

PARVATIBAI CHOWGULE COLLEGE OF ARTS & SCIENCE (AUTONOMOUS)

MARGAO – GOA

MINUTES OF MEETING OF THE BOARD OF STUDIES IN PHILOSOPHY HELD ON

JANUARY 4, 2022 AT 11.00 am

Vide Chowgule College notice (F.133C/1211 dated December 20, 2021) a meeting of this BOS was convened on January 4, 2022 at 11:00 a.m. via Google Meet. Since the number of members present represented the Quorum, the BOS began its proceedings.

Minutes are presented in the format.

Members present:

- | | | |
|--------------------------------|---|--------------------------|
| 1. Ms. Saroj Usgaonkar | - | Chairperson |
| 2. Mr. Audrick D'Mello | - | Member Secretary |
| 3. Ms. Sangeeta More | - | Member |
| 4. Dr. Koshy Tharkan | - | Vice Chancellor Nominee |
| 5. Dr. Kamaladevi Kunkolienkar | - | Academic Council Nominee |
| 6. Dr. Roshida Rodrigues | - | Academic Council Nominee |
| 7. Ms. Shefali Kamat | - | Alumni |

Members Absent with Intimation:

- | | | |
|-------------------------|---|-------------------------|
| 1. Ms. Daksha Shirodkar | - | Industry Representative |
|-------------------------|---|-------------------------|

Proceedings:

The Chairperson welcomed the members of the Board of Studies (BOS), and summarized the points discussed and passed in previous meetings; thereafter introduced and explained the agenda for the present meeting and the Board transacted the following business:

Agenda Items:

1. To approve the "Course Outcomes" of all the courses of Odd and Even Semesters
2. Any Other Business (A.O.B.)

PART B: Important Points/ recommendations of BOS that require consideration / approval of Academic Council:

- Revision of Course Outcomes (COs) for the courses of the Odd and Even semesters was done so as to help with the mapping of the Course Outcomes with the Programme Outcomes (POs). These were as follows
 - In “**Moral Philosophy**”:
 - The COs were reduced from six to four.
 - CO 4 was moved to CO 3.
 - CO 3 and CO 6 were combined to form CO 4, which is: Illustrate the nature of moral evil and various forms of punishments, and look at different ways of taking ethical positions in such situations.
 - In “**Philosophy of Religion**”:
 - The COs were reduced from six to four.
 - CO 4 was combined with CO 5 to form CO 4, which is: Engage in and assess critical analysis of religious phenomena, beliefs and practices on the one hand and conflicting interpretations of them on the other, developing one’s own understanding of their unanimites and celebrating their differences.
 - In “**Classical Indian Philosophy (upto Buddhism)**”:
 - The COs were reduced from six to four.
 - The places of CO 1 and CO 2 were switched with each other.
 - CO 4 was combined with CO 5 to form CO 4, which is: Recommend ways in which Indian philosophical concepts can be applied to modern consciousness to create a holistic approach to Indian philosophy.

○ In “**Value Education**”:

- The COs were reduced from six to four.
- CO 1 and CO 2 were combined to form CO 1, which is: Enumerate various processes of value formation and understand their impact on individual values and social phenomena.
- CO 3 was moved to CO 2.
- CO 4 and CO 5 were combined to form CO 3, which is: Appraise various traditional value systems with minimal personal bias, and their practical applicability in the modern scenario.
- CO 6 was moved to CO 4.

○ In “**Current Ethical Issues**”:

- The number of COs remained unchanged.
- The places of CO 1 and CO 2 were switched with each other.

○ In “**Orthodox Indian Philosophy**”:

- The COs were reduced from six to four.
- CO 1 was combined with CO 5 to form CO 1, which is: Identify and describe the orthodox systems of Indian Philosophy, and assess the process of evolution of thought in each of these schools.
- CO 2 was moved to CO 3.
- CO 3 was combined with CO 4 to form CO 2, which is: Critically analyze various theories given by the orthodox schools, apply their practical aspects to modern society.
- CO 6 was moved to CO 4.

○ In “**Political Philosophy**”:

- The COs were reduced from six to four.
- CO 2 and CO 4 were combined to form CO 1, which is: Critically analyze the political ideas, concepts and theories of different thinkers, and understand the necessity, evolution, and their application in modern society.
- CO 1 was moved to CO 2.
- CO 5 and CO 6 were combined to form CO 4, which is: Rank the efficacy of a political ideology in a given society, while integrating creative suggestions to help enhance political governance through following of the same.

○ In “**Philosophy of Human Rights**”:

- The COs were reduced from six to four.
- CO 1 was moved to CO 2.
- CO 5 and CO 6 were combined to form CO 4, which is: Evaluate the process of governance of human rights in an international context, and formulate suggestions to facilitate, protect and promote human rights at the national and international level.
- CO 2 and CO 4 were combined to form CO 1, which is: Analyze the historical evolution of human rights and its changing nature, as well as the need for responsibility and freedom to help its growth.

○ In “**Eco-Philosophy**”:

- The COs were reduced from six to four.
- CO 3 and CO 4 were combined to form CO 3, which is: Apply religious teachings to ecological problems as experienced in modern society, while connecting Indian and Western ecological movements for a holistic understanding of eco-criticism.
- CO 5 was moved to CO 4.

○ In “**Ancient Greek and Medieval Philosophy**”

- The COs were reduced from six to four.
- CO 2 was combined with CO 6 to form CO 2, which is: Compare Ancient Greek and Medieval Philosophy with Modern Western Philosophy in present day ideologies.
- CO 4 was moved to CO 3.
- CO 5 was moved to CO 4.

○ In “**Contemporary Indian Philosophy**”:

- The COs were reduced from six to four.
- CO 2 was combined with CO 3 to form CO 2, which is: Compare Classical Indian Philosophy with Contemporary Indian Philosophy, and apply those concepts to modern social practices, practices in education, nationalism and religion.
- CO 4 was moved to CO 3.
- CO 5 was combined with CO 6 to form CO 4, which is: Critically analyze the contributions of Contemporary Indian Philosophers and their influence on modern society, and integrate those views into present day Indian society, politics and ideologies.

○ In “**Modern Western Philosophy**”:

- The COs were reduced from six to four.
- CO 3 was moved to CO 2.
- CO 4 was moved to CO 3.
- CO 5 was combined with CO 6 to form CO 4, which is: Critically analyze the contributions of Modern Western Philosophers and their influence into present day ideologies and society.

○ In “**Philosophy of Law**”:

- The COs were reduced from six to four.
- CO 3 was moved to CO 1.
- CO 1 was combined with CO 4 to form CO 3, which is: Examine various concepts involved in the theories of law, and critically analyze the principles on which legal rules are based.
- CO 5 was combined with CO 6 to form CO 4, which is: Evaluate the manner in which justice is derived, and the implication and applicability of legal reasoning to current socio-ethical phenomena.

○ In “**Philosophy of Existentialism in Literature and Films**”:

- The COs were reduced from six to four.
- CO 4 was moved to CO 2.
- CO 3 was combined with CO 5 to form CO 3, which is: Apply the concepts of existentialism in practical situations of modern living, and assess how these concepts exist in existential tensions.
- CO 2 was moved to CO 4.

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(AUTONOMOUS)
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Proceedings:

The Chairperson welcomed the members of the Board of Studies (BOS), and summarized the points discussed and passed in previous meetings; thereafter introduced and explained the agenda for the present meeting and the Board transacted the following business:

Agenda Items:

1. To approve the "Course Outcomes" of all the courses of Odd and Even Semesters
2. Any Other Business (A.O.B.)

PART A: Resolution:

- 1) In the 2019-2020 BOS, the course outcomes were revised. However, these were not in a proper order or chronology in keeping with the relevant units of each course. Each course is divided into four units. However, the some courses had more than four course outcomes, sometimes up to even six. This became a challenge for a uniform assessment of the students' grasp on the course material as matching the course outcomes with the programme outcomes became an issue. In order to resolve this, it was decided to reduce the number of course outcomes for all the courses of the Odd and Even Semesters to four each. These updated course outcomes were presented in the present BOS and passed as is, without any changes. The updates are as below:

Title of the Course (with Course Code)	Existing Items	Changes/Addition made
PHI-I.C-1 Moral Philosophy	CO 1: Define various concepts related to ethics such as Ethical relativism, absolutism, dharma, free will and determinism. CO 2: Describe various theories of ethics, CO 3: Illustrate the nature of moral evil and various forms of punishments CO 4: Analyse any situation in terms of different ethical theories such as Kantian ethics, Utilitarianism and Virtue ethics. CO 5: Critically analyse ethical theories and issues; reduce personal bias. CO 6: Write research articles providing creative suggestions to problems of ethics and taking an ethical position on any situation.	CO 1: Define various concepts related to ethics such as Ethical relativism, absolutism, dharma, free will and determinism. CO 2: Describe and analyse the various theories of ethics, so as to reduce personal bias CO 3: Analyse any situation in terms of different ethical theories such as Kantian ethics, Utilitarianism and Virtue ethics. CO 4: Illustrate the nature of moral evil and various forms of punishments, and look at different ways of taking ethical positions in such situations.

<p>PHI-II.C-3 Philosophy of Religion</p>	<p>CO 1: Examine the main issues, concepts and arguments of philosophy of religion such as the concept of God, religion, faith, revelation and immortality of the soul.</p> <p>CO 2: Differentiate and associate between Philosophy and theology, theism, atheism and agnosticism and the beliefs for and against the existence of God.</p> <p>CO 3: Construct arguments/defence in favour of and against the criticisms for the existence of God.</p> <p>CO 4: Engage in critical analysis of religious phenomena, beliefs and practices on the one hand and conflicting interpretations of them on the other.</p> <p>CO 5: Assess various religious viewpoints while understanding their unanimities and celebrating their differences.</p> <p>CO 6: Develop one's understanding of religious and theological views.</p>	<p>CO 1: Examine the main issues, concepts and arguments of philosophy of religion such as the concept of God, religion, faith, revelation and immortality of the soul.</p> <p>CO 2: Differentiate and associate between Philosophy and theology, theism, atheism and agnosticism and the beliefs for and against the existence of God.</p> <p>CO 3: Construct arguments/defence in favour of and against the criticisms for the existence of God.</p> <p>CO 4: Engage in and assess critical analysis of religious phenomena, beliefs and practices on the one hand and conflicting interpretations of them on the other, developing one's own understanding of their unanimities and celebrating their differences.</p>
<p>PHI-III. C-5 Classical Indian Philosophy (upto Buddhism)</p>	<p>CO 1: Quote and examine philosophical concepts in shruti and smrti texts, and Charvaka, Buddhist and Jaina schools.</p> <p>CO 2: Discover the epistemological, metaphysical and ethical aspects of different schools of Indian Philosophy.</p> <p>CO 3: Demonstrate the inter-linking bonds between Indian and Western perspectives.</p> <p>CO 4: Critically analyze various philosophical theories from different schools of thought.</p> <p>CO 5: Recommend ways in which</p>	<p>CO 1: Discover the epistemological, metaphysical and ethical foundation of different schools of Indian Philosophy.</p> <p>CO 2: Quote and examine philosophical concepts of materialism through different materialistic schools of Indian Philosophy.</p> <p>CO 3: Demonstrate the inter-linking bonds between Indian and Western perspectives through theory of relativism.</p> <p>CO 4: Recommend ways in which Indian philosophical concepts can be applied to modern consciousness to create a holistic</p>

	<p>Indian philosophical concepts can be applied to modern consciousness.</p> <p>CO 6: Integrate the various Indian schools of thought to create a holistic approach to Indian philosophy.</p>	<p>approach to Indian philosophy.</p>
<p>PHI-III.E-4</p> <p>Value Education</p>	<p>CO 1: Enumerate various processes of value formation.</p> <p>CO 2: Understand the impact of individual values on social phenomena.</p> <p>CO 3: Interpret Individual-Group Behavior: conformity and nonconformity to values in various relationships.</p> <p>CO 4: Appraise various value systems with minimal personal bias.</p> <p>CO 5: Judge the traditional styles of impartation of values and their practical applicability in the modern scenario.</p> <p>CO 6: Integrate Psychological, Ethical and Aesthetic Values for ethics of sustainability.</p>	<p>CO 1: Enumerate various processes of value formation and understand their impact on individual values and social phenomena.</p> <p>CO 2: Interpret Individual-Group Behaviour: conformity and non-conformity to values in various relationships.</p> <p>CO 3: Appraise various traditional value systems with minimal personal bias, and their practical applicability in the modern scenario.</p> <p>CO 4: Integrate Psychological, Ethical and Aesthetic Values for ethics of sustainability.</p>
<p>PHI.INT-01</p> <p>Current Ethical Issues</p>	<p>CO 1: Elaborate various ethical issues that influence individuals and society today.</p> <p>CO 2: Interpret how different moral theories have evolved and developed over centuries.</p> <p>CO 3: Apply concepts of ethical thinking to create empathy to the general human condition in daily life situations.</p> <p>CO 4: Critically analyse and assess moral dogma that impedes basic human rights.</p>	<p>CO 1: Interpret how different moral theories have evolved and developed over centuries.</p> <p>CO 2: Elaborate various ethical issues that influence individuals and society today.</p> <p>CO 3: Apply concepts of ethical thinking to create empathy to the general human condition in daily life situations.</p> <p>CO 4: Critically analyse and assess moral dogma that impedes basic human rights.</p>
<p>PHI-IV.C-6</p> <p>Orthodox Indian</p>	<p>CO 1: Identify and describe the orthodox systems of Indian Philosophy</p>	<p>CO 1: Identify and describe the orthodox systems of Indian Philosophy, and assess the</p>

Philosophy	<p>CO 2: Compare between the orthodox systems of Indian Philosophy and between Indian and Western Schools.</p> <p>CO 3: Apply the practical aspects of the Indian schools to modern lifestyle.</p> <p>CO 4: Critically analyse various theories given by the orthodox schools.</p> <p>CO 5: Assess the process of evolution of thought in each of the orthodox schools.</p> <p>CO 6: Formulate creative alternatives to the philosophical arguments given in the Orthodox Indian schools of thought</p>	<p>process of evolution of thought in each of these schools.</p> <p>CO 2: Critically analyse various theories given by the orthodox schools, apply their practical aspects to modern society.</p> <p>CO 3: Compare between the orthodox systems of Indian Philosophy and between Indian and Western Schools.</p> <p>CO 4: Formulate creative alternatives to the philosophical arguments given in the Orthodox Indian schools of thought.</p>
PHI-IV.E-6 Political Philosophy	<p>CO 1: Examine various concepts involved in political philosophy and the roots of political ideologies.</p> <p>CO 2: Understand the necessity and evolution of political theories and their application in the modern society.</p> <p>CO 3: Demonstrate the underlying philosophy behind a particular political system and form of governance.</p> <p>CO 4: Critically analyse the political ideas, concepts and theories of different thinkers.</p> <p>CO 5: Rank the efficacy of following a political ideology in a given society.</p> <p>CO 6: Integrate creative suggestions into a given political structure in order to enhance its political governance.</p>	<p>CO 1: Critically analyse the political ideas, concepts and theories of different thinkers, and understand the necessity, evolution, and their application in modern society.</p> <p>CO 2: Examine various concepts involved in political philosophy and the roots of political ideologies.</p> <p>CO 3: Demonstrate the underlying philosophy behind a particular political system and form of governance.</p> <p>CO 4: Rank the efficacy of a political ideology in a given society, while integrating creative suggestions to help enhance political governance through following of the same.</p>

<p>PHI-IV.E-7 Philosophy of Human Rights</p>	<p>CO 1: Examine basic concepts of human rights such as Freedom, Equality and Justice, Individual Rights and Universal Rights CO 2: Demonstrate the changing nature of human rights and the necessity of human rights at the individual and social level. CO 3: Compare various types of human rights and apply them in a given situation. CO 4: Analyse the historical evolution of human rights and its changing nature. CO 5: Evaluate the process of governance of human rights in an international context. CO 6: Formulate suggestions to facilitate the protection and promotion of human rights at the national and international level.</p>	<p>CO 1: Analyse the historical evolution of human rights and its changing nature, as well as the need for responsibility and freedom to help its growth. CO 2: Examine basic concepts of human rights such as Freedom, Equality and Justice, Individual Rights and Universal Rights CO 3: Compare various types of human rights and apply them in a given situation. CO 4: Evaluate the process of governance of human rights in an international context, and formulate suggestions to facilitate, protect and promote human rights at the national and international level.</p>
<p>PHI-IV.E-8 Eco-Philosophy</p>	<p>CO 1: Describe important concepts in eco-philosophy and the importance of theoretical basis of ecological perspectives. CO 2: Discover the spirituality of ecology and its implications in the 21st century. CO 3: Apply religious teachings to ecological problems as experienced in modern society. CO 4: Connect Indian and Western ecological movements leading to a holistic understanding of eco-criticism. CO 5: Assess issues related to environmental crises and the measures that can be generated from ecological spirituality. CO 6: Develop a consistent and coherent view on sustainability; its aims, practical necessity alongside human development</p>	<p>CO 1: Describe important concepts in eco-philosophy and the importance of theoretical basis of ecological perspectives. CO 2: Discover the spirituality of ecology and its implications in the 21st Century. CO 3: Apply religious teachings to ecological problems as experienced in modern society, while connecting Indian and Western ecological movements for a holistic understanding of eco-criticism. CO 4: Assess issues related to environmental crises and the measures that can be generated from ecological spirituality.</p>

