

**GOA UNIVERSITY**

**School of Sanskrit, Philosophy  
and Indic Studies**

**M.A.PHILOSOPHY**  
**PROGRAMME**

# **LIST OF CORE and OPTIONAL COURSES**

## **CORE COURSES**

<b>PAPER CODE</b>	<b>CORE COURSES</b>	<b>NUMBER OF CREDITS</b>
PYC-111	History of Western Philosophy	4
PYC-112	Classical Indian Philosophy	4
PYC-213	Logic and Epistemology	4
PYC-214	Introduction to Analytic Philosophy	4
PYC-113	Aristotelian Logic	4
PYC-215	Contemporary Indian Philosophy	4
PYC-216	Meta-Ethics	4
PYC-217	Schools of Vedanta	4

## **OPTIONAL COURSES**

<b>PAPER CODE</b>	<b>OPTIONAL COURSES</b>	<b>NUMBER OF CREDITS</b>
PYO-111	A.J.Ayer	4
PYO-112	Martin Buber and the Philosophies of Dialogue	2
PYO-113	Philosophy of Religion	4
PYO-114	Sri Aurobindo	4
PYO-115	Philosophy of Social Sciences	4
PYO-116	Human Rights	4
PYO-117	Environmental Ethics	4
PYO-118	Bio-Ethics	4
PYO-119	Philosophy of Science	4
PYO-120	Introduction to Contemporary Art	2
PYO-121	Philosophy of Gandhi	4
PYO-122	Historical Epistemology of the Sciences	1
PYO-125	Husserlian Phenomenology	4
PYO-211	Heidegger	4
PYO-212	Philosophy of Mind	4
PYO-311	Dissertation	8
PYO-312	Symbolic Logic	4

# **CORE COURSES**

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

**Course Code:** PYC- 111

**Title of the Course:** History of Western Philosophy

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></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><u>Content:</u></b>	<p>1. A brief survey of Early Greek Philosophy Pre- Socratic; Socratic and Post – Socratic Thought.</p> <p>2. Rationalism: Descartes: Method of understanding; method of doubt – the cogito as intuition and inference. The role of God – Descartes proofs for the existence of God. Body – mind problem Spinoza: Substance, Attitude and Mode. Body – mind problem – parallelism. Leibniz : Substance as the centre of activity, monad logy, the distinction between truths of reason and truths of fact ; the principles of non – contradiction and sufficient reason, The Doctrine of pre – established harmony</p> <p>3. Empiricism: Locke: Origin and validity of knowledge, representative theory of knowledge, ideas and their classification, primary and secondary qualities. Berkeley: Rejection of materialism, esseestpercippi; Berkeley’s idealism and the problem of intersubjectivity; the centrality of notion of God. Hume: distinction between ideas and impressions; distinction between statements of relation of ideas and statements of matters of fact – rejection of metaphysics; skepticism regarding the external world and the self; Hume’s critique of causality.</p> <p>4. Kant: The Critical Philosophy: Classification of judgment, how are synthetic a priori judgments possible? Copernican Revolution ; forms of intuition (space &amp; time) categories of understanding ; ideals of metaphysics ; ideas of Practical Reason ; Soul ; God ; Freedom ; Immortality</p> <p>5. Hegel: 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</p>	<p>12 hours</p> <p>12 hours</p> <p>12 hours</p> <p>8 hours</p> <p>4hours</p>

	Idealism.	
<b><u>Pedagogy:</u></b>	Lectures and tutorials	
<b><u>Readings/References</u></b>	<ol style="list-style-type: none"> <li>1. D.J.O. ‘Connor, <i>A Critical History of Western Philosophy</i>, New York, The Free Press, 1964.</li> <li>2. W. Windelband, <i>History of Philosophy I and II</i>, New York, Harper Torch books, 1958.</li> <li>3. Bertrand. Russel, <i>History of Western Philosophy</i>, London, George Allen and Unwin Limited, 1971.</li> <li>4. Wiener, Philip, <i>Dictionary of the History of Ideas</i>, (Relevant articles) New York, Charles Scribner and Sons, 1973.</li> <li>5. Paul Edwards, <i>Encyclopedia of Philosophy</i>, (Relevant articles) New York, The Macmillan Company, 1967.</li> <li>6. Anders Wed berg, <i>A History of Philosophy (Vol. I and II)</i>, New York, Happers Torch books, 1958.</li> <li>7. M. Mandelbaum, F.W. Gramach, A.R. Anderson and J.B. Schneckwin (Ed), <i>Philosophical Problems</i>, New York, The Macmillan Company, 1967.</li> <li>8. Frederick Copleston, <i>History of Philosophy</i>, (Relevant Chapters) New York, Image Books, 1965.</li> <li>9. G.H.R. Parkinson (Ed.), <i>An Encyclopedia of Philosophy</i>, (Relevant Articles), London, Rouledge, 1988.</li> <li>10. Jonathan, Bennett; Locke, Berkeley, and Hume, <i>Central Themes</i>, Oxford Clarendon Press, 1971.</li> </ol>	
<b><u>Learning Outcomes</u></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> </ol>	

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

**Course Code:** PYC 112

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	To have an understanding of the philosophical tradition of India from the ancient to the classical period	
<b><u>Content:</u></b>	<p>1. Carvaka : Epistemology- <i>Pratyaksa</i> as the only <i>pramana</i>, critique of <i>anumana</i> and <i>sabda</i>. Metaphysics – The concept of the world, Non existence of soul, non-existence of God</p> <p>2. Jainism – Jaina Theory of Knowledge, <i>Dravya, guna, paryaya, Jiva and Ajiva, Anekantvada, Syadvada, Nayavada</i></p> <p>3. Buddhism : Four Noble truths - <i>Astangamarga, Nirvana. Pratityasamutpada, Ksanika-vada, Anatmavada</i> Schools of Buddhism - Vaibhasika, Sautrantika, Yogacara, Madhyamika</p> <p>4. Nyaya: Definition and classification of knowledge. <i>Pramanas: Pratyaksa, Anumana, Upamana, Sabda</i> Individual self and its liberation, Concept of God &amp; arguments for the existence of God</p> <p>5. Vaisesika: Concept of <i>Padarthas</i> (Categories)-<i>Dravya, Guna, Karma, Samanya, Samavaya, Visesa, AbhavaParamanuvada</i> or Atomic Theory, <i>Asatkaryavada</i> – theory of causation</p> <p>6. Samkhya : Theory of knowledge <i>Satkaryavada</i> – Theory of causation. <i>Prakrti, Purusa</i>, arguments for plurality of <i>purusa</i> , Evolution of the world. The Doctrine of Liberation The Problem of God</p> <p>7. Yoga: Psychology - <i>citta&amp;citta-vrtti</i> , Eight fold path of</p>	<p>3 hours</p> <p>4 hours</p> <p>6 hours</p> <p>8 hours</p> <p>5 hours</p> <p>5 hours</p> <p>4 hours</p>

	<p>yoga. Place of God in yoga</p> <p>8. PurvaMimamsa: The nature and sources of knowledge Metaphysics – Theory of Potential energy – <i>Sakti</i> and <i>Apurva</i> Concept of soul. Religion and Ethics - The place of Vedas, The Conception of duty, The Highest good, Atheism of PurvaMimamsa.</p> <p>9. Vedanta: Sankara – Concept of <i>Brahman</i> , God and World. Ramanuja - Concept of <i>Brahman</i> , God and World. Madhva – Concept of God and World</p>	<p>5 hours</p> <p>8 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/Discussions and tutorials	
<b><u>References/Readings</u></b>	<p>1. M. Hiriyanna: <i>Outlines of Indian Philosophy</i>, Bombay: Blackie &amp; Son, 1983.</p> <p>2. S. N. Dasgupta: <i>A History of Indian Philosophy</i>, Vol. I to V, Delhi: Motilal Banarsidass, 2000.</p> <p>3. S. Radhakrishnan: <i>Indian Philosophy</i>, Vol. I &amp; II, New Delhi: Oxford University Press, 2008.</p> <p>5. K. Mittal: <i>Materialism in Indian Thought</i>, Delhi: Munshiram Manoharlal Publishers, 1974.</p> <p>6. D. Chattopadhyaya: <i>Lokayata: A Study in Indian Materialism</i>, Delhi: Peoples Publishing House, 2008.</p> <p>7. T. R. V. Murth: <i>Central Philosophy of Buddhism</i>, London: George Allen &amp; Unwin, 1955.</p> <p>8. S. Stevenson: <i>The Heart of Jainism</i>, London: Oxford University Press, 1915.</p> <p>10. P. Chakravarti: <i>Origin and Development of the Samkhya System of Thought</i> , Delhi: Munshiram Manoharlal Publishers, 1975.</p> <p>11. Satishchandra Chatterjee: <i>The Nyaya theory of Knowledge</i>, Delhi: Rupa publishers, 2015.</p> <p>12. Ganganath Jha : <i>Prabhakara School of PurvaMimamsa</i>, Delhi: Motilal Banarsidass, 1978.</p> <p>13. K. Satchidananda Murty: <i>Revelation and Reason in Advaita Vedānta</i>, Bombay: Asia Publishing House, 1959</p> <p>14.P.N. Srinivasachari: <i>The Philosophy of Visitadvaita</i>, Madras: Adayar library, 1943</p> <p>15. B.N.K. Sharma: <i>Philosophy of Sri Madhvacarya</i>, Delhi: Motilal Banarsidass, 2014.</p>	
<b><u>Learning Outcomes</u></b>	Familiarity with the problems and approaches of various schools of thought in Indian Philosophy.	

