

**ANNEXURE B**



**Parvatibai Chowgule College of Arts and Science  
(Autonomous)**

Accredited by NAAC with Grade 'A+'  
Best Affiliated College-Goa University Silver Jubilee Year Award

**DEPARTMENT OF PHILOSOPHY**

**SYLLABUS FOR FOUR YEAR (DOUBLE MAJOR)  
UNDERGRADUATE DEGREE HONOURS  
PROGRAMME IN PHILOSOPHY**

**(Implemented from the Academic Year 2023-2024  
onwards)**

## COURSE STRUCTURE

SEMESTER	MAJOR CORE	MINOR/VOCATIONAL	MULTIDISCIPLINARY COURSE (MDC)	VALUE ADDED COURSES (VAC)	ABILITY ENHANCEMENT COURSE (AEC)	SKILL ENHANCEMENT COURSE (SEC)
I	UG-PHI-101: MORAL PHILOSOPHY	NA	UG-PHI-MDC1: CURRENT ETHICAL ISSUES	UG-PHI-VAC1: VALUE EDUCATION  UG-PHI-VAC2: PROFESSIONAL ETHICS	NA	UG-PHI-SEC1: PHILOSOPHY AND FILMS
II	UG-PHI-102: PRACTICAL ETHICS	NA	UG-PHI-MDC2: ECO-PHILOSOPHY	UG-PHI-VAC3: APPLIED PHILOSOPHY (YOGA & PRACTICE)	NA	UG-PHI-SEC2: PHILOSOPHY AND THEATRE
III	UG-PHI-201: LOGIC		UG-PHI-MDC3: PHILOSOPHY OF HUMAN RIGHTS		NA	UG-PHI-SEC3: PRACTICAL LOGIC
IV	UG-PHI-202: PHILOSOPHY OF RELIGION	UG-PHI-VOC1: PHILOSOPHY OF MIND				
	UG-PHI-203: POLITICAL PHILOSOPHY					
V	UG-PHI-301: CLASSICAL INDIAN PHILOSOPHY	UG-PHI-VOC2: PHILOSOPHY OF MANAGEMENT				
	UG-PHI-302: ORTHODOX INDIAN PHILOSOPHY					
VI	UG-PHI-303: ANCIENT GREEK &	UG-PHI-VOC3: PHILOSO				

	MEDIEVAL PHILOSOPHY	PHY OF LAW				
	<b>UG-PHI-304:</b> MODERN WESTERN PHILOSOPHY					
	<b>UG-PHI-PRJ</b>					
<b>VII</b>	<b>UG-PHI-401:</b> CONTEMPORARY INDIAN PHILOSOPHY					
	<b>UG-PHI-402:</b> PROBLEMS OF PHILOSOPHY					
<b>VIII</b>	<b>UG-PHI-403:</b> INTRODUCTION TO FEMINIST PHILOSOPHY					
	<b>UG-PHI-404:</b> CONTEMPORARY WESTERN PHILOSOPHY					
	<b>UG-PHI-405:</b> PHILOSOPHY OF SCIENCE					
	<b>UG-PHI-406:</b> SYMBOLIC LOGIC					

**\* Implementation of Fourth year (Semester VII & VIII) is subject to approval from DHE**

# **SEMESTER I**

## DISCIPLINE SPECIFIC CORE COURSE

**Course Title** : Moral Philosophy

**Course code** : UG-PHI-101

**Credits** : 04

**Marks** : 100

**Duration** : 60 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To enable the students realize the importance of ethics and morality in life
- 2) To introduce the basic concepts and theories of ethics to students
- 3) To enable the students to analyse and evaluate a situation from moral perspective

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

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

### **COURSE CONTENT**

#### **Module 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

#### **Module 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

**Module III: Ethical theories.**

**(15 hours)**

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

**Module 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.

**Online Resources:**

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>

## MULTIDISCIPLINARY COURSE (MDC)

**Course Title :** Current Ethical Issues

**Course Code :** UG-PHI-MDC 1

**Credits :** 03

**Marks :** 75

**Duration :** 45 hours

**Course Objective:** The course 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 Learning Outcome:** At the end of the course the students should be able to–