<p>PHI-V.C-7</p> <p>Ancient Greek and Medieval Philosophy</p>	<p>CO 1: Identify important philosophers and describe important concepts in Ancient Greek and Medieval Philosophy.</p> <p>CO 2: Compare Ancient Greek and Medieval Philosophy with Modern Western Philosophy.</p> <p>CO 3: Apply concepts of Ancient Greek and Medieval Philosophy to modern understanding of philosophical thinking.</p> <p>CO 4: Connect contemporary Ancient Greek and Medieval Philosophy with Modern Western Philosophy as well as Eastern and Indian Philosophy</p> <p>CO 5: Critically analyse the contributions of Ancient Greek and Medieval Philosophers and their influence in today's world.</p> <p>CO 6: Integrate Ancient Greek and Medieval Philosophy views into the present day ideologies and society.</p>	<p>CO 1: Identify important philosophers and describe important concepts in Ancient Greek and Medieval Philosophy.</p> <p>CO 2: Compare Ancient Greek and Medieval Philosophy with Modern Western Philosophy in present day ideologies.</p> <p>CO 3: Connect contemporary Ancient Greek and Medieval Philosophy with Modern Western Philosophy as well as Eastern and Indian Philosophy</p> <p>CO 4: Critically analyse the contributions of Ancient Greek and Medieval Philosophers and their influence in today's world.</p>
<p>PHI-V.E-10</p> <p>Contemporary Indian Philosophy</p>	<p>CO 1: Identify important philosophers and describe important concepts in Contemporary Indian Philosophy.</p> <p>CO 2: Compare Classical Indian Philosophy with Contemporary Indian Philosophy</p> <p>CO 3: Apply concepts of Contemporary Indian Philosophers to modern social practices, practices in education, nationalism and religion.</p> <p>CO 4: Connect contemporary Indian Philosophy with Modern and contemporary Western Philosophy</p> <p>CO 5: Critically analyse the contributions of Contemporary Indian Philosophers and their influence on modern society.</p> <p>CO 6: Integrate Contemporary Indian Philosophical views into present day Indian politics, ideologies and society.</p>	<p>CO 1: Identify important philosophers and describe important concepts in Contemporary Indian Philosophy.</p> <p>CO 2: Compare Classical Indian Philosophy with Contemporary Indian Philosophy, and apply those concepts to modern social practices, practices in education, nationalism and religion.</p> <p>CO 3: Connect contemporary Indian Philosophy with Modern and contemporary Western Philosophy</p> <p>CO 4: Critically analyse the contributions of Contemporary Indian Philosophers and their influence on modern society, and integrate those views into present day Indian society, politics and ideologies.</p>

<p>PHI-VI.C-8 Modern Western Philosophy</p>	<p>CO 1: Identify important philosophers and describe important concepts in Modern Western Philosophy.</p> <p>CO 2: Compare Modern Western Philosophy with Ancient Greek and Medieval Philosophy.</p> <p>CO 3: Apply concepts of Modern Western Philosophy to contemporary understanding of philosophical thinking.</p> <p>CO 4: Connect contemporary Modern Western Philosophy with Ancient Greek and Medieval Philosophy in general, and Eastern and Indian Philosophy in particular.</p> <p>CO 5: Critically analyse the contributions of Modern Western Philosophers and their influence in today's world.</p> <p>CO 6: Integrate Modern Western Philosophy views into the present day ideologies and society.</p>	<p>CO 1: Identify important philosophers and describe important concepts in Modern Western Philosophy.</p> <p>CO 2: Apply concepts of Modern Western Philosophy to contemporary understanding of philosophical thinking.</p> <p>CO 3: Connect contemporary Modern Western Philosophy with Ancient Greek and Medieval Philosophy in general, and Eastern and Indian Philosophy in particular.</p> <p>CO 4: Critically analyse the contributions of Modern Western Philosophers and their influence into present day ideologies and society.</p>
<p>PHI-VI.E-15 Philosophy of Law</p>	<p>CO 1: Examine various concepts involved in the theories of law.</p> <p>CO 2: Distinguish between Normative and Analytical Jurisprudence.</p> <p>CO 3: Demonstrate the necessity of law in the functioning of the society.</p> <p>CO 4: Critically analyze the principles on which legal rules are based</p> <p>CO 5: Evaluate the manner in which justice is derived and the implication of penal laws.</p> <p>CO 6: Develop the applicability of legal reasoning to current socio-ethical phenomena.</p>	<p>CO 1: Demonstrate the necessity of law in the functioning of the society.</p> <p>CO 2: Distinguish between Normative and Analytical Jurisprudence.</p> <p>CO 3: Examine various concepts involved in the theories of law, and critically analyse the principles on which legal rules are based</p> <p>CO 4: Evaluate the manner in which justice is derived, and the implication and applicability of legal reasoning to current socio-ethical phenomena.</p>

PHI.INT-03 Philosophy of Existentialism in Literature and Films	CO 1: Enumerate and elaborate upon the concepts in the school of existentialism. CO 2: Interpret a given literary text or film in the light of philosophy of existentialism. CO 3: Apply the concepts of existentialism in practical situations of modern living. CO 4: Critically analyze the characteristics of the school of existentialism as a product of a war-torn western society. CO 5: Assess arguments for/against concepts that exist in existential tensions. CO 6: Design posters/videos/role plays/ essays that depict existential dilemmas in human life.	CO 1: Enumerate and elaborate upon the concepts in the school of existentialism. CO 2: Critically analyse the characteristics of the school of existentialism as a product of a war-torn western society. CO 3: Apply the concepts of existentialism in practical situations of modern living, and assess how these concepts exist in existential tensions. CO 4: Interpret a given literary text or film in the light of philosophy of existentialism.
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- 2) Under Any Other Business (A.O.B.), Assistant Professor, Shefali Kale sought clarification as to how often change were made in the syllabi of the courses. The Chairperson responded whenever any changes were deemed necessary, they were compiled and put forth for resolution and approval in the pertinent BOS as an agenda item. The example was given of the last BOS, where the syllabi of Current Ethical Issues, and Philosophy and Films were changed in order to adapt the courses to the status of Generic Elective Course (GEC) and Skill Enhancement Course (SEC) respectively.

PART B: Important Points/ recommendations of BOS that require consideration / approval of Academic Council:

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○ In **“Contemporary Indian Philosophy”**:

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- CO 2 was combined with CO 3 to form CO 2, which is: Compare Classical Indian Philosophy with Contemporary Indian Philosophy, and apply those concepts to modern social practices, practices in education, nationalism and religion.
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- CO 5 was combined with CO 6 to form CO 4, which is: Critically analyze the contributions of Contemporary Indian Philosophers and their influence on modern society, and integrate those views into present day Indian society, politics and ideologies.

○ In **“Modern Western Philosophy”**:

- The COs were reduced from six to four.
- CO 3 was moved to CO 2.
- CO 4 was moved to CO 3.
- CO 5 was combined with CO 6 to form CO 4, which is: Critically analyze the contributions of Modern Western Philosophers and their influence into present day ideologies and society.

- In **“Philosophy of Law”**:
 - The COs were reduced from six to four.
 - CO 3 was moved to CO 1.
 - CO 1 was combined with CO 4 to form CO 3, which is: Examine various concepts involved in the theories of law, and critically analyze the principles on which legal rules are based.
 - CO 5 was combined with CO 6 to form CO 4, which is: Evaluate the manner in which justice is derived, and the implication and applicability of legal reasoning to current socio-ethical phenomena.
- In **“Philosophy of Existentialism in Literature and Films”**:
 - The COs were reduced from six to four.
 - CO 4 was moved to CO 2.
 - CO 3 was combined with CO 5 to form CO 3, which is: Apply the concepts of existentialism in practical situations of modern living, and assess how these concepts exist in existential tensions.
 - CO 2 was moved to CO 4.
- Dr. Kamaladevi Kunkolienkar (Academic Council Nominee) proposed that if there any other changes required to be done in the syllabus then that should be discussed in the next BOS of academic year 2021-22, when conducted virtually.
- The foregoing minutes of the meeting were read out by the member secretary at the meeting itself and they were unanimously approved by all the members present.

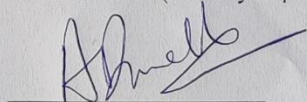
The Chairperson thanked the members of the Board of Studies in Philosophy for their valuable contribution and active participation.

The meeting ended at 12:35 p.m.

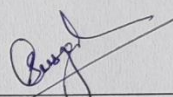
The following members of the Board of studies in Philosophy were present for the meeting via online mode through Google meet.

1. Asst. Prof. Saroj Usgaonkar	-	Chairperson	Present
2. Dr. Koshy Tharkan	-	Vice Chancellor Nominee	Present
3. Dr. kamaladevi Kunkolienkar	-	Academic Council Nominee	Present
4. Dr. Roshida Rodrigues	-	Academic Council Nominee	Present
5. Asst. Prof. Shefali Kamat	-	Alumni	Present
6. Asst. Prof. Sangeeta More	-	Member	Present
7. Asst. Prof. Audrick D' Mello	-	Member Secretary	Present

Ms. Daksha Shirodkar (Industry Representative) conveyed her inability to attend the meeting.



Asst. Prof. Audrick D'Mello
The Member-Secretary
Board of Studies



Asst. Prof. Saroj Usgaonkar
The Chairperson
Board of Studies

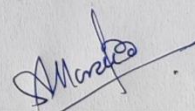
Date: 4th January 2022

Part C: The member of the Dean of faculty

- Minutes are in order
- The minutes may be placed before the Academic Council with remark, if any.
- Important points of the minutes which needs clear policy decision of the Academic Council to be recoded.

Date: 10th January 2022

Signature of the Dean:
(Faculty of Social Sciences)



Dr. Sachin Moraes

Part D: The remarks of the Member Secretary of the Academic Council:

- Minutes are in order
- The minutes may be placed before the Academic Council with remark, if any.
- Important points of the minutes which needs clear policy decision of the Academic Council to be recoded.

Date: 25th January 2022

Signature of the Member Secretary
Academic Council

Dr. Ananya Das

(Note: Below attached screen shot is a proof of members present for Board of Studies meeting in Philosophy of Parvatibai Chowgule College of Arts and Science, Autonomous on 4th January 2022.)

Daily Attendance Report for class-list: 2022-01-04

[Show Attendance Summary](#)


Class Name: class-list Meet ID: xvh-axxo-xga Date: 2022-01-04 ▼ Earliest Arrivals: 10:49 Start: 10:49 End: 12:35 Duration: 106 min

9 Names (0 Absent) ★	10:45	10:49	10:50	10:55	11:00	11:05	11:10	11:15	11:20	11:25	11:30	11:35	11:40	11:45	11:50	11:55	12:00	12:05	12:10
? Audrick Agnelo Augusto ...																			
? Shefali Kale																			
? Kamladevi Kunkolienkar																			
? 0 Others																			
? Sangeeta Subhash More ...																			
? Roshida Rodrigues																			
? Roshida Rodrigues																			
? Dr. Koshy Tharakan																			
? Saroj Atmaram Usgaonkar																			

Daily Attendance Legend:

✓ The student was present then exited, rejoined, then exited again, and rejoined again, etc., etc.

The alternating background patterns indicate that the student may have left and rejoined the Meet

✓ The student was marked present by the teacher (but did not shown up in the Meet window)

The student missed the entire class

Help videos:

To help your eye follow across the page, the table rows alternate between white and grey backgrounds which leads to two subtly different shades of green for the times when the student was present

NB - If you want a printed copy of this report, make sure that the 'More settings' → 'Background graphics' checkbox is checked in the Print dialog

Generated by the [Google Meet Attendance extension \(v2.1.1\)](#)

Minutes of Meeting January 4, 2022

Department of Philosophy

ANNEXURE A

(Summary of changes incorporated in the syllabus)

Sem ester	Course Title with Course Code	Existing (Indicate only the unit where the change is proposed)	Changes Proposed	Specify the reason for the change
I	PHI-I.C-1 Moral Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO3 and CO4 switched.	Mapping COs and POs
	PHI-II.C-3 Philosophy of Religion	Course Outcomes	COs reduced from 6 to 4 by collation and integration.	Mapping COs and POs
	PHI-III. C-5 Classical Indian Philosophy (upto Buddhism)	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO1 and CO2 switched.	Mapping COs and POs
	PHI-III.E-4 Value Education	Course Outcomes	COs reduced from 6 to 4 by collation and integration.	Mapping COs and POs
I/ III	PHI.INT-01 Current Ethical Issues	Course Outcomes	CO1 and CO2 switched.	Mapping COs and POs
	PHI-IV.C-6 Orthodox Indian Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration.	Mapping COs and POs
	PHI-IV.E-6 Political Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO4 made CO1, CO1 moved to CO2.	Mapping COs and POs
	PHI-IV.E-7 Philosophy of Human Rights	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO1 moved to CO2.	Mapping COs and POs

I/ III	PHI-IV.E-8 Eco-Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration.	Mapping COs and POs
V	PHI-V.C-7 Ancient Greek and Medieval Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO4 moved to CO3.	Mapping COs and POs
	PHI-V.E-10 Contemporary Indian Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO4 moved to CO3.	Mapping COs and POs
	PHI-VI.C-8 Modern Western Philosophy	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO4 moved to CO3, and CO3 moved to CO2.	Mapping COs and POs
	PHI-VI.E-15 Philosophy of Law	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO1 and CO3 switched places.	Mapping COs and POs
	PHI.INT-03 Philosophy of Existentialism in Literature and Films	Course Outcomes	COs reduced from 6 to 4 by collation and integration. CO2 and CO4 switched places.	Mapping COs and POs

**PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE
(AUTONOMOUS)**

DEPARTMENT OF PHILOSOPHY

COURSE STRUCTURE

THREE YEARS B.A. DEGREE COURSE IN PHILOSOPHY

SEME STER	CORE COMPULSORY		CORE ELECTIVE				SEC	GEC
I	PHI-I.C-1 Moral Philosophy	PHI-I.C-2 Logic	-	-	-	-		PHI.INT-03 Philosophy of Existentialis m in literature and Film
II	PHI-II.C-3 Philosophy of Religion	PHI-II.C-4 Practical Ethics	-	-	-	-		PHI-IV.E-7 Philosophy of Human Rights
III	PHI-III.C-5 Classical Indian Philosophy	-	PHI-III.E1 Study of World Religions	PHI-III.E-2 Philosophy of Mind	PHI-III.E-3 Symbolic Logic	PHI-III.E-4 Value Education	PHI.INT-02 Philosophy and Films	PHI.INT-01 Current Ethical Issues
IV	PHI-IV.C-6 Orthodox Indian Philosophy	-	PHI-IV.E-6 Political Philosophy	PHI-IV.E-7 Philosophy of Human Rights	PHI-IV.E-8 Eco- Philosophy	PHI-V.E-9 Philosophy of Science	PHI-SEC-21 Practical Logic	PHI.INT-02 Philosophy and Films
V	PHI-V.C-7 Ancient Greek & Medieval Philosophy	-	PHI-V.E-11 Philosophy of Education	PHI-V.E-12 Philosophy of Managemen t	PHI-VI.E-13 Contempo rary Western Philosophy	PHI-V.E-10 Contempor ary Indian Philosophy		PHI-IV.E-8 Eco- Philosophy
VI	PHI-VI.C-8 Modern Western Philosophy	-	PHI-VI.E-15 Philosophy of Law	PHI-VI.E-16 Applied Philosophy (Yoga & Art of Living)	PHI-VI.E-17 Introductio n to Feminist Philosophy	PHI-IV.E-5 Problems of Philosophy	PHI-VI.E-14 Vedanta Philosophy	

**PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE (AUTONOMOUS),
MARGAO - GOA**

SYLLABUS FOR PROGRAMME BACHELOR OF ARTS IN PHILOSOPHY

F.Y.B.A. (SEMESTER-I)

Course Title: **MORAL PHILOSOPHY**

Course code: PHI-I.C-1

Credits: 04

Marks: 100

Duration: 60 hours

Each paper in non-experimental subject shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to –

1. Enable the students realize the importance of ethics and morality in life
2. Introduce the basic concepts and theories of ethics to students
3. Enable the students to analyze and evaluate a situation from moral perspective

Course Outcome: At the end of the course students should be able to –

- CO 1:** Define various concepts related to ethics such as Ethical relativism, absolutism, dharma, free will and determinism.
- CO 2:** Describe and analyze the various theories of ethics, so as to reduce personal bias.
- CO 3:** Analyze any situation in terms of different ethical theories such as Kantian ethics, Utilitarianism and Virtue ethics.
- CO 4:** Illustrate the nature of moral evil and various forms of punishments, and look at different ways of taking ethical positions in such situations.

SYLLABUS

Unit I: About Ethics

(15 hours)

- 1.1. Man, Society and Ethics
- 1.2. Meaning, nature and importance of ethics.
- 1.3. Sub-divisions of ethics.
- 1.4. Meaning of moral concepts.
- 1.5. Ethical relativism v/s absolutism.
- 1.6. Concept of Dharma

Unit II: Freedom and moral responsibility

(15 hours)

2. 1. Problem of free-will
2. 2. Freedom and determinism

2. 3. Freedom as indeterminism
2. 4. Freedom as self-determinism
2. 5. Customary morality and reflective morality

Unit III: Ethical theories.

