

ANNEXURE A



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 ENHANCING 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-MDC 3: PHILOSOPHY OF HUMAN RIGHTS		NA	UG-PHI-SEC 3: PRACTICAL LOGIC
	UG-PHI-204 STUDY OF WORLD RELIGIONS					
IV	UG-PHI-202: PHILOSOPHY OF RELIGION	UG-PHI-VOC1: PHILOSOPHIZING MIND AND PERSONALITY				
	UG-PHI-203: POLITICAL PHILOSOPHY					
V	UG-PHI-301: CLASSICAL INDIAN PHILOSOPHY	UG-PHI-VOC2: PHILOSOPHY OF MANAGEMENT				

	UG-PHI-302: ORTHODOX INDIAN PHILOSOPH Y					
VI	UG-PHI-303: ANCIENT GREEK & MEDIEVAL PHILOSOPH Y	UG-PHI- VOC3: PHILOSOPHY OF LAW				
	UG-PHI-304: MODERN WESTERN PHILOSOPH Y					
	UG-PHI-PRJ					
VII	UG-PHI-401: CONTEMPO RARY INDIAN PHILOSOPH Y					
	UG-PHI-402: PROBLEMS OF PHILOSOPH Y					
VIII	UG-PHI-403: INTRODUCT ION TO FEMINIST PHILOSOPH Y					
	UG-PHI-404: CONTEMPO RARY WESTERN PHILOSOPH Y					
	UG-PHI-405: PHILOSOPH Y OF SCIENCE					
	UG-PHI-406: SYMBOLIC LOGIC					

SEMESTER I

DSC FOR SEMESTER I

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 analyze 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 analyze the various theories of ethics, so as to reduce personal bias.
- CLO 3:** Analyze 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>

MDC FOR SEMESTER I

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 analyze 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; Andreassen, 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
2. Singh, Gopal. “*Psychology of Political Violence.*” *Social Scientist*, vol. 4, no. 6, 1976, pp. 3–13. *JSTOR*, www.jstor.org/stable/3516257.

VAC FOR SEMESTER I

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)

2. 1.Leadership & Communication
2. 2.Attitude, Aptitude & Self-esteem
2. 3.Social Equality and Peace (Gender Equality)
2. 4.Conservation and Development (Environmental Awareness)

References

Mandatory Reading:

1. Chakravorthy, 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: 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.

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

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>

SEC FOR SEMESTER I

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.

SEMESTER II

DSC FOR SEMESTER II

Course Title : PRACTICAL ETHICS

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.ctvgc6054>

MDC FOR SEMESTER II

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

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

- 1) To offer a uniform and synthesized understanding of the 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* 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. 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. 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.
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>

VAC FOR SEMESTER II

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>

SEC FOR SEMESTER II

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: Elaborate upon the concepts in the philosophy of theatre.

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

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

CLO 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/>

SEMESTER III

DSC COURSE FOR SEMESTER III

Course Title: LOGIC

Course Code: UG-PHI-201

Credits: 04

Marks: 100

Duration: 60 hours

Course Objective: The course is designed with following objectives–

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

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

CLO 1: Enumerate and elaborate various methods to reason better logically.

CLO 2: Interpret different arguments so as to design stronger and better logical arguments.

CLO 3: Apply the concepts of logical thinking to identify mistakes in the points opponents make.

CLO 4: Critically analyze and assess logical arguments in the context of their relevance in today's world.

COURSE CONTENT

Module I: About Logic

(15 hours)

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

Module II: Propositions

(15 hours)

2. 1. Meaning and Nature of standard form categorical propositions
2. 2. Distribution of terms.
2. 3. Reduction of sentences to standard form categorical proposition.
2. 4. Representation through Venn diagram.

Module III: Inferences

(15 hours)

- 3.1. Meaning and types of inferences.
- 3.2. Opposition of proposition.
- 3.3. Educutions- its types (Obversion, Conversion, Contraposition, Obverted Converse, Inversion)
- 3.4. Categorical Syllogism – its structure and evaluation

Module 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>

DSC COURSE FOR SEMESTER III

Course Title: STUDY OF WORLD RELIGIONS

Course Code: UG-PHI-204

Credits: 04

Marks: 100

Duration: 60 hours

Course Objective: The course is designed with following objectives–

- 1) To introduce students to the major religions of the world.
- 2) To study the belief systems and teachings of particular religions across the world.
- 3) To develop students' analytic reasoning through a comparative study of different religions.

