental Ethics</i>. Princeton: Princeton University Press, 1986.</li><li>6. Robin Attfield, <i>Environmental Philosophy</i>. Cambridge: Polity Press, 2014.</li><li>7. Ronald Sandler, <i>Environmental Ethics: Theory in Practice</i>. Oxford: Oxford University Press, 2017.</li><li>8. Vandana Shiva, <i>Staying Alive: Women, Ecology and Development</i>. New Delhi: Kali for Women, 1989.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. Better appreciation of the environment and nature.</li><li>2. Familiarity with various ethical arguments about the human-nature relationship.</li><li>3. To examine the impact of human intervention in nature and to develop alternatives to the issue.</li><li>4. Recognize the significant role of the theories in environmental conservation.</li><li>5. Awareness of the many environmental concerns that result in the cultivation of moral responsibility towards nature.</li></ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-522

**Title of the Course:** Schools of Vedānta

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	To introduce the students to the Vedānta tradition.	
<b>Content:</b>	<ol style="list-style-type: none"> <li><b>1. Introduction to the Vedas and Major Upanishads</b></li> <li><b>2. Advaita:</b> Avidyā, Adhyāsa, Antaḥkaraṇa, jīva, Sākṣin, States of Consciousness; jāgrat, svapna, suṣupti, turīya. Pramāṇas: Role of Śabda in knowledge of Brahman, Māyā, Saguṇa Brahman, Grades of Satya, Theory of Causation, Karma, Jñāna, Jīvanmukti.</li> <li><b>3. Viśiṣṭādvaita:</b> Saguṇa Brahman, Jīva and its kinds, God, Śarīra-Śarīrisambandha, Aprthaksiddhi, Refutation of Māyā (Saptavidhānupapattiḥ), Pariṇāmavāda, Dharmabhūtajñāna, nityavibhūti, Satkhyātivāda, Doctrine of Pañcīkaraṇa (quintuplication), Jñāna, Bhakti, Prapatti, Videhamukti.</li> <li><b>4. Dvaita:</b> Nature of Brahman, the concept of Bheda, Concept of Viśeṣa, Jīva, Sākṣin, Sadasadkāryavāda, Abhinava-anyathākhyativāda, Parādhīnaviśeṣāptiḥ; Bhakti; importance of God's grace, Aparokṣajñāna, kinds of Mukti.</li> <li><b>5. Bheda-abheda:</b> Anirvacaniya and Brahman.</li> <li><b>6. Shuddha Advaita:</b> Brahman and Maya Co-existence.</li> </ol>	<p>8 hours 20 hours</p> <p>17 hours</p> <p>5 hours</p> <p>5 hours 5 hours</p>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"> <li>1. A. C. Das, "Advaita Vedānta and Liberation in Bodily Existence," <i>Philosophy East and West</i>, vol. IV, no. 2, July, 1954.</li> <li>2. A. C. Das, "Brahman and Māyā in Advaita Metaphysics," <i>Philosophy East and West</i>, vol. II, no. 2, July, 1952.</li> <li>3. Andrew O. Fort, "The Concept of Sākṣin in Advaita Vedānta," <i>Journal of Indian Philosophy</i>, vol. 12, 1984.</li> <li>4. B. N. K. Sharma (trans.), <i>Brahma Sutras and their Principal Commentaries</i>. New Delhi: Munshiram Manoharlal Publishers, 1986.</li> <li>5. D. N. Shanbhag, <i>Sri Madhvacarya and His Cardinal Doctrines</i>. Dharwad: Bharat Book Depot &amp; Prakashan, 1990.</li> <li>6. G. H. Bhatt, <i>Sri Vallabhacharya and His Doctrines</i>. Delhi: Shri Vallabha Publications, 1984.</li> <li>7. Jadunath Sinha, <i>Indian Philosophy, Vol. 2</i>. New Delhi: Motilal Banarsidass Publishers, 2006.</li> <li>8. K. Narain, <i>An Outline of Madhva Philosophy (Dvaita)</i>. Delhi: Motilal UK Books of India, 1986.</li> <li>9. K. T. Pandurangi, <i>Dvaita Vedānta Darśana of Śrī Madhvācārya</i>. New Delhi: Rashtriya Sanskrit Sansthan, 1995.</li> <li>10. M. Hiriyanna, <i>Outlines of Indian Philosophy</i>. Delhi: Motilal Banarsidass, 2005.</li> <li>11. Mrudula I. Marfatia, <i>The Philosophy of Vallabhācārya</i>. Munshiram Manoharlal, Delhi: Oriental Publishers &amp; Book Sellers, 1967.</li> <li>12. N. K. Devaraja, <i>An Introduction to Śāṅkara's Theory of Knowledge</i>. Delhi: Motilal Banarsidass, 1972.</li> <li>13. P. Nagaraja Rao, <i>The Epistemology of Dvaita Vedānta</i>.</li> </ol>	

	<p>Madras: The Adyar Library and Research Centre, 1976.</p> <p>14. Roy W. Perrett, "Self-refutation in Indian Philosophy," <i>Journal of Indian Philosophy</i>, vol. 12, 1984.</p> <p>15. S. Radhakrishnan, <i>Indian Philosophy (Vols. I and II)</i>. London: George Allen and Unwin, 1958.</p> <p>16. Swāmī Gambhīrānanda (trans.), <i>Brahmasūtra Bhāṣya of Śaṅkara</i>. Calcutta: Advaita Ashrama, 1977.</p> <p>17. Swami Nikhilananda, "The Three States of Consciousness," <i>Philosophy East and West</i>, vol. I, no. 1, April, 1952.</p> <p>18. Swāmī Vireśwarānanda (trans.), <i>Brahma Sūtras (Śrī Bhāṣya of Rāmānuja)</i>. Calcutta: Advaita Ashrama, 1978.</p> <p>19. T. M. P. Mahadevan, <i>The Philosophy of Advaita</i>. Madras: Ganesh &amp; Co., 1957.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Introduces basic tenets of Vedantic philosophy.</li> <li>2. Understands the differences amongst Vedanta philosophies regarding the nature of Ultimate Reality and the World.</li> <li>3. Appreciates different ways to construe the nature of the relation between Atman and Brahman.</li> <li>4. Appreciates the hermeneutic basis of Indian Philosophy.</li> </ol>	

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**Programme:** M.A. (Philosophy)

**Course Code:** PHI-504

**Title of the Course:** Introduction to Phenomenology

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	To introduce students to Edmund Husserl's Philosophy and the Phenomenological Method.	
<b>Content:</b>	1. The Background of Phenomenology: The Legacy of Brentano; Subjectivity of the Mental, The Concept of Intentionality.	5 hours
	2. The Phenomenological Method; Natural attitude and the Phenomenological attitude.	5 hours
	3. The Transcendental Turn in Husserl: Transcendental Reduction and Transcendental Idealism, Presuppositionless Philosophy, Husserl's Cartesian Meditations, The Concept of Constitution.	10 hours
	4. Perception of Transcendent objects, Sides, Aspects and Profiles, Relation between Parts and Wholes, Identity in the manifold, Presence and Absence.	10 hours
	5. Memory and Imagination, Symbols, Pictures and Words, Categorial intention.	10 hours
	6. The Body and Perspectivity, Body as Subject and as Object; The Problem of Intersubjectivity, The Experiencing of the Other.	5 hours
	7. Phenomenology of Inner Time Consciousness; Horizon and Presence; Absolute Consciousness.	5 hours
	8. The Life-world and the world of idealizations, Origin of Geometry, the Crisis of Science.	
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	

<b>References/ Readings:</b>	<ol style="list-style-type: none"> <li>1. Dan Zahavi, <i>Husserl's Phenomenology</i>. Stanford: Stanford University Press, 2002.</li> <li>2. Dermot Moran, <i>Introduction to Phenomenology</i>. London: Routledge, 2000.</li> <li>3. Edmund Husserl, <i>Cartesian Meditations</i> (Selected Sections), Dorion Cairns (trans.). Dordrecht: Kluwer Academic Publishers, 1999.</li> <li>4. Edmund Husserl, <i>Ideas: General Introduction to Phenomenology</i> (Selected Sections), W.R. Boyce Gibson (trans.). London: Routledge, 2012.</li> <li>5. Edmund Husserl, <i>Phenomenology and the Crisis of Philosophy</i>, Quentin Lauer (trans.). New York: Harper Torch Books, 1965.</li> <li>6. Edmund Husserl, <i>The Crisis of European Sciences and Transcendental Phenomenology</i> (Selected Sections), David Carr (trans.). Evanston: Northwestern University Press, 1970.</li> <li>7. Herbert Spiegelberg, <i>The Phenomenological Movement: A Historical Introduction</i> (Relevant Chapters). Dordrecht: Martinus Nijhoff, 1971.</li> <li>8. Robert Sokolowski, <i>Introduction to Phenomenology</i>. Cambridge: Cambridge University Press, 2000.</li> </ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Familiarity with the phenomenological style of philosophising.</li> <li>2. Appreciation of alternative methods of philosophising.</li> <li>3. Understands the variegated structures of consciousness and the doctrine of the intentionality of consciousness.</li> <li>4. Appreciates the subtle differences among perception, memory and imagination.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-505

