

Syllabus & Course Structure for M. A. Philosophy

The syllabus has been designed to impart an all-inclusive, multi-disciplinary and comprehensive understanding of Philosophy at basic and advanced levels. It aims to develop a thorough understanding of the debates and discourses of diverse traditions of philosophy (Indian, Western, Islamic) from the classical to contemporary times. The entire programme will constitute 80 credits, divided evenly (20 credits) across four semesters. The M.A. degree will be awarded to a student who completes a total of 80 credits (20 credits per Semester) in a minimum period of two years.

Programme Objectives:

1. The programme offers a holistic and multidimensional approach to engage with the debates prevalent within global philosophy from the classical to contemporary times
2. It offers a special focus on the nature of theory-praxis gap and encourages problem-based approaches to explore teaching and research
3. It offers the learners an opportunity to engage with other disciplines to collaborate on innovative thinking, understanding and ways ahead of philosophical problems

Programme Specific Objectives:

The two year post graduate course in Philosophy provides opportunities to students to build a formidable foundation in philosophical studies and contribute to the existing body of scholarly work through learning and understanding of diverse branches such as Ontology and Epistemology (Western, Indian and Islamic), Metaphysics (Western, Indian and Islamic), Logic, Philosophy of Religion, Social and Political Philosophy, Applied & Contemporary philosophy etc. with the following Programme Specific objectives:

1. Philosophical Heritage: To understand the distinctive features of philosophical systems either traditional (IKS), modern or contemporary across cultural trajectories and to apply them in all the spheres of life; either academic or non-academic
2. Critical Thinking: To acquire the knowledge to develop skills for valid argumentation and foster the ability to listen and understand others view points and perspectives, as active reasoners
3. Moral Aptitude: To understand diverse ethical and moral perspectives and employ these in understanding the relevance and implications for everyday life, from the simple human-human interactions to the complex human-nonhuman and human-artificial world interactions
4. Career development: To build the capacity of students as thinkers and problem solvers with a zeal for interdisciplinary application of philosophical knowledge for diverse career choices such as Philosopher, Counsellor, Academician, Political theorist, social critique, legal consultancy, etc.

Programme Outcomes:

1. To inculcate and enhance critical thinking, interrogative propensity, rational apprehension

- and problem-solving capacities
2. To understand, analyse and interpret philosophical concepts, thinkers and texts across traditions
 3. To appreciate the diversity of philosophical thinking through the study of thinkers, schools, perspectives from various traditions across space and time

Examination:

The examinations (Internal assessment/Continuous Assessment and Semester-End) shall be conducted as per the statutes of IUST and examination guidelines/amendments framed by IUST from time to time. Within the current framework of a 50:50 ratio between the Internal assessment/Continuous Assessment and Semester-End components of examination, the pattern of examinations for different types of courses shall be as under:

1. Theory papers:

Internal Component: 50% of total marks

Assignment/Discussion/Seminar/Presentations/Viva or any other activity that is relevant to the contents of course	20%
Mid-Term examination in written form	30%

External Component: 50% of total marks

The semester-end examination will be a written test conducted by the Department for Theory courses in the following format for 04 and 02 credit courses respectively:

Four Credit Courses: The semester-end examination will carry a maximum of 50 marks. The paper shall consist of five questions in total. The first Four questions will be long answer type questions with internal choice from all four units carrying 10 marks each. The fifth question shall be short answer type with four options from all four units out of which students will have to attempt two. It shall carry 5 marks for each option, i.e. 10 in total for the two options.

Two Credit Courses: The semester-end examination will carry a maximum of 25 marks. The paper shall consist of three questions in total. The first two questions will be long answer type questions with internal choice from all two units carrying 10 marks each. The third question shall be short answer type with two options from all two units out of which students will have to attempt one and shall carry 5 marks.

2. Dissertation:

Internal Component: 50% of total marks

Submission and defense of proposal/synopsis in presence of faculty members	10%
Monthly/Chapterwise Presentations in front of the supervisor/mentor	10%
Presubmission presentation and defense in front of HOD, supervisor, and any two faculty members of the Department.	30%

External Component: 50% of total marks

On completion of the dissertation, the students shall submit 02 copies of the dissertation (one each for evaluation purpose & Departmental Library) and defend the same in front of an expert committee. The expert committee shall constitute the HOD, Supervisor, and an external expert. In the event, the HOD and supervisor happen to be same, one faculty member from the Department can be co-opted in the Evaluation committee by the HOD. The external expert list shall be initiated by the HOD, and finalized as per the norms/rules of IUST as are in force.

3. Practical/Social Courses

Internal Component: 50% of total marks

Discussion on Proposal/Project/GP/Activity/practical	20%
Submission of Proposal in prescribed format	30%

External Component: 50% of total marks

On completion of the Course, as part of end-term examination, the students shall be evaluated on the basis of final submission of the project/GP/activity report. The final submission needs to be in the prescribed format provided by the Department.

4. Theory Courses with Practical/Social Components

Internal Component: 50% of total marks

Activity/activities based on the Practical/Social Component/ credits of Course	20%
Mid Term examination limited to the theory component/ credits of course	30%

External Component: 50% of total marks

In case the structure of course permits, as for example is the case with courses on Logic, the end semester examination can be conducted as per the applicable format of Theory papers. However, in courses where the structure of the social/practical component is such that a written test is not feasible, the following pattern can be followed:

Submission of report followed by presentation and viva, and limited to the Practical/Social Component/credits of course	20%
End Semester examination as per theory paper format, and limited to the theory component/credits of course	30%

Semester I (Autumn Semester, Year 1st, 20 Credits)

Core/Foundation Courses: 16 credits

S. No.	Course Code	Course Title	Credits	L	T	P	S	Course Type
1	PHI-501-C	Perspectives in Indian Epistemology	4	3	1	0	0	Core
2	PHI-502-C	Perspectives in Western Epistemology	4	3	1	0	0	Core
3	PHI-503-C	Introduction to Logic	4	3	0	1	0	Core
4	PHI-504-F	Introduction to Philosophical Traditions	2	2	0	0	0	Foundation
5	PHI-505-F	Traditions in Philosophical Methodology	2	1	1	0	0	Foundation

Electives Basket: 04 credits

S. No.	Course Code	Course Title	Credits	L	T	P	S	Course Type	Two to be opted
1	PHI-506-E	S o c i a l a n d P o l i t i c a l Philosophy	2	1	0	1	0	DCE	
2	PHI-507-E	Philosophy of Science	2	1	1	0	0	DCE	
3	PHI-508-E	Carvaka Darsana	2	2	0	0	0	DCE	
4	PHI-509-E	P l a t o a n d Aristotle	2	1	1	0	0	DCE	
5	PHI-510-E	Philosophy of Mind	2	2	0	0	0	DCE	

6	PHI-511-E	Existentialism	2	1	1	0	0	DCE
---	-----------	----------------	---	---	---	---	---	-----

Course Code: PHI-501-C		Course Title: Perspectives in Indian Epistemology	
Credits: 04	Course Type: Core	L-3, T-1, P-0, S-0	
Weekly Contact Hours	04		

Course Objectives:

- To develop a systematic and critical understanding of the basic concepts, problems and perspectives in classical Indian epistemology
- To foster a basic understanding of Indian epistemology through a quick introduction of classical Indian philosophers and texts

Course Outcomes:

- The students will acquire a fundamental understanding of essential epistemological concepts and frameworks in IKS and Classical Indian philosophy
- The students will be in a position to seek applicability of this understanding to discern, study, interrogate, critique, enrich modern and contemporary discussions about truth and knowledge from a classical Indian perspective

Unit I:

- Introduction to Indian epistemology
- Nyāya view of *Buddhi* /*Jñāna* and its kinds; *Pramāṇa* and *Pramā*
- Pūrva Mīmāṃsā approach to nature and classification of *Pramāṇa*
- Buddhist approach to nature and classification of *Pramāṇa*

Unit II:

- Pratyakṣa*: Its nature and kinds according to Nyāya
- Pratyakṣa* Its nature and kinds according to Buddhism
- Khyātivāda* : *Akhyāti*, *Anyathākhyāti*, *Viparītākhyāti*, *Ātmakhyāti*, *Asatkhyāti*, *Anirvacanīyakhyāti*, *Satkhyāti*

Unit III:

- Nyāya and Buddhist views on the concept and structure of *Anumāna*
- Nyāya and Buddhist views on the classification of *Anumāna*
- Nyāya and Buddhist views on the notion of *Vyāpti*

Unit IV:

- a. Jaina classification of *Pramāṇa*
- b. The nature of other *Pramāṇas*: *Upamāna*, *Śabda*, *Arthāpatti*, *Anupalabdhi*
- c. *Prāmāṇyavāda* according to Nyāya and Mīmāṃsā

Essential Readings:

1. Dasgupta, S.N., *A History of Indian Philosophy*, Cambridge Uni. Press, London, 1940. (Relevant Volumes and Chapters)
2. Kar, B.N., *Theories of Error in Indian Philosophy*, Ajanta Publications, Delhi, 1978.
3. Potter, K., *The Encyclopedia of Indian Philosophies* United States: Princeton University Press, 2015. (Relevant Volumes and Sections)
4. Radhakrishnan, Sarvepalli. *Indian Philosophy* India: Oxford University Press, 1996. (Relevant Portions)
5. Sarma, Deepak. *Classical Indian philosophy: A reader*. Columbia University Press, 2011. (Relevant Sections)

Suggested Readings:

1. Antarkar, S.S., Gokhale, P.P., Katarnikar, Meenal, *Recollection, Recognition and Reasoning*, Sri Satguru Publications, Delhi, 2011
2. Athalye and Bodas (tr. & ed.), *Tarkasamgraha of Annambhatta*, BORI, Pune, 1963.
3. Bapat Lata, *Buddhist Logic*, Bharatiya Vidya Prakashan New Delhi, 1989.
4. Barlingay, S.S., *A Modern Introduction to Indian Logic*, National Publishing House, Delhi 1965.
5. Bhargava, Dayanand., *Jaina Tarka Bhāṣā*, Motilal Banarasidas, Delhi, 1973.
6. Bhatt, Govardhan, P., *Epistemology of the Bhāṭṭa School of Pūrva Mīmāṃsā*, The Chowkhamba Sanskrit Series Office, Varanasi, 1962.
7. Bhatt, Govardhan, P., *The Basic Ways of Knowing* (An In-depth Study of Kumarila's Contribution to Indian Epistemology), Motilal Banarsidass, Delhi, 1989 (Second Ed.)
8. Chinchore Mangala R. *Dharmakīrti's Theory of Hetu-centricity of Anumāna*; Motilal Banarsidass; New Delhi; 1989.
9. Datta, D.M., *Six Ways of Knowing*, University of Calcutta, Calcutta, 1960.
10. Matilal, B.K., *Epistemology, Logic and Grammar in Indian Philosophy*, Monton, 1971
11. Matilal, B.K., *Perception*, Oxford, 1980.
12. Mohanty, J.N., *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford, 1992.
13. Sharma, Ambikadatta, "Pramanasamplava and Pramanyavastha", in: JICPR, Vol. XIV, No. 2, Jan.-April, 97
14. Shastri, Indra Chandra., *Jaina Epistemology*, P.V Research Insititute, Varanasi, 1990.
15. Stcherbatsky, Th., *Buddhist Logic*, Vol. 2, Dover Publications Inc., New York, 1962.

Course Code: PHI-502-C		Course Title: Perspectives in Western Epistemology	
Credits: 04	Course Type: Core		L-3, T-1, P-0, S-0
Weekly Contact Hours	04		

Course Objectives:

- To develop a systematic and critical understanding of the basic concepts, problems and perspectives of Western epistemology from the Greeks till Modern times
- To introduce the epistemological theories and standpoints of some influential Western (Socrates, Hume, Kant, etc.) philosophers throughout the history of Western philosophy

Course Outcomes:

- The student will be able to understand, evaluate and compare classical Western epistemological theories as well as various modern epistemological approaches
- The student will be in position to identify the uniqueness and divergences of Western approaches to knowledge vis-a-vis the Indian approaches taught in the previous course
- The students will be able to seek applicability of the Western understanding of knowledge to discern, study, interrogate, critique, enrich classical and contemporary discussions about truth and knowledge

Unit I:

- a. Nature, definition and need of knowledge/*episteme*
- b. Knowledge and Concepts (Socrates)
- c. Knowledge and Belief (Plato)

Unit II:

- a. Rationalist and Empiricist approaches to knowledge (Descartes, Spinoza, Leibniz Locke)
- b. Kantian approach to knowledge (analytic-synthetic distinction, synthetic *a-priori*, *a-priori* knowledge)
- c. Knowledge of Individuals and Universals (Hegel)

Unit III:

- a. Fallibility and Skepticism (Hume)
- b. Gettier's Problem and responses to it
- c. Intuitionism (Bergson)

Unit IV:

- a. Foundationalism (knowledge as correspondence), Non-foundationalist approaches to the nature and analysis of knowledge

- b. Coherentism (Bradley)
- c. Reliabilist Epistemology (Goldman)

Essential Readings:

1. Cahn, Steven M. *Classics of Western Philosophy*, Hackett, 1990
2. Canfield & Donnell (eds.), *Readings in the Theory of Knowledge*, Appleton-Century Crofts, USA, 1964
3. Falckenberg, Richard. *History of Modern Philosophy*. Outlook Verlag, 2020
4. Huemer, Michael. *Epistemology: Contemporary Readings*. United Kingdom: Taylor & Francis, 2006
5. O'Connor, D.J. & Carr, B., *Introduction to Theory of Knowledge*, Harvester Press Ltd. (Sussex), 1982

Suggested Readings:

1. Armstrong, D. M., *Belief, Truth and Knowledge*, Cambridge University Press, Cambridge, 1973
2. Ayer, A.J., *The Central Questions of Philosophy*, Holt, Rinehart and Winston, New York, 1979
3. Ayer, A.J., *The Problem of Knowledge*, Pelican Books, London, 1971
4. Copleston, F., *A History of Philosophy (Relevant Volumes)*, Image Books, New York, 1997
5. Dancy, Jonathan, *An Introduction to Contemporary Epistemology*, Basil Blackwell, 1985
6. Dancy, Jonathan, *An Introduction to Contemporary Epistemology*, Basil Blackwell, 1985
7. Hegel, Georg Wilhelm Friedrich. *Lectures on the Philosophy of world-history*. United Kingdom: Clarendon Press, 2023
8. Lehrer, Keith, *Theory of Knowledge*, Westview Press, 2000 (second edition)
9. Pappas & Swain (eds.), *Essays on Knowledge and Justification*, Cornell University Press, Ithaca, New York, 1978
10. Parrini, P. *Kant and Contemporary Epistemology*. Netherlands: Springer Netherlands, 2012
11. Shand, John. *Philosophy and Philosophers: An Introduction to Western Philosophy*. United Kingdom: Taylor & Francis, 2014
12. Sosa, Ernest, *Epistemology: An Anthology*. United Kingdom: Wiley, 2008
13. Yolton, J.W., *Theory of Knowledge*, Collier-Macmillan, New York, 1965

Course Code: PHI-503-C		Course Title: Introduction to Logic
Credits: 04	Course Type: Core	L-3, T-0, P-1, S-0
Weekly Contact Hours	05	

Course Objectives:

- To train the students in requisite skills of critical reasoning by introducing laws of thought, criteria for validity of arguments, & deductive and inductive reasoning
- To facilitate the students to understand the fundamental role of logic in the framing, communication and evaluation of arguments

Course Outcomes:

- The learner is able to understand the logical ways and patterns of thinking following a holistic system of logic
- The student is able to employ and recognize logical patterns of thinking that may lead him/her to avoid fallacious thinking

Unit-I:

- a. Logic: nature, scope, and application
- b. Proposition, Square of Opposition, Four Categorical Propositions
- c. Inductive & Deductive
- d. **Practical component:** Draw the Square of Opposition explain the (contradictory, contrary, sub-alternation, sub-contrary) relationships

Unit-II:

- a. Definition, Types, and Laws of Thought
- b. Syllogism, Types, Figures, Moods, Venn Diagram
- c. Truth and Validity
- d. Denotation and Connotation
- e. **Practical component:** Make four logical arguments and identify whether the argument is inductive or deductive

Unit-III:

- a. Inference; Mediate and Immediate inference
- b. Inductive Arguments, Analogical Reasoning, Causal Reasoning
- c. Nature of Scientific Hypothesis
- d. Induction and its Paradoxes
- e. Critical Thinking

- f. **Practical component:** Critical Analysis of a Media Claim. Choose any recent claim from news, ads, or social media (e.g., “Amul is the best milk because it is selling throughout India”. Identify the claim and supporting argument and spot fallacies, biases, or weak reasoning)

Unit-IV:

- a. Syllogistic Fallacies
- b. Fallacies of Relevance and Induction
- c. Fallacies of Presumption and Ambiguity
- d. **Practical component:** Debunking Misinformation with Logic. Students should pick a viral *fake news* claim or *popular myth*. They should present its argument form. Show where the reasoning breaks down and suggest a logically valid alternative explanation.

Essential Readings:

1. Barlingay, Surendra Sheodas. *A Modern Introduction to Indian Logic*. India: Nat. Publishing House, 1965
2. Copi, Irving M.. *Introduction to Logic*:. United States: MacMillan, 1967
3. Copi, Irving M.. *Symbolic Logic*. India: Macmillan, 1968
4. Nagel, Ernest., Cohen, Morris R.. *An Introduction to Logic and Scientific Methods*. India: Allied Publishers, 1972

Suggested Readings:

1. Ganeri, Jonardon. *Indian Logic: A Reader*. United Kingdom: Taylor & Francis, 2013
2. Matilal, Bimal Krishna. *The Character of Logic in India*. United States: State University of New York Press, 1998
3. Nicod, Jean. *Foundations of Geometry and Induction*. N.p.: Read Books, 2011
4. Priest, Graham, (2017), *Logic: A Very Short Introduction*, Oxford University Press
5. Russell, Bertrand. *Principles of Mathematics*. United Kingdom: Routledge, 2009

Course Code: PHI-504-F		Course Title: Introduction to Philosophical Traditions	
Credits: 02	Course Type: Foundation	L-2, T-0, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To introduce students to the “big questions” that various philosophical traditions have shared about the fundamental nature of reality, about what it is to be human, what constitutes a good life, and how knowledge is pursued and justice delivered
- To seek the evolution and development of ideas in an inter-cultural and cross-epistemic setting across national and continental borders

Course Outcomes:

- The learners will be able to grasp the conceptual consonances and divergences of diverse traditions of philosophy and its various branches
- The learners will have a subtle introduction to the heritage of philosophical thought across traditions and will be prepared to tackle the critical questions emerging across diverse fields of philosophy in a holistic, cross-cultural and inter-cultural manner

Unit-I:

- a. Brief Introduction of world philosophical traditions
- b. Philosophy as Pursuit of *Sophia*/Wisdom: An Introduction to Ancient Greek Philosophy
- c. Philosophy as *Darśana*: An Introduction to Indian Philosophy
- d. Philosophy as *Hikmah*: An Introduction to Islamic Philosophy

Unit-II:

- a. Reality-Appearance (*Haqīqat/Māyā*); Debate across traditions
- b. Values (*Puruṣārthas/Akhlāq/Arête*) across traditions
- c. Knowledge (*Jñāna/Ilm*) across traditions

Essential Readings:

1. Durant, Will, and David Case. *The story of philosophy*. Blackstone Audiobooks, 1992
2. Nusseibeh, Sari. *The story of reason in Islam*. Stanford University Press, 2016
3. Perrett, Roy W. *An introduction to Indian philosophy*. Cambridge University Press, 2016
4. Solomon, Robert C., and Kathleen Marie Higgins, eds. *From Africa to Zen: An invitation to world philosophy*. Rowman & Littlefield, 2003

Suggested Readings:

1. Gupta, Bina. *An introduction to Indian philosophy: Perspectives on reality, knowledge, and freedom*. Routledge, 2021
2. Keeling, Evan Robert, Georgia Sermamoglou-Soulmaidi. *Wisdom, Love, and Friendship in Ancient Greek Philosophy: Essays in Honor of Daniel Devereux*. Germany: De Gruyter, 2020
3. Natali, Carlo. *The wisdom of Aristotle*. Suny Press, 2001
4. Netton, Ian Richard. *Seek knowledge: Thought and travel in the house of Islam*. Routledge, 2013
5. Prior, William J. *Virtue and knowledge: An Introduction to ancient Greek ethics*. Routledge, 2016