(15 hours)

- 3.1. Consequentialist theories
- 3.2. Deontological theories.
- 3.3. Virtue theories.
- 3.4. Indian Theories

Unit IV: Crime and punishment.

(15 hours)

- 4.1. Nature and types of moral evil.
- 4.2. Justification for punishment.
- 4.3. Evaluation of capital punishment

References

Mandatory reading:

1. Grcic, Joseph (1989). *Moral Choices–Ethical Theories and Problems*. New Delhi: West publishing Co.
2. Lillie, William (1984). *An Introduction to Ethics*. New Delhi: Allied publishers, Pvt. Ltd.
3. Sinha, J. N. (1978). *A Manual of Ethic*. New Delhi: New central Book Agency Pvt. Ltd.
4. Edwards, Paul (1968). *The Encyclopedia of Philosophy*, University of Pennsylvania Press.
<https://www.jstor.org/stable/2708299>

Supplementary Reading:

1. Dowd, Joseph S.K. (2011). *Maximizing Dharma: Krsna's Consequentialism in the Mahabharata*. Praxis Journal of Philosophy (vol-3:1), Department of Philosophy, University of Manchester, U.K.
2. Maitra, S.K. (1978) – *The Ethics of Hindus*. Delhi: Asia Publication Services.
3. Teichman, Jenny & Evans, Katherine C. (1999). *Philosophy-A Beginner's Guide*. U.K.: Wiley - Blackwell Publishers.

Web Links:

1. Crimes of Misery and Theories of Punishment. John B. Mitchell *New Criminal Law Review: An International and Interdisciplinary Journal*, Vol. 15, No. 4 (Fall 2012), pp. 465-510
<https://www.jstor.org/stable/10.1525/nclr.2012.15.4.465>
2. Ethical Types (pp. 133 – 164) From: Ethical Life: Its Natural and Social Histories Webb Keane Princeton University Press (2016) <https://www.jstor.org/stable/j.ctt1h4mhxw>

CourseTitle: LOGIC

Course Code: PHI-I.C-2

Credits: 04

Marks: 100

Duration: 60 hours

Each paper in non-experimental subject shall have 60 hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to

1. Introduce to the students the basic elements and concepts in logic.
2. Develop logical thinking skill among the student.

Course Outcome: At the end of the course students should be able to

- CO 1:** Enumerate and elaborate various methods to reason better logically.
- CO 2:** Interpret different arguments so as to design stronger and better logical arguments.
- CO 3:** Apply the concepts of logical thinking to identify mistakes in the points opponents make.
- CO 4:** Critically analyze and assess logical arguments in the context of their relevance in today's world.

SYLLABUS

Unit I: About Logic

(15 hours)

- 1.1. Meaning, nature and importance of logic.
- 1.2. Argument : Identifying reason and conclusion
- 1.3. Sentences and propositions.
- 1.4. Deductive and Inductive arguments.
- 1.5. Truth, Validity and Soundness.

Unit II: Propositions

(15 hours)

- 2.1.meaning and classification of propositions
- 2.2.Nature of standard form categorical propositions
- 2.3.Representation through Venn diagram.
- 2.4.Reduction of sentences to standard form categorical proposition.
- 2.5.Distribution of terms.

Unit III: Inferences

(15 hours)

- 3.1. Meaning and types of inferences.
- 3.2. Opposition of proposition.
- 3.3. Educutions-its types.
- 3.4. Categorical Syllogism – its structure and evaluation

Unit IV: Ordinary language arguments

(15 hours)

4. 1. Hypothetical argument –its nature and rules of validity.
4. 2. Disjunctive argument – its nature and rules of validity.
4. 3. Enthymeme- its meaning and types.
4. 4. Sorites -its meaning and distinction between Aristotelian and Goclenian sorites.

References

Mandatory Reading:

1. Copi, Irving M. & Cohen, Carl. (2006) – 8th & 9th edition. *Introduction to Logic*. New Delhi: Prentice Hall of India.
2. Hurley, Patrick J. (2007). *Introduction to Logic*. New Delhi: CengageCourse India Pvt. Ltd.

Supplementary reading:

1. Black, Max. Critical thinking.(1946). *An Introduction to logic and scientific method*. Prentice-Hall, Inc., New York
2. K.T. Basantani, *Introduction to Logic*, (Bombay, A.R. Sheth& Co., 1973)

Web links:

1. *Use of Formal Logic* Alfred Sidgwick *Mind*, Vol. 41, No. 163 (Jul., 1932), pp. 341-3
<https://www.jstor.org/stable/2250309>
2. *Ancient Logic* A. C. Lloyd *The Philosophical Quarterly* (1950-), Vol. 5, No. 19 (Apr., 1955), pp. 175-178 <https://www.jstor.org/stable/2217144>

F.Y.B.A (SEMESTER-II)

Course Title: PHILOSOPHY OF RELIGION

Course Code: PHI-II.C-3

Credits: 04

Marks: 100

Duration: 60 hours

Each paper in non-experimental subject shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objectives:

1. To introduce students to the central areas of debate in the Philosophy of Religion.
2. To introduce students to some of the basic issues and methods of Philosophy of Religion.
3. To develop students' analytic reasoning.

Course Outcome:

- CO 1:** Examine the main issues, concepts and arguments of philosophy of religion such as the concept of God, religion, faith, revelation and immortality of the soul.
- CO 2:** Differentiate and associate between Philosophy and theology, theism, atheism and agnosticism and the beliefs for and against the existence of God.
- CO 3:** Construct arguments/defense in favor of and against the criticisms for the existence of God.
- CO 4:** Engage in and assess critical analysis of religious phenomena, beliefs and practices on the one hand and conflicting interpretations of them on the other, developing one's own understanding of their unanimities and celebrating their differences.

SYLLABUS

Unit I: Introduction

(15 hours)

- 1.1. Nature of Philosophy of Religion its scope and methods
- 1.2. Relation of Philosophy of Religion to Philosophy and Theology
- 1.3. Relation of Religion to Morality and Science

Unit II: Religious Epistemology

(15hours)

2. 1. Sources of religious knowledge- Revelation, Faith, Mystical and Spiritual experiences
2. 2. Religious concepts:
 - i. Theism and its types
 - ii. Atheism
 - iii. Agnosticism

Unit III: Problems of God

(15hours)

- 3.1. Grounds for belief in God
 - Ontological, Cosmological, Teleological, Moral arguments.
- 3.2. Grounds for disbelief in God
 - Karl Marx's view
 - Sigmund Freud's view
 - Challenges from science
 - Challenges from evil

Unit IV: The progress and destiny of man

(15 hours)

- 4. 1. The goal of human history
- 4. 2. The idea of immortality
- 4. 3. Law of Karma

References

Mandatory reading:

1. Hick, John. (1991). *Philosophy of Religion*. New Delhi: Prentice Hall of India Private Limited.
2. Mohapatra, A.R. (1985). *Philosophy of Religion - An Approach to World Religions*. New Delhi: Sterling Publishers Private Limited.
3. Wright, W. K. (1958). *A Students' Philosophy of Religion*. New York: Macmillan Company.
4. Edward, Paul. (1972). *Encyclopedia of Philosophy*. New York: Macmillan Publishing Co.
5. Masih, Y. (1995). *Introduction to Religious Philosophy*. New Delhi: Motilal Banarsidass Publishers Private Limited.

Supplementary reading:

1. Galloway, George. (1954). *Philosophy of Religion*. New York: Charles Scribner's Son's.
2. Honer, S.M.et.al. (2006). *Invitation to Philosophy*. USA: Thomson Course Academic Resource Center.
3. Lewis, H.D. (1975). *Philosophy of Religion*. London: St. Paul's House.
4. Davies, Brian. (2004). *An Introduction to Philosophy of Religion*. Oxford University Press. Walton Street. Oxford OX2 6DP Oxford. New York

Web Links:

1. Science and Religious Belief in the Modern World: 'Challenges and Opportunities' (pp. 35-46). *Science and Religion: Christian and Muslim Perspectives* Denis Alexander. Georgetown University Press (2012) <https://www.jstor.org/stable/j.ctt2t5h4>

Course Title: PRACTICAL ETHICS

Course code: PHI-II.C-4

Credits: 04

Marks: 100

Duration: 60 hours

Each paper in non-experimental subject shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is

1. Expose students to multiple view points on situations of daily life.
2. To give guidance in analyzing the conflicting positions.
3. To develop decision making skill among the students.

Course Outcome: After completing the course students should

- CO 1:** Enumerate and elaborate various ethical situations through which one can have a stronger moral code – as an individual and as a member of society.
- CO 2:** Interpret different ethical situations so as to understand the uniqueness of morality based on context.
- CO 3:** Apply the concepts of logical thinking in daily life situations when faced with moral dilemmas.
- CO 4:** Critically analyze and assess unethical situations and challenge their validity in the context of today's world.

SYLLABUS

Unit I: Bio-ethics

(15 hours)

- 1:1 Euthanasia
- 2:1 Abortion
- 3:1 Animal experimentation
- 4:1 Cloning
- 5:1 Surrogacy

Unit II: Professional Ethics

(15 hours)

- 2. 1. Medical ethics
- 2. 2. Legal ethics.
- 2. 3. Media ethics
- 2. 4. Business ethics

Unit III: Social Ethics

(15 hours)

- 3. 1. Homosexuality, gay and lesbian marriages
- 3. 2. Racism
- 3. 3. Gender discrimination.
- 3. 4. Corruption

Unit IV: Environmental Ethics

(15 hours)

4. 1. Eco-crisis
4. 2. Dominion Perspective
4. 3. Participation Perspective
4. 4. Stewardship Perspective.

References

Mandatory reading:

2. LaFollette, Hugh. (1997). *Ethics in Practice – An Anthology*. U.K: Blackwell Publishers.
3. Piet, John & Ayodhya, Prasad. (2000) *An introduction to Applied Ethics*. New Delhi: Cosme Publications.
4. Singer, Peter. (1995). *Practical Ethics*. New York: Cambridge University Press
5. Titus, H.H. (1994). *Living Issues in Philosophy*. New Delhi: CenagageCourse India Pvt. Ltd.

Supplementary Reading:

1. Day, Louis Alvin. (2003). *Ethics in Media Communication-Cases and Controversies*. U.S.: Wadsworth / Thomas Course.
2. Des Jardins, Joseph. (2011). *An introduction to Business Ethics*. New Delhi: Tata Mc Grow Hill Education Pvt. Ltd.
3. Reich, Warren T.(1995). *Encyclopedia of Bio-Ethics* (relevant articles). New York: Macmillan Publishing Company.
4. Kush, Helga & Singer, Peter. (2006). *Bioethics – An Anthology*. Blackwell Publishing; 2nd edition (March 20, 2006)
5. Theory and Bioethics. Stanford Encyclopedia. Published Tuesday May 18, 2010. <https://plato.stanford.edu/entries/theory-bioethics/>

Web Links:

1. Applied Ethics (pp. 517-538) From: *Biblical Studies, Theology, Religion and Philosophy: An Introduction for African Universities*. Joseph B. R. GaieZapf Chancery Publishers Africa Ltd. (2010) <https://www.jstor.org/stable/j.ctvgc6054>

Course Title: Classical Indian Philosophy (up to schools of Buddhism)

Course Code: PHI-III.C-5

Credits:04

Marks:100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e., four hours per week over a period of fifteen weeks of a semester

Course Objective: The objective of the paper is to–

- 1) Expose students to the foundations of Indian Philosophy
- 2) Enable the students to understand some of the classical systems of Indian Philosophy

Course Outcome–At the end of the course students should–

- CO 1:** Discover the epistemological, metaphysical and ethical foundation of different schools of Indian Philosophy.
- CO 2:** Quote and examine philosophical concepts of materialism through different materialistic schools of Indian Philosophy.
- CO 3:** Demonstrate the inter-linking bonds between Indian and Western perspectives through theory of relativism.
- CO 4:** Recommend ways in which Indian philosophical concepts can be applied to modern consciousness to create a holistic approach to Indian philosophy.

SYLLABUS

Unit I: Foundations of Indian Philosophy

(15 hours)

- 1:1 The Vedas
- 2:1 The Upanisads
- 3:1 The Bhagwadgita
- 4:1 Sutras and Prasthanas-trayas

Unit II: Charvaka Philosophy

(15 hours)

- 2. 1. Epistemology
- 2. 2. Metaphysics
- 2. 3. Ethics

Unit III: Jaina Philosophy

(15 hours)

- 3. 1. Epistemology
- 3. 2. Metaphysics
- 3. 3. Relativism

Unit IV: Buddhist Philosophy

(15 hours)

4. 1. Four Noble Truths
4. 2. Philosophical Doctrines of Buddhism.
4. 3. Schools of Buddhism

References

Mandatory reading:

1. Chatterjee, SandDMDatta.(1968). *An Introduction to Indian Philosophy*. University of Calcutta.
2. Hiriyana, M. (1973) *Essentials of Indian Philosophy*. Bombay: George Allen & Unwin (India) Pvt. Ltd.
3. Chandradhar, Sharma (1979). *A Critical Survey of Indian Philosophy*. New Delhi: Motilal Banarasi Das Publishers Pvt. Ltd.

Supplementary reading:

1. Bishop, Donald H. (Ed). (1975). *Indian thought an Introduction*. Delhi: Willey Eastern Pvt. Ltd.
2. Ramakrishna, Puligandla (2008). *Fundamentals of Indian Philosophy*. New Delhi: D.K. Printworld Pvt. Ltd.
3. Das Gupta, Surendranath. (2010 Reprint). *A history of Indian Philosophy* (Vol II). New Delhi: Motilal Banarasi Das Publishers Pvt. Ltd.
4. Radhakrishnan, Sarvepalli. - *Indian Philosophy* – (all 4 Volumes). Oxford. 2 edition. 2008
5. Barlingay, S S. *Re-understanding Indian Philosophy*. D.K. Print World Ltd; 1 edition. 1998

Web Links:

1. [The Vedantic Solution](https://www.jstor.org/stable/j.ctt22nm7nh) (pp. 75-84) From: *The Age of the Sages: The Axial Age in Asia and the Near East*. MARK W. MUESSE Augsburg Fortress, Publishers (2013) <https://www.jstor.org/stable/j.ctt22nm7nh>

Course Title: STUDY OF WORLD RELIGIONS

Course code: PHI-III.E-1

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to:

- 1) Introduce the students to the major religions of the world.
- 2) Study the belief system and teachings in particular religion.
- 3) Enable the students to compare different religions.

Course Outcome: At the end of this course students should be able to-

- CO 1:** Awareness of multiple religious traditions and cultures.
- CO 2:** Knowledge of rituals used in different religious traditions.
- CO 3:** Awareness of the concept of “religion” and its evolution in multifaceted ways.
- CO 4:** General appreciation for the different religious traditions all over the world.

SYLLABUS

Unit I: Hinduism (15 hours)

- 1:1 History
- 1:2 Concepts
- 1:3 Myths, beliefs, Customs and Practices
- 1:4 Sacred Texts and Scriptures.

Unit II: Buddhism, Jainism and Sikhism (15 hours)

- 2. 1. Buddhism: Origin, History and Development, Schools, Practices
- 2. 2. Jainism: History, Schools, Principles, Teachings, Ethics and Sects
- 2. 3. Sikhism: History, Profounders, Worship, Beliefs and Practices

Unit III: Judaism, Christianity and Islam (15 hours)

- 3. 1. Judaism: History; Old testaments; Torah; Ten Commandments; Beliefs and practices.
- 3. 2. Christianity: Origin; Concepts of Christianity; Beliefs and Practices; New Testament; Major Denominations.
- 3. 3. Islam: Origin; Beliefs and Practices; Five pillars; Sects.

Unit IV: Confucianism Taoism and Universal Religion

(15 hours)

4. 1. Confucianism: Founders and Teachings; Beliefs and Practices
4. 2. Taoism: Founders and Teachings; Beliefs and Practices
4. 3. Elements of Universal religion

References

Mandatory reading:

1. Chatterjee, P.B. (1971). *Studies in Comparative Religion*. Calcutta.
2. Mohapatra, A.R. *Philosophy of Religion (An Approach to World Religions)*. New Delhi: Sterling Publishers Pvt. Ltd.
3. Y. Masih. (1991). *Introduction to Religious Philosophy*. Motilal Banarsidass Publisher.

Supplementary reading:

1. Bakshi S.R. and Lipi Mahajan. (2000). *Encyclopaedic History of Indian Culture and Religion: Religions of India*.
2. India: Deep & Deep Publications. Eliade, Mircea. (2005). *Encyclopedia of Religions*. USA: McMillan Publishers.
3. George, Galloway. (2009). *Philosophy of Religion*. Charleston: BiblioBazar.
4. Haneef Suzanne. (1994). *Whatever you should know about Islam and Muslims*. United States.
5. Helm, E. Thomas. *The Christian Religion An Introduction*: Western Illinois University, Prentice Hall, Englewoodcliffs.
6. Jacob, Hermann (1990). *Jaina Sutras*. Atlantic Publishers and Distributors, New Delhi.
7. Krisnamurthy, V. (1989). *Essentials of Hinduism*. Narosa Publishing House.
8. Robert S. Ellwood, Gregory D. Alles. (2008). *The Encyclopedia of World Religions*. InfoBase Publishing.
9. Shushtery, A.M.A (1954). *Outlines of Islamic Culture - Historical and Cultural Aspects*: The Bangalore Printing and Publishing Co., Ltd.
10. Singh, Karan. (1983). *Religions of India*. University of Michigan. Clarion Books
11. Wright Beth. (2013). *A Study Companion to Introduction to World Religions*. Augsburg Fortress Publishing

Web Links:

1. Confucianism and Taoism (pp. 54-57) From: *Atlas of World Religions*. Tim Dowley Augsburg Fortress, Publishers (2018) <https://www.jstor.org/stable/j.ctt1tm7gnj>
2. 'Hinduism' and 'Taoism' in Singapore: 'Seeing Points of Convergence' Vineeta Sinha *Journal of Southeast Asian Studies*, Vol. 39, No. 1 (Feb., 2008), pp. 123-147
<https://www.jstor.org/stable/20071873>

Course Title: PHILOSOPHY OF MIND

Course code: PHI-III.E-2

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours i.e. Four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to:

- 1) Introduce the students to various theories of mind.
- 2) Study the nature of mind, mental functions and mental events.
- 3) Enable the students to have knowledge about the current issues in philosophy of mind.