**Title of the Course:** Introduction to Analytic Philosophy

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the course:</b>	Should have completed the paper on the History of Western Philosophy.	
<b>Course Objectives:</b>	To understand the developments in the 20th Century Analytic Philosophy as espoused by the pioneers of Contemporary Western Philosophy like G.E. Moore and Bertrand Russell to present-day analytic philosophers like Quine and Kripke.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. General Introduction to Analytic Philosophy, Language as the window to metaphysics; Logic and language, Different kinds of philosophical analysis, Frege on Sense and Reference.</li><li>2. G.E. Moore: Conceptual analysis, Defense of Common Sense.</li><li>3. B. Russell: Logical Atomism, Theory of Descriptions.</li><li>4. Early Wittgenstein: Language and logic; Picture theory of Meaning.</li><li>5. Later Wittgenstein: Attack on essentialism, the family resemblance, language games, meaning as use, forms of life.</li><li>6. A.J. Ayer: Logical Positivism, Rejection of Metaphysics, Principle of Verification.</li><li>7. J.L. Austin: Performative Utterances, Locutionary, Illocutionary and Perlocutionary Acts.</li><li>8. G. Ryle: Systematically Misleading Expressions.</li><li>9. W.V.O. Quine: Two Dogmas of Empiricism.</li><li>10. S.A. Kripke: Identity and Necessity.</li></ol>	<div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div> <div>6 hours</div>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. A. J. Ayer, <i>Language, Truth and Logic</i> (Relevant Chapters). London: Penguin Books, 2001.</li><li>2. Anthony Kenny, <i>Wittgenstein</i>. London: Penguin Books, 1972.</li><li>3. B. Russell, "Logical Atomism (1924)," in <i>The Philosophy of Logical Atomism</i>. New York: Routledge, 2010.</li><li>4. G. E. Moore, "A Defense of Common Sense," in Thomas Baldwin, Ed., <i>G. E. Moore: Selected Writings</i>. New York: Routledge, 1993.</li><li>5. G. Ryle, "Systematically Misleading Expressions," <i>Proceedings of the Aristotelian Society, New Series</i>, vol. 32, 1931–1932, pp. 39–170.</li><li>6. Isaiah Berlin, et al., Eds., <i>Essays on J.L. Austin</i>. Oxford: Oxford University Press, 1973.</li><li>7. J. L. Austin, <i>How to do Things with Words</i> (Selected Lectures). Oxford: Clarendon Press, 1962.</li><li>8. John Passmore, <i>A Hundred Years of Philosophy</i>. London: Gerald Duckworth &amp; Co., Ltd., 1917.</li><li>9. L. Wittgenstein, <i>Philosophical Investigations</i> (Selected Sections), G. E. M. Anscombe (trans.). Oxford: Basil Blackwell, 1986.</li><li>10. L. Wittgenstein, <i>Tractatus Logico-Philosophicus</i> (Selected Sections), D. F. Pears and B. F. McGuinness (trans.). New</li></ol>	



	<p>York: Routledge, 2002.</p> <p>11. Milton K. Munitz, <i>Contemporary Analytic Philosophy</i>. London: Macmillan, 1981.</p> <p>12. R. R. Ammerman, Ed., <i>Classics of Analytic Philosophy</i>. New York: McGraw-Hill, 1965.</p> <p>13. S. A. Kripke, "Identity and Necessity," in Milton K. Munitz, Ed., <i>Identity and Individuation</i>. New York: New York University Press, 1971.</p> <p>14. Saul A. Kripke. <i>Naming and Necessity</i>. Cambridge, Massachusetts: Harvard University Press, 1972.</p> <p>15. W. V. O. Quine, "Two Dogmas of Empiricism," <i>The Philosophical Review</i>, vol. 60, 1951, pp. 20–43.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Enables one to participate in contemporary philosophising in the Anglo-Saxon tradition.</li> <li>2. Familiarity with the analytical method of philosophising.</li> <li>3. Understands the differences between various analytic philosophers.</li> <li>4. Appreciates the role of language in shaping reality.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-506

**Title of the Course:** Meta-Ethics

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	<ol style="list-style-type: none"><li>1. This course aims at understanding the nature of meta-ethics and distinguishing it from normative ethics.</li><li>2. It deals with the theories of meta-ethics, is-ought relation, concept of freedom and law of karma and dharma.</li></ol>	
<b>Contents:</b>	<ol style="list-style-type: none"><li>1. Meta-ethics: Normative ethics; Relation between meta-ethics and Normative ethics.</li><li>2. Naturalism and Non-naturalism: Intuitionism and Emotivism.</li><li>3. Post-emotivist development with special reference to S.E. Toulmin, R.M. Hare and P.H. Nowell Smith.</li><li>4. Neo-naturalism/Descriptivism of Geach and Foot.</li><li>5. The Nature of moral reasoning – The Is-ought relation.</li><li>6. Moral error, weakness and wickedness.</li><li>7. Moral Realism.</li><li>8. Problems for Moral Realism: Evolutionary debunking.</li></ol>	<div>6 hours</div> <div>7 hours</div> <div>8 hours</div> <div>8 hours</div> <div>8 hours</div> <div>8 hours</div> <div>7 hours</div> <div>8 hours</div>
<b>Pedagogy:</b>	Lectures, tutorials, assignments, and self-study.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. G. E. Moore, <i>Principia Ethica</i>. England: Cambridge University Press, 2012.</li><li>2. Garner &amp; Rosen, <i>Moral Philosophy</i>. USA: Collier Macmillan Ltd., 1967.</li><li>3. J. O. Urmson, <i>The Emotive Theory of Ethics</i>. London: Hutchison University Library, 1968.</li><li>4. Katia Vavova. "Evolutionary Debunking of Moral Realism," <i>Oxford Studies in Metaethics</i>, vol. 9, 2014, pp. 76–101. <a href="https://philpapers.org/archive/vav1248">https://philpapers.org/archive/vav1248</a>.</li><li>5. Nowell Smith, <i>Ethics</i>. England: Penguin Books, 1969.</li><li>6. Philippa Foot, Ed., <i>Theories of Ethics</i>. London: Oxford University Press, 1967.</li><li>7. R. M. Hare, <i>The Language of Morals</i>. Oxford: Clarendon Press, 1986.</li><li>8. Richard Brandt, <i>Ethical Theory: The Problem of Normative and Critical Ethics</i>. New Jersey: Prentice Hall Inc., 1959.</li><li>9. S. E. Toulmin, <i>The Place of Reason in Ethics</i>. England: Cambridge University Press, 1950.</li><li>10. Sharon Street, "A Darwinian Dilemma for Realist Theories of Value," <i>Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition</i>, vol. 127, no. 1, 2006.</li><li>11. W. D. Hudson, <i>Is-ought Question</i>. London: Macmillan &amp; Co. Ltd., 1969.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. Understanding the relationship between Normative ethics and meta-ethics.</li><li>2. Distinguishing between various theories of meta-ethics.</li><li>3. Analysing the possibility of deriving ought from is.</li><li>4. To comprehend various issues and aims of meta-ethics.</li></ol>	



Programme: M.A. (Philosophy)

Course Code: PHI-507

Title of the Course: Indian Logic and Epistemology

Number of Credits: 4

Effective from AY: 2022–23

<b>Pre-requisites for the Course:</b>	A course in Classical Indian Philosophy.	
<b>Course Objectives:</b>	This course studies the contrasting epistemological views represented by Gotama, Kanada, and Dinnaga in <i>Nyāya Sūtra</i> , <i>Vaiśeṣika Sūtra</i> , and <i>Pramāṇasamuccaya</i> , respectively. Whereas the above texts deal mainly on the theory of <i>anumāna</i> , in the fourth text, namely, <i>Nyāyabindu-tīka</i> an analysis of perception is also undertaken. The course will focus on issues such as the definition, nature, factors ( <i>pramā</i> , <i>prameya</i> , <i>pramātṛ</i> , <i>pramāṇa</i> , and <i>pramāṇaphala</i> ), process, kinds, linguistic-psychological, syllogistic characteristics, criteria ( <i>rūpa</i> ) of reason or sign ( <i>liṅga</i> , <i>hetu</i> ), and sign( <i>liṅga</i> )-signified ( <i>liṅgin</i> ) relation while discussing the inferential means of knowledge ( <i>anumāna-pramāṇa</i> ).	
<b>Content:</b>	<ol style="list-style-type: none"><li><b><i>Nyāya-sūtra</i></b> <i>Nyāya-sūtra</i> of Gautama (original in Sanskrit) <i>Anumāna-khaṇḍa</i> with translation by Ganganatha Jha, 1939.</li><li><b><i>Vaiśeṣika-sūtra</i></b> <i>Vaiśeṣika-sūtra</i>, <i>Anumāna-khaṇḍa</i> with Praśastapāda's <i>Bhāṣya</i> and Śrīdhara's <i>Nyāyakandalī</i>, Benares, (1895).</li><li><b><i>Pramāṇasamuccaya</i></b> <i>Pramāṇasamuccaya</i> of Dignāga, <i>Anumāna-pariccheda</i> (Sanskrit text not available), translated by Richard Hayes from Tibetan version, <i>Dignāga on the Interpretation of Sign</i>, "Chapter 6: On Reasoning," Dordrecht: Kluwer Academic Publishers, 1988.</li><li><b><i>Nyāyabindu Tika</i></b> <i>Nyāyabindu Tika</i> by Dharmottara, <i>Pratyaksa</i> and <i>Anumāna</i> as translated in Th., Stcherbatsky, <i>Buddhist Logic</i>, Vol. 2, New York: Dover Publications, 1962.</li></ol>	15 hours 15 hours 15 hours 15 hours
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>A. B. Keith, <i>Indian Logic and Atomism</i> (Chapter I 1–2, pp. 9–40). Delhi: Munshiram Manoharlal Publishers, 1977.</li><li>Annambhatta, <i>Tarkasamgraha</i> (Chapter IV &amp; Notes, pp. 1–24 &amp; 7–87, 161–96), Virupakshananda (trans.). Myslapore: Ramakrishna Math, 2008.</li><li>B. K. Matilal and Robert D. Evans, <i>Buddhist Logic and Epistemology: Studies in the Buddhist Analysis of Inference and Language</i>. Dordrecht: D. Reidel Publishing Company, 1986.</li><li>B. K. Matilal, <i>Logic, Language, and Reality</i>, Delhi: Motilal Banarsidass Publishers, 1985.</li><li>B. K. Matilal, <i>Perception: An Essay on Classical Indian Theories of Knowledge</i>. Oxford: Clarendon Press, 1986.</li><li>B. Kar, <i>Indian Theories of Error</i>. Delhi: Azanta Books International, 1990.</li><li>C. S. Vyasa, <i>Buddhist Theory of Perception with Reference to Pramāṇa Vārthika of Dharmakīrti</i>. New Delhi: Navrang Publishers, 1991.</li><li>Claus Oetke, "Ancient Indian logic as a theory of non-monotonic reasoning," <i>Journal of Indian Philosophy</i>, vol.</li></ol>	

