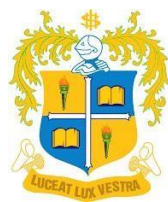


LEARNING OUTCOMES BASED CURRICULUM FRAME WORK (LOCF) FOR POSTGRADUATE PROGRAMMES

(With effect from 2022-23)

MA Philosophy
Department of Philosophy



LOYOLA COLLEGE (AUTONOMOUS)
CHENNAI 600034

PREFACE

Welcome to Loyola for an exciting course in Philosophy! Philosophy, it is said, not only answers questions but questions answers! In these two years you will come across a lot of questions that have been answered and develop critical abilities to raise questions and even question questions! Keeping to the best of the Jesuit traditions, philosophizing will necessarily be holistic in the contemporary global context. Needless to say, it will be inclusive in content and intent. As we have students from various parts of India and parts of Africa, South East Asia, it will take up the concerns not only of India but of issues global in content too. Hence Eastern and Western Philosophical perspectives will be given due importance. Teaching and Learning will be integrative, dialogical and critical rather than parallel, juxtaposed or compartmentalized. Philosophical studies are aimed at helping the students to be men and women for others. Keeping in mind these goals the courses in four semesters are arranged in a focused manner. The courses in the first two semesters are arranged in such a way that the students are helped to sharpen their focus on the context – both Indian and Western. Hence introducing philosophy to non-philosophy students, histories of both Indian and Western Philosophical traditions, questions related to dialogical encounters, etc. are parts of the syllabus. Students are encouraged to familiarize themselves with skill-based courses such as Research Methodology, though not forming part of the syllabus, but as extra credits, and acquire competencies in classical languages such as Latin and Sanskrit. These two semesters will conclude with a self-study paper at the end of the second semester which will form part of the integration expected of Philosophy students. The subject electives in these semesters will enable them to profit from exposures and field trips. The last two semesters will have courses with a focus on in-depth knowledge and application of philosophical themes. Hence Metaphysics, Classical and contemporary questions related to Metaphysics, and Philosophy of God and Religion etc. will enable them to do an in-depth analysis of issues and themes of systematic philosophy. Subject Elective courses are practical in nature and emphasize the nature of applied philosophy. Students are provided with opportunities to learn modern European languages, like Spanish and French. The special focus of the fourth semester is integrative in nature. Philosophy of Human person, Contemporary Indian Thought and an in-depth analysis of Moral Philosophy, along with a dissertation, also opens up avenues of integration. Moreover, they are expected to defend philosophical themes (theses) in Philosophy at the end of four semesters before a board of two examiners who will examine their philosophical comprehension of the themes dealt with during the two academic years.

Rev. Dr. S. Lawrence Fernandes S.J.
Head, Department of Philosophy

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VISION AND MISSION STATEMENTS OF THE COLLEGE

VISION

- Towards holistic formation of youth, grounded in excellence, through accompaniment to serve the humanity.

MISSION

- To provide inclusive education through an integral and holistic formative pedagogy.
- To promote skills that prepare them for the future.
- To kindle in young minds the spirit of social and environmental justice with a blend of academic excellence and empathy.
- To stimulate critical and conscientious scholarship leading to meaningful and innovative human capital.

CORE VALUES

- Cura Personalis
- Pursuit of Excellence
- Moral Rectitude
- Social Equity
- Fostering Solidarity
- Global Vision
- Spiritual Quotient

VISION AND MISSION OF THE DEPARTMENT

The University of Madras gave its approval in 1998 to start the department of philosophy at the post-graduate level. It is a self-supporting department offering a two-year course in philosophy leading to M. A. degree and is open to all those who have finished their graduation in any discipline.

VISION

- To provide philosophical formation to develop a firm foundation in rational, ethical, creative and critical thinking skills by engaging students with philosophical debates in the East and the West, developments in contemporary philosophy and application of philosophical ideas in all areas of life.

MISSION

- The department will draw its inspiration from the philosophical heritage of the East and the West and particularly from the cultural and philosophical heritage of India, so that the students may acquire a solid and coherent understanding of man, of the world and of God.
- Teaching and Learning will be integrative, dialogical and critical rather than parallel, juxtaposed or compartmentalized. It aims at training the students to a level of high qualification to reflect, analyze and critique on the concrete realities of life.
- Further, the Faculty will endeavor to draw the authentic values and insights of India's religious experience and intellectual traditions into the philosophical experience and thus make a creative contribution to the society at large.
- To foster these, the department will encourage reflection on the philosophical, cultural and socio-political movements in India, by making available all-important publications, research and writing and inviting experts in these fields to offer lectures and courses.

PROGRAMME EDUCATIONAL OBJECTIVES (PEOs)

PEO 1	Develop an intellectual capacity to grasp the interplay between individuals and society.
PEO 2	Impart a holistic perspective in social sciences and allied disciplines to pursue higher education and careers of their choice.
PEO 3	Imbibe values such as conscientiousness, social responsibility, and integrity.
PEO 4	Acquire the capacity to work with multicultural teams, demonstrating collaborative spirit and leadership skills.
PEO 5	Demonstrate in students a commitment towards the environment and sustainable development.
PEO 6	Inspire students to develop the whole person and strive for human excellence.

PROGRAMME OUTCOMES (POs)

PO 1	To provide a holistic understanding of the social world, enabling them to contextualize the antecedents of the society and to manage the diversity of human behaviour.
PO 2	To apply theoretical knowledge to understand, contextualise and critically analyse various social issues.
PO 3	To impart in students a sense of purpose and direction to meet the challenges in life.
PO 4	To prepare students for higher education, diverse employment opportunities and relevant entrepreneurial ventures.
PO 5	To demonstrate effective communication skills in professional and social contexts.
PO 6	To acquire knowledge of ecological systems and appreciate the need for sustainable development.
PO 7	To imbibe moral and ethical values and become socially responsible citizens.

PROGRAMME SPECIFIC OUTCOMES (PSOs)

M.A. PHILOSOPHY	
PSO 1	To acquire an in-depth knowledge of philosophy which includes the entire discourse of both Western and Indian Philosophy.
PSO 2	To explain the basic philosophical issues implicit in the experiences of self and the relation of self to others and to God.
PSO 3	To cultivate an ability to understand reality from different perspectives and thus to understand that different people will define issues in different ways.
PSO 4	To develop in the student habits of clear, critical thinking within the framework of both an adequate philosophical methodology and accepted norms of scholarship.
PSO 5	To apply philosophical analysis, argumentation, and critical reflection in concrete life situations.
PSO 6	To write philosophical essays that have coherent theses and reasonable supporting arguments, and that include consideration of factors weighing for and against different positions
PSO 7	To make philosophy a life learning process so that one can formulate for himself or herself a philosophy of life or world-view consistent with the objectives of Loyola College.

PG CURRICULAM TEMPLATE

SEMESTER-WISE CREDITS

PART	SEMESTER 1	SEMESTER 2	SEMESTER 3	SEMESTER 4
MAJOR COURSE (MC)	30 H 28 C	23 H 18 C	20 H 18 C	20 H 17 C
MAJOR ELECTIVE (ME)	---	4 H 2 C	4 H 2 C	---
INTER- DISCIPLINARY (ID)	---	---	6 H 3 C	---
MOOC (MO)	---	2 H ## 2 C	---	---
LIFE SKILLS (LS)	---	2 H # 1 C	---	---
SOFT SKILLS (SK)	---	---	2 H # 1 C	---
CROSS- DISCIPLINARY COURSES (CD)	---	3 H 1C	---	---
VALUE ADDED COURSES (VA)	---	---	2 H # 1 C	---
SUMMER INTERNSHIP (SI)	---	1 C	---	---
SERVICE LEARNING (SL)	---	---	2 H # 1 C	---
PROJECT (PJ)	---	---	---	10 H Project 3 C
TOTAL HOURS / CREDITS	30 H 28 C	30 H 23C + 2 C ##	30 H 26C	30 H 20C

Outside class hours

Additional Credits & Outside Class Hours

OVERALL COURSE STRUCTURE (M.A. PHILOSOPHY)

M.A. Philosophy
Restructured Syllabus -2022

S.NO	Sem	Subject Code	Name of the Course	Cat	Cre	Hrs
1	I	PPL01MC01	Ancient, Medieval and Modern Western Philosophy	MC	6	6
2	I	PPL01MC02	Introduction to World Religions	MC	6	6
3	I	PPL01MC03	<i>Darśanas</i>	MC	6	6
4	I	PPL01MC04	Logic and Research Methodology	MC	5	6
5	I	PPL01MC05	Tribal and Dalit Philosophies	MC	5	6
6	II	PPL02MC01	Philosophy of Nature	MC	5	6
7	II	PPL02MC02	Philosophy of Knowledge	MC	5	6
8	II	PPL02MC03	Philosophy of Liberation	MC	4	5
9	II	PPL02MC04	Contemporary and Recent Western Philosophy	MC	4	6
10	II	PPL02SE01	Philosophy of the Bhagavadgītā.	SE	2	4
11	II	PPL02SE02	Philosophy of Mind	SE	2	4
12	II	PPL02SE03	Existentialism	SE	2	4
13	II	PPL02SE04	Philosophy of Art and Aesthetics	SE	2	4
14	II	PPL02CD01	Philosophy of Human Communication	CD	1	3
15	II	PPL02SS01	<i>Life and Soft Skills</i>	SS	1	#2
16	II	PPL02MO01	<i>MOOC</i>	MO	2	#2
17	II	PPL02SI01	<i>Summer Internship</i>	SI	1	4W
18	III	PPL03MC01	<i>Vedānta</i>	MC	6	7
19	III	PPL03MC02	Philosophy of God and Religion	MC	6	6
20	III	PPL03MC03	Metaphysics	MC	6	7
21	III	PPL03ID01	Socio-Political Philosophy (Within School)	ID	3	6
22	III	PPL03SE01	The Philosophy of Popular Religiosity	SE	2	4
23	III	PPL03SE02	Intercultural Philosophy	SE	2	4
24	III	PPL03SE03	Comparative Philosophy	SE	2	4
25	III	PPL03SE04	Philosophy of Śaivism	SE	2	4
26	III	PPL03SE05	Philosophy of Language	SE	2	4
27	III	PPL03VA01	Philosophy of Education	VA	1	#2
28	III	PPL03SL01	<i>Service Learning</i>	SL	1	#2
29	III	PPL03SS01	<i>Life and Soft Skills</i>	SS	1	#2
30	IV	PPL04MC01	Moral Philosophy	MC	6	7
31	IV	PPL04MC02	Philosophy of Human Person	MC	6	7
32	IV	PPL04MC03	Contemporary Indian Thought	MC	5	6
33	IV	PPL04PD01	Dissertation / Project	PD	3	10

COURSE DESCRIPTORS OF SEMESTER I

Course Code	PPL01MC01
Course Title	Ancient, Medieval and Modern Western Philosophy
Credits	06
Hours/Week	06
Category	Major Course (MC)
Semester	I
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. This course will provide both an overview of the history of Western Philosophy as well as an exploration of some of the most important philosophical questions from ancient to modern era in Western Philosophy. 2. While the primary emphasis is to provide a broad overview of the history, the course also wants to introduce the students to Philosophers who will play a major role in their journey of the Study of Philosophy. 3. The Course also aims at making the students familiar with the treasures of Western Philosophical Tradition. 4. The Study of the History of Western Philosophy enables students to have first-hand knowledge of some classical texts of Western tradition. 5. The students will be able to understand and evaluate the various philosophical ideas and the solutions suggested by various philosophers. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To respond clearly, logically and critically to some important philosophical issues relevant in the world that we live in. 2. To read, comprehend, and discuss philosophical texts relevant to the course 3. To compose effective written materials that assimilate, synthesize and reflect on course information 4. To identify and describe in writing and in class discussion some important aspects of the cultural heritage and contributions of Western philosophy. 5. To allow the students to develop the habit of using the philosophical ideas of various philosophers in their day-to-day life. 	
Prerequisites	Basic knowledge on Western Philosophy.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	The Greek Philosophy: The Early Greek Philosophy- The Milesian School, Pythagorean School, Eleatic School, The Pluralists, The Atomists & The Sophists - Socrates; Plato and Aristotle.	12	CO1 CO2 CO3	K1 K2 K3 K4
II	Hellenism, Medieval Scholasticism & The Renaissance: Hellenistic Philosophy: Epicureanism & Stoicism. Medieval - Scholastic Philosophy - Augustinian Philosophy; Rise of Scholasticism- St. Anselm of Canterbury, Later Scholasticism - St. Thomas Aquinas. The Renaissance- Zwingli's Humanism and Luther's Reformed Theology.	12	CO1 CO2 CO3	K1 K2 K3 K4
III	Modern Western Philosophy: Emergence of Mechanism and Rationalism: Rene Descartes' Meditations on First Philosophy; Thomas Hobbes' Political Philosophy, Baruch Spinoza's Pantheism & Gottfried Wilhelm Leibniz's "Monads."	12	CO1 CO2 CO3	K1 K2 K3 K4
IV	The Age of Enlightenment and the British Empiricism: John Locke's theory of Mind, Social Contract & the notion of Self; David Hume's Radical Philosophical Empiricism, Skepticism & Naturalism.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5
V	Immanuel Kant: Transcendental Categories, theories of knowledge, categorical imperative	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5

Books for Study

1. Collinson, D. (1987). *Fifty Major Philosophers*, Croom Helm.
2. Copleston, F. (1958). *A History of Philosophy*, Burns Oates.
3. Descartes, R. (1993). *Meditations of the First Philosophy*, Hackett Publishing Company.
4. Kant, I. (1781). *Critique of Pure Reason*, Penguin Classics.
5. Lechte, J. (1994). *Fifty Key Contemporary Philosophers*, Routledge.
6. Price, J. A. (2000). *Philosophy Through the Ages*, Wadsworth.

Books for Reference

1. Adler, M. J. (1985). *Ten Philosophical Mistakes*, Touchstone.

2. Barnes, J. (2002). *Early Greek Philosophy*, Penguin Classics.
3. Cottingham, J. (ed.) (1995). *The Cambridge Companions to Descartes*, University Press.
4. Durant, W. (1961). *The Story of Philosophy*, Pocket Books.
5. Gilson, E. (1982). *The Unity of Philosophical Experience*, Christian Classics.
6. Kraut, R. (ed.) (1993). *The Cambridge Companion to Plato*, University Press.
7. Kolak, D. (2000). *Lovers of Wisdom*, Wadsworth.
8. Norton, D. F. (ed.) (1993). *The Cambridge Companion to Hume*, University Press.
9. Russell, B. (1945). *History of Western Philosophy*, Routledge.
10. Scrouth, R. (1995). *A Short History of Modern Philosophy*, Routledge.
11. Stumpf, E. S. (1995). *Socrates to Sartre*, McGraw-Hill Book Co.
12. Tarnas, R. (1993). *The Passion of the Western Mind*, Ballantine Books.
13. Wilson, M. D. (1993). *Descartes*, Routledge.

PPL01MC01 HISTORY OF WESTERN PHILOSOPHY (MC)		Cognitive level
CO1	To understand and remember the philosophical concepts, positions, arguments and themes in Western Philosophy.	K1, K2
CO2	To recognize and identify and understand the philosophical issues.	K3
CO3	To interpret, summarize, and paraphrase the thoughts of the philosophers.	K4
CO4	To evaluate the various philosophical positions and arguments.	K5
CO5	To state, support and critique the claims and arguments of various philosophers and to produce one's own philosophical positions with solid arguments.	K6

Course Code	PPL01MC02
Course Title	World Religions
Credits	06
Hours/Week	06
Category	Major Course (MC
Semester	I
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. One of the important elements that has shaped human history is religion. From time immemorial, religions have played a key role in human history, though a few civilizations also grew in its absence. 2. The concept of the sacred seems to be innate in humankind, and the end results have been either fully institutionalized religions or not-so-well organized religions. It is not only interesting to study a few of them, but also essential to study them from the intellectual, emotive or affective, as well as socio-philosophical perspectives, since they continue to affect human lives. 3. Many a belief system that we hold has either a direct or indirect link to religions. In the Indian context and in the global scenario, especially in the present times, the study of world religions is truly essential, including that of ancient religions that have had their presence in this world. 4. Hence, this course introduces a few major religions of the world, and presents their historical origins, central teachings, and devotional practices. A few common themes would be highlighted too. The idea is not to compare or contrast but to get introduced to different worldviews, beliefs, standpoints and how they affect human society. 5. Apart from religions, a few other ‘reactions’ to religions will also have to be understood so that there is a holistic understanding of what is happening today. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To get an intellectual exposure of various world religious traditions and to gain a fundamental understanding of the general nature of religions and spiritualities. 2. To gain knowledge of the history and culture of several major religious traditions. 3. To learn about how and why people construct their religious worlds through various forms: myth, ritual, symbolism, beliefs, ethics etc. 4. To begin to understand various historical periods and the various religions that emerged during those periods. 5. To become aware of the plurality of views and practices existing today and to respond accordingly. 	
Prerequisites	Admission to M.A. Philosophy, and a keen interest to learn about other religions apart from one’s own.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Unit 1: Introducing religion 1. Introduction: the world of the sacred 2. Definitions: religion, what is a world religion, what is being religious? 3. Demographic details of world religions 4. Primal religions: description, Shamanism, The African Diaspora and African Traditional Religions, syncretistic religions, Indian Tribal religions	8	CO1	K1 K2
II	Unit 2: Religions of India and Asia 1. Hinduism 2. Buddhism & Jainism 3. Sikhism 4. Confucianism & Daoism	16	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	Unit 3: Other Ancient religions 1. Egyptian 2. Zoroastrianism 3. Greek 4. Others: Roman, Norse, and Celtic	8	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Unit 4: Abrahamic Religions 1. Judaism 2. Christianity 3. Islam 4. Others: Baha'I, Yezidi, Druze, Rastafari	16	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Unit 5: Other Developments 1. New Religious Movements 2. New Age Movements 3. Atheism 4. Irreligion	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Dowley, T. (2018). *Introduction to World Religions* (3rd ed.). Fortress Press.
2. Eliade, M. (1991). *The Eliade Guide to World Religions*. Harper publishers.
3. Fisher, M. & Robin R. (2016). *Living Religions* (10th ed.). Pearson.

4. Oxtoby, W. (Ed.). (2002). *World Religions: Eastern Traditions* (2nd ed.) Oxford University Press.
5. Oxtoby, W. (Ed.). (2002). *World Religions: Western Traditions*, (2nd ed.). Oxford University Press.
6. Ring, N., Nash, K.S., MacDonald, M.N., & Glennon, F. (2012). *Introduction to the Study of Religion*. Orbis Books.