Course Outcome: At the end of this course students should be able to-

- CO 1:** Enumerate and elaborate various basic concepts of the mind-body problem in philosophical thought.
- CO 2:** Interpret how different theories have evolved and developed over centuries with regard to philosophy of the mind.
- CO 3:** Apply the concepts of philosophy of the mind to emphasize an understanding of the human condition and context.
- CO 4:** Critically analyze and assess the value of philosophical ways of thinking with regard to philosophical study of the human mind.

SYLLABUS

Unit I: Introduction (15 hours)

- 1:1 Nature of Philosophy of Mind.
- 1:2 Survey of the Problems of Philosophy of Mind.
- 1:3 Ancient and modern concepts of mind.

II: Psychological Aspect of Mind (15 hours)

- 2. 1. Theory of personality- Freud, Adler and Jung.
- 2. 2. Theory of Dreams-Freud.
- 2. 3. Parapsychology-Telepathy, clairvoyance, Psychokinesis

Unit III: Mind and Body Problem (15 hours)

- 3. 1. Mind-body relation- Interactionism, Psycho-physical parallelism and Epiphenomenalism.
- 3. 2. Personal Identity-Memory criterion and Bodily criterion.
- 3. 3. Our Knowledge of other minds.

Unit IV: Indian Concept of Mind

(15 hours)

4. 1. Concept of mind in Yoga, Nyaya and Vedanta.
4. 2. Difference between mind and self in Indian philosophy.
4. 3. Difference between Antahkarana and the western concept of mind.

References:

Mandatory reading:

1. Chennakesavan, Saraswati (1960). *Concept of mind in Indian Philosophy*. Bombay: Asia Publishing Housing.
2. Maslin, Keith. (2007). *An Introduction to Philosophy of Mind*. USA: Wiley- Blackwell.
3. Hospers, John (1971). *Introduction to Philosophical Analysis*. Madras: Allied Publishers private Limited.
4. Paul Edwards (1972 Reprint edition). *Encyclopedia of Philosophy*. New York: Macmillan Publishing co. and Free Press.
5. Shaffer, Jerome (1968). *Philosophy of Mind*. Prentice-Hall. California

Supplementary reading:

1. Datta, D.M. (1972) *Sixways of knowing: A Critical Study of the Vedanta Theory of Knowledge*. Calcutta: University of Calcutta.
2. Guttenplan, Samuel. (Reprinted 1996). *A Companion to Philosophy of Mind*. U.K: Blakwell Publishers Ltd.
3. Lowe, E.J. (2000). *An Introduction to the Philosophy of mind*. UK: Cambridge University Press.
4. Lindzey, Gardner. N. (1978). *Theories of Personality: primary sources and research*. California: Wiley- Blackwell.

Web Links:

1. Adlerian Theory (pp. 168-193) . From: *Transpeople: Repudiation, Trauma, Healing* . CHRISTOPHER SHELLEY . University of Toronto Press (2008)
<https://www.jstor.org/stable/10.3138/9781442689503>
2. Imitation-Man and the 'New' Epiphenomenalism . Eric Russert Kraemer . *Canadian Journal of Philosophy*, Vol. 10, No. 3 (Sep., 1980), pp. 479-487
<https://www.jstor.org/stable/40231162>
3. Yoga and Metaphysics (pp. 41-78) . From: *Yoga, Karma, and Rebirth: A Brief History and Philosophy* . Stephen H. Phillips . Columbia University Press (2009)
<https://www.jstor.org/stable/10.7312/phil14484>

Course Title: Symbolic Logic

Course Code: PHI-III.E-3

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours i.e. Four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to–

1. Expose the students to modern logic
2. Enable the students to realize the difference between traditional and modern logic
3. Enable the students to realize the advantage of modern logic over traditional logic
4. Enable the students to understand and use symbolic logic procedures for analyzing and assessing deductive arguments.

Course Outcome: At the end of the course students should be able to–

- CO 1:** Enumerate and elaborate the basic concepts of logic – what it means for an argument to be valid and consistent.
- CO 2:** Interpret on different theories have evolved and developed to recognize and construct correct logical deductions and refutations.
- CO 3:** Apply the concepts of philosophy to evaluate normal language sentences in precise symbolic format.
- CO 4:** Critically analyze and assess the value of logical thinking in a practical context.

SYLLABUS

Unit I–Propositional Logic (15 hours)

- 1.1. Simple and compound propositions
- 1.2. Symbolizing the statements
- 1.3. Truth-Table
- 1.4. Identifying statement forms using truth-table
- 1.5. Testing the validity of truth functional arguments using truth-table

Unit II-Method of Formal Proof–I (15 hours)

- 2.1. Formal proof of validity
- 2.2. Rules of Inference

2.3. Rules of Replacement

Unit III– Method of Formal Proof–II (15 hours)

3.1. Rule of Conditional Proof

3.2. Rule of Indirect Proof

3.3. Proving in validity by the method of assigning truth value.

Unit IV–Predicate Logic (15 hours)

4.1. The need for quantification

4.2. Universal and Existential quantifiers.

4.3. Rules of quantification

4.4. Testing the validity of quantificational arguments.

References

Mandatory reading:

1. Bason, A.H.&DanielJohnO’Conner.(1968). *IntroductiontoSymbolicLogic*.
a. UniversityTutorialPress.
2. Copi , Irving M. (1979), *Symbolic Logic*(8th & 9th edition). New York : Macmillan Publishing Co.
3. Hurley, Patrik J. (2007) *Introduction to Logic*. New Delhi: CengageCourse Indian Pvt.Ltd.

Supplementary reading:

1. Copi,IrvingM.,Cohen,Carl&McMahon(2013),*IntroductiontoLogic*(14thedition).New York:Pearson
2. Goswami,Chinmay&SinghArindamSymbolicLogic
3. Langer,SusanneK.(2013). *AnIntroductiontoSymbolicLogic*.LiteraryLicensing,LLC
4. Hausman, Alan &Kahane, Howard &Tidman, Paul. (2012). 12th Edition. *Logic and Philosophy – A modern Introduction*. CengageCourse publisher.
5. Cohen, Morris R. & Nagel, Ernest. (1934). *An Introduction to Logic and Scientific Method*. Simon Publications

Web links:

1. Introduction to Symbolic Logic and its Applications by Rudolf Carnap . Review by: Hugues Leblanc . *The Journal of Philosophy*, Vol. 57, No. 9 (Apr. 28, 1960), pp. 311-313;<https://www.jstor.org/stable/2022247>

Course Title: Value Education

Course Code: PHI-III.E-4

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours i.e. Four hours per week over a period of fifteen weeks of a semester.

Course Objective: The paper is designed with following objectives–

- 1) Inculcating education of morals and values as fundamentally important aims at making a life meaningful in all its dimensions.
- 2) Values are related to the norms of a culture hence values tend to influence attitudes and behavior and help to solve common human problems.
- 3) Enables the learners to select within the contexts of debate and struggle, those values that support the Good Society and its citizens and he or she must be capable of persuading others that at least on ground level values such as peace, love, respect and justice theoretically can be understood.

Course Outcome: At the end of the course the students should be able to–

- CO 1:** Enumerate various processes of value formation and understand their impact on individual values and social phenomena.
- CO 2:** Interpret Individual-Group Behavior: conformity and nonconformity to values in various relationships.
- CO 3:** Appraise various traditional value systems with minimal personal bias, and their practical applicability in the modern scenario.
- CO 4:** Integrate Psychological, Ethical and Aesthetic Values for ethics of sustainability.

SYLLABUS

Unit – I Value Education

(15 hours)

- 1.1 Value education- its purpose and significance
- 1.2 Value Education: Then and Now
- 1.3 Value enculturation: Family, School, Society
- 1.4 Role of Culture and Civilization.
- 1.5 Present deterioration in Value System

UNIT- II Psychological, Ethical and Aesthetic Values

(15 hours)

- 2.1 Emotional Maturity
- 2.2 Virtues for Self
- 2.3 Creativity
- 2.4 Imagination

UNIT–III Personality Development

(15 hours)

- 3.1. Leadership

- 3.2. Communication
- 3.3. Attitude and Aptitude
- 3.4. Self-esteem

UNIT-IV towards an Ethics of Sustainability

(15hours)

- 4.1 Social Equality and Peace
- 4.2 Conservation and Development
- 4.3 Women Empowerment.
- 4.4 Environmental Awareness

References

Mandatory reading:

1. Chakravarthy, S.K. (1999). *Values and ethics for Organizations: Theory and Practice*. New Delhi: Oxford University Press.
2. Chitakra, M.G. (2003). *Education and Human Values*, New Delhi: A.P.H. Publishing Corporation.
3. Das, M.S. & Gupta, V. K. (1995). *Social Values among Young adults: A changing Scenario*. New Delhi: M.D. Publications.

Supplementary reading:

1. Gardner, R., Cairns, J. and Lawton, D. (2003). *Education for values: morals, ethics and citizenship in contemporary teaching*, UK: Routledge.
2. Halstead, J.M. and Pike, M.A. (2006). *Citizenship and moral education: values in action*, UK: Routledge.
3. Meyer John, Brian Burnham, John Cholvat (Eds). (1975). *Values Education: Theory, Practice, Problems, Prospects*. Canada: Wilfrid Laurier Univ. Press.
4. Newman, Julie. (2011). *Green Ethics and Philosophy: An A-to-Z Guide*. California: Sage Publications Inc.
5. Satchidananda, M.K. (1991). *Ethics, Education, Indian Unity and Culture*. Delhi: Ajantha Publications.
6. Wringer, C. (2006). *Moral education: beyond the teaching of right and wrong*. UK: Springer.

Web Links:

1. Value Education in the Social Studies Jack R. Fraenkel *The Phi Delta Kappan*, Vol. 50, No. 8 (Apr., 1969), pp. 457-461 <https://www.jstor.org/stable/20372415>
2. Sustainability (pp. 91-132) From: *Environment, Economy, and Christian Ethics: Alternative Views on Christians and Markets* Alistair Young Augsburg Fortress, Publishers (2015) <https://www.jstor.org/stable/j.ctt9m0tgc>
3. Shiva, Vandana. (1988). *Staying Alive – Women, Ecology and Survival in India*. KALI FOR WOMEN. New Delhi 110 017. https://archive.org/stream/StayingAlive-English-VandanaShiva/Vandana-shiva-stayingAlive_djvu.txt

Course Title: Current Ethical Issues (GEC)

Course Code: PHI.INT-01

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e., four hours per week over a period of fifteen weeks of a semester.

Course Objective: The paper is designed with the following objectives–

- 1) To make learners familiarize with the current ethical issues faced by our present society, to comprehend various ethical precepts, principles through contemporary ethical dilemmas.
- 2) To challenge the learners to address ethical issues not in an abstract or impersonal sense, but to practically apply them in specific case studies through class discussions, papers and presentations.
- 3) To equip and motivate students to communicate ethical values to their families, communities and society.
- 4) To generate awareness about ambiguities that arises along with ethical issues that will help the learners to evaluate them accordingly.

Course Outcome: At the end of the course the students should be able to–

- CO 1:** Interpret how different moral theories have evolved and developed over centuries.
- CO 2:** Elaborate various ethical issues that influence individuals and society today.
- CO 3:** Apply concepts of ethical thinking to create empathy to the general human condition in daily life situations.
- CO 4:** Critically analyze and assess moral dogma that impedes basic human rights.

SYLLABUS

UNIT – I: Introduction to Ethics and Applied Ethics (15 hours)

- 1:1 Meaning, nature and scope of ethics.
- 1:2 Traditional and Modern theories
- 1:3 The nature and scope of Applied Ethics

UNIT – II: Current Ethical Issues: Individual and Social (15 hours)

- 2. 1. LGBTQ++
- 2. 2. Prostitution
- 2. 3. Abortion, Euthanasia and Suicide (Self-Killing)

UNIT – III: Science, Technology and Environmental Ethics

(15 hours)

3. 1. Cloning and Surrogacy
3. 2. Bio Diversity and Chemical Waste
3. 3. Animal Health and Welfare
3. 4. Ecological Associate Movements – Chipko, Bishnoi & Narmada Bachao

UNIT – IV: Ethics in Business, Research, Politics and Media

(15 hours)

4. 1. Business Ethics
4. 2. Plagiarism
4. 3. Political Violence - Naxalism and Terrorism
4. 4. Ethics in Media – Deception and Yellow journalism

References

Mandatory reading:

1. Frey, R. G. And Christopher Heath Wellman (eds). (2003). *A Companion to Applied Ethics*. USA: Blackwell Publishing Ltd.
2. Hugh La Follette (ed.) (2003). *The Oxford Handbook of Practical Ethics*. Oxford: Oxford University Press.
3. Helga Kuhse and Peter Singer (eds.) (1999). *Bioethics: An Anthology*. USA: Blackwell publisher.

Supplementary reading:

1. Bowie, Norman. (1989). *Business Ethics*. 2d ed. Englewood Cliffs, NJ: Prentice-Hall.
2. Küng, Hans. (2009). *A Declaration towards Global Ethics*. Geneva: Globethics.
3. Paul, Oliver. (2010). *The Student's Guide to Research Ethics*. USA: Open University press.
4. Rawls, John. (2001). *Justice as Fairness: A Restatement*, Cambridge MA: Belknap Press.
5. Weston. Anthony. (2001). *A Practical Companion to Ethics*. Oxford: Oxford University Press.
6. Cudd, Ann E; Andreasen, Robin O. (2005). *Feminist theory: A Philosophical Anthology*. Blackwell philosophy anthologies: 23. Malden, MA: Blackwell Publication.

Web Links:

1. “*Business Ethics.*” *Ethics for A-Level*, by Mark Dimmock and Andrew Fisher, 1st ed., Open Book Publishers, Cambridge, UK, 2017, pp. 143–155. *JSTOR*, www.jstor.org/stable/j.ctt1wc7r6j.12
2. Singh, Gopal. “*Psychology of Political Violence.*” *Social Scientist*, vol. 4, no. 6, 1976, pp. 3–13. *JSTOR*, www.jstor.org/stable/3516257.

Course Title: ORTHODOX INDIAN PHILOSOPHY

Course Code: PHI-IV.C-6

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

CourseObjective: The objective of the paper is to –

1. Introduce the different orthodox systems to the students.
2. Enable the students to understand the commonalities and differences among the different orthodox systems.
3. Enable the students to frame their own opinion on different philosophical issues.

Course Outcome: At the end of the course students should be able to –

- CO 1:** Identify and describe the orthodox systems of Indian Philosophy, and assess the process of evolution of thought in each of these schools.
- CO 2:** Critically analyze various theories given by the orthodox schools, apply their practical aspects to modern society.
- CO 3:** Compare between the orthodox systems of Indian Philosophy and between Indian and Western Schools.
- CO 4:** Formulate creative alternatives to the philosophical arguments given in the Orthodox Indian schools of thought

SYLLABUS

Unit I –Nyāya-Vaiśeṣika Philosophy. (15 hours)

- 1.1. Nyāya Philosophy – Epistemology and Causation.
- 1.2. Vaiśeṣika Philosophy – Padārthas and Atomism.

Unit II –Sāṃkhya-Yoga Philosophy. (15 hours)

- 2.1. SāṃkhyaPhilosophy – Concepts of Prakṛti and Puruṣa, Theory of evolution.
- 2.2. Yoga Philosophy – Aṣṭāṅga Yoga and The problem of God.

Unit III –Mīmāṃsā and Advaita Philosophy (15 hours)

- 1.1. Mīmāṃsā Philosophy – Theory of truth and validity, Theories of error.
- 1.2. Advaita Philosophy – Concept of Brahman, Māyā and the world, Brahman and Ātman.

Unit IV – Viśiṣṭādvaita and Dvaita Philosophy

(15 hours)

- 4.1. Viśiṣṭādvaita Philosophy - Concept of God, nature and status of the world, liberation and means to attain it.
- 4.2. Dvaita Philosophy – Concept of Difference and five-fold differences, Concept of God, Liberation and means to attain it.

References

Mandatory reading:

1. Chatterjee, S.C. and D.M.Datta. (1968). [*An Introduction to Indian Philosophy*](#). University of Calcutta.
2. Sinha, J.N. (2006). *Indian Philosophy* (Vol-1&II). New Delhi: Motilal Banarsidass Publishers Pvt. Ltd.
3. Dasgupta, Surendranath. (2010 Reprint). *A History of Indian Philosophy* (Vol I). New Delhi: Motilal Banarsidass Publishers Pvt.Ltd.
4. Hiriyanna M. (1973). *Essentials of Indian Philosophy*. Mumbai: George Allen & Unwin (India) Pvt. Ltd.
5. Sharma. C.D. (1979). *A Critical Survey of Indian Philosophy*. New Delhi: Motilal Banarsidass Publishers Pvt. Ltd.