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

**Course Code:** PYC-213

**Title of the Course:** Logic & Epistemology

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	Basic knowledge of logic .	
<b><u>Objective:</u></b>	To develop an understanding of the various methods namely truth tables, shorter truth tables and formal proofs. It also aims at understanding the epistemological concepts of knowledge, truth and justification.	
<b><u>Content:</u></b>	<p style="text-align: center;"><b>Logic:</b></p> <ol style="list-style-type: none"><li>1. Truth tables</li><li>2. Shorter Truth tables</li><li>3. Formal proof of validity</li></ol> <p style="text-align: center;"><b>Epistemology</b></p> <ol style="list-style-type: none"><li>4. Nature and definition of knowledge<ol style="list-style-type: none"><li>i) Propositional knowledge and non-propositional knowledge.</li><li>ii) Knowledge and belief</li><li>iii) Sources of knowledge</li></ol></li><li>5. Theories of Truth<ol style="list-style-type: none"><li>i) Correspondence theory.</li><li>ii) Coherence theory</li><li>iii) Pragmatic theory</li></ol></li><li>6. Justification of knowledge<ol style="list-style-type: none"><li>i) Evidence and justification</li><li>ii) Theories of justification</li><li>iii) Justification, knowledge and truth</li></ol></li></ol>	<p>6 hours</p> <p>6 hours</p> <p>18 hours</p> <p>6 hours</p> <p>6 hours</p> <p>6 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/ tutorials/ assignments /self-study.	
<b><u>References/ Readings</u></b>	<ol style="list-style-type: none"><li>1. I. M Copi, <i>Symbolic Logic</i>, New Jersey, U.S.A , Pearson Publications, 2005</li><li>2. William Gustafson and Dolph E Ulrich, <i>Elementary Symbolic Logic</i>,U.S.A., Waveland Press, 1989.</li><li>3. I.M.Copi , C.Cohen &amp; McMahon, <i>Introduction to Logic</i>, New York, Macmillan, 2012</li><li>4. Rodrick M Chisholm, <i>Theory of Knowledge</i>, New Delhi, Prentice Hall India Pvt. Ltd, 1977.</li><li>5. A.J.Ayer, <i>Problems of Knowledge</i>, London, Macmillan,</li></ol>	



	<p>1968.</p> <p>6. Keith Lehrer, <i>Theory of Knowledge</i> , England, Oxford University Press, 2000.</p> <p>7. John Pollock, <i>Knowledge and Justification</i>, New Jersey, U.S.A., Princeton University Press, 2015.</p> <p>8. Sybil Wolfram, <i>Philosophical Logic</i>, London, Routledge, 1989.</p>	
<b><u>Learning Outcomes</u></b>	<p>1. Apply the methods of truth table and shorter truth table for testing arguments and statements</p> <p>2. Application of formal proofs for testing arguments.</p>	

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

**Course Code:** PYC 214

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	Should have completed the paper on the History of Western Philosophy	
<b><u>Objective:</u></b>	To understand the developments in the 20 <sup>th</sup> 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><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. General Introduction to Linguistic Analytic Philosophy, Language as the window to metaphysics; Levels of language phonological, syntax, semantics, Philosophy as semantics.</li><li>2. G.E. Moore : Defense of Common Sense</li><li>3. B. Russel: Logical Atomism.</li><li>4. Early Wittgenstein: Logical Atomism; The picture theory.</li><li>5. Later Wittgenstein: attack on essentialism ; the family resemblance theory of meaning ; language games, meaning as use, forms of life</li><li>6. A.J. Ayer: 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>	<p>4 Hours</p> <p>4 Hours</p> <p>5 Hours</p> <p>5 Hours</p> <p>6 Hours</p> <p>4 Hours</p> <p>5 Hours</p> <p>5 Hours</p> <p>5 Hours</p> <p>5 Hours</p>
<b><u>Pedagogy:</u></b>	Lectures/Discussions, Tutorials	

<p><b><u>References/Readings</u></b></p>	<ol style="list-style-type: none"> <li>1. Milton K. Munitz, <i>Contemporary Analytic Philosophy</i>, London: Macmillan, 1981.</li> <li>2. G.E. Moore: “A Defense of Common Sense.” In <i>G. E. Moore: Selected Writings</i>. Ed. Thomas Baldwin, New York: Routledge, 1993.</li> <li>3. B. Russell: “Logical Atomism (1924).” In Bertrand Russell: <i>The Philosophy of Logical Atomism</i>, New York: Routledge, 2010.</li> <li>4. L. Wittgenstein: <i>Tractatus Logico-Philosophicus</i>. (Selected Sections). Translated by D. F. Pears and B. F. McGuinness, New York: Routledge, 2002.</li> <li>5. L. Wittgenstein: <i>Philosophical Investigations</i> (Selected Sections). Translated by G.E. M. Anscombe, Oxford: Basil Blackwell, 1986.</li> <li>6. A.J. Ayer: <i>Language, Truth and Logic</i> (Relevant Chapters). London: Penguin Books, 2001.</li> <li>7. J.L. Austin: <i>How to do Things with Words</i>. (Selected lectures). Oxford: Clarendon Press, 1962.</li> <li>8. G. Ryle: “Systematically Misleading Expressions” , <i>Proceedings of the Aristotelian Society</i>, New Series, Vol. 32 (1931 - 1932): 139-170.</li> <li>9. W.V.O. Quine: “Two Dogmas of Empiricism”, <i>The Philosophical Review</i>, Vol.60 (1951): 20-43</li> <li>10. S.A.Kripke: “Identity and Necessity.” In Milton K. Munitz (Ed.): <i>Identity and Individuation</i>, New York: New York University Press, 1971.</li> <li>11. Anthony Keny: <i>Wittgenstein</i>, London: Penguin Books, 1972.</li> <li>12. Isaiah Berlin et.al (Ed.): <i>Essays on J.L. Austin</i>, Oxford: Oxford University Press, 1973.</li> <li>13. John Passmore: <i>A Hundred years of Philosophy</i>, London: Gerald Duckworth &amp; Co, Ltd., 1917.</li> <li>14. Saul .A. Kripke: <i>Naming and Necessity</i>, Cambridge, Massachusetts: Harvard University Press, 1972</li> <li>15. R.R. Ammerman (Ed.): <i>Classics of Analytic Philosophy</i>, New York: McGraw-Hill, 1965.</li> </ol>	
<p><b><u>Learning Outcomes</u></b></p>	<p>Enables one to participate in contemporary philosophising in the Anglo-Saxon tradition. Familiarity with the analytical method of philosophising.</p>	

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

**Course Code:** PYC-113

**Title of the Course:** Aristotelian Logic

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	This course aims at giving an understanding of the traditional classification of propositions. It also develops an understanding of syllogisms, rules of valid syllogisms and Venn diagrams.	
<b><u>Content:</u></b>	7. Traditional Square of opposition 8. Conversion, Obversion, Contraposition 9. . Form of Categorical Syllogism 10. Testing syllogism by rules 11. Venn Diagram Technique for testing syllogism	10 hours 10 hours 8 hours 10 hours 10 hours
<b><u>Pedagogy:</u></b>	Lectures/ tutorials	
<b><u>References/ Readings</u></b>	1. I. M. Copi, <i>Introduction to Logic</i> , New York, Macmillan Publishing Co., 1996. 2. I. M. Copi ,C. Cohen and McMahon, <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. V.E. Barry, <i>Practical Logic</i> , New York,Holt, Rinchart & Winston, 1997.	
<b><u>Learning Outcomes</u></b>	1.Testing the validity of immediate inferences. 2.Applying the rules of syllogisms and using Venn Diagram to test validity of syllogisms.	