Books for Reference

1. Ahmed, A. (2002). *Discovering Islam: Making Sense of Muslim History and Society*. Routledge.
2. Boyce, M. (2000). *Zoroastrians: Their Religious Beliefs and Practices* (2nd ed.). Routledge.
3. Doniger, W. (2009). *The Hindus: An Alternative History*. Penguin Books.
4. Doniger, W. (2014). *On Hinduism*. Oxford University Press.
5. Dundas, P. (1992). *The Jains*. Routledge.
6. Gethin, R. (1998). *The Foundations of Buddhism*. Oxford University Press.
7. Heschel, A.J. (1976). *God in Search of Man: A Philosophy of Judaism*. Farrer, Strauss, and Giroux.
8. Kohn, L. (Ed.). (2002). *Daoist Identity: History, Lineage and Ritual*. University of Hawaii Press.
9. Mann, J.S., & Harbans, H.S. (Eds.). (1989). *Advanced Studies in Sikhism*. Sikh Community of North America.
10. Mitchell, D.W. (2008). *Buddhism: Introducing the Buddhist Experience* (2nd ed.). Oxford University Press.
11. Partridge, C. & Dowley, T. (Eds.). (2018). *Introduction to World Religions* (3rd ed.). Fortress Press.
12. Reynolds, G.S. (2012). *The Emergence of Islam: Classical Tradition in Contemporary perspective*. Fortress Press.

Web Resources

1. Myss, C. (n.d). *Primal Religions*. Myss.com. <https://www.myss.com/free-resources/world-religions/primal-religions/>
2. Primal Religion. (n.d). <https://www.kregel.com/books/pdfs/excerpts/9780745955094.pdf>
3. The Global Religious Landscape. (2012, Dec 18). Pew Research Center. <https://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>
4. The New Age Movement: Basic Concepts, emerging worldviews. (2019, Oct 28). <https://breakpoint.org/the-new-age-movement-basic-concepts/>
5. World Religions and Spirituality Project. <https://wrldrels.org/>
6. World Religions Map. (n.d). <https://www.pbslearningmedia.org/resource/sj14-soc-religmap/world-religions-map/>

PPL01MC02 WORLD RELIGIONS (MC)		Cognitive level
CO1	Describe the major beliefs and features of a range of religious traditions, including important terminology, texts, history, practices, and major figures	K1, K2
CO2	Appreciate the various aesthetic and sensory aspects of religion	K3
CO3	Analyse the various religious trends with a special focus on harmonious living.	K4
CO4	Learn to identify elements of growth in one's own religious/secular traditions, from an informed and reflective perspective.	K5
CO5	Create new interest in using these religions for a better transformed human society.	K6

Course Code	PPL01MC03
Course Title	Darśanas
Credits	06
Hours/Week	06
Category	Major Course (MC)
Semester	I
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. Philosophy is termed as <i>Darśana Śāstra</i> in ancient India. The term <i>Darśana</i> means 'vision' from Sanskrit root 'dṛś' to see. It is a philosophical science to see the reality in its entirety. 2. The focus of this course is to bring out ancient thinking regarding human life which consists of consciousness. Various branches of philosophy like Metaphysics, Epistemology, Ontology, Cosmology, Psychology etc. are studied in this course. 3. Course includes textual study of orthodox as well as heterodox systems of Indian Philosophy. This course also is directed towards analytical and textual approach towards philosophical systems. Course includes major written traditions of Indian philosophy. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To have a deeper knowledge in the written tradition. 2. To see the relevance of the written tradition. 3. To contextualize the classic philosophy of India. 4. To develop philosophical temperament among the students. 5. To facilitate further research. 6. To create an ability to understand Sanskrit philosophical texts. 	
Prerequisites	Basic knowledge on Indian Philosophy.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Nyāya-Vaiśeṣika Nyāya: Logical Realism Pramāṇas: Perception, Inference, Comparison, Testimony. Causation: <i>Asatkāryavāda</i> (its criticism) <i>Tarka, Vāda, Nigrahasthāna.</i> Memory, Doubt, Fallacies. Bondage and Liberation. Vaiśeṣika: Atomistic Pluralism Categories, Substance, Elements Atomic Theory, Generality, Particularity, Inherence Ethics, Philosophy of God.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

II	<p>Sāṅkhya-Yoga</p> <p>Sāṅkhya Causality, <i>Prakṛti</i>, <i>Guṇas</i> Theory of Evolution: <i>Puruṣa</i> and <i>Prakṛti</i> Problem of Knowledge Atheistic?</p> <p>Yoga Psychology Means of knowledge Art of Yoga, Ethical preparation, Discipline of the body, Regulation of breath, Sense control <i>Aṣṭāṅga</i>, an explanation</p>		CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	<p>Pūrva-Mīmāṃsā, Uttara-Mīmāṃsā</p> <p>Pūrva-Mīmāṃsā Sources of Knowledge: Different from Nyāya, Two Schools: Prabhākara, Kumārila. The Self, Nature of reality <i>Apūrva</i> and <i>Mokṣa</i></p> <p>Uttara-Mīmāṃsā Ontology Brahman, the World and Individual self <i>Mokṣa</i></p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	<p>Jaina Darśana and Cārvka Darśana</p> <p>Jaina: Pluralistic Realism History: Life of Vardhamāna and the development of Jainism Divisions: <i>Śvetāmbaras</i> and <i>Digambaras</i> Jaina logic Five kinds of knowledge <i>Saptabhaṅgī</i> Jaina psychology: Soul, Body and Mind Jaina metaphysics: Substance and quality, atomic theory, <i>Jīvas</i> and their kinds.</p> <p>Cārvākas/Lokāyat Introduction: ambiguity - text, author Cārvāka Materialism Metaphysics Epistemology ethics Arguments for atheism</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

V	Bauddha darśana	12	CO1	K1
	Introduction: Buddhism and Upaniṣads, Four noble truths, Eight-fold path		CO2	K2
	Metaphysics: Causation, Dependent origination (<i>paṭicca samuppāda</i>)		CO3	K3
	Theory of soul		CO4	K4
	Buddhist and Modern psychology		CO5	K5
	Four Schools: <i>Vaibhāṣika</i> , <i>Sautrāntika</i> , <i>Yogācāra</i> , and <i>Mādhyamika</i> .			K6

Books for Study

1. Puligandla, Ramakrishna (1975). *Fundamentals of Indian Philosophy*. Abingdon Press.
2. Sharma, Cahndradhar (1962). *Indian Philosophy: A Critical Survey*. Barnes and Noble, Inc.
3. Radhakrishnan, S. (1940), *Indian Philosophy*, Vol. I. George Allen & Unwin Ltd.
4. Radhakrishnan, S. (1940), *Indian Philosophy*, Vol. II. George Allen & Uniwin Ltd.

Books for Reference

1. Bhasham, A. L. (1981). *History and Doctrine of the Ajivaikas*. Delhi: Motilal Banarsidas.
2. Chattopadhyaya (1978). *Lokayata: A Study in Ancient Materialism*. Mumbai: People's Publishing House.
3. Chatterjee, Satishchandra and Datta, Dheerendramoahn (1948). *An Introduction to Indian Philosophy*. Calcutta: University of Calcutta.
4. Cowell, E. B. and Gough, A. E. (1882). *The Sarva-Darśana-Saṅgraha by Mādhava Āchārya*. London: Trubner & Co.
5. Hirianna (1951). *Outlines of Indian Philosophy*. London: George Allen and Company.
6. Radhakrishnan, S. (1929). *Indian Philosophy*, Vols. I & II. London: George Allen and Co. Raju, P. T. (1985).
7. Sinari, A. Ramakant (1984). *The Structure of Indian Thought*. Oxford: Oxford University Press.
8. Srinivasa Iyengar, P. T. (1909). *Outlines of Indian Philosophy*. Benares: Theosophical Society.
9. Stevenson, S. (1915). *The Heart of Jainism*. Oxford: Oxford University Press.

Web Resources

1. *The Divine Life Society*. "The Darśanas." <https://www.dlshq.org/religions/the-darsanas/>
2. "Darśana, Philosophy and Religion in Pre-modern India." <https://www.redalyc.org/journal/1053/105345260001/html/>
3. *Sutra Journal*. "SAD DARŚANAS - SIX VIEWS ON REALITY." <http://www.sutrajournal.com/sad-darsanas-six-views-on-reality-jeffery-long>

PPL01MC03 DARŚANAS (MC)		Cognitive level
CO1	Basic knowledge of different Systems and the vision of the authors; memorizing the basic concepts with their philosophical meanings.	K1, K2
CO2	Getting to know each system's way of philosophizing with their goal in doing so.	K3
CO3	To develop the knowledge of seeing through the vision of different Systems.	K4
CO4	To apply the philosophical thinking to one's own life; to have an understanding of life in the present context.	K5
CO5	To be able to critically analyze thought of each System.	K6

Course Code	PPL01MC04
Course Title	Logic and Research Methodology
Credits	05
Hours/Week	06
Category	Major Course (MC)
Semester	I
Regulation	2022

Course Overview

1. Logic is a branch of philosophy which deals with the principles of valid reasoning. It reflects upon the nature of the form of thinking called 'reasoning.' The logician's interest is in the reasoning itself, not the motivation of the person who reasons.
2. The aim of this course is to investigate the fundamental laws which regulate human thinking and reasoning. It is to enable the students with logical rules to test whether any particular piece of reasoning is coherent and consistent, i.e., whether it is logical.
3. This course deals with some pertinent philosophical questions in logic. What is the structure of thought and how is it related to the structure of the world? What is correct reasoning? What principles are presupposed in valid reasoning? What distinguishes a good argument from the bad one? Are there any methods to detect bad fallacious reasoning, and if so, what are they? What deductions, mediate and immediate, are possible from any given statement? What are ambiguity and definiteness, and how much of each should be expected in reasonable interpretations?

Course Objectives

1. To introduce philosophy as an academic discipline which attempts to think rationally, methodically and critically about the most fundamental questions about reality and human existence and logic as a tool for rational and methodical thinking.
2. To define logic as the science of valid reasoning and show it in traditional syllogistic logic as well as in modern symbolic logic in order to equip the students with the canons of valid reasoning in and through variety of exercises.
3. To train students in critical thinking and research methodology in and through various philosophical methods and enable them to undertake an organized inquiry in any research problem in philosophy and present the findings in a well-accepted scientific format.

Prerequisites	Basic knowledge on arguments and critical thinking.
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SYLLABUS

UNIT	CONTENT	HOURS	COs	CL
I	Introduction to Logic: Etymology - Subject Matter – Types- Arguments - Form and Matter - Truth and Validity - Deduction and Induction - Exercises. History	10	CO1 CO2 CO3	K1 K2 K3

	of Logic in Western Philosophy: Mythos to Logos - Pre-Aristotelian Reductivist Logic - Aristotelian Logic - Medieval Scholastic Logic - Modern Symbolic Logic - Mathematical Turn in Logic – Logicism - Gödel's Incompleteness in Logic - Computational Programing.			K4
II	Traditional Syllogistic Logic: Words and Terms-Distribution of Terms - Sentences and Propositions-Classification of Propositions. Immediate Inference: Eduction -Square of Opposition. Mediate Inference: Categorical Syllogism - Structure of Syllogism - Mood, Figure, Validity and List of Valid Categorical Syllogism - Contribution of George Boole and John Venn. Non-Categorical Syllogism: Disjunctive Syllogism and Hypothetical Syllogism – Dilemma – Fallacies – Exercises.	20	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
III	Modern Symbolic Logic: Symbolizations of sentences and arguments – Propositional Logic – Rules of Inference -Predicate Logic – Quantifiers – Techniques of Proving Validity/invalidity – Constructing Formal Proof of Validity - Application of Symbolic Logic - Analyzing the Intuitive Logical Inference of Philosophical Arguments - Exercises.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Indian Systems of Logic: <i>Pramanas</i> in Classical Systems of Indian Philosophy. Jaina Logic: <i>Anekantavada – Nayavada – Syadvada</i> . Buddhist Logic. Philosophical Implications in Logic: Logic and Metaphysics Interface - Logic and Epistemology Interface - Logic and Ethics Interface - Logic and Cosmology Interface.	8	CO1 CO2 CO3	K1 K2 K3 K4
V	Research Methodology in Philosophy: Introduction to Philosophizing - Components of Philosophizing –Earlier Methods in Philosophy – Dialectic Method, Rational Method, Empirical Method and Critical Method - Recent Methods in Philosophy – Phenomenological Method, Analytical Method, Hermeneutical Method and Deconstructive Method. Dissertation Writing Project – Guidelines – Documentation.	10	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Bruce, M., & Steven. B. (2011). *Just the Arguments: 100 of the Most Important Arguments in Western Philosophy*. Blackwell.
2. Christopher, W. T. (2007). *Fallacies and Argument Appraisal*. Cambridge University Press.
3. Copi, Irving., Cohen, Carl. (2008). *Introduction to Logic*. Pearson Education India.
4. Jain, K. (2009). *A Textbook of Logic*. D.K. Printworld.
5. Mathew, E.P. (2008). *Critical Thinking and Planned Writing*. Satya Nilayam Publications.

Books for Reference

1. Aitreya, B.L. (1948). *The Elements of Indian Logic*. Nalanda Publications.
2. Amaladass, A. (2001). *Introduction to Philosophy*. Satya Nilayam Publications.
3. Bergmann, M. (1998). *The Logic Book*. McGraw.
4. Copi, I. (1997). *Symbolic Logic*. Prentice Hall.
5. Gangopadhyay, M. (1984). *Indian Logic in its sources*. Munshiram Manoharlal Publishers.
6. Goranko, V. (2016). *Logic as a Tool: A guide to formal Logical Reasoning*. John Wiley & Sons Ltd.
7. Hurley, P. (2000). *A Concise Introduction to Logic*. Wadsworth.
8. Jacqueline, D. (2007). *Philosophy of Logic*. Elvester.
9. Kreeft, P. (2014). *Socratic Logic: A Logic Text Using Socratic Method, Platonic Questions and Aristotelian Principles*. St. Augustine's Press.
10. Satis, C.V. (2017). *A History of Indian Logic: Ancient, Medieval and Modern Schools*. Motilal Banaras Publishers.
11. Shand, J. (2000) *Arguing Well*. Routledge.

Web Resources

1. <https://iep.utm.edu/category/s-l-m/logic/>
2. <https://nptel.ac.in/courses/109/105/109105111/>
3. <https://plato.stanford.edu/entries/aristotle-logic/>
4. <https://plato.stanford.edu/entries/logic-ontology/>
5. <https://www.youtube.com/channel/UC5W1426MgVYjyYjbl6LDqeg>
6. <https://www.youtube.com/channel/UCetlaEo5ywcDU4GMt9kdJ4w>

PPL01MC04 LOGIC AND RESEARCH METHODOLOGY (MC)		Cognitive Level
CO1	To understand and remember basic concepts, types and principles of valid reasoning in formal logic and different components and methods of philosophizing.	K1, K2
CO2	To recognize and identify argument forms, logical inferences, logical operations and logical fallacies in any argumentative discourse.	K3
CO3	To represent the structure of arguments in standard logical forms and symbols.	K4
CO4	To evaluate the validity of arguments using the canons of valid inference in traditional syllogistic logic and modern symbolic logic.	K5
CO5	To construct valid arguments, to demonstrate ability to use the techniques of logical analysis, and to demonstrate philosophical research in a well-accepted logical and scientific format.	K6

Course Code	PPL01MC05
Course Title	Tribal and Dalit Philosophies
Credits	05
Hours/Week	06
Category	Major Course (MC)
Semester	I
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. More than 700 tribal groups In India are spread out in different parts of the country in the bigger or smaller numbers. The scheduled tribes form around 8.6 % of total population of India. 2. Tribals are a homogenous group and their way of life touches upon every aspect of life-economic, social, cultural, political, religious etc. 3. It is interesting to unravel the intricacies of different aspects of their life. However, they still remain as an exploited group of people. 4. The term ‘Dalit’ is used today to denote those people who are marginalized, oppressed and separated from the society’s established welfare. They form around 27% of total population of India. 5. Dalit status has often been historically associated with occupations regarded as ritually impure. 6. The Dalits are discriminated against socially, religiously, politically, economically, and above all, ideologically. They are treated as polluted people destined to live in humiliation, pain and constant suffering. 7. At different phases of history there are thinkers who became the voice of Dalits. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To understand the tribal way of being and becoming. 2. To help the students unravel and appreciate the intricacies of the tribal <ol style="list-style-type: none"> i. : way of concept formation ii. : system of knowledge and interpretation iii. : way of life and iv. : relationship with the divine, the human and the world. 3. To introduce the complex nature of the Dalit life-world or worldview and the process of philosophizing from Dalit perspectives. 4. To acquaint the students with the historical-social and religious basis of Dalit life. 5. To bring to awareness that Dalit philosophy is a philosophy of struggle. 	
Prerequisites	Keen interest in the human societies.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>Tribal and Dalit People</p> <p>Who are Tribals? Evolution of concepts- Tribe, Scheduled Tribes, Autochthons, Aborigine, Native, Indigenous, Primitive, Adivasi. Who are Dalits? Evolution of Concepts- Caste, Scheduled Castes, Harijan, Dalits. Race, Ethnic Group. A brief historical overview. Clarification of the terms- Worldview, Myth; Theories of Worldview and Myth. Etic and Emic Approaches.</p>	10	CO 1 CO 2	K 1, K2, K 4
II	<p>The Tribal Way of Life</p> <p>Description and understanding of the tribal world. Creation: Time-Space, Unity-Harmony. Interdependence of all forms of life. Tribal view on Nature. Community-centred consciousness. Seasonal Festivals. Rites of Passage. Social sanctions: Taboos and Totems. Tribal Morality- the sense of right and wrong, good and evil. Infringement and the process of restoration.</p>	14	CO1 CO 2 CO 3	K 2, K3, K 4
III	<p>Tribal Hermeneutics and Phenomenology of Tribal Religion</p> <p>Knowledge about nature, human beings, the universe, the Supreme Being and certain mysteries and realities through myths and traditions, Omens, proverbs, wisdom literature and riddles.</p> <p>Tribal Religion: Supreme Being; Communitarian and communion sense of the Sacred; Unity of the Sacred and Secular. Spirit World- benevolent and malevolent spirits.</p>	12	CO 1 CO 2 CO 3 CO 4	K 1, K 2, K 4, K 5
IV	<p>Dalit Philosophy of Life</p> <p>Dalit World-View. A Cultural Approach: Analysis of Dalit and Non-Dalit Cultures; Features and Values of Dalit Folklore and Cultural Expressions. Analysis of Dalit Symbols and Rituals. Dalit Aesthetic Culture: Aesthetic Richness of Dalit Tradition; Dalit Experience and Experience of Beauty; Indian Music and Dance- Dalit Contribution; Dalit Songs and dances.</p>	12	CO 1 CO 2 CO 3 CO 4	K 1, K 2, K 4, K 5

	The Dalit Quest for Freedom. Social Problems of Dalits: Dehumanization through Exclusion; Denial through Exploitation; Defacement through Elimination. Towards an Adequate Response. Philosophizing from Dalit perspective. Dalit Philosophy of Life.			
V	Dalit Human Values, Moral Outlook and Philosophy of Religion Celebrating Life; God and Human Relationship; Springs for communal Harmony; Dalit Power of Forgiving; Forgiveness and Repentance; Justice, Love and Compassion; Labour as Foundation of Living. Features of Dalit Religion. Characteristics of Dalit Religious Philosophy; Ambedkar's Dalit Religious Philosophy; Belief Systems of Dalit World; Religious World in Daily Life; Problem of Evil: Dalit Perspective. Pragmatic and Constructive Dalit Symbols. Dalit Critique of World Religions. Basis of Dalit Eschatology; Materialist Features of Dalit Eschatology; Earthly Abode of God/Goddess; Heavenly Bliss on Earth.	12	CO 1 CO 2 CO 3 CO 4 CO 5	K 1, K 2, K 4, K 5, K6

Books for Study

1. Aind, V. (Ed.). (2009). *Enigma of Indian Tribal Life and Culture: Philosophical Investigations*. Asian Trading Corporation.
2. Ambedkar, B.R. (1988). *The Untouchables: Who are They and Why They Have Become Untouchables?* Bheem Patrika Publications.
3. Ambedkar, B.R. (1989). *Dr. Babasaheb Ambedkar: Writings and Speeches -Vol.5 & 9*. Government of Maharashtra.
4. Ao, I. (2019). *Rethinking Tribal Culture and Development*. Jnanada Prakashan
5. Channa, S. (2000). *International Encyclopaedia of Tribal Religion*. Cosmo
6. Fuchs, S. (1974). *The Aboriginal Tribes of India*. MacMillan Press.
7. Jeyaseelan, M. (Ed.). (2018). *Social Structures of Dalits*. Discovery Publishing House Pvt. Ltd.
8. Michael, S.M. (Ed.). (1999). *Dalits in Modern India: Vision and Values*. Vistaar.
9. Prasad, V. (2000). *Untouchable Freedom: A Social History of a Dalit Community*. Oxford University Press.
10. Ramacami, IV & Veeramani K. (2005). *Collected Works of Periyar E.V.R.* Periyar Selfrespect Propaganda Institution.