	<p>24, 1996, pp. 447–539.</p> <p>9. D. C. Guha, <i>Navya Nyāya System of Logic</i>. New Delhi: Motilal Banarsidass Publishers, 1979.</p> <p>10. D. M. Datta, <i>The Six Ways of Knowing</i>. Calcutta: Munsiram Manoharlal Publishers, 1998.</p> <p>11. Douglas Walton, <i>The New Dialectic: Conversational Contexts of Argument</i>. Toronto: University of Toronto Press, 1998.</p> <p>12. Ernst Prets, “Theories of debate, proof and counter-proof in the early Indian dialectical tradition,” in Piotr Balcerowicz and Marek Mejer, Eds., <i>Essays in Indian Philosophy, Religion and Literature</i>. Delhi: Motilal Banarsidass Publishers, 2000, pp. 369–382.</p> <p>13. H. T. Colebrooke, “On the philosophy of the Hindus: [Part II]: On the Nyāya and Vaiśeṣika Systems,” <i>Transactions of the Royal Asiatic Society</i>, 1824, pp. 92–118.</p> <p>14. H. S. Prasad, “Understanding Buddhist Epistemology (Chapter 10),” in <i>The Centrality of Ethics in Buddhism</i>. Delhi: Motilal Banarsidass Publishers, 2007, pp. 397–429.</p> <p>15. Jonardon Ganeri, <i>Indian Logic: A Reader</i>. Surrey: Curzon Press, 2001.</p> <p>16. Jwala Prasad, <i>History of Indian Epistemology</i>. Delhi: Munshiram Manoharlal Publishers, 1958.</p> <p>17. Karl Potter, Ed., <i>Encyclopedia of Indian Philosophies</i> (Introduction to Vols. II &amp; VI (Nyāya-Vaiśeṣika)). Delhi: Motilal Banarsidass, 1993.</p> <p>18. Kuppaswami Sastri, <i>A Primer of Indian Logic</i> (Chapter Introduction, pp. III–XLIII). Madras: Kuppu Swami Sastri Research Institute, Mylapore, 1968.</p> <p>19. Pradumna Kumar Jain, <i>Jaina and Hindu Logic: A Comparative Study</i>. Delhi: Research Books, Yamuna Vihar, 2009.</p> <p>20. S. C. Chatterjee: <i>Nyāya Theory of Knowledge: A Critical Study of Some Problems of Logic and Metaphysics</i>. Calcutta: Munsiram Manoharlal Publishers, 2017.</p> <p>21. S. C. Vidyabhusana, <i>A History of Indian Logic</i>. New Delhi: Motilal Banarsidass Publishers, 1970.</p> <p>22. Stephen Philips and Ramanuja Tatacharya, <i>Gangesa on Upadhi</i>. New Delhi: ICPR, 2002.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. The course introduces the basic notions of Indian Epistemology</li> <li>2. Demonstrates the link between Indian Epistemology and Logic</li> <li>3. The course equips the learner with the tools of doing Indian Logic</li> <li>4. The students would be able to see the distinction between Buddhist logic and Nyaya-Vaisesika Logic.</li> <li>5. The learner would be made aware of eleven types of negation used in arriving at an inferential conclusion.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-523

**Title of the Course:** Bio Ethics

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objective:</b>	This course aims at understanding the distinction between ethics and applied ethics, the religious foundations of Bioethics. It deals with concepts such as euthanasia, abortion, in vitro fertilization, and mental illness. It also aims at understanding the ethics of Ayurvedic medical practice and ethics in the times of the pandemic besides the ethical issues in animal experimentation.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Distinction between ethics and applied ethics.</li><li>2. Religious foundations of bioethics.</li><li>3. Death, euthanasia, abortion, and suicide.</li><li>4. Issues in reproductive technologies: In vitro fertilization, prenatal diagnosis, organ transplantation, and genetic engineering.</li><li>5. Ethics of Ayurvedic medical practice.</li><li>6. The use of animals in biomedical experimentation.</li><li>7. Eugenics.</li><li>8. Vaccination hesitancy and COVID mandates.</li><li>9. Suffering and pandemic triage.</li></ol>	<div>8 hours</div> <div>8 hours</div> <div>12 hours</div> <div>12 hours</div> <div>8 hours</div> <div>3 hours</div> <div>3 hours</div> <div>3 hours</div> <div>3 hours</div>
<b>Pedagogy:</b>	Lectures, tutorials, and assignments.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Amy Solnica, et al., "Allocation of Scarce Resources During the COVID-19 Pandemic: A Jewish Ethical Perspective," <i>Journal of Medical Ethics</i>, vol. 46, no. 7, 2020.</li><li>2. Carissa Lawrence, et al., "Vaccine Hesitancy is No Excuse for Systemic Racism," <i>The Hastings Center</i>, February 2021. Available: <a href="https://www.thehastingscenter.org/vaccine-hesitancy-is-no-excuse-for-systemic-racism">https://www.thehastingscenter.org/vaccine-hesitancy-is-no-excuse-for-systemic-racism</a> [Accessed: 25 April 2022].</li><li>3. Carl Cohen, "The Case for the Use of Animals in Biomedical Research," <i>New England Journal of Medicine</i>, vol. 315, no. 14, 1986.</li><li>4. Chiara Mannelli, "Whose Life to Save? Scarce Resources Allocation in the COVID-19 Outbreak," <i>Journal of Medical Ethics</i>, vol. 46, no. 4, 2020.</li><li>5. Chris Kaposy, "Is There a Duty to Get Vaccinated?" <i>Impact Ethics</i>, August 2021. Available: <a href="https://impactethics.ca/2021/08/02/is-there-a-duty-to-get-vaccinated/">https://impactethics.ca/2021/08/02/is-there-a-duty-to-get-vaccinated/</a> [Accessed: 25 April 2022].</li><li>6. David Lamb, "Organ Transplants, Death, and Policies for Procurement," <i>The Monist</i>, vol. 76, no. 2, 1993.</li><li>7. Edmund L. Erde, "Studies in the Explanation of Issues in Biomedical Ethics: (II) 'On Play(ing) God,' Etc.," <i>The Journal of Medicine and Philosophy</i>, vol. 14, no. 6, 1989.</li><li>8. H. T. Engelhardt, <i>The Foundations of Bioethics</i>. Oxford, Oxford University Press, 1996.</li><li>9. James M. Brown, "On Applying Ethics," in J. D. G. Evans, Ed., <i>Moral Philosophy and Contemporary Problems</i>. Cambridge: Cambridge University Press, 1987.</li><li>10. Jane English, "Abortion and the Concept of a Person," <i>Canadian Journal of Philosophy</i>, vol. 5, 1997.</li></ol>	

11. John Harris, "In Vitro Fertilization: The Ethical Issues (I)," *The Philosophical Quarterly*, vol. 33, no. 132, 1983.
12. Julian Savulescu, "Procreative Beneficence: Why We Should Select the Best Children," *Bioethics*, vol. 15, no. 5/6, 2001.
13. Katherine K. Young, "Euthanasia," in Harold G. Coward, Julius J. Lipner, and Katherine K. Young, Eds., *Hindu Ethics*. New York: State University of New York Press, 1989.
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15. Kusum, "The Use of Pre-natal Diagnostic Techniques for Sex Selection: The Indian Scene," *Bioethics*, vol. 7, no. 2/3, 1993.
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22. P. Billimoria, "The Jaina Ethic of Voluntary Death," *Bioethics*, vol. 6, no. 4, 1992.
23. Peter Singer, "Why Vaccination Should be Compulsory," *Project Syndicate*, August 2021. Available: <https://www.project-syndicate.org/commentary/why-covid-vaccine-should-be-compulsory-by-peter-singer-2021-08> [Accessed: 25 April 2022].
24. Peter Singer, *Animal Liberation*. New York: Harper Perennial, 2009.
25. Prakash N. Desai, "Medical Ethics in India," *The Journal of Medicine and Philosophy*, vol. 13, No. 3, 1988.
26. Ronald M. Green, "Method in Bioethics: A Troubled Assessment," *The Journal of Medicine and Philosophy*, vol. 15, no. 2, 1990.
27. Ryan C. Maves, et al., "Triage of Scarce Critical Care Resources in COVID-19: An Implementation Guide for Regional Allocation," *Chest*, vol. 158, no. 1, 2020.
28. S. Damer, "What is a Right?" *The Journal of Value Inquiry*, vol. 30, no. 3, 1996.
29. Shankar Vedantam (host) with Peter Singer, "Justifying the Means: What it Means to Treat All Suffering Equally [Audio, 54:48]," in *Hidden Brain Podcast*, National Public Radio, 2020. Available: <https://www.npr.org/2020/06/01/866768837/justifying-the-means-what-it-means-to-treat-all-suffering-equally> [Accessed:

	25 April 2022]. 30. V. Cosculluela, "The Right to Suicide," <i>The Journal of Value Inquiry</i> , vol. 30, no. 3, 1996.	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Analysing abortion, euthanasia, suicide, in vitro fertilization, and use of animals in experimentation from an ethical perspective.</li> <li>2. Understanding the ethical issues involved in Ayurvedic medical practice.</li> <li>3. Exploring the key assumptions of the Eugenics Movement, and examining their own attitudes and reactions to these ideas.</li> <li>4. Ethics of Triage.</li> </ol>	

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**Programme:** M.A. (Philosophy)