Course Code: PHI-505-F	Course Title: Traditions in Philosophical Methodology	
Credits: 02	Course Type: F	L-1, T-1, P-0, S-0
Weekly Contact Hours	02	

Course Objectives:

- To introduce the students to diverse methodologies propounded, followed or espoused by diverse philosophers and schools of philosophy in the history of global philosophy
- To develop and enrich the research and interrogative capabilities of students through an exposure to key philosophical methodologies

Course Outcomes:

- The candidate will end up with a fair understanding of philosophical methodologies across traditions
- The learner will be able to apply these methodologies to suit his/her research needs within PG and beyond

Unit-I:

- a. Dialectical Method (Socrates/Hegel/Adorno)
- b. Skepticism (Pyrrho/Al-Ghazali/Jayarasi Bhatta)
- c. Genealogy (Nietzsche/Foucault)

Unit-II:

- a. Logical Positivism (A J Ayer) & Post-Positivism (Karl Popper)
- b. Phenomenology (Husserl) & Hermeneutics (Gadamer)
- c. Critical Theory (Horkheimer) & Confrontation (Debiprasad Chattopadhyaya)

Essential Readings:

1. Cappelen, Herman, Tamar Gendler, and John P. Hawthorne, eds. *The Oxford handbook of philosophical methodology*. Oxford University Press, 2016. (relevant sections)
2. Chattopadhyaya, Debiprasad. *What is Living and what is Dead in Indian Philosophy*. India: People's Publishing House, 1976
3. D'Oro, Giuseppina, and Søren Overgaard, eds. *The Cambridge companion to philosophical methodology*. Cambridge University Press, 2017. (relevant sections)
4. Given, Lisa M.. *The SAGE Encyclopedia of Qualitative Research Methods*. India: SAGE Publications, 2008. (relevant sections)

Suggested Readings:

1. A.J. Ayer & others – *The Revolution in Philosophy*, Macmillan & co., 1956
2. Ammerman, R.R.(Ed.), *Classics of Analytical Philosophy*, Tata Mc Graw- Hill Publishing Co. Ltd., 1965
3. Douglas N. Walton, *Arguer's Position*, Greenwood Press, London, 1985
4. Held, David, *Introduction to Critical Theory: Horkheimer to Habermas*, Hutchinson, 2007
5. Husserl, E., *The Idea of Phenomenology*, (tr. By W.P. Alston and G. Nakhtnikian, Martinus Nijhoff) The Hague, 1964
6. John Passmore: *Philosophical Reasoning*, New York, Scribner's, 1961
7. Mahon, Michael. *Foucault's Nietzschean Genealogy: Truth, Power, and the Subject*. United States: State University of New York Press, 1992
8. Pivcevic Edo. *Husserl and Phenomenology*, Routledge, London, 2014
9. R. G. Collingwood, *An Essay on Philosophical Method*, Clarendon Press, Oxford, 1965
10. Rai, Chaya, *Studies in Philosophical Methods*, Universal Book Depot, Jabalpur, 1980
11. Rescher, Nicholas, *Philosophical Reasoning – A Study in Methodology of Philosophy*, Oxford, Blackwell, 2001
12. Rorty, Richard (ed.), *The Linguistic Turn, Essays in Philosophical Method with Two Retrospective Essays*, University of Chicago Press, 1992
13. Stegmuller Wolfgang. *Main Currents in Contemporary, German, British and American, Philosophy*, Springer Dordrecht, 1969
14. Thompson, J. B., (ed.) *Hermeneutics and the Human Sciences*, Cambridge University Press, Cambridge, 1981
15. Tripathi, Radhavallabh. *Vāda in Theory and Practice: Studies in Debates, Dialogues and Discussions in Indian Intellectual Discourses*. DK Printworld (P) Ltd, 2021
16. W. Dilthey, 'Rise of Hermeneutics', in *Hermeneutics and the Study of History: Selected Works*, Volume IV. Edited by R. A. Makkreel and F. Rodi. Princeton, NJ: Princeton University Press. 1996

17. Winch, Peter. *The idea of a social science and its relation to philosophy*. Routledge, 2015

Course Code: PHI-506-E		Course Title: Social and Political Philosophy	
Credits: 02	Course Type: DCE	L-1, T-0, P-1, S-0	
Weekly Contact Hours	03		

Course Objectives:

- To familiarize the students with some major themes and trends in classical, modern and contemporary social and political philosophy
- To foster an understanding of social and political aspects of human life and common good

Course Outcomes:

- The students will be equipped with a normative theoretical understanding of basic socio-political concepts from the Indian and Western context so that they are able to relate the theoretical and practical aspects of our socio-political life
- The students will be in a position to critically evaluate social and political situations and make informed choices in communitarian life

Unit I:

- Introduction to Social and Political Philosophy, Distinction/Relation between the natural and the social/political realm
- Social Contract Theory (Hobbes and Locke)
- Collectivism and Communism (Marx)
- Rawls' concept of Justice as Fairness, Amartya Sen's Critique, Arrangement focused vs. Realization focused view of Justice (*niti, nyaya, matsyanyaya*)
- Biopolitics (Foucault)
- Secularism and the Indian context

Unit II:

- Seminars/interactive sessions/workshops in collaboration with Departments within School of Humanities and Social Sciences to understand the practical aspects of Justice, Secularism, Contract or other concepts/perspectives studied in Unit-I
- Application of concepts/theories from Unit- I in real life situations around us to bridge the theory-praxis gap

Essential Readings:

1. Boucher, David, and Paul Kelly, eds. *Political thinkers: from Socrates to the present*. Oxford University Press, 2017. (Relevant sections)
2. Heywood, Andrew. *Key concepts in politics*. Basingstoke: Palgrave, 2000
3. Heywood, Andrew. *Political ideologies: An introduction*. Macmillan International Higher Education, 2017. (Relevant sections)
4. Mohapatra, Silika, and Aakash Singh. *Indian Political Thought: A reader*. Routledge India, 2010. (Relevant sections)
5. Raphael, David Daiches. *Problems of Political Philosophy*. Macmillan International Higher Education, 1990. (Relevant sections)
6. Will, Kymlika. *Contemporary Political Philosophy: An Introduction*. Oxford: Oxford University Press, 2001. (Relevant sections)

Suggested Readings:

1. Bhargava, Rajeev. *Secularism and its Critics*. Oxford University Press, 1998
2. Chappell, Zsuzsanna. *Deliberative democracy: A critical introduction*. Macmillan International Higher Education, 2012
3. Foucault, Michel. *Discipline and Punish: The birth of the prison*. Vintage, 2012
4. Hobbes, Thomas. *Leviathan*. A&C Black, 2006
5. Locke, John, and Peter Laslett. *Two treatises of government: A critical edition with an introduction and apparatus criticus by Peter Laslett*. Cambridge University Press, 1960
6. Marx, Karl, and Friedrich Engels. *The Communist Manifesto*. Penguin, 2002
7. Rabinow, Paul. *The Foucault Reader*. Pantheon, 1984
8. Rawls, John. *A theory of justice*. Harvard university press, 2009
9. Rousseau, Jean-Jacques, and Gita May. *The social contract: And, the first and second discourses*. Yale University Press, 2002
10. Sen, Amartya Kumar. *The idea of justice*. Harvard University Press, 2009
11. Taylor, Charles. *A Secular Age*. Harvard university press, 2007

Course Code: PHI-507-E		Course Title: Philosophy of Science
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0
Weekly Contact Hours	02	

Course Objectives:

- To introduce and understand the philosophy of science and to layout the central philosophical problems raised by the advances made in natural sciences

- To acquaint the students with basic issues, concepts and debates in philosophy of science through contribution of various philosophers of science

Course Outcomes:

- The students are able to understand the distinctions between methodologies followed in philosophical studies and natural sciences, and how these can critically inform the two fields/disciplines
- The students are able to understand the fundamental questions about science and the theoretical intersections between science and philosophy and its critical relevance for human progress

Unit-I:

- a. Nature and scope of Philosophy of natural science
- b. Logical Positivism and its views on Science: Verificationism
- c. Karl Popper's Response to Logical Positivism: Falsification

Unit-II:

- a. Nature of Scientific Explanation: C.G. Hempel
- b. Paradigms: Thomas Kuhn
- c. Scientific Realism/antirealism

Essential Readings:

1. Carnap, R. (2012). *An introduction to the philosophy of science*. Courier Corporation
2. Klemke, Elmer Daniel, Robert Hollinger, David Wýss Rudge, and A. David Kline. *Introductory Readings in the Philosophy of Science*, Prometheus Books, 1988. (Relevant sections)
3. Okasha Samir. (2002). *Philosophy of Science. A very short introduction*. Oxford University Press
4. Trout, J. D., Philip Gasper, Richard Boyd. *The Philosophy of Science*. United Kingdom: Bradford Book, 1991. (Relevant sections)

Suggested Readings:

1. Devitt, Michael. *Realism and Truth*, Oxford: Blackwell, 1984.
2. Feyerabend, Paul. *Against method: Outline of an anarchistic theory of knowledge*. Verso Books, 2020.
3. Hempel, C.G., *Aspects of Scientific Explanation*, Free Press, New York, 1968.
4. Kuhn, Thomas, *The Structure of Scientific Revolutions*, Chicago University Press.
5. Kuhn, Thomas. (1998). Logic of discovery or psychology or research? In Martin Curd and J. A. Cover (Eds.) *Philosophy of science: The central issues* (pp. 11-19). New York: W. W. Norton and Company.

6. Laudan, Larry, *Progress and its Problems: Towards a Theory of Scientific Growth*, RKP, London, 1977.
7. Nagel, Ernst, *The Structure of Science: Problems in Logic of Scientific Explanation*, RKP, London, 1961.
8. Popper, Karl, *The Logic of Scientific Discovery*, Harper Torch Books, New York, 1968.
9. Popper, Karl. (1998). "Science: Conjectures and refutations". In Martin Curd and J. A. Cover (Eds.) *Philosophy of science: The central issues* (pp. 3-10.). New York: W. W. Norton and Company.
10. Radnitzsky, Gerand and Anderson Gunnay, *The Structure and Development of Science*, D. Reidel Publishing Company, Boston, 1979
11. Salmon, Wesley. (1998). Scientific explanation: How we got from there to here." In *Causation and explanation*. Oxford: Oxford University Press.
12. Searle, J., *The Mystery of Consciousness*, New York, NY: New York Review of Book, 1997

Course Code: PHI-508-E		Course Title: Carvaka Darsana	
Credits: 02	Course Type: DCE	L-2, T- 0, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To acquaint the learner with the Cārvāka school and materialistic trends in wider Indian philosophical thought
- To demystify the frozen and mainstream understanding of Cārvāka school

Course Outcomes:

- The learner will be equipped with a fresh perspective of Carvaka materialism
- The learner will be able to seek and relate the materialist tends in non-Carvaka schools of Indian philosophy

Unit-I:

- a. Popular understanding of Cārvakā Darsana
- b. Criticism of popular approaches (Debiprasad Chattopadhyaya)
- c. Cārvakā perspective of Pramana (Extreme Empiricism and Mitigated Empiricism)

Unit-II:

- a. Cārvakā materialism (Bhūtavāda, Dehātmavāda)
- b. Cārvakā theory of values, perspective of Purusārtha

c. Materialism outside Cārvākā (Early Sāmkhya & Early Nyaya)

Essential Readings:

1. Bhattacharya, Ramkrishna, *Studies on the Cārvākā/Lokāyata*, Delhi, Anthem Press India, 2012
2. Chattopadhyaya, Debiprasad: *Lokayata: A Study in Ancient Materialism*, New Delhi, People's Publishing House, 1978 (Fourth Edition)
3. Gokhale, Pradeep P.: *Lokāyata/Cārvākā: A Philosophical Inquiry*, Oxford University Press, New Delhi, 2015
4. Potter, K.. *The Encyclopedia of Indian Philosophies United States*: Princeton University Press, 2015.(Relevant Volumes and Sections)

Suggested Readings:

1. Barlingay, S. S., *Re-understanding Indian Philosophy: Some Glimpses*, D. K. Printworld, New Delhi, 1998
2. Bhattacharjee, Amit. *A Source Book of Indian Materialism*. Sri Satguru Publications, 2016
3. Chattopadhyaya, Debiprasad: *What is Living and What is Dead in Indian Philosophy*, New Delhi, People's Publishing House, 1976
4. Fowler, Jeaneane. "The Materialists of Classical India." *The Wiley Blackwell Handbook of Humanism* (2015): 97-118
5. Gokhale, Pradeep P.: "Materialism in Indian Philosophy: The Doctrine and Arguments", published in Joerg Tuske (Ed.): *Indian Epistemology and Metaphysics*, Bloomsbury, USA, 2017 (Pages 129-151)
6. Mittal, K.K., *Materialism in Indian Thought*, Munshilal Manoharlal, New Delhi, 1974
7. Sarma, Deepak. *Classical Indian philosophy: A reader*. Columbia University Press, 2011

Course Code: PHI-509-E		Course Title: Plato and Aristotle	
Credits: 02	Course Type: DCE		L-1, T- 1, P-0, S-0
Weekly Contact Hours	02		

Course Objectives:

- To introduce some basic issues and problems discussed by Plato and Aristotle as part of a rich exposure to the edifice of Western philosophy
- A close and textual study of the Plato's dialogues such as *Meno* and *Republic*. Aristotle's *Physics* and *Metaphysics* with reference to the issues provided in the syllabus below is the primary aim of the course

Course Outcomes:

- The students will be able to understand the Platonic and Aristotelian foundations of Western philosophy
- With an emphasis on the primary readings, a first-hand impression of Plato's and Aristotle's writings will help the students in understanding and developing argumentative rigour in doing philosophy

Unit-I:

- a. Greek Philosophy before Plato
- b. Life and Works of Plato and Aristotle, Other worldly vs This worldly philosophy
- c. Plato: Theory of Forms, Virtue and the problem of teachability

Unit-II:

- a. Aristotle: Potentiality and Actuality, Virtue as Mean
- b. Doxa and Episteme, The Divided Line Argument, Allegory of Cave (*The Republic*, relevant portions)
- c. Causality and the Principles of Change, (*Physics*, relevant portions) **(b. and c. are based on primary readings from selected texts)**

Essential Readings:

1. Aristotle. *The Complete Works of Aristotle: The Revised Oxford Translation*, One-Volume Digital Edition. United Kingdom: Princeton University Press, 2014. (Relevant Portions)
2. Cooper, John M., and Douglas S. Hutchinson, eds. *Plato: complete works*. Hackett Publishing, 1997. (Relevant portions)
3. Stangroom, Jeremy., Garvey, James. *The Great Philosophers: Socrates, Plato, Aristotle and Saint Thomas Aquinas*. United Kingdom: Arcturus Publishing, 2015.

Suggested Readings:

1. Aquinas, Thomas, Kenneth W. *Commentary on Aristotle's Physics*. United Kingdom: Bloomsbury Publishing Plc, 2003
2. Aquinas, Thomas. *Commentary on Metaphysics: Books 7-12*. United States: Emmaus Road Publishing, 2019
3. Fine, Gail. *The Oxford Handbook of Plato*. Oxford University Press, 2019
4. Gerasimos, Santas. *Goodness and Justice: Plato, Aristotle, and the Moderns*. Blackwell, 2001
5. Press, Gerald A., and Mateo Duque, eds. *The Bloomsbury Handbook of Plato*. Bloomsbury Publishing, 2022
6. Shields, Christopher. *The Oxford Handbook of Aristotle*. United Kingdom: OUP USA, 2012
7. Vlastos, G., ed. *Plato: a collection of critical essays*. Anchor Books, 1971

8. Welton, William A., ed. *Plato's forms: varieties of interpretation*. Lexington Books, 2002

Course Code: PHI-510-E		Course Title: Philosophy of Mind	
Credits: 02	Course Type: DCE		L-2, T-0, P-0, S-0
Weekly Contact Hours	02		

Course Objectives:

- To study the historical and recent debates in philosophical studies of mind and consciousness
- To acquaint the students with the questions regarding nature of human consciousness, self-knowledge, identity, and mind-matter dichotomies

Course Outcomes:

- The learners will be able to understand the nature of human consciousness and significance for freedom of choice and human actions in everyday life situations
- The learners will be able to question received notions of personal identity, personhood, mind-brain dualism and other connected areas of consciousness studies

Unit-I:

- a. Introduction: Psychology and Philosophy of Mind
- b. Cartesian Dualism, Interactionism, Ryle's Critique of Dualism
- c. Solipsism: Ryle and Wittgenstein, Ryle's behaviourism
- d. Analogical argument as criticism of solipsism, Wittgenstein's criticism of analogical argument

Unit II:

- a. Wittgenstein's critique of private language argument and privacy of sensations
- b. Strawson's concept of person
- c. Personal identity - Anscombe
- d. Identity theory- J. J. C. Smart

Essential Readings:

1. Chappell, V. C.. *The Philosophy of Mind*. United States: Prentice-Hall, 2013
2. Chalmers, D. J. (ed.). *Philosophy of Mind: Classical and Contemporary Readings*. United Kingdom: Oxford University Press, 2021

3. Shaffer, J. *Philosophy of Mind*. India: Prentice Hall of India, 1982
4. Van Gulick, Robert, "Consciousness", *The Stanford Encyclopedia of Philosophy* (Winter 2022 Edition), Edward N. Zalta & Uri Nodelman (eds.)