Books for Reference

1. Archer, W. G. (1985). *Tribal Law and Justice*. Concept Publishing Company.
2. Bhavnani, E. (19650). *The Dance in India: The Origin and History, Foundations, the Art, and Science of the Dance in India, Classical, Folk, and Tribal*. D. B. Taraporevala Sons.
3. Bhowmick, P.K. & Raha, M.K. (2007). *The Tribal People of India: Society, Culture and Development*. R.N. Bhattacharya.
4. Channa, S. (2000). *International Encyclopaedia of Tribal Religion*. Cosmo Publications.
5. Deliège, R. (1997). *The World of the Untouchables: Parayars of Tamilnadu*. Oxford University Press.
6. Ilaiah, Kancha. (1996). *Why I am Not a Hindu: A Sudra Critique of Hindutva Philosophy, Culture and Political Economy*. Samya.
7. Jogdand, P.G. (2021). *Dalit Movement in India*. Rawat Publications.
8. Joshi, B.R. (1986). *Untouchable: Voice of the Dalit Liberation Movement*. Select Book Service Syndicate.
9. Kumar, R. (Ed.). (2003). *Essays on Indian Culture*. Discover Pub House.
10. Ludden, D. (Ed.). (2001). *Reading Subaltern Studies: Critical History, Contested Meaning and the Globalization of South Asia*. Permanent Black.
14. Manohar, D. M. (2009). *Dalits and Religion*. Atlantic Publishers.
15. Michael, S.M. (Ed.). (1999). *Dalits in Modern India: Vision and Values*. Vistaar.
16. Muthu, K. S. (2008). *Dalit Deities*. Dalit Resource Centre.
17. Nirmal, A.P. (Ed.). (1989). *Towards a Common Dalit Ideology*. Gurukul.
18. Pandit, S. (1977). *An Approach to the Indian Theory of Art and Aesthetics*. Sterling Publishers.
19. Periyar E.V.R. (1983). *Declaration of War on Brahminism*. Dravida Kazhakam Publications.
20. Singh, S.K. (1973). *Tribal Situation in India*. Indian Institute of Advanced Study.
21. Sinha, B.B. (1983). *Society in Tribal India*. BR Publishing.
22. Veeramani, K. (1979). *Periyar and His Ideologies*. Periyar Self-Respect Propaganda Institution.
23. Veeramani, K. (Ed.). (2004). *Collected Works of Periyar*. Periyar. Self –Respect Propaganda Institution.
24. Verma, R. C. (2002). *Tribes Through The Ages*. Publication Division, Ministry of Information and Broadcasting, Government of India.
25. Wilfred, F. (2007). *Dalit Empowerment*. NBCLC.
26. Zelliott, E.(1992). *From Untouchable to Dalit: Essays on Ambedkar Movement*. Manohar.

Web Resources

1. www.sociologyguide.com/tribal-society/index.php. Retrieved on March 12, 2011. Indianet. 2009. "Indian Tribals" http://www.indianetzone.com/37/indian_tribes.htm.
2. ORI (The Origin of Races in India) 2011 Tribes of India, Culteropedia, <http://french.culturopedia.com/Tribes/tribesintro.html>
3. Gold, Jodi and Kammen, Carole (2011) "Sacred Tribal Values," Soulful Living, http://www.soulfulliving.com/sacred_tribal_values.htm [images/pdf/ccd-cultural-dalits.pdf](http://www.soulfulliving.com/images/pdf/ccd-cultural-dalits.pdf). accessed on November 12, 2010.
4. <http://evans-experientialism.freewebspace.com/augustthalheimer.htm> <http://www.kamat.com/jyotsna/>
5. *eetha, Re-making the Past: Iyothee Thoss Pandithar and Modern Tamil Historiography*; Bergunder, Michael. "Anti-Brahmanical and Hindu nationalist reconstructions of Indian prehistory." <http://www.theologie.uni-old-site.susiladharma.org/>
6. [images/pdf/ccd-cultural-dalits.pdf](http://www.indianetzone.com/37/indian_tribes.htm). http://www.indianetzone.com/37/indian_tribes.htm.
7. <http://www.pucl.org/Topics/Dalittribal/2003/ativasi.htm>
8. http://www.soulfulliving.com/sacred_tribal_values.htm
9. http://www.indianetzone.com/37/indian_tribes.htm.

PPL01MC05 DALIT AND TRIBAL PHILOSOPHIES (MC)		Cognitive level
CO1	To understand and remember the origin and development of Tribals and Dalits.	K1, K2
C02	To assess the Tribal and Dalit worldview and way of life.	K3
CO3	To analyze the socio-cultural, aesthetic, moral and religious life of Tribals and Dalits.	K4
CO4	To explain the rationale behind Tribal and Dalit way of life.	K5
CO5	To appreciate and envision the Tribal and Dalit way of life.	K6

COURSE DESCRIPTORS OF SEMESTER II

Course Code	PPL02MC01
Course Title	Philosophy of Nature
Credits	05
Hours/ Week	06
Category	Major Course (MC) – Theory
Semester	II
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. The course clarifies the basic terms and concepts and expose the interconnectedness nature of philosophy and science. 2. The course traces back the growth of science from the pre-Socratic science to the contemporary sciences, elucidating the significant periods in the history of science and their philosophical implications. 3. The focus on the course is not just seeking information, but seeking reflection based on recent scientific theories about the origin, structure and end of the universe. 4. The 20th Century saw drastic changes in the philosophy of science and the salient features of contemporary thinkers of different schools are well exposed. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To understand the nature, method and procedures of science and evaluate its significance so that the students gain a comprehensive understanding of scientific knowledge, including its strengths and limitations. 2. To understand the physical world (its origin, nature, deeper structure and possible end) in the light of the recent scientific insights and develop a credible view of the physical world. 	
Prerequisites	Basic knowledge in general science

SYLLABUS				
UNIT	CONTENT	HOURS	Cos	CL
I	<p>Cclarification of relevant terms and examination of different views on the nature of science</p> <p>Meaning of the terms: science, philosophy of science, history of science, cosmology and their relationships</p> <p>Philosophy of Science and Epistemology, Philosophy of Science and Metaphysics,</p>	11	CO1, CO2, CO3	K1, K2, K3,K4

	Feminist Accounts of Science, Values and Science			
II	<p>Significant periods in the history of science</p> <p>The Schools of the Pre-Socratics, Socratic thinkers and their contribution, Philosophy of science and cosmology in the Middle Ages, Classical Newtonian Physics, Mechanical Philosophy of Nature (MPN)</p>	12	CO1, CO2, CO3, CO4	K1,K2,K3, K4,K5
III	<p>Contemporary cosmology and dynamic worldview of Teilhard de Chardin</p> <p>Contemporary Sciences: Relativity: Historical Background of the Theory of Reality, the Special theory of relativity, General Theory of Relativity, philosophical implications Quantum Mechanics: Historical background, Fundamental Building blocks of matter, Ultimate Nature of Material Reality, Dual Nature of Matter, Uncertainty Principle, Philosophical Implications. Darwinian Evolution: Natural Selection Teilhardian Cosmology: Synthesis of Science, Philosophy, and Religion</p>	13	CO1, CO2, CO3, CO4, CO5	K1, K2, K3, K4, K5, K6
IV	<p>Contemporary issues in Cosmology</p> <p>Finiteness/Infinite Nature the Universe, The Structure of the Universe, Scientific theories on the origin and end of the universe, Theories on the Origin of the Universe, Theories on the End of the Universe, Big Bang Cosmology Theory, Steady-State Theory</p>	12	CO1, CO2, CO3, CO4	K1, K2, K3, K4, K5
V	<p>Schools of contemporary philosophy of science</p> <p>School of Logical Positivism, Karl Popper: A bridge-figure between logical positivism and Historicism, School of Historicism: Thomas Kuhn and Feyerabend, School of Historical Realism: Imre Lakatos and Shapere</p>	12	CO1, CO2, CO3, CO4, CO5	K1, K2, K3, K4, K5, K6

Books for Study

1. Fetzer, J.H. (1993). *Philosophy of Science*. Paragon House.
2. Hempel, C.G. (1966). *Philosophy of Natural Sciences*. Prentice Hall.
3. Kuhn, T. (1962). *The Structure of Scientific Revolution*. Chicago press
4. Perumalil, A. (2006). *Critical Issues in the Philosophy of Science and Religion*. ISPCK.
5. Tyson, N.D., & Strauss, M. (2016). *Welcome to the Universe: An Astrophysical Tour*. Princeton University Press.

Books for Reference

1. Blackwell, R.J. (1966). *Discovery in the Physical Science*. University of Notre Dame Press.
2. Caws, P. (1966). *The Philosophy of Science*. Van Nostrand.
3. Coleman, J.A. (1963). *Modern Theories of the Universe*. Signet.
4. Harre, R. & Madden, E. (1975). *Causal Powers*. Basil Blackwell.
5. Harre, R. (1960). *An Introduction to the Logic of Sciences*. Macmillan.
6. Klee, R. (1999). *Scientific Inquiry: Readings in the Philosophy of Science*. OUP.
7. Ladyman, J., *Understanding Philosophy of Science*. Routledge.
8. O'Hear, A. (1989). *An Introduction to the Philosophy of Science*. OUP.
9. Popper, K. (1965). *The Logic of Scientific Discovery*. Harper Torchbooks.
10. Popper, K. (1968). *Conjectures and Refutations: The Growth of Scientific Knowledge*, Harper Torch Books, New York.
11. Rabbitte, E. (1956). *Cosmology for All*. The Mercier Press.
12. 13. Salmon, W.C. (1975). *The Foundations of Scientific Inference*, University of Pittsburg Press.
13. 14. Salmon, M. (1992). *Introduction to the Philosophy of Science*, Prentice Hall.
14. Marchant, J. (2020). *The Human Cosmos: A secret history of the stars*. Canongate Books.

Web Resources

1. <https://web.stanford.edu/class/symsys130/Philosophy%20of%20science.pdf>
2. <https://authors.library.caltech.edu/44793/1/hitchcock-2004.pdf>
3. https://www.youtube.com/watch?v=BjkhrD_jEcQ&list=PLd92KgCb6HeN8yxbr7HjineMC9YzfbxM9
4. <https://www.youtube.com/watch?v=vAw5ExrHip4&list=PLcVi-VLWtPfbJ15MzQXqILIjhzfYCziRw>
5. <https://www.youtube.com/watch?v=Cqqppm1MYE0>

Course Code	PPL02MC02
Course Title	Philosophy of Knowledge
Credits	05
Hours/Week	06
Category	Major Course (MC)
Semester	II
Regulation	2022

Course Overview

1. The course takes the students through to a historical survey and understanding of knowledge to its most classical forms through the lens of the most celebrated Classical, Medieval, Modern and Contemporary philosophers down the centuries.
2. The course analyses and critiques the classical western sources of knowledge and tries to inspire students to inculcate in them love for wisdom and pursuit of knowledge through contemporary debates on Social Epistemology and Heuristic Rationality
3. Through a very comprehensive study on the theories of truth and degrees of certitude, the course aims at helping the students exposed to the very notion of objective truth while at the same time allowing them to develop their own interpretations and stands as regards truth and certitudes in their own lives.
4. The course is aimed at introducing the genesis and evolution of hermeneutics and showcases the shift from epistemological to ontological hermeneutics.
5. The course highlights the reaction against the age of Enlightenment and the project of modernity and questions their claims such as progress, universality and reason as the ultimate arbiter of truth and meaning. Thus, it paves the way for subaltern hermeneutics.

Course Objectives

1. To help the students to acquaint themselves with the epistemological problems faced by philosophers of different eras and time.
2. To help the students understand and celebrate the infinite power of human mind and to remind them that the human mind is capable of arriving at the truth.
3. To become familiar with the philosophical issues of truth, error, and certainty.
4. To expose the students some milestones in the history of hermeneutics and some basic themes in hermeneutics.
5. To enable the students to relate Hermeneutics to contemporary life.

Prerequisites	Insatiable and exorbitant urge for knowledge, truth and certitude.
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SYLLABUS

UNIT	CONTENT	HOURS	COs	CL
I	The Problem of Knowledge: Knowledge from General Perspective An Introduction to Epistemology and its terms	12	CO1 CO2 CO3	K1 K2 K3

	<p>The Nature and Origin of knowledge: Four Major Trends</p> <p>A Historical review of some theories of knowledge: Plato, Aristotle, Aquinas, Descartes, Locke, Hume, Berkeley & Kant. Knowledge as Justified True Belief-Gettier Problem.</p> <p>The Cognitive Structure of Bernard Joseph Lonergan.</p>			K4
II	<p>Sources of Knowledge: Their Importance and Limitations: Perception: Direct and representative theories</p> <p>Authority: tradition & beliefs.</p> <p>Reason: Induction and deduction, Intuition & Mysticism</p> <p>Contemporary debates on Social Epistemology.</p> <p>The notion of Heuristic Rationality in Philosophy.</p>	11	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	<p>The problem of Truth, Evidence and Certitude:</p> <p>The notion and types of Truth</p> <p>Theories of Truth: Correspondence, Coherence, Pragmatic and Redundant theories of truth.</p> <p>Degree of Certitude: Metaphysical, Physical and Moral Certitude. Epistemology of Reasonable Disagreement by Richard Feldman.</p> <p>The Textual Studies of Classical Texts: Selected texts from Plato, Aristotle, Aquinas, Descartes, Leibniz, Spinoza, Locke, Hume & Immanuel Kant.</p>	13	CO1 CO2C O3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	<p>Hermeneutics: Etymology and definition, myth of Hermes, Types of Hermeneutics, historical overview and significant themes.</p> <p>Natural Hermeneutics: human person as hermeneutical animal, three canons of Natural Hermeneutics; Romantic and 'text-centered' traditions in hermeneutics</p>	11	CO1 CO2C O3 CO4	K1 K2 K3 K4
V	<p>Contemporary Hermeneutics: Heidegger, Gadamer and Ricoeur; Postmodern Hermeneutics: Major thinkers and their contribution, Primary themes within Postmodernism.</p> <p>Deconstruction and Subaltern Hermeneutics.</p>	13	CO1 CO2C O3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

Epistemology

1. Audi, Robert. (2011). *Epistemology: A Contemporary Introduction to the Theory of Knowledge*. Routledge-Taylor & Francis group.
2. Capaldi, Nicholas. (1969). *Human Knowledge: A Philosophical Analysis of Its Meaning and Scope*. Paegus Publications.
3. Lemos, Noah. (2007). *An Introduction to the Theory of Knowledge*. Cambridge University Press.
4. Pritchard, Duncan. (2018). *What is this thing called Knowledge*. Routledge Publications.
5. Williams, Michael. (2000). *Problems of Knowledge*. Cambridge University Press.

Hermeneutics

6. Bleicher, J. (1980). *Contemporary Hermeneutics*. Routledge & Keagan Paul.
7. Dorairaj, J. (2011)., *Philosophical Hermeneutics*. Satya Nilayam Publications.
8. Kurt, M.V. (Ed.). (1988). *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*. Continuum.
9. Mathew, E.P. (Ed.). (2009). *Hermeneutics: Multicultural Perspectives*. Satya Nilayam Publications.
10. Palmer, R. (1969). *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer*. Northwestern University Press.

Books for Reference

Epistemology

1. Ayer, A.J. (1952). *Language, Truth and Logic*. Dover Publications.
2. Brown, Harold I. (1987). *Observation and Objectivity*. Oxford University Press.
3. Feldman, Richard. (2013). *Reasonable Disagreement*. Oxford University press.
4. Goldwin, Alvin I. (2011). *Knowledge in a Social Wold*. Oxford University Press.
5. Hume, David. (1955). *An Inquiry Concerning Human Understanding*. Bob Merrill Publishing House.
6. Kant, Immauel. (1978). *Critique of Pure Reason*, (selections). Colonial Press.
7. Locke, John. (1967). *An Essay Concerning Human Understanding*. William Tegg & Co.
8. Lonergan, Bernard Joseph. (1977). *Insight (selections)*. Philosophical Library Publications.
9. Plato. (1965). *Republic, Phaedo, Theatetus & Meno* (relevant portions only). Colonial Press.
10. Pollock, John L. (1986). *Contemporary Theories of Knowledge*. Hutchinson Press.
11. Zagzebski, Linda Trinkaus. (2012). *Epistemic Authority*. Oxford University Press.