**Course Code:** PHI-524

**Title of the Course:** Symbolic Logic

**Number of Credits:** 4

**Effective from AY:** 2022–23

<b>Pre-requisites for the Course:</b>	A course in Logic.	
<b>Course Objective:</b>	To understand the method of conditional proof and indirect proof as well as the principles of quantification.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Conditional Proof and Indirect Proof.</li><li>2. Proof of Tautologies.</li><li>3. Testing of quantified arguments.</li><li>4. Demonstrating logical truths involving quantifiers.</li></ol>	<div>15 hours</div> <div>10 hours</div> <div>20 hours</div> <div>15 hours</div>
<b>Pedagogy:</b>	Lectures/ tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. I. M. Copi, <i>Symbolic Logic</i>. New Jersey: Pearson Publishers, 2005.</li><li>2. I. M. Copi &amp; C. Cohen, <i>Introduction to Logic</i>. USA: Macmillan, 2012.</li><li>3. P. Suppes, <i>Introduction to Logic</i>. New York: Dover Publications, 1999.</li><li>4. William Gustafson &amp; Dolph E Ulrich, <i>Elementary Symbolic Logic</i>. USA: Waveland Press, 1989.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. Testing of arguments and tautologies by using the method of conditional proof.</li><li>2. Testing arguments and tautologies by using the method of indirect proof</li><li>3. Using the method of quantification to prove the validity of arguments.</li><li>4. Demonstrating logical truths by using quantification.</li></ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-600

**Title of the Course:** Philosophy of Social Sciences

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	This course aims at providing an understanding of the methodological problems and conceptual issues in the domain of Social Sciences.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Philosophy of Science and the Philosophical Problems in the Social Sciences, Nature and Scope of Philosophy of Social Sciences.</li><li>2. Aprioris of Society, Social Construction of Reality, Objectivity in Social Sciences.</li><li>3. Methodological Orientation of Social Sciences, Positivism and Anti-positivism.</li><li>4. Explanation and Understanding, Functionalism and Causal Explanation.</li><li>5. Hermeneutics of Science, Interpretative Social Sciences.</li><li>6. Nomothetic and Ideographic Sciences, The Problem of 'Law' in Social Sciences.</li><li>7. Terms of Social Scientific Explanation, Methodological Individualism and Holism.</li></ol>	<div>10 hours</div> <div>10 hours</div> <div>8 hours</div> <div>8 hours</div> <div>8 hours</div> <div>8 hours</div> <div>8 hours</div>
<b>Pedagogy:</b>	Lectures/ discussions/ tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Alexander Rosenberg, <i>Philosophy of Social Science</i>. Boulder, Colorado: Westview Press, 2008.</li><li>2. Charles Taylor, "Understanding in Human Science," <i>Review of Metaphysics</i>, vol. 34, no. 1, 1980, pp. 25–38.</li><li>3. Edmund Husserl, "The Origin of Geometry," in <i>The Crisis of European Sciences and Transcendental Phenomenology</i>, David Carr (trans.). Evanston: Northwestern University Press, 1970.</li><li>4. Ernest A. Gellner, "Explanations in History," <i>Proceedings of the Aristotelian Society</i>, vol. 30, 1956, pp. 157–176.</li><li>5. Ernest Nagel, <i>The Structure of Science</i>. Indianapolis: Hackett Publishing Co., 1979.</li><li>6. Hans George Gadamer, "The Problem of Historical Consciousness," in Paul Rabino and William M. Sullivan, Eds., <i>Interpretative Social Science: A Reader</i>. Berkeley: University of California Press, 1979.</li><li>7. John W. N. Watkins, "Historical Explanation in the Social Sciences," <i>The British Journal for the Philosophy of Science</i>, vol. 8, no. 30, 1957, pp. 104–117.</li><li>8. Maurice Natanson, <i>Philosophy of Social Sciences: A Reader</i>. New York: Random House, 1963.</li><li>9. Michael Martin and Lee C. McIntyre, Eds., <i>Readings in the Philosophy of Social Science</i>. Cambridge, Massachusetts: MIT Press, 1994.</li><li>10. Thomas Kuhn, "The Natural and the Human Sciences," in David R. Hiley, James Bohman &amp; Richard Shusterman, Eds., <i>The Interpretive Turn: Philosophy, Science, Culture</i>. Ithaca: Cornell University Press, 1991, pp. 17–24.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. Better appreciation of a plurality of methodological practices in the sciences.</li></ol>	

	<ol style="list-style-type: none"> <li>2. Appreciate different types of explanations practised in sciences.</li> <li>3. Familiarity with the problems and concepts of theory formation in the social sciences.</li> <li>4. Understand the differences among different social sciences.</li> </ol>	
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**Programme:** M.A. (Philosophy)

**Course Code:** PHI-601

**Title of the Course:** Philosophy of Existentialism

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	To familiarise the students with the central concerns of Existentialism and introduce students to some of the important thinkers in Continental Philosophy.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Søren Kierkegaard: Stages of Existence, Kierkegaard's central writing on Religion, Truth as Subjectivity.</li><li>2. Friedrich Nietzsche: Nietzsche's Idea of Morality, The Social Construction of Morality, Will to Power, <i>Übermensch</i>.</li><li>3. Martin Heidegger: <i>Dasein</i>, Being-in-the-World, Authentic and Inauthentic Existence, The Technological View of the World.</li><li>4. Jean-Paul Sartre: Being-in-itself, Being-for-itself, Angst, Boredom, Nothingness.</li><li>5. Gabriel Marcel: Being and Having, Mystery.</li><li>6. Karl Jaspers: Limit Situation, Existenz and Transcendence.</li><li>7. Simone de Beauvoir: Feminist Theory and Existentialism, Woman as Other.</li><li>8. Albert Camus: Existentialism and Literature, <i>The Stranger</i>, <i>The Plague</i> and <i>The Fall</i>.</li></ol>	<div>10 hours</div> <div>10 hours</div> <div>10 hours</div> <div>10 hours</div> <div>5 hours</div> <div>5 hours</div> <div>5 hours</div> <div>5 hours</div>
<b>Pedagogy:</b>	Lectures/ discussions and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Alastair Hannay, <i>Kierkegaard</i>. London: Routledge, 1982.</li><li>2. Albert Camus, <i>The Plague, the Fall, Exile and the Kingdom and Selected Essays</i>. London: Everyman's Library, 2004.</li><li>3. Arthur C. Danto, <i>Sartre</i>. London: Fontana, 1991.</li><li>4. Brian Leiter, <i>Nietzsche on Morality</i>. London: Routledge, 2002.</li><li>5. Christa Acampora, Ed., <i>Nietzsche's on the Genealogy of Morals: Critical Essays</i>. Lanham, MD: Rowman and Littlefield, 2006.</li><li>6. David F. Krell, Ed., <i>Martin Heidegger: Basic Writings</i>. London: Routledge, 1993.</li><li>7. Friedrich Nietzsche, <i>On the Genealogy of Morals</i>, Walter Kaufman (trans.). New York: Vintage Books, 1967.</li><li>8. Jack Reynolds, <i>Understanding Existentialism</i>. Stocksfield: Acumen, 2006.</li><li>9. Jean Paul Sartre, <i>Being and Nothingness</i> (Selected Sections), Hazel Barnes (trans.). New York: Washington Square Press, 1992.</li><li>10. Karl Jaspers, <i>Philosophy of Existence</i>. Philadelphia: University of Pennsylvania Press, 1971.</li><li>11. Lev Shestov, <i>Kierkegaard and the Existential Philosophy</i>, Elinor Hewitt (trans.). Athens: Ohio University Press, 1969.</li><li>12. Marcel, <i>The Philosophy of Existentialism</i>. New York: Citadel Press, 1961.</li><li>13. Martin Heidegger, <i>Being and Time</i> (Selected Sections),</li></ol>	

	<p>John Macquarrie &amp; Edward Robinson (trans.). Oxford: Blackwell, 1962.</p> <p>14. Maudemarie Clark, "Nietzsche's Immoralism and the Concept of Morality," in Schacht R., Ed., <i>Nietzsche, Genealogy, Morality: Essays on Nietzsche's Genealogy of Morals</i>. Berkley: University of California press, 1994.</p> <p>15. Penelope Deutscher, <i>The Philosophy of Simone de Beauvoir</i>. Cambridge: Cambridge University Press, 2008.</p> <p>16. Raymond Guess, "Nietzsche and Morality," <i>European Journal of Philosophy</i>, vol. 5, no. 1, 1997, pp. 1–20.</p> <p>17. Robert C. Solomon, Ed., <i>Existentialism</i>. New York: Random House, 1974.</p> <p>18. Simon de Beauvoir, <i>The Second Sex</i>, H. M. Parshley (trans.). New York: Vintage Books, 1989.</p> <p>19. Søren Kierkegaard, <i>Fear and Trembling</i>, Howard V. Hong and Edna H. Hong (trans.). Princeton: Princeton University Press, 1983.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Students will learn to develop their own unique understanding of life.</li> <li>2. An understanding of the importance and influence of existentialism.</li> <li>3. Learn to appreciate the relationship between Philosophy and Literature.</li> <li>4. A better understanding of the famous works of existential philosophers' principles.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-602