**CLO 1:** Elaborate various ethical issues that influence individuals and society today.

**CLO 2:** Apply concepts of ethical thinking to create empathy to the general human condition in daily life situations.

**CLO 3:** Critically analyse and assess moral dogma that impedes basic human rights.

### **COURSE CONTENT**

**Module I: Applied Ethics & Individual and Social Ethics** **(15 hours)**

1:1 Meaning, nature and scope of Applied Ethics

1:2 LGBTQ++

1:3 Prostitution

1:4 Euthanasia and Suicide (Self-Killing)

**Module II: Science, Technology and Environmental Ethics** **(15 hours)**

2. 1. Cloning, Abortion and Surrogacy

2. 2. Bio Diversity and Chemical waste

2. 3. Animal Rights and welfare

2. 4. Ecological Associate Movements – Chipko, Bishnoi & Narmada Bachao

### **Module III: Ethics in Business, Research, Politics and Media**

**(15 hours)**

3. 1. Business Ethics
3. 2. Plagiarism
3. 3. Political Violence - Naxalism and Terrorism
3. 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.

##### **Online Resources:**

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](http://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](http://www.jstor.org/stable/3516257).



## VALUE ADDED COURSES (VAC)

**Course Title :** Value Education

**Course Code :** UG-PHI-VAC 1

**Credits :** 02

**Marks :** 50

**Duration :** 30 hours

**Course Objective:** The course is designed with following objectives–

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

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

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

## **COURSE CONTENT**

### **Module I Introduction & Different Values**

**(15 hours)**

- 1.1 Value education- its purpose and significance
- 1.2 Value enculturation: Family, School, Society
- 1.3 Role of Culture and Civilization.
- 1.4 Psychological, Ethical and Aesthetic Values (Maturity, Identity, Creativity & Imagination)

## Module II Personality Development & Sustainability

(15 hours)

1. Leadership & Communication
2. Attitude, Aptitude & Self-esteem
3. Social Equality and Peace (Gender Equality)
4. Conservation and Development (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 Value 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: Rutledge.
2. Halstead, J.M. and Pike, M.A. (2006). *Citizenship and moral education: values in action*, UK: Rutledge.
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. Wringe, C. (2006). *Moral education: beyond the teaching of right and wrong*. UK: Springer.

#### Online Resources:

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](https://archive.org/stream/StayingAlive-English-VandanaShiva/Vandana-shiva-stayingAlive_djvu.txt)

**Course Title :** Professional Ethics

**Course code :** UG-PHI-VAC 2

**Credits :** 02

**Marks :** 50

**Duration :** 30 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To expose students to multiple view points on ethical situations in professional settings.
- 2) To give guidance in analysing the conflicting ethical positions.
- 3) To develop ethical decision-making skill among the students.

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

- CLO 1:** Enumerate and elaborate various ethical situations in professional settings through which one can have a stronger moral code – as an individual and as a member of society.
- CLO 2:** Interpret different ethical situations in the professional context to understand the uniqueness of the ethical context.
- CLO 3:** Apply the concepts of logical thinking in professional situations when faced with ethical dilemmas.
- CLO 4:** Critically analyse and assess unethical situations and challenge their validity in professional settings in the context of today’s world.

## **COURSE CONTENT**

### **Module I: Medical Ethics and Legal Ethics**

**(15 hours)**

#### 1.1. Medical Ethics

1.1.1. The Nature and Importance of Medical Ethics

1.1.2. Medical Professionals, Medical System, and Patients – Relationship and Responsibility

1.1.3. Golden Principles of Medical Ethics – Autonomy, Non-Maleficence, Beneficence, Justice

#### 1.2. Legal Ethics

1.2.1. The Nature and Importance of Legal Ethics

1.2.2. Legal Professionals, Legal System, and Clients – Relationship and Responsibility

1.2.3. Golden Principles of Legal Ethics – Independence, Honesty, Integrity

## Module II: Media Ethics and Business Ethics

(15 hours)