Hermeneutics

1. Gadamer, H. (1975). *Truth and Method*. Sheed & Ward.
2. Gadamer, H. (1977). *Philosophical Hermeneutics*. University of California Press.
3. Heidegger, M. (1962). *Being and Time*. Harper & Row.

4. Kearney, R. (1996). *Continental Philosophy Reader*. Routledge.
5. Panikkar, R. (1983). *Myth, Faith and Hermeneutics*. ATC.
6. Pushpa, J. (2011). *Feminist Hermeneutics*. University of Madras.
7. Ricoeur, P. (1976). *Interpretation Theory: Discourse and the Surplus of Meaning*. The Texas Christian University Press.
8. Thiselton, A. (1992). *New Horizons in Hermeneutic*. Zondervan Publishing House.

PPL02MC02 PHILOSOPHY OF KNOWLEDGE (MC)		Cognitive level
CO1	Remembering	K1, K2
C02	Understanding	K3
CO3	Applying	K4
CO4	Analyzing/ Evaluating	K5
CO5	Creating	K6

Course Code	PPL02MC03
Course Title	Philosophy of Liberation
Credits	04
Hours/Week	05
Category	Major Course (MC)
Semester	II
Regulation	2022

Course Overview

1. The reality of oppression is often ignored. A careful and deeper look into our lives will reveal how much we have been oppressed, not to forget the inheritance of a colonial mindset. We experience oppression directly and indirectly, though many a time we might be unaware of these. The course, using different contexts, throws light on this reality and places an invitation to us to analyse and investigate global realities.
2. We cannot remain mute spectators when we begin to understand the other who suffers is an extension of our own selves. With certain passion for a better tomorrow, the course presents different views from different contexts. It offers a hope and presents possibilities of liberation.
3. This course is both practical and theoretical. In a way, it can be termed as a practical application of various abstract notions in philosophy. It is practical to the extent that the theories learnt can be applied to our own contexts, and it is theoretical to the extent that the contexts that we are in calls for newer and deeper analysis and insights. This conceptualizing process can lead the course to be theoretical.
4. The course has been designed with an “author-study” approach and it places a certain demand for personalization and interiorization. It would also provide space for the student to analytically approach various social issues and creatively propose reflective praxis. The course will demand shedding of one’s own preconceived notions of oppression and liberation, and enter into an arena of direct encounter with the authors presented, with the ‘circle of praxis’ method.
5. The circle of praxis emphasizes an ongoing relationship between reflection and action. The concept of praxis was developed by Paulo Freire. Insertion, social analysis and theological/philosophical reflection, and planning for further action are the main elements in this circle of praxis, which is actually more fitting to be called as a ‘spiral of praxis’ than a ‘circle of praxis’.

Course Objectives

1. To introduce and familiarize ourselves with the notion of liberation
2. To contextualize, conceptualize and philosophize a few concepts related to philosophy of liberation with the aid of a few philosophers
3. To personalize and internalize, to unlearn and relearn our own notions and convictions of liberation

4. To become enthused with social values and the ideas of liberation.
5. To be able to generate philosophical themes based on the oppressive elements in the specific contexts of Asia and Africa
Prerequisites Admission to M.A. Philosophy, and a keen interest in social liberation.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Unit 1: Introduction A. Contexts: Socio-Cultural-Political contexts of Global, National, and Regional realities B. Concepts: freedom, Ignatian Pedagogical approach, liberation, oppression, exploitation, violence, unjust structures, neo-colonialism, social justice, integrationism, assimilationism, etc. C. Shared Characteristics of philosophy of liberation D. Historical development of 'Philosophy of liberation'	7	CO1 CO2 CO3 CO4 CO5	K1 K2
II	Unit 2: Latin American Philosophers A. Enrique Dussel: transmodernism B. Rodolfo Kusch: Indigenous and popular ways of thinking C. Paulo Freire: praxis, conscientization, decodification D. Leopoldo Zea Aguilar: American integration	11	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	Unit 3: Black Philosophers A. Martin Luther King: Civil Rights, non-violence B. Frantz Fanon: Decolonization, psychopathology of colonization C. Julius Nyerere: Ujamaa philosophy D. Lewis Ricardo Gordon: Black Existentialism	10	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Unit 4: Indian Rational and Dalit philosophers A. Periyar: Self-respect movement B. Iyodhee Dasan: cultural awareness C. Ambedkar: liberty, equality and fraternity D. Narayana Guru: Renaissance	11	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

V	Unit 5: Marxist and feminist philosophers	11	CO1	K1
	A. Karl Marx: philosophical anthropology, theory of history, economic and political program		CO2	K2
	B. Antonio Gramsci: Cultural hegemony		CO3	K3
	C. Elizabeth Cady Stanton: women's rights movement		CO4	K4
	D. Simone de Beauvoir: Socialist feminism		CO5	K5
				K6

Books for Study

1. Dussel, Enrique. (1985). *Philosophy of Liberation*. Orbis Books.
2. Fanon, Frantz. (1961). *The Wretched of the Earth* (Trans. Constance Farrington). Grove Weidenfeld.
3. Freire, P. & Shor, I. (2004). *A Pedagogy for Liberation: Dialogues on Transforming Education*. Continuum.
4. King, M.L. (2020). *A tough mind and a tender heart*. Penguin Classics.
5. Marx, K. (2000). *Karl Marx: Selected Writings (2nd ed.)*, edited by David McLellan. Oxford University Press.
6. Nyerere, J. K. (1971). *Ujamaa: Essays on Socialism*. Oxford University Press.

Books for Reference

1. Ambedkar, B.R. (2017). *The Untouchables : Who Were They and Why They Became Untouchables* (first published in 1948). Kalpaz Publications.
2. Anthony, S.B., Stanton, E.C., Harper, I.H., & Gage, M.J. (Eds). (1881-1922). *History of Woman Suffrage* (vol. 1-6). Rochester.
3. Beauvoir, S.d. (1989). *The Second Sex* (2 vol.), (Trans. H. M. Parshley). Vintage Books. (English translation of *Le deuxième sexe* (Paris: Gallimard, 1949).
4. Geetha, V. (2001). *Towards a Non-Brahmin Millennium: From Iyothee Thass to Periyar*. Bhatkal & Sen.
5. Gracia, J.E. (Ed.). (1986). *Latin American Philosophy in the Twentieth Century*. Prometheus.
6. Gramsci, A. (1947). *The Prison Notebooks* (3 vol.). Columbia University Press.
7. Kusch, Rodolfo. (2010). *Indigenous and Popular Thinking in América* (Trans. Joshua M. Price, María Lugones). (originally published in 1970).
8. Periyar, T. (2016). *Collected Works of Periyar E.V.R (7th ed.)* The Periyar Self-Respect Propaganda Institution.
9. Saenz, M. (1999). *The Identity of Liberation in Latin American Thought: Latin American Historicism and the Phenomenology of Leopoldo Zea*. Rowman & Littlefield
10. Stanton, E.C. (1895). *The Woman's Bible*.
11. Vallega, A. (2014). *Latin American Philosophy from Identity to Radical Exteriority*. Indiana University Press.
12. Yeilding, N. (2019). *Narayana Guru: A Life of Liberating Love*. DK Printworld (P) Ltd.

Web Resources

1. Cerutti-Guldberg, H. (1988) *Liberation Philosophy*. Routledge Encyclopedia of Philosophy, Taylor and Francis, <https://www.rep.routledge.com/articles/thematic/liberation-philosophy/v-1>. DOI 10.4324/9780415249126-ZA011-1.
2. Dussel, E. (n.d). *From Critical Theory to the Philosophy of Liberation: Some themes for Dialogue*. <https://bit.ly/3H99T7S>
3. Kellner, D. (1987, Nov 01). *The periphery, the Oppressed and the Philosophy of Liberation*. In *Theory, Culture & Society*. 1987;4(4):735-744. doi:10.1177/026327687004004009
4. Morales-Franceschini, E. (2018, May 9). Latin American Liberation Theology. In *Global South Studies: A Collective Publication with The Global South*. <https://bit.ly/33RLTrK>
5. Read, R. (2021, 19 Jan). *Wittgenstein's Philosophy of liberation*. <https://ab.co/32DEpaX>
6. Vargas, M. (2005). Eurocentrism and the Philosophy of Liberation. *APA Newsletter on Hispanic/Latino Issues* 4 (2):8-17 (2005).

PPL02MC03 PHILOSOPHY OF LIBERATION (MC)		Cognitive level
CO1	To introduce and familiarize ourselves with the notion of liberation	K1, K2
C02	To contextualize, conceptualize and philosophize a few concepts related to philosophy of liberation with the aid of a few philosophers	K3
CO3	To personalize and internalize, to unlearn and relearn our own notions and convictions of liberation	K4
CO4	To become enthused with social values and the ideas of liberation.	K5
CO5	To be able to generate philosophical themes based on the oppressive elements in the specific contexts of Asia and Africa	K6

Course Code	PPL02MC04
Course Title	Contemporary and Recent Western Philosophy
Credits	04
Hours/Week	06
Category	Major Course (MC)
Semester	II
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. This course will provide both an overview of the history of contemporary and modern Western Philosophy as well as an exploration of some of the most important philosophical questions from ancient to modern era in Western Philosophy. 2. While the primary emphasis is to provide a broad overview of the history, the course also wants to introduce the students to Philosophers who will play a major role in their journey of the Study of Philosophy. 3. The Course also aims at making the students familiar with the treasures of Western Philosophical Tradition. 4. The Study of the History of Western Philosophy enables students to have first-hand knowledge of some classical texts of Western tradition. 5. The students will be able to understand and evaluate the various philosophical ideas and the solutions suggested by various philosophers. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To make students familiar with the treasures of Western Philosophical Tradition. 2. To enable them to have first-hand knowledge of some classical texts of Western tradition. 3. To make them understand and evaluate contemporary and the solutions suggested by the philosophers 4. To make the students aware of the role and importance of contemporary and Recent western philosophy. 5. To enable them to realize the importance of philosophical questions that has far-reaching impact on our current ways of life. 	
Prerequisites	Basic knowledge on Western Philosophy.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Absolute Idealism and Dialectical Materialism: Hegel's understanding of Dialectic – Philosophy of Spirit, Marx's understanding of dialectic and its ideological impacts today.	12	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
II	Existentialism: Soren Kierkegaard's dialectic of Man, Truth as Subjectivity, Jean Paul Sartre – the Ontological categories, Freedom and Inter-subjectivity, Gabriel Marcel – Creative Fidelity, Friedrich Nietzsche's Nihilism, Perspectivism and Death of God.	12	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
III	Philosophy of Language: Logical Positivism, Vienna circle, Ludwig Wittgenstein (Early and Later Wittgenstein).	12	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
IV	Phenomenological Movement: Husserlian Phenomenology: Intentionality, Reduction, and features of Phenomenological method. Merleau-Ponty – the Phenomenology of Body. Emmanuel Levinas – the Face of the other.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5
V	Feminism: An Overview of Sexism – Gender and Sex – Gender as Socially Constructed – Class Exploitation and Gender Justice – Feminism and Cultural Traditions – Streams of Feminist Thinking – Simone de Beauvoir (Philosophical), Martha Nussbaum (Sociological) and Ecofeminism.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5

Books for Study

1. Hegel, G.W.F. (1979). *Phenomenology of Spirit*. Oxford University Press.
2. Kierkegaard, Soren. (1946). *Either/Or*. Oxford University Press.
3. Lycan, William G. (2008). *Philosophy of Language: A Contemporary Introduction*, Routledge.
4. Merleau-Ponty, Maurice. (1962). *Phenomenology of Perception*. Routledge & Kegan Paul.
5. Sartre, Jean-Paul. (1957). *Existentialism and Humanism*. The Philosophical Library.
6. Fry, Marilyn. (1983). *The Politics of Reality (Philosophy of Feminism)*. Crossing Press.

Books for Reference

1. Bergo, Bettina (ed.). (1998). *Levinas' Contribution to Contemporary Philosophy*. New School for Social Research.
2. Bertans, Hans (ed.). (2002). *Post Modernism: The Key Figures*. Blackwell.
3. Copleston, Frederick. (1993). *A History of Philosophy*. Image Books.
4. Cruse, Alan. (1996). *Meaning in Language: An Introduction to Semantics*. Oxford University Press.
5. David, Colin. (1996). *Levinas: An Introduction*. University of Notre Dame Press.
6. De Beauvoir, Simone. (1952). *The Second Sex*. Vintage Books.
7. Kaufmann, Walter. (ed.). (1968). *Existentialism from Dostoevsky to Sartre*. World Publishing Company.
8. Kockelmans, Joseph J. (1967). *A First Introduction to Husserl's Phenomenology*. Duquesne University Press.

PPL02MC04 – CONTEMPORARY AND MODERN WESTERN PHILOSOPHY (MC)		CL
CO1	To understand and remember the philosophical concepts, positions, arguments and themes in Western Philosophy.	K1, K2
CO2	To recognize and identify and understand the philosophical issues.	K3
CO3	To interpret, summarize, and paraphrase the thoughts of the philosophers.	K4
CO4	To evaluate the various philosophical positions and arguments.	K5
CO5	To state, support and critique the claims and arguments of various philosophers and to produce one's own philosophical positions with solid arguments.	K6

Course Code	PPL02SE01
Course Title	Philosophy of the Bhagavadgītā.
Credits	02
Hours/week	04
Category	Subject Elective (SE)
Semester	II
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. Though the Bhagavadgītā occurs in one of the epic Mahābhārata, yet it is different from the epic in subject-matter. Whereas the epic is a narration of a mega story, the Bhagavadgītā is full of philosophical discourses between two persons, namely, Kṛṣṇa and Arjuna. It is basically a dialogue on moral philosophy. 2. It is described as the summary of the Upaniṣads as it exposes the major themes that are presented in them. Besides moral philosophy, it touches the major topics of philosophy such as metaphysics, epistemology and deontology (an ethical theory that says actions are good or bad according to a clear set of rules. From Greek deon - duty). 3. Each of the eighteen chapters in the Bhagavadgītā are named as ‘yoga’; for instance, ‘Arjuna Viṣāda-yoga, Sāṅkhya-yoga’ etc. Different states of human consciousness is discussed in each of the chapters. Some of the main topics are discussed in this course. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To give an overview of philosophy of morality according to the Bhagavadgītā. 2. To know the religion and personal duty as inseparable unity. 3. To analyze that good conduct is part of doing philosophy. 4. To explain Philosophy of God, human person and the world are explained from the perspective of view of human consciousness. 	

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Chapters 1-5 Battle-field: miseries in the world Sāṅkhya theory and Yoga practice Karma Yoga (Method of work) Jñāna Yoga (the way of knowledge) Sannyāsa (true renunciation)	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
II	Chapters 6-8 Dhyāna Yoga (way of meditation); Self Realization <i>Jñāna</i> and <i>Vijñāna</i> (Knowledge and Wisdom) Nature of God: <i>Saguṇa</i> and <i>Nirguṇa</i> Brahman (attribute and attributeless God). <i>Samsāra</i> (cause of all problems); <i>Guṇas</i> and <i>Māyā</i> ; Types of people. <i>Bhakti</i> and the stages of <i>Bhakti</i> .	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	Chapters 9-12 God and the Universe Cause of Bondage (<i>Samaāra</i>); Way to Liberation (<i>Mokṣa</i>) The Universe: Glory of God revealed <i>Viśvarūpadarśana</i> (Vision of the Transformation of God) Various Aspects of <i>Bhakti</i>	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Chapters 13-15 <i>Kṣetra-kṣetrajña-yoga</i> (field and knower of the field) <i>Puruṣa</i> and <i>Prakṛti</i> <i>Guṇatraya-vibhāga</i> (Discrimination of the three <i>Guṇas</i>) <i>Puruṣottama</i> (Brahman): Oneness of Brahman with the World and Soul.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Chapters 16-18 Values: to be followed and to be avoided (<i>Śraddhatraya-vibhāga</i>) The Three Modes Applied to Religious Life Conclusion: A Summary.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Krishnananda, S. (N. D.) The Philosophy of the Bhagavadgita. *Swamy Krishnananda: The Divine Life Society*. https://www.swami-krishnananda.org/gita_00.html.
2. Radhakrishnan, S. (1948). *The Bhagavadgītā*. George Allen and Unwin Ltd.
3. Dasgupta, Surendranath (1932). *A History of Indian Philosophy*, Vol. II. Cambridge University Press.

Suggested Readings

1. Aurobindo, Sri (2000). *Essays on the Gita*. Pondichery: Sri Aurobindo Ashram Publication Dept.
2. Bansal, J.L. (2013). *Srimad Bhagavadgita (The Vedanta Text)*. Jaipur: JPH Publications.
3. Chidbhananda, Swami (1997), *The Bhagavad Gita*, Tirupparaiturai: Sri Ramakrishna Tapovanam,
4. Chinmayananda, Swami (2007), *Art of Manmaking*, Chinmaya Publications,
5. Cornille, Catherine (2006), *Song Divine: Christian Commentaries on the Bhagavad Gītā*, Peeters Publishers,
6. van Buitenen, J.A.B. (1988). *The Bhagavadgita in the the Mahabharata*. Chicago: University of Chicago Press.