**Title of the Course:** Philosophy of Martin Heidegger

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	This course aims to introduce Martin Heidegger's philosophy and get acquainted with an important thinker in the Continental Philosophical tradition.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Heidegger and Phenomenology: From Transcendental Phenomenology to Hermeneutical Phenomenology; Phenomenology as Fundamental Ontology, The Question of Being, Meaning of Being.</li><li>2. Analytic of <i>Dasein</i>, Being-in-the-World, Being-in as such; The Notion of Equipment, The Worldhood of the World, <i>Dasein</i> and Existential Space, Understanding, State of Mind, Discourse, Phenomenon of falling.</li><li>3. Care; Authenticity and Inauthenticity; <i>Dasein</i>, Call of Conscience, Disclosedness and Truth, Phenomenon of Death, Historicity and Temporality.</li><li>4. The Turn (<i>die Kehre</i>), Later Heidegger: Task of Thinking, Humanism, Physis and Poesis, Techne: Question Concerning Technology.</li></ol>	<div>15 hours</div> <div>15 hours</div> <div>15 hours</div> <div>15 hours</div>
<b>Pedagogy:</b>	Lectures/ discussions/ tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Charles Guignon, Ed., <i>Cambridge Companion to Heidegger</i> (Selected Articles). Cambridge: Cambridge University Press, 2006.</li><li>2. David Farrell Krell, Ed., <i>Martin Heidegger: Basic Writings</i> (Selected Articles). London: Routledge, 1993.</li><li>3. Frederick Elliston, Ed., <i>Heidegger's Existential Analytic</i>. The Hague: Mouton de Gruyter, 1978.</li><li>4. Herman Philipse, <i>Heidegger's Philosophy of Being: A Critical Interpretation</i> (Relevant Chapters). Princeton: Princeton University Press, 1999.</li><li>5. Iain D. Thomson, <i>Heidegger, Art and Postmodernity</i>. Cambridge: Cambridge University Press, 2011.</li><li>6. Martin Heidegger, "The Turning," Kenneth R. Maly (trans.), <i>Research in Phenomenology</i>, vol. 1, no. 1, 1971, pp. 3–16.</li><li>7. Martin Heidegger, <i>Being and Time</i> (Selected Sections), John Macquarrie &amp; Edward Robinson (trans.). Oxford: Blackwell, 1962.</li><li>8. Martin Heidegger, <i>What Is Called Thinking?</i> New York: Harper &amp; Row, 1968.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. Enables the learner to understand Heidegger's philosophical oeuvre.</li><li>2. Equips the learner to better understand the developments of 20th Century Continental philosophy.</li><li>3. Understands the difference between Transcendental Phenomenology and Hermeneutic Phenomenology.</li><li>4. Appreciates the significance of interconnectedness of existence.</li></ol>	



**UGC-SWAYAM COURSE**

**PHI-603**

Academic Writing

[https://onlinecourses.swayam2.ac.in/cec22\\_ge44/preview](https://onlinecourses.swayam2.ac.in/cec22_ge44/preview)



**Programme:** M.A. (Philosophy)

**Course Code:** PHI-621

**Title of the Course:** Philosophy of Gandhi

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	<ol style="list-style-type: none"><li>1. To introduce students to the philosophical background of Gandhian thought.</li><li>2. To study the ethical approach of Mahatma Gandhi and inculcate the Gandhian values in the students.</li><li>3. To find the relevance of his principles in the modern life-style.</li></ol>	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Gandhi and Religion: Indic religions, Semitic religions.</li><li>2. Gandhi and other thinkers: Ruskin, Tolstoy and Thoreau, Swami Vivekanada, Dr. B.R. Ambedkar, Sri Aurobindo.</li><li>3. Gandhi and ethics: Concept of Satyagraha, Sarvodaya, Swadeshi, Swaraj, Ahimsa and peace.</li><li>4. Gandhi and Philosophy: Vedanta Philosophy, Anasakti yoga, Bhagvadgeeta.</li><li>5. Gandhi on caste system, women, children and environment. Gandhi and the critique of modernity.</li></ol>	<div>15 hours</div> <div>15 hours</div> <div>10 hours</div> <div>10 hours</div> <div>10 hours</div>
<b>Pedagogy:</b>	Lectures/ discussions and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Ananta Kumar Giri, <i>Mahatma Gandhi and Sri Aurobindo</i>. India: Routledge, 2021</li><li>Anthony J. Parel, <i>Gandhi's Philosophy and the Quest for Harmony</i>. Cambridge: Cambridge University Press, 2006.</li><li>2. Bhikhu Parekh, <i>Gandhi</i>. Oxford: Oxford University Press, 1997.</li><li>Judith M. Brown, <i>Mahatma Gandhi: The Essential Writings</i>. New Delhi: Oxford University Press, 2008.</li><li>3. Mahatma Gandhi, <i>Hind Swaraj</i>. Ahmedabad: Navajivan Publishing House, 2010.</li><li>4. Mahatma Gandhi, <i>In Search of the Supreme, Vol. III, V</i>. B. Kher, Ed. Ahmedabad: Navajivan Publishing House, 1962.</li><li>5. Mahatma Gandhi, <i>The Selected Works of Mahatma Gandhi</i>. Ahmedabad: Navajivan Publishing House, 1968.</li><li>6. Pushpa Joshi, <i>Gandhi on Women (Collection of Mahatma Gandhi's Writings and Speeches on Women)</i>. Ahmedabad: Navajivan Publishing House, 1988.</li><li>R. C. Sharma, <i>Gandhian Environmentalism</i>. Delhi: Global Vision Publishing House, 2003.</li><li>7. Raghavan Iyer, <i>The Essential Writings of Mahatma Gandhi</i>. Delhi: Oxford University Press, 1994.</li><li>8. Raghuramaraju, <i>Debating Gandhi: A Reader</i>. New Delhi: Oxford University Press, 2010</li><li>9. S. Bakshi, <i>Gandhi and Status of Women</i>. New Delhi: Criterion Publications, 1987.</li><li>10. S. N. Datye, <i>Rethinking Mahatma Gandhi: Relevance of Gandhian Thought and Leadership in 21st Century</i>.</li></ol>	

	Delhi: Kalinga Publications, 2001.	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Understanding the key concepts and principles of Gandhian Philosophy.</li> <li>2. Understanding the influence of the ancient traditions on Gandhi and appreciate religious harmony.</li> <li>3. Better equipped to analyse and compare the ideals of Gandhi and the contemporary thinkers.</li> <li>4. Gain practical insight of Gandhi's principles.</li> </ol>	

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**Programme:** M.A. (Philosophy)

**Course Code:** PHI-622      **Title of the Course:** Logical Reasoning and Critical Thinking

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	This course aims at giving an understanding of the traditional classification of propositions. It also develops an understanding of Syllogism, Venn Diagram, and Analogies.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Evaluating and distinguishing deductive and inductive reasoning, understanding the structure of arguments, structure of categorical propositions.</li><li>2. Classical Square of Opposition of Propositions, Conversion, Obversion, and Contraposition.</li><li>3. Form of Categorical Syllogism, Figure and Mood, Testing syllogism by rules.</li><li>4. Venn Diagram Technique for testing syllogism.</li><li>5. Analogies: Simple Analogy, Double Analogy, Triple Analogy.</li><li>6. Determining the validity of inferences, statements and assumptions, statements, and conclusions.</li></ol>	<div>10 hours</div> <div>10 hours</div> <div>15 hours</div> <div>15 hours</div> <div>5 hours</div> <div>5 hours</div>
<b>Pedagogy:</b>	Lectures/ tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. I. M. Copi, <i>Introduction to Logic</i>. New York: Macmillan Publishing Co., 1996.</li><li>2. I. M. Copi, C. Cohen, and McMohan, <i>Introduction to Logic</i>. New York: Macmillan, 2012.</li><li>3. K. T. Basantani, <i>Introduction to Logic</i>. Bombay: A.R. Sheth &amp; Co., 1971.</li><li>4. Patrick Hurley, A. <i>Concise Introduction to Logic</i>. Delhi: Wadsworth, 2012.</li><li>5. V. E. Barry, <i>Practical Logic</i>. New York: Holt, Rinchart, 1997.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. This course aims at developing cognitive abilities, which include understanding the structure of arguments, deductive and inductive reasoning</li><li>2. It will enable the students to think critically.</li><li>3. It will also develop the ability to reason logically.</li><li>4. This course will enable the students to prepare for NET/SET examination (Paper 1).</li></ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-623

**Title of the Course:** Philosophy of Human Rights

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	This course attempts to make a philosophical appraisal of the fundamental notions of the discourse on Human Rights. The course requires the students to contextualize various theoretical positions and philosophical claims regarding human rights. This course is designed to meet the demands of interdisciplinary perspectives.	
<b>Content:</b>	<b>1. The Concept of Human Rights</b> Definition, Origin & A Short History of Human Rights Sources of Human Rights, Nature of Human Rights, Categories of Human Rights, Human Dignity and the basis of Human Rights, Philosophical Foundations of Human Rights Human Rights and Philosophy of Human Rights Objections to Human Rights, Challenges to Human Rights, Minimum standard Human Rights.	15 hours
	<b>2. Human Rights Institutions &amp; Movements</b> Historical, Social, Political Perspectives of Human Rights in India Fundamental Rights and Indian Constitution Human Rights Institutions in India Human Right Movements in India International Human Rights Law, Humanitarian Law & International Humanitarian Law.	10 hours
	<b>3. Modern Human Right Discourses</b> Minority Rights, Women's Rights, Children's Rights, Prisoner's Rights, Refugees' Rights, Intellectual Property Rights, Media and Human Rights, Environmental Rights, Globalization, Life and Human Rights.	10 hours
	<b>4. Towards a Philosophy of Human Rights</b> Epistemological Foundations for Human rights Double foundation of Human Rights in Human Dignity The natural faculty of empathy as the basis for human rights, Rethinking Human Nature as the basic Human Right Science, Technology and the Future of Human Rights: Visual Culture, Literature and Social Freedom Cinema, Internet/ Social Media, Print Media, Television-Radio, Art and Literature.	15 hours
	<b>5. Is Human Right a Philosophy?</b> New Paradigms of Human Rights Philosophy Contemporary Democratic Theories and Human Rights,	10 hours