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

**Course Code:** PYC 215

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	Classical Indian Philosophy	
<b><u>Objective:</u></b>	To have an understanding of the continuity and change in the philosophical tradition of India during the modern period	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. Gandhi: Non-violence, Truth</li><li>2. S. Radhakrishnan: Idealistic view</li><li>3. Sri Aurobindo: Integral Advaita</li><li>4. Swami Vivekananda: Universal Religion</li><li>5. Rabindranath Tagore: Religion, Notion of Surplus</li><li>6. Kalidas Bhattacharya: Indian concept of man</li><li>7. M.N. Roy: New Humanism</li><li>8. Mohammed Iqbal: Nature of intuition</li><li>9. K.C. Bhattacharya: Concept of philosophy</li><li>10. Daya Krishna: Three conceptions of Indian philosophy</li><li>11. B.K. Matilal: Problem of the notion of “Indian Philosophy”</li><li>12. J.N. Mohanty Concept of rationality in Indian Philosophy</li></ol>	<p>5 hours</p> <p>4 hours</p> <p>4 hours</p> <p>4 hours</p> <p>4 hours</p> <p>3 hours</p> <p>3 hours</p> <p>3 hours</p> <p>5 hours</p> <p>5 hours</p> <p>4 hours</p> <p>4 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/Discussions and tutorials	
<b><u>References/ Readings</u></b>	<ol style="list-style-type: none"><li>1. Judith M. Brown: <i>Mahatma Gandhi: The Essential Writings</i>, Oxford: Oxford University Press, 2008.</li><li>2. Krishna Kripalani (ed.): <i>All Men are Brothers: Life and Thoughts of Mahatma Gandhi as Told in His Own Words</i>, Ahmedabad: Navjivan Mudranalaya, 1960.</li><li>3. Akeel Bilgrami: “Gandhi’s Integrity: The Philosophy behind the Politics”, <i>Postcolonial Studies: Culture, Politics</i>,</li></ol>	

	<p><i>Economy</i>, Vol. 5, No.1, pp 79-93, 2002.</p> <p>4. P.A.Schilpp (ed): <i>The Philosophy of Sarvepalli Radhakrishnan</i>, New York: Tudor Publishing Co., 1952.</p> <p>5. S. Radhakrishnan and J. H. Murihead (ed): <i>Contemporary Indian Philosophy</i>, London: George Allen &amp; Unwin, 1958.</p> <p>6. Santosh Chandra Sengupta (ed): <i>Sri Aurobindo : Homage from Visva-Bharati</i>. Santiniketan: Viswa-Bharati University, 1977.</p> <p>7. Sri Aurobindo: <i>The Life Divine</i> (Relevant Chapters), Pondicherry: Sri Aurobindo Ashram, 2005.</p> <p>8. Swami Vivekananda: <i>Selections from Swami Vivekananda</i>, Calcutta: Advaita Ashrama, 1957.</p> <p>9 Goutam Biswas (ed.): <i>Special Issue on Rabindranath Tagore: Journal of Indian Council of Philosophical Research</i>, Vol. XXVIII, No. 1, 2011.</p> <p>10. Kalidas Bhattacharya: <i>Philosophical Papers</i>, Santiniketan: Viswa-Bharati University, 1969.</p> <p>11. M.N. Roy: <i>Politics, Power and Parties</i> (Relevant Chapters), Calcutta: Renaissance Publishers, 1960.</p> <p>12. Mohammad Iqbal: <i>Reconstruction of Religious Thought in Islam</i> (Relevant sections), Delhi: New Taj Office, 1980.</p> <p>13. Krishna Chandra Bhattacharya: <i>Studies in Philosophy</i> (Relevant chapter), Delhi: Motilal Banarsidass, 1983.</p> <p>14. Daya Krishna: <i>Indian Philosophy: A Counter Perspective</i> (Relevant chapters), New Delhi: Oxford University Press, 1991.</p> <p>15. B.K. Matilal: “Indian Philosophy: Is There a Problem Today?” in S.S. Rama Rao Pappu and R. Puligandla: <i>Indian Philosophy: Past and Future</i> ,Delhi: Motilal Banarsidass, 1982.</p> <p>16. J.N. Mohanty: “Phenomenology and Indian Philosophy: the Concept of Rationality” in D.P. Chattopadhyaya et al. (ed.): <i>Phenomenology and Indian Philosophy</i>, New Delhi: Indian Council of Philosophical Research, 1992.</p> <p>17. T.M.P. Mahadevan and G.V. Saroja: <i>Contemporary Indian Philosophy</i>, New Delhi: Sterling, 1981.</p>	
<p><b><u>Learning Outcomes</u></b></p>	<p>Familiarity with the debates and discussions on contemporary Indian Philosophy.</p>	

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

**Course Code:** PYC-216

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	This course aims at understanding the nature of meta-ethics and distinguishing it from normative ethics. It deals with the theories of meta-ethics, is-ought relation, concept of freedom and law of karma and dharma.	
<b><u>Content:</u></b>	1.Meta-ethics:Normative ethics;Relation between meta-ethics and normative ethics 2.Naturalism and Nonnaturalism: Intuitionism and Emotivism 3. Post-emotivist development with special reference to S.E. Toulmin, R.M. Hare and P.H. Nowell Smith . 4.Neo-naturalism/Descriptivism of Geach and Foot 5.The Nature of moral reasoning – The Is-ought relation 6. Moral error, weakness and wickedness. 7. Theory of Puruṣārthas. 8. Freedom and the law of Karma.	5 hours 6 hours 7 hours 6 hours 7 hours 6 hours 5 hours 6 hours
<b><u>Pedagogy:</u></b>	Lectures/ tutorials/ assignments/ self-study.	
<b><u>References/ Readings</u></b>	1. Garner & Rosen, <i>Moral Philosophy</i> , U.S.A., Collier Macmillan Ltd., 1967. 2. Richard Brandt, <i>Ethical Theory: The Problem of Normative and Critical Ethics</i> , New Jersey, Prentice Hall Inc., 1959. 3. G.E. Moore, <i>Principia Ethica</i> , England, Cambridge University Press, 2012. 4. J.O. Urmson, <i>The Emotive Theory of Ethics</i> , London, Hutchison University Library, 1968. 5. S.E. Toulmin, <i>The Place of Reason in Ethics</i> , England, Cambridge University Press, 1950 6. R.M. Hare, <i>The Language of morals</i> , Oxford, Clarendon Press, 1986.	

	<p>7. Nowell Smith, <i>Ethics</i>, England, Penguin Books, 1969</p> <p>8. Philippa Foot (ed.), <i>Theories of Ethics</i>, London, Oxford University Press, 1967.</p> <p>9. W.D. Hudson, <i>Is -ought Question</i>, London, Macmillan &amp; Co. Ltd., 1969.</p> <p>10. B.G. Tilak, <i>GītāRahasya</i>, Poona, Tilak Bandhu Prakashan, 1915.</p> <p>11. S.K. Maitra, <i>The Ethics of Hindus</i>, New Delhi, Asian Publication Services, 1978.</p>	
<p><b><u>Learning Outcomes</u></b></p>	<ol style="list-style-type: none"> <li>1. Distinguishing between various theories of meta-ethics,.</li> <li>2. Analysing the possibility of deriving ought from is.</li> <li>3. Understanding the relation between freedom and the doctrine of Karma.</li> </ol>	



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

**Course Code:** PYC-217

**Title of the Course:** Schools of Vedanta

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	A course in Classical Indian Philosophy including orthodox and heterodox systems of Indian Philosophy	
<b><u>Objective:</u></b>	To introduce the students to the Vedanta tradition.	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. Advaita: 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>2. Viśiṣṭādvaita: Saguṇa Brahman, Jīva and its kinds, God, Śarīra-Śarīrisambandha, Apr̥thaksiddhi, Refutation of Māyā (Saptavidhānupapattiḥ), Pariṇāmavāda, Dharmabhūtajñāna, nityavibhūti, Satkhyātivāda, Doctrine of Pañcīkaraṇa (quintuplication), Jñāna, Bhakti, Prapatti, Videhamukti.</li><li>3. Dvaita: Nature of Brahman, the concept of Bheda, Concept of Viśeṣa, Jīva, Sākṣin, Sadasatkāryavāda, Abhinava-anyathākhyativāda, Parādhīnaviśeṣāptiḥ; Bhakti; importance of God's grace, Aparokṣajñāna ; kinds of mukti.</li></ol>	<p>18 hours</p> <p>16 hours</p> <p>14 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/ tutorials/ assignments/ self-study	