Course Outcome:

- CLO 1:** Examine the dynamic interactions between law, society, and morality to understand their influence on individual rights and justice.
- CLO 2:** Compare and contrast the core teachings and historical developments of Buddhism, Jainism, and Sikhism to appreciate their similarities and differences.
- CLO 3:** Evaluate the foundational texts and doctrines of Judaism, Christianity, and Islam to understand their influence on global cultures and societies.
- CLO 4:** Investigate the philosophical principles of Confucianism and Taoism, and Universal Religion to understand their contributions to global religious thought.

COURSE CONTENT

Module I: Hinduism

(15 hours)

- 1.1. History
- 1.2. Concepts
- 1.3. Myths, Beliefs, Customs and Practices
- 1.4. Sacred Texts and Scriptures

Module 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, Proponents, Worship, Beliefs and Practices.

Module 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.

Module 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. Bakshi S.R. and Lipi Mahajan. (2000). *Encyclopaedic History of Indian Culture and Religion: Religions of India*. India: Deep & Deep Publications.
2. Chatterjee, P B. (1971). *Studies in Comparative Religion*. Calcutta.
3. Eliade, Mircea. (2005). *Encyclopedia of Religions*. USA: McMillan Publishers.
4. George, Galloway. (2009). *Philosophy of Religion*. Charleston: Biblio Bazar.
5. Robert S. Ellwood, Gregory D. Alles. (2008). *The Encyclopedia of World Religions* Infobase Publishing.
6. Singh, Karan. (1983). *Religions of India*. University of Michigan. Clarion Books
7. Wright Beth. (2013). *A Study Companion to Introduction to World Religions*. Augsburg Fortress Publishing.

Supplementary reading:

1. Masih, Y. (1995). *Introduction to Religious Philosophy*. New Delhi: Motilal Banarsi Dass Publishers Private Limited.
2. Hick, John. (1991). *Philosophy of Religion*. New Delhi: Prentice Hall of India Private Limited.
3. Shushtery, A.M.A (1954). *Outlines of Islamic Culture- Historical and Cultural Aspects*: The Bangalore Printing and Publishing Co, Ltd.
4. Mohapatra, A.R. *Philosophy of Religion (An Approach to World Religions)*. New Delhi: Sterling Publishers Pvt. Ltd.
5. Krisnamurthy, V. (1989). *Essentials of Hinduism*. Narosa Publishing House.
6. Jacob, Hermann (1990). *Jaina Sutras*. Atlantic Publishers and Distributors, New Delhi
7. Helm, E. Thomas. *The Christian Religion An Introduction*: Western Illinois University, Prentice Hall, Englewood cliffs.
8. Haneef Suzanne. (1994). *What everyone should know about Islam and Muslims*. United States.

MDC FOR SEMESTER III

Course Title: PHILOSOPHY OF HUMAN RIGHTS

Course code: UG-PHI-MDC 3

Credits: 03

Marks: 75

Duration: 45 hours

Course Objective: The course is designed with the following objectives -

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

- CLO 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 at national and international levels.
- CLO 2:** Examine basic concepts of human rights such as Freedom, Equality and Justice, Individual Rights and Universal Rights
- CLO 3:** Compare various types of human rights and apply them in relevant contexts.

COURSE CONTENT

Module 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
- 1:4 Human Rights in Indian & International Context

Module II: Basic Concepts (15 hours)

- 2.1. Freedom, Equality and Justice
- 2.2. Individual Rights v/s Group Rights
- 2.3. Universal Rights v/s Relativism
- 2.4. Universal Declaration of Human Rights

Module III: Types of Human Rights (15 hours)

- 2.1. Social and Economic Rights.
- 3.2. Rights of Women and Children
- 3.3. Civil and Political Rights
- 3.4. Minority Rights

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.