### 2.1. Media Ethics

- 2.1.1. The Nature and Importance of Media Ethics
- 2.1.2. Media Professionals, Media (Print and Visual), and Public – Relationship and Responsibility
- 2.1.3. Golden Principles of Media Ethics – Independence, Transparency, Commitment, Accountability

### 2.2. Business Ethics

- 2.2.1. The Nature and Importance of Business Ethics
- 2.2.2. Business Professionals, Business World, and Clients – Relationship and Responsibility
- 2.2.3. Golden Principles of Business Ethics – Honesty, Fairness, Integrity, Law Abiding, Transparency

## *References*

### **Mandatory Reading:**

1. LaFollette, Hugh. (1997). *Ethics in Practice – An Anthology*. U.K: Blackwell Publishers.
2. Singer, Peter. (1995). *Practical Ethics*. New York: Cambridge University Press
3. Day, Louis Alvin. (2003). *Ethics in Media Communication-Cases and Controversies*. U.S.: Wadsworth / Thomas Course.
4. Des Jardins, Joseph. (2011). *An introduction to Business Ethics*. New Delhi: Tata Mc Grow Hill Education Pvt. Ltd.
5. BMA Medical Ethics Department - *Everyday Medical Ethics and Law* – BMJ Books (2013)
6. Anne T. Lawrence\_ (Business ethics professor) James Weber – *Business and society – Stakeholders, Ethics, Public Policy* (2020)

### **Supplementary Readings:**

1. Subramanian, R., Professional Ethics: Need for the 21st Century (OUP, 2017)
2. Naagarazan, R.S., A Textbook On Professional Ethics And Human Values (New Age International Private Limited, 2020)
3. Senthilkumar, V. S., Professional Ethics and Human Values (PHI Learning, 2015)
4. Alavudeen, A., Jayakumaran, M., & Rahman, R. Kalil, Professional Ethics and Human Values (Laxmi Publications, 2015)
5. Raghavan, B. S., Human Values and Professional Ethics (S Chand, 2003)

### **Online Resources:**

1. Dr. Manoj Kumar, Importance of ethics in Professions, <http://data.conferenceworld.in/25FebEMSSH/21.pdf>

## SIKLL ENHANCEMENT COURSE (SEC)

**Course Title :** Philosophy and Films

**Course Code :** UG-PHI-SEC 1

**Credits :** 03

**Marks :** 75

**Duration :** 45 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To explore philosophical problems surrounding films: as a form of entertainment and also as a work of art.
- 2) To approach the cognitive, psychological and ethical dwellings of film and inherent relationship between film and philosophy.
- 3) To 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) To stimulate innovative interactions between students that will allow students to make enriching connections between two disciplines, i.e. Philosophy and Films.

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

**CLO 1:** Elaborate upon the concepts in the philosophy of movies.

**CLO 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.

**CLO 3:** Design videos, plays, etc. that depict human life in the aesthetic context of movies.

## **COURSE CONTENT**

### **Module 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

**Module II – Film and Practical Approach****(15 hours)**

2. 1. Photography and Representation
2. 2. Beauty, Symbolism and Metaphors
2. 3. Presentation: Reality and Fiction
2. 4. Authorship and copyright

**Module 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. Film Criticism & Ethics

***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.

**Online Resources:**

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](http://www.jstor.org/stable/3700501).

# **SEMESTER II**

## DISCIPLINE SPECIFIC CORE COURSE

**Course Title** : PRACTICAL ETHICS (Core)

**Course code** : UG-PHI-102

**Credits** : 04

**Marks** : 100

**Duration** : 60 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To 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 Learning Outcome:** At the end of the course student should be able to –

- CLO 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.
- CLO 2:** Interpret different ethical situations so as to understand the uniqueness of morality based on context.
- CLO 3:** Apply the concepts of logical thinking in daily life situations when faced with moral dilemmas.
- CLO 4:** Critically analyse and assess unethical situations and challenge their validity in the context of today's world.