Supplementary reading:

1. Bishop, Donald H. (ed).(1975). *Indian Thought and Introduction*. Delhi: Wiley Eastern Pvt.Ltd.
2. Mohanty, J.N. (2000). *Classical Indian Philosophy*. U.K; Oxford University Press.
3. Puligandla, Ramakrishna. (2008). *Fundamentals of Indian Philosophy*. New Delhi: D.K.Printworld Pvt.Ltd.

Web Links:

1. [THE PHILOSOPHY OF MADHVA DVAITA VEDĀNTA](https://www.jstor.org/stable/44002578) Nagraj Rao *Annals of the Bhandarkar Oriental Research Institute*, Vol. 23, No. 1/4 (1942), pp. 379-385
<https://www.jstor.org/stable/44002578>

Course Title: PROBLEMS OF PHILOSOPHY

Course Code: PHI-IV. E-5

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

CourseObjective: The objective of the paper is to –

1. Introduce to the students some of the main philosophical topics.
2. Introduce the students to the philosophical modes of thought.

Course Outcome: At the end of the course student should be able to –

- CO 1:** To describe the distinctive agendas of different areas of philosophy.
- CO 2:** To identify the different Philosophical issues.
- CO 3:** To apply philosophical methods in understanding society
- CO 4:** Explain various meta-ethical theories.

SYLLABUS

Unit I – Metaphysics (15 hours)

- 1.1.Realism v/s Idealism
- 1.2.Appearance and Reality
- 1.3.Substance and Universals
- 1.4.Causation and Human Freedom

Unit II – Epistemology (15 hours)

- 2.1. Rationalism v/s Empiricism
- 2.2. Knowledge and its sources
- 2.3. Skepticism
- 2.4. Truth : Western Theories

Unit III – Meta-ethics (15 hours)

- 3.1. Normative Ethics and Meta-ethics
- 3.2. Meta-ethical theories: Emotivism, Prescriptivism, Naturalism, Intuitionism

Unit IV – Philosophical Methods (15 hours)

- 4.1. Introduction to Philosophical Methods
- 4.2. Phenomenology
- 4.3. Hermeneutics
- 4.4. Apophasis/ *Via-Negativa*

References

Mandatory reading:

1. Hospers, John. (1994). [*An Introduction to Philosophical Analysis*](#). Mumbai: Allied Publishers Pvt. Ltd.
2. Rai, Chhaya. (1980). *Studies in Philosophical Methods*. University of Jabalpur
3. Russell, Bertrand. (1912). [*The Problems of Philosophy*](#). U.K: Oxford University Press.
4. Edward, Paul. (1972). *Encyclopedia of philosophy*. New York: Macmillan
5. Gensler, Harry. J. (1988). *Ethics: A Contemporary Introduction*. London and New York: Routledge Publishers

Supplementary reading:

1. Moran, Dermot. (2000). *Introduction to phenomenology*. USA: Routledge Publishers.
2. Miller, Alexander (2003). *An Introduction to Contemporary Meta ethics*. UK: Blackwell Publishers.
3. Sherrat, Yvonne. (2006). *Continental Philosophy of Social Science*. Cambridge: Cambridge University Press.
4. Cunningham, G. Watts. (1956). *Problems of Philosophy – An Introductory survey*. Chuckervetty, Chatterjee & CO, Ltd. Calcutta.
5. *Introduction to Philosophy*. (2010). University of Ibadan Distance Course Centre Open and Distance Course Series Development. Prof. Bayo Okunade (editor). Nigeria

Web links:

1. The Methods and Problems of Philosophy . Jared S. Moore . *Philosophy*, Vol. 16, No. 61 (Jan., 1941), pp. 56-73 <https://www.jstor.org/stable/3747645>
2. Moral Philosophy and Meta-Ethics . Mary Mothersill . *The Journal of Philosophy*, Vol. 49, No. 18 (Aug. 28, 1952), pp. 587-594 <https://www.jstor.org/stable/2020439>
3. On Philosophical Subjects and Methods . Fuchun Peng, Xuemeng Cheng . *Frontiers of Philosophy in China*, Vol. 1, No. 3 (Sep., 2006), pp. 432-454 <https://www.jstor.org/stable/30209981>

Course Title: POLITICAL PHILOSOPHY

Course Code: PHI-IV.E-6

Credits: 04

Marks: 100.

Duration: 60 hours

This paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to –

1. Introduce the students to the ancient, modern and contemporary political thinkers and the theories.
2. To study the theories as foundations of the political set up.

Course Outcome: At the end of the course students should be able to –

- CO 1:** Critically analyze the political ideas, concepts and theories of different thinkers, and understand the necessity, evolution and their application in modern society.
- CO 2:** Examine various concepts involved in political philosophy and the roots of political ideologies.
- CO 3:** Demonstrate the underlying philosophy behind a particular political system and form of governance.
- CO 4:** Rank the efficacy of a political ideology in a given society, while integrating creative suggestions to help enhance political governance through following of the same.

SYLLABUS

Unit I – Ancient Political Philosophers

(15 hours)

- 1.1. Plato
- 1.2. Aristotle
- 1.3. Cicero
- 1.4. Kautilya

Unit II – Contemporary Political Philosophers.

(15 hours)

- 1.1. J. S. Mill
- 1.2. John Rawls
- 1.3. B.R Ambedkar
- 1.4. Mahatma Gandhi

Unit III – Political ideology - I

(15 hours)

- 3.1. Monarchism
- 3.2. Contractualism
- 3.3. Democracy
- 3.4. Communism

Unit IV – Political ideology - II

(15 hours)

- 4.1. Fascism
- 4.2. Sarvodaya
- 4.3. Radicalism
- 4.4. Multiculturalism

References

Mandatory reading:

1. Cahn, Steve. M (2010.). *Political Philosophy* – (3rd Ed.).U.K: Oxford University Press.
2. Coleman, Janet. (2000). *A History of Political Thought: From Ancient Greece to Early Christianity*. U.K: Blackwell Publishers Ltd.
3. Dunning, William. A. (1902). *A History of Political Theories-Ancient and Medieval*. New York: The Macmillan Company.
4. Jayapalan, N. (2003). *Indian Political Thinkers*. New Delhi: Atlantic Publishers.
5. Shamasastri, R. (1956). *Kautilya's Arthashastra*. Mysore: Mysore Printing and Publishing House.

Supplementary reading:

1. Eva, Pfohl. (2014). *Between Ethics and Politics: Gandhi Today*. New Delhi: Routledge.
2. Ghoshal, Upendra. N. (1959). *A History of Indian Political Ideas: The Ancient Period and the Period of Transition to the Middle Age*. London: Oxford University Press.
3. Gokhale, B.K. (1985). *Study of Political Theory*. Mumbai: Himalaya Publishing House.
4. Haworth, Alan. (2012). *Understanding the political philosophers: From ancient to modern times* – (2nd Ed). New York: Routledge.
5. Mashruwala, K.G. (195). *Gandhi and Marx*. Ahmadabad: JivanjiDahyabhai Desai Navajivan Press.
6. Owen, David and Laden, Anthony Simon. (2007). *Multiculturalism and Political Theory*. Cambridge: Cambridge University Press.
7. Rawls, John. (1973). *A Theory of Justice*. Oxford: Oxford University Press.
8. Raphael, D. D. (2nd edition). (1990). Macmillan Publishers Limited. Palgrave, London.

Web links:

1. Why Political Philosophy? (pp. 1-9) . From: Political Philosophy . STEVEN B. SMITH Yale University Press (2012) <https://www.jstor.org/stable/j.ctt32bv21>
2. FASCISM (pp. 151-170); From: Karl Polanyi's Political and Economic Thought: A Critical Guide . Gareth Dale, Mathieu Desan . Agenda Publishing (2019) <https://www.jstor.org/stable/j.ctvnjbfgk>
3. SARVODAYA . BUDDHADEB BHATTACHARYYA . The Indian Journal of Political Science, Vol. 19, No. 4 (October-December 1958), pp. 375-387 <https://www.jstor.org/stable/42753640>
4. Multiculturalism (pp. 21-26) . From: Significant difference? A comparative analysis of multicultural policies in the United Kingdom and the Netherlands . Laura Coello . Amsterdam University Press (2010) <https://www.jstor.org/stable/j.ctt6wp5j3>

Course Title: PHILOSOPHY OF HUMAN RIGHTS

Coursecode: PHI-IV.E -7

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

CourseObjective: The objective of the paper is to –

1. Enable the students to study the historical evolution and to understand the types and basic concepts involved in human rights.
2. Introduce the students to the nature and practical importance of human rights.
3. To make them aware of national and international human rights policies.

Course Outcome: At the end of the course students should be able to –

- CO 1:** Analyze the historical evolution of human rights and its changing nature, as well as the need for responsibility and freedom to help its growth.
- CO 2:** Examine basic concepts of human rights such as Freedom, Equality and Justice, Individual Rights and Universal Rights
- CO 3:** Compare various types of human rights and apply them in a given situation.
- CO 4:** Evaluate the process of governance of human rights in an international context, and formulate suggestions to facilitate, protect and promote human rights at the national and international level.

SYLLABUS

Unit I – Introduction (15 hours)

- 1.1. Meaning, nature and ethical foundation of Human Rights
- 1.2. Philosophical Evolution of Human Rights
- 1.3. Rights, Responsibilities and Freedom

Unit II – Basic Concepts (15 hours)

- 1.1. Freedom, Equality and Justice
- 1.2. Individual Rights v/s Group Rights
- 1.3. Universal Rights v/s Relativism

Unit III – Types of Human Rights (15 hours)

- 3.1. Social and Economic Rights.
- 3.2. Rights of Women and Children

- 3.3. Civil and Political Rights
- 3.4. Minority Rights

Unit IV – Governance of Human Rights

(15 hours)

- 4.1. Universal declaration of human rights
- 4.2. Indian Constitution and Human Rights
- 4.3. Human Rights in International Context

References

Mandatory reading:

1. Benn, S.I. and Peters, R.S. (1959). *Social Principles and the Democratic State*. London: Allen and Unwin.
2. Donnelly, Jack. (2013). *Universal Human Rights in Theory and Practice*. New York: Cornell University Press.
3. Morsink, Johannes. (1999). *The Universal Declaration of Human Rights: Origins, Drafting and Intent*. Philadelphia: University of Pennsylvania Press.

Supplementary reading:

1. Cook, Rebecca J. (1994). *Human Rights of Women: National and International Perspectives*. Philadelphia: University of Pennsylvania Press.
2. Douzinas, Costas. (2007). *Human Rights and Empire*. U.K: Routledge.
3. Philip, Alston. (1992). *The United Nations and Human Rights: A Critical Appraisal*. Oxford: Clarendon Press.
4. Philip, Alston. (1991). *The International Covenant on Economic, Social and Cultural Rights. Manual of Human Rights*. New York: United Nations Centre for Human Rights.
5. Philip, Alston and Goodman, Ryan. (2013). *International Human Rights*. U.K : Oxford University Press.
6. Raphael, D. D. (1970). *Problems of Political Philosophy*. London: Pall Mall Press
7. Rosenbaum, S. (1980). *The Philosophy of Human Rights: International Perspectives*. Westport: Greenwood Press.

Web Links:

1. Cultural Relativism and Universal Human Rights Author(s): Jack Donnelly Source: *Human Rights Quarterly*, Vol. 6, No. 4 (Nov., 1984), pp. 400-419 Published by: The Johns Hopkins University Press Stable URL: <https://www.jstor.org/stable/762182>
2. Individual Rights Revisited Author(s): Wulf Gaertner, Prasanta K. Pattanaik and Kotaro Suzumura Source: *Economica*, New Series, Vol. 59, No. 234 (May, 1992), pp. 161-177 Published by: Wiley on behalf of The London School of Economics and Political Science and The Suntory and Toyota International Centres for Economics and Related Disciplines Stable URL: <https://www.jstor.org/stable/2554744>
3. Individual, collective and group rights: History, theory, practice and contemporary evolution Author(s): B. G. RAMCHARAN Source: *International Journal on Group Rights*, Vol. 1, No. 1 (1993), pp. 27-43 Published by: Brill Stable URL: <https://www.jstor.org/stable/24674494>

CourseTitle: ECO-PHILOSOPHY

CourseCode: PHI-IV.E-8

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

CourseObjective: The objective of the paper is to –

1. Offer a uniform and synthesized understanding of the philosophy and ecology.
2. Break up the anthropocentric attitudes towards environment and emphasize the concern for environment.
3. Differentiating Shallow with Deep ecology as an eco-philosophy with the notion of development in twenty-first century.

Course Outcome: At the end of the course student should be able to –

- CO 1:** Describe important concepts in eco-philosophy and the importance of theoretical basis of ecological perspectives.
- CO 2:** Discover the spirituality of ecology and its implications in the 21st century.
- CO 3:** Apply religious teachings to ecological problems as experienced in modern society, while connecting Indian and Western ecological movements for a holistic understanding of eco-criticism.
- CO 4:** Assess issues related to environmental crises and the measures that can be generated from ecological spirituality.

SYLLABUS

Unit I – Origins (15 hours)

- 1.1. What is Ecology?
- 1.2. Genesis: Religious
- 1.3. Nature and Value
- 1.4. Metaparadigm
- 1.5. Ecological Humanism

Unit II – Contemporary Movements: Indian (15 hours)

- 2.1. Simple Living: Buddhist Perspective
- 2.2. Ethics and Standards: Jaina Perspective
- 2.3. Spiritual Ecology and Holism: Hinduism
- 2.4. Sustainable living: Diversity and stability in Gandhi, Ambedkar, Vivekananda
- 2.5. Twenty first century India and Ecology

Unit III – Contemporary Movements: Global (15 hours)

- 3.1. Contradictions and Limitations: Yin and Yang, Nietzsche, Heidegger, and Merleau-Ponty
- 3.2. Eco- Feminism

- 3.3. Deep Ecology
- 3.4. Social Ecology and Bioregionalism

Unit IV – Environmental Crises (Case Studies)

(15 hours)

- 4.1. Climate Change, Global warming, Green-house effect
- 4.2. Effects of Pesticides, Eco-farming
- 4.3. Obligation towards Future Generation
- 4.4. Biodiversity, E-waste

References

Mandatory Reading:

1. Joseph R. Des Jardins. (2001). *Environmental Ethics: An Introduction to Environmental Philosophy* 3rd Ed. Belmont CA: Wadsworth.
2. Frey, R. G. and Christopher Heath Wellman. (eds.) (2005). *A Companion to Applied Ethics*. USA: Blackwell Publishing.
3. Louis P. Pojman. (2001). *Environmental Ethics: Readings in Theory and Application* 3th Ed. USA: Wadsworth/Thomson Course.
4. Singer, Peter. (ed.) (1986). *Oxford readings in Philosophy: Applied Ethics*. Oxford: Oxford University Press.

Supplementary reading:

1. Drengson, A. and Y. Inoue (eds.). (1995). *The Deep Ecology Movement: An Introductory Anthology*. Berkeley: North Atlantic Publishers.
2. Drengson A. & B. Devall (eds.). (2008). *The Ecology of Wisdom: Writings by Arne Naess*. Berkeley: Counterpoint Press.
3. Kingsland, S.E. (1985) *Modelling Nature: Episodes in the History of Population Ecology*. University of Chicago Press.
4. Næss, Arne. (1973) "The Shallow and the Deep Long-Range Ecology Movement: A Summary". *Inquiry*, 16:95-100.
5. Taylor, Paul W. (1986). *Respect for Nature: A Theory of Environmental Ethics*. Princeton NJ: Princeton University Press.
6. Cooper, G.J. (2007). *The Science of the Struggle for Existence: On the Foundations of Ecology*, Cambridge University Press.
7. Hicks, C. Dietmar, R. Eugster, M. (2005). "The recycling and disposal of electrical and electronic waste in China—legislative and market responses" in *Environmental Impact Assessment Review* 25 (5): 459–471.

Web Links:

1. An Assessment of Buddhist Eco-Philosophy . Donald K. Swearer . The Harvard Theological Review, Vol. 99, No. 2 (Apr., 2006), pp. 123-137
<https://www.jstor.org/stable/4125290>
2. An Eco-Deconstructive Account of the Emergence of Normativity "Nature" (pp. 279 -302) .From: *Eco-Deconstruction: Derrida and Environmental Philosophy* . Matthias Fritsch . Edition: 1; Fordham University (2018).
<https://www.jstor.org/stable/j.ctt201mp8w>

**PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE
(AUTONOMOUS)**

**BOS APPROVED PHILOSOPHY SYLLABI OF SEMESTER V AND VI TO
IMPLIMENTED FROM 2017-18**

SEMESTER V

Course Title: ANCIENT GREEK AND MEDIEVAL PHILOSOPHY

Course Code: PHI-V.C-7

Credits: 04

Marks: 100

Duration: 60 hours

The Course shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objectives: The objective of the Course is to:

1. Acquaint the students with the ancient Greek and medieval philosophy.
2. Enable the students to understand the philosophical foundation of western philosophy.
3. Enable the students to understand the changes in the development of western Philosophical thought.