Online Resources:

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, 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>

SEC FOR SEMESTER III

Course Title: Practical Logic

Course Code: UG-PHI-SEC-3

Credits: 03

Marks: 75

Duration: 45 hours

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

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

COURSE CONTENT

Module I: Propositions and Definitions

(15 hours)

- 1:1 Nature of simple proposition, Compound proposition and its types
- 1:2 Symbolic representation of compound propositions
- 1:3 Definitional techniques: Denotative and Connotative
- 1:4 Varieties of Meaning, the intension and extension of terms
- 1:5 Definition and their purposes: Stipulative, Lexical, Précising, Theoretical and Persuasive

Module II: Aspects of Language

(15 hours)

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

Module III: Fallacies

(15 hours)

3. 1. Meaning of fallacy and its classifications
3. 2. Fallacies of Relevance
3. 3. Fallacies of Presumption
3. 4. Fallacies of Ambiguity
3. 5. 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

SEMESTER IV

DSC COURSE FOR SEMESTER IV

Course Title: PHILOSOPHY OF RELIGION

Course Code: UG-PHI-202

Credits: 04

Marks: 100

Duration: 60 hours

Course Objective: The course is designed with following 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 Learning Outcome:

- CLO 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.
- CLO 2:** Differentiate and associate between Philosophy and theology, theism, atheism and agnosticism and the beliefs for and against the existence of God.
- CLO 3:** Construct arguments/defense in favor of and against the criticisms for the existence of God.
- CLO 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.

COURSE CONTENT

Module 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

Module 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

Module 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

Module 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 Banarsi Dass 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
5. Hospers, John, (1997), *An Introduction to Philosophical Analysis* London. Routledge.

Web Links:

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.ctt2tt5h4>

DSC COURSE FOR SEMESTER IV

Course Title: POLITICAL PHILOSOPHY

Course Code: UG-PHI-203

Credits: 04

Marks: 100

Duration: 60 hours

Course Objective: The course is designed with following objectives–

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

- CLO 1:** Critically analyze the political ideas, concepts and theories of different thinkers, and understand the necessity, evolution and their application in modern society.
- CLO 2:** Examine various concepts involved in political philosophy and the roots of political ideologies.
- CLO 3:** Demonstrate the underlying philosophy behind a particular political system and form of governance.
- CLO 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.

COURSE CONTENT

Module I – Ancient Political Philosophers (15 hours)

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

Module II – Contemporary Political Philosophers. (15 hours)

- 2.1. J. S. Mill
- 2.2. John Rawls
- 2.3. B.R Ambedkar
- 2.4. Mahatma Gandhi

Module III – Political ideology – I (15 hours)

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

Module IV – Political ideology – II (15 hours)

- 4.1 Sarvodaya
- 4.2 Contractualism
- 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.
9. Deutsch, Kenneth, L. & Pantham, Thomas, (1986) *Political Thought in Modern India* New Delhi. Sage India.

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>

VOC FOR SEMESTER IV

Course Title: PHILOSOPHIZING MIND AND PERSONALITY

Course code: UGC-PHI-VOC1

Credits: 04

Marks: 100

Duration: 60 hours

Course Objective: The course is designed with following objectives–

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

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

COURSE CONTENT

Module I: Introduction (15 hours)

- 1.1 Nature of Philosophy of Mind.
- 1.2 Survey of the Problems of Philosophy of Mind.
- 1.3 The Mind and Vocational Training

Module II: Mind and Body Problem (15 hours)

- 2.1. Mind-body relation - Interactionism, Psycho-Physical Parallelism and Epiphenomenalism.
- 2.2. Personal Identity - Memory criterion and Bodily criterion.
- 2.3. Our Knowledge of Other Minds

Module III: Psychological Aspect of Mind (15 hours)

- 3.1. Theory of personality - Freud, Adler and Jung.
- 3.2. Theory of Dreams - Freud.
- 3.3. Other Theories – Maslow, Erikson, Piaget, Kohlberg

Module IV: Application of the Mind in Vocational Training

(15 hours)