Suggested Readings:

1. Anscombe, G. E. M.. *Metaphysics and the philosophy of mind*. Oxford: Wiley, 1981
2. Chakrabarti, Kisor Kumar *Classical Indian philosophy of mind: Nyaya The dualist method*. Delhi: MLBD. (2001)
3. Chennakeshava, Sarasvati *Concept of mind in Indian philosophy*. Delhi: MLBD. (1960)
4. Cook, John W. "Wittgenstein on privacy." *The Philosophical Review* 74, no. 3 (1965): 281-314
5. Garrett, Brian. "Anscombe on 'I'." *The Philosophical Quarterly* 47, no. 189 (1997).
6. Guttenplan, Samuel, and Samuel D. Guttenplan, eds. *A Companion to the Philosophy of Mind*. Oxford: Blackwell, 1994
7. Hymers, Michael. *Wittgenstein on sensation and perception*. Routledge, 2017
8. Ryle, Gilbert. *The Concept of Mind*. United Kingdom: Barnes & Noble, 1970
9. Searle, John R. *Mind: A Brief Introduction*. Oxford: Oxford University Press. 2004
10. Smart, J. J. C., "The Mind/Brain Identity Theory", *The Stanford Encyclopedia of Philosophy* (Winter 2022 Edition), Edward N. Zalta & Uri Nodelman (eds.)
11. Smart, John JC. "Further thoughts on the identity theory." *The Monist* (1972).
12. Strawson, Peter Frederick. *Individuals*. Routledge, 2002
13. Wright, Crispin. *Wittgenstein's later philosophy of mind: Sensation, privacy, and intention*. na, 1989

Course Code: PHI-511-E		Course Title: Existentialism	
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To introduce students to major themes, concepts and philosophers of Existentialism
- To expose students to the significance and impact of Existential thought in modern and contemporary times

Course Outcomes:

- The learner will be able to understand the basic concepts of existentialism and explore the problems discussed by these philosophers regarding the nature of human condition

- The learner will be able to seek application of crucial existential concepts in examining the vagaries, dilemmas, and anxieties of everyday life

Unit-I

- a. Introduction and significance of Existential philosophy
- b. Nietzsche: Life, Power, and affirmation
- c. Kierkegaard: Truth as Subjectivity, Three Stages of Existence
- d. Heidegger: Inauthentic and Authentic Existence

Unit-II

- a. Sartre: Existence precedes Essence. Free will and Bad faith
- b. Gabriel Marcel: Being and Mystery, Being and Others
- c. Karl Jaspers: Existence and Transcendence, Despair, faith, communication
- d. Camus: Idea of Absurd

Essential Readings:

1. Blackham, H.J. *Six Existentialist Thinkers*, Harper Torchbook edition, 1959
2. MacDonald, Paul S., ed. *The existentialist reader: An anthology of key texts*. Psychology Press, 2001. (relevant portions)
3. Marino, Gordon. *Basic Writings of Existentialism*. United Kingdom: Random House Publishing Group, 2007. (relevant portions)
4. Wicks, Robert L.. *Introduction to Existentialism: From Kierkegaard to The Seventh Seal*. United Kingdom: Bloomsbury Publishing, 2019

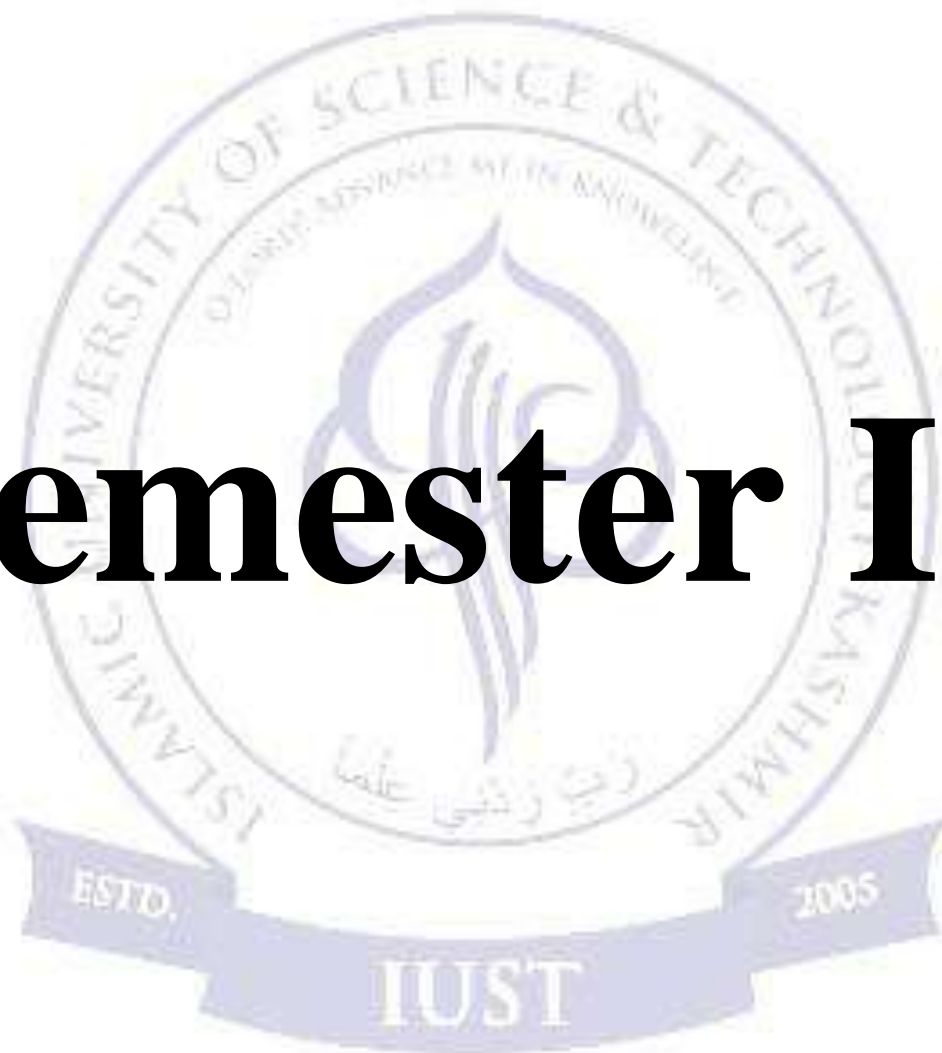
Suggested Readings:

1. Crowell, Steven. *The Cambridge Companion to Existentialism*. United States: Cambridge University Press, 2012
2. Earnshaw, Steven. *Existentialism: A Guide for the Perplexed*. United Kingdom: Bloomsbury Publishing, 2006
3. Heidegger M., *Being and Time*, tr. By Macquarie J. and Robinson, D.S. Harper, 1962
4. Jaspers, Karl, *Man in the Modern Age*. London, Routledge & Kegan Paul, Revised edition 1952
5. Jaspers, Karl, *The Perennial Scope of Philosophy*. London, Routledge & Kegan Paul, 1954
6. Kierkegaard S, *Either/Or* Vol. I & II, OUP, 1944
7. Kierkegaard, Soren, *Concluding Unscientific Postscript*, Princeton University Press, Princeton 1941
8. Kierkegaard, Soren, *Stages on Life's Way*, Princeton University Press, Princeton, 1988
9. Macquarie J. *Existentialism*, Penguin, 1980
10. Sartre J.P., *Being and Nothingness*, tr. By Barnes M, Philosophical library, 1956

11. Sartre, J. P. *Essays in Existentialism*. Citadel Press. 1967
12. Sartre, Jean Paul, *Existentialism and Humanism*, trans. P. Mairet, London, Methuen, 1948
13. Warnock, Mary *The Philosophy of Sartre*, Hutchison University Press London 1965
14. Webber, Jonathan. *Rethinking existentialism*. Oxford University Press, 2018.



Semester II



Semester II (Spring Semester, Year 1st, 20 Credits)

Core Courses: 16 credits

S. No.	Course Code	Course Title	Credits	L	T	P	S	Course Type
1.	PHI-551-C	Perspectives in Indian Metaphysics	4	3	1	0	0	Core
2.	PHI-552-C	Perspectives in Western Metaphysics	4	3	1	0	0	Core
3.	PHI-553-C	Moral Philosophy (East & West)	4	2	1		1	Core
4.	PHI-554-C	Advanced Logic	4	3	0	1	0	Core

Electives Basket: 02 credits

S. No.	Course Code	Course Title	Credits	L	T	P	S	Course Type	One to be opted
1	PHI-555-E	Philosophy Through Films	2	0	0	1	1	DCE	
2	PHI-556-E	Yoga: Meaning and Practice	2	1	1	0	0	DCE	
3	PHI-557-E	Applied Ethics	2	1	0	1	0	DCE	
4	PHI-558-E	Vāda in Indian Knowledge Systems	2	1	1	0	0	DCE	

Open Elective: 02 credits

The students shall choose a 2 credit Open Elective course (OE) from other Departments/Centers of IUST.

Course Code: PHI-551-C	Course Title: Perspectives in Indian Metaphysics	
Credits: 04	Course Type: Core	L-3 T-1 P-0 S-0
Weekly Contact Hours	04	

Course Objectives:

- To introduce basic issues and perspectives of metaphysics as discussed in Indian philosophical traditions.
- To offer a clear, comprehensive and critical account of IKS from the perspective of some fundamental metaphysical issues such as the nature of truth, consciousness, external world etc.

Course Outcomes:

- The students will have a grounded/cultured/anchored knowledge of foundational metaphysical ideas of Indian Philosophical Systems.
- The students will be able to argumentatively follow and justify the rationale behind metaphysical truths discussed in Indian philosophy.
- The students will be able to compare, contrast, evaluate, interrogate these ideas from the perspective of current debates within global philosophy and allied disciplines.

Unit-I:

Sat (Reality):

- Sat as eternal reality, *Kūṭasthanitya* and *Pariṇāmīnitya*: Vedānta and Sāṃkhya
- Sat as both eternal and non-eternal: Jainism
- Sat as non-eternal and momentary: Buddhism
- Vaiśeṣika View on the nature and classification of *Padārthas*
- Theory of Universals: Nyaya and Buddhism

Unit-II:

Ātman, Mind and Person: Perspectives from following schools/systems will be studied:

- Cārvāka
- Buddhism, Sāṃkhya-Yoga
- Nyāya-Vaiśeṣika
- Advaita Vedānta
- Upanishadic world-view: Nature of Atman, Brahman, Sheaths of Being

Unit-III:

External World: Perspectives from following schools/systems will be studied:

- Sāṃkhya
- Nyāya-Vaiśeṣika
- Buddhism

- d. Śaṃkara and Rāmānuja

Unit-IV:

Causation:

- a. Satkāryavāda of Sāṃkhya
- b. Vivartakāranvāda of Vedānta
- c. Asatkāryavāda of Vaiśeṣika
- d. Pratītyasamutpāda of Buddhism

Essential Readings:

1. Das Gupta, S.N., *A History of Indian Philosophy*, Cambridge University Press, London, 1940, (Relevant volumes and chapters).
2. Hiriyanna, M., *Outlines of Indian Philosophy*, George Allen and Unwin, London 1918.
3. Perret, Roy W. *Indian Philosophy: A collection of Readings, Metaphysics*. United Kingdom: Taylor & Francis, 2013.
4. Potter, K.. *The Encyclopaedia of Indian Philosophies* United States: Princeton University Press, 2015.(Relevant Volumes and Sections).
5. Tuske, Joerg. *Indian Epistemology and Metaphysics*. India: Bloomsbury Publishing, 2017.

Suggested Readings:

1. Athalye, V.Y. & Bodas, M.R. (tr. & ed.), *Tarka Samgraha of Annambhatta*, BORI, Pune, 1963, (Relevant Sections).
2. Banarjee Nikunja Vihari: *The Spirit of Indian Philosophy*, Avnold- Hei nemann Publishers (India) private Ltd. New Delhi.
3. Dravid, R.R., *The Problem of Universals in Indian Philosophy*, Motilal Banarsidass, Delhi, 1972.
4. Ganeri, Jonardon. *Indian Philosophy: A Reader*. United Kingdom: Taylor & Francis, 2019
5. Misra, S (tr), *Vedānta Paribhasa*, Jaya Krishna Das Hari Das Gupta, Benares, 1937.
6. Mohanty, J.N., *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford 1992, (Relevant sections).
7. Murti, T.R.V. *The Central Philosophy of Buddhism*, George Allen and Unwin, London, 1955.
8. Sarma, Deepak. *Classical Indian philosophy: A reader*. Columbia University Press, 2011.
9. Smart, Ninian, *Doctrine and Arguments in Indian Philosophy*, George Allen and Unwin London, 1964.
10. Vaidya Jadavji Trivikramji Acharya ed. *Caraka Samhitā: Agniveśa* revised by Caraka and Dṛḍhabala, with Āyurvedadīpikā of Cakrapāṇidatta, Bombay: Nirnaya Sagar Press, 194

Course Code: PHI-552-C	Course Title: Perspectives in Western Metaphysics	
Credits: 04	Course Type: Core	L-3 T-1 P-0 S-0
Weekly Contact Hours	04	

Course Objectives:

- To introduce basic issues and perspectives of metaphysics as discussed in Western philosophical traditions.
- To develop a systematic and critical understanding of the basic concepts and problems about the theories of reality of the world, Self-etc. in Western Metaphysics.

Course Outcomes:

- The students will be able to distinguish between different theories of self, reality, causation etc. in Western Metaphysics.
- The learners will develop the ability to clearly articulate and distinguish mainstream Western metaphysical standpoints with recent feminist interventions.

Unit-I:

Introduction to Metaphysics

- a. Problem of Being and Becoming: Parmenides, Heraclitus, Aristotle, Hegel
- b. Theories of Reality: Subjective Idealism (George Berkeley), Common-sense realism (G.E. Moore), Phenomenalism (A J Ayer)

Unit-II:

Self and Mind

- a. Conceptions of Self: Descartes, Hume, Kant and Dan Zahavi
- b. Mind-body Dualism: Descartes and Gilbert Ryle

Unit-III:

Substance and Categories

- a. Categories: Aristotle, Kant
- b. Problems of Substance: Leibniz and Spinoza
- c. Theories of Causation: Aristotle and Hume

Unit-IV:

Feminist Perspectives in Metaphysics

- a. Introduction to Feminist metaphysics
- b. Rethinking the self (Diana Meyers)
- c. Mind and Body (Susan R. Bordo)

Essential Readings:

1. Stumpf, Samuel Enoch. *Socrates to Sartre: A History of Philosophy*. United Kingdom: McGraw-Hill, 1999.
2. Zubiri, Xavier. *Fundamental Problems of Western Metaphysics*. United States: University Press of America, 2010.
3. Falckenberg, Richard. *History of Modern Philosophy*. Outlook Verlag, 2020.
4. Haslanger, Sally and Ásta, "Feminist Metaphysics", The Stanford Encyclopedia of Philosophy (Fall 2018 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2018/entries/feminism-metaphysics/>>.
5. Anderson, Ellie, Cynthia Willett, and Diana Meyers, "Feminist Perspectives on the Self", The Stanford Encyclopedia of Philosophy (Fall 2021 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2021/entries/feminism-self/>>.

Suggested Readings:

1. Bordo, Susan. *The flight to objectivity: Essays on Cartesianism and culture*. Suny Press, 1987.
2. Copleston, F. A *History of Philosophy*. Image Books, New York, 1974.
3. Edwards, Paul. *The Encyclopaedia of Philosophy*. Macmillan Co. and the Free Press, New York, 1967
4. Hospers, John. *An Introduction to Philosophical Analysis*. Prentice Hall, 1953.
5. Hume, David. *A Treatise on Human Nature* (ed.) A. Selby Bigge, OUP, 1978.
6. Hume, David. *An Inquiry Concerning Human Understanding*. Hackett Publishing Company, 1993.
7. Kirk G.S and J.E. Raven. *The Pre – Socratic Philosophers: A Critical History with a Selection of Texts*. Cambridge University Press, Cambridge, 1957
8. Loux, Michael J. *Metaphysics: Contemporary Readings*. United Kingdom: Routledge, 2001.
9. Meyers, Diana T. *Feminists rethink the self*. Routledge, 2018.
10. Russell, Bertrand. *The Problems of Philosophy*. Oxford University Press, 2006.
11. Shields, Christopher. *Aristotle*, New York: Routledge, 2007.
12. Smith, Norman Kemp, and Norman Kemp Smith. *A commentary to Kant's "Critique of pure reason"*. Palgrave Macmillan UK, 2003.
13. Woolhouse, Roger. S. Descartes, Spinoza, Leibniz: *The Concept of Substances in Seventeenth-Century Metaphysics*. Routledge, 1993.
14. Zahavi, Dan. *Subjectivity and Selfhood: Investigating the First-Person Perspective*. MIT Press, 2008.

Course Code: PHI-553-C	Course Title: Moral Philosophy (East & West)	
Credits: 04	Course Type: Core	L-2 T-1 P&S-1
Weekly Contact Hours	05	

Course Objectives:

- To acquaint the students with the major theoretical trends within Indian and Western Moral Philosophy.
- To expose students towards the imperative need of moral dimensions that presuppose collective human life across traditions and cultures.
- To help them to understand the subject matter critically and to apply in both personal and professional life.

Course Outcomes:

- The learners will be able to understand the main ethical issues, concepts and principles and compare or evaluate different ethical theories within the East-West ethical discourse.
- The students will develop critical and analytical skills to negotiate ethical dilemmas in various context and be able to systematize and argumentatively defend/justify concepts of right and wrong behavior in society.

Unit-I

- a. Ethics and its subject matter (East and West)
- b. Nature of Ethical Theory (East and West)
- c. Normative Ethics, Meta-ethics, Applied Ethics and their inter-relationship
- d. **Practical Component:** Ethical case studies from Indian and Western contexts.

Unit-II

- a. Aristotle's Virtue Ethics: Concept of Eudaimonia, Aristotle on Virtue, Excellence of Character, Human Function, and Akrasia
- b. Utilitarianism: Jeremy Bentham and John Stuart Mill, Principle of Utility
- c. Deontological ethics: Kant's Concept of Duty and Good will, Categorical Imperative and the Concept of Dignity
- d. **Practical Component:** Debates and mock panels: "Kant vs. Mill on moral responsibility"

Unit-III

- a. Purusharthas: Kama, Artha, Dharma and Moksha
- b. Doctrine of Karma-yoga (Gita Ethics)
- c. Ethical implications of Karma
- d. **Social Component:** Community perspectives on Dharma and Svadharma

Unit-IV

- a. Dharma, Sādhāraṇa Dharma, Varṇāshrama dharma
- b. Svadharma and Lokasamgraha
- c. Buddhism: Brahma-vihāra, Jainism: Tri-ratna
- d. **Social Component:** Group discussion or video presentation on how Buddhist or Jain ethics (like non-violence, compassion) can help address today's social issues (e.g., environment, gender violence, corruption)

Essential Readings:

1. Barlingay, S.S. *A Modern Introduction to Indian Ethics*. Delhi: Penman Publishers, 1998
2. Bilimoria, Purusottama, Joseph Prabhu, and Renuka M. Sharma, eds. *Indian ethics: Classical traditions and contemporary challenges*. Vol. 1. Ashgate Publishing, Ltd., 2007.
3. Gibson, Kevin. *An Introduction to Ethics*. Marquette University: Pearson Education, Inc. 2014.
4. Norman, Richard. *The Moral Philosophers: An Introduction to Ethics* (Second Edition). Oxford: Oxford University Press, 1998. (reprint 2009).
5. Lillie, William. *An Introduction to Ethics*. India: Methuen, 2021.

Suggested Readings:

1. Browne, N.W. (Trans). *The Nicomachean Ethics of Aristotle*. London: George Bell & Sons, 1905.
2. Sedgwick, Sally. *Kant's Groundwork of the Metaphysics of Morals: An Introduction*. New York: Cambridge University Press, 2008.
3. Mill, John Stuart. *On Liberty and Utilitarianism*. SSEL, 2021.
4. Sedgwick, Sally. *Kant's Groundwork of the Metaphysics of Morals: An Introduction*. New York: Cambridge University Press, 2008.
5. West, Henry. R. *An Introduction to Mill's Utilitarian Ethics*. Cambridge: Cambridge University Press, 2004.
6. Rajendra Prasad (ed.). *A Historical-Developmental Study of Classical Indian Philosophy of Morals*. New Delhi: CSC and Concept Publishing Co., 2009.
7. Hiriyan, M. "The Indian Conception of Values." *Annals of the Bhandarkar Oriental Research Institute* 19, no. 1 (1938): 10-24.
8. Bilimoria, Purusottama, Joseph Prabhu, and Renuka M. Sharma, eds. *Indian ethics: Classical traditions and contemporary challenges*. Vol. 1. Ashgate Publishing, Ltd., 2007.
9. Maitra, Susil Kumar. *The Ethics of the Hindus*. University of Calcutta, 1956.
10. Moore, G. E. *Principia Ethica*. London: Cambridge University Press, 1903.
11. Hare, R.M. *The Language of Morals*. London: Clarendon Press, 1952.
12. Ross, W.D. *The Right and The Good*. Philip Stratton-Lake (ed). New York: Oxford University Press 1930, 2002.
13. Shields, Christopher. *Aristotle*, London: Routledge, 2007.
14. Feinberg. Joel Ed. *Moral Concepts*. Oxford University Press, 1975.
15. S. E. Bhelke et al. (eds.), *Studies in Indian Moral Philosophy: Problems, Concepts, and Perspectives*. India: Indian Philosophical Quarterly Publication, Department of Philosophy, University of Pune, 2002.

Course Code: PHI-554-C	Course Title: Advanced Logic	
Credits: 04	Course Type: Core	L-3 T-0-P-1 S-0
Weekly Contact Hours	05	

Course Objectives:

- To acquaint students with advanced concepts, theories and methods of logic.
- To train students in skills of critical reasoning by introducing laws of thought, criteria for the validity of arguments and rules of inference.

Course Outcomes:

- The learner is expected to know and learn the fundamentals of logic as an art, science and skill to envision its application in different fields.
- The students will be able to identify and distinguish different methodologies of logic to make inferences in an error-free manner.

Unit-I

- a. Development of Symbolic Logic
- b. Symbolic Logic; Simple and Compound Statements
- c. Conjunction, Negation, Disjunction and Implication, Double negation.
- d. **Practical Component:** Create a complex compound proposition (e.g., involving \rightarrow , \vee , \wedge , \neg) and: build its truth table.

Unit-II

- a. Common Argument Forms
- b. Rules of Inference (Valid argument forms)
- c. Rules of Replacement (Logically Equivalent forms)
- d. **Practical Component:** From the set of propositions create: One modus ponens argument, one modus tollens argument, and one hypothetical syllogism.