Course Outcomes: At the end of the course students should be able to –

- CO 1:** Identify important philosophers and describe important concepts in Ancient Greek and Medieval Philosophy.
- CO 2:** Compare Ancient Greek and Medieval Philosophy with Modern Western Philosophy in present day ideologies.
- CO 3:** Connect contemporary Ancient Greek and Medieval Philosophy with Modern Western Philosophy as well as Eastern and Indian Philosophy
- CO 4:** Critically analyze the contributions of Ancient Greek and Medieval Philosophers and their influence in today's world.

SYLLABUS

Unit I – Ancient Greek Philosophy (upto Socrates) (15 hours)

1.1 Philosophy of Thales, Anaximander, Anaximenes, Heraclitus, Parmenides, Empedocles, Anaxagoras and Atomists.

1.2 Sophists and Socrates

- a) Sophists – Protagoras and Gorgias
- b) Socrates - Socratic Method and Socratic ethics.

Unit II –Post - Socratic Ancient Greek Philosophy (15 hours)

2.1 Plato – Epistemology, Theory of ideas, Cosmology.

2.2 Aristotle – Criticisms of Plato’s theory of ideas, Substance, Form and Matter, Theory of causation.

Unit III – St. Augustine, Anselm and Arabic Philosophy (15 hours)

3.1 St. Augustine – Epistemology, God and the problem of evil, Freedom of the will.

3.2 St. Anselm – The problem of God.

3.3 Arabic Philosophy (Islamic and Jewish philosophies).

Unit IV- Thomas Aquinas, John Duns Scotus and William of Occam (15 hours)

4.1 Thomas Aquinas- Epistemology, Metaphysics, Theology.

4.2 John Duns Scotus – Faith and knowledge, God and the moral law, Doctrine of universals.

4.3 William of Occam- Occam’s Razor.

References

Mandatory reading:

1. Stace, W.C. (2015) *A Critical History of Greek Philosophy*. New York: Oxford University Press.
2. Thilly, Frank. (2009) *A History of Philosophy*. Allahabad: Central Book Depot.
3. O’Conner, D.J. (1985) *A Critical History of Western Philosophy*. New York: Free Press.

Supplementary reading:

1. Copleston, Frederick (1993) *A Critical History of Philosophy*. New York: Image Publishers.
2. Masih, Y (2016) *A Critical History of Western Philosophy*. (Greek, Medieval, Modern). New Delhi: Motilal Banarasi Das.
1. Solomon, R. and Higgins, K. (1996) *A Short History of Philosophy*. New York: Oxford University Press.
2. Russell, Bertrand. (1945). *A History of Western Philosophy*. Simon & Schuster. Inc. Rockefeller Center, 1230 6th Avenue. New York
3. Rogers, Arthur K. (1907). *A Student’s History of Philosophy*. New York, The Macmillan company; London, Macmillan & co., ltd.

Web Links:

1. **INDIAN AND GREEK PHILOSOPHY** Francisco R. Adrados *Annals of the Bhandarkar Oriental Research Institute*, Vol. 58/59, Diamond Jubilee Volume (1977-1978), pp. <https://www.jstor.org/stable/41691672>

Course Title: PHILOSOPHY OF SCIENCE

Course Code: PHI-V.E-9

Credits: 04

Mark: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of the semester.

Course Objective: The objective of the paper is to –

1. Enable the students to understand and apply correctly the basic concepts of science
2. Acquaint the students with fundamental concepts and issues in philosophy of science.

Course Outcome: At the end of the course students should be able to –

1. Enumerate and elaborate various basic concepts of understanding scientific knowledge through philosophy.
2. Interpret how different theories have developed of the progress and evolution of scientific thought and theory.
3. Apply the concepts of philosophy of the mind to emphasize an understanding of the scientific enterprise and its understanding of the world around us.
4. Critically analyze and assess the value of philosophical ways of thinking with regard to generating well-organized and objective scientific argument through critical and analytical processes.

SYLLABUS

Unit I – Science and Scientific Explanation (15 hours)

- 1.1 Nature and types of sciences
- 1.2 Defining scientific explanation
- 1.3 Role of laws in scientific explanation
- 1.4 Scientific explanation and non-scientific explanation

Unit II- Scientific Method (15 hours)

- 1.1 Deduction and Induction
- 1.2 The problem and justification of induction
- 1.3 Induction as a method of science
- 1.4 Hypothesis

Unit III - Revolutions in science (15 hours)

- 3.1 Positivism v/s post-positivism
- 3.2 Karl Popper- Conjectures and refutations
- 3.3 Thomas Kuhn- Incommensurability, Relativism and Progress

Unit IV- Realism and anti-realism

(15 hours)

- 4.1 Metaphysics of the external world
- 4.2 Scientific realism
- 4.3 Anti-realism
- 4.4 Under-determination.

References

Mandatory reading:

1. Curd, Martin and Cover, J.A. (eds) (2012) *Philosophy of Science: The central issues*. New York: W.W. Norton & Co.
2. Godfrey-Smith, Peter (2003) *Theory and Reality: An Introduction to Philosophy of Science*. U.S.A: University of Chicago Press Ltd.
3. Kuhn, Thomas. S. (1962). 2nd edition, *The Structure of scientific Revolutions*. The University of Chicago Press, Ltd., London
4. Ayer, A. J. (1935). *Language, truth and Logic*. 11 Foubert's Place, London

Supplementary reading:

1. Kyburg, Henry E.(1968) *Philosophy of Science- A Formal Approach*. New York: The Macmillan Company.
2. Ladyman, James (2002) *Understanding Philosophy of Science*. New York: Routledge
3. Okasha, Samir(2008) *Philosophy of Science: A very short Introduction*. New York: Oxford University Press.
4. Rosenberg, Alex (2012) *Philosophy of Science: A Contemporary Introduction*. New York: Routledge.

Web links:

Karl Popper . JONATHAN LIEBERSON . *Social Research*, Vol. 49, No. 1, Modern Masters (SPRING 1982), pp. 68-115 <https://www.jstor.org/stable/40970854>

THOMAS KUHN & THE SHADOW OF WITTGENSTEIN (pp. 13 – 34) .From: *Social Inquiry After Wittgenstein and Kuhn: Leaving Everything as It Is* . John G. Gunnell . Columbia University Press (2014) <https://www.jstor.org/stable/10.7312/gunn16940>

Course Title: Contemporary Indian Philosophy

Course Code: PHI-V. E-10

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to –

1. Acquaint the students with the philosophy of contemporary Indian thinkers.
2. Enable the students to connect the classical Indian Philosophy with contemporary Indian philosophy.

Course outcome: At the end of the course students should be able to –

- CO 1:** Identify important philosophers and describe important concepts in Contemporary Indian Philosophy.
- CO 2:** Compare Classical Indian Philosophy with Contemporary Indian Philosophy, and apply those concepts to modern social practices, practices in education, nationalism and religion.
- CO 3:** Connect contemporary Indian Philosophy with Modern and contemporary Western Philosophy
- CO 4:** Critically analyze the contributions of Contemporary Indian Philosophers and their influence on modern society, and integrate those views into present day Indian society, politics and ideologies.

SYLLABUS

Introduction – Characteristics of contemporary Indian Philosophy.

Unit I: Mahatma Gandhi and S. Radhakrishnan **(15 hours)**

- 1.1 Mahatma Gandhi- Truth, Non-violence, Satyagraha, Sarvodaya
- 1.2 S. Radhakrishnan- Nature of ultimate reality, Nature of soul, Essence of religion

Unit II: Swami Vivekanand and Aurobindo **(15 hours)**

- 1.1 Swami Vivekanand – Nature of religion, Ideal of universal religion, raj yoga, Practical Vedante.
- 1.2 Aurobindo – The super mind, Triple status of super mind, Integral yoga.

Unit III: Mohammad Iqbal and M.N.Roy **(15 hours)**

- 3.1 MohamadIqbal- Nature of intuition, Human destiny
- 3.2 M.N.Roy – New humanism

Unit IV: Rabindranath Tagore and K.C.Bhattacharya

(15 hours)

4.1 Rabindranath Tagore – Humanism, Religion and God

4.2 K.C.Bhattacharya – Consciousness and its four grades, negation as a basis of philosophy.

References

Mandatory reading:

1. Chatterjee Margret (1998) *Contemporary Indian Philosophy*. New Delhi: MotilalBanarasidass.
2. Iqbal, Mohammad (1980) *Reconstruction of Religious Thought in Islam*. Delhi: New Taj Office
3. Nigam, R. (1988) *Radical Humanism of M.N.Roy*. New Delhi: Indus Publishing Co.
4. Radhakrishnan, S. (2009) *An Idealistic view of Life*. Noida: Harper Collins Publishers India Ltd.
5. Sri Aurobindo(1972) *Integral Yoga*. Pondicherry: Sri Aurobindo Ashram.

Supplementary reading:

1. Krishna, Daya(2001) *New Perspectives in Indian Philosophy*. Jaipur: Rawat Publications.
2. Lal, Basant. K. (2010). *Contemporary Indian Philosophy*. MotilalBanarsidass Publishers Pvt. Ltd., New Delhi, India.
3. Mahadevan, T.M.P. &Saroja, G.V. (1981) *Contemporary Indian Philosophy*. New Delhi: Sterling Publishers Pvt.Ltd.
4. Nirvana, V.S. (1964) *Modern Indian Thought*. Mumbai: Asia Publishing House.
5. Sharma, R.N. (1996) *Contemporary Indian Philosophy*. New Delhi: Atlantic Publishers & Distributers.

Web Links:

1. THE MAN IN GANDHIAN PHILOSOPHYADI H. DOCTOR*The Indian Journal of Political Science*, Vol. 53, No. 2 (April - June, 1992), pp. 152-167
<https://www.jstor.org/stable/41855605>
2. Swami Vivekananda and the Mainstreaming of the Yoga Sutra (pp. 116-142)
From: The "Yoga Sutra of Patanjali": A BiographyDavid Gordon WhitePrinceton University Press (2014) <https://www.jstor.org/stable/j.ctt6wq06fn>

SEMESTER VI

CourseTitle: MODERN WESTERN PHILOSOPHY

CourseCode: PHI-VI.C-8

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

CourseObjective: The objective of the paper is to –

1. Acquaint the students with the developments in modern western philosophy
2. Acquaint the students with the major philosophical trends such as rationalism and empiricism.
3. Acquaint the students with the construction of conceptual structures and world views by different thinkers.

Course outcome: At the end of the course students should be able to –

- CO 1:** Identify important philosophers and describe important concepts in Modern Western Philosophy.
- CO 2:** Apply concepts of Modern Western Philosophy to contemporary understanding of philosophical thinking.
- CO 3:** Connect contemporary Modern Western Philosophy with Ancient Greek and Medieval Philosophy in general, and Eastern and Indian Philosophy in particular.
- CO 4:** Critically analyze the contributions of Modern Western Philosophers and their influence into present day ideologies and society.

SYLLABUS

Unit I – The Beginning of Modern Western Philosophy. (15 hours)

- 1.1 The spirit of renaissance
- 1.2 Rene Descartes - Method of doubt, Theory of innate ideas, Mind-body problem, Proofs for God's existence.

Unit II – Spinoza and Leibniz (15 hours)

- 2.1 Benedict Spinoza - Substance, Attributes, Modes, Pantheism.
- 2.2 Gottfried Leibniz - Theory of monadology, Doctrine of pre-established harmony, Principles of non-contradiction, sufficient reason, identity of indiscernibles

Unit III- Locke, Berkeley and Hume (15 hours)

- 1.1 John Locke - Refutation of innate ideas, Epistemology, Substance and its qualities
- 1.2 George Berkeley - Rejection of materialism, Esseestpercipi
- 1.3 David Hume - Impressions and ideas, Scepticism, Causality

Unit IV– Kant and Hegel

(15 hours)

- 4.1 Immanuel Kant - Epistemology, Categories of understanding, Rejection of transcendent metaphysics
- 4.2 Georg Hegel - Dialectical method, Idea of the absolute

References

Mandatory reading:

1. Thilly, Frank (2009) *A History of Philosophy*. Allahabad: Central Book Depot.
2. Wright, W.K.(1958) *A History of Modern Philosophy*. New York: The Macmillan Co.
3. Masih, Y. (2016) *A Critical History of Western Philosophy* (Greek, Medieval, Modern). New Delhi: MotilalBanarasidas.
4. O’Conner, D.J.(1985) *A Critical History of Western Philosophy*. New York: Free Press

Supplementary reading:

1. Copleston, Frederick (1993) *A History of Philosophy* (vol.4, 5, 6). New York: Image Publishers.
2. Falkenberg, Richard (2015) *History of Modern Philosophy*. U.S.A.: Jefferson Publication.
3. Rogers, A.K.(1935) *Students History of Philosophy*. New York: The Macmillan Co.
4. Scruton, Roger (2002) *A Short History of Modern Philosophy*. London: Routledge.
5. Solomon, R. and Higgins, K.(1996) *A Short History of Philosophy*. New York; Oxford University Press.

Web Links:

1. modern western philosophy. VI SEMESTER. CORE COURSE. BA PHILOSOPHY. (2011 Admission onwards). UNIVERSITY OF CALICUT. SCHOOL OF ...
www.universityofcalicut.info › SDE › Modern Western Philosophy; VI Semester
MODERN WESTERN PHILOSOPHY – University_ PDF

Course Title: PHILOSOPHY OF LAW

Course Code: PHI-VI.E-15

Credits: 04

Marks: 100

Duration: 60 hours

This paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of the semester.

Course Objective: The objective of the paper is to –

1. Acquaint the students with issues and problems in the theory and practice of law.
2. Throw light on the basic ideas and principles of law.
3. Help in the logical analysis of legal concepts.
4. Train the critical faculties of the mind of the students.

Course Outcome: At the end of the course students should be able to –

- CO 1:** Demonstrate the necessity of law in the functioning of the society.
- CO 2:** Distinguish between Normative and Analytical Jurisprudence.
- CO 3:** Examine various concepts involved in the theories of law., and critically analyze the principles on which legal rules are based
- CO 4:** Evaluate the manner in which justice is derived, and the implication and applicability of legal reasoning to current socio-ethical phenomena.

SYLLABUS

Unit I – Analytic Jurisprudence (15 hours)

- 1.1. Natural law theory
- 1.2. Legal positivism- Conventionalist thesis, Social fact thesis, seperability thesis.
- 1.3. Ronald Dworkin's theory of law.

Unit II – Normative Jurisprudence (15 hours)

- 2.1. Freedom and limits of law- Legal moralism, Legal paternalism, the offence Principle.
- 2.2. The obligation to obey the law.
- 2.3. The justification of punishment.

Unit III- Critical theories of law (15 hours)

- 1.1. Legal realism
- 1.2. Critical legal studies
- 1.3. Law and economics
- 1.4. Outsider jurisprudence.

Unit IV – Legal Relations (15 hours)

- 4.1. Rights and Justice
- 4.2. Law and society
- 4.3. Law and morality
- 4.4. Individual rights and the state

References

Mandatory reading:

1. Feinberg, Joel (ed.) (1994) *Philosophy of Law*. California: Wadsworth publishing Co.
2. Marmor, Andrei. (2014) *Philosophy of Law*. U.S.A.: Princiton University Press.
3. Murphy, Mark C. (2013) *Philosophy of Law: The Fundamentals*. U.S.A.: Wiley-Blackwell.

Supplementary reading:

1. Patterson, dennis (ed.) (2010) *ACompanion to Philosophy of Law and Legal Theory*. U.S.A. :Wiley- Blackwell
2. Pound, Roscoe. (1982) *An Introduction to Philosophy of Law*. U.S.A.: Yale University Press.
3. Wacks, Raymond (2014) *Philosophy of Law*. New York: Oxford University Press.

Web Links:

1. Cardozo's Philosophy of Law. Edwin W. Patterson. *University of Pennsylvania Law Review and American Law Register*, Vol. 88, No. 1 (Nov., 1939), pp. 71-9. <https://www.jstor.org/stable/3308899>

INTERDISCIPLINARY COURSE (SEM VI) & ELECTIVE COURSE

Course Title: Philosophy of Existentialism in Literature and Films

Course Code: PHL.INT-03

Course Credits: 04

Total Marks: 100

Duration: 60 hours

This paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of the semester.

Course Objectives:

The main objectives of this course in Western Philosophy that developed in the 19th and 20th centuries are:

- (i) To provide the students with basic knowledge in the main areas of existentialism.
- (ii) To focus on human situations and its quest for authenticity through literature and films.

Course Outcomes:

- CO 1:** Enumerate and elaborate upon the concepts in the school of existentialism.
- CO 2:** Critically analyze the characteristics of the school of existentialism as a product of a war-torn western society.
- CO 3:** Apply the concepts of existentialism in practical situations of modern living, and assess how these concepts exist in existential tensions.
- CO 4:** Interpret a given literary text or film in the light of philosophy of existentialism.