### **COURSE CONTENT**

#### **Module I: Bio-ethics**

**(15 hours)**

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

#### **Module II: Professional Ethics**

**(15 hours)**

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



**Module III: Social Ethics****(15 hours)**

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

**Module IV: Environmental Ethics****(15 hours)**

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

***References*****Mandatory Reading:**

1. LaFollette, Hugh. (1997). *Ethics in Practice – An Anthology*. U.K: Blackwell Publishers.
2. Piet, John & Ayodhya, Prasad. (2000) *An introduction to Applied Ethics*. New Delhi: Cosme Publications.
3. Singer, Peter. (1995). *Practical Ethics*. New York: Cambridge University Press
4. Titus, H.H. (1994). *Living Issues in Philosophy*. New Delhi: Cenagage Course 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 Encyclopaedia. Published Tuesday May 18, 2010. <https://plato.stanford.edu/entries/theory-bioethics/>

**Online Resources:**

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.ctvvc6054>

## MULTIDISCIPLINARY COURSE (MDC)

<b>Course Title</b>	:	Eco-Philosophy
<b>Course Code</b>	:	UG-PHI-MDC 2
<b>Credits</b>	:	03
<b>Marks</b>	:	75
<b>Duration</b>	:	45 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To offer a uniform and synthesized understanding of these philosophy and ecology.
- 2) To break up the anthropocentric attitudes towards environment and emphasize the concern for environment.
- 3) To differentiate Shallow with Deep ecology as an eco-philosophy with the notion of development in twenty-first century.

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

- CLO 1:** Describe important concepts in eco-philosophy and the importance of theoretical basis of ecological perspectives.
- CLO 2:** 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.
- CLO 3:** Assess issues related to environmental crises and the measures that can be generated from ecological spirituality.

### **COURSE CONTENT**

#### **Module I – Introduction & Contemporary Movements in India (15 hours)**

- 1:1 Meaning, nature and scope of Ecological Philosophy
- 1:2 Buddhist & Jain Perspectives
- 1:3 Spiritual Ecology and Holism: Hinduism
- 1:4 Sustainable living: Diversity and stability in Gandhi, Ambedkar, Vivekananda

#### **Module II – Global Contemporary Movements (15 hours)**

- 2. 1. Contradictions and Limitations: Yin and Yang, Nietzsche, Heidegger, and Merleau-Ponty
- 2. 2. Eco- Feminism
- 2. 3. Deep Ecology
- 2. 4. Social Ecology and Bioregionalism

### **Module III – Environmental Crises (Case Studies)**

**(15 hours)**

3. 1. Climate Change, Global warming, Green-house effect
3. 2. Effects of Pesticides, Eco-farming
3. 3. Obligation towards Future Generation
3. 4. Biodiversity, E-waste

#### ***References***

#### **Mandatory Reading:**

1. Joseph R. Des Jardins. (2001). *Environmental Ethics: An Introduction to Environmental Philosophy* 3<sup>rd</sup> 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. Kingsland, S.E. (1985) *Modelling Nature: Episodes in the History of Population Ecology*. University of Chicago Press.
3. Næss, Arne. (1973) "The Shallow and the Deep Long-Range Ecology Movement: A Summary". *Inquiry*, 16:95-100.
4. Taylor, Paul W. (1986). *Respect for Nature: A Theory of Environmental Ethics*. Princeton NJ: Princeton University Press.
5. Hicks, C. Dietmara, R. Eugsterb, 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.
6. Mies, Maria, and Shiva, Vandana. (1993) *Ecofeminism*, London: Zed Books Ltd.
7. Shiva, Vandana. (2005, 2015) *Earth Democracy: Justice, Sustainability, and Peace*. Berkeley: North Atlantic Books.

#### **Online Resources:**

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>

## VALUE ADDED COURSE (VAC)

**Course Title :** Applied Philosophy (Yoga & Practice)

**Course code :** UG-PHI-VAC 3

**Credits :** 02

**Marks :** 50

**Duration :** 30 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To explore philosophical understanding on applied philosophy and Indian ethics
- 2) To approach the cognitive, psychological and ethical dwellings of philosophy of Yoga and its applicability on the person's life
- 3) To learn the fundamentals of Yoga for harmonizing the body, mind and emotions by demonstrate the value and the practice of holistic living.