<p><b><u>References/</u></b> <b><u>Readings</u></b></p>	<ol style="list-style-type: none"> <li>1. Swāmī Gambhīrānanda (Tr.), <i>Brahmasūtra Bhāṣya of Śaṅkara</i>, Calcutta, Advaita Ashrama, , 1977</li> <li>2. Swāmī Vireśwarānanda (Tr.), <i>Brahma Sūtras (Śrī Bhāṣya of Rāmānuja)</i>, Calcutta, Advaita Ashrama, 1978</li> <li>3. B. N. K. Sharma (Tr.), <i>Brahma Sutras and their Principal Commentaries</i>, New Delhi, Munshiram Manoharlal Publishers, 1986</li> <li>4. K. Narain, <i>An Outline of Madhva Philosophy (Dvaita)</i>, Delhi, Motilal UK Books of India, 1986</li> <li>5. T.M.P. Mahadevan, <i>The Philosophy of Advaita</i>, Madras, Ganesh &amp; Co., 1957.</li> <li>6. K.T. Pandurangi, <i>Dvaita Vedānta Darśana of Śrī Madhvāchārya</i>, New Delhi, Rashtriya Sanskrit Sansthan, 1995.</li> <li>7. M. Hiriyanna, <i>Outlines of Indian Philosophy</i>, Delhi, Motilal Banarsidass, 2005</li> <li>8. S. Radhakrishnan, <i>Indian Philosophy (Vol. I and II)</i>, London, George Allen and Unwin, 1958</li> <li>9. N.K. Devaraja, <i>An Introduction to Śaṅkara's Theory of Knowledge</i>, Delhi, Motilal Banarsidass, 1972.</li> <li>10. Swami Nikhilananda, "The Three States of Consciousness", <i>Philosophy East and West Vol. I, No. 1</i>, April 1952</li> <li>11. A.C. Das, "Brahman and Māyā in Advaita Metaphysics", <i>Philosophy East and West, Vol. II, No. 2</i>, July 1952</li> <li>12. A.C. Das, "Advaita Vedānta and Liberation in Bodily Existence", <i>Philosophy East and West, Vol. IV, No. 2</i>, July 1954.</li> <li>13. Andrew O. Fort, "The Concept of Sākṣin in Advaita Vedānta", <i>Journal of Indian Philosophy</i>, 12, 1984</li> <li>14. Roy W. Perrett, "Self-refutation in Indian Philosophy", <i>Journal of Indian Philosophy</i>, 12, 1984</li> </ol>	
<p><b><u>Learning</u></b> <b><u>Outcomes</u></b></p>	<p>To differentiate between Advaita, Viśiṣṭādvaita and Dvaita philosophical traditions.</p>	

# **OPTIONAL**

# **COURSES**

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

**Course Code:** PYO- 111

**Title of the Course:** A.J.Ayer

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	To attain a succinct contemporary perspective on the central questions of philosophy	
<b><u>Content:</u></b>	1. General Background: Logical positivism as a reaction to metaphysical negativism; The beginnings of a formal philosophy of science.	4 hours
	2. Function of philosophy as conceptual analysis;	8 hours
	3. The Verifiability Principle; elimination of metaphysics; Falsifiability; the Kantian perspective.	16 hours
	4. Theory of perception and sense – data.	4 hours
	5. Ayer’s philosophy of mind – concept of person, knowledge of other minds.	8 hours
	6. Emotive Theory of Values	4 hours
	7. Critique of Theology	4 hours
<b><u>Pedagogy:</u></b>	Lectures and tutorials	
<b><u>References/Readings</u></b>	1. A. J. Ayer, <i>Language, Truth and Logic, 2nd Edition</i> , London, Victor Gollancz Limited, 1967. 2. A.J. Ayer, <i>Central Questions of Philosophy</i> , New York, Holt Rinehart and Winston, 1974. 3. A.J. Ayer, <i>Philosophical Essays</i> , (Relevant Chapters), London, Macmillan and Company Limited, 1969. 4. A.J. Ayer, <i>The Concept of Person and other Essays</i> , (Relevant Chapters), London, MacMillan and Company Limited, 1964. 5. A.J. Ayer, <i>The Problem of Knowledge</i> , England, Penguin Books, 1986.	
<b><u>Learning Outcomes</u></b>	A succinct contemporary understanding of the central questions of philosophy	

**Programme:**M.A. Philosophy

**Course Code:** PYO-112

**Title of the Course:** Martin Buber and the Philosophies of Dialogue

**Number of Credits:** 2

**Effective from AY:** 2019-2020

<b>Prerequisites:</b>	NIL	
<b>Objectives:</b>	This course will focus on the philosophy of Martin Buber as the centerpiece for research and analysis. The course aims to introduce students to some of the most significant philosophical explorations of Dialogue as the essence of human existence, in both the West and the East.	
<b>Content:</b>	<ol style="list-style-type: none"><li>1. Introduction to Martin Buber's Dialogical Philosophy.</li><li>2. The origin of the questions of Being-in-Dialogue in Western and Eastern philosophies.</li><li>3. Dialogue, Being and existence in selected Hindu and Buddhist texts.</li><li>4. Classical interpretations of Dialogue, Being and Existence in European Philosophy. Hegel, Kant and Spinoza.</li><li>5. The challenges of Existentialism: Kierkegaard, Nietzsche, Heidegger, Sartre, Unamuno, Ambedkar.</li><li>6. Buber's new Dialogical Philosophy in comparison with other philosophers of Dialogue: Emmanuel Levinas, David Bohm, Gabriel Marcel.</li><li>7. Dialogue in the traditions of Zen Buddhism, Ambedkar's Navayana and in the Western Liberation Theology.</li></ol>	4 hours  2 hours  3 hours  3 hours  5 hours  4 hours  3 hours
<b>Pedagogy:</b>	Lectures, class discussions, tutorials and text analysis.	

<b>Text Books / Reference Books</b>	<ol style="list-style-type: none"> <li>1. Buber, Martin: <i>I and Thou</i>. ((Tr.) Walter Kaufman, New York: Free Press, 1971.</li> <li>2. Margulies, Hune: <i>Will and Grace: Mediations on the Dialogical Philosophy of Martin Buber</i>. Rotterdam: Sense/Springer, 2017.</li> <li>3. Ambedkar, B.R.: <i>The Buddha and his Dhamma</i>. Delhi: Kalpaz Publications, 2017</li> <li>4. Hosle, Vittorio: <i>The Philosophical Dialogue: A Poetics and A Hermeneutics</i>. Notre Dame: University of Notre Dame Press, 2012</li> </ol>	
<b>Learning Outcomes</b>	<ol style="list-style-type: none"> <li>1. Understanding of Martin Buber's studies on Dialogue, Philosophy of Religion, Theology and Social Philosophy.</li> <li>2. A comprehension of the Dialogical traditions in ancient and modern philosophies, both in the West and in the East.</li> </ol>	