SYLLABUS

UNIT 1: INTRODUCTION TO EXISTENTIALISM (15 hours)

- 1.1. Background of Existentialism as a Movement
- 1.2. Meaning and Characteristics of Existentialism
- 1.3. Relevance and Key Figures of Existentialism

UNIT 2: EXISTENTIALISM AND ONTOLOGY (15 hours)

- 2.1. The Importance of Existence over Essence
- 2.2. Notion of Truth
- 2.3. The Concept of God
- 2.4. Being and Becoming

UNIT 3: CONCEPTS IN EXISTENTIALISM

(15 hours)

- 3.1. The Self and the Other
- 3.2. Freedom and Choices
- 3.3. Evil and Suffering
- 3.5. Alienation, Estrangement and Absurd
- 3.6. Authentic Self
- 3.7. Death

UNIT 4. EXISTENTIALISM IN CONTEMPORARY CULTURE

(15 hours)

- 4.1. Albert Camus' *The Stranger* (1942)
- 4.2. Jean Paul Sartre's *No Exit* (1947)
- 4.3. Rick and Morty (Television Series)
- 4.4. Groundhog Day, Indian Cinema

References

Mandatory Readings:

1. Sartre, Jean-Paul. (1957) *Existentialism and Humanism*, trans. Bernard Frechtman, New York: The Philosophical Library, 1957.
2. Kaufmann, Walter. (1968) *ed. Existentialism from Dostoevsky to Sartre*, Cleveland: World Publishing Company.
3. Kafka, Franz. (2009) *The Trial*, trans. Anthea Bell. New York: Oxford University Press.
4. Sartre, Jean Paul. (1989) *No Exit and Three Other Plays*. New York: Vintage International.
5. Camus, Albert. (1942) *The Stranger*, trans. Stuart Gilbert. New York, Vintage International.
6. Heidegger, Martin. (1962) *Being and Time*, trans. John Macquarrie, London: SCM.

Supplementary Readings:

1. Kierkegaard, Soren. (1946) *Either/Or*, trans. David Swenson, London: Oxford University Press.
2. Collins, James. (1935) *The Mind of Kierkegaard*, Chicago: Regnery.
3. Danske, J. (1970) *Being, Man and Death: A key to Heidegger*, Kentucky: University of Kentucky Press.
4. Sartre, Jean-Paul. (1966) *Being and Nothingness*, trans. Hazel Barnes, New York: Washington Square Press.
5. Masters, Brian. (1970) *A Student's Guide to Sartre*, London: Heinemann.
6. Marcel, Gabriel. (1949) *Being and Having*, trans. K. Farrer, Westminster: Dacre.

Web links:

1. [Six Existentialist Thinkers](https://drive.google.com/file/d/1yc_u6WimBAx1bqpWexw4Miizbt7dVzk-/view). H. J. BLACKHAM. HARPER TORCHBOOKS. THE ACADEMY LIBRARY. HARPER & BOW, PUBLISHERS. NEW YORK. 1959.

Course Title: Introduction to Feminist Philosophy

Course Code: PHLE-17

Credits: 04

Marks: 100

Duration: 60 hours

This paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of the semester.

Course Objectives:

1. To introduce students to the Philosophy of Feminism.
2. To offer a broad outline with regard to the nature and growth of women's movements in the modern age.

Course Outcomes:

- CO 1:** Enumerate and elaborate various basic concepts of Feminist Philosophy.
- CO 2:** Interpret how different theories have evolved and developed with regard to the role gender plays in daily life – individual and community.
- CO 3:** Apply the concepts of philosophy of the mind to emphasize an understanding of traditional philosophical thinking from a feminist and human standpoint.
- CO 4:** Critically analyze and assess the value of philosophical ways of thinking with regard to feminism transcends gender thereby seeing humanity empathetically, as well as towards campaigning for the rights of women.

SYLLABUS

UNIT 1: THE RISE OF FEMINIST THINKING (15 hours)

- 1.1. The world before Feminism
- 1.2. Meaning and Characteristics of Feminism
- 1.3. Relevance of Feminism in today's world

UNIT 2: HISTORICAL DEVELOPMENT OF FEMINISM (15 hours)

- 2.1. First, Second, and Third Wave Feminism
- 2.2. Feminism in the 21st Century: Fourth Wave?
- 2.3. Feminism in Africa and South America
- 2.4. Feminism in Asia (special reference to India)

UNIT 3: VARIETIES OF FEMINISM (15 hours)

- 3.1. Socialist Feminism
- 3.2. Radical Feminism
- 3.3. Liberal Feminism
- 3.4. Post-Modern Feminism

UNIT 4: CONTEMPORARY FEMINIST ISSUES

(15 hours)

- 4.1. Work and Family
- 4.2. Woman's Body and Rights
- 4.3. Religion and Women
- 4.4. Politics and Gender

References

Mandatory Readings:

1. Beauvoir, Simone de. (1997) *The Second Sex*, London: Vintage.
2. Ingleheart, Ronald and Norris, Pippa. (2003) *Rising Tide: Gender Equality and Cultural Change Around the World*, Cambridge: Cambridge University Press.
3. Johnson, Allan G. (1997) *The Gender Knot: Unraveling our Patriarchal Legacy*, London: Pearson Longman.
4. Kimmel, Michael S. (2008) *The Gendered Society (Third Edition)*, New York: Oxford University Press.
5. Young, Iris Marion. (2005) *On Female Body Experience: "Throwing like a Girl" and Other Essays*, New York: Oxford University Press.
6. "Feminist Traditions" – The Internet Encyclopedia of Philosophy.
7. "Feminism" – Stanford Encyclopedia of Philosophy.

Supplementary readings:

1. Desai, Neera and Maithreyi Krishnaraj. (1987) *Women and Society in India*, Delhi: Ajantha.
2. Helmi Jarviluoma, Pirkko Moisala & Anni Vilkkio. (2003) *Gender and Qualitative Methods*, Chicago: The University of Chicago Press.
3. Mies, Maria. (1980) *Indian Women and Patriarchy*, Delhi: Concept.
4. Moore, Henrietta. (1988) *Feminism and Anthropology*, Minnesota: University of Minnesota Press.
5. Nanda, B.R. (1976) *Indian Women: From Purdah to Modernity*, Delhi: Vikas.
6. Ramazanoglu C. (2002) *Feminist Methodology: Challenges and Choices*, London: Sage.
7. Scott, Joan W. (1988) *Gender and the Politics of History*, New York: Columbia University Press.
8. Wallace, Ruth. (Ed.) (1989) *Feminism and Sociological Theory*, California: Sage.
9. De Souza, Alfred. (Ed.) (1987) *Women in Contemporary India*, Delhi: Ajanta.
10. John, Mary. (Ed.) (2008) *Women's Studies in India: A Reader*, New Delhi: Penguin.

Web Links:

1. Introduction to Feminist Philosophy and the Problem of Evil, Part I and Part II Robin May Schott *Hypatia*, Vol. 18, No. 2, Indigenous Women in the Americas (Spring, 2003), pp. 152-154 <https://www.jstor.org/stable/3811018>
2. 'The feminist reader' MARGARET BEETHAM, HELEN BEETHAM *Critical Survey*, Vol. 4, No. 2, Feminist criticism (1992), pp. 168-173 <https://www.jstor.org/stable/41555648>

**PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE
(AUTONOMOUS), MARGAO - GOA**

SYLLABUS FOR PROGRAMME BACHELOR OF ARTS IN PHILOSOPHY

APPROVED SEC COURSES SEMESTER II

Course Title: PHILOSOPHY AND FILMS (SEC/GEC)

Course Code: PHL.INT-02

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to –

1. Explore philosophical problems surrounding films: as a form of entertainment and also as a work of art.
2. Approach the cognitive, psychological and ethical dwellings of film and inherent relationship between film and philosophy.
3. Enable the students to approach a movie not only as a mode of entertainment but also as a spectator to evaluate it as a critique so that they get exposed to the field of interdisciplinary work in aesthetics and cognitive science.
4. Stimulate innovative interactions between students that will allow students to make enriching connections between two disciplines, i.e. Philosophy and Films.

Course Outcome: At the end of the course student should be able to –

- CO 1:** Elaborate upon the concepts in the philosophy of movies.
- CO 2:** Interpret a film plot in the context of philosophical thinking and apply the concepts of philosophy that are learnt from films in practical situations.
- CO 3:** Design videos, plays, etc. that depict human life in the aesthetic context of movies
- CO 4:** Assess arguments for and against concepts that crop up through a study of films.

SYLLABUS

Unit I – Analytic and cognitive approaches

(15 hours)

- 1:1 Philosophy around films
- 1:2 Document, Documentary and Narratives
- 1:3 Thought orientation through motion picture
- 1:4 Text, Context and Non-text

Unit II – Film and Practical Approach (15 hours)

2. 1. Photography and Representation: Beauty, Symbolism and Metaphors
2. 2. Presentation: Reality and Fiction
2. 3. Teachings through Cinema
2. 4. Film Criticism and Virtue theory

Unit III – Development of Psychological Elements in Films (15 hours)

3. 1. Films and Emotions: Fear, Comedy, Empathy, Suspense
3. 2. Imagination, Identification and Spectatorship
3. 3. Communication and Persuasion
3. 4. Photographic Psychology: Image and Psyche

Unit IV– Ethics in films (15 hours)

4. 1. Ethics in Filmmaking
4. 2. Authorship and copyright
4. 3. Evils and Issues: Pornography, Freewill
4. 4. Civil Rights Ordinance

References

Mandatory reading:

1. Carroll, Noël and Jinhee Choi. (2006). *Philosophy of Film and Motion Pictures*. Malden: Blackwell Publishing.
2. Colman, Felicity. (ed). (2009). *Film, Theory and Philosophy: the key thinkers*. Montreal and Kingston: McGill-Queens University Press.
3. Freeland, Cynthia A. and Thomas E. Wartenberg (eds.). (1995). *Philosophy and Film*. New York: Routledge.
4. Tredell, Nicholas, (ed.). (2002). *Cinemas of the Mind: A Critical History of Film Theory*. Cambridge: Icon Books.

Supplementary readings:

1. Allen, Richard and Malcolm Turvey (eds.). (2001). *Wittgenstein, Theory and the Arts*. London: Routledge.
2. Bordwell, David. (1997). *Narration in the Fiction Film*. New York: Routledge.
3. Currie, Gregory. (1995). *Image and Mind: Film, Philosophy, and Cognitive Science*. Cambridge: Cambridge University Press.
4. Plantinga, Carl. (1997). *Rhetoric and Representation in Nonfiction Film*. Cambridge: Cambridge University Press.
5. Tan, Ed S. (1996). *Emotion and the Structure of Narrative Film: Film As An Emotion Machine*. London: Routledge.

Web links:

1. Choi, Jinhee. “Apperception on Display: Structural Films and Philosophy.” *The Journal of Aesthetics and Art Criticism*, vol. 64, no. 1, 2006, pp. 165–172. JSTOR, www.jstor.org/stable/3700501.

**PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE
(AUTONOMOUS), MARGAO - GOA**

SYLLABUS FOR PROGRAMME BACHELOR OF ARTS IN PHILOSOPHY

APPROVED SEC COURSES SEMESTER III

Course Title: Practical Logic (SEC)

Course Code: PHI-SEC-21

Credits: 04

Marks: 100

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e., four hours per week over a period of fifteen weeks of a semester.

Course Objective: The paper is designed with following objectives—

1. A practical introduction to the basic concepts of logic and various methods of argumentation will equip students with necessary analytical tools to understand and engage in critical reasoning.
2. Extensive in-class exercises on different language uses and definitional techniques which will build confidence in applying the methods in a wide variety of circumstances and in increasingly complex arguments.
3. A discussion on different fallacies in language combined with in-class exercises to illustrate the principles and ensure practical competency.
4. To enhance reasoning skills that will enable students to answer various competitive examinations.

Course Outcome: At the end of the course the students will be able to—

- CO 1:** Understand and summarize the different types of arguments by identifying its premises and conclusion.
- CO 2:** Apply critical thinking on denotative and connotative techniques to develop strong definitions.
- CO 3:** Categorize systematically the different means of communication by analyzing various functions of language.
- CO 4:** Distinguish different types of informal fallacies that will enable to reason skillfully and clarify obscurity in language.

SYLLABUS

UNIT – I: Propositions

(15 hours)

- 1:1 Definition and nature of simple proposition and compound proposition
- 1:2 Types of simple propositions and compound propositions
- 1:3 Symbolic representation of simple propositions and compound propositions

UNIT – II: Meaning and Definitions

(15 hours)

2. 1. Varieties of Meaning
2. 2. The intension and extension of terms
2. 3. Definition and their purposes: Stipulate, Lexical, Précising, Theoretical and Persuasive
2. 4. Definitional techniques: Denotative and Connotative
2. 5. Identifying different types of definitions

UNIT – III: Aspects of Language

(15 hours)

3. 1. Language functions: Informative, Expressive, Directive, mixed functions of language
3. 2. Emotive words and Emotively Neutral language
3. 3. Dispute and Ambiguity
3. 4. Kinds of agreement and disagreements- belief and attitude
3. 5. Identifying the different types of agreement and disagreement

UNIT – IV: Fallacies

(15 hours)

4. 1. Meaning of fallacy and its classifications
4. 2. Fallacies of Relevance
4. 3. Fallacies of Presumption, Ambiguity
4. 4. Identifying different kinds of fallacies

References

Mandatory Reading:

1. Copi, Irving M. & Cohen, Carl. (2006) – 8th& 9th edition. *Introduction to Logic*. New Delhi: Prentice Hall of India.
2. Hurley, Patrick J. (2007). *Introduction to Logic*. New Delhi: Cengage Course India Pvt. Ltd.

Supplementary reading:

1. Black, Max. Critical thinking. (1946). *An Introduction to logic and Scientific method*. Prentice-Hall, Inc., New York
2. K.T. Basantani, *Introduction to Logic*, (Bombay, A.R. Sheth& Co., 1973)

Web Links:

1. Miller, Barry. “*Logically Simple Propositions*.” *Analysis*, vol. 34, no. 4, 1974, pp. 123–128. JSTOR, www.jstor.org/stable/3328014.
2. “*COMPOUND PROPOSITION*.” *The Massachusetts Teacher* (1858-1871), vol. 11, no. 10, 1858, pp. 373–376. JSTOR, www.jstor.org/stable/45024334.
3. Walton, Douglas. “*Defeasible Reasoning and Informal Fallacies*.” *Synthese*, vol. 179, no. 3, 2011, pp. 377–407. JSTOR, www.jstor.org/stable/41477428.
4. Hahn, Ulrike, and Mike Oaksford. “*A Bayesian Approach to Informal Argument Fallacies*.” *Synthese*, vol. 152, no. 2, 2006, pp. 207–236. JSTOR, www.jstor.org/stable/27653391



Parvatibai Chowgule College of Arts and Science

(First & Only Autonomous College in Goa)

Accredited by NAAC with Grade 'A+'

Best Affiliated College - Goa University Silver Jubilee Award

Minutes of the meeting of Board of Studies in the Department of Philosophy held on

June 6, 2022 at 3:00 PM

Vide Chowgule College notice (F.133C/200 dated May 20, 2022) a meeting of the BOS was convened on June 6, 2022 at 3:00 p.m. via Google Meet. Since the number of members present represented the Quorum, the BOS began its proceedings.

Minutes are presented in the format.

Members present:

- | | | |
|--------------------------------|---|--------------------------|
| 1. Ms. Saroj Usgaonkar | - | Chairperson |
| 2. Mr. Audrick D'Mello | - | Member Secretary |
| 3. Ms. Sangeeta More | - | Member |
| 4. Dr. Koshy Tharkan | - | Vice Chancellor Nominee |
| 5. Dr. Kamaladevi Kunkolienkar | - | Academic Council Nominee |
| 6. Dr. Roshida Rodrigues | - | Academic Council Nominee |
| 7. Ms. Shefali Kamat | - | Alumni |

Members Absent with Intimation:

- | | | |
|-------------------------|---|-------------------------|
| 1. Ms. Daksha Shirodkar | - | Industry Representative |
|-------------------------|---|-------------------------|

Proceedings:

The Chairperson welcomed the members of the Board of Studies (BOS), and summarized the points discussed and passed in previous meetings; thereafter introduced and explained the agenda for the present meeting and the Board transacted the following business:

Agenda Items:

1. To revise the courses for the undergraduate programme of Philosophy
2. To constitute the Academic Audit Panel members.
3. Any Other Business (A.O.B.)

PART A: Resolution:

1. Agenda Point No. 1

- a. Dr. Kunkolienkar asked if the course “Philosophy of Law” (PHI-VI.E-15), an elective, was being taught and she was informed by Ms. Usgaonkar that the upcoming academic year, 2022-23 would see it being taught since the course structure had been reworked by the college to allow for students to opt for more elective courses. To the question of whether the course “Philosophy and Films” (PHI.INT-02) was being taught, Ms. Usgaonkar informed that since it was a compulsory Skill Enhancement Course (SEC), it was taught every academic year. Dr. Kunkolienkar also asked if Vandana Shiva and Eco-Feminism was being taught in feminist philosophy. Mr. D’Mello informed that he taught the topic as part of the course “Introduction to Feminist Philosophy” (PHI-VI.E-17), while Ms. More informed that she would be covering it in the course “Eco-Philosophy” (PHI-IV.E-8) in the future.
- b. Prof. Tharakan reminded the BOS that changes in the course structure and syllabi would be more pertinent at the time of implementing the new National Education Policy (NEP). Ms. Usgaonkar informed that this was a frequently discussed topic during meetings of the heads and in-charges of various departments, and would be carried out when at the appropriate time.
- c. Dr. Rodrigues was curious as to why the number of the Course Objectives in each course did not match the number of Course Outcomes (four per course). Ms. Usgaonkar clarified that the objectives were in keeping with the teachers who had designed the course and syllabus in the numerous years preceding the present academic year, and the Course Outcomes were in keeping with the course syllabus and structure (as decided in the previous BOS), helping the teachers achieve the objectives of each course.
- d. Ms. Kale had sent in different suggestions on topics that could be added to the various courses. It was suggested that these would be compiled into a proper format, discussed by the programme faculty and brought before the BOS in their next meeting for further discussion and potential approval.
- e. Ms. Usgaonkar asked for input with regard to better and more efficiently teach the course “Orthodox Indian Philosophy” (PHI-IV.C-6), as the amount of course material was voluminous, along with the huge number of Sanskrit terms. This made it difficult to teach the syllabus properly within the time frame. Dr. Kunkolienkar suggested asking other teachers teaching the same course in other colleges for their advice. Ms. Kale pointed out that all of the

topics were important to the course. She suggested creating a glossary of the Sanskrit terms and their meanings to be distributed among the students, and time spent each class getting the students to familiarise themselves with these terms. She also suggested extra classes for now. It was decided that the best way forward would be for Ms. Usgaonkar to re-structure the syllabus in keeping with how she felt it would be taught most efficiently, and to bring her suggestions before the BOS in their next meeting for further discussion and approval.