	Philosophical Critique of Human Rights Discourse, Is doing Philosophy a Human Right?	
<b>Pedagogy:</b>	Lectures/ discussions and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"> <li>1. A. J. M. Milne, <i>Human Rights and Human Diversity: An Essay in the Philosophy of Human Rights</i>. London: The Macmillan Press Ltd., 1986.</li> <li>2. Brysk A., Ed., <i>Globalisation and Human Rights</i>. Berkeley: University of California, 2002.</li> <li>3. Chandra Muzaffar, <i>Human Rights and the New World Order</i>. Pernang: Just World Trust, 1993.</li> <li>4. Charles Taylor, "Conditions of Unforced Consensus on Human Rights," in Joanne R, Baner and Daniel A. Bell, Eds., <i>The East Asian Challenges for Human Rights</i>. Cambridge: Cambridge University Press, 1999.</li> <li>5. Damien V. Keown, et al., <i>Buddhism and Human Rights</i>. Surrey: Curzon Press, 1998.</li> <li>6. David Beetham, <i>Democracy and Human Rights</i>. Cambridge: Polity Press, 1999.</li> <li>7. Emilie M. Hanfner-Burton. <i>Making Human Rights a Reality</i>. Princeton: Princeton University Press, 2013.</li> <li>8. Esther D. Reed, <i>The Ethics of Human Rights: Contested Doctrinal Moral Issues</i>. Texas: Baylor University Press, 2007.</li> <li>9. Flavia Agnes, <i>Law and Gender Inequality: The Politics of Women's Rights in India</i>. Delhi: Oxford University Press, 1999.</li> <li>10. Gerhard Ernst and Jan-Christoph Heilinger, <i>The Philosophy of Human Rights: Contemporary Controversies</i>. Gottingen: Walter de Gruyer GmbH &amp; Co. KG, 2012.</li> <li>11. Giorgio Agamben, <i>Homo Sacer: Sovereign Power and Bare Life</i>. Stanford: Stanford University Press, 1998.</li> <li>12. Johannes A. Van der Ven, et al., <i>Is there a God of Human Rights? The Complex of Relationship between Human Rights and Religion: A South African Case</i>. Boston: Brill, 2004.</li> <li>13. L. W. Sumnev, <i>The Moral Foundation of Rights</i>. Oxford: Oxford University Press, 1987.</li> <li>14. Marion Albers, et al., <i>Human Rights and Human Nature</i>. New York: Springer, 2014.</li> <li>15. Michael Freeman, "The Philosophical Foundations of Human Rights," <i>Human Rights Quarterly</i>, vol. 16, no. 3, August, 1994, pp. 491–514.</li> <li>16. Michael J. Perry, <i>The Idea of Human Rights: Four Inquiries</i>. Oxford: University Press, 1998.</li> <li>17. NeusTorbisco Casals, <i>Group Rights as Human Rights: A Liberal Approach to Multiculturalism</i>. Netherlands: Springer, 2006.</li> <li>18. Nirmal J. Chiramjivi, <i>Human Rights in India</i>. Delhi: Oxford University Press, 2000.</li> <li>19. Philip Alston, <i>Peoples Rights</i>. Oxford: Oxford University Press, 2001.</li> <li>20. Rolando Gaetc, <i>Human Rights and the limits of Critical Reason</i>. Aldershot: Dartmonth Publishing Company, 1993.</li> </ol>	

	<p>21. Rowan Cruft, et al., <i>Philosophical Foundations of Human Rights</i>. Oxford: Oxford University Press, 2015.</p> <p>22. Stephan P. Leher, <i>Dignity and Human Rights: Language Philosophy and Social Realizations</i>. New York: Routledge, Taylor &amp; Francis Group, 2018.</p> <p>23. Upendra Baxi, <i>The Future of Human Rights</i>. Delhi: Oxford University Press, 2002.</p> <p>24. Wiktor Osiatynski, <i>Human Rights and Their Limits</i>. Cambridge: Cambridge University Press, 2009.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. The learner would be introduced to the fundamental concept of Human Rights.</li> <li>2. The learner will be exposed to various Human Rights challenges while dealing with the civil society.</li> <li>3. The learner will be aware of Human Right violations.</li> <li>4. The learner would be introduced to various Human Right Laws and Institutions prevalent in the country and world-wide.</li> <li>5. The student would be able to understand and discern the value and quality of life that any human right discourse entails.</li> </ol>	

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**PHI-624-Women and Peace** [MGPE-012 Women and Peace - Course \(swayam2.ac.in\)](#)

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-625

**Title of the Course:** Logical Reasoning (ONLINE)

**Number of Credits:** 2

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	This course aims at giving an understanding of the traditional classification of propositions. It also develops an understanding of Inferences, Syllogism & Venn Diagram.	
<b>Content:</b>	1. Evaluating and distinguishing deductive and inductive reasoning, understanding the structure of arguments, structure of categorical propositions.	07 hours
	2. Classical Square of Opposition of Propositions, Conversion, Obversion, and Contraposition.	07 hours
	3. Form of Categorical Syllogism, Figure and Mood, Testing syllogism by rules.	08 hours
	4. Venn Diagram Technique for testing syllogism.	08 hours
<b>Pedagogy:</b>	Lectures/ tutorials.	
<b>References/ Readings:</b>	1. I. M. Copi, <i>Introduction to Logic</i> . New York: Macmillan Publishing Co., 1996. 2. I. M. Copi, C. Cohen, and McMohan, <i>Introduction to Logic</i> . New York: Macmillan, 2012. 3. K. T. Basantani, <i>Introduction to Logic</i> . Bombay: A.R. Sheth & Co., 1971. 4. Patrick Hurley, A. <i>Concise Introduction to Logic</i> . Delhi: Wadsworth, 2012. 5. V. E. Barry, <i>Practical Logic</i> . New York: Holt, Rinehart, 1997.	
<b>Course Outcomes:</b>	1. This course aims at developing cognitive abilities, which include understanding the structure of arguments, deductive and inductive reasoning. 2. It will also develop the ability to reason logically. 3. This course will enable the students to prepare for NET/SET examination (Paper 1).	



**Programme:** MA (Philosophy)

**Course Code:** PHI 626

**Title of the Course:** Introduction to Philosophical Counselling  
(Online)

**Number of Credits:** 2

**Effective from AY 2023-24**

<b>Prerequisites for the Course</b>	Familiarity with Philosophy	
<b>Objective</b>	To distinguish between Philosophical Counselling and Psychological Counselling To be introduced to the important literature in Philosophy To be able to see the Practical Value of Philosophy To understand various methods of Philosophical Counselling	
<b>Content</b>	<p><b>1. Introduction to Philosophical Counselling</b> Counselling and Philosophy Role of Philosophy in Counselling Philosophical Counselling as a Quest for Wisdom General Characteristics of Philosophical Counselling Key Concepts in Philosophical Counselling A Brief History of Philosophical Counselling</p> <p><b>2. Philosophical Counselling &amp; Other Domains</b> Philosophical Counselling and Psychotherapy, The Problem of Psychologisation, Distinct Aims and Methods.</p> <p><b>3. Essentials of Philosophical Counselling</b> Philosophical Attitudes- Courageous-Open-Assertive-Caring-Grateful Philosophical Methods-Methods of Doubt-Argument-Dialectic</p> <p><b>4. Various Approaches to Philosophical Counselling</b> a) Critical Thinking Approach-Logic Based Therapy (LBT)-its basic principles- Man's Search for meaning in life Philosophic LBT fallacies, antidotes b) Wisdom Approach c) Existential Approach-Existentialism Based Therapy- Authentic and Inauthentic Life (The Inner conflict of man-Existential givens-(Inevitability of death, freedom and responsibility-Alienation and Meaninglessness)- Existential Analysis (Case studies-one or two samples) d) Dialogical Critical Thinking</p>	<p>10 hours</p> <p>3 hours</p> <p>2 hours</p> <p>4 hours</p> <p>2 hours</p> <p>4 hours</p> <p>5 hours</p>
<b>Pedagogy</b>	Lectures/Discussions/Projects and Tutorials	

<b>References/ Readings</b>	<ol style="list-style-type: none"> <li>1. Elliot D. Cohen, Logic-Based Therapy and Everyday Emotions: A Case Based Approach, Lexington Books, 2016.</li> <li>2. Ran Lahav, Stepping Out of Plato's Cave: Philosophical Counselling, Philosophical Practice and Self- Transformation, Loyev Books, 2nd edition, 2016.</li> <li>3. Ran Lahav, "Philosophical Counselling as a Quest for Wisdom," in Practical Philosophy, 4(1), 2001.</li> <li>4. Ran Lahav, "What is Philosophical in Philosophical Counselling?." In Journal of Applied Philosophy, vol. 13, No. 3, pp. 259-278, 1996.</li> <li>5. T. Curnow, "Wisdom and Philosophy," in Practical Philosophy, 3(1), 2000.</li> <li>6. S. Lacovou &amp; Karen Weisel-Dixon, Existential Therapy: 100 Key Points and Techniques, Routledge, 2015.</li> <li>7. Tim Lebon, Wise Therapy, London: Continuum, 2001.</li> <li>8. Peter B. Raabe, Philosophical Counseling—Theory and Practice, Praeger Publishers Inc, 2000.</li> <li>9. B. Sulavikova, "Key Concepts in Philosophical Counselling", in Human Affairs, 24, 574-583, 2014.</li> <li>10. B. Sulavikova, "Philosophical Counselling Based on Dialogical Critical Thinking", in Human Affairs, 23(4), 680-688, 2013.</li> </ol>	
<b>Course Outcomes</b>	<ol style="list-style-type: none"> <li>1. The student would be equipped with introductory knowledge of Philosophical Counselling</li> <li>2. The student would be able to identify various methods of counselling</li> <li>3. The student would be able to assess the usefulness of philosophy for therapeutic reasons</li> </ol>	

**Under The Directorate Of VRPP****Programme:** M. A. Philosophy**Course Code:** PHI-627**Title of the Course:** Introduction to Contemporary Art**Number of Credits:** 2**Effective from AY:** 2023-24