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

**Course Code:** PYO-113

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></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><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. Nature and scope of Philosophy of Religion. 4 hours</li><li>2. Religion and God: Meaning, nature and attributes of God. 8 hours</li><li>3. Religious language. 4 hours</li><li>4. Proofs for God's existence; Ontological, Teleological, Cosmological, and Moral. Proof against existence of God; Freudian, sociological, and scientific. 12 hours</li><li>5. The Problem of Evil; origin, nature and kinds of evils; Theories of Evil and possible solutions – Augustinian, Irenian, process theory, and Advaitic (theory of Karma). 12 hours</li><li>6. Religion as cultural 'forms of life'. Origin in mystic experience. Analysis of religious phenomena, religious practices, evaluation of mystic experience. 4 hours</li><li>7. The problem of Religious pluralism and possible solutions. 4 hours</li></ol>	
<b><u>Pedagogy:</u></b>	Lectures and tutorials	
<b><u>References/Readings</u></b>	<ol style="list-style-type: none"><li>1. John Hick, <i>Philosophy of Religion</i>, New Delhi, Prentice Hall of India, 1987.</li><li>2. R.B. Edwards, Reason and Religion, <i>An Introduction to Philosophy of Religion</i>, New York, Harcourt Brace Jovanovich INC, 1972.</li><li>3. John Hick, <i>Faith and Philosophers</i>, London, Mac Millan Press, 1966.</li><li>4. M.J. Charles worth, Philosophy of Religion, <i>The historic Approaches</i>, London, Mac Millan Press, 1972.</li><li>6. S.Radhakrishnan, <i>Religion in a Changing World</i>, London, George Allen and Unwin Limited, 1967.</li><li>7. S.Cahn and David Shatz (eds), <i>Contemporary Philosophy of Religion</i>, New York, Oxford University Press, 1982</li><li>8. Philip L. Quinn and Charles Taliaferro, <i>A Companion to Philosophy of Religion</i>, Oxford Blackwell Publishers, 1999.</li><li>9. Chad Meister(ed), <i>The Philosophy of Religion Reader</i>, Rout</li></ol>	

	ledge, London, 2008.  10. M.Hiriyanna, <i>Outlines of Indian Philosophy</i> , Motilal Banarsidas Publishers Pvt .Ltd.5 <sup>th</sup> Reprint, Delhi, 2014.	
<b><u>Learning Outcomes</u></b>	To gain the objectives above mentioned; with a view to addressing the vexed issue of religious pluralism in the contemporary world.	



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

**Course Code:** PYO-114

**Title of the Course:** Sri Aurobindo

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	Some basic understanding of Contemporary Indian Philosophy.	
<b><u>Objective:</u></b>	This course aims at understanding Sri Aurobindo's theory of evolution, his concepts of Yoga, Maya, God and self.	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. The Theory of Evolution and Comparison with the Theory of evolution propounded by Henri Bergson, S. Alexander, Lloyd Morgan, A. N. Whitehead and Charles Darwin</li><li>2. Integral Yoga and comparison with other systems of Yoga</li><li>3. Concept of Maya and comparison with that of Sankara</li><li>4. Absolute and God</li><li>5. Concept of self</li><li>6. Karma and rebirth</li></ol>	<p>15 hours</p> <p>8 hours</p> <p>7 hours</p> <p>6 hours</p> <p>6 hours</p> <p>6 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/ tutorials/ assignments/ self-study.	
<b><u>References/ Readings</u></b>	<ol style="list-style-type: none"><li>1. Sri Aurobindo, <i>Life Divine Vol. I &amp; II</i> (Relevant Chapters), Pondicherry, Sri Aurobindo Ashram, 2005.</li><li>2. H. Chaudhari, <i>The Philosophy of Integralism: The Metaphysical Synthesis in Sri Aurobindo's Teaching</i>, Pondicherry, Sri Aurobindo Ashram, 1967</li><li>3. H. Chaudhari, <i>Sri Aurobindo: The Prophet of Life Divine</i>, Pondicherry, Sri Aurobindo Ashram, 1960.</li><li>4. R. N. Sharma, <i>The Philosophy of Sri Aurobindo</i>, Meerut, Kedarnath Ramnath, 1963.</li><li>5. S. K. Maitra, <i>The Meeting of East and West in Sri Aurobindo</i>, Pondicherry, Sri Aurobindo Ashram, 1988.</li></ol>	
<b><u>Learning Outcomes</u></b>	<ol style="list-style-type: none"><li>1. Analysing Sri Aurobindo's theory of evolution as a synthesis of east and west.</li><li>2. Comparing his Yoga with other systems of Yoga.</li><li>3. Comparing the concept of Maya in Sri Aurobindo and Sankara.</li></ol>	

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

**Course Code:** PYO- 115

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	This course aims at giving an understanding of the methodological problems and conceptual issues in Social Sciences	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. The nature of Philosophy of Social Sciences.</li><li>2. Difference between the Natural and the Social Sciences, Social construction of reality, Objectivity in social sciences.</li><li>3. Methodological orientation of Social Sciences, Positivism and anti-Positivism</li><li>4. Functionalism and causal explanation</li><li>5. Hermeneutics, the role of 'Interpretation' in Social Sciences.</li><li>6. The problem of "Law' in Social Sciences, Nomothetic and Ideographic sciences.</li><li>7. The 'Terms' of Social Scientific Explanation, Methodological individualism and holism</li></ol>	<p>4 hours 8 hours 8 hours 4 hours 8 hours 8 hours 8 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/Discussions and tutorials	
<b><u>References/Readings</u></b>	<ol style="list-style-type: none"><li>1. M. Natanson (ed.): <i>Philosophy of the Social Sciences: A Reader</i>, New York: Random house, 1963.</li><li>2. M. Martin and L.C. McIntyre (ed.): <i>Readings in the Philosophy of Social Science</i>, Cambridge, Massachusetts: MIT Press, 1994.</li><li>3. E. Nagel: <i>The Structure of Science</i>, Indianapolis: Hackett Publishing Co., 1979.</li><li>4. Charles Taylor: "Understanding in Human Science", <i>Review of Metaphysics</i>, Vol. 34, No. 1, 1980, pp. 25-38.</li><li>5. 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><li>6. Edmund Husserl: "The Origin of Geometry" in Edmund Husserl: <i>The Crisis of European sciences and Transcendental Phenomenology</i>, Translated by David Carr, Evanston: Northwestern University Press, 1970.</li><li>7. E.A. Gellner: "Explanations in History", <i>Proceedings of the Aristotelian Society</i>, Vol. 30, 1956, pp. 157-176.</li><li>8. J.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></ol>	

<b><u>Learning Outcomes</u></b>	Better appreciation of a plurality of methodological practices in the sciences, familiarity with the problems and concepts of theory formation in the social sciences.	
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**Programme:** M. A. (Philosophy)

**Course Code:** PYO-116

**Title of the Course:** Human Rights

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	To understand the meaning of human rights and their relation to freedom. Dealing with concepts like liberty, equality, responsibility. Understanding fundamental rights as enshrined in the Indian constitution.	
<b><u>Content:</u></b>	1. Meaning of Human Rights, Human Rights and Freedom, Rights and Responsibilities. 2. Some Basic Concepts: Liberty, Equality, Responsibility, Justice, Punishment 3. Fundamental Rights and Indian Constitution. 4. Science, Technology and the Future of Human Rights. 5. Practice of Human Rights, Human Right's Movement in India, From Human Rights to the Right to be Human.	12 hours 12 hours 6 hours 6 hours 12 hours
<b><u>Pedagogy:</u></b>	Lectures/ tutorials/ assignments/ self-study	
<b><u>References/ Readings</u></b>	1. A. S. Rosenbaum, <i>The Philosophy of Human Rights- International Perspectives</i> , (Relevant Chapters), California, Praeger, 1980 . 2. Upendra Baxi, <i>The Right to be Human</i> , India, India, Lancer International, 1991. 3. S. Kothari & S.H.Sethi (ed.), <i>Rethinking of Human Rights</i> , New Jersey, New Horizon Press, 1994. 4. S.I. Benn & R.S. Peters, <i>Social Principles and the Democratic State</i> , London, Routledge, 2009. 5. D.D. Raphael, <i>Problem of Political Philosophy</i> , United Kingdom, Palgrave, 1990. 6. Paras Diwan, <i>Human Rights and the Law: Universal and Indian</i> , New Delhi, Deep & Deep Publications, 1999.	
<b><u>Learning Outcomes</u></b>	1. Analysing the influence of science and technology on human rights. 2. Evaluating Human Rights Movement in India.	

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

**Course Code:** PYO -117

**Title of the Course:** Environmental Ethics

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	This course aims at giving an understanding of the various approaches and issues in environmental ethics.	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. Nature of environmental ethics, Ethics, applied ethics and environmental ethics. 6 hours.</li><li>2. Land ethic, ecological conscience. 6 hours.</li><li>3. Anthropocentrism, strong and weak anthropocentrism. 6 hours</li><li>4. Eco-centrism, deep ecology. 6 hours</li><li>5. Nature of value, Intrinsic value and extrinsic value 6 hours</li><li>6. Environmental ethics and Animal rights, place of animals in the moral consideration of nature. 6 hours.</li><li>7. Environmental ethics and Human rights, Feeding people and saving nature. 6 hours</li><li>8. Eco-feminism and environmental justice 6 hours</li></ol>	
<b><u>Pedagogy:</u></b>	Lectures/ discussions and tutorials	
<b><u>References/Readings</u></b>	<ol style="list-style-type: none"><li>1. John Passmore : <i>Man's Responsibility for Nature</i>, New York: Charles Scribner's Sons, 1974.</li><li>2. Robin Attfield: <i>Environmental Philosophy</i>, Cambridge: Polity Press, 2014.</li><li>3. Paul W. Taylor: <i>Respect for Nature: A Theory of Environmental Ethics</i>, Princeton: Princeton University Press, 1986.</li><li>4. Vandana Shiva: <i>Staying Alive: Women, Ecology and Development</i>, New Delhi: Kali for Women, 1989.</li><li>5. Andrew Light and Holmes Rolston III (eds.): <i>Environmental Ethics: An Anthology</i>, Malden, Massachusetts: Blackwell, 2002.</li></ol>	
<b><u>Learning Outcomes</u></b>	Better appreciation of the environment and nature. Familiarity with various ethical arguments about the man-nature relationship.	