Unit-III

- a. Predicate Logic
- b. Quantification and Rules of Quantification, Universal Quantification, Existential Quantification
- c. Symbolic Representation and Proving Validity
- d. Square of Opposition of Propositions
- e. **Practical Component:** Symbolize real-world sentences, provide natural language statements and ask students to express them in predicate logic.

Unit-IV

- a. Modal Logic
- b. Intuitionist logic
- c. Deviant Logic
- d. Fuzzy Logic
- e. **Practical Component:** Symbolize modal statements provide natural language statements involving necessity (\Box) and possibility (\Diamond) Operators

Essential Readings:

1. Hugues, G.E., and Cresswell, M.J., *An Introduction to Modal Logic*, Methune And Co LTD. 1972.
2. Jeffrey, R., (1991), *Formal Logic: Its Scope and Limits*, 3rd Edition, (McGraw Hill)
3. Copi, I.M., (2010), *Symbolic Logic* 5th Edition (PHI Learning Pvt. Ltd.)
4. Copi, I. M, Cohen. C, Jetli. P, Prabhakar. *Introduction to Logic*. 12th ed., New Delhi: Pearson Prentice Hall. 2005.
5. Moschovakis, Joan, "Intuitionistic Logic", The Stanford Encyclopedia of Philosophy (Summer 2024 Edition), Edward N. Zalta & Uri Nodelman (eds.),
URL= <<https://plato.stanford.edu/archives/sum2024/entries/logic-intuitionistic/>>.

Suggested Readings:

1. Cohen, Morris R., & Nagel Ernest. *Introduction Logic & Scientific Method*, Allied Publishers, 1970.
2. Quine, W. V. O., , "Reference and Modality", in *From a Logical Point of View*, Cambridge, Mass.: Harvard University Press. 1953.
3. Kripke, Saul, *Naming and Necessity*, Harvard University Press, 1980.
4. Cohen, Morris R. *A Preface to Logic*. Dover Publications, 1977.
5. Graham, (2017), *Logic: A Very Short Introduction*, (Oxford University Press)
6. Haack, Susan. *Deviant Logic, Fuzzy Logic: Beyond the Formalism*. United Kingdom: University of Chicago Press, 1996.

Course Code: PHI-555-E	Course Title: Philosophy Through Films	
Credits: 02	Course Type: DCE	L-0 T-0 P-1 S-1
Weekly Contact Hours	04	

Course Objectives:

- To promote the exploration and application of philosophical insights, wisdom and perspectives in everyday life through an intersection with media, films, and the wider society.
- To enrich the capability of students to link and interconnect normative and abstract conceptualization with concrete issues/problems of everyday life.

Course Outcomes:

- The learners will be able to apply, appropriate and extend philosophical abstractions in relation to the everydayness of human life.
- The learners will be equipped with a new understanding to explore philosophy through unconventional mediums and platforms.

Unit-I

The learners will practically understand and decipher philosophical concepts through the medium of films:

- a. Alienation, Class Consciousness: Modern Times by Charlie Chaplin, Two by Satyajit Ray
- b. The problem of Evil, Morality – God on Trial by Andy De Emmony, Two-Legged Horse by Samira Makhmalbaf, Are we Born Good or Evil? BBC Documentary
- c. The problem of Belief and Knowledge: 12 Angry Men by Sidney Lumet, Ankhon Dekhi by Rajat Kapoor, Rashomon by Akira Kurosawa

Unit-II

The learners will visit social sites of interest and study the contents of these films with special reference to following:

- a. Tradition and modernity
- b. Consumerism
- c. Commodity fetishism
- d. Other allied, concepts/themes

Essential Readings:

1. Falzon, Christopher. *Philosophy goes to the movies: An introduction to philosophy*. Routledge Publication, 2014
2. Morton, Adam. *Philosophy in Practice: An Introduction to the Main Questions*. Kiribati: Wiley, 1996.
3. Shaw, Daniel. *Film and philosophy: Taking movies seriously*. Wallflower: London and New York, 2008

Suggested Readings:

1. Adorno, Theodor W., and Jay M. Bernstein. *The culture industry: Selected essays on mass culture*. Routledge, 2020.
2. Amir, Lydia, ed. *New frontiers in philosophical practice*. Cambridge Scholars Publishing, 2018.
3. Carroll, Noël, and Jinhee Choi, eds. *Philosophy of Film and Motion Pictures: an anthology*. John Wiley & Sons, 2009.
4. Dallmayr, Fred R., G N Devy. *Between Tradition and Modernity: India's Search for Identity*. India: SAGE Publications, 1998.
5. Durant, Will. *Philosophy and the Social Problem*. CreateSpace: Independent Publishing Platform, 2015.
6. Gilmore, A Richard. *Doing philosophy at the movies*. New York: State University of New York Press. 2005.
7. Leiss, William. *Limits to Satisfaction: An Essay on the Problem of Needs and Commodities*. Canada: McGill-Queen's University Press, 1988.
8. Paterson, Mark. *Consumption and everyday life*. United Kingdom: Routledge, 2006.
9. Raghuramaraju, A.. *Modernity in Indian Social Theory*. India: OUP India, 2010.
10. Russell, Paul. *The Limits of Free Will: Selected Essays*. United Kingdom: Oxford University Press, 2017.
11. Singh, Yogendra. *Modernization of Indian Tradition: A Systemic Study of Social Change*. India: Oriental Press, 1973.

Course Code: PHI-556-E	Course Title: Yoga: Meaning and Practice	
Credits: 02	Course Type: DCE	L-1 T-1 P-0 S-0
Weekly Contact Hours	02	

Course Objectives:

- To initiate a debate on the theory and practice of meditation and its role in attaining the knowledge of 'bare truth' within classical Indian philosophy.
- To acquaint the students with diverse theories and practices of Yoga and its relationship to intensive contemplation, and wellbeing.

Course Outcomes:

- The students will be familiar with some key doctrines in the classical Indian traditions that are foundational to diverse meditation practices
- The students should be able to describe, evaluate, interrogate, and assimilate the practices of meditation and their importance from classical to contemporary times.

Unit-I

- a. Yoga: meaning, nature and scope,
- b. Types of Yoga: Raja Yoga, Hatha Yoga, Kundalini Yoga
- c. Ashtanga Marga (Eight Fold Path)
- d. Citta-Vrtti, and Bhumis

Unit-II

- a. Yoga in Vedas, Upanishads and Bhagavad-Gita.
- b. Concept of Yoga in Buddhism and Jainism
- c. Science of Yoga: Physical, Mental and Spiritual Practice
- d. Recent Advances in Yoga

Essential Readings:

1. Dasgupta, S. *Yoga as philosophy and religion*. Routledge. 2013.
2. Werner, K. *Yoga and Indian philosophy*. Delhi: Motilal Banarsidass. 1977.
3. Potter, K.. *The Encyclopedia of Indian Philosophies*, United States: Princeton University Press, 2015.(Relevant Volumes and Sections).

Suggested Readings:

1. Chapple, C. K. (Ed.). (2015). *Yoga in Jainism*. Routledge.
2. Chaudhuri, H. (1972). *The philosophy and yoga of Sri Aurobindo*. Philosophy east and west, 22(1), 5-14.
3. Connolly, P. (2007). *A Student's Guide to the History and Philosophy of Yoga*.
4. Dasgupta, S. (2013). *Yoga as philosophy and religion*. Routledge.
5. Dasgupta, S.N. (1992) *A History of Indian Philosophy*. Vol.I., MotilalBanarsidass, Delhi
6. Dasgupta, Surendranath. *Yoga Philosophy: In Relation to Other Systems of Indian Thought*. India: Motilal Banarsidass, 1996.
7. Hartranft, Chip. *The Yoga-Sutra of Patanjali: a new translation with commentary*. Shambhala Publications, 2003.
8. Levine, M. (2011). *The positive psychology of Buddhism and yoga: Paths to a mature happiness*. Routledge.
9. Newcombe, S. (2009). *The development of modern yoga: A survey of the field*. Religion Compass, 3(6), 986-1002.
10. Raveh, Daniel. *Exploring the Yogasutra: philosophy and translation*. Bloomsbury Publishing, 2012.
11. Taimni, I. K. (1961). *The science of yoga*. Quest Books.
12. Werner, K. (1977). *Yoga and Indian philosophy*. Delhi: MotilalBanarsidass.
13. Woods, James Haughton, *The Yoga system of Patanjali* (translated into English), MotilalBaarsidass, Delhi, 1966.

Course Code: PHI-557-E	Course Title: Applied Ethics	
Credits: 02	Course Type: DCE	L-1 T-0 P-1 S-0
Weekly Contact Hours	03	

Course Objectives:

- To introduce the interdependence of ethical theory and practice in diverse fields of bio-medical research, vocations, corporate sector, education, etc.
- To explore the major issues and perspectives in different branches of applied ethics especially Bioethics, Corporate ethics, media ethics etc.

Course Outcomes:

- The students will be able to understand and evaluate the applications of ethical theory in diverse aspects of personal and professional life.
- This exposure visits will help the students to gauge the theory-praxis gap in applied ethics and prepare appropriate philosophical responses to deal with such challenges.
- The students can utilize this knowledge and serve as consultants to government agencies, hospitals, law firms, bio-medical research agencies business corporations, and engineering firms.

Unit-I

- a. Nature and scope of applied ethics, interrelation between ethics and applied ethics.
- b. The moral side of life: Euthanasia and Abortion
- c. Bio-ethics as a discipline, Genetic engineering and genetic screening
- d. Media ethics, whistleblowing

Unit-II

Students will have exposure visits to biomedical and genetics labs at various Departments and Centres of IUST and AIIMS Awantipora (and nearby places of interest) with an aim to understand the ethical challenges researchers, scientists, doctors and experts face on ground. The students will submit reports on these visits, underling the application of ethical theories in applied, biomedical and medical practice.

Essential Readings:

1. Beauchamp, Tom. L. *"The Nature of Applied Ethics."* In A Companion to Applied Ethics Malden, MA: Blackwell Publishing Ltd. (2003).
2. De George, R. T. *Business ethics.* Pearson Education India.
3. Frey R G., & Wellman C. H. (eds.), *A Companion to Applied Ethics.* Blackwell Publishing. 2003.
4. Kieran, M. (2002). *Media ethics.* Routledge. (2011).
5. LaFollette Hugh (ed.), *Ethics in Practice: An Anthology.* Blackwell Publishing, 2003.
6. Singer, Peter. *"Practical ethics."* In The animal Ethics Reader, pp. 62-71. Routledge, 2016.

Suggested Readings:

1. Chadwick, Ruth. *Encyclopedia of applied ethics*. Academic Press, 2012.
2. Gibson, Kevin. *An Introduction to Ethics*. Marquette University: Pearson Education, Inc. 2014.
3. Goldin Owen & Kilroe Patricia, (eds.) *Human Life and the Natural World: Readings in the History of Western Philosophy*. Broadview Press, Canada, 1997.
4. Holland, Stephen. *Bioethics: a philosophical introduction*. John Wiley & Sons, 2016.
5. May, L., & Delston, J. B. *Applied Ethics*. Prentice-Hall Inc. (1994).
6. Rowan, John & Samuel Zinaich, JR. *Ethics for the Professions*. Wadsworth: Thomson Learning, 2003.
7. Scalet, Steven, and John Arthur. *Morality and moral controversies: Readings in moral, social and political philosophy*. Routledge, 2016.
8. Singer, Peter, ed. *Applied ethics*. Oxford University Press, 1986.
9. Singer, Peter. "Applied ethics in a hostile environment." *Theoria* 57, no. 1-2 (1991): 111-114.
10. Steven Luper & Curtis Brown, *The Moral Life* (Second Edition). Harcourt Brace College Publishers, 1992.

Course Code: PHI-558-E	Course Title: Vāda in Indian Knowledge Systems	
Credits: 02	Course Type: DCE	L-1 T-1 P-0 S-0
Weekly contact Hours	02	

Course Objectives:

- To aim at a conceptual understanding of the dialogical structure of Indian philosophy.
- To explore the various forms and frameworks of Vāda, so that the learners get a comprehensive grasp of its technical and methodological fundamentals in IKS.

Course Outcomes:

- The learners will have a conceptual and methodological understanding of the dialogical framework of Indian philosophy and IKS.
- The learners will be able to employ the dialogical methodologies of IKS in research and advanced studies of philosophy, and seek its application to wider Social Science and Humanities disciplines.

Unit-I

- a. The nature of Vāda, concept of sabha, ethics of debate
- b. Manuals of Vāda, Vāda in Dharma and Darshana, contemporary forms of vada (samvāda)
- c. Vadasashtra: Nyaya on Vāda, Caraka's and Asanga's theory of Vāda, Theory of Vāda in Mahabharata

Unit-II

- a. Mantra-kāla: Upanishadic debates, Debates and discussions in Ramayana and Mahabharata
- b. Tarka-kāla: Aniviksiki, Buddha, Mahavira and Sankara's traditions of debate
- c. Vistāra-kāla: Challenges to Sankara's advaita

Essential Readings:

1. Mandal, Abhijit, and Ramesh Pattni. "Hindus and Dialogue: Implications of using Dialogic Structure in Expressing Philosophy." *Journal of Dialogue Studies* 10 (2022).
2. Raghuramaraju, A. "Debate as a Methodology of Knowledge Production in Pre-Modern India." *Indian Journal of History of Science* 51 (2016): 97-104.
3. Tripathi, Radhavallabh. *Vāda in Theory and Practice: Studies in Debates, Dialogues and Discussions in Indian Intellectual Discourses*. DK Printworld (P) Ltd, 2021.

Suggested Readings:

1. Baindur, Meera. "Dialogue as Debate: Interfaith Conversations Based on the Concept of Vāda." *The Ecumenical Review* 71, no. 5 (2019): 706-718.
2. Banerjea, Krishna Mohan. *Dialogues on the Hindu Philosophy, Comprising the Nyaya, the Sankhya, the Vedant: To which is Added a Discussion of the Authority of the Vedas*. Christian Literature Society for India, 1903.
3. Black, Brian. *In dialogue with the Mahābhārata*. Routledge, 2020.
4. Bouthillette, Karl-Stéphan. *Dialogue and doxography in Indian philosophy: Points of view in Buddhist, Jaina, and Advaita Vedānta Traditions*. Routledge, 2020.
5. Chauhan, Seema K. "In Dialogue with the Mahābhārata." *Nidān: International Journal for Indian Studies* 9, no. 1 (2024): 142-144.
6. Dussel, Enrique. "A new age in the history of philosophy: The world dialogue between philosophical traditions." *Philosophy & Social Criticism* 35, no. 5 (2009): 499-516.
7. Freschi, Elisa, Elise Coquereau, and Muzaffar Ali. "Rethinking classical dialectical traditions: Daya Krishna on counterposition and dialogue." *Culture and Dialogue* 5, no. 2 (2017): 173-209.
8. Gokhale, Pradīpa, ed. *The Logic of Debate*. No. 126. Sri Satguru Publications, 1993.
9. Krishna, Daya. *Samvāda, a Dialogue Between Two Philosophical Traditions*. India: Indian Council of Philosophical Research, 1991.
10. Kuznetsova, Irina, Jonardon Ganeri, and Chakravarthi Ram-Prasad, eds. *Hindu and Buddhist ideas in dialogue: Self and no-self*. Routledge, 2016.
11. Lloyd, Keith. "Learning from India's Nyāya rhetoric: Debating analogically through Vāda's fruitful dialogue." *Rhetoric Society Quarterly* 43, no. 3 (2013): 285-299.
12. Matilal, Bimal Krishna. *Logic, Language and Reality: Indian Philosophies and Contemporary Issues*. Vol. 2. Motilal Banarsidass, 2008.
13. Raghuramaraju, Adluru. *Debates in Indian philosophy: classical, colonial, and contemporary*. Oxford University Press, 2007.
14. Raveh, Daniel. "Knowledge as a Way of Living: In Dialogue with Daya Krishna." *Philosophy East and West* 58, no. 4 (2008): 431-437.
15. Sen, Amartya. *The argumentative Indian: Writings on Indian history, culture and identity*. Penguin Books India, 2012.
16. Serebriany, Sergei. "The concept of 'Indian philosophy' as a product of intercultural dialogue (Wilhelm Halbfass's India and Europe re visited)." *Politeja-Pismo Wydziału Studiów Międzynarodowych i Politycznych Uniwersytetu Jagiellońskiego* 13, no. 40 (2016): 227-252.
17. Todeschini, Alberto. "Twenty-Two Ways to Lose a Debate: A Gricean Look at the Nyāyasūtra's Points of Defeat." *Journal of Indian philosophy* 38 (2010): 49-74.
18. Wayman, Alex. "The Rules of Debate According to Asaṅga." *Journal of the American Oriental Society* (1958): 29-40.

The logo of the University of Science & Technology (IUST) is a circular emblem. The outer ring contains the text "UNIVERSITY OF SCIENCE & TECHNOLOGY" at the top and "ISLAMIC UNIVERSITY OF SAMSAMIR" at the bottom. Inside the ring is a stylized flame or torch. Below the circle is a banner with the text "ESTD. 2005" on the left and "IUST" in the center. The text "Pursuing the frontiers of knowledge" is written in a smaller arc above the flame.

Semester III

Semester III (Autumn Semester, Year 2nd, 20 Credits)

Core Courses: 14 credits

S. No.	C o u r s e Code	Course Title	Credits	Course Type	L	T	P	S
1.	PHI-601-C	M o d e r n I n d i a n Philosophy	4	Core	3	0	1	0
2.	PHI-602-C	History of Muslim Philosophy	4	Core	3	1	0	0
3.	PHI-603-C	Contemporary Debates in Philosophy	2	Core	1	1	0	0
4	PHI-604-C	Research in Philosophy	4	Core	1	1	2	

Electives Basket: 04 credits

S. No.	C o u r s e Code	Course Title	Credits	Course Type	L	T	P	S	Two to be opted
1	PHI-605-E	Philosophy of Technology	2	DCE	2	0	0	0	
2	PHI-606-E	S a m k h y a Darsana	2	DCE	1	1	0	0	
3	PHI-607-E	M o d e r n i t y : Perspectives and Critiques	2	DCE	2	0	0	0	
4	PHI-608-E	F e m i n i s t Philosophy	2	DCE	1	1	0	0	
5	PHI-609-E	Ethics and AI	2	DCE	1	1	0	0	
6	PHI-610-E	R e a d i n g Philosophical Texts	2	DCE	0	2	0	0	
7	PHI-611-E	Vedanta Darsana	2	DCE	1	1	0	0	

Open Elective: 02 credits (Theory/Practical)

The students will choose a 02 credit Open Elective course (OE) from others.

Course Code: PHI-601-C	Course Title: Modern Indian Philosophy	
Credits: 04	Course Type: Core	L-3, T-0, P-1, S-0
Weekly Contact Hours	05	

Course Objectives:

- To acquaint students with the philosophical significance of prominent issues, thoughts and activities of some of the major modern Indian thinkers/philosophers
- To introduce the philosophical thinking and activity prevalent in 19th and 20th century India

Course Outcomes:

- At the end of this course, students will have a multidisciplinary understanding of the philosophical significance of above thinkers from a social, cultural, political and national perspective
- The debates of/among these thinkers and philosophers will help the students in understanding the genesis and trajectory of Indian national consciousness and connect its past, present and future

Unit-I:

- a. Indian modernity and national identity
- b. Aurobindo: Religion and spirituality, mind and supermind
- c. Vivekananda: universal religion, practical *vedanta*
- d. Mohammad Iqbal: Self, God, Man and superman (*insan-i-kamil*)

Unit-II:

- a. Jyotiba Phule: Critical understanding of Caste-system
- b. B. R. Ambedkar: Annihilation of caste, principles of social democracy
- c. Sarojini Naidu: patriotism, emancipation of women
- d. M. K. Gandhi: *Ahimsa, Satyagraha, Sarvodaya*, critique of modernity

Unit-III:

- a. Rabindranath Tagore: Ideas on education, Concept of Nationalism
- b. K. C. Bhattacharyya: Svaraj in Ideas, Subject as freedom
- c. J. Krishnamurti: Analysis of self, choiceless awareness
- d. M.N. Roy: Critique of Communism, Radical humanism

Unit-IV: The practical component shall include any one of the following:

- a. Submission of a journal report on the basis of study visit/visits to places and institutions (of importance) connected to the thinkers in Unit-I to Unit-III
- b. Submission of a review essay on the basis of textual study of any text (to be circulated in the class) from the thinkers in Unit-I to Unit-III
- c. Other relevant activities such as awareness campaigns, public discussions related to the promotion of ideas and concepts from the thinkers in Unit-I to Unit-III

Essential Readings:

1. Chakrabarty, Bidyut, and Rajendra K. Pandey. *Modern Indian Political Thought: Text and context*. Taylor & Francis, 2023.
2. Lal Basant Kumar, *Contemporary Indian Philosophy*, Delhi, 1999.
3. Naravane V.S., *Modern Indian Thought*, Popular Press Bombay, 1964.
4. Pantham, Thomas & Deutsch L. K. ed., *Political Thought in Modern India*, Sage, 1986.
5. Tomar, Ankit, and Suratha Kumar Malik, eds. *Reappraising Modern Indian Thought: Themes and Thinkers*. Springer Nature, 2022.