2. Agenda Point No. 2

- a. The department had been asked to form a panel for academic audits, and had invited Prof. Koshy Tharakan (V.C. nominee) and Dr. Kamaladevi Kunkolienkar (A.C. Nominee) to become its external audit members, which they had graciously accepted. The Dean of Social Sciences of the college would function as the Chairperson, the Chairperson of the BOS would be the Member Secretary, and the invited audit members would be the external members of the panel. Details such as the paperwork, forms, honorarium, online or offline mode of conducting meetings, and meeting dates were still under discussion, and would be communicated accordingly.

3. Agenda Point No. 3

- a. Dr. Kunkolienkar reiterated the changes and suggestions would be best implemented in keeping with the implementation of the NEP.
- b. Ms. Usgaonkar requested if the programme structure could be slightly altered. She requested that the course, “Philosophy and Films” (PHI.INT-02), be exclusively made a Skill Enhancement Course, since in doing so, Philosophy majors could also opt for the course, which they could not do if the course remained a Generic Elective Course (GEC). She also requested that course, “Value Education” (PHI-III.E-4), be added as a GEC for the academic year, 2022-23, along with it being an elective course for Philosophy majors as well. Both suggestions were accepted and approved.
- c. Dr. Rodrigues also suggested that the course, “Value Education” be renamed as ‘Philosophy of Value Education’, as it came under the purview of Philosophy. It was decided that the department would bring this request before the BOS in the next meeting, along with the Course Objectives, Course

Outcomes, and syllabus giving due weightage to the philosophical quotient in the study of value education, for discussion and approval.

PART B: Important Points/ recommendations of BOS that require consideration / approval of Academic Council:

1. Agenda Point No. 1:

- a. Suggestions made on topics to be added to the various courses would be discussed by the faculty and brought before the BOS in the next meeting for further discussion and approval.
- b. The course “Orthodox Indian Philosophy”, would be redesigned in order to make it more efficient to teach. The faculty would discuss it and bring it before the BOS for further discussion and approval.
- c. Any changes in course structure and syllabi would be done in keeping with the requirements brought on by the future implementation of the New Education Policy.

2. Agenda Point No. 2

- a. New external members for the Academic Audit Panel were welcomed; i.e. Prof. Koshy Tharakan (V.C. nominee) and Dr. Kamaladevi Kunkolienkar (A.C. Nominee). Details about the workings and other requirements of the panel would be intimated at a future date.

3. Agenda Point No. 3

- a. Philosophy and Films (PHI.INT-02) would exclusively be a Skill Enhancement Course, and no longer a Generic Elective Course.
- b. Value Education (PHI-III.E-4) would be a Generic Elective Course, along with being a Philosophy elective course for the academic year 2022-23.

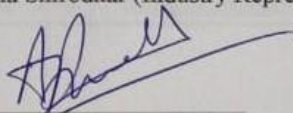
The Chairperson thanked the members of the Board of Studies in Philosophy for their valuable contribution and active participation.

The meeting ended at 4:25 p.m.

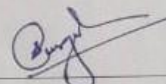
The following members of the Board of studies in Philosophy were present for the meeting via online mode through Google Meet.

1. Asst. Prof. Saroj Usgaonkar	-	Chairperson	Present
2. Dr. Koshy Tharakan	-	Vice Chancellor Nominee	Present
3. Dr. Kamaladevi Kunkolienkar	-	Academic Council Nominee	Present
4. Dr. Roshida Rodrigues	-	Academic Council Nominee	Present
5. Asst. Prof. Shefali Kamat	-	Alumni	Present
6. Asst. Prof. Sangeeta More	-	Member	Present
7. Asst. Prof. Audrick D' Mello	-	Member Secretary	Present

Ms. Daksha Shirodkar (Industry Representative) conveyed her inability to attend the meeting.



Asst. Prof. Audrick D' Mello
The Member-Secretary
Board of Studies



Asst. Prof. Saroj Usgaonkar
The Chairperson
Board of Studies

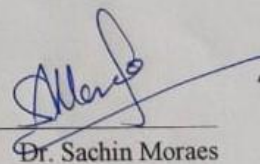
Date: 6 June, 2022

Part C: The member of the Dean of faculty

- Minutes are in order
- The minutes may be placed before the Academic Council with remark, if any.
- Important points of the minutes which needs clear policy decision of the Academic Council to be recoded.

Date: 13 June, 2022

Signature of the Dean:
(Faculty of Social Sciences)



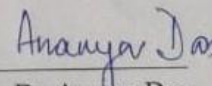
Dr. Sachin Moraes

Part D: The remarks of the Member Secretary of the Academic Council:

- Minutes are in order
- The minutes may be placed before the Academic Council with remark, if any.
- Important points of the minutes which needs clear policy decision of the Academic Council to be recoded.

Date: 13 June, 2022

Signature of the Member Secretary
Academic Council



Dr. Ananya Das
(Vice-Principal)

(**Note:** Below attached screen shot is a proof of members present for Board of Studies meeting in Philosophy of Parvatibai Chowgule College of Arts and Science, Autonomous on 5th June 2022.)

Daily Attendance Report for class-list: 2022-06-06

[Show Attendance Summary](#)

Class Name: **class-list** Meet ID: **sru-gwcr-yrb** Date: **2022-06-06** ▼ Earliest Arrivals: **14:46** Start: **14:46** End: **16:25** Duration: **99** min

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**PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE
(AUTONOMOUS)
DEPARTMENT OF PHILOSOPHY
COURSE STRUCTURE
THREE YEARS B.A. DEGREE COURSE IN PHILOSOPHY**

SEME STER	CORE COMPULSORY		CORE ELECTIVE				SEC	GEC
I	PHI-I.C-1 Moral Philosophy	PHI-I.C-2 Logic	-	PHI.INT-01 Current Ethical Issues	-			PHI.INT-01 Current Ethical Issues
II	PHI-II.C-3 Philosophy of Religion	PHI-II.C-4 Practical Ethics	-	-	-	-		PHI-IV.E-7 Philosophy of Human Rights
III	PHI-III.C-5 Classical Indian Philosophy	-	PHI-III.E1 Study of World Religions	PHI-III.E-2 Philosophy of Mind	PHI-III.E-3 Symbolic Logic	PHI-III.E-4 Value Education	PHI.INT-02 Philosophy and Films	PHI-IV.E-8 Eco- Philosophy
IV	PHI-IV.C-6 Orthodox Indian Philosophy	-	PHI-IV.E-6 Political Philosophy	PHI-IV.E-7 Philosophy of Human Rights	PHI-VI.E-14 Vedanta Philosophy	PHI-V.E-9 Philosophy of Science	PHI-SEC-21 Practical Logic	PHI.INT-03 Philosophy of Existentialism in literature and Film
V	PHI-V.C-7 Ancient Greek & Medieval Philosophy	-	PHI-V.E-11 Philosophy of Education	PHI-V.E-12 Philosophy of Management	PHI-VI.E-13 Contemporary Western Philosophy	PHI-V.E-10 Contemporary Indian Philosophy		PHI-III.E-4 Value Education
VI	PHI-VI.C-8 Modern Western Philosophy	-	PHI-VI.E-15 Philosophy of Law	PHI-VI.E-16 Applied Philosophy (Yoga & Art of Living)	PHI-VI.E-17 Introduction to Feminist Philosophy	PHI-IV.E-5 Problems of Philosophy		

PARVATIBAI CHOWGULE COLLEGE OF ARTS AND SCIENCE (AUTONOMOUS),
MARGAO - GOA
SYLLABUS FOR PROGRAMME BACHELOR OF ARTS IN PHILOSOPHY
F.Y.B.A. (SEMESTER-I & III)

Course Title: Value Education (Elective/GEC)

Course Code: PHI-III.E-4

Marks: 100

Credits: 04

Duration: 60 hours

The paper shall have sixty hours i.e. Four hours per week over a period of fifteen weeks of a semester.

Course Objective: The paper is designed with following objectives–

- 1) Inculcating education of morals and values as fundamentally important aims at making a life meaningful in all its dimensions.
- 2) Values are related to the norms of a culture hence values tend to influence attitudes and behaviour and help to solve common human problems.
- 3) Enables the learners to select within the contexts of debate and struggle, those values that support the Good Society and its citizens and he or she must be capable of persuading others that at least on ground level values such as peace, love, respect and justice theoretically can be understood.

Course Outcome: At the end of the course the students should be able to–

- CO 1:** Enumerate various processes of value formation and understand their impact on individual values and social phenomena.
- CO 2:** Interpret Individual-Group Behavior: conformity and nonconformity to values in various relationships.
- CO 3:** Appraise various traditional value systems with minimal personal bias, and their practical applicability in the modern scenario.
- CO 4:** Integrate Psychological, Ethical and Aesthetic Values for ethics of sustainability.

SYLLABUS

Unit – I Value Education

(15 hours)

- 1.1 Value education- its purpose and significance
- 1.2 Value Education: Then and Now
- 1.3 Value enculturation: Family, School, Society
- 1.4 Role of Culture and Civilization.
- 1.5 Present deterioration in Value System

UNIT- II Psychological, Ethical and Aesthetic Values

(15 hours)

- 1.1 Emotional Maturity

1.2 Virtues for Self

1.3 Creativity

1.4 Imagination

UNIT–III Personality Development

(15 hours)

1.1. Leadership

1.2. Communication

1.3. **Attitude** and Aptitude

1.4. Self-esteem

UNIT-IV towards an Ethics of Sustainability

(15hours)

1.1 Social Equality and Peace

1.2 Conservation and Development

1.3 Women Empowerment.

1.4 Environmental Awareness

References

Mandatory reading:

1. Chakravarthy, S.K. (1999). *Values and ethics for Organizations: Theory and Practice*. New Delhi: Oxford University Press.
2. Chitakra, M.G. (2003). *Education and Human Values*, New Delhi: A.P.H. Publishing Corporation.
3. Das, M.S. & Gupta, V. K. (1995). *Social Values among Young adults: A changing Scenario*. New Delhi: M.D. Publications.

Supplementary reading:

1. Gardner, R., Cairns, J. and Lawton, D. (2003). *Education for values: morals, ethics and citizenship in contemporary teaching*, UK: Routledge.
2. Halstead, J.M. and Pike, M.A. (2006). *Citizenship and moral education: values in action*, UK: Routledge.
3. Meyer John, Brian Burnham, John Cholvat (Eds). (1975). *Values Education: Theory, Practice, Problems, Prospects*. Canada: Wilfrid Laurier Univ. Press.
4. Newman, Julie. (2011). *Green Ethics and Philosophy: An A-to-Z Guide*. California: Sage Publications Inc.
5. Satchidananda, M.K. (1991). *Ethics, Education, Indian Unity and Culture*. Delhi: Ajantha Publications.
6. Wringer, C. (2006). *Moral education: beyond the teaching of right and wrong*. UK: Springer.

Web Links:

1. Value Education in the Social Studies Jack R. Fraenkel *The Phi Delta Kappan*, Vol. 50, No. 8 (Apr., 1969), pp. 457-461 <https://www.jstor.org/stable/20372415>
2. Sustainability (pp. 91-132) From: *Environment, Economy, and Christian Ethics: Alternative Views on Christians and Markets* Alistair Young Augsburg Fortress, Publishers (2015) <https://www.jstor.org/stable/j.ctt9m0tgc>
3. Shiva, Vandana. (1988). *Staying Alive – Women, Ecology and Survival in India*. KALI FOR WOMEN. New Delhi 110 017. https://archive.org/stream/StayingAlive-English-VandanaShiva/Vandana-shiva-stayingAlive_djvu.txt

APPROVED SKILL ENHANCEMENT COURSES FOR S.Y.B.A. (SEMESTER II)

Course Title: PHILOSOPHY AND FILMS (SEC)

Course Code: PHLINT-02

Marks: 100

Credits: 04

Duration: 60 hours

The paper shall have sixty hours of one hour duration i.e. four hours per week over a period of fifteen weeks of a semester.

Course Objective: The objective of the paper is to –

1. Explore philosophical problems surrounding films: as a form of entertainment and also as a work of art.
2. Approach the cognitive, psychological and ethical dwellings of film and inherent relationship between film and philosophy.
3. Enable the students to approach a movie not only as a mode of entertainment but also as a spectator to evaluate it as a critique so that they get exposed to the field of interdisciplinary work in aesthetics and cognitive science.
4. Stimulate innovative interactions between students that will allow students to make enriching connections between two disciplines, i.e. Philosophy and Films.

Course Outcome: At the end of the course student should be able to –

- CO 1:** Elaborate upon the concepts in the philosophy of movies.
- CO 2:** Interpret a film plot in the context of philosophical thinking and apply the concepts of philosophy that are learnt from films in practical situations.
- CO 3:** Design videos, plays, etc. that depict human life in the aesthetic context of movies
- CO 4:** Assess arguments for and against concepts that crop up through a study of films.

SYLLABUS

Unit I – Analytic and cognitive approaches (15 hours)

- 1:1 Philosophy around films
- 1:2 Document, Documentary and Narratives
- 1:3 Thought orientation through motion picture
- 1:4 Text, Context and Non-text

Unit II – Film and Practical Approach (15 hours)

- 2. 1. Photography and Representation: Beauty, Symbolism and Metaphors

2. 2. Presentation: Reality and Fiction
2. 3. Teachings through Cinema
2. 4. Film Criticism and Virtue theory

Unit III – Development of Psychological Elements in Films

(15 hours)

3. 1. Films and Emotions: Fear, Comedy, Empathy, Suspense
3. 2. Imagination, Identification and Spectatorship
3. 3. Communication and Persuasion
3. 4. Photographic Psychology: Image and Psyche

Unit IV– Ethics in films

(15 hours)

4. 1. Ethics in Filmmaking
4. 2. Authorship and copyright
4. 3. Evils and Issues: Pornography, Freewill
4. 4. Civil Rights Ordinance

References

Mandatory reading:

1. Carroll, Noël and Jinhee Choi. (2006). *Philosophy of Film and Motion Pictures*. Malden: Blackwell Publishing.
2. Colman, Felicity. (ed). (2009). *Film, Theory and Philosophy: the key thinkers*. Montreal and Kingston: McGill-Queens University Press.
3. Freeland, Cynthia A. and Thomas E. Wartenberg (eds.). (1995). *Philosophy and Film*. New York: Routledge.
4. Tredell, Nicholas, (ed.). (2002). *Cinemas of the Mind: A Critical History of Film Theory*. Cambridge: Icon Books.

Supplementary readings:

1. Allen, Richard and Malcolm Turvey (eds.). (2001). *Wittgenstein, Theory and the Arts*. London: Routledge.
2. Bordwell, David. (1997). *Narration in the Fiction Film*. New York: Routledge.
3. Currie, Gregory. (1995). *Image and Mind: Film, Philosophy, and Cognitive Science*. Cambridge: Cambridge University Press.
4. Plantinga, Carl. (1997). *Rhetoric and Representation in Nonfiction Film*. Cambridge: Cambridge University Press.
5. Tan, Ed S. (1996). *Emotion and the Structure of Narrative Film: Film As An Emotion Machine*. London: Routledge.

Web links:

1. Choi, Jinhee. "Apperception on Display: Structural Films and Philosophy." *The Journal of Aesthetics and Art Criticism*, vol. 64, no. 1, 2006, pp. 165–172. JSTOR, www.jstor.org/stable/3700501.

ANNEXURE A

(Summary of changes incorporated in the syllabus)

Semester	Course Title	Existing (Indicate only the unit where the change is proposed)	Changes Proposed	Specify the reason for the change
I & III	Value Education (PHI-III.E-4)	No change in Units	Approved as Generic Elective Course (GEC) along with Core Elective for Philosophy core students	The course objectives that, inculcates philosophy of morals and fundamental values through Psychological, Ethical, Aesthetic, leadership & Sustainability. By learning these values the Inter-disciplinary students would be capable of developing good society by restoring ground level values like peace, respect, love, justice etc.
II	Philosophy And Films (PHI.INT-02)	No change in Units	Approved exclusively as Skill Enhancement Course (SEC), and no longer a Generic Elective Course.	Philosophy majors could also opt for the course, which they could not do if the course remained a Generic Elective Course (GEC)