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

**Course Code:** PYO-118

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

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	This course aims at understanding the distinction between ethics and applied ethics, religious foundations of Bioethics. It deals with concepts like euthanasia, abortion, in-vitro fertilisation and mental illness. To understand the ethics of ayurvedic medical practice.	
<b><u>Content:</u></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, Abortion, Euthanasia 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></ol>	<p>8 hours</p> <p>8 hours</p> <p>12hours</p> <p>12hours</p> <p>8 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/ tutorials/ assignments/ self-study.	
<b><u>References/ Readings</u></b>	<ol style="list-style-type: none"><li>1. H.T. Engelhardt, <i>The Foundations of Bioethics</i>, Oxford, Oxford University press, 1996.</li><li>2. 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>3. Ronald M. Green, "Method in Bioethics: A Troubled Assessment", <i>The Journal of Medicine and Philosophy</i>, Vol.15, No.2, 1990.</li><li>4. Katherine K. Young, "Hindu Bioethics", in Paul F. Camenisch, <i>Religious Methods &amp; Resources in Bioethics</i>, Dordrecht, Kluwer Academic Press, 1994.</li><li>5. Katherine K. Young, "Euthanasia", in Harold G. Coward, Julius J. Lipner &amp; Katherine K. Young, <i>Hindu Ethics</i>, New York, State University of New York Press, 1989.</li><li>6. P. Billimoria, "The Jaina Ethic of Voluntary Death", <i>Bioethics</i>, Vol.6, No .4, 1992.</li><li>7. S. Domer, "What is a Right?" in <i>The Journal of Value</i></li></ol>	

	<p><i>Inquiry</i>, Vol.30, No.3, 1996.</p> <p>8.V. Cosculluela,“ The Right to Suicide” ,in <i>The Journal of Value Inquiry</i>,Vol.30, No.3, 1996.</p> <p>9.Jane English, “Abortion and the Concept of a Person”, <i>Canadian Journal of Philosophy</i>, Vol.5, 1997</p> <p>10. Kusum, “The use of Pre-natal Diagnostic Techniques for Sex Selection: The Indian Scene” <i>Bioethics</i>, Vol.7, No.2/3, 1993.</p> <p>11.Laura M. Purdy, “ The Morality of New Reproductive Technologies”, <i>Journal of Social Philosophy</i>, Vol. XVIII, No.1, 1987</p> <p>12. John Harris, “In Vitro Fertilization: The Ethical Issues I”, <i>The Philosophical Quarterly</i>, Vol. 33, No. 132, 1983.</p> <p>13.Marry Warnock, “In vitro Fertilization: The Ethical Issues(II)”, <i>The Philosophical Quarterly</i>, Vol. 33, No. 132, 1983.</p> <p>14.Edmund L. Erde, “ Studies in the Explanation of Issues in Biomedical Ethics: (II) On Play(ing) God”, etc.”, in <i>The Journal of Medicine and Philosophy</i>, Vol. 14, No.6, 1989</p> <p>15. David Lamb, “Organ Transplants, Death, and Policies for Procurement”, in <i>The Monist</i>, Vol.76, No. 2, 1993.</p> <p>16. Prakash N. Desai, “Medical Ethics in India”, <i>The Journal of Medicine and Philosophy</i>, Vol. 13, No.3, 1988.</p>	
<p><b><u>Learning Outcomes</u></b></p>	<p>1.Analysing abortion, euthanasia, suicide, in-vitro fertilisation from an ethical perspective.</p> <p>2.Understanding the ethical issues involved in Ayurvedic medical practice.</p>	

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

**Course Code:** PYO 119

**Title of the Course:** Philosophy of Science

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	To introduce the student to contemporary views on the nature, logic and methodology of the sciences paving the way to the perspective of a pluralism of sciences.	
<b><u>Content:</u></b>	1. The Distinction between Common – Sense knowledge and Scientific knowledge.	8 hours
	2. Nature of Scientific Explanation, Experimental Laws and Theories	8 hours
	3. Logical Positivism, The Verifiability Principle as the method of distinction between science and non – science. Induction as the method of science. The logic and paradoxes of confirmation.	8 hours
	4. The Principle of Falsifiability, Popper’s hypothetico – deductive logic as the method of demarcation between science and metaphysics. The logic of corroboration.	8 hours
	5. The neo – Kantian perspective in Science. Metaphysics as an integral part of science.	16 hours
<b><u>Pedagogy:</u></b>	Lectures and tutorials	
<b><u>References/Readings</u></b>	1. E. Nagel, <i>The Structure of Science</i> , California Stanford University Press, 1962. 2. G. Hempel , <i>Aspects of Scientific Explanation (Introduction to Philosophy of Science)</i> 3. K. Popper, <i>The Logic of Scientific Discovery</i> , London Hutchinson & Company (Publishers) Limited, 1965. 4. J. Lakatos (ed), <i>Criticism and the Growth of knowledge</i> , New York Cambridge University Press, 1978. 5. W.H.Newton Smith ed, ‘ <i>A Companion to the Philosophy of Science</i> ’ Balckwell Publishers 2000.	
<b><u>Learning Outcomes</u></b>	To achieve the perspective of a plethora of scientific traditions/ practices, vying and complementing each other in their problem solving abilities.	



**Programme:** M. A. Philosophy

**Course Code:** PYO-120

**Title of the Course:** Introduction to Contemporary Art

**Number of Credits:** 2  
2020

**Effective from AY:** 2019-

<b>Prerequisites:</b>	NIL	
<b>Objectives:</b>	To facilitate nuanced appreciation of art and to familiarise the students with the philosophy of art-making.	
<b>Content:</b>	<p><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.</p> <p><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.</p> <p><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.</p> <p><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.</p> <p><b>5.History of World art:</b> This lecture will explore the trajectory of world art from Renaissance to installation art.</p> <p><b>6.Experiential learning and Practice:</b> Experiential learning at MOG and at the Morjim beach</p>	<p>3 hours</p> <p>3 hours</p> <p>2 hours</p> <p>3 hours</p> <p>3 hours</p> <p>10 hours</p>

<b>Pedagogy:</b>	Lectures, class discussions, tutorials, text analysis and hands on experience.	
<b>Text Books / Reference Books</b>	<p>1. Berger, John: <i>Ways of Seeing</i>. London: Penguin Books, 1972.</p> <p>2. Craven, Roy C: <i>Indian Art: A Concise History</i>. London: Thames &amp; Hudson, 1976.</p> <p>3. Read, Herbert: <i>Modern Sculpture: A Concise History</i>. London: Thames &amp; Hudson, 1964.</p> <p>4 Read, Herbert: <i>Modern Painting: A Concise History</i>. London: Thames &amp; Hudson, 1985.</p>	
<b>Learning 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:** PYO 121

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

**Number of Credits:** 4

**Effective from AY:**

**Course description-** Mahatma Gandhi has contributed largely to the intellectual as well as spiritual richness. His ethical discourse has given way for the overall development of the society. In a world tormented with intolerance, chaos, terrorism, and disharmony; Gandhi's inclination towards ethical practices especially emphasizing the core principles of non-violence, Satyagraha, Sarvodaya and peace awakens one's conscience. For Gandhi, religion is to be understood from the follower's perspective. Gandhi's perception on religion contributes to the knowledge and understanding of the religious harmony and tolerance as well exposes the underlying universal truth in them.

Mahatma Gandhi is not just a name but a symbol for truth and justice. This paper is designed to impart the ethical insights, religious views and his contributions towards his nation and his people. It also attempts to study various sources of Gandhi's philosophical thought.