Suggested Readings:

1. Ambedkar, Bhimrao Ramji, and Valerian Rodrigues. *The Essential Writings of B. R. Ambedkar*. New Delhi: Oxford University Press, 2015.
2. Bhattacharyya, Krishnachandra. *The Subject as Freedom*. Bombay: G. R. Malkani, Indian Institute of Philosophy, Amalner, 1930.
3. Chakravarty, Amiya Chandra, ed. *A Tagore Reader*. Boston: Beacon Press, 1966.
4. Deśapāṇḍe Govind P., and Phule Jotīrāva Govindarāva. *Selected Writings of Jotirao Phule*. New Delhi: Leftword, 2002.
5. Gandhi, Mahatma. *The Gandhi reader: A sourcebook of his life and writings*. Grove Press, 1994.
6. Guha, Ramachandra, ed. *Makers of modern India*. Harvard University Press, 2013.
7. Habib, S. Irfan. *Indian Nationalism: The Essential Writings*. New Delhi: Aleph Book Company, 2017.
8. Maitra, Susil Kumar. *Studies in Sri Aurobindo's Philosophy*. Benares Hindu University, 1945.
9. Malik, Suratha Kumar, and Ankit Tomar, eds. *Revisiting Modern Indian Thought: Themes and Perspectives*. Taylor & Francis, 2021.
10. Mathur, Dinesh Chandra. "J. Krishnamurti On Choiceless Awareness, Creative Emptiness and Ultimate Freedom." *Diogenes* 32, no. 126 (1984): 91–103. <https://doi.org/10.1177/039219218403212606>.
11. Mukherji, Gangeya. *An Alternative Idea of India: Tagore and Vivekananda*. Taylor & Francis, 2020.
12. Naidu, Sarojini. *Speeches and Writings of Sarojini Naidu*. GA Natesan & Company, 1925.

13. Raveh, Daniel, and Elise Coquereau-Saouma, eds. *The Making of Contemporary Indian Philosophy: Krishnachandra Bhattacharyya*. Taylor & Francis, 2023.
14. Vivekanand Swami. *Practical Vedanta*, Advaita Ashram, Calcutta, 1964.

Course Code: PHI-602-C		Course Title: History of Muslim Philosophy	
Credits: 04	Course Type: Core		L-3, T-1, P-0, S-0
Weekly Contact Hours	04		

Course Objectives:

- To develop an understanding of both classical and contemporary concepts within Muslim Philosophy
- To study and examine various thinkers and schools of thought of the classical, modern and contemporary Muslim thought with an emphasis on the prevalent debates in theology, epistemology, and metaphysics

Course Outcomes:

- The learners will have a wide understanding of theories, problems and debates of Muslim Philosophy
- The learners will be able to evaluate and interrogate scholarly interpretations of classical, modern and contemporary issues of Islamic Philosophy and seek their application and relevance within the contemporary discourses of global philosophy

Unit-I : Basic concepts in Islamic Philosophy

- a. ‘Ilm-al-Kalām: Mu‘tazilism, Ash‘arism, Kalam and Falsafa
- b. Concept of Creationism, Problem of Free Will, Determinism and Evil.
- c. Islamic epistemology, Islamic metaphysics.
- d. Wahdat-al-Wujūd, Wahdat-al-Shuhūd.

Unit-II: Classical Muslim Thinkers

- a. Al-Kindī: Theory of Intellect
- b. Al-Fārābī: Knowledge and Mysticism
- c. Ibn Sīnā: Theory of Emanation
- d. Al-Ghazālī: Causation

Unit-III: Modern and Contemporary Muslim Philosophers

- a. Ibn Bajja: Existence and Essence

- b. Seyyed Hossein Nasr, AlamKhundmiri: Critique of Modernism; Religion and modern life
- c. Ibn Tayimiya: Refutation of Logic
- d. Mohammed Arkoun: Revelation, The ideal community

Unit-IV: Contemporary Issues in Islamic Philosophy

- a. Concept of Justice, Position of Women
- b. Ijtihad, Philosophy of Fiqah
- c. Environmental Ethics, Animal rights, and Meezan (balance)
- d. Science, Faith and Islam

Essential Readings:

1. Ibrahim, Azhar. "Contemporary Islamic thought: A critical perspective." *Islam and Christian-Muslim Relations* 23, no. 3 (2012): 279-294.
2. Leaman, O. *An introduction to classical Islamic philosophy*. Cambridge University Press. 2002.
3. Nasr, S. H. *Islamic Philosophy from its Origin to the Present: Philosophy in the Land of Prophecy*. suny Press. 2006.
4. Qadir, C. A. *Philosophy and science in the Islamic world*. 1988.
5. Sharif, M. M. *A History of Muslim philosophy*. Weisbaden: Otto Harrassowitz, 1963. (relevant portions)
6. Sheikh, M.S. *Studies in Muslim Philosophy*. India: Adam Publishers & Distributors, 2009.

Suggested Readings:

1. Arkoun, Mohammed. *The Unthought in contemporary Islamic thought*. London: Saqi Books, 2002.
2. Arkoun, Mohammed., Lee, Robert D. *Rethinking Islam: Common Questions, Uncommon Answers*. United Kingdom: Taylor & Francis, 2019.
3. Corbin, H. *History of Islamic philosophy*. Routledge. 2014.
4. Fakhry, Majid. *Al-Farabi, Founder of Islamic Neoplatonism: His Life, Works and Influence*. Iran: Oneworld Publications, 2014.
5. Griffel, Frank. *Al-Ghazali's Philosophical Theology*. United Kingdom: Oxford University Press, USA, 2009.
6. Iqbal, M. *The Development of Metaphysics in Persia: A Contribution to the History of Muslim Philosophy*. Luzac& Company, 1908.
7. Jackson, R. *What is Islamic Philosophy?* Routledge. 2014.
8. K h vundmīrī, 'Ālam, Ansari, M.T.. *Secularism, Islam and Modernity: Selected Essays of AlamKhundmiri*. India: SAGE Publications, 2001.
9. Leaman, Oliver, and Seyyed Hossein Nasr, eds. *History of Islamic Philosophy*. London: Routledge, 2013.

10. Nasr, S. H., & De Santillana, G. *Science and civilization in Islam* (Vol. 16). Cambridge, MA: Harvard University Press. 1968.
11. Lim, Bridget., Viegas, Jennifer. *Al-Kindi: The Father of Islamic Philosophy*. United Kingdom: Rosen Publishing Group, Incorporated, 2016.
12. Nasr, Seyyed Hossein. *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*. United States: State University of New York Press, 2006.

Course Code: PHI-603-C	Course Title: Contemporary Debates in Philosophy	
Credits: 02	Course Type: Core	L-1, T-1, P-0, S-0
Weekly Contact Hours	02	

Course Objectives:

- To develop an understanding of some recent and current debates within the discourse of global philosophy
- To create awareness of the significance of these debates from the perspective of relevant domains in philosophy and allied disciplines

Course Outcomes:

- The learners will be able to draw connections between the classical and modern approaches in philosophy on one hand and the contemporary debates on the other
- The learners will be able to explore these emerging debates for further studies and research in philosophy and allied disciplines

Unit-I:

- a. Contemporary Epistemology: The peculiarity of *a priori-posteriori* distinction, Common sense and scepticism
- b. Contemporary Metaphysics: Universal or no universals

Unit-II:

- a. Contemporary Socio-Political Philosophy: The ideal-non ideal/fact-norm controversy
- b. Emerging areas of Philosophy: Experimental philosophy, Astroethics, Gender and the History of Philosophy

Essential Readings:

1. Cowan Steven B., *Problems in Epistemology and Metaphysics: An Introduction to Contemporary Debates*. United Kingdom: Bloomsbury Publishing, 2020. (relevant portions)
2. Green, Brian Patrick. *Space Ethics*. United States: Rowman & Littlefield Publishers, 2021.(relevant portions)
3. Kevin Vallier, Michael E. Weber. *Political Utopias: Contemporary Debates*. United States: Oxford University Press, 2017. (relevant portions)
4. O'Neill, Eileen. "Disappearing ink: Early modern women philosophers and their fate in history." *Philosophy in a feminist voice: Critiques and reconstructions* (1998): 17-62.
5. Roeber, Blake, Ernest Sosa, John Turri, and Matthias Steup, eds. *Contemporary Debates in Epistemology*. Oxford: Wiley-Blackwell, 2024. (relevant portions)
6. Sytsma, Justin., Livengood, Jonathan. *The Theory and Practice of Experimental Philosophy*. Broadview Press, 2015. (relevant portions)

Suggested Readings:

1. Bhattacharyya, Bhaskar. *Contemporary Issues in Philosophy, Culture, and Value*. United Kingdom: Cambridge Scholars Publishing, 2024.
2. Edouard Machery, Elizabeth O'Neill, *Current Controversies in Experimental Philosophy*. United Kingdom: Taylor & Francis, 2014.
3. Howard, Veeena R. *The Bloomsbury Research Handbook of Indian Philosophy and Gender*. Bloomsbury Publishing, 2020.
4. John Christman, Thomas Christiano. *Contemporary Debates in Political Philosophy*. Germany: Wiley, 2009.
5. Mahadevan, Kanchana. *Between Femininity and Feminism: Colonial and Postcolonial Perspectives on Care*. New Delhi: Indian Council of Philosophical Research and D.K. Printworld, 2014.
6. Marmodoro, Anna., Mayr, Erasmus. *Metaphysics: An Introduction to Contemporary Debates and Their History*. United Kingdom: Oxford University Press, 2019.
7. Warren, K.J. *An Unconventional History of Western Philosophy: Conversations Between Men and Women Philosophers*. United States: Rowman & Littlefield Publishers, 2009.

Course Code: PHI-604-C		Course Title: Research in Philosophy	
Credits: 04	Course Type: Core		L-1, T-1, P/S -2
Weekly Contact Hours	06		

Course Objectives:

- To introduce the students with basic aspects and techniques of academic writing in philosophy
- To enhance the academic writing and research skills and capabilities of students for taking up future projects in diverse domains of Humanities and Social Sciences

Course Outcomes:

- The students will have hands-on academic training for taking up research projects such as writing articles, book reviews, dissertation, and research collaborations
- The students will develop necessary academic writing skills for future studies

Unit-I:

- a. Meaning, objectives and significance of research
- b. Identification of the research problem, Review of literature and its importance in the formulation of research problem
- c. Format and style of a philosophy research proposal
- d. Identifying scholarly sources, verifying online sources as a practice in research

Unit-II:

- a. Argumentative coherence in philosophical writing
- b. Citations, Paraphrasing, Notes, References and Bibliography
- c. Style Guides: APA seventh edition, Chicago Manual of Style 17th ed.
- d. Plagiarism and ethical issues

Unit-III: Group Research Project (GRP)

The students will form interest based groups of 2-3 students and do a theoretical or applicability based GRP (02 credits) in consultation with faculty members. This will enhance the collaborative spirit for doing research and provide a ready-at-hand link to utilize the learnings from Unit-I and II. Themes from following areas can be considered for the GRP:

- a. Ethics

- b. History of Philosophy
- c. Socio-political Philosophy
- d. Textual studies
- e. Conceptual studies
- f. Contemporary Philosophy

Essential Readings:

1. Kothari, Chakravanti Rajagopalachari. *Research methodology: Methods and techniques*. New Age International, 2004.
2. Lipson, Charles. *Cite right: a quick guide to citation styles--MLA, APA, Chicago, the sciences, professions, and more*. University of Chicago Press, 2011.
3. Park, Chris. "In other (people's) words: Plagiarism by university students--literature and lessons." *Assessment & evaluation in higher education* 28, no. 5 (2003): 471-488.
4. Pears, Richard, and Graham Shields. *Cite them right*. Bloomsbury Publishing, 2022.

Suggested Readings:

1. American Psychological Association. *Concise Guide to APA Style: The Official APA Style Guide for Students*. United States: American Psychological Association, 2020.
2. Kent, Tracy. "The complete guide to referencing and avoiding plagiarism." *elucidate* 4, no. 5 (2007).
3. Price, Glanville, and Brian Richardson, eds. *MHRA style guide: A handbook for authors, editors, and writers of theses*. MHRA, 2008.
4. The Modern Language Association of America. *MLA Handbook*. Spain, Modern Language Association of America, 2021.
5. Turabian, Kate L., Colomb, Gregory G., Booth, Wayne C., Williams, Joseph M.. *A Manual for Writers of Research Papers, Theses, and Dissertations*, Eighth Edition: Chicago Style for Students and Researchers. United Kingdom: University of Chicago Press, 2013.

Course Code: PHI-605-E		Course Title: Philosophy of Technology	
Credits: 02	Course Type: DCE	L-2, T-0, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To introduce the students to diverse debates within philosophy of technology from the Greeks to contemporary times
- To expose the students to the critical and reflective debates on technology within philosophy and allied disciplines

Course Outcomes:

- The students will have a critical reflection on technology from the point of view of epistemological, ontological and ethico-political perspectives
- The students will be able to critically analyse and interrogate the technological world and its relation with and bearings on a humane and co-existent framework of society

Unit-I

- a. Introduction to Philosophy of Technology
- b. The Greek Concept of *Technē*, Modernity and Technology
- c. Karl Marx: Labor and Technology
- d. Andrew Feenberg: Democratization of Technology

Unit-II

- a. Martin Heidegger: Modern Technology as Understanding of Being
- b. Precolonial Indian Technological Culture,
- c. Gandhi's Technological Dystopia, *Swadeshi* machines
- d. Hubert Dreyfus: Human vs Machine, The AI Debate

Essential Readings:

1. Aristotle, *Metaphysics*, trans. W. D. Ross. In *The Complete Works of Aristotle: The Revised Oxford Translation*, ed. Jonathan Barnes, Vol. Two, 1552-1728 (Princeton: Princeton University Press, 1984), Book I.2, 982b12-28, 1554-55.
2. Dreyfus, Hubert., Dreyfus, Stuart E. *Mind Over Machine*. United Kingdom: Simon & Schuster, 2000.
3. Dusek, Val. *Philosophy of Technology: An Introduction*. Malden: Blackwell, 2006.
4. Feenberg, Andrew. "What Is Philosophy of Technology." *A Lecture for the Komaba Undergraduates*, June, 2003.
5. Gandhi, M. K. *Hind Swaraj and other Writings*, ed. Anthony J. Parel (Cambridge: Cambridge University Press, 1997).
6. Heidegger, Martin. *The Question Concerning Technology*. Translated and Introduced by William Lovitt. New York: Harper Perennial, 1977.
7. Kaplan, David M. *Readings in the Philosophy of Technology*. United States: Rowman & Littlefield Publishers, 2009. (relevant portions)

Suggested Readings:

1. Arnold, David. *Everyday Technology: Machines and the Making of India's Modernity*. United Kingdom: University of Chicago Press, 2013.
2. Bassett, Ross. *The Technological Indian*. Cambridge, MA: Harvard University Press, 2016.
3. Baudrillard, Jean. *The Consumer Society: Myths and Structure*. London: Sage Publications Ltd, 1998.

4. Chopra, Rohit. *Technology and Nationalism in India: Cultural Negotiations from Colonialism to Cyberspace*. New York: Cambria Press, 2008.
5. Coomarswamy, Anand. *Art and Swadeshi*. Ganesh and Co publishers.
6. Dreyfus, Hubert L. *What Computers Can't Do*. Whitefish, MT: Creative Media Partners, LLC, 2018.
7. Dreyfus, Hubert, and Stuart E. Dreyfus. *Mind Over Machine*. London: Simon & Schuster, 2000
8. Ellul, Jacques. *The Technological Society*. Vintage Books, 1964.
9. Feenberg, Andrew. *Between Reason and Experience: Essays in Technology and Modernity*. Cambridge, MA: MIT Press, 2010.
10. Feenberg, Andrew. *Questioning Technology*. London: Taylor & Francis, 2012.
11. Feenberg, Andrew. *Transforming Technology: A Critical Theory Revisited*. New York: Oxford University Press, 2002.
12. Feenberg, Andrew. *Transforming Technology: A Critical Theory Revisited*. New York: Oxford University Press, 2002
13. Gómez, R.J. "What is that Thing called Philosophy of Technology?" Chicago Unbound: History and Philosophy of Science and Technology, vol. iv.
14. Heidegger, Martin. *Introduction to Metaphysics*, trans. Gregory Fried and Richard Polt. New Haven: Yale University Press, 2000.
15. Mitcham, Carl. *Thinking through Technology: The Path between Engineering and Philosophy*. Chicago: The University of Chicago Press, 1994.
16. Mukhopadhyay, Aparajita. *Imperial Technology and 'Native' Agency: A Social History of Railways in Colonial India, 1850-1920*. United Kingdom: Taylor & Francis, 2018.
17. Singh, Yogendra. *Essays on Modernization in India*. India: Manohar, 1978.

Course Code: PHI-606-E		Course Title: Samkhya Darsana
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0
Weekly Contact Hours	02	

Course Objectives:

- To offer exhaustive knowledge of the fundamental issues, concepts and doctrines of Sāmkhya Darsana
- To expose students to *Sāmkhyakārikā* and its two commentaries *Gauḍapādabhāṣya* and *Sāmkhyatattvakaumudī*

Course Objectives:

- The learner will have in-depth knowledge of Samkhya epistemology, metaphysics and ethical thought

- The learner will be able to map the relevance of Samkhya philosophy within IKS and the global philosophical discourse

Unit-I:

- a. The historical background and early developments
- b. The problem of Duḥkha and its solution
- c. Twenty-five Tattvas and their classification, Evolution of Tattvas
- d. Nature, status and relation of Prakṛti and Puruṣa

Unit- II:

- a. The concept of Mind: Manas, Buddhi, Ahaṁkāra, Puruṣa and their role in knowledge
- b. Proofs for the existence of Vyakta, Avyakta, Puruṣa, Plurality of Puruṣas,
- c. Sāttvika and Tāmasa forms of Buddhi, Pratyayasarga
- d. Bondage and Liberation, The roles of Prakṛti, Puruṣa and Buddhi

Essential Readings:

1. Ballantyne, J R, *The Sāṁkhya Aphorisms of Kapila*, The Chowkhamba Sanskrit Series Office, Varanasi, 1963
2. Bhattacharya, Ramashankar, *Sāṁkhyatattvakaumudī*, Motilal Banarsidass, Delhi, 1964.
3. Larson, Gerald, *Classical Sāṁkhya*, Motilal Banarsidass, Delhi, 1979.
4. Potter, K., *The Encyclopedia of Indian Philosophies* United States: Princeton University Press, 2015. (Relevant Volumes and Sections).
5. Sharma, Har Dutta (ed. & tr.), *Sāṁkhyakārikā with Gauḍapādabhāṣya*, Oriental Book Agency, Poona, 1933.