<b>Prerequisites:</b>	NIL	
<b>Objectives:</b>	To facilitate a nuanced appreciation of art and to familiarise the students with the philosophy of art-making.	
<b>Content:</b>	<b>1. Thinking Through Art -I:</b> These lectures will consist of presentation of selected works of art (paintings, sculptures and installations) from around the world. The presentations will deal with the themes, inspirations, processes and the techniques behind the creation of the works.	3 hours
	<b>2. Thinking Through Art -II:</b> These lectures will consist of presentation of selected works of art (paintings, sculptures and installations) from around the world. The presentations will deal with the themes, inspirations, processes and the techniques behind the creation of the works.	3 hours
	<b>3. Art: A Philosophical Perspective:</b> The idea of art has been interpreted in different ways. This lecture will explore the meaning of art and its functions in human societies.	3 hours
	<b>4. History of Indian Art:</b> This lecture will explore the trajectory of development of art in India from the Harappan Civilization to the present times.	4 hours
	<b>5. History of World art:</b> This lecture will explore the trajectory of world art from Renaissance to installation art.	4 hours
	<b>6. Experiential learning and Practice:</b> Experiential learning at MOG and at the Morjim beach	13 hours
<b>Pedagogy:</b>	Lectures, class discussions, tutorials, text analysis and hands on experience.	
<b>Text Books / Reference Books</b>	1. Berger, John: <i>Ways of Seeing</i> . London: Penguin Books, 1972. 2. Craven, Roy C: <i>Indian Art: A Concise History</i> . London: Thames & Hudson, 1976. 3. Read, Herbert: <i>Modern Sculpture: A Concise History</i> . London: Thames & Hudson, 1964. 4. Read, Herbert: <i>Modern Painting: A Concise History</i> . London: Thames & Hudson, 1985.	
<b>Course Outcomes</b>	The students will learn to judge the artistic merits of works and understand the process of artistic thinking.	

**Programme:** M.A. {Philosophy}

**Course Code:** PHI – 628 **Title of the Course:** Power of positive thinking (Online)

**Number of credits:** 2

**Effective from AY:** 2023-2024

<b>Prerequisites for the Course:</b>	NIL	
<b>Course Objectives</b>	This course helps students in understanding the concept of negative attitude with regard to themselves, family and friends. It stresses on the development of a positive attitude to be successful in life. It helps in developing management skills, patience and leadership qualities. It aims at developing self esteem and positive self motivation.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Student's sincere negative attitude towards not respecting and helping out in the society and in college activities.</li><li>2. Sincere positive attitude and self esteem.</li><li>3. Self image positive and negative.</li><li>4. Dealing with their social skills.</li><li>5. Self motivation, negative and positive.</li><li>6. The role of positive thinking in leadership.</li></ol>	<div>03 Hours</div> <div>04 Hours</div> <div>06 Hours</div> <div>06 Hours</div> <div>05 Hours</div> <div>06 Hours</div>
<b>Pedagogy:</b>	Lectures, assignments, videos and activities.	
<b>References/Readings:</b>	<ol style="list-style-type: none"><li>1) Peale, Norman Vincent. <i>The power of positive thinking</i>. U.S.A. Fawcett Crest Publications, 1982.</li><li>2) Ventrella, Scott W. <i>The power of positive thinking in business: 10 traits for maximum results</i> / Scott W Ventrella; Norman Vincent Peale. New York: Simon &amp; Schuster, 2001.</li><li>3) Klopchic, Helga, and KC Harry. <i>Remove negative thinking: How to instantly harness mindfulness and the power of positive thinking</i>. United States, California: CreateSpace, 2014.</li><li>4) Sashkin, Marshall, and Molly G. <i>Leadership that matters: The critical factors for making a difference in people's lives and organizations' success</i>. Oakland, California: Berrett-Koehler, 2003.</li><li>5) Harman, Amy. <i>Perfectly imperfect: Compassionate strategies to cultivate a positive body image</i>. Berkeley, California: Rockridge Press, 2020.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. This course aims at developing cognitive abilities and a positive attitude to face the challenges in life.</li><li>2. It contributes to creating a sympathetic understanding of being and helps in developing management skills.</li><li>3. It will hone one's social skills.</li></ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-604

**Title of the Course:** Philosophy of Buddhism

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	Classical Indian Philosophy	
<b>Course Objectives:</b>	To acquire an in-depth understanding of various issues dealt with in major schools of Buddhism and thereby training the students for research in Buddhism.	
<b>Content:</b>	<b>1. General Introduction &amp; Abhidharma Schools</b> A. Buddhist Thinkers and Schools B. Buddhist Philosophy in India: As a Wheel Ever Turning C. The Foundations of Buddhist Philosophy D. Key Doctrines of Buddhism: Four Noble Truths, Eight-fold Path, Pratityasamutpāda (Dependent Origination), Theory of Causation (arthakrīyavāda), Doctrine of No-Self (anatta), Five aggregates, Doctrine of Karma (action), anitya & Ksanikavada, Triratna (Sila, samadhi & Prajna), Doctrine of Nirvana E. Introduction to Abhidharma Schools F. Sarvāstivāda (Vaibhāsika School): Concept of Reality G. Sautrāntika: Knowledge of external world	15 hours
	<b>2. The Philosophy of Mahayana Schools</b> A. Notes on Mahayāna Buddhism B. Madhyamaka Philosophy: The Second Turning C. Nagarjuna's Critique of Abhidharma Philosophy D. Theory of Four Conditions, Madhyamika Dialect E. Sunyavāda, Paramarthika & Samvrttisatta F. Three Madhyamika Critiques (on causation-on motion & rest, On the Self) G. Concept of Nirvana H. Notion of Bodhisattava I. Nagarjuna's Philosophical Project: An Evaluation	15 hours
	<b>3. Yogacara Vijnanavāda</b> A. Vijnaptimatrata (Consciousness only): The Third Turning a. Vijnapti-mātrata & Refutation of Realism b. The Three Vijnānas c. The Dharma Theory in Yogacara d. The Yogacara Conception of Absolute e. The Concept of Tathāgata B. Madhyamaka and Yogacara: allies or rivals?	15 hours
	<b>4. The Philosophy of Logico-Epistemological School</b> A. Epistemology of Dinnaga School: a. On Nature and Definition of Perception, b. Inference and Universal Concomitance c. Buddhist Syllogism d. Fallacies B. The Buddhist Theory of Apoha a. Negative Character of Apoha b. Refutation of Apoha by Realists	15 hours
<b>Pedagogy:</b>	Lectures/discussions and tutorials.	
<b>References/ Readings:</b>	1. Ashok Kumar Chatterjee, <i>The Yogacara Idealism</i> . Delhi: Motilal Banarsidass Publishers, 1987.	

2. C. D. Sebastian, "Śūnyatā and the Limits of Saṃvṛtti in Nāgārjuna," in C. D. Sebastian, *The Cloud of Nothingness. Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures*, Vol. 19. Delhi: Springer, 2016. [https://doi.org/10.1007/978-81-322-3646-7\\_3](https://doi.org/10.1007/978-81-322-3646-7_3).
3. C. S. Vyas, *Buddhist Theory of Perception: With special reference to Pramāṇa Vārtika of Dharmakīrti*. New Delhi: Navarang, 1991.
4. D. Amber Carpenter, *Indian Buddhist Philosophy: Metaphysics as Ethics*. London & New York: Routledge, Taylor & Francis Group, 2014.
5. David Burton, *Emptiness Appraised: A Critical Study of Nagarjuna's Philosophy*. Delhi: Motilal, 2001.
6. David Seyfort Ruegg, *The Buddhist Philosophy of the Middle: Essays on Indian and Tibetan Madhyamaka*. Boston: Wisdom Publications, 2010.
7. Fernando Tola and Carmen Dragonetti, *Being as Consciousness: Yogacara Philosophy of Buddhism*. Delhi: Motilal, 2004.
8. George R. Elder, Ed., *Buddhist Insight: Essays by Alex Wayman*. Delhi: Motilal Banarsidass Publishers, 1984.
9. Glyn Richards, "Śūnyatā: Objective Referent or Via Negativa?" in *Studies in Religion*. London: Palgrave Macmillan, 1995. [https://doi.org/10.1007/978-1-349-24147-7\\_12](https://doi.org/10.1007/978-1-349-24147-7_12).
10. Graham Priest, "The Catuskoti, the Saptabhaṅgī, and 'Non-Classical' Logic," in Sarukkai S. and Chakraborty M., Eds., *Handbook of Logical Thought in India*. New Delhi: Springer, 2021. [https://doi.org/10.1007/978-81-322-1812-8\\_50-1](https://doi.org/10.1007/978-81-322-1812-8_50-1).
11. Jan Westerhoff, *The Golden Age of Indian Buddhist Philosophy*. UK: Oxford University Press, 2018.
12. Jay L. Garfield and Jan Westerhoff, *Madhyamaka and Yogācāra: Allies or Rivals?* New York: Oxford University Press, 2015.
13. Jay L. Garfield, *Engaging Buddhism: Why it Matters to Philosophy*. New York: Oxford University Press, 2015.
14. K. Kenneth Inada, *Nāgārjuna: A Translation of his Mūlamadhyamakakārikā with an Introductory Essay*. Delhi: Sri Satguru Publications, 1993.
15. K. T. S. Sarao and Jeffery D. Long, Eds., *Buddhism and Jainism (Encyclopedia of Indian Religions)*. Springer: Netherlands, 2017.
16. Mario D'Amato, et al., *Pointing at the Moon: Buddhism, Logic, Analytic Philosophy*. New York: Oxford University Press, 2009.
17. Mark Siderits, et al., *Apoha: Buddhist Nominalism and Human Cognition*. New York: Columbia University Press, 2011.
18. Mark Siderits, *Studies in Buddhist Philosophy*. UK: Oxford University Press, 2016.
19. Mattia Salvini, "Etymologies of What Can (not) be Said: Candrakīrti on Conventions and Elaborations," *Journal of Indian Philosophy*, vol. 47, 2019, pp. 661–695.