<b>Prerequisites for the course:</b>	NIL	
<b>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 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.</li><li>3.Gandhi and ethics- Concept of Satyagraha, Sarvodaya, Swadeshi, Swaraj, Ahimsa and peace</li><li>4.Philosophy and Gandhi- Vedanta Philosophy, Anasakti yoga, Bhagvad geeta</li><li>5.Gandhi on caste system, Women, children and environment. Gandhi and the modern world.</li></ol>	<p>15 hours</p> <p>15 hours</p> <p>6 hours</p> <p>6 hours</p> <p>6 hours</p>

<b><u>Pedagogy:</u></b>	Lectures/Discussions and tutorials	
<b><u>References/Readings:</u></b>	<ol style="list-style-type: none"> <li>1. Mahatma Gandhi, In search of the supreme- vol III (edt- V.B. Kher), Ahmedabad, Navajivan Publishing House, 1962.</li> <li>2. Mahatma Gandhi, The Selected Works of Mahatma Gandhi, Ahmedabad, Navajivan Publishing House, 1968.</li> <li>3. S. Bakshi, Gandhi and Status of Women, New Delhi, Criterion Publications, 1987.</li> <li>4. Pushpa Joshi, Gandhi on Women: (Collection of Mahatma Gandhi's Writings and Speeches on Women), Ahmedabad, Navajivan Publishing House, 1988.</li> <li>5. Raghavan Iyer, The Essential Writings of Mahatma Gandhi, Delhi, Oxford University Press, 1994.</li> <li>6. Bhikhu Parekh, Gandhi, Oxford, Oxford University Press, 1997.</li> <li>7. B.R. Nanda, Gandhi and his Critics, New Delhi, Oxford University Press, 1998.</li> <li>8. Bhikhu Parekh, Gandhi: A very short Introduction, Sterling Publishing, 2010</li> <li>9. Dr. S.N. Datye, Rethinking Mahatma Gandhi: Relevance of Gandhian Thought and Leadership in 21st Century, Delhi, Kalinga Publications, 2001.</li> <li>10. R.C. Sharma, Gandhian Environmentalism, Delhi, Global Vision Publishing House, 2003.</li> <li>11. Anthony J. Parel, Gandhi's Philosophy and the Quest for Harmony, UK, Cambridge University Press, 2006.</li> <li>12. Judith M. Brown, Mahatma Gandhi: The Essential Writings, New Delhi, Oxford University Press, 2008.</li> <li>13. A. Raghuramaraju, Debating Gandhi: A Reader, New Delhi, Oxford University Press, 2010.</li> </ol>	
<b><u>Learning outcomes:</u></b>	<ol style="list-style-type: none"> <li>1. To understand the key concepts and principles of Gandhian Philosophy.</li> <li>2. To understand the influence of the ancient traditions on Gandhi and appreciate religious harmony.</li> <li>3. To analyse and compare the ideals of Gandhi and its contemporary thinkers.</li> <li>4. To have a practical insight of Gandhi's principles.</li> </ol>	

**Programme:** M.A. Philosophy

**Course Code:** PYO-122

**Title of the Course:** Historical Epistemology of the Sciences

**Number of Credits:** 1 (14 Contacts Hrs)

**Effective from AY:** 2020-2021

<b>Prerequisites:</b>	NIL	
<b>Objectives:</b>	<p>Both the history of science and philosophy of science have been preoccupied with the dynamics of historical and scientific change, each addressing these issues in their respective disciplinary formats. The history of science has been preoccupied with the grounding and transformation of scientific knowledge within social and cultural contexts over time. The philosophers of science have been concerned with questions about the structure of scientific theories, the nature of evidence and the larger questions of epistemology and conceptual change. French history and philosophy of science since the 1930s was organized around what Foucault called the “Bachelard-Canguilhem network” which collapsed this distinction in thinking about models of scientific change. In recent decades there has been a renewed interest in the problem that has brought to bear the reflections of a number of historians and philosophers of science such as Loraine Daston, Peter Galison, Ian Hacking, Hans-Jörg Rheinberger and others. The present concern is to explore the conditions of emergence and the wider historical context of scientific change in history. In discussing these developments studies have tried to examine the paradigmatic shifts in the sciences over the last three centuries by situating the conceptual tool-box of concepts and frameworks that historians and philosophers of science employ. This is a Reading Course for students of history, philosophy and even the sciences. Students are expected to read two papers and come to each class where they will be discussed at the end of the course there will be a discussion around a book.</p>	
<b>Content:</b>	<p>Introduction to the Idea of Historical Epistemology</p> <p>Disciplinary histories, history of science, philosophy of science</p> <p>Perspectives on the history of sciences: approaches, frameworks and concerns</p> <p>Bachelard- Canguilhem: The archaeology of scientific reason</p> <p>The archaeology of knowledge: a history</p> <p>The historical epistemology of scientific concepts and narrative forms</p> <p>Situating concepts and research traditions</p>	<p>2 Hrs</p> <p>2 Hrs</p> <p>2 Hrs</p> <p>2 Hrs</p> <p>2 Hrs</p> <p>2 Hrs</p> <p>2 Hrs</p>

<b>Pedagogy:</b>	Lectures, class discussions, tutorials and text analysis.	
<b>Text Books / Reference Books<sup>1</sup></b>	<p>Alexandre Koyré, “Perspectives in the History of Sciences”, in A. C. Crombie, <i>Scientific Change</i>, London 1963, pp. 847-857.</p> <p>Auguste Comte, “A Positive Method in the History of Science”, Gertrud Lenzer (Ed.), <i>August Comte and Positivism</i>, New York, pp. 71-9; pp. 91-100.</p> <p>Condorcet, “Outline of a History of Ideas”, passage from <i>L’Esquisse d’un tableau des progress des l’esprit humain</i>, translated into English as <i>Sketch for a Historical Picture of Progress</i>, 1955.</p> <p>Gaston Bachelard, “The Actuality of the History of Sciences”. From <i>L’engagement rationaliste</i>, 1972, pp. 137-152. Translated by Pietro Redondi.</p> <p>Georges Canguilhem, “The Role of Epistemology in Contemporary Scientific Discourse”, <i>Idéologie et rationalité dans l’histoire des sciences</i>, 1977, pp. 11-29. Translated by Pietro Redondi.</p> <p>Hans Jörg Rheinberger, ‘A Plea for a Historical Epistemology of Research’. <i>Journal of General Philosophy of Science</i>, 2012, 43: 105-111.</p> <p>Hans Jörg Rheinberger, “The 1960s in France”. From <i>On Historicizing Epistemology: An Essay</i>, Stanford University Press, 2010, pp. 65-78.</p> <p>Lorraine Daston, “Historical Epistemology”, In James K. Chandler, Arnold Ira Davidson &amp; Harry D. Harootunian (eds.), <a href="#"><u>Questions of Evidence: Proof, Practice, and Persuasion Across the Disciplines</u></a>. University of Chicago Press. pp. 282--289 (1994)</p> <p>M. Norton Wise, “Science as a historical narrative”, <i>Erkenn</i>, 2011, 75: 349-376.</p> <p>Martin Kusch, “Hacking’s Historical Epistemology: A Critique of Styles of Reasoning”, <i>Studies in History and Philosophy of Science</i>, 41, 2010, pp. 158-173.</p> <p>Michel Foucault, “Introduction to The Normal and Pathological by Georges Canguilhem”, in Geoges Canguilhem, <i>The Normal and the Pathological</i>, Sone books, New York, 1991, pp. 7-24</p> <p>Michel Foucault, “Science and Knowledge”, From <i>The</i></p>	

	<p><i>Archaeology of Knowledge</i>, London, pp. 243-51.</p> <p>Philip Kitcher, “Epistemology without History is Blind”, <i>Erkenn</i>, 2011, 75: 505-524.</p> <p>Ulgana Feest and Thomas Sturm, “What (Good) is Historical Epistemology? Editor’s Introduction”. <i>Erkenn</i>, 2011, 75: 285-302.</p>	
<b>Learning Outcomes</b>	<ol style="list-style-type: none"> <li>1. Acquiring an understanding of the evolution of scientific concepts, theories, and imaginaries.</li> <li>2. Developing the skills to situate knowledge and knowledge generating practices.</li> </ol>	