Web Resources

1. https://www.swami-krishnananda.org/gita_00.html

PPL02SE04 PHILOSOPHY OF THE BHAGAVADGĪTĀ (SE)		Cognitive Levels
CO1	To understand the background in which the text <i>Bhagavdgīrā</i> is situated. To have the knowledge of the subject-matter of the same.	K1, K2
CO2	To have a knowledge of the development of thought from the perspective of its goal.	K3
CO3	To have a clarity of the thought process the gradually unfolds in the text.	K4
CO4	To apply it to the life situation and philosophize from the context social morality.	K5
CO5	To critically analyze the topics dealt in the subject.	K6

Course Code	PPL02SE02
Course Title	Philosophy of Mind
Credits	02
Hours/Week	04
Category	Subject Elective (SE)
Semester	II
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. This course will introduce the main problems in Philosophy of Mind: the nature of the mind, the classification of mental phenomena, the mind-body problem, the problems of consciousness and the problems of intentionality (mental representation). 2. It is in particular concerned with the relations between the mental and psychological aspects of a person and the person's bodily characteristics. It also studies and discusses the knowledge of the mind-body problem and the various positions namely dualism, identity theory, functionalism, eliminativism, etc., The subject has a history that goes back to classical Greek philosophy, but in a modern context particularly Descartes's dualism represents the classic challenge that different philosophical directions have tried to overcome. It studies some of the basic problems from Descartes. 3. The course will also provide students with an introduction to contemporary issues in Philosophy of Mind. It discusses conscious experience as a challenge to the materialistic conceptions of consciousness and how Philosophy of Mind can overcome them and shape the future. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To understand the arguments for or against the central dualistic and monistic positions on the mind-body relationship in order to identify the significance of the questions of intentionality and consciousness. 2. To acquire knowledge of some specific aspects of mind which philosophers and cognitive scientists have been particular concerned with, such as: intentionality, perception, consciousness, pain, attention, emotion, personal identity etc. 3. To acquire the ability to integrate and apply existing knowledge from a specialist field to philosophical considerations, leading to an interdisciplinary understanding of the scope and possibilities of explaining the mind or some aspects naturalistically. 	
Prerequisites	Basic Knowledge on the questions about the mind-body related issues.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Introduction – What is the mind? - What are mental states? - What is consciousness? - How do any of these things relate to the physical world, including the brain? To what extent can the mind be explained or illuminated scientifically, by neuroscience or other branches of cognitive science? - Responses: Dualistic Immaterialist Theories – Monist Materialist Theories.	9	CO1 CO2 CO3	K1 K2 K3 K4
II	Dualistic Theories of Mind and Soul: Plato’s Classical dualism - Aristotle’s Classical Dualism - Descartes’ Substance Dualism- Popular Dualism - Property Dualism: Argument from religious belief, Argument from introspection, Argument from Irreducibility and Argument from parapsychological phenomena.	9	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
III	Monistic (Materialistic) Theories of Mind: Behaviorism– Identity Theory/ Reductive Materialism - Eliminative Materialism – Functionalism: Turing Test, The Chinese room argument - Semantic Engine and Syntactic Engine.	9	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
IV	Mind as Brain: Brief Overview of Neuroscience - From Soul to Brain - The famous case of Phineas Gage - Contemporary Science - The Survival of Mind after Death – The immortality of Human soul – The operations of Knowing, Willing, and Remembering as Spiritual.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Philosophy of Mind Shaping the Future – The Philosophical Challenges of the Rise of the Machines - The Ethics of the Extended Mind – Human Integration into a Post-singularity World – Mind Uploading – Hard problem of Artificial Intelligence.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Chalmers, D. (Ed.). (2002). *The Philosophy of Mind: Classical and Contemporary Readings*. Oxford University Press.
2. Heil, J. (2004). *Philosophy of Mind: A Contemporary Introduction*. (2nd ed.). Routledge.
3. Jaegwon, K. (2012). *Essays in the Metaphysics of Mind*. Oxford University Press.
4. Maslin, K.T. (2007). *An Introduction to the Philosophy of Mind*. Polity Press.

Books for Reference

1. David, D., and Jackson, F. (1996). *Philosophy of Mind and Cognition*. Basil Blackwell.
2. Rosenthal, D (ed.). (1991). *The Nature of Mind*. Oxford University Press.
3. Jacquette, D. (2009). *The Philosophy of Mind: The Metaphysics of Consciousness*. Continuum.
4. Putnam, H. (1975). 'The Nature of Mental States' in *Mind, Language and Reality*. Cambridge University Press.

Web Resources

1. <https://plato.stanford.edu/entries/dualism/>
2. <https://plato.stanford.edu/entries/mind-identity/>
3. <https://plato.stanford.edu/entries/consciousness/>

PPL02SE05 PHILOSOPHY OF MIND (SE)		Cognitive level
CO1	To understand and remember the mind-body problem and the various positions namely dualism, identity theory, functionalism, eliminativism, etc.	K1, K2
CO2	To recognize and identify key questions and debates concerning the natures of various mental phenomena.	K3
CO3	To represent the metaphysical and conceptual issues that underlie psychological and neuroscientific explanations about the mind.	K4
CO4	To analyze and critically evaluate theories, arguments and presuppositions of prominent figures in Philosophy of Mind.	K5
CO5	To engage in philosophical discussion and debate, verbalize interpretations and criticisms of the various ideas discussed throughout the course and argue for a philosophical position.	K6

Course Code	PPL02SE03
Course Title	Existentialism
Credits	02
Hours/ Week	04
Category	Subject Elective (EC)
Semester	II
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. The course is aimed at introducing the students to the historical background to the movement of Existentialism 2. It introduces the wide range of thinkers in the school of existentialism and the core existentialist themes are well exposed. 3. In order to provide a comprehensive introduction, the course covers the different movements within the school such as theistic, atheistic and literary existentialism. 4. Some of the original works of the existentialist philosophers are taken up for in-depth study 	
Course Objectives	
<ol style="list-style-type: none"> 1. To give a general introduction about the school of existentialism and get familiar with the noted thinkers 2. To expose the students to important philosophical works of the existentialist thinkers 	
Prerequisites	Basic knowledge of Western Contemporary Philosophy

SYLLABUS				
UNIT	CONTENT	HOURS	COS	COGNITIVE LEVEL
I	General Background of Existentialism, Sources of Existentialism, Different types of Existentialism, Characteristics of existentialism, Important themes of existentialism and major thinkers and their significant works	10	CO1 CO2	K1, K2, K3
II	Theistic Existentialists: Introduction, Kierkegaard, Buber and Marcel	9	CO1 CO2 CO3 CO4 CO5	K1, K2, K3, K4, K5, K6

III	Atheistic Existentialists: Introduction, Jean Paul Sartre, Simon de Bouvoir, Albert Camus	9	CO1 CO2 CO3 CO4 CO5	K1, K2, K3, K4, K5, K6
IV	Literary Existentialism: Introduction, Franz Kafka and Dostoyevsky	8	CO1 CO2 CO3 CO4 CO5	K1, K2, K3, K4, K5, K6
V	Textual study of some of the important writings from existentialist philosophers: <i>Existentialism is a humanism, The second Sex, The Myth of Sisyphus, Notes from underground.</i>	9	CO1 CO2 CO3 CO4 CO5	K1, K2, K3, K4, K5, K6

Text Books

1. Beauvoir, D.B. (1993). *The Second Sex* (Trans. H.M. Pashley). Knopf.
2. Buber, M. (1970). *I and Thou* (Trans. W. Kaufmann). Touchstone.
3. Camus, A. (1965). *The Myth of Sisyphus, and other essays*. H. Hamilton.
4. Collins, J. (1952). *The Existentialists*. Henry Regnery.
5. Dostoyevsky, F. (1994). *Notes from Underground* (Trans. R. Pevear & .Volokhonsky).
6. Flynn, T.R. (2006). *Existentialism: A Very Short Introduction*. Oxford University Press.
7. Nietzsche, F. W. (2006). *Thus Spoke Zarathustra : a Book for All and None*. Cambridge University Press.
8. Reynolds, J. (2006). *Understanding Existentialism*. Acumen.
9. Sartre, J. (2007). *Existentialism is a Humanism* (Trans. C.Macomber). Yale University Press.

Suggested Readings

1. Beauvoir, S. (1948). *The Ethics of Ambiguity* (Trans. B. Frechtman). Philosophical Library
2. Frankl, V. E. (1948). *Man's search for Meaning: An introduction to logotherapy*. Simon & Schuster.
3. Lescoe, F. J. (1974). *Existentialism: With or Without God*. Alba House.
4. Marcel, G. (1949). *Being and Having*. Harper & Row.
5. Sartre, J. (1964). *Nausea* (Trans. L. Alexander). New Directions.
6. Sartre, J. (1976). *Being and Nothingness*. (Trans. H. Barnes). Philosophical Library.
7. Winn, R. A. (1960). *Concise Dictionary of Existentialism*. New York Philosophical Library

Web Sources

1. https://www.philosophybasics.com/branch_existentialism.html
2. https://www.tameri.com/csw/exist/ex_history.html#:~:text=The%20philosophical%20movement%20now%20known,is%20inherently%20miserable%20and%20irrational.
3. <https://www.newworldencyclopedia.org/entry/Existentialism>
4. <https://www.youtube.com/watch?v=oL4skuHK-9w>
5. https://www.youtube.com/watch?v=gtHX6XT5iMk&list=PLMTyaVMOA_TLMpGv0ArMH0hXszjBkdoaY

Course Code	PPL02SE04
Course Title	Philosophy of Art and Aesthetics
Credits	02
Hours/Week	04
Category	Subject Elective (SE)
Semester	II
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. Aesthetics is the sense of admiration or a sense of beauty that all human beings, individually and collectively, are endowed with. It is a certain ‘logic of senses’ that guides all human beings and makes them choose what they like and abhor what they dislike. Aesthetics, in simple words, makes us feel happy and offers a sense of calm. 2. From a very complicated technology to a simple meal, aesthetics can be found in all. There is design, natural or artificial, in everything. Human beings are both creators and admirers at the same time. But more than often, humans don’t ‘stop and admire’, for 3. This course on Aesthetics offers certain insights in this aspect of human beings that is both implicit and explicit. 4. Aesthetic experience and aesthetic expressions need deeper reflections on our part, so that there is a greater depth within us and in our sense of being related to one another. 5. The course will draw much inspiration from many philosophers such as Kant and Hume, Gadamer and Heidegger, and others, including a few contemporary thinkers such as Monroe Beardsley, Carroll, and Danto. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To introduce the various perspectives on Art and Aesthetics. 2. To understand different aesthetic forms 3. To develop in the students the ability to grow in art appreciation. 4. To contextualise theories of aesthetics into current realities 5. To learn to look deeply into various aesthetic forms and philosophize them. 	
Prerequisites	At least three Basic philosophy courses should have been completed.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Unit 1: The Domain of Aesthetics A. Definitions: of art and aesthetics, differences between Art and Aesthetics, key terms, Understanding the role of Aesthetics in Philosophy B. The various arts: visual arts, performing arts, literary arts, architecture, folk arts, handicrafts, multidisciplinary artistic works, applied arts, etc.	7	CO1	K1

	C. Aesthetic Qualities D. Contexts: Global and Local contexts, Religion & art			
II	Unit 2: History of Aesthetics A. Western aesthetics: Greek philosophy, Medieval, Modernism B. Indian aesthetics: <i>Rasa</i> , Natya Shastra, its analysis, Shilpa Shastras, Indian Classical music C. African Aesthetics: music and musical instruments, song and dance, poetry and narrative, D. Other cultural aesthetics: Chinese, Arab	10	CO1 CO2	K1 K2
III	Unit 3: Aesthetic Concepts & Theories A. Art: John Dewey, Arthur Danto B. Taste: Kant, Hume C. Beauty: Plato, Hegel D. Aesthetic theories: Imitationalism, Formalism, Emotionalism, Instrumentalism and Institutionalism	10	CO1 CO2 CO3	K1 K2 K3 K4
IV	Unit 4: Phenomenological approaches A. Ontological phenomenology- truth and art: Heidegger B. Ontological phenomenology- work and truth: Heidegger C. Hermeneutic phenomenology- presentation, representation, and play: Gadamar D. Existential phenomenology: brute meaning and the enigma of depth: Merleau-Ponty	10	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
V	Unit 5: Evaluation of Art A. Objectivity and Subjectivity B. Criticism and interpretation C. Subaltern aesthetics: Art for liberation D. Negative Aesthetics	8	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Carroll, N. (2001). *Beyond Aesthetics*. Cambridge: Cambridge University Press.
2. Carroll, N. ed. (2000). *Theories of Art Today*. University of Wisconsin Press.
3. Graham, G. (2005). *Philosophy of the Arts: An Introduction to aesthetics*, (3rd ed.). Routledge. <https://ia.eferrit.com/ea/f4b5c438d6cb2068.pdf>
4. Hanfling, O. (1992). *Philosophical Aesthetics: An Introduction*. Wiley-Blackwell.
5. Herwitz, D. (2008). *Aesthetics: Key concepts in Philosophy*. Continuum.
6. Sheppard, A. (1987). *Aesthetics: An Introduction to the Philosophy of Art*. Cambridge University Press.

Books for Reference

1. Amaladass, A. (2000). *Introduction to Aesthetics*. Satya Nilayam Publications.
2. Beardsley, M. (1981). *Aesthetics: Problems in the Philosophy of Criticism*, 2nd ed. Hackett Publishing Company, Inc..
3. Beardsley, M. (1982). *The Aesthetic Point of View*. Cornell University Press,
4. Carrol, N. (2010). *Beyond Aesthetics: Philosophical Essays*. Cambridge University Press.
5. Cooper, D. (Ed.). (1992). *A Companion to Aesthetics*. Blackwell.
6. Danto, A.C. (2013). *What art is*. Yale University Press.
7. Gadamer, H. (1986). *The Relevance of the Beautiful*. Cambridge University Press.
8. Gaut, B., & Lopes, D. (Eds.) (2001). *Routledge Companion to Aesthetics*. Routledge.
9. Graham, G. (2000). *Philosophy of the Arts* (2nd ed.) Routledge.
10. Johnson, G.A. (1994). *The Merleau-Ponty Aesthetics Reader: Philosophy and Painting*. Northwestern University Press.
11. Mandoki, K. (2007). *Everyday Aesthetics: Prosaics, the Play of Culture and Social Identities*. Ashgate.
12. Sharpe, R. A. (1991). *Contemporary Aesthetics*. Harvester Press.
13. Turner, J. (Ed.). (1996). *The Dictionary of Art* (25 vols.). Macmillan.

Web Resources

1. Aesthetics. (n.d.). *The Basics of Philosophy*. Philosophybasics.com https://www.philosophybasics.com/branch_aesthetics.html
2. Bourgeois, J. (2007). *The Aesthetic Hermeneutics of Hans-Georg Gadamer and Hans Urs von Balthasar*. University of Dayton eCommons. <https://bit.ly/3HdwW1i>
3. Harries, K. (2009). *Hegel's Introduction to Aesthetics*. Yale University. <https://bit.ly/3AwMoDc>
4. Higgins, K.M. (2017, Nov 03). Global Aesthetics- what can we do? *The Journal of Aesthetics & Art Criticism*. <https://bit.ly/3nYvpoc>
5. Kelly, M. (2019, Oct 12). Black Aesthetics and Relative Autonomy. *Contemporary Aesthetics (Journal Archive)*. Vol. 17 (2019), Article 13. <https://bit.ly/3HcqY0D>
6. Levinson, J. (2005). Philosophical Aesthetics: An overview. *Oxford Handbooks Online*. <https://bit.ly/3fWmrUb>

7. Morton, S. (2011). Subalternity and Aesthetic Education in the Thought of Gayatri Chakravorty Spivak, *Parallax*, 17:3, 70-83, DOI: 10.1080/13534645.2011.584418

PPL02SE07 PHILOSOPHY OF ART AND AESTHETICS (SE)		Cognitive level
CO1	Display basic knowledge of some concepts in Aesthetics	K1, K2
CO2	A deeper understanding of the historical development of these concepts	K3
CO3	Have a grasp over theories and concepts and have abilities for art appreciation	K4
CO4	Develop philosophizing skills on aesthetics	K5
CO5	An independent competency to evaluate aesthetics.	K6

Course Code	PPL02CD01
Course Title	Philosophy of Human Communication
Credits	01
Hours/week	03
Category	Cross-Disciplinary (CD)
Semester	II
Regulation	2022

Course Overview

1. Communication is one of the principal criteria for describing activity that is human. The nature and function of language as the chief vehicle of communication occupies a focal position in the human sciences, particularly in philosophy.
2. Human communication is problematic from the beginning, because the term is at once a nominative description for varying states of affair, and yet, the term suggests an explanation for the process nature of speech as an activity. Now the shape of a problem emerges.
3. Communication Studies addresses critical thinking, communicative concepts and skills, and relational and participatory effectiveness in personal, public, and professional spheres. This is a Communication Studies course and as such, this course will give you the tools needed to dissect your experiences in our communicative world. Specifically, this course introduces you to major issues and perspectives in communication studies while helping you think about and analyse communication in a systematic way (i.e., in a theoretical way).
4. Theories help us to make sense of the world around us. Regardless of their scope, all theories shape how we make judgments about reality, relationships, circumstances, and decisions in our lives. This course exposes you to theories of communication, both large and small, with the intention of better equipping you to make sense of the communicative aspects of your world.

Course Objectives

1. To introduce students to and develop understanding of the metatheoretical assumptions of Communication Studies.
2. To assist students in elaborating their own responses to foundational questions concerning different approaches to the study of human communication.
3. To encourage students to think about the idea of synthesis, its possibility, and its ramifications.
4. To identify and explain major communication theories by applying knowledge of communication to events happening in our daily lives
5. To compare and contrast communication theories as a means for evaluating communication behaviour.
6. To acquaint the students with a tool to understand the media scene of India and practically look at news and entertainment.

Prerequisites	Basic knowledge on human communications.
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SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Introduction to Philosophy of Human Communication: What is communication? – Why study communication? – The academic study of communication – Defining Communication – Comm. as a Defining Human Characteristic - Four Ways of communication - Forms of Communication - Elements of Communication - Rhetorical Appeals: Logos, Pathos, and Ethos.	9	CO1 CO2 CO3	K1 K2 K3 K4
II	Traditions of Communication Theory: Introduction - the semiotic - the phenomenological - the cybernetic - the sociopsychological - the sociocultural - the critical - the rhetorical. Communication Theories: Introduction – Elements of Communication Theory – Categories of Communication Theory.	9	CO1 CO2 CO3	K1 K2 K3 K4
III	Film Appreciation and Analysis: Movies and Their Roles in Our Lives Elements of a Film - Story, Narrative Structures, & Audience Semiotics and Cinematic Terms Film Screening and Discussion on that film. Literacy Elements in Film Themes and Symbolism MiseenScène - Settings, Props and Costumes Acting, Cinematography, Lighting.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5
IV	Media Ethics: Media Roles, Responsibilities and Privileges - Fundamental Rights, Directive Principles of State Policy; Media Freedom in a Democracy, Code of Ethics, Media Bias, Censorship, Privacy issues, Obscenity, Violence, Hate speech, Fake news and post-truth, Trial by media, Women and Children in media, Pressures on Media Freedom	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5
V	Communication in Daily Life: – Soft Communication Skills – Art of Photography Selective Focus/Motion as subject. How the camera works, the light meter, exposure, reciprocity.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5

Books for Study

1. Adler, R.B. & George R. (2006). *Understanding Human Communication*, Oxford University Press.
2. DeVito, J. A. (2015). *Human Communication: The Basic Course. 13th ed*, Pearson.
3. Littlejohn, Stephen W., Karen A. F. & John G. O. (2017). *Theories of Human Communication. 11th ed*, Waveland Press.