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

- CLO 1:** Understand the basic of Applied Philosophy and the different concepts of Indian Ethics  
Indian Ethics
- CLO 2:** Enable to discipline the mind through practicing Yoga and will understand the consciousness through practical training.

### **COURSE CONTENT**

**Module I: Introduction to Applied Philosophy & Indian Ethics** **(15 hours)**

- 1.3. Meaning, Definition and Nature of Applied Philosophy
- 1.4. Importance of Applied Philosophy Today
- 1.5. Sadharna (Samanya) Dharma & Varnashram Dharma
- 1.6. Purusartha & Karma Niyam

**Module II: Yoga & Practice** **(15 hours)**

- 2.1. History of Yoga & Yoga-Sutra
- 2.2. Asana: Significance, Basic Asana, Application
- 2.3. Pranayama: Effects, Basic Techniques, Application
- 2.4. Dhyana: Importance, Methods of Concentration

## References

### Mandatory Reading:

1. Swami SatyanandaSaraswati. *Āsanās, Prāṇāyāmaand Mudra Bandh*. Yoga Publications Trust, Munger, Bihar, India, 2004.
2. Dasgupta, Surendranath. (2010 Reprint). *A History of Indian Philosophy (Vol I)*. New Delhi: MotilalBanarsidass Publishers Pvt.Ltd
3. Mohapatra, P. K. (2019). *An Applied Perspective on Indian Ethics*. Singapore: Springer Singapore.
4. Francis, T. C. (2013). *Patanjali's healing: an interpretation of the Yoga Sutra of Patanjali*. Oxford, USA: Andrews UK;Arthur H. Stockwell.
5. Kak, S. (2016). *Mind and Self: Patañjali's Yoga Sutra and Modern Science*. New York: Mount Meru Publishing.
6. Patanjali. (2009). *Yoga Sutra*. Delhi: Indian Penguin, Penguin Classics.

### Supplementary Reading:

1. Bachman, N. (2005). The Language of Yoga: Complete A to Y Guide to Asana Names, Sanskrit Terms, and Chants. Sounds True.
2. Lasater, P. J. (2009). *Yogabody: Anatomy, Kinesiology, and Asana*. Rodmell Press.
3. Saraswati, S. S. (1995). *Asana, Pranayama, Mudra and Bandha*. New Delhi: Bihar School of Yoga,India.M. Hiriyanna, *The Indian Conception of Value*, Mysore Kavyalaya, Mysore, 1975.
4. K.R. Srinivasa Iyengar, *The Metaphysics of Value*, The Mythic Society, Bangalore, 1942.

### Online Resources:

1. Goodwin, W. F. (1955). ETHICS AND VALUE IN INDIAN PHILOSOPHY. *Philosophy East and West*, 4(4), 321–344. <https://doi.org/10.2307/1396742>
2. Rao, G. H. (1926). THE BASIS OF HINDU ETHICS. *International Journal of Ethics*, 37(1), 19–35. <http://www.jstor.org/stable/2378204>
3. Widgery, A. G. (1930). THE PRINCIPLES OF HINDU ETHICS. *International Journal of Ethics*, 40(2), 232–245. <http://www.jstor.org/stable/2377977>
4. Eliade, M. (1963). YOGA AND MODERN PHILOSOPHY. *The Journal of General Education*, 15(2), 124–137. <http://www.jstor.org/stable/27795868>
5. Macy, R. J., Jones, E., Graham, L. M., & Roach, L. (2018). Yoga for Trauma and Related Mental Health Problems: A Meta-Review With Clinical and Service Recommendations. *Trauma, Violence & Abuse*, 19(1), 35–57. <https://www.jstor.org/stable/27010960>
6. Whicher, I. (2010). A RE-EVALUATION OF CLASSICAL YOGA. *Annals of the Bhandarkar Oriental Research Institute*, 91, 133–154. <http://www.jstor.org/stable/41692166>