- 4. 1. Vocational Choice and Adjustment
- 4. 2. The Mind and Job Satisfaction and Success
- 4. 3. The Mind in Decision Making at work

References:

Mandatory reading:

1. Maslin, Keith. (2007). *An Introduction to Philosophy of Mind*. USA: Wiley-Blackwell.
2. Hospers, John (1971). *Introduction to Philosophical Analysis*. Madras: Allied Publishers private Limited.
3. Paul Edwards (1972 Reprint edition). *Encyclopedia of Philosophy*. New York: Macmillan Publishing co. and Free Press.
4. Shaffer, Jerome (1968). *Philosophy of Mind*. Prentice-Hall. California
5. Savickas, M. L. and Spokane, A. R. 1999. Vocational Interests: Their Meaning, Measurement, and Counseling Use. Palo Alto, CA: Davies-Black.
6. Savickas, M. L., ed. 2001. "The Future of Vocational Psychology." [Special issue]. *Journal of Vocational Behavior* 59(2).
7. Walsh, W. B. and Savickas, M. L., eds. 2005. *Handbook of Vocational Psychology*. 3d ed. Mahwah, NJ: Lawrence Erlbaum.
8. Hurlock, Elizabeth B., (2006) *Developmental Psychology* (5th Ed.) Tata McGraw Hill, Customized Edition.

Supplementary reading:

1. Guttenplan, Samuel. (Reprinted 1996). *A Companion to Philosophy of Mind*. U.K: Blackwell Publishers Ltd.
2. Lowe, E.J. (2000). *An Introduction to the Philosophy of mind*. UK: Cambridge University Press.
3. Lindzey, Gardner. N. (1978). *Theories of Personality: primary sources and research*. California: Wiley- Blackwell.
4. Mohapatra, P.K. (2000) *Personal Identity* New Delhi: D.K. Print World Ltd.

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>

SEMESTER V

DSC FOR SEMESTER V

Course Title:	Classical Indian Philosophy
Course Code:	UG-PHI-301
Credits:	04
Marks:	100
Duration:	60 hours

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

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

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

CLO 1: Discover the epistemological, metaphysical and ethical foundation of different schools of Indian Philosophy.

CLO 2: Quote and examine philosophical concepts of materialism through different materialistic schools of Indian Philosophy.

CLO 3: Demonstrate the inter-linking bonds between Indian and Western perspectives through theory of relativism.

CLO 4: Recommend ways in which Indian philosophical concepts can be applied to modern consciousness to create a holistic approach to Indian philosophy.

COURSE CONTENT

Module I: Foundations of Indian Philosophy (15 hours)

- 1.1 The Vedas
- 1.2 The Upanisads
- 1.3 The Bhagwad Gita
- 1.4 Sutras and Prasthanas-trayas

Module II: Charvaka Philosophy (15 hours)

- 2.1. Epistemology
- 2.2. Metaphysics
- 2.3. Ethics

Module III: Jaina Philosophy (15 hours)

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

Module 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, S and D M Datta. (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 Banarasidass 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. Dasgupta, Surendranath. (2010Reprint). *A History of Indian Philosophy* (VolII). New Delhi: Motilal Banarasidass 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:	Orthodox Indian Philosophy
Course Code:	UG-PHI-302
Credits:	04
Marks:	100
Duration:	60 hours

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

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

CLO 1: Identify and describe the orthodox systems of Indian Philosophy, and assess the process of evolution of thought in each of these schools.

CLO 2: Critically analyze various theories given by the orthodox schools, apply their practical aspects to modern society.

CLO 3: Compare between the orthodox systems of Indian Philosophy and between Indian and Western Schools.

CLO 4: Formulate creative alternatives to the philosophical arguments given in the Orthodox Indian schools of thought

COURSE CONTENT

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

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

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

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

Module III –Mīmāṃsā and Advaita Philosophy (15 hours)

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

Module 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: MotilalBanarsidass Publishers Pvt. Ltd.
3. Dasgupta, Surendranath. (2010 Reprint). *A History of Indian Philosophy* (Vol I). New Delhi: MotilalBanarsidass Publishers Pvt.Ltd.
4. Hiriyanma 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: MotilalBanarsidass Publishers Pvt. Ltd.