Books for Reference

1. Cobley, Paul, & Peter J. S. (eds). (2013). *Theories and Models of Communication*, De Gruyter.
2. Donsbach, Wolfgang, (ed). (2008). *The International Encyclopedia of Communication*, Blackwell Publishing.
3. Griffin, E. A. (2000). *First Look at Communication Theory*, Mc Graw Hill.
4. Littlejohn, Stephen W., and Karen A. F, (eds). (2009). *Encyclopedia of Communication Theory*, Sage Publication.
5. McLuhan, M. (1994). *Understanding Media: The Extensions of Man*, The MIT Press.
6. Romele, Alberto, and Enrico T, (eds).(2018). *Towards a Philosophy of Digital Media*, Springer International Publishing.
7. Tomasello, M. (2008). *Origins of Human Communication*, The MIT Press.

PPL02CD10 PHILOSOPHY OF HUMAN COMMUNICATION (CD)		Cognitive level
CO1	To understand and remember basic concepts and the terms used in the process of communication.	K1, K2
CO2	To recognize and identify the theories that are utilized in daily communication.	K3
CO3	To represent the various elements of communication and the resultant theories in the communication process.	K4
CO4	To evaluate the various codes of ethics in the media world and to integrate them in the process of communication.	K5
CO5	To create audio visual media with the help of the elements enumerated throughout the course.	K6

COURSE DESCRIPTORS OF SEMESTER III

Course Code	PPL03MC01
Course Title	Vedānta
Credits	06
Hours/week	06
Category	Major Course (MC)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. The course is an overview of various commentators (<i>Ācāryas</i>) of the three foundational texts forming distinct schools. Each Ācārya has his own vision of reality and that vision is put into different philosophical systems. 2. The course comprises the study of each commentator elucidating the major philosophical branches. It is analytical and textual approach to each of the commentators. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To have familiarity with the foundational texts of Vedānta (<i>(prashtānātraya)</i>): 1. <i>Upaniṣads</i>, 2. <i>Vedāntasūtras</i> and 3. <i>Bhagavadgītā</i>. 2. To enable the student regarding the literature of Vedānta. 3. To generate critical thinking in the study regarding the conventional methods. 	
Prerequisites	Basic knowledge on the classical systems in Indian Philosophy.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Advaita: The reality of Ātman Theory of knowledge, Mechanism of knowledge, <i>Pramāṇas</i> , Consciousness. <i>Adhyāsa</i> , <i>Anubhava</i> : higher wisdom and lower knowledge. Ontology: Reality, phenomenology. Brahman and Īśvara Theory of <i>jīva</i> <i>Māyā</i> and <i>avidyā</i>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

II	Viśiṣṭādvaita Theism of Rāmānuja <i>Pramāṇas</i> : Implications <i>Tattvatraya</i> : God, individual soul and matter. Refutation of Māyā. Creation, ethics and religion Bondage and liberation	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	Dvaita Dualism of Madhva Nine tenets Theory of knowledge Metaphysics: God , Soul, Nature. Ethics and religion	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Dvaitādvaita (Nimbārka) and Śuddhādvaita (Vallabha) Acintya Bhedābheda: Introduction to Nimbārka Mādhava Mukunda: Criticism of Non-dualism <i>Pramāṇas</i> Criticism of Rāmānuja and Bhāskara The reality of the world	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Christian Vedānta Introduction Abhishikthananda: Experience, non-dual perception and beyond, challenge for Christianity, Advitic Riddle and Christian solution Bede Griffiths (Swami Dayananda): Christian Yogi, his legacy,	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Tapasyānanda, Svāmī (N D). *Bhakti Schools of Vedānta*. Sri Ramakrishna Math.
2. Perumpallikunnel, Kurian (2011). Abhishikthananda: A Christian Advaitin. *Journal of Dharma*, 36. 1, 57-72.
3. *Christ in India: Essays Towards a Hindu-Christian Dialogue* (1967). Templegate Publishers.
4. Potter, Karl, H. (1981). *Encyclopedia of Indian Philosophies, Vol. III*. Motilala Banarsidass Publishers Private Limited.
5. Radhakrishnan, S. (1940). *Indian Philosophy*. George Allen & Unwin Ltd.

Suggested Readings

1. AbhiShikhananda (1974). *Saccidānanda: A Christian Approach to Advaitic Experience*. New Delhi: ISPCK.
2. Deutsch, Eliot (1969). *Advaita Vedanta: A Philosophical Resurrection*. East-West Center Press.
3. Potter, Karl (1981). *Excyclopedia of Indian Philosophies*, Vol. III. Delhi: Motilal Banarsidass Publishers.
4. Pandey, Sangam Lal (1983). *Pre-Sankara Advaita Philosophy*. Allahabad: Darshan Peeth.
5. Nakamura, Hajime (1983). *Early Vedanta Philosophy*. New Delhi: Motilal Banarsidass.
6. Dasgupta, Surendranath (1975). *A History of Indian Philosophy*, Vols. 2, 3, 4 Delhi: Motilal Banarsidass Publishers.

PPL03MC01 VEDĀNTA (MC)		Cognitive Level
CO1	To come to know the basic texts, concepts and the goal of Vedānta.	K1, K2
CO2	To understand the background of the commentators and their purpose in commenting thus.	K3
CO3	To understand the influence that Vedānta.	K4
CO4	To understand the skills of philosophizing from different perspectives of the same texts.	K5
CO5	To critically look at the various commentators and evaluate them objectively.	K6

Course Code	PPL03MC02
Course Title	Philosophy of God and Religion
Credits	06
Hours/Week	06
Category	Major Course (MC)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. God-element is an important factor in human lives. Some believe and propagate the belief in God while some others not only do not believe in God, but also vehemently oppose such beliefs. The tension between the believers and non-believers has continued to occupy a central place in philosophical circles. 2. As a student of philosophy, it is essential to understand these tensions, the causes of these tensions, and respond fittingly from our own perspectives. It is also essential to challenge and refine our own 'beliefs' and 'convictions' and clarify our understanding on issues regarding God and religion. 3. This course is designed to address issues surrounding the 'God element'. As the issue of God is central to most of the religions, the course also tries to philosophically understand the notion of religions. Particular religions are not taken for study in this course, but we analyze the 'religion concept' from a philosophical angle. 4. There are various other aspects to religion such as religious faith, religious experience, religious disagreement, religious superstitions that also need to be analyzed in order to understand religion. 5. Finally, the course ends studying the various influences it exerts or is subjected to influences from other systems of thought and structures. The course ends studying the importance of Inter-religious dialogue today. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To introduce and familiarize ourselves with the various questions regarding God and religion 2. To understand, and analyze, and evaluate the nature, attributes, and activities of God. 3. To understand reasons for belief and disbelief in God 4. To philosophize a few concepts related to God, religion etc., 5. To analyse the various issues in religion and to understand their implications for everyday individual and collective life. 	
Prerequisites	Basic course on world religions or equivalent to it should have been done.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>Unit 1: Conceptions of Divinity</p> <p>A. Contexts: of religiosity & spirituality, of science & secularism,</p> <p>B. Types of faith: Theism, Irreligion, Apatheism, Ietsism, Deism, Henotheism, Dualism, Monolatry, Kathenothism, Omnism, Pandeism, Panentheism, Transtheism, Monotheism, Polytheism, etc.</p> <p>C. Western Conceptions: Defining God, Nature and attributes of God, Problem of Evil</p> <p>D. Eastern Conceptions: Pantheism, Monism, Apophatism</p>	12	CO1	K1 K2
II	<p>Unit 2: God's Existence- Arguments</p> <p>A. Cosmological & Teleological: Western</p> <p>B. Ontological & Moral: Western, Navy Nyaya</p> <p>C. Atheistic arguments- Deductive atheology</p> <p>D. Atheistic arguments- Inductive atheology</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5
III	<p>Unit 3: Epistemology of Religious Belief</p> <p>A. Religious Experience: Nature, varieties, mysticism</p> <p>B. Religious faith: models of faith, affective component, Miracles, fallibalism</p> <p>C. Religious disagreement: first-order and higher order, conciliatory argument, etc.</p> <p>D. Religious superstitions: ancient, modern, in different religions</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	<p>Unit 4: Religious Language</p> <p>A. Nature of Religious language</p> <p>B. Shades of Religious language: Analogical, Symbolic, Poetic, Mystical</p> <p>C. Kinds of religious language: Ritual, Metaphor, parable, myth, icon</p> <p>D. Official language: Scriptures, Canons, Creeds</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	<p>Unit 5: Religion and its influences</p> <p>A. Religion in the Public Sphere: Jurgen Habermas, the Indian mind- Dharma, secularism</p> <p>B. Religious Transformation: enlightenment, conversion, salvation</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5

	C. Religions in Transformation: decolonization (inculturation and indigenization), Gender parity, D. Religious Pluralism: beyond tokenism, Inter-faith dialogue			K6
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Books for Study

1. Cheetham, D. & King, R. (2008). *Contemporary Practice and Method in the Philosophy of Religion*. Continuum.
2. Lyden, J. (1995). *Enduring Issues in Religion*. Greenhaven Press.
3. Madan, T.N. (2011). *India's Religions: Perspectives from Sociology and History* (2nd ed.). Oxford University Press.
4. Masih, Y . (2017). *Introduction to Religious Philosophy*. Motilal Banarsidass.
5. Oppy, G. (Ed.). (2015). *The Routledge Handbook of Contemporary Philosophy of Religion*. Routledge.

Books for Reference

1. Alston, W. (1989). *Divine Nature and Human Language. Essays in Philosophical Theology*. Cornell University Press.
2. Bleeker, C. (1963) *The Sacred Bridge: Researches into the Nature of Structure of Religion*, Brill.
3. Brody. B. A. (Ed.). (1974). *Readings in the Philosophy of Religion: An analytic approach*. Prentice Hall.
4. Otto, R. (1968). *The Idea of the holy*, 2nd edition. Oxford University Press.
5. Dean, T. (Ed.). (1997). *Religious Pluralism and Truth: Essays on Cross-cultural Philosophy of Religion*. Sri Satguru Publications.
6. Eliade, M. (1959). *The Sacred and the Profane: The Nature of Religion* (Trans. W. Trask). Harper & Row Publishers.
7. Hick, J. (1974). *Faith and knowledge*. Fontana Books.
8. Nigosian, S.A. (1994). *World Faiths*. St. Martin's Press.
9. Sugirtharajah, S. (2012). *Religious Pluralism and the Modern World: An Ongoing Engagement with John Hick*. Palgrave Macmillan.
10. Taliaferro, Charles, & Griffiths. (Eds). (2003). *Philosophy of religion: An anthology*. Blackwell Publishing Ltd.
11. James, W. (1982). *The Varieties of Religious Experience: A study in human nature*. Penguin Classics.
12. William S. (Ed.). (2005). *The Blackwell Companion to religious ethics*. Blackwell Publishing Ltd.

Web Resources

1. Armstrong, Karen. (2014, 25 Sep). *The Myth of religious violence*. The Guardian. <https://bit.ly/3Hcf9Yi>
2. Conception and Nature of God. (n.d). *Introduction to Philosophy*. Lumenlearning.com. <https://bit.ly/3KV0ZgO>
3. Khan, Galib A. (n.d.). *Philosophy in the South Asian Subcontinent: A Unity in Maladjustment*. Paideia Project On-Line. <https://bit.ly/3GemnK1>
4. Nye, M., (2019) “Decolonizing the Study of Religion”, *Open Library of Humanities* 5(1), p.43. doi: <https://doi.org/10.16995/olh.421>
5. Oh, Irene. (2020, May 29). *Decolonizing Religion: The Future of Comparative Religious Ethics*. Contending Modernities. <https://contendingmodernities.nd.edu/decoloniality/decolonizing-cre/>

PPL03MC02 PHILOSOPHY OF GOD AND RELIGION (MC)		Cognitive Level
CO1	Know the scope and the method of study of religion and the various conceptions of God	K1, K2
CO2	Understand and evaluate the nature and attributes, God.	K1, K2, K5
CO3	Analyse and argue on the grounds for the disbelief and the belief in God in order to evaluate one’s own religious faith	K1, K2, K4, K5
CO4	Know the various issues of religious experience and apply them to one’s own religious experience.	K3, K5,
CO5	Evaluate the role of religion in public life and create new understanding of other faiths, learning to live in harmony.	K5, K6

Course Code	PPL03MC03
Course Title	Metaphysics
Credits	06
Hours/Week	06
Category	Major Course (MC)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. Metaphysics is a sustained and rational study of ‘what there is’ and the ultimate nature of ‘what there is.’ It is a distinct philosophical knowledge dealing with the real as real along with the principles and characteristics of the real. 2. Metaphysics asks the most general questions about the nature of reality. It also reveals that, in every knowledge of the finite, the human intellect moves from the finite to the infinite on account of its intellectual dynamism. The course also deals with the nature of ‘what there is’, abstracting away from the particulars in our world, in an attempt to uncover the underlying structure of fundamental classification and of reality. 3. Modern and Contemporary debates in Metaphysics provide valuable insights into the flourishing field of contemporary metaphysics. This investigation will involve the study of contributions to the solution of metaphysical problems by contemporary philosophers. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To make students aware of the importance of metaphysical quest by helping them to explore the basic issues around substance, existence, causality, determinism, modality, possibility, and nothingness. 2. To add a level of conceptual rigor and clarity that can only improve the steadfastness of our knowledge which is a necessary supplement in their quest for truth about reality. 3. To enable them to develop critical awareness of the meaning of reality and to appreciate the relevance of metaphysical reflection in the light of contemporary human experience. 4. Finally, the course will require some metaphysical investigation in writing by the students. They investigate a restricted sampling of metaphysical problems which are under active investigation in the present. 	
Prerequisites	Basic knowledge on the most fundamental questions about reality.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Etymology, Scope, Origin and Meaning of Metaphysics - Brief History of Western Metaphysics - Metaphysical Trends: Aristotle, Thomas Aquinas, Immanuel Kant, Edmund Husserl, Martin Heidegger, Marechal, Bernard Lonergan, Emeric Coreth, Lévi-Strauss and David Lewis. Method of Metaphysics –Legitimacy of Metaphysics - Starting Point of Metaphysics - Intellectual Dynamism – Meaning of Being – Abstraction -Being and Categories - Meaning and Characteristics of Substance and Accidents- System as a New Category.	12	CO1 CO2 CO3	K1 K2 K3 K4
II	Analogy of Being - Principles of Being – Meaning, Types and Significance of Analogy - Principles of Being - Causality and Related Notions – Types of Causes - Hume’s Critique of Causality – Heidegger’s Critique of Causality – Causality and Chance.	12	CO1 CO2 CO3	K1 K2 K3 K4
III	Change and the Meaning of Transcendentals - Meaning and Types of Change – Matter and Form - Meaning of Transcendentals – Transcendental Unity, Truth, Goodness, and Beauty - Goodness - Metaphysical Implications	12	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
IV	The Notion of Being and the Being of the Human Person- Meaning of Person – Supposit – Aggregates - Freedom - Person and Intersubjectivity. Textual Study: Aristotle, <i>Metaphysics, Book XII</i> , Chapter 8 and 9 - David Hume, <i>Selections from Enquiry Concerning Human Understanding</i> - Immanuel Kant, <i>Critique of Pure Reason</i> , Selections.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Survey of Modern and Contemporary Debates in Metaphysics – Metaphysics and Political Philosophy – Values and Reality – God and Evil – Causation and Responsibility – Mind and Morality – Freedom and Responsibility – Against Metaphysics. Metaphysical Inquiry in writing by students.	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Aquinas. (1995). *Commentary on Aristotle's metaphysics*. Dumb Ox Books.
2. Bostock, D. (1994). *Aristotle's Metaphysics*. Clarendon Press.
3. Kant, I. (1959). *Critique of pure Reason*. (K. Norman, Trans). London: 1959
4. Marmodora, A., & Erasmus. M. (2019). *Metaphysics: An Introduction to Contemporary Debates and their History*. Oxford University Press.
5. Michael, J.L. (1998). *A Contemporary Metaphysics*. Routledge.
6. Sider, T., John. H., and Dean, W. Z. (2008). *Contemporary Debates in Metaphysics*. Blackwell.

Books for Reference

1. Hamlyn, D.W. (1984). *Metaphysics*. Cambridge.
2. Inwagen & Zimmerman. (2008). *Metaphysics: The Big Questions*. Blackwell.
3. Loux, J., Michael, & Dean W. Z. (Ed). (2005). *The Oxford Handbook of Metaphysics*. Oxford University Press.
4. Owens, J. (1985). *An Elementary Christian Metaphysics*. Center for Thomistic Studies.
5. Ricky. B., & Miller, J.T.M. (Ed). (2021). *The Routledge Handbook of Metaphysics*. Routledge.
6. Sweeney, L. (1993). *Authentic Metaphysics in an Age of Unreality*. Peter Lang.