Suggested Readings:

1. Ballantyne, J R, *The Sāṁkhya Aphorisms of Kapila*, The Chowkhamba Sanskrit Series Office, Varanasi, 1963
2. Bhattacharya, Ramashankar, *Sāṁkhyatattvakaumudī*, Motilal Banarsidass, Delhi, 1964.
3. Date, V H, *Vedānta Explained* (vol. 1), Book Sellers' Publishing Company, Bombay, 1954. (Śaṁkara criticism of Sāṁkhya)
4. Karl Potter, *Encyclopedia of Indian Philosophies* Volume 4, Princeton University Press, New Jersey, 1987.
5. Keith, Arthur Berriedale. *A History of the Samkhya Philosophy*. India: Repro India Limited, 2023.
6. Larson, Gerald James. *Classical Sāṁkhya: An Interpretation of Its History and Meaning*. India: Motilal Banarsidass, 2001.
7. Sengupta, Anima, *Classical Sāṁkhya: A Critical Study*, Manoranjanasen Gaur Ashram, Lucknow, 1969.

Course Code: PHI-607-E	Course Title: Modernity: Perspectives and Critiques	
Credits: 02	Course Type: DCE	L-2, T-0, P-0, S-0
Weekly Contact Hours	02	

Course Objectives:

- To introduce the students with the critical debates on the philosophical aspects of Western modernity from within and outside the western discourse
- To initiate the students to understand and situate the 20th century critiques of modernity and the emergence of postmodernism, decolonialization and other trends of thought

Course Outcomes:

- The students will be able to connect the recent and contemporary debates around modernity in North-South theories with proper philosophical justifications
- The students will be grounded in the pitfalls of a cultural modernity and prepare requisite responses to defend and argue on the discontents of modernity

Unit-I:

- a. Enlightenment and the project of modernity, Charles Taylor's Cultural vs A cultural modernity
- b. Husserl: critique of the modern subject, Disproportionality between the natural and the human sciences
- c. Habermas: Modernity as an unfinished project, post-metaphysical rationality

Unit-II:

- a. Foucault and the postmodern turn, The incompatibility of discipline and liberation
- b. Lyotard: Critique of Enlightenment's universalist claims
- c. The North-South dichotomy: multiple modernities, Westoxification, Decolonization of theory and the need for epistemologies of South

Essential Readings:

1. Habermas, Jurgen. *The Philosophical Discourse of Modernity: Twelve lectures*. MIT press, 1990. (relevant chapters)
2. Kant, Immanuel. *An Answer to the Question "What Is Enlightenment" by Immanuel Kant-Delphi Classics (Illustrated)*. Vol. 6. Delphi Classics, 2017.
3. Nigam, Aditya. *Decolonizing theory: Thinking across traditions*. Bloomsbury Publishing, 2021.

4. O'Neill, John. "The Disciplinary Society: from Weber to Foucault." *British Journal of Sociology* (1986): 42-60.
5. Steuerman, Emilia. "Habermas vs Lyotard: Modernity vs Postmodernity?." In *Judging Lyotard*, pp. 99-118. Routledge, 2012.
6. Taylor, Charles. "Modernity and the Rise of the Public Sphere." *The Tanner lectures on human values* 14 (1992): 203-60.
7. Videla, Daniel. "On the narratives of science: The critique of modernity in Husserl and Heidegger." *Human Studies* (1994): 189-202.

Suggested Readings:

1. Bauman, Zygmunt. *Postmodernity and Its Discontents*. Germany: Polity Press, 2013.
2. Del Noce, Augusto. *The Crisis of Modernity*. Canada: McGill-Queen's University Press, 2014.
3. Habermas, Jürgen. *Postmetaphysical thinking: Philosophical essays*. MIT Press, 1992.
4. Husserl, Edmund. *The crisis of European sciences and transcendental phenomenology: An introduction to phenomenological philosophy*. Northwestern University Press, 1970.
5. Lyotard, Jean-François. *The postmodern condition: a report on knowledge*. United Kingdom: University of Minnesota Press, 1984.
6. Moran, Dermot. "Husserl and the Crisis of the European Sciences." In *Proper Ambition of Science*, pp. 130-158. Routledge, 2013.
7. Natoli, Joseph, and Linda Hutcheon, eds. *A Postmodern Reader*. SUNY Press, 1993.
8. Rabinow, Paul. *The Foucault Reader*. Pantheon, 1984.
9. Rorty, Richard. "Habermas and Lyotard on post-modernity." *Praxis International* 4, no. 1 (1984): 32-44.
10. Uberoi, JP Singh. *Mind and society: From Indian studies to general sociology*. Oxford University Press, 2019.

Course Code: PHI-608-E		Course Title: Feminist Philosophy	
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To introduce the feminist perspectives with reference to main movements, and areas of philosophical thought
- To introduce various perspectives within feminist philosophy with a focus on its key thinkers to the students ranging from modern to the contemporary variants of feminist thought

Course Outcomes:

- The students will understand major concepts and trends within feminist thought. The course will help them forge an alternative/feminist understanding of some mainstream philosophers
- The students will have a fair knowledge of the work of important feminist philosophers/thinkers within different feminisms. The students will also have a recognition of the issues around which Indian feminisms have evolved

Unit I:

- a. Nature, genesis and significance of feminist philosophy
- b. Waves of feminism (first to fourth wave)
- c. Major concepts in feminism: misogyny, patriarchy, gender, sex, marriage
- d. Feminism in India: Relation between patriarchy and religion, Gender and caste
- e. Liberal Feminism (Mary Wollstonecraft)

Unit II:

- a. Existential Feminism: Simone de Beauvoir
- b. Radical Feminism: Shulamith Firestone
- c. Dalit Feminism: Sharmila Rege
- d. Indigenous Feminism: Rajeswari Sunder Rajan
- e. Postcolonial Feminism: Chandra Talpade Mohanty

Essential Readings:

1. Arya, Sunaina, and Aakash Singh Rathore, eds. *Dalit Feminist Theory: A Reader*. Taylor & Francis, 2019. (relevant sections)
2. Humm, Maggie. *The Dictionary of Feminist Theory*. Edinburgh: Edinburgh University Press, 2003. (relevant sections)
3. Humm, Maggie. *Feminisms: A Reader*. United Kingdom: Taylor & Francis, 2014. (relevant sections)
4. John, Mary. *Women's Studies in India: A Reader*. India: Penguin Books, 2008. (relevant sections)
5. Lewis, Reina, Sara Mills. *Feminist Postcolonial Theory: A Reader*. United Kingdom: Routledge, 2003. (relevant sections)
6. Tong, Rosemarie. *Feminist Thought. A Comprehensive Introduction*, Rutledge, Oxon 1992.

Suggested Readings:

1. A.S.L Altekar, *The position of women in Hindu civilization*, Motilal Banarasidass, Delhi, 1956.

2. Abraham, Kochurani. *Persisting patriarchy: Intersectionalities, negotiations, subversions*. New York: Palgrave Macmillan, 2019.
3. Bailey, Alison., Cuomo, Chris. *The Feminist Philosophy Reader*. United Kingdom: McGraw-Hill Companies, Incorporated, 2008.
4. Chaudhuri, Maitrayee. *Feminism in India*, London: Zed Books, 2004.
5. Chaudhuri, Maitrayee. *Feminism in India*, London: Zed Books, 2004.
6. Clack, Beverley. *Misogyny in the Western Philosophical Tradition: A Reader*. Springer, 1999.
7. Code, Lorraine, ed. *Encyclopedia of feminist theories*. Routledge, 2002.
8. de Beauvoir, Simone. *The Second Sex*, Constance Borde and Sheila Malovany-Chevallier (trs.), Random House, 2010.
9. Firestone, Shulamith. *The dialectic of sex: The case for feminist revolution*. Farrar, Straus and Giroux, 2003.
10. Fricker Miranda and Hornsby Jennifer, *The Cambridge Companion to Feminism in philosophy*, Cambridge, 2004.
11. Genevieve Lloyd, *Feminism and History of Philosophy*, Oxford University Press.
12. Green, Joyce, ed. *Making space for Indigenous feminism*. Fernwood Publishing, 2020.
13. Indra, Pandit, and Vijaya Lakshmi. *The Status of Women in Ancient India*. Motilal Banarsidass, 1955.
14. Jain, Jasbir. *Indigenous Roots of Feminism: Culture, subjectivity and agency*. SAGE Publications India, 2011.
15. Landau, Iddo. *Is Philosophy Androcentric?* Penn State Press, 2010.
16. Mahon, J.. *Existentialism, Feminism and Simone de Beauvoir*. United Kingdom: Palgrave Macmillan UK, 2015.
17. Mann, Susan Archer, and Ashly Suzanne Patterson. *Reading feminist theory: From modernity to postmodernity*. Oxford University Press, USA, 2016.
18. Rege, Sharmila. *Writing caste, writing gender: Reading Dalit women's Testimonios*. Zubaan, 2006.
19. Tuana, Nancy, *Woman and the History of Philosophy*, Paragon Press, New York, 1992.
20. Tuana, Nancy. *Feminism And Philosophy: Essential Readings In Theory, Reinterpretation, And Application*. United Kingdom: Taylor & Francis, 2018.
21. Wollstonecraft, Mary. *A Vindication of the Rights of Woman*. Vani Prakashan, 2016.

Course Code: PHI-609-E		Course Title: Ethics and AI	
Credits: 02	Course Type: DCE	L-1,T-1, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To promote the understanding and applications of ethical perspectives to AI related issues
- To explore the interface of ethics and Ai from the perspective of contemporary technological challenges
- To discuss the role of policy and regulation in mitigating AI risks

Course Outcomes:

- The learners will have a basic understanding of the relationship between ethical theories and concepts and AI-related issues
- The learners will be able to analyse, interrogate, evaluate or study the ethical implications of AI in various contexts, especially on society and individual autonomy

Unit-I:

- a. **Overview of AI:** Definition, types, the difference between AI, Machine Learning, Deep Learning and current applications. Historical Context: Development of AI and its ethical considerations over time. Foundational Ethical Theories: Utilitarianism, deontology, virtue ethics, and their application to AI. Ethical Issues in AI: Introduction to key ethical dilemmas in AI, such as transparency, fairness, and accountability.
- b. **AI Autonomy:** Defining autonomy in AI and its implications. Moral Agency: Can AI be considered a moral agent? Theoretical perspectives. Responsibility: Who is accountable for AI decisions and actions? Case Studies: Autonomous vehicles, medical decision-making systems. LLMs and their Applications: Understanding large language models and their societal impacts.

Unit-II

- a. **Understanding Bias:** Types of bias in AI systems and their sources. Fairness: Concepts of fairness and justice in AI. Mitigating Bias: Techniques and strategies to reduce bias in AI. Case Studies: Facial recognition technology, predictive policing. Generative AI: Applications, benefits, and ethical challenges.
- b. **Privacy Concerns:** The impact of AI on privacy rights. Surveillance: Ethical implications of AI-driven surveillance. Data Protection: Legal frameworks and ethical practices for protecting data. Case Studies: Social media monitoring, government surveillance programs. Explainable AI (XAI): Importance of interpretability in AI models and ethical implications.

- c. **AI Governance:** Developing ethical guidelines and policies for AI. Global Perspectives: International approaches to AI ethics. Future Challenges: Emerging ethical issues in AI. Policy Development: Creating and implementing ethical AI policies. Reinforcement Learning: Ethical considerations in AI systems that learn from rewards and penalties.

Essential Readings:

1. Anderson, Michael, and Susan Leigh Anderson, editors. "Machine Ethics." *Cambridge University Press*, 2011.
2. Bostrom, Nick, and Eliezer Yudkowsky. "The Ethics of Artificial Intelligence." *Cambridge Handbook of Artificial Intelligence*. Ed. William Ramsey and Keith Frankish. Cambridge University Press, 2014. 316-334.
3. Floridi, Luciano. "Ethics and Governance of Artificial Intelligence." *Minds and Machines* 28.4 (2018): 689-707.
4. Lane, Julia, Victoria Stodden, Stefan Bender, and Helen Nissenbaum, editors. "Privacy, Big Data, and the Public Good: Frameworks for Engagement." *Cambridge University Press*, 2014.
5. Mitchell, Melanie. *Artificial Intelligence: A Guide for Thinking Humans*. Farrar, Straus and Giroux, 2019.
6. Pasquale, Frank, Markus D. Dubber, Sunit Das, *Oxford Handbook of Ethics of AI*. United Kingdom: Oxford University Press, 2020.

Suggested Readings:

1. Boddington, Paula. *AI Ethics: A Textbook*. Germany: Springer Nature Singapore, 2023.
2. Dignum, Virginia. *Responsible Artificial Intelligence: How to Develop and Use AI in a Responsible Way*. Germany: Springer International Publishing, 2019.
3. Liao, S. Matthew. *Ethics of Artificial Intelligence*. United States: Oxford University Press, 2020.
4. Pasquale, Frank, Markus D. Dubber, Sunit Das, *Oxford Handbook of Ethics of AI*. United Kingdom: Oxford University Press, 2020.
5. Stahl, Bernd Carsten. *Artificial Intelligence for a Better Future: An Ecosystem Perspective on the Ethics of AI and Emerging Digital Technologies*. Germany: Springer International Publishing, 2021.
6. Vieweg, Stefan H. *AI for the Good: Artificial Intelligence and Ethics*. Germany: Springer International Publishing, 2021.

Course Code: PHI-610-E		Course Title: Reading Philosophical Texts	
Credits: 02	Course Type: DCE	L-0, T-2, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To inculcate the process of reading, interpretation and analysis of primary texts in relation to the relevant contexts
- To expose students to diverse frameworks of argumentation in the history of philosophy and to relate the text to contemporary issues and texts in Philosophy

Course Outcomes:

- The learners will be in a better position to study and interpret textual meanings for their future studies
- The learners will be equipped with reading and deciphering the multiple meanings of thick philosophical texts

The students will study a text from any of the following philosophical texts from diverse times and traditions of philosophical thought:

Apology by Plato; *Nicomachean Ethics* by Aristotle; *Of the Standard of Taste* by David Hume; *Sketch for a Theory of the Emotions* by Jean Paul Sartre; *On the Harmony of Religions and Philosophy* by Averroes; *Moral Law: Groundwork of the Metaphysics of Morals* by Immanuel Kant; *The Secrets of the Self* by Muhammad Iqbal; *Sītā's kitchen: a Testimony of Faith and Inquiry* by Ramachandra Gandhi; *Social Philosophy, Past and Future* by Daya Krishna; *Nationalism* by Rabindranath Tagore.

Essential Readings:

1. Aristotle., Sachs, Joe. *Nicomachean Ethics*. United Kingdom: Focus Pub./R. Pullins, 2002.
2. Averroes. *On the Harmony of Religions and Philosophy*. United Kingdom: Luzac, 1961.
3. Gandhi, Ramchandra. *Sītā's kitchen: a testimony of faith and inquiry*. United States: State University of New York Press, 1992.
4. Hume, David. *Of the Standard of Taste: And Other Essays*. United States: Bobbs-Merrill Company, 1964.
5. Iqbal, Muhammad. *The Secrets of the Self*. India: Library of Alexandria, 2020.
6. Kant, Immanuel. *Moral Law: Groundwork of the Metaphysics of Morals*. United Kingdom: Taylor & Francis, 2012.
7. Krishna, Daya. *Social Philosophy, Past and Future*. India: Indian Institute of Advanced Study, 1969.

8. Plato, *The Last Days of Socrates: Euthyphro; Apology; Crito; Phaedo*. United Kingdom: Penguin Publishing Group, 2003.
9. Sartre, Jean-Paul. *Sketch for a Theory of the Emotions*. United Kingdom: Routledge, 2002.
10. Tagore, Rabindranath., *Nationalism*. United States: Creative Media Partners, LLC, 2015.

Course Code: PHI-611-E		Course Title: Vedanta Darsana	
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To introduce students to the diverse philosophies of Vedanta school of classical Indian philosophy
- To offer a survey of important Darsanik's of Vedanta philosophy, and the concepts and theories they propounded

Course Objectives:

- The course will help learners to understand the historical and conceptual background of the diverse pattern of thought and theorization in the Vedanta tradition
- The students will have a primary understanding of major Vedanta philosophers and their epistemological and metaphysical positions

Unit-I:

- a. Introduction to Vedanta philosophy, Survey of the Vedanta system
- b. Advaita Vedānta (Sankara), Advaita Vedānta before Sankara (Gaudapada)
- c. Viśiṣṭādvaita (Ramanuja)
- d. Dvaitadvaita (Nimbaraka)

Unit-II:

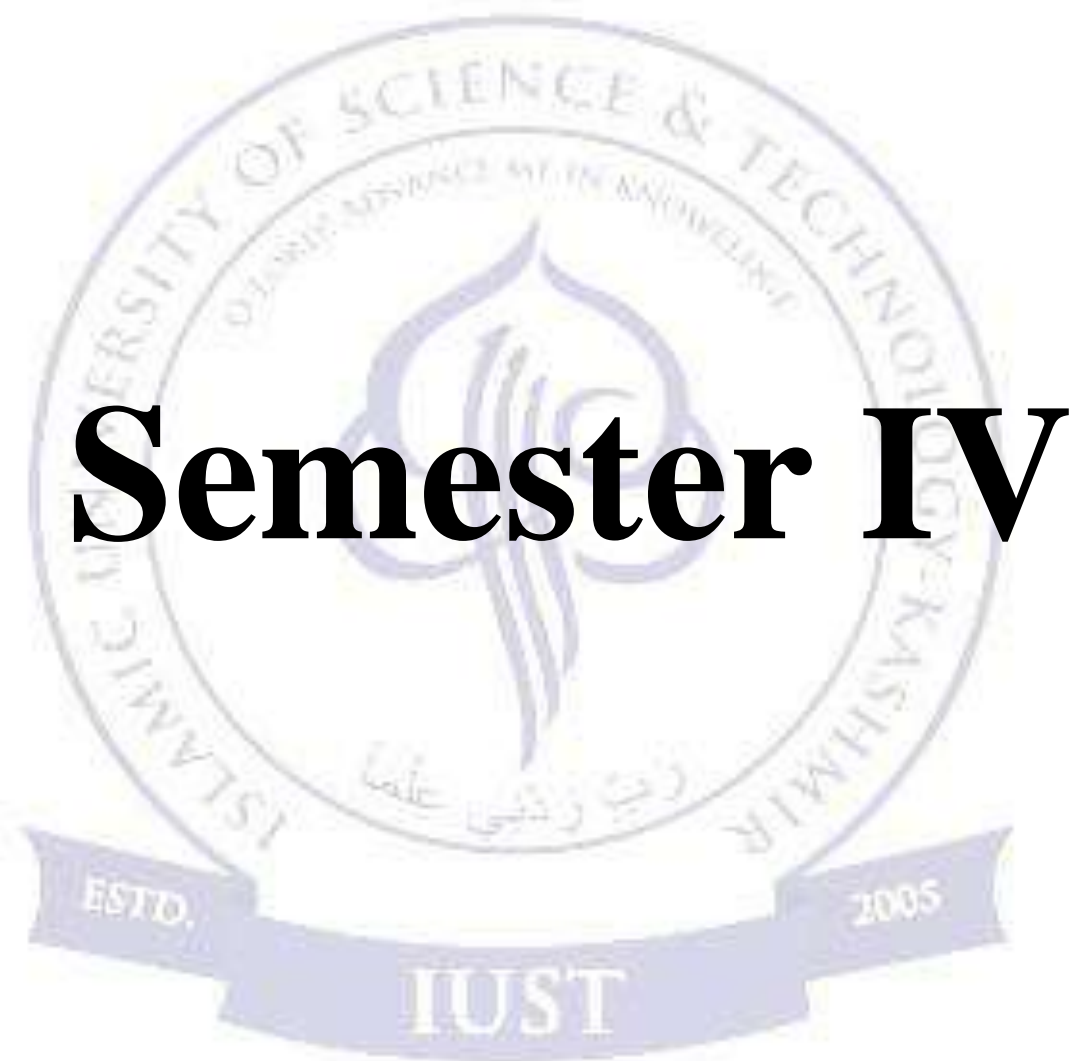
- a. Dvaita Vedanta, Tattvavada (Madhava)
- b. Suddhādvaita (Vallabha)
- c. Modern Interpretation of Vedanta; Neo Vedanta/ Integral Advaitism (Aurobindo)
- d. Modern Interpretation of Vedanta; Practical Vedanta (Vivekananda)

Essential Readings:

1. Kapoor, S. *Encyclopaedia of Vedanta Philosophy*. India: Cosmo Publication, 2002. (Relevant Sections)
2. Potter, K..*The Encyclopedia of Indian Philosophies*,. United States: Princeton University Press, 2015. (Relevant Volumes and Sections)
3. Sarma, Deepak. *Classical Indian philosophy: A reader*. Columbia University Press, 2011. (Relevant Sections)
4. Sinha, Priti. *The Journey of Advaita: From the Rgveda to Sri Aurobindo*. India: D.K. Printworld, 2019.
5. Vivekananda, Swami. *Practical Vedanta and Other Lectures*. India: Double9 Books, 2023. (Relevant Sections)

Suggested Readings:

1. Barz Richard, *The Bhakti Sect in Vallabhacharaya*, Thomson Press Limited, India, 1976.
2. Buiteren J.A.B., *Ramanuja's Vedantasangraha*, Deccan College Monography-16, Pune, 1962.
3. Chakrabarti, Arindam., Phillips, Stephen., Clooney, S.J., Professor Francis X., Long, Jeffery D., Raveh, Daniel. *The Bloomsbury Research Handbook of Vedanta*. United Kingdom: Bloomsbury Publishing, 2020.
4. Chari S.M. Srinivas, *Advaita and Visistadvaita*, MotilalBanarasidass, 1976.
5. Madhvacharya, (1904), *Vedanta-Sutra with the commentary of Madhvacharya*, translated by S. Subba Rao, Thomson and Co., Madras.
6. Mi śra, R āmacandra. *The integral advaitism of Sri Aurobindo*. India: MotilalBanarsidass, 1998.
7. Mohanty, J.N. (2000), *Classical Indian Philosophy*, Rowman& Littlefield Publishers, Oxford.
8. Muller, F.M. (1928). *The Six Systems of Indian Philosophy*, Longmans, London.
9. Nakamura, Hajime., Leggett, Trevor. *A History of Early Vedānta Philosophy*. India: MotilalBanarsidass, 1983.
10. Śarmā, Candradhara. *The Advaita Tradition in Indian Philosophy: A Study of Advaita in Buddhism, Vedānta and Kāshmiri Shaivism*. India: MotilalBanarsidass Publishers, 1996.
11. Shah J.G., *Sri Vallabhacharya: His philosophy and Religion*, Pushtimargiya, Pustakalaya, Nadiad, 1979.
12. Shanbhag D.N., *Sri Madhvacharya and his Cardinal Doctrines*, Bharat Book Depot &Prakashan, Dharwad, 1990.
13. Sharma B.N.K., *Philosophy of Sri Madhvacharya*, MotilalBanarasidass, Delhi, 1986.
14. Sinha J., *The Philosophy of Nimbarka*, Sinha Publishing House, Calcutta, 1973.