Supplementary reading:

1. Bishop, Donold 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.PrintworldPvt.Ltd.

Web Links:

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

VOC FOR SEMESTER V

Course Title:	PHILOSOPHY OF MANAGEMENT
Course Code:	UGC-PHI-VOC2
Credits:	4
Marks:	100
Duration:	60 hours

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

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

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

CLO 1: Analyze the historical development and foundational philosophies that shape modern management practices.

CLO 2: Evaluate diverse management theories and their philosophical underpinnings to effectively apply them in practical decision-making.

CLO 3: Critically assess the ethical and philosophical challenges faced by managers in the context of globalization, technology, and sustainability.

CLO 4: Synthesize philosophical insights to propose innovative and ethical strategies for future management practices and organizational development.

COURSE CONTENT

Module I – Foundations of Philosophy and Management (15 hours)

- 1.1. Understanding Philosophy and Management
- 1.2. Historical Perspectives on Management Thought.
- 1.3. Ethical Foundations of Management.
- 1.4. The Role of Values and Beliefs in Leadership

Module II – Theoretical Approaches and Applications (15 hours)

- 2.1. Systems Thinking in Management – Concept of the Learning Organization.
- 2.2. Critical Management – Power, Control and Organizational Structures.
- 2.3. Leadership Theories and Philosophies – Transformational, Transactional, and Servant Leaderships and their Implications.
- 2.4. Decision Making, Rationality and Emotion.

Module III – Contemporary Issues and Challenges

(15 hours)

- 3.1. Globalization and Management Philosophy
- 3.2. Corporate Social Responsibility (CSR) and Ethics
- 3.3. Technology and Management Ethics
- 3.4. Sustainability and Ethical Management

Module IV – Future Directions in Management Philosophy

(15 hours)

- 4.1. Innovation and Ethical Considerations
- 4.2. The Philosophy of Work and Motivation
- 4.3. Revisiting Organizational Purpose and Goals beyond Profit
- 4.4. Integrating Philosophy into Management Practice

References

Mandatory reading:

1. Drucker, Peter, F. *The Essential Drucker* (New York, Harper Business, 2008)
2. Weiss, Joseph, W. *Business Ethics: A Stakeholder and Issues Management Approach* (Oakland, Berrett-Koehler Publishers, 2014)
3. Grey, Chris, and Willmott, Hugh (Ed.) *Critical Management Studies: A Reader (Oxford Management Readers)* (Oxford, Oxford University Press, 2005)
4. Byars, Lloyd, Nabil, Ibrahim, and Rue, Leslie *Management: Skills & Application (14th Edition)* (New York, McGraw-Hill Education, 2012)
5. Wheatley, Margaret, J. *Leadership and the New Science: Discovering Order in a Chaotic World* (Oakland, Berrett-Koehler Publishers, 2006)

Supplementary reading:

1. Pirsig, Robert, M. *Zen and the Art of Motorcycle Maintenance: An Inquiry into Values* (New York, Harper Torch, 2006)
2. Kahneman, Daniel *Thinking, Fast and Slow* (London, Penguin UK, 2015)
3. Plato, *The Republic (Translated by Francis Macdonald Cornford)* (London, Oxford University Press, 1941).
4. Machiavelli, Niccolo *The Prince* (New Delhi, Fingerprint Publishing, 2015).
5. Sandel, Michael, J. *Justice: What's the Right Thing to Do?* (London, Penguin Books Ltd., 2010)

SEMESTER VI

DSC FOR SEMESTER VI

Course Title:	ANCIENT GREEK AND MEDIEVAL PHILOSOPHY
Course Code:	UG-PHI-303
Credits:	04
Marks:	100
Duration:	60 hours

Course Objectives: The course is designed with the following objectives–

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 Learning 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.

COURSE CONTENT

Module 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.

Module 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.

Module 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).