	<p>20. Paul Williams, <i>Mahayana Buddhism: The Doctrinal Foundations</i>. London: Routledge, 1996.</p> <p>21. Ramendra Nath Ghose, "The Modality of Nāgārjuna's Dialectics," <i>Journal of Indian Philosophy</i>, vol. 15, 1987, pp. 285–309.</p> <p>22. Shoryu Katsura, <i>Dharmakirti's Thought and Its Impact on Indian and Tibetan Philosophy</i>. Wien: Verlag Der Österreichischen Akademie Der Wissenschaftern, 1999.</p> <p>23. T. R. V. Murti, <i>The Central Philosophy of Buddhism: A Study of the Madhyamika System</i>. New Delhi: Munsiram Manoharlal Publishers, 1998.</p> <p>24. Th. Stcherbatsky, <i>Buddhist Logic, Vol. II</i>. London: Dover Publication, 1962.</p> <p>25. Th. Stcherbatsky, <i>The Conception of Buddhist Nirvana</i>. Varanasi: Bharatiya Vidya Prakashan, 1967.</p>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"> <li>1. Equips the learner with advanced knowledge of Buddhist Metaphysics and Epistemology.</li> <li>2. The learner is able to appreciate the nuances of various doctrines of Buddhist Philosophy.</li> <li>3. Understanding main philosophical schools of Buddhism.</li> <li>4. The learner would be aware of the development of Buddhist Thought in various phases and historical period.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-605

**Title of the Course:** Philosophy of Religion

**Number of Credits:** 4

**Effective from AY:** 2023–24

<b>Pre-requisites for the Course:</b>	NIL	
<b>Course Objectives:</b>	To clarify the concept of 'religion' and gain a critical appreciation of the nature, issues and problems which arise in world religions; with special reference to Christianity, Hinduism, and Islam.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Nature and scope of Philosophy of Religion.</li><li>2. Religious Language: Characteristics of Religious language, religious statements as symbolic, religious language as non-cognitive, paradox in religious language.</li><li>3. God and Religion: Meaning, nature and attributes of God, Theories of God, Proofs for the existence of God: Cosmological, Teleological, and Moral. Ethical religion without God.</li><li>4. Religious Experience: Examination of the rationality of religious beliefs, Arguments for their justification, Analysis of religious phenomena, religious practice, evaluation of Mysticism.</li><li>5. Religious values: Kinds of values, Nature and uniqueness of religious values. Belief in immortality.</li><li>6. Religion and Evil: Origin, nature and kinds of evils; Theories of Evil and possible solutions.</li><li>7. The problems of Religious Pluralism and possible solutions.</li></ol>	<div>5 hours</div> <div>10 hours</div> <div>10 hours</div> <div>10 hours</div> <div>5 hours</div> <div>10 hours</div> <div>10 hours</div>
<b>Pedagogy:</b>	Lectures, discussions, and tutorials.	
<b>References/ Readings:</b>	<ol style="list-style-type: none"><li>1. Chad Meister, Ed., <i>The Philosophy of Religion Reader</i>. London: Routledge, 2008.</li><li>2. John Hick, <i>Faith and Philosophers</i>. London: Macmillan Press, 1966.</li><li>3. John Hick, <i>Philosophy of Religion</i>. New Delhi: Prentice Hall of India, 1987.</li><li>4. M. J. Charlesworth, <i>Philosophy of Religion: The Historic Approaches</i>. London: Macmillan Press, 1972.</li><li>5. Philip L. Quinn and Charles Taliaferro, <i>A Companion to Philosophy of Religion</i>. Oxford: Blackwell Publishers, 1999.</li><li>6. R. B. Edwards, <i>Reason and Religion: An Introduction to Philosophy of Religion</i>. New York: Harcourt Brace Jovanovich Inc., 1972.</li><li>7. S. Cahn and David Shatz, Eds., <i>Contemporary Philosophy of Religion</i>. New York: Oxford University Press, 1982.</li><li>8. S. Radhakrishnan, <i>Religion in a Changing World</i>. London: George Allen and Unwin Limited, 1967.</li></ol>	
<b>Course Outcomes:</b>	<ol style="list-style-type: none"><li>1. This course enables the students to understand the concept of religion and religious language.</li><li>2. It enables the students to critically evaluate the theories of God.</li><li>3. It also enables the students to analyse the various theories of evil.</li><li>4. The students will be better equipped to address the</li></ol>	



	issue of religious pluralism in the contemporary world.	
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**Effective from AY: 2023-24**

<b>Prerequisites for the Course</b>	<b>Introduction to Philosophical Counselling</b>	
<b>Objective</b>	1. To have a detailed understanding of Philosophical Counselling 2. To be introduced to texts which are significant for PhilosophicalCounselling 3. To be able to apply the techniques introduced in the introductoryCourse 4. To have a hands-on experience in Philosophical Counselling.	
<b>Content</b>	<p><b>Understanding Philosophical Counselling</b></p> <ul style="list-style-type: none"> <li>a. The End of Philosophical Practice</li> <li>b. The Means of Philosophical Practice</li> <li>c. Platonic Vision of Philosophizing</li> <li>d. Aristotelian Vision of Philosophizing</li> <li>e. Philosophy as a Way of Life</li> </ul> <p><b>Western Texts &amp; Philosophical Counselling</b></p> <ul style="list-style-type: none"> <li>a. Socrates-Method of Dialogue</li> <li>b. Plato-On defending Philosophy</li> <li>c. Plato- On the Allegory of the Cave</li> <li>d. Plato-On forms</li> <li>e. Aristotle- Nichomachean Ethics</li> <li>f. The Stoics and Epicureans</li> <li>g. Kant and John Dewey</li> <li>h. Kierkegaard And Nietzsche</li> <li>i. St. Anselm-On the Ontological Proof for God’s Existence</li> <li>j. Soren Kierkegaard- On Encountering Faith</li> </ul> <p><b>Indian Texts &amp; Philosophical Counselling</b></p> <ul style="list-style-type: none"> <li>a. Sāṅkhyas Release (Kaivalya) &amp; Vedāntic Transcendence(Moksa)</li> <li>b. Proofs for God’s Existence in Nyāya</li> <li>c. Buddhist Method of the Sūnyavāda &amp; Ksanikavāda</li> <li>d. Jaina Method of anekāntavāda &amp; ahimsa</li> <li>e. Cārvākas Method of “Materiality”</li> </ul>	<div>15</div> <div>25</div> <div>20</div>
<b>Pedagogy</b>	Lectures/Discussions/Projects and Tutorials	

<b>References /Readings</b>	<ol style="list-style-type: none"> <li>1. Peter Raabe, Philosophical Counseling Theory and Practice, Praeger Publishers Inc., 2001.</li> <li>2. Ran Lahav, Stepping Out of Plato's Cave: Philosophical Counseling, Philosophical Practice and Self- Transformation, Loyev Books, 2nd edition, 2016.</li> <li>3. Jeff McLaughlin, The Originals: Classic Readings in Western Philosophy, Victoria B.C: Thompson Rivers University, 2017.</li> <li>4. R. W. Sharples, Stoics, Epicureans and Sceptics: An Introduction to Hellenistic Philosophy. London: Routledge, 1996.</li> <li>5. R. Schacht, Nietzsche. London: Routledge &amp; Kegan Paul, 1983.</li> <li>6. P. Hadot, Philosophy as a Way of Life. Oxford: Blackwell Publishers, 1995.</li> <li>7. J. P. Sartre, Being and Nothingness, Simon and Schuster Publishers, 1993.</li> <li>8. J. P. Sartre, Existentialism is a Humanism, Yale University Press, 2007.</li> <li>9. G. Fahey, "The Idea of the Good in John Dewey and Aristotle." Essays in Philosophy 3(2), 2002, Article 10. <a href="http://commons.pacificu.edu/eip">http://commons.pacificu.edu/eip</a>. Accessed 10-9-19</li> <li>10. J. Ferreira, "Faith and the Kierkegaardian Leap," in The Cambridge Companion to Kierkegaard, edited by A. Hannay &amp; G. Marino, 207-34. Cambridge: Cambridge University Press, 1998.</li> <li>11. C. Guignon (ed.), The Existentialists: Critical Essays on Kierkegaard, Nietzsche, Heidegger and Sartre, Lanham: Rowman &amp; Littlefield Publishers, Inc. 2004.</li> <li>12. Aristotle, The Nicomachean Ethics. Translated by D. Ross. Oxford: Oxford University Press, 1998.</li> <li>13. K. Mittal: Materialism in Indian Thought, Delhi: Munshiram Manoharlal Publishers, 1974.</li> <li>14. T. R. V. Murti: Central Philosophy of Buddhism, London: George Allen &amp; Unwin, 1955.</li> <li>15. S. Stevenson: The Heart of Jainism, London: Oxford University Press, 1915.</li> <li>16. P. Chakravarti, Origin and Development of the Samkhya System of Thought, Delhi: Munshiram Manoharlal Publishers, 1975.</li> <li>17. M. Hiriyanna: Outlines of Indian Philosophy, Bombay: Blackie &amp; Son, 1983.</li> <li>18. K. Satchidananda Murty: Revelation and Reason in Advaita Vedānta, Bombay: Asia Publishing House, 1959.</li> </ol>	
<b>Course Outcomes</b>	<ol style="list-style-type: none"> <li>1. The Course will give in-depth knowledge on Philosophical Counselling</li> <li>2. The Students will be able to apply various techniques of Philosophical Counselling in their practice.</li> <li>3. The course will equip students with better knowledge of Classical texts of Philosophy in both traditions.</li> <li>4. The course would equip the students to undertake philosophical counselling as a profession.</li> </ol>	

**Programme:** M.A. (Philosophy)

**Course Code:** PHI-651

**Number of Credits:** 16

**Effective from AY:** 2023–24

**Title of the Course:** Dissertation

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