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

**Course Code:** PYO 125

**Title of the Course:** Husserlian Phenomenology

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	To introduce students to Phenomenology and Continental philosophy	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. The Background of Phenomenology: The Legacy of Brentano; Subjectivity of the Mental, The Concept of Intentionality.</li><li>2. The Early Husserl: Criticism of Psychologism; Act, Meaning, Object; Signitive and Intuitive Evidence.</li><li>3. The Transcendental Turn in Husserl: Transcendental Reduction and Transcendental Idealism, Presuppositionless Philosophy, Husserl's Cartesian Meditations, The Concept of Constitution.</li><li>4. The Later Husserl: Phenomenology of Inner Time Consciousness; Horizon and Presence; Absolute Consciousness.</li><li>5. The Body and Perspectivity, Body as Subject and as Object; The Problem of Intersubjectivity, The Experiencing of the Other.</li><li>6. The Life-world and the Crisis of Science.</li></ol>	<p>(4 lectures)</p> <p>(8 lectures)</p> <p>(12 lectures)</p> <p>(12 lectures)</p> <p>(8 lectures)</p> <p>(4 lectures)</p>
<b><u>Pedagogy:</u></b>	Lectures/ Discussions and tutorials	
<b><u>References/Readings</u></b>	<ol style="list-style-type: none"><li>1. Herbert Spiegelberg: <i>The Phenomenological Movement: A Historical Introduction</i> (Relevant Chapters), Dordrecht: Martinus Nijhoff, 1971.</li><li>2. Dermot Moran: <i>Introduction to Phenomenology</i>, London: Routledge, 2000.</li><li>3. Edmund Husserl: <i>Ideas: General Introduction to Phenomenology</i>(Selected Sections), Translated by W.R. Boyce Gibson London: Routledge, 2012.</li><li>4. Edmund Husserl: <i>Phenomenology and the Crisis of Philosophy</i>, Translated by Quentin Lauer, New York:</li></ol>	



	<p>harper Torch Books, 1965.</p> <p>5. Edmund Husserl: <i>Cartesian Meditations</i>(Selected Sections), Translated by Dorion Cairns, Dordrecht: Kluwer Academic publishers. 1999.</p> <p>6. Edmund Husserl: <i>The Crisis of European Sciences and Transcendental Phenomenology</i> (Selected Sections). Translated by David Carr, Evanston: Northwestern University Press, 1970.</p> <p>7. Dan Zahavi: <i>Husserl's Phenomenology</i>, Stanford: Stanford university Press, 2002.</p> <p>8. Robert Sokolowski: <i>Introduction to Phenomenology</i>, Cambridge: Cambridge University Press, 2000.</p>	
<b><u>Learning Outcomes</u></b>	Familiarity with Phenomenology and the Continental style of philosophising.	

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

**Course Code:** PYO 211

**Title of the Course:** Heidegger

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	This course aims at introducing Heidegger's philosophy	
<b><u>Content:</u></b>	<p>1. Heidegger and Phenomenology: From Transcendental Phenomenology to Hermeneutical Phenomenology; Phenomenology as Fundamental Ontology, The Question of Being, Meaning of Being.</p> <p>2. Analytic of Dasein, Being-in-the-World, Being-in as such; The Notion of Equipment, The Worldhood of the World.</p> <p>3. Care; Authenticity and Inauthenticity; Phenomenon of Death, Temporality.</p> <p>4. The Later Heidegger: Task of Thinking, Humanism, Question Concerning Technology.</p>	<p>10 hours</p> <p>14 hours</p> <p>14 hours</p> <p>10 hours</p>
<b><u>Pedagogy:</u></b>	Lectures/ Discussions and tutorials	
<b><u>References/Readings</u></b>	<p>1. Martin Heidegger: <i>Being and Time</i> (Selected Sections), Translated by John Macquarrie &amp; Edward Robinson, Oxford: Blackwell, 1962.</p> <p>2. Martin Heidegger: <i>What Is Called Thinking?</i> New York: Harper &amp; Row, 1968.</p> <p>3. David Farrell Krell (ed.): <i>Martin Heidegger: Basic Writings</i> (Selected Articles), London: Routledge, 1993.</p> <p>4. Herman Philipse: <i>Heidegger's Philosophy of Being : A Critical Interpretation</i> (Relevant Chapters), Princeton: Princeton University Press, 1999.</p> <p>5. Charles Guignon (ed.): <i>Cambridge Companion to Heidegger</i> (Selected Articles), Cambridge: Cambridge University Press, 2006.</p> <p>6. Frederick Elliston (ed.): <i>Heidegger's Existential Analytic</i>, The Hague: Mouton de Gruyter, 1978.</p>	
<b><u>Learning Outcomes</u></b>	Grasping Heidegger's philosophical oeuvre, the student is equipped to better understand the developments of 20 <sup>th</sup> Century Continental philosophy.	

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

**Course Code:** PYO- 212

**Title of the Course:** Philosophy of Mind

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	NIL	
<b><u>Objective:</u></b>	To provide an overview of theories of mind- East and West; a preliminary understanding of the nature and problems of the mystery of human consciousness.	
<b><u>Content:</u></b>	<ol style="list-style-type: none"><li>1. Overview, An Empirical Model of Mind, Subject and Object, Intentionality, 1<sup>st</sup> and 3<sup>rd</sup> person perspectives/ assertions.</li><li>2. Cartesian Dualism, Dualism in Sankhya – yoga</li><li>3. Gilbert Ryle’s Dispositional Behaviourism.</li><li>4. The Identity Theory.</li><li>5. The Wittgensteinian perspective; Emotion, Dreaming, Remembering.</li><li>6. Piaget’s Theory of Cognitive Development.</li><li>7. Karl Popper’s Concept of Mind, The 3- world perspective.</li><li>8. Consciousness in the Advaita.</li></ol>	<p>12 hours</p> <p>8 hours</p> <p>4 hours</p> <p>4 hours</p> <p>4 hours</p> <p>4 hours</p> <p>4 hours</p> <p>8 hours</p>
<b><u>Pedagogy:</u></b>	Lectures and tutorials	
<b><u>References/Readings</u></b>	<ol style="list-style-type: none"><li>1. Norman Malcolm, <i>Problems of Mind</i>, London George Allen and Unwin 1972.</li><li>2. Jerome A. Schaffer, <i>Philosophy of Mind</i>, New Delhi, Prentice Hall of India Private Limited, 1982.</li><li>3. M. Armstrong, <i>The Nature of Mind and Other Essays</i>, New York, Cornell University Press 1981</li><li>4. Gilbert Ryle, <i>The Concept of Mind</i>, London Hutchinson and Company Limited, 1966.</li><li>5. Donald F. Gustafson, (Ed). <i>Essays in Philosophical Psychology</i>, London, Mac Milan and Company Limited, 1967.</li></ol>	

	<p>6.Piaget, <i>The Principles of Genetic Epistemology</i>, London, Routledge and Kegan Paul, 1972.</p> <p>7.R. Popper &amp; John Eccles , <i>The Self and Its Brain</i>, London, Routledge and Kegan Paul, 1977</p> <p>8.Bernard Williams, <i>Problems of the Self</i> , Cambridge, Cambridge University Press,1976</p> <p>9.Michael E. Levin, <i>Metaphysics and the Mind- Body Problem</i>, Clarendon Press (Oxford), 1979.</p> <p>10.Harold Morick, <i>Introduction to the Philosophy of Mind</i>, Illinois Scott, Foresman and Company,1970</p> <p>11.T.Maslin, <i>An Introduction to the Philosophy of Mind</i>, Cambridge Polity Press, 2001</p>	
<b><u>Learning Outcomes</u></b>	To achieve the objectives above mentioned, inviting the student to delve deeper into the mystery of human consciousness.	

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

**Course Code:** PYO-311

**Title of the Course:** Dissertation

**Number of Credits:** 8

**Effective from AY:** 2018-19

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

**Course Code:** PYO-312

**Title of the Course:** Symbolic Logic

**Number of Credits:** 4

**Effective from AY:** 2018-19

<b><u>Prerequisites for the course:</u></b>	A course in Logic & Epistemology.	
<b><u>Objective:</u></b>	To understand the method of conditional proof and indirect proof as well as the principles of quantification.	
<b><u>Content:</u></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>	12 hours 10 hours 14 hours 12 hours
<b><u>Pedagogy:</u></b>	Lectures/ tutorials	
<b><u>References/ Readings</u></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><u>Learning Outcomes</u></b>	<ol style="list-style-type: none"><li>1. Testing of arguments and tautologies by conditional proof and indirect proof.</li><li>2. Applying the principles of quantification to prove arguments and logical truths.</li></ol>	