Web Resources

1. <https://plato.stanford.edu/entries/metaphysics/>
2. <https://plato.stanford.edu/entries/aristotle-metaphysics/>
3. <https://www.philosophybasics.com/>
4. <https://www.youtube.com/channel/UCd55APptap1Ve7Jwqa8OcBA>
5. <https://www.youtube.com/channel/UC9zgzgkhamuL63lepHCfub0Q>

PPL03MC03 METAPHYSICS (MC)		Cognitive level
CO1	To understand and remember the meaning, method, fundamental notions and principles of Metaphysics.	K1, K2
C02	To recognize and identify basic issues around substance, existence, causality, determinism, modality, possibility, and nothingness in any philosophical discourse.	K3
CO3	To analyze modern and contemporary argumentative texts dealing with metaphysics issues and extract the relevant views and arguments from them.	K4
CO4	To evaluate arguments and contributions to the solution of metaphysical problems by ancient, modern and contemporary philosophers.	K5
CO5	To conduct metaphysical investigation into suggested current metaphysical problem sampling and present the findings in writing.	K6

Course Code	PPL03SE01
Course Title	The Philosophy of Popular Religiosity
Credits	02
Hours/Week	04
Category	Subject Elective (SE)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. There are two ways of living religion; one is an official hierarchical way, a top down model and another is a grass root model, where common, ordinary people are prime agents. . Philosophy of Popular Religiosity reflects philosophically the phenomenon of Popular Religiosity and reads the meaning and significance of this reality today as lived in the society today. 2. This phenomenon is expressed by common people in many a different way, Shrines, pilgrimages, popular devotions are some of them. A reading into these practices from a philosophical perspective make one aware of the concept of God, world, human being that is existing in this religiosity 3. The course invites for an appreciation, analysis, and critical reflection on this phenomenon as it exists today. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To understand and to be aware of the phenomenon of Popular Religiosity in the Indian/Asian/world context and appreciate the phenomenon of Popular Religiosity. 2. To develop critical tools for reflecting philosophically on the contemporary religious practices by exposing the students to popular religious contexts. 3. To Demonstrate in students a commitment to value peoples' religious practices and respect them. 4. To Develop an intellectual capacity to grasp the interplay between society, religion and culture. 5. To reflect and analyze the philosophy that is lived in popular religious practices. 	
Prerequisites	A graduate degree from a UGC recognized College or University and a proficiency in English to read and write.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>Introducing popular religiosity and its place amongst religions: Meaning, nature, scope and approaches of 'popular religiosity. The relation of popular religiosity to other forms of people's religiosity - folk, common and historical religions. Approaches to popular religiosity. Comparison and contrast of elite and popular religion.</p>	12	CO1 CO2 CO3	K1 K2 K3 K4
II	<p>Phenomenon of Popular Religiosity: its existential character. Practices of Popular devotions, feasts, pilgrimages, shrines and other religious and rites and other ritual practices.</p>	12	CO1 CO2 CO3	K1 K2 K3 K4
III	<p>Hermeneutical understanding of popular religiosity: Understanding meaning from the perspective of Raimon Panikkar and Dilthey Methodology is hermeneutical engagement of ritual. Study of signs, symbols, signals, semantics. Durkhiem, Weber, Eliade and Peter Berger on phenomenology of religion.</p>	12	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
IV	<p>Post structural reading of popular religiosity: Derrida and Richard Rorty. Understanding this phenomenon in relativity, temporality, in mutual presence and participation. Understanding of God, world and human being, evil and liberation in PR. A quest for meaning</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	<p>Philosophical reading and rendering of popular religiosity: Dichotomies of sacred-secular, spiritual-material in religion. Fusion of horizons. Concept of God, World, Human beings, evil and liberation in PR.</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Fuller, C. J. (2004) *The Camphor Flame-Popular Hinduism and Society in India*. Princeton University Press.
2. Fernandes Lawrence (2016) *Popular Religiosity: A Quest for Meaning*, Satya Nilayam Publications,
3. Fernandes Lawrence (ed), (2016) *Shrines and Pilgrimages: Philosophy and Practice*, Vijay Nicole Imprints Private Limited.
4. Bamat, Thomas and Jean-Paul Wiest, eds (1999). *Popular Catholicism in a World Church: Seven Case Studies in Inculturation*. Maryknoll, New York: Orbis Books, 1999.
5. Ayoorkuzhiel, Abraham. *The Sacred in Popular Hinduism*. Madras: Christian Literature Society, 1983.
6. Zaccaria Francesco (2010), *Participation and Beliefs in Popular Religiosity*, IDC Publishers

Books for Reference

1. Alan, Morinis (1984). *Pilgrimage in the Hindu Tradition*. Delhi: Oxford University Press
2. Banerjee, Sumanta (2002). *Logic in a Popular Form: Essays on Popular Religion in Bengal*. Seagull books.
3. Savariraj, Anthony (2018). *A New Hermeneutic of Reality: Raimon Panikkar's cosmotheandric vision*, Verlag Peter Lang Publications, 2018
4. Segundo Galilea, (1988, *The Challenge of Popular Religiosity*, Claretian Publication
5. Bobb, Lawrence (1975) *The Divine Hierarchy: Popular Hinduism in Central India*, Columbia University Press.
6. Eck, Diana L.(2007) *Darśan: Seeing the Divine Image in India*, Motilal Banarasidas.
7. Fernandes Lawrence (Ed.) (2018) *Popular Devotions: Philosophy and Practice*. Satya Nilayam Publications.
8. Lippy, Charles (1994), *Being Religious, American Style: A History of Popular Religiosity in the United States* Praeger Publishers.
9. Puthenangady, Paul, ed. *Popular Devotions in India*. Bangalore: National Biblical, Catechetical and Liturgical Centre, 1986.

Web Resources

1. <https://crossworks.holycross.edu/jgc/vol1/iss1/4/>
2. <https://crossworks.holycross.edu/do/search/?q=popular%20religion&start=0&context=9069069&facet>
3. <https://www.laciviltacattolica.com/popular-religiosity-in-the-dialogue-between-faith-and-culture/>
4. <https://www.theguardian.com/news/2018/aug/27/religion-why-is-faith-growing-and-what-happens-next>

Course Code	PPL03SE02
Course Title	Intercultural Philosophy
Credits	02
Hours/Week	04
Category	Subject Elective (SE)
Semester	III
Regulation	2022

Course Overview

1. As human beings, we are deeply interconnected. Self-segregation isn't possible completely, for our interdependence levels as one humanity is indispensable. In such a setting, it is paramount to learn to live harmoniously and not invite self-destruction upon ourselves by creating hatred and polarity. How can we live in multi-cultural or cross-cultural setting?
2. Interculturality is the only possible response that can be given at this juncture. A comprehensive view of living together within one's own culture as well as with other cultures is the frame of this course. Beginning with understanding cultures and ending with intercultural dialogue, the course focusses on helping the students to integrate cultural pluralism into their lives.
3. Apprehensions and misunderstandings are bound to happen, for all of us are products of our own respective cultures and in a way, 'conditioned' by it. Culture, being a dynamic reality, shapes the human person and his/her environment. But, at the same time, it can also cause 'recycling'. For instance, the culture of oppression, colonialism etc. has not entirely vanished, but rather continues to take newer forms. If one is not aware of the effects of these changes or accepts them naively or remains at a continuous state of rebellion, then, harmony becomes a remote possibility.
4. If harmony is what we collectively aim at, then interculturality needs to be understood from every angle, chiefly at the level of relationships. This relationship-based culture is the focus of this course, though rule-based cultures cannot be left unstudied or understood.
5. The completion of credits being an important consideration, the 'personal' dimension of this course cannot be completely negated. The course can affect seriously one's own personal understanding and worldview, if approached at a deeper, personal, introspective level, being willing to critically engage in conversations with oneself and with others.

Course Objectives

1. To learn the basics of interculturality
2. To understand cultures from a philosophical perspective and to gain a comprehensive view of the interaction between cultures.
3. To understand the various challenges and complexities of interculturality, the many influences and effects of these exchanges between cultures
4. To identify key philosophical issues that arise in interculturality and analyze them.
5. To learn intercultural competencies and grow in intercultural practical issues, such as respecting, listening, and other similar virtues.

Prerequisites

Basic awareness and understanding of cultures.

SYLLABUS

UNIT	CONTENT	HOURS	COs	CL
I	Unit 1: Contextualizing interculturality A. Lived Realities: diversity and related issues, Cultural prejudices, multiculturalism, Eurocentrism & beyond, rule-based cultures vs relationship-based cultures B. The need for Interculturality: Co-existence, harmony (rta), true nature (Aram) C. Introducing Interculturality: Definitions, key terms, the task of Intercultural philosophy D. Intercultural influences: globalization, cultural revolutions	8	CO1 CO2 CO3 CO4	K1 K2 K3 K4
II	Unit 2: Intercultural dynamics A. Geert Hofstede's Six Dimensions of Culture B. Epistemic distancing and epistemic ignorance C. Dominant and minority groups D. Cultural Identity	9	CO1 CO2 CO3 CO4	K1 K2 K3 K4
III	Unit 3: Intercultural Pedagogy & Approach A. Polylogue of Franz Martin Wimmer B. Rules of thumb of Elmar Holenstein C. Basic rules for ICP of Gregor Paul D. Intercultural communication: Face and facework strategies	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

IV	Unit 4: Intercultural values from Religions A. Jainism: Anekanantavada, Bhavana, Maitri B. Taoism: Wu Wei C. Islam: Hospitality D. Christianity: Love	9	CO1 CO2 CO3 CO4	K1 K2 K3 K4
V	Unit 5: Intercultural practicalities A. Intercultural dialogue: Martin Buber (I-thou relationship, listening and Dialoguing), B. Understanding the other: Emmaunel Levinas (Encounters, other as responsibility, reciprocity) C. Philosophers: Heinz Kimmerle, Raimundo Panikkar, Aurobindo, Charles Taylor, Habermas, Will Kymlicka, Raul Fonet Betancourt, Ram Adhar Mall D. Intercultural competencies: UNESCO document, communication, Cognitive processes. Affective processes, Basic capacities	10	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Gudykunst, W.B., & Mody, B. (Eds). (2002). *International and Intercultural Communication* (2nd ed.). Sage Publications.
2. Mall, R.A. (2000). *Intercultural Philosophy*. Rowman & Littlefield Publishers.
3. Sriramesh, K. and Verčič, D. (2009). *The Global Public Relations Handbook: Theory, Research, and Practice*, 3rd Edition. Routledge.
4. Sweet, W. (Ed.). (2014). *What is Intercultural Philosophy?* Council for Research and Values in Philosophy.
5. Wimmer, F. 2002. *Essays On Intercultural Philosophy*. Satya Nilayam Publications.
6. Wallner, F.G., Schmidtsberger, F., & Wimmer, F.M. (Eds). (2010). *Intercultural Philosophy: New Aspects and Methods* (Vol. 11 of Culture and Knowledge- edited by Florian Schmidtsberger). Peter Lang Publishing.

Books for Reference

1. Giddens, A. (1991). *Modernity And Self-Identity – Self and Society in The Late Modern Age*. Polity Press.
2. Giddens, A. (2004). *Runaway world: How globalisation is reshaping our lives*. Profile books.
3. Goldberg, D.T. (1994). *Multiculturalism: A Critical Reader*. Blackwell Publishers.
4. Lenk, H. (Ed.). (2009). *Comparative And Intercultural Philosophy: Proceedings of The IIP Conference Seoul 2008*. LIT Verlag Münster.

5. Hroch, J., Hollan, D., McLean, G.F. (Ed). (1998). *National, Cultural and Ethnic Identities: Harmony Beyond Conflict*. The council for research in values and philosophy.
6. Isin, E. F. & Paricia, K.W. (1999). *Citizenship And Identity*. Sage Publications.
7. Jandt, F. (Ed.). (2004). *Intercultural Communication: A Global Reader*. Sage Publications.
8. Khare, R.S. (1998). *Cultural Diversity and Social Discontent: Anthropological Studies on Contemporary India*. Sage Publications.
9. Sweet, W., McLean, G.F., Imamichi, T., Ural, S., & Akyol, O.F., (Eds). (2008). *The Dialogue of Cultural Traditions: A Global Perspective*. The council for research in values and philosophy
10. Velassery, S. (2012). *Globalization And Cultural Identities: Philosophical Challenges and Opportunities*. Overseas Press India Private Limited.
11. Watson, C.W. (2002). *Multiculturalism*. Viva Books Private Limited.
12. Willet, C. (Ed) (1998). *Theorizing Multiculturalism: A Guide to The Current Debate*. Blackwell Publishers.

Web Resources

6. Mall, R. A. (2016). Intercultural Philosophy: A Conceptual Clarification. *Confluence: Journal of World Philosophies, 1*.
<https://scholarworks.iu.edu/iupjournals/index.php/confluence/article/view/514>
7. Mind tools Content Team. (n.d.). *Hofstede's Cultural Dimensions*. mindtools.com.
https://www.mindtools.com/pages/article/newLDR_66.htm
8. Polylog. <https://www.polylog.org/index-en.htm>
9. Liu, J.H. (2016, Jan 04). *Intercultural theory*. Wiley Online Library.
DOI: 10.1002/9781118541555.wbiepc179
10. Online Dictionary of Intercultural Philosophy. <https://www.odiphilosophy.com/>
11. Leiden University Centre for Intercultural Philosophy (LUCIP).
<https://www.universiteitleiden.nl/en/humanities/institute-for-philosophy/centre-for-intercultural-philosophy/about>

PPL03SE05 INTERCULTURAL PHILOSOPHY (MC)		Cognitive level
CO1	Learn the need for interculturality today	K1
CO2	Understand the complexities of intercultural realities.	K1, K2
CO3	Analyse key philosophical elements in interculturality	K1, K2, K3, K4
CO4	Interpret and create new approaches to intercultural philosophical engagement	K4, K5,
CO5	Evaluate one's own personal approaches to other cultures, and create better understanding of interacting with them.	K5, K6

Course Code	PPL03SE03
Course Title	Comparative Philosophy
Credits	02
Hours/week	04
Category	Subject Elective (SE).
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. This course is oriented towards mutual understanding and respect for the West and East philosophical thought. It is to allow the 'other' to exist in its own way and gradually increase our insight for the wise ordering of life by learning from one another's partial successes in the vast enterprise of living. 2. It is to help the gradual emergence of a world-perspective which will bind together in harmony of mutual understanding the Orient and the Occident, with their sharply diverse solutions of the problems of life. 3. The comparative attitude has brought about a significant transformation in the attitudes of intellectual leaders in both the East and the West. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To develop an ability in comparing philosophies of the East and the West. 2. To have an understanding of the differences in the foundations and orientations of both the philosophies. 3. To critically analyze external scientific approach of the West and the internal spiritual approach of the West. 4. To see the complementary nature of East and West. 	

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Subject matter of philosophy. Orientations of Indian and European Philosophy.	9	CO1 CO2	K1 K2 K3
II	The second unit focusses on complementary nature of East and West. Whereas the West is external in its outlook, the East is more of internal. The external science and empiricism is complemented with mysticism, philosophy and religion of the East.	9	CO1 CO2 CO3	K1 K2 K3 K4 K5 K6
III	The third unit comprises of the study of Reality and Ideality, taking the philosophies of Realism and Idealism from both Indian and European thought. The idea or reality of the consciousness is also undertaken in this unit.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Confucianism and Chinese Buddhism are studied in this unit. Confucianism has a world outlook of politics and life in society. Indian Buddhism and Chinese thought are synthesized in a method on 'Ko-Yi'. These aspects have an appeal to the modern society.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	The concepts 'Body' and 'Self' have a long history in philosophy. This unit is a study of these concepts from the Indian and Western perspectives. Philosophy of the Human Person is the underlying thought in this unit.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Inge, W. R. (1951). *Radhakrishnan: Comparative Studies in Philosophy*. London: George Allen and Unwin Ltd.

Suggested Readings

1. Bhattacharya, H.D. "The Concept of the Spiritual in Eastern and Western thought"
2. Brightman, E.S. "Personalistic Metaphysics of the Self: Its Distinctive Features"
3. Chan, W.T. "The Unity of East and West"
4. Dasgupta, S.N. "The Limitations of Science and the Inevitableness of Philosophy and Religion"
5. Datta, D.M. "Philosophy of the Body: A New Approach to the Body Problem from Western and Indian Philosophy."
6. Dubs, H.H. "The development of Altruism in Confucianism"
7. Hiriyanna, M. "Art of Experience"
8. Malkani, G.R. "Comparative Study of Consciousness"
9. Mukerji, A.C. "Reality and Ideality in the Western and Indian Idealistic thought"
10. Spalding, K.J. "From Empiricism to Mysticism"
11. Wadia, A.R. "The Philosophical Outlook in India and Europe"
12. Yung-Tung, Tang. "On 'Ko-Yi,' the Earliest Method by which Indian Buddhism and Chinese Thought were Synthesized"

PPL03SE06 COMPARATIVE PHILOSOPHY (SE)		Cognitive Level
CO1	To understand and remember basic concepts, varieties and principles of Comparative philosophy.	K1, K2
CO2	Knowledge of the historical development in the comparative studies, both in the East and West.	K3
CO3	To develop a sense of comparing different thought processes.	K4
CO4	Critical look at the present scenario of the world and philosophizing from the context in the light comparative philosophy.	K5
CO5	A critical analysis of different systems learnt.	K6

Course Code	PPL03SE04
Course Title	Philosophy of Śaivism
Credits	02
Hours/week	04
Category	Subject Elective (SE)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. This course is a study of one of the major Hindu traditions that worships Śiva as the Ultimate Reality. It has sub-traditions like dualistic theism (Śaiva-siddhānta), yoga oriented monistic non-theism (Kashmiri Śaivism). 2. Though non-Vedic in its origin, it is incorporated into Vedas by identifying Rudra (a Vedic deity) as Śiva. 3. It is intrinsically theological having philosophical topics such as philosophy of God, human being, liberation etc. It is this latter part that is taken up for the study in philosophy. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To study the major traditions of Śaivism. 2. To analyse critically the philosophical foundations like Sāṅkhya, Yoga, Advaita etc. for theism. 3. To philosophize the non-Vedic traditions and to evaluate their incorporation into Vedas. 4. To philosophizing from lived experience of the divine. 5. To consider how the lived beliefs have philosophical background. 	
Prerequisites	Basic knowledge on Indian systems of Philosophy

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Introduction: Origins and history. Non-Vedic origin and incorporation into Vedic religion. Connection with the Indus Valley Civilization, Vedic elements, its emergence in <i>Purāṇas</i> , South Indian Bhakti tradition. Southeast Asia (Indonesia)	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

II	Traditions: Various tradition in connection with Śaivism. <i>Atimārga</i> - life of renunciation. <i>Mantramārga</i> - both householders renouncers' life. <i>Nath</i> - life of Yoga. Connection to the Vedānta philosophy.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
III	Kashmiri Śaivism and Śaiva Siddhānta History and Literature: Śaiva-sūtras and Spandakārika Practice: Prerequisites, Six lakṣyas Yogas: Conquest of tattvas; ṣaḍaṅgayoga; Yogic suicide Śaiva Siddhānta from the Southern tradition. Differences and the similarities between the two Schools.	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	Lingāyats or Vīra Śaivism History and Literature of Vīra Śaivism <i>Anubhava-sūtra</i> of Māyī-deva: a textual study. Main Concepts: Śiva, Śakti and Self Union of Individual Soul with Śiva Spiritual Discipline and Code of Conduct Vīra Śaivism in the contemporary world	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Tāntric Śaivism Śaktism as a sub-tradition of Śaivism. Philosophy of God as a combination of male and female. Tantra, yet another sub-tradition. Yoga movements	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

6. Radhakrishnan, S. (1940). *Indian Philosophy*, Vol. I. George Allen & Unwin Ltd.
7. Dasgupta, Surendranath (1988). *A History or Indian Philosophy*, Vol. V. Motilal Banarsidass Publishers.
8. Śrīrāmamūrti, Pōcañcarla (1972). *Contribution of Andhra to Sanskrit Literature*. Andhra University.