## SKILL ENHANCEMENT COURSE (SEC)

**Course Title :** Philosophy and Theatre

**Course code :** UG-PHI-SEC 2

**Credits :** 03

**Marks :** 75

**Duration :** 45 hours

**Course Objective:** The course is designed with the following objectives–

- 1) To explore philosophical problems surrounding theatre as both a form of entertainment and a work of art.
- 2) To approach the cognitive, psychological and ethical dwellings of theatre and inherent relationship between theatre and philosophy.
- 3) To enable the students to approach theatre not to evaluate and critique it so that they are exposed to the aesthetics and cognitive science involved in it.
- 4) To stimulate innovative interactions between students that will allow students to make enriching connections between Philosophy and Theatre.

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

**CLO 1: CO 1:** Elaborate upon the concepts in the philosophy of theatre.

**CLO 2: CO 2:** Interpret a play in the context of philosophical thinking and apply the concepts of philosophy learnt from it in practical situations.

**CLO 3: CO 3:** Design plays or scripts that depict human life in the aesthetic context of theatre.

**CLO 4: CO 4:** Assess arguments for and against concepts that crop up through the study of theatre.

## **COURSE CONTENT**

**Module I: Analytic and Cognitive approaches (15 hours)**

1:1 What is Theatre?

1:2 Philosophy around Theatre – Past and Present

1:3 The Script and the Narrative

1:4 Thought Orientation in Theatre

**Module II: Psychological Elements in Theatre (15 hours)**

2. 1. Presentation of Truth and Illusion

2. 2. Imitation and Imagination – Symbolism and Metaphors

2. 3. Theatre and Emotions – Comedy, Tragedy, Suspense

2. 4. The Audience – Identification and Communication of the Plot

### **Module III: Theatre in Practice**

**(15 hours)**

- 3.1. Theatre and Ethics
- 3.2. Teachings through Theatre
- 3.3. Evils and Issues
- 3.4. Theatre as a Means of Social Change

### ***References***

#### **Mandatory Reading:**

1. Stern, Tom, *Philosophy and theatre: An Introduction* (Routledge, 2014)
2. Stern, Tom, *The Philosophy of Theatre, Drama and Acting* (Rowman & Littlefield, 2017)
3. Watt, Daniel, *Theatres of Thought: Theatre, Performance and Philosophy* (Cambridge, 2007)
4. Krasner, David, & Saltz, David. Z., *Staging Philosophy: Intersections of Theater, Performance, and Philosophy* (University of Michigan, 2006)
5. Woodruff, Paul, *The Necessity of Theater* (OUP, 2008)
6. Meyer-Dinkgrafe, Daniel, & Watt, Daniel Peter, *Ethical Encounters: Boundaries of Theatre, Performance and Philosophy* (Cambridge, 2020)
7. Lagaay, Alice, *Encounters in Performance Philosophy* (Palgrave Macmillan, 2014)

#### **Supplementary Readings:**

1. Soto-morettini, Donna, *The Philosophical Actor – A Practical Meditation for Practicing Theatre Artists* (University of Chicago Press, 2011)
2. Granzer, Susanne, *Actors and the Art of Performance: Under Exposure* (Performance Philosophy) (Palgrave Macmillan, 2016)
3. DeCoursey, Matthew, *Embodied Aesthetics in Drama Education: Theatre, Literature and Philosophy* (Bloomsbury Academic, 2018)
4. Gaut, Berys (Ed.), Lopes, Dominic (Ed.), McIver Lopes, Dominic (Ed.), *The Routledge Companion to Aesthetics* (Routledge, 2005)
5. Street, Anna (Ed.), Alliot, Julien (Ed.), Pauker, Magnolia (Ed.) *Inter Views in Performance Philosophy: Crossings and Conversations* (Palgrave Macmillan, 2018)

#### **Online Resources:**

1. Stanford Encyclopedia of Philosophy, Philosophy of Theatre, <https://plato.stanford.edu/entries/theater/>