Module 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: MotilalBanarasidas.
3. Solomon, R. and Higgins, K. (1996) *A Short History of Philosophy*. New York: Oxford University Press.
4. Russell, Bertrand. (1945). *A History of Western Philosophy*. Simon & Schuster. Inc. Rockefeller Center, 1230 6th Avenue. New York
5. 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: MODERN WESTERN PHILOSOPHY
Course Code: UGC-PHI-304
Credits: 04
Marks: 100
Duration: 60 hours

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

CLO 1: Identify important philosophers and describe important concepts in Modern Western Philosophy.

CLO 2: Apply concepts of Modern Western Philosophy to contemporary understanding of philosophical thinking.

CLO 3: Connect contemporary Modern Western Philosophy with Ancient Greek and Medieval Philosophy in general, and Eastern and Indian Philosophy in particular.

CLO 4: Critically analyze the contributions of Modern Western Philosophers and their influence into present day ideologies and society.

COURSE CONTENT

Module 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.

Module 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

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

- 3.1. John Locke - Refutation of Innate Ideas, Epistemology, Substance and its Qualities
- 3.2. George Berkeley - Rejection of Materialism, Esse Est Percipi
- 3.3. David Hume - Impressions and Ideas, Skepticism, Causality

Module 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:

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

VOC FOR SEMESTER VI

Course Title:	PHILOSOPHY OF LAW
Course Code:	UGC-PHI-VOC3
Credits:	4
Marks:	100
Duration:	60 hours

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

5. Acquaint the students with issues and problems in the theory and practice of law.
6. Throw light on the basic ideas and principles of law.
7. Help in the logical analysis of legal concepts.
8. Train the critical faculties of the mind of the students.

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

CLO 1: Analyze the foundational theories and concepts of analytic jurisprudence to understand their implications on the legal system.

CLO 2: Evaluate the ethical considerations and principles that justify the creation and enforcement of laws and punishments.

CLO 3: Critically assess the various critical legal theories to understand their impact on traditional legal thought and practice.

CLO 4: Examine the dynamic interactions between law, society, and morality to understand their influence on individual rights and justice.

COURSE CONTENT

Module I – Analytic Jurisprudence (15 hours)

- 2.5. Natural Law Theory
- 2.6. Legal Positivism – Conventionalist Thesis, Social Fact Thesis, Separability Thesis.
- 2.7. Ronald Dworkin's Theory of Law.

Module II – Normative Jurisprudence (15 hours)

- 3.1. Freedom and Limits of Law- Legal Moralism, Legal Paternalism, the Offence Principle.
- 3.2. The Obligation to Obey the Law.
- 3.3. The Justification of Punishment.

Module III- Critical theories of law (15 hours)

- 3.5. Legal Realism
- 3.6. Critical Legal Studies
- 3.7. Law and Economics
- 3.8. Outsider Jurisprudence.

Module IV – Legal Relations

(15 hours)

- 8.1. Rights and Justice
- 8.2. Law and Society
- 8.3. Law and Morality
- 8.4. Individual Rights and the State

References

Mandatory reading:

- 6. Feinberg, Joel (ed.) (1994) *Philosophy of Law*. California: Wadsworth publishing Co.
- 7. Marmor, Andrei. (2014) *Philosophy of Law*. U.S.A.: Princeton University Press.
- 8. Murphy, Mark C. (2013) *Philosophy of Law: The Fundamentals*. U.S.A.: Wiley-Blackwell.
- 9. Dworkin, Ronald. (1986) *Law's Empire* Cambridge. Harvard University Press.
- 10. Hart, H.L.A. (1961) *The Concept of Law* Oxford. Oxford University Press.

Supplementary reading:

- 6. Patterson, Dennis (ed.) (2010) *A Companion to Philosophy of Law and Legal Theory*. U.S.A. :Wiley- Blackwell
- 7. Pound, Roscoe. (1982) *An Introduction to Philosophy of Law*. U.S.A.: Yale University Press.
- 8. Wacks, Raymond (2014) *Philosophy of Law*. New York: Oxford University Press.
- 9. Finnis, John. (1980) *Natural Law and Natural Rights* Oxford. Oxford University Press.
- 10. Raz, Joseph. (1979) *The Authority of Law: Essays on Law and Morality* Oxford. Oxford University Press.

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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>