Semester IV

Semester IV (Spring Semester, Year 2nd, 20 Credits)

Core Courses: 18 credits

S. No.	Course Code	Course Title	Credits	Course Type	L	T	P	S
1.	PHI-651-C	Contemporary Indian Philosophy	4	Core	2	2	0	0
2.	PHI-652-C	Twentieth Century Western Philosophy	4	Core	3	1	0	0
3.	PHI-653-C	Kashmir Shaivism	2	Core	1	1	0	0
4.	PHI-654-C	Sufism in Kashmir	2	Core	1	1	0	0
5.	PHI-655-C	Dissertation	6	Core	0	0	6	

Electives Basket: 02 credits

S. No.	Course Code	Course Title	Credits	Course Type	L	T	P	S	
1	PHI-656-E	Philosophy of Religion	2	DCE	2	0	0	0	One to be opted
2	PHI-657-E	Women in the History of Philosophy	2	DCE	1	1	0	0	
3	PHI-658-E	Social Justice and Climate Change	2	DCE	1	1	0	0	
4	PHI-659-E	Reading a Philosopher: Jurgen Habermas	2	DCE	1	1	0	0	

Course Code: PHI-651-C		Course Title: Contemporary Indian Philosophy	
Credits: 04	Course Type: Core	L-2, T-2, P-0, S-0	
Weekly Contact Hours	04		

Course Objectives:

Indian Philosophy, especially its contemporary themes have been at the margins of University curriculums in India and across the globe. This course aims to avoid such undue marginalization when a lot of work is being produced by scholars of philosophy in India and abroad. The course covers selected philosophers from the mid-twentieth century up to contemporary times. Each Unit focuses on selected texts of philosophers oriented around a particular theme. The course is based on primary textual readings of the philosophers to be covered in the syllabus.

Course Objectives:

At the end of this course the students will have a perspective of Indian philosophy that is a living, continuing tradition without any gaps it contrast the colonial interpretation of Indian philosophy as historical. Moreover, the students will able to utilize insights of these philosophers to compare or evaluate the perspectives from other philosophies and traditions. They will be able to explore the role of these philosophers in shaping and reshaping of contemporary debates in philosophy.

Unit-I:

- Daya Krishna: New history and a new perspective of Indian philosophy
- K J Shah: Understanding Indian philosophy
- Pradeep Gokhale: Revisiting Indian Philosophy through a Cārvāka Perspective

Unit II:

- S. S. Barlingay: Nature and meaning of Beautiful
- Rekha Jhanji: Bharata's concept of Nāṭya
- Mukund Lath: Music as thinking

Unit III:

- N. S. Dravid: The Philosophical basis of tolerance in Indian Culture
- R. Sundrarajan: The primacy of politics and language in Society
- Margaret Chatterjee: Religious Pluralism

Unit IV:

- a. Arindham Chakrabarti and Ralph Weber: Comparative Philosophy without Borders
- b. J Garfield: Buddhism and Modernity
- c. Gopal Guru and Sundar Sarukkai: Experience as the ontological foundation of Theory/Philosophy

Essential Readings:

1. Barlingay, Surendra Sheodas. *A Modern Introduction to Indian Aesthetic Theory: The Development From Bharata to Jagannātha*, D.K. Print World Ltd, 2007(selected portions)
2. Chakrabarti, Arindam, and Ralph Weber, eds. *Comparative Philosophy Without Borders*. Bloomsbury Publishing, 2015. (selected portions)
3. Chatterjee, Margaret. "The Presuppositions of Inter-religious Communication—a philosophical approach." *Religious Studies* 3, no. 01 (1967)
4. Devraja, N. K., *Philosophy, Religion and Culture*, Motilal Banarasidas, 1974. (selected portions)
5. Gokhale, Pradeep P. *Lokāyata/Cārvāka: A Philosophical Inquiry*. Oxford University Press, 2015. (selected portions)
6. Guru, G., and S. Sarukkai. *The Cracked Mirror: An Indian Debate on Experience and Theory*. Oxford University Press, 2012. (selected portions)
7. Jhanji, Rekha. *The Sensuous in Art: Reflections on Indian Aesthetics*. Indian Institute of Advanced Studies, 1989. (selected portions)
8. Krishna, Daya. *Indian Philosophy: A Counter Perspective*. Sri Sat Guru Publications, 2006. (selected portions)
9. Powers, John, ed. *The Buddhist World*. Routledge, 2015. (selected portions)
10. R. Balasubramanian ed., *Tolerance in Indian Culture*, Indian Council for Philosophical Research, 1992. (selected portions)
11. Sundara Rajan, R. *The Primacy of the Political*, Indian Council for Philosophical Research, 1992(selected portions)

Suggested Readings:

1. Barlingay, Surendra Sheodas. *Reunderstanding Indian Philosophy*. D.K. Printworld, 1998
2. Bhushan, Nalini, and Jay L. Garfield. *Minds without fear: Philosophy in the Indian Renaissance*. Oxford University Press, 2017
3. Chakrabarti, Arindam, ed. *The Bloomsbury Research Handbook of Indian Aesthetics and the Philosophy of Art*. Bloomsbury Publishing, 2016
4. Chatterjee, Margaret. *Studies in modern Jewish and Hindu Thought*. Springer, 1997
5. Chattopadhyaya, Debiprasad. *What is Living and What is Dead in Indian Philosophy?* People's Pub. House , 1976
6. Gandhi, Ramachandra. *I am Thou*. Indian Philosophical Quarterly Publications, 1984
7. Guru, Gopal, and Sundar Sarukkai. *Experience, caste, and the everyday social*. Oxford University Press, 2019

8. Krishna, Daya. *Indian philosophy: A New Approach*. New Delhi: Sri Satguru publications, 1997
9. Krishna, Daya. *Contrary thinking: Selected essays of Daya Krishna*. Oxford University Press, 2011
10. Raghuramaraju, Adluru. *Philosophy and India: Ancestors, Outsiders, and Predecessors*. Oxford University Press, (2013)
11. Tuske, Joerg, ed. *Indian Epistemology and Metaphysics*. Bloomsbury Publishing, 2019
12. Raghuramaraju, A. "Problematising Lived Dalit Experience." *Economic and Political Weekly* (2010): 162-167
13. Raghuramaraju, A. *Modern Frames and Premodern Themes in Indian Philosophy: Border, Self and the Other*. Routledge India, 2017
14. Gokhale, Pradeep P. "The cārvāka theory of pramāṇas: A restatement." *Philosophy East and West* (1993): 675-682

Course Code: PHI-652-C	Course Title: Twentieth Century Western Philosophy	
Credits: 04	Course Type: Core	L-3, T-1, P-0, S-0
Weekly Contact Hours	04	

Course Objectives:

- To introduce the fundamental issues and concepts in Twentieth Century Western Philosophy especially, Analytic Philosophy, Phenomenology and Hermeneutics
- To explore the basic debates of Twentieth Century Western Philosophy, on issues such as the nature of language, intentionality, language and meaning, phenomenological reductionism, temporality, subjectivity, the transcendental, authenticity and interpretational understanding

Course Outcomes:

- The students will be able to understand the human predicament and possibility of understanding the different ways of being human and discourses on freedom and responsibility
- The students will be able to understand the traditions and concepts of Twentieth century Philosophy and explore their role and impact in shaping the thought process of current philosophers and philosophies

Unit-I:

- a. Introduction to 20th century Western philosophy: Philosophy of language, Phenomenology, Hermeneutics
- b. G.E. Moore: Refutation of Idealism, Proof of the External World
- c. B. Russell: Logical Atomism, Logical Positivism

Unit-II:

- a. A.J. Ayer: Elimination of Metaphysics; Principle of Verifiability
- b. Frege's distinction between sense and reference, concepts and objects: related problems and their proposed solutions:
- c. Searle's Cluster Theory, Wittgenstein's Picture Theory of Language

Unit-III:

- a. Husserl: Intentionality, Epoche, Reduction and free Imagination, Intersubjectivity and Lebenswelt (lifeworld)
- b. Heidegger: Being-in-the-world, Inseparability, Fallenness, and Historicity, History of Being, Ontological Hermeneutics
- c. Merleau-Ponty: Phenomenology of Perception, Body subject, Embodiment, The Lived Body

Unit-IV:

- a. Hans-Georg Gadamer: Philosophical Hermeneutics
- b. Paul Ricour: Hermeneutics of Suspicion
- c. Habermas: Dialectical Hermeneutics/ Critical hermeneutics

Essential Readings:

1. Ammerman, Robert R., ed. *Classics of analytic philosophy*. Hackett Publishing, 1990. (relevant sections)
2. Kearney, Richard, and Mara Rainwater, eds. *The continental philosophy reader*. Psychology Press, 1996. (relevant sections)
3. Ludlow, Peter, ed. *Readings in the Philosophy of Language*. MIT Press, 1997. (relevant sections)
4. Moran Dermot & Timothy Mooney. *The Phenomenology Reader*. Routledge. 2002. (relevant sections)
5. Mueller-Vollmer, Kurt, ed. *Hermeneutics reader: Texts of the German tradition from the Enlightenment to the present*. Bloomsbury Publishing USA, 1988. (relevant sections)
6. Smith, Joel. *Experiencing Phenomenology: An Introduction*. Routledge, 2016.
7. Thiselton, Anthony C. *Hermeneutics: an introduction*. Wm. B. Eerdmans Publishing, 2009.
8. Von Kutschera, F.. *Philosophy of Language*. Netherlands: Springer Netherlands, 2012.

Suggested Readings:

1. Zahavi, Dan. *Husserl's Phenomenology*. Stanford University Press, 2003
2. Ayer, A.J. *Logical Positivism*. United Kingdom: Free Press, 1966
3. Edmund, Husserl. *The Idea of Phenomenology*. W.P. Alston and G. Nakhnikian (trans). Martinus Nijhoff, in The Hague, 1964
4. David Hyder & Hans-Jörg Rheinberger (eds). *Science and the Life-world: Essays on Husserl's Crisis of Europeans*. Stanford University Press, 2010
5. Edmund, Husserl. *The Crisis of European Sciences and Transcendental Phenomenology* (lecture delivered in Prague, Czech Republic in 1935 and published only in 1954)
6. Edmund Husserl, *Cartesian Meditations*, Martinus Nijhoff, The Hague, 1977
7. Martin, Heidegger, *Being and Time*, New York: Harper and Row, 1962
8. Martin, Heidegger, "Overcoming Metaphysics." In *The End of Philosophy*, 84-110 Translated by Joan Stambaugh. 1936. Reprint, *New York: Harper & Row Publishers*, 1973
9. Martin, Heidegger, *Contributions to Philosophy (Of the Event)*. Richard Rojcewicz and Daniela Vallega-Neu (trans) 1936-38. Reprint, *Bloomington, IN: Indiana University Press*, 2012
10. Merleau, Ponty. *Phenomenology of Perception*. Donald A. Landes (trans). Routledge, 2011
11. Moore, George Edward. *Philosophical papers*. Routledge, 2014
12. L. Wittgenstein, *Tractatus - Logico – Philosophicus*, Routledge and Kegan Paul, 1922
13. Searle, John R., and Daniel Vanderveken. "Speech acts and illocutionary logic." In *Logic, thought and action*, pp. 109-132. Dordrecht: *Springer Netherlands*, 2005
14. Russell, Bertrand. *The philosophy of Logical Atomism*. Routledge, 2009
15. Gadamer, Hans-Georg. *Truth and Method*. A&C Black, 2013
16. Ricoeur, Paul. *Hermeneutics and the human sciences: Essays on language, action and interpretation*. Cambridge university press, 1981

Course Code: PHI-653-C		Course Title: Kashmir Shaivism	
Credits: 02	Course Type: Core	L-1, T-1, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

This course will intend to understand how inanimate matter, governed by fixed laws, can lead to mind. This very issue was considered with great subtlety in the Vedic tradition of India. Here we consider one of the later classics of this tradition that deals with the question of consciousness, laws, and freedom-the justly famous ŚivaSūtras.

Course Outcomes:

At the end of this students will have a good understanding of various thinkers and perspectives within the philosophy of Kashmir Shaivism, so that they can employ it in comparative, evaluative and historical approaches to their studies. Moreover, the students will have a firm grasp on the rootedness of philosophical theory and praxis within the Kashmiri society.

Unit-I: Introduction

- a. History of Kashmir Shaivism, Pratyabhijñā
- b. Universal consciousness, Svantryavada
- c. Yoga (Upyas) in Kashmiri Shaivism
- d. Comparison with Advaita Vedanta

Unit II: Thinkers and Mystics

- a. Abhinavagupta
- b. Anandavardhana
- c. Lal Ded
- d. Rupa Bhavani

Essential Readings:

1. Singh, Jaideva ŚivaŚūtras: *The Yoga of supreme identity*. Delhi: MotilalBanarsidass. (1979)
2. Lakshman, S., Jee, S. L., & Joo, S. L. *Kashmir Shaivism: The Secret Supreme*. SUNY Press. (1988)
3. Shankarananda, S. *The yoga of Kashmir Shaivism: Consciousness is everything*. MotilalBanarsidass. (2016)
4. Chatterji, J. C. *Kashmir Shaivism*. State University of New York Press. (1962)

Suggested Readings:

1. Abhinavagupta. *A Trident of Wisdom*. United States: State University of New York Press, 1989
2. Ded, Lalla. *The Book of Lalla Ded (Lalleshwari)*. CreateSpace Independent Publishing Platform, 2015
3. Dhar, T. N. RupaBhawani, *Life, Teachings & Philosophy*. All India Saraswat Cultural Organization, Jammu & Kashmir Region. 1977
4. Dyczkowski, Mark SG. *The doctrine of vibration: An analysis of the doctrines and practices associated with Kashmir Shaivism*. State University of New York Press, 1987
5. Grierson, G., & Barnett, L. D. (2013). *Lalla-Vakyani Or the Wise Sayings of Lal-Ded-A Mystic Poetess of Ancient Kashmir*. Read Books Ltd.
6. Ingalls, Daniel Henry Holmes, ed. *The Dhvanyāloka of Ānandavardhana with the Locana of Abhinavagupta*. No. 49. *Harvard University Press*, 1990

7. Lakshman, Swami, Swami Lakshman Jee, and Swami Lakshman Joo. *Kashmir Shaivism: the Secret Supreme*. SUNY Press, 1988
8. Laldyada., Odin, Jaishree Kak. *Mystical Verses of Lallā: A Journey of Self Realization*. India: Motilal Banarsidass Publishers, 2007
9. Subramania Iyer, K. A., Pandey, Kanti Chandra. *Isvara-Pratyabhijna-Vimarsini of Abhinavagupta: Doctrine of Divine Recognition*. India: Motilal Banarsidass, 1986

Course Code: PHI-654-C		Course Title: Sufism in Kashmir	
Credits: 02	Course Type: Core		L-1, T-1, P-0, S-0
Weekly Contact Hours	02		

Course Objectives:

The course is designed to provide students with a comprehensive understanding of Kashmir's historical and spiritual landscape through the lens of Sūfism. It explores the advent of Islam in Kashmir and the significant influence of Central Asian Sūfīs on local culture and spirituality. Students will analyse the dialogues between Islam and local religions, focusing on the resultant socio-religious transformations in the region. The course delves into the development and contributions of major Sūfī orders, such as Suhrawardīyya, Kubrawīyya, and the indigenous Rīshī, and examines the role of Sūfī shrines and Sūfī literature in shaping Kashmiri society. Through this course, students will gain a deeper appreciation of the historical context, spiritual traditions, and religio-cultural heritage of Kashmir, enhancing their ability to conduct research and present informed analyses on these topics.

Course Outcomes:

By the end of this course, students will have acquired a comprehensive understanding of the historical foundations of Islam in Kashmir and the significant contributions of Central Asian Sūfīs to the regions spiritual and cultural growth. They will be able to critically assess the dialogues between Islam and local religions and their impact on the socio-religious fabric of Kashmir. Students will gain in-depth knowledge of prominent Sūfī orders such as Suhrawardīyya, Kubrawīyya, and Rīshī, and appreciate the significance of Sūfī shrines and Sūfī literature in promoting spiritual practices and community cohesion. Additionally, students will develop strong analytical and research skills, enabling them to conduct independent studies and present well-structured arguments on the influence of Sūfism in Kashmiri society, both in written and oral forms.

Unit I: Historical Foundations:

- a. Advent of Islam in Kashmir

- b. Central Asian Šūfīs in Kashmir
- c. Socio-religious Transformation of Kashmir

Unit II: Prominent Šūfī Silsilāhs and Impact:

- a. Suhrawardīyya Silsilāh and Kubrawīyya Silsilāh
- b. Rīshī Silsilāh
- c. Šūfī Shrines and Šūfī Literature in Kashmir

Essential Readings:

1. ‘Abd al-Qādir al-Jīlānī, *Futūḥ al-Ghayb. Revelations of the Unseen: A Collection of Seventy-eight Discourses*, University of Virginia: Al-Baz Pub, 1992
2. ‘Ali al-Hujwīrī, *Kashf al-Maḥjūb*, R. A. Nicholson (Translator), Delhi: Cosmo Publications, 2010
3. Abū al-Qāsim al-Qushayrī, *Al-Risālah al-Qushayriyyah*, Alexander Knysh, Al Qushayrī's Epistle on Sufism (Translation), Delhi: Maktaba Islamia, 2023
4. Abū Ḥāmid Muḥammad al-Ġazzālī, *Kīmīyāi Sa‘ādat. The Alchemy of Happiness*, Claud Field, (Translator), UK: Ingram, 2017
5. Abū Ḥāmid Muḥammad al-Ghazālī, *Iḥyā’ ‘ulūm al-dīn*, Saudia Arabia: Dār al-Salām, 2005
6. Asadullah Afaqī, *Kulliyat-i Shyakhūl ‘Aalam*, Kashmir: Life Foundation, 2008
7. Ibn Qayyim al-Jawziyyah, *Madārij al-Sālikīn.*, Beirut: Dār Tayyibah, 2012
8. Mīr Sayyid ‘Alī Hamadānī, *Risālah-i-Khawāṭirriyah*.
9. Nizāmuddīn Awliyā, *Fawā’id al-Fu‘ād*. Bruce B. Lawrence (Translator), Nizam ad-Din Awliya: Morals for the Heart, US: Paulist Press International, 1991
10. Shahab al-Din Suhrawardī, ‘Awārif al-Ma‘ārif. Clarke H. Wilberforce (Translator), Delhi: Taj Publishers, 1999
11. Shaykh Aḥmad Sirhindī, *Maktubāt-i-’Imām-i-Rabbānī*. Ghulam Mustafa Hān, (tr. ed.), 2 Vols. Karachi, 1972

Suggested Readings:

1. Abdul Qaiyum Rafiqi, *Sufism in Kashmir: Fourteenth to the Sixteenth Century*, New Delhi: Bharatiya Publishing House, 1977
2. Abul Hasan Ali Nadwi, *Tazkīyah wa Iḥsan Yā Taṣawwuf wa Sulūk*, Delhi: Academy of Islamic, Research & Publications, 2019
3. Alexander Knysh, *Sufism: A New History of Islamic Mysticism*, Princeton and Oxford: Princeton University Press, 2017
4. Ashraf Wani, *Islam in Kashmir: Fourteenth to Sixteenth century*, Srinagar: Oriental Publishing House, 2004
5. Ghulam Mohammad Shad, *Kalam-e-Sheikh-ul-Alam*, Srinagar: Ali Mohammad and Sons, 2021
6. Ghulam Yahya Anjum, *‘Irfān-e-Taṣawwuf*, Aligarh: Albarkat Islamic Research and Training Institute, 2019

7. Jay Lāl Kaul, *Lal Ded*, New Delhi: Sahitya Academy, 1973
8. Mohammad Ishaq Khan, *Kashmir's Transition to Islam: The Role of Muslim Rishis (Fifteenth to Eighteenth Century)*, New Delhi: Manohar Publications, 1994
9. Muhammad Manzoor Numani, *Taşawwuf Kyā Hai*, Lahore: Idarah Islamiyyāt, 1981
10. Seyyed Hossein Nasr, *Islamic Spirituality: Foundations*, London and New York: Routledge, 2008
11. Shamsuddin Ahmand, Shah-i-Hamdan: *Hayāt aur Karnamey*, Srinagar: Sheikh Ghulam Mohammad & Sons, 2022

Course Code: PHI-655-C		Course Title: Dissertation	
Credits: 06	Course Type: Core		L-0, T-0, P&S-6
Weekly Contact Hours	12		

Course Objectives:

- To enhance and hone the academic and research skills of students
- To shape the research interests of students in empirical, conceptual, normative and other relevant types of philosophical studies

Course Outcomes:

- The learners will have a primary understanding of academic writing and its various aspects
- The learners will be prepared with a basic blueprint of their research interests to pursue further studies

The students will identify the area of research in consultation with a faculty member and prepare a synopsis/research proposal (in the format provided by Department) for presentation and discussion in front of the Departmental Committee at the beginning of Fourth semester. Based on the relevance and feasibility of the area, the student can do a dissertation, case study (empirical, qualitative) in the exit semester and on completion defend the same in front of an expert committee. The expert committee shall constitute the faculty members and an external expert. Monthly/Continuous presentations during the course of research are mandatory to ensure quality research.

Course Code: PHI-656-E		Course Title: Philosophy of Religion	
Credits: 02	Course Type: DCE		L-2, T-0, P-0, S-0
Weekly Contact Hours	02		

Course Objectives:

- To enable the students to understand various issues concerning belief, faith, revelation, religious experience and the problem of evil
- To expose students to various philosophical approaches of study regarding faith and its various components such as God, morality, other-world, etc.

Course Outcomes:

- The students will be able to analyze and evaluate main issues and problems concerning faith, revelation, existence of God and the philosophical approaches of study on these issues
- The students will be able comprehend the rational, existential and logical studies that justify or negate religion and its various components

Unit-I:

- a. Relation between Religion, Theology and Philosophy of Religion
- b. Relation between Religion & Science; Religion and Morality
- c. Religious experience: Awe-inspiring, Tremendous, Fascinating Experience (Rudolph P Otto)
- d. Existence of God: Typologies of proofs, Arguments with reference to St. Aquinas, Descartes, Nyaya, and Jaina traditions

Unit II:

- a. Analytical Approach to Religion: Andrew Flew, B. Mitchell & R.M. Hare, John Hick
- b. Theories of Faith and Revelation; Pascal, James & Tillich's views on faith.
- c. Problem of Evil and Theodicies: Augustine, Iraneus, David Friffin
- d. Reason and Faith: Kierkegaard and Jaspers

Essential Readings:

1. Craig, William Lane, ed. *Philosophy of religion: a reader and guide*. Rutgers University Press, 2002. (relevant portions)
2. Hick, John. *Philosophy of Religion*. United Kingdom: Prentice Hall, 1990
3. Ishitobi, Michiko. "The Argument for the Existence of God in Nyaya." *Journal of Indian and Buddhist Studies* (Indogaku Bukkyogaku Kenkyu) 35, no. 2 (1987): 1001-998
4. Jain, Arun Kumar. *Faith & philosophy of Jainism*. Vol. 6. Gyan Publishing House, 2009

5. James, William. *The Varieties of Religious Experience (Complete Edition)*. Czechia: True Sign Publishing House, 2023. (relevant portions)
6. Meister, Chad V. *The Philosophy of Religion Reader*. Routledge, 2008. (relevant portions)
7. Mitchell, Basil. *The Philosophy of Religion*. Oxford University Press, 1963

Suggested Readings:

1. Blackstone, William T.. *The Problem of Religious Knowledge: The Impact of Philosophical Analysis on the Question of Religious Knowledge*. United States: Prentice-Hall, 1963
2. Clayton, Philip. *God and Contemporary Science*. Edinburgh: Edinburgh University Press, 1997
3. Guha, Nirmalya, Matthew Dasti, and Stephen Phillips. *God and the World's Arrangement: Readings from Vedanta and Nyaya Philosophy of Religion*. Hackett Publishing, 2021
4. Hick, John. *God and the Universe of Faiths: Essays in the Philosophy of Religion*. Springer, 1988
5. Jaspers, Karl. *The Perennial Scope of Philosophy*. United Kingdom: Routledge & K. Paul, 1960
6. Kane, G. Stanley. "Readings in the Philosophy of Religion: An Analytic Approach." *Teaching Philosophy* 1, no. 4 (1976): 464-466.
7. Kierkegaard, Søren. *Concluding Unscientific Postscript to Philosophical Fragments*. United States: Princeton University Press, 2013
8. Meister, Chad V., and Paul Copan, eds. *The Routledge companion to philosophy of Religion*. No. 177. New York: Routledge, 2007
9. Mitchell, Basil. *The Philosophy of Religion*. Oxford University Press, 1963
10. Otto, Rudolf. *The Idea of the Holy*. United States, Wipf & Stock Publishers, 2021
11. Perrett, Roy W., ed. *Indian Philosophy of Religion*. Vol. 13. Springer Science & Business Media, 2012

Course Code: PHI-657-E		Course Title: Women in the History of Philosophy	
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0	
Weekly Contact Hours	02		

Course Objectives:

- To retrace, retrieve, recover, and reclaim the voices of women thinkers and philosophers throughout the history of philosophy
- To discuss and study the conventional and mainstream character of established knowledge in philosophy

Course Outcomes:

- The students will have a nuanced understanding of the possibility of alternative and gender neutral reading of histories of philosophy
- The students will be able to underline that women are thinking-beings actively involved in the give and take of philosophical progress

Unit-I:

- a. Relationship between Philosophy and Feminism
- b. Is Philosophy Androcentric?
- c. Misogyny and the history of Western philosophy: Aristotle, Kant,
- d. Gendering Indian Traditions: Samkhya, Advaita Vedanta, Purusarthas

Unit-II: Some Women Philosophers

Ghosh, Hypatia, Mahapajapati Gotami, Gargi, Therigtha, Rābi'a al-'Adawiyya, Hannah Arendt, Mary Warnock, I. M Young, Shefali Moitra

Essential Readings:

1. Antony, Louise. "Different voices or perfect storm: Why are there so few women in Philosophy?." *Journal of Social Philosophy*, Volume 43, Issue 3, 227-255 (2012)
2. Clack, Beverley. *Misogyny in the Western Philosophical Tradition: A Reader*. Springer, 1999
3. Kelkar, Meena and Gangavane, Deepti (eds.), *Feminism in Search of an Identity: The Indian Context*, Rawat Publications, New Delhi and Jaipur, 2003
4. Paxton, Molly, Carrie Figdor, and Valerie Tiberius. "Quantifying the gender gap: An empirical study of the underrepresentation of women in philosophy." *Hypatia* 27, no. 4 (2012): 949-957.
5. Waithe, Mary Ellen, and Therese Boos Dykeman, eds. *Women Philosophers from Non-western Traditions: The First Four Thousand Years*. Dordrecht: Springer, 2023. (relevant portions)
6. Waithe, Mary Ellen. *A History of Women Philosophers: Ancient Women Philosophers 600 B.C. — 500 A.D.*. Netherlands: Springer Netherlands, 1987. (relevant portions)
7. Waithe, Mary Ellen. *A History of Women Philosophers: Medieval, Renaissance and Enlightenment Women Philosophers A.D. 500–1600*. Netherlands: Springer Netherlands, 1989. (relevant portions)

Suggested Readings:

1. Adamson, Peter, and Jonardon Ganeri. *Classical Indian Philosophy: A history of philosophy without any gaps*, Volume 5. Oxford University Press, 2020
2. Bartky, Sandra., Brennan, Teresa., et al. *Singing in the Fire: Stories of Women in Philosophy*. United Kingdom: Rowman & Littlefield Publishers, 2003

3. Braidotti, Rosi. *Patterns of dissonance: A study of women and contemporary philosophy*. John Wiley & Sons, 2013
4. Cecile Thérèse Tougas, Sara Ebenreck. *Presenting Women Philosophers*. Italy: Temple University Press, 2000
5. Duran, Jane. *Eight Women Philosophers: Theory, Politics, and Feminism*. Ukraine: University of Illinois Press, 2010
6. Dykeman, T.. *The Neglected Canon: Nine Women Philosophers*. Netherlands: Springer, 2014
7. Freeland, Cynthia A., ed. *Feminist interpretations of Aristotle*. Penn State Press, 2010
8. Hagengruber, Ruth Edith, and Sarah Hutton. *Women philosophers from the renaissance to the enlightenment*. London: Routledge, 2021
9. Howard, Veena R., ed. *The Bloomsbury research handbook of Indian philosophy and gender*. Bloomsbury Publishing, 2019
10. Howells, Christina, ed. *French women philosophers: a contemporary reader*. Routledge, 2013
11. Hutchison, Katrina, and Fiona Jenkins, eds. *Women in philosophy: What needs to Change?*. Oxford University Press, USA, 2013
12. Kelkar, Meena A. "Kelkar, Meena A.: Man-Women Relationship in Indian Philosophy. Indian Philosophical Quarterly. January 1999. 26 (1). P. 71-87." *Philosophical Quarterly* 26, no. 1 (1999): 71-87.
13. Mahadevan, Kanchana. *Between femininity and feminism: Colonial and postcolonial perspectives on care*. (2014)
14. Natarajan, Kanchana. "Gendering of Early Indian Philosophy: A Study of" Samkhyakarika"." *Economic and Political Weekly* (2001): 1398-1404.
15. Okin, Susan Moller. *Women in Western Political Thought*. United States: Princeton University Press, 2013
16. Schott, Robin May. *Feminist Interpretations of Immanuel Kant*. Penn State Press, 1997
17. Tuana, Nancy, ed. *Feminist interpretations of Plato*. Penn State Press, 2010
18. Warren K. *An Unconventional History of Western Philosophy: Conversations Between Men and Women Philosophers*. United States: Rowman & Littlefield Publishers, 2009. (relevant portions)
19. Wilhelm, Isaac, Sherri Lynn Conklin, and Nicole Hassoun. "New data on the representation of women in philosophy journals: 2004–2015." *Philosophical Studies* 175 (2018): 1441-1464.

Course Code: PHI-658-E		Course Title: Social Justice and Climate Change	
Credits: 02	Course Type: DCE		L-1, T-1, P-0, S-0
Weekly Contact Hours	02		

Course Objectives:

- To explore the study of climate change and its relationship with the social, cultural and community lives of human societies
- To explore an interdisciplinary study of the human-nature collision and its impact on perspectives of justice especially in the context of North-South divide

Course Outcomes:

- The students will have a basic understanding of environmental and climate related issues plaguing contemporary societies
- This understanding can be leveraged to figure out philosophical responses on justice, environmental sustenance and climate change through an interdisciplinary dialogue between the empirical and theoretical areas of knowledge

Unit-I:

Climate Change, IPCC, UNFCCC, Paris agreement, COP, Emission scenario, Role of developed and developing countries in emissions, relationship between social justice and climate justice.

Unit-II:

Effect of climate change on global south, Responsibility of developed countries in carbon emission, Traditional and technological strategies to cope with climate change, Philosophy of Environment and role of philosophy to cope with climate change.

Essential Readings:

1. Hughes, H. Actors, activities, and forms of authority in the IPCC. *Review of International Studies*, 50(2), 333-353. (2024)
2. James, Simon P.. *Environmental Philosophy: An Introduction*. Germany: John Wiley & Sons, 2015
3. Jeko, V. O., & Joseph, O. N. "AN EVALUATION OF GLOBAL WARMING AND ENVIRONMENTAL ETHICS". *AQUINO, Journal of Philosophy*, 4(2). (2024)
4. Jiang, T., He, X., Su, B., Havea, P. H., Wei, K., Kundzewicz, Z. W., & Liu, D. COP 28: *Challenge of coping with climate crisis*. *The Innovation*, 5(1). (2024)

5. Leggett, J., Pepper, W. J., Swart, R. J., Edmonds, J., Meira Filho, L. G., Mintzer, I., ... & Wasson, J. Emissions scenarios for the IPCC: an update. *Climate change*, 1040, 75-95. (1992)
6. Li, T., Yue, X. G., Qin, M., & Norena-Chavez, D. "Towards Paris Climate Agreement goals: The essential role of green finance and green technology." *Energy Economics*, 129, 107273. (2024)
7. Madhanagopal, Devendraraj, Christopher Todd Beer, Bala Raju Nikku, and André J. Pelser, eds. *Environment, Climate, and Social Justice: Perspectives and Practices from the Global South*. Springer, 2022
8. Meng, B., Liu, Y., Gao, Y., Li, M., Wang, Z., Xue, J., & Wang, K. "Developing countries' responsibilities for CO2 emissions in value chains are larger and growing faster than those of developed countries". *One Earth*, 6(2), 167-181. (2023)
9. Nasiritousi, N., Buylova, A., Fridahl, M., & Reischl, G. Making the UNFCCC fit for purpose: A research agenda on vested interests and green spiralling. *Global Policy*. (2024)
10. National Research Council, Division on Earth, Life Studies, Board on Atmospheric Sciences, America's Climate Choices, & Panel on Adapting to the Impacts of Climate Change. *Adapting to the impacts of climate change*. National Academies Press. (2011)
11. Ngcamu, B. S. "Climate change effects on vulnerable populations in the Global South: a systematic review". *Natural Hazards*, 118(2), 977-991. (2023)
12. Stigter, C. J., Dawei, Z., Onyewotu, L. O. Z., & Xurong, M. Using traditional methods and indigenous technologies for coping with climate variability. *Climatic Change*, 70(1), 255-271. (2005)

Suggested Readings:

1. Gómez-Baggethun, E., Corbera, E., & Reyes-García, V. (2013). Traditional ecological knowledge and global environmental change: research findings and policy implications. *Ecology and society: a journal of integrative science for resilience and sustainability*, 18(4).
2. Belshaw, Christopher. *Environmental Philosophy: Reason, Nature and Human Concern*. United Kingdom: Taylor & Francis, 2014
3. Brady, Emily., Howarth, with Jane., Pratt, Vernon. *Environment and Philosophy*. United Kingdom: Taylor & Francis, 2005
4. Ajibade, Idowu Jola, and A. R. Siders, eds. *Global views on climate relocation and social justice*. Routledge, 2022
5. Moss, Jeremy, ed. *Climate change and social justice*. Melbourne Univ. Publishing, 2009

Course Code: PHI-659-E	Course Title: Reading a Philosopher: Jurgen Habermas	
Credits: 02	Course Type: DCE	L-1, T-1, P-0, S-0
Weekly Contact Hours	02	

Course Objectives:

To introduce the students to contemporary debates in the field of continental social and political philosophy as propounded by the German philosopher Jürgen Habermas

Course Outcomes:

The students will be able to trace and track the trajectories of contemporary debates in Habermas's theorization of the historical discourses of modernity with respect to the issues of knowledge, morality and various forms of normative social order

Unit- I: Core Concepts

- Critical theory, Frankfurt School
- Communicative rationality, communicative action, post-metaphysical thinking
- Instrumental reason, practical reason, public sphere
- Discourse ethics, rationalization, Secularization/Post-secularism

Unit- II: Selected Primary Readings

- Knowledge and Human Interests
- The Tasks of a Critical Theory of Society
- Three roots of communicative action
- The relationship between Theory and Practice

Essential Readings:

- Allen, Amy, and Eduardo Mendieta. *The Cambridge Habermas Lexicon*. Cambridge: Cambridge University Press (2018)
- Dews, Peter. *Habermas: a critical reader*. Blackwell Publishers (1999)
- Habermas, Jürgen, and William Outhwaite. *The Habermas Reader*. Polity Press (1996)
- Habermas, Jürgen. *Jürgen Habermas on Society and Politics: a reader*. Beacon Press, (1989)

Suggested Readings:

- Arendt, Hannah, Seyla Benhabib, James Bohman, John Dewey, Jon Elster, Nancy Fraser, Jürgen Habermas et al. *The Idea of the Public Sphere: a reader*. Lexington Books, (2010)

2. Broman, Thomas. "The Habermasian Public Sphere and Science in the enlightenment". *History of science* 36, no. 2 (1998): 123-149.
3. Delahunty, Robert J., and John Yoo. "Kant, Habermas and Democratic Peace." *Chi. J. Int'l L.* 10 (2009): 437-473.
4. Finlayson, James Gordon, and Fabian Freyenhagen, eds. *Habermas and Rawls: Disputing the political*. Routledge (2011)
5. Finlayson, James Gordon. *Habermas: A very short introduction*. Oxford University Press, (2005)
6. Geuss, Raymond. *The idea of a Critical Theory: Habermas and the Frankfurt School*. Cambridge University Press, (1981)
7. Graduate Faculty Philosophy Journal 6, no. 2 (1977): 155-180.
8. Habermas, Jürgen, Sara Lennox, and Frank Lennox. "The Public Sphere: an encyclopedia article (1964)." *New German Critique* 3 (1974): 49-55.
9. Habermas, Jürgen. "Martin Heidegger: On the Publication of Lectures from the Year 1935."
10. Habermas, Jürgen. "Notes on post-secular society." *New perspectives quarterly* 25, no. 4 (2008): 17-29.
11. Habermas, Jürgen. "Religion in the public sphere." *European Journal of Philosophy* 14, no. 1 (2006): 1-25.
12. Habermas, Jürgen. *On the Pragmatics of Communication*. MIT press, (2000).
13. Habermas, Jürgen. *The Divided West*. John Wiley & Sons, (2014).
14. Habermas, Jürgen. *The Philosophical Discourse of Modernity: twelve lectures*. John Wiley & Sons, 2018.
15. Habermas, Jürgen. *Truth and justification*. John Wiley & Sons, 2014.
16. Held, David. *Introduction to Critical Theory: Horkheimer to Habermas*. University of California Press, 1980.
17. McCarthy, Thomas. *The Critical Theory of Jürgen Habermas*. MIT Press (1981).