Suggested Readings

12. Bisschop, Peter, C. (2011), *Shaivism*. Oxford University Press.
13. Chakravarti, Mahadev (1986). *The Concept of Rudra-Śiva Through The Ages*. Delhi: Motilal Banarsidass.
14. Flood, Gavin (1996). *An Introduction to Hinduism*. Cambridge: Cambridge University Press.

15. Flood, Gavin, ed. (2003). "The Śaiva Traditions". *The Blackwell Companion to Hinduism*. Malden, MA: Wiley-Blackwell.
16. Goodall, Dominic; Hatley, Shaman; Isaacson, Harunaga; Raman, Srilata (eds. 2020), *Śaivism and the Tantric Traditions: Essays in Honour of Alexis G.J.S. Sanderson*, Gonda Indological Studies, vol. 22, Leiden: Brill Publishers.
17. Mark Singleton (2010). *Yoga Body: The Origins of Modern Posture Practice*. Oxford: Oxford University Press.
18. Parmeshwaranand, S. (2004). *Encyclopedia of the Śaivism*. Sarup & Sons.
19. Samuel, Geoffrey (2008). *The Origins of Yoga and Tantra*. Cambridge: Cambridge University Press.

Web Sources

1. *Lakshmanjoo Academy* (N.D.). "The Teachings of Kashmir Shaivism." <https://www.lakshmanjooacademy.org/kashmir-shaivism/>
2. *All Saivism* (N.D.). "Essays About Shaivism." <https://allsaivism.com/articles/viraSaivism.aspx>
3. *Saivism.net* (N.D.). "Vira Saivism, Philosophy, and Practices." <https://www.saivism.net/sects/vira/virasaivism.asp>
4. *Swarajya* (N.D.). "Everything is Consciousness: Notes on Kashmir Shaivism." <https://swarajyamag.com/culture/everything-is-consciousness-notes-on-kashmir-shaivism>
5. *Internet Encyclopedia of Philosophy* (N.D.). "Kashmiri Shaiva Philosophy." <https://iep.utm.edu/kashmiri/>

PPL03SE08 PHILOSOPHY OF ŚAIVISM (SE)		Cognitive Level
CO1	To have basic knowledge of Śaivism as it is practiced; to understand the basic concepts of the subject.	K1, K2
CO2	To recognize different branches of Śaivism and to understand the philosophy as its foundation.	K3
CO3	To have an overall knowledge of the unity of all the branches.	K4
CO4	To develop the skills in philosophizing from popular practices.	K5
CO5	To critically look at the belief, reason and practice in existing religions.	K6

Course Code	PPL03SE05
Course Title	Philosophy of Language
Credits	02
Hours/Week	04
Category	Subject Elective (SE)
Semester	III
Regulation	2022

Course Overview

1. Philosophy has at all times been concerned with the question of what role language plays for knowledge, for grounding and for how we perceive the world around us. Recently, questions about linguistic meaning and reference and about the relationship between language, communication, logic, thinking, experience and fiction have been central issues. Since the beginning of the last century, there have been many linguistic analyses as the basic method of philosophy. Thus, it is essential to be conversant with modern philosophy of language in order to orient ourselves in contemporary philosophy. This course will enable the students to do just that.
2. The course introduces the students to the fundamental components, themes, key concepts, and theories of meaning and reference taking into account the nature and structures of language dealt with in the philosophy of language, aims to help the students make use of language analysis as a powerful to arrive at much greater understanding of the realities of the world around us.
3. This course enables students to develop the ability to read and interpret philosophical texts. In the section of Western text, the classical debate between Frege, Russell and Strawson, makes students have a meaningful intellectual encounter with the theories of language expounded by these philosophers of language.
4. The course makes a historical survey of the origin and development of Philosophy of language as a special branch of philosophy emphasizing analysis of language and its structures right from the time of Plato, Locke and until Wittgenstein.
5. The course will give students and overview of important and basic concepts, arguments and positions in philosophy of language.

Course Objectives

1. To give the students, a good taste of analytic or linguistic philosophy and linguist philosophers' lens of looking at the world, human person and other realities of the world by means of the analysis of nature and structure of language.
2. To get the students exposed to chief exponents of Philosophy of Language and their thoughts down the years and their brand of Philosophy that focuses its attention on language analysis to get a grip of realities of life.
3. To help the students learn the skills of language analysis, helping them make use of this tool to understand and interpret existential realities relevant for our times.

4. To expose the students to theories of meaning and reference, and metaphors, to help them understand that semantics and pragmatics are not just decorative devices but they contain truth conditions and truth claims of realities of life.
5. To make the students understand the language games being played by different philosophers to interpret realities to satisfy their own intellectual curiosities as well as those of others.
Prerequisites Language analysis to help decode existential realities of life.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>Historical survey of the origin and development of Philosophy of Language and key concepts: Logical Positivism, Viena Circle, Linguistic turn.</p> <p>Relation between Philosophy and Language; Linguistics-philosophy of Language distinction.</p> <p>Scope of philosophy of language.</p> <p>The nature and structure of language: the relations between language, language users, and the world.</p> <p>Five Basic components of Language: Phonology, Morphology, Syntax, Semantics, Pragmatics and the Context.</p>	9	CO1 CO2 CO3	K1 K2 K3 K4
II	<p>The Continental Thinkers and analytic philosophers on Language and its meanings:</p> <p>Problem of Naming in Plato's Cratylus;</p> <p>World, thought and Language in Aristotle,</p> <p>Problem of Universals- Medieval thought on Language, Descartes on Language ability,</p> <p>Leibniz project: ideal language, Locke on words;</p> <p>Analytics School:</p> <p>Frege at the Linguistic Turn,</p> <p>Rusell's theory of definite description,</p> <p>Kripke's Direct Reference,</p> <p>Pragmatic Approaches of Searle and Grice.</p>	9	CO1 CO2 CO3	K1 K2 K3 K4
III	<p>The Theories of Meaning</p> <p>Traditional theories of meaning-the proposition theory,</p> <p>Psychological theories- Grice's basic idea-speaker-meaning- sentence meaning;</p> <p>Truth-condition theories of Donald Davidson.</p>	9	CO1 CO2C O3 CO4 CO5	K1 K2 K3 K4 K5 K6

IV	The Speech Acts and Metaphor: Performative Utterances (JL Austin), Searle's Structure of Illocutionary Acts, Taxonomy of Illocutionary acts & Indirect Speech acts; What Metaphors Mean (Davidson's Causal theory), Naïve and Figurative Simile; Hesperus and Phosphorus: Sense, Pretence and Reference.	9	CO1 CO2C O3 CO4 CO5	K1 K2 K3 K4 K5 K6
V	Wittgenstein and language Games: Wittgenstein's concept of Language; Language Games, Picture Theory of Language & Limits of Language The Nature of Representation Relation between thought, Language and reality. The textual exposition of <i>Tractatus Logico-Philosophicus</i> (Wittgenstein).	9	CO1 CO2C O3 CO4 CO5	K1 K2 K3 K4 K5 K6

Books for Study

1. Aquinas. (1995). *Commentary on Aristotle's metaphysics*. Dumb Ox Books.
2. Bostock, D. (1994). *Aristotle's Metaphysics*. Clarendon Press.
3. Kant, I. (1959). *Critique of pure Reason*. (K. Norman, Trans). London: 1959
4. Marmodora, A., & Erasmus. M. (2019). *Metaphysics: An Introduction to Contemporary Debates and their History*. Oxford University Press.
5. Michael, J.L. (1998). *A Contemporary Metaphysics*. Routledge.
6. Sider, T., John. H., and Dean, W. Z. (2008). *Contemporary Debates in Metaphysics*. Blackwell.

Books for Reference

1. Hamlyn, D.W. (1984). *Metaphysics*. Cambridge.
2. Inwagen & Zimmerman. (2008). *Metaphysics: The Big Questions*. Blackwell.
3. Loux, J., Michael, & Dean W. Z. (Ed). (2005). *The Oxford Handbook of Metaphysics*. Oxford University Press.
4. Owens, J. (1985). *An Elementary Christian Metaphysics*. Center for Thomistic Studies.
5. Ricky. B., & Miller, J.T.M. (Ed). (2021). *The Routledge Handbook of Metaphysics*. Routledge.
6. Sweeney, L. (1993). *Authentic Metaphysics in an Age of Unreality*. Peter Lang.

Web Resources

1. <https://plato.stanford.edu/entries/metaphysics/>
2. <https://plato.stanford.edu/entries/aristotle-metaphysics/>
3. <https://www.philosophybasics.com/>
4. <https://www.youtube.com/channel/UCd55APptap1Ve7Jwqa8OcBA>
5. <https://www.youtube.com/channel/UC9zgkxbamuL63lepHCfub0Q>

PPL03SE08 PHILOSOPHY OF LANGUAGE (SE)		Cognitive level
CO1	Remembering	K1, K2
CO2	Understanding	K3
CO3	Applying	K4
CO4	Analyzing	K5
CO5	Evaluating	K6

Course Code	PPL03ID01
Course Title	Socio-Political Philosophy
Credits	03
Hours/week	06
Category	Inter-Disciplinary (ID)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. The course on Political Philosophy investigates the central problems of political theory which concern the various forms of political organizations and understands how they justify a particular form of state or political organization. 2. Conscious reflections on these issues aim to make the student politically conscious of the reality in our society today. Opening up to different dimensions of political life from ancient Greece to contemporary Indian society, it helps the student to analyze and reflect different political philosophies that existed in the past and those governing in our world today. 3. A special emphasis on the Constitution of India is featured in this course as well. In the light of all the discussions, this Course analyses and interprets ideas like freedom, justice, authority and democracy and then applying them in a critical way to the social and political institutions that currently exist. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To impart students a basic knowledge of ancient and current political philosophies and philosophers. 2. To develop a critical mind to analyze and assess different political systems. 3. To have knowledge of basic political system of democracy and Indian Constitution. 4. To interpret, summarize, and paraphrase, both orally and in writing, the views of these philosophers as expressed in the philosophical texts they have written. 5. To state and support in clear, logical, and concise writing their own views on issues in social and political philosophy and participate actively in discussions of issues in social and political philosophy. 	
Prerequisites	Basic knowledge on socio-political situation around us.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>The Nature, Aim and Scope of Socio-Political Philosophy: Definition – Approaches to Socio-Political philosophy – Political Organization and the Maintenance of Order – Forms of Political Organizations: Non-centralized, Tribal and Centralized - Political System and People’s Allegiance – Social Sanctions.</p>	10	CO1 CO2 CO3	K1 K2 K3 K4
III	<p>Western Socio-Political Thought: Theories of State – Its Origin and Principles.</p> <p>a) Political Theories of the Sophists b) Plato’ Theory of the Ideal State c) Aristotle’s Theory of the Best Possible State d) Machiavelli on the Science of Government e) Hobbes’ Theory of the Rational state f) Locke’s Theory of the Moral State g) Hegel’s Idealist Theory of the State h) Bentham and Mill’s Utilitarian Theories i) Emergence of Nationalism.</p>	15	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
II	<p>The Rise and Fall of Political Ideologies: Understanding Ideology –The Role of Ideas – Left, centre and Right - Meaning of Ideology – The Rise and Fall of Ideologies - Anarchism - Absolutism – Liberalism -Conservatism – Socialism – Humanism – Liberalism - Communism – Fascism – Nationalism.</p>	10	CO1 CO2 CO3	K1 K2, K3 K4
IV	<p>Indian Socio-Political Thought: Making of Modern India.</p> <p>a) Rajaram Mohan Roy: The First Liberal. b) Jawaharlal Nehru: Eclectic View of Nationalism. c) Mahatma Gandhi: Revisiting Nationalism d) Aurobindo: Nationalism as “Religion.” e) Savarkar: Hindutva Nationalism. f) M.S. Golwalkar: The Hindu Supremacy g) Ambedkar: Who Constitutes a Nation?</p>	15	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5

V	Democracy, Constitution of India and Human Rights: Making of Indian constitution – Philosophy of Indian constitution - Salient Features - Preamble - Fundamental Rights – Duties - Directive Principles of State Policy - Citizenship and Human Rights – Current Challenges – Critical Reflections.	10	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
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Books for Study

1. Plato, (2018) Republic, Wildside Press.
2. McAleer, Sean (2020) *Plato's Republic, An Introduction*, Open book publishers.
3. Edwin Curley (Ed.) (1994) *Hobbes, Thomas. Leviathan: With Selected Variants from the Latin Edition of 1668*. Hackett Publishing Company.
4. Locke, John.(1988) *Two Treatises of Government. Edited by Peter Laslett*. Cambridge University Press,
5. Victor Gourevitch. (Ed.) (1997). *Rousseau, Jean-Jacques. The Social Contract and Other Later Political Writings*. Cambridge University Press, 1997.
6. Rawls John (2005) . *A Theory of Justice*, London, Harvard University Press,
7. Savarkar, V.D. (2003). : *Hindutva, who is a Hindu* , Hindi Sahitya Sadan.
8. B.R. Ambedkar. (2016): *The Annihilation of Caste*. Verso books,
9. Kancha Illaiah. (2019) : *Why I am not a Hindu* , Sage Publications.
10. Fischer, Louis. *The Life of Mahatma Gandhi*, Virginia, USA, University of Virginia, 1983
11. Bird Colin (2016). *An Introduction to Political Philosophy*, Cambridge University Press.
12. Brennan, Jason, (2016) *Political Philosophy, An Introduction*, Cato Institute.
13. Schmitt, Richard (2002), *Social Political Philosophy, A Contemporary Introduction.*, Rowman and Littlefield Publishers.

Books for Reference

1. Oksala, Johanna (2013). *Political Philosophy all that matters*, Finland, University of Helsinki,
2. Christman, John Philip (2002), *Social and Political Philosophy*, London, A Contemporary Introduction, Routledge Publications, 2002.

Web Resources

1. https://www.google.co.in/books/edition/Social_and_Political_Philosophy/

PPL03ID09 SOCIO-POLITICAL PHILOSOPHY (MC)		Cognitive Level
CO1	To understand and remember the basic concepts of political philosophy such as state, society, law, order, freedom, and sovereignty.	K1, K2
CO2	To recognize and identify the pro and cons of different political systems and the current issues in political philosophy.	K3
CO3	To interpret, summarize, and paraphrase, both orally and in writing, the views of these philosophers as expressed in the philosophical texts they have written.	K4
CO4	To evaluate the various issues of human rights and social justice in both western as well as Indian political thought.	K5
CO5	To state and support in clear, logical, and concise writing their own views on issues in social and political philosophy and participate actively in discussions of issues in social and political philosophy.	K6

Course Code	PPL03VA01
Course Title	Philosophy of Education
Credits	01
Hours/Week	02 (Outside the Class Hours)
Category	Value Added Course (VA)
Semester	III
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. Philosophy of Education is a systematic reflection upon the variety of activities and practices by which we seek to impart knowledge and information and develop human capacities. 2. As such, it involves sustained inquiry into the aims or goals of the educational process (the hoped-for end result of the activities and practices), the most effective means to attain those goals (teaching methods), and the proper content or subject matter of education (the curriculum). 3. Further, since education concerns the set of processes by which young people are introduced to and brought into participation in their culture and society, educational philosophy necessarily includes reflections about the role of individuals in the social and political order. 4. The course will feature a mix of historical and contemporary texts from the ancient Greeks to the present day to spur critical and creative thinking on different educational models and to explore current controversies in educational theory and practice. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To reflect Philosophically on the very notion of education and its aims and objectives. 2. To become critically aware of the Goals, objectives and prevalent theories of education. 3. To enable the students to evaluate the thoughts of some prominent thinkers both Western and Indian traditions. 4. To understand the philosophical foundations of education. 5. To acquaint oneself with different schools of thoughts on education and draw generalizations. 6. To analyse the theories and ideas of different educational thinkers and comprehend the theoretical basis of the present-day educational system. 	
Prerequisites	Basic knowledge on the concept and theories of education.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>An Introduction to Philosophy of Education & Basic concepts: Aims and objectives - The Meaning, Nature and Functions of Philosophy of education - Basic features of Indian and Western Philosophy of Education - Branches and Methods of Philosophy of Education -Relationship between Philosophy of education with Philosophy- inter-dependence - History of Pedagogy in Five Epochs- Radical changes in middle ages- Locke, Kant, Rousseau's enlightenment- German Classics- The Protest and Pedagogy of Reforms & John Dewey's revolutionary pragmatism.</p>	9	CO1 CO2 CO3	K1 K2 K3 K4
II	<p>The Structure of Learning Theories:</p> <p>A. Pavlov's Classical Conditioning, Skinner's Operant Conditioning & Bandura's Social and Observational Theory.</p> <p>B. Methods of Education: I) Hermeneutical Method; ii) Empirical Methods: experiment, observation, Surveying, test, etc., limits of empirical methods; iii) Qualitative Method of education</p> <p>C. Latest Methods of Learning and Teaching in Higher Education</p>	9	CO1 CO2 CO3	K1 K2 K3 K4
III	<p>Different Philosophical Schools of Education:</p> <p>Idealism: Aims and Objectives, salient features, methods, curriculum strengths and Limitations;</p> <p>Realism: Aims and Objectives, salient features, methods, curriculum strengths and Limitations;</p> <p>Naturalism: Aims and Objectives, salient features, methods, curriculum strengths and Limitations;</p> <p>Pragmatism: Aims and Objectives, salient features, methods, curriculum strengths and Limitations;</p> <p>Existentialism: Aims and Objectives, salient features, methods, curriculum strengths and Limitations;</p> <p>Humanism: Aims and Objectives, salient features, methods, curriculum strengths and Limitations;</p>	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5

IV	Stages of Cognitive and Moral Developments in Learning and Teaching: Ethical Responsibilities of higher schools of learning; Teaching as ethically normative action. Ethical behavior, learning to judge, conscience formation; Cognitive and Moral development theories of Jean Piaget and Lawrence Kohlberg; Roles of different Religions in Pedagogy	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5
V	Great Thinkers and Exponents of Philosophy of Education: East and West: Rabindra Nath Tagore and Jiddu Krishnamurthy; Swami Vivekananda & Sarvapalli Radhakrishnan; Maria Montessori & John Dewey; Raymond Chambers and Helen Keller	9	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5

Books for Study

1. Aggarwal, J.C. (2010). *Philosophical Foundations of Education*, Book Man.
2. Krishnamurti, J. & Brij B. K. (ed.) (1988). *Things of the Mind*, Motilal Banarsidass.
3. Sharma, R. (2000). *Textbook of Educational Philosophy*, Kanishka Publishers.
4. Tagore, R. (1961). *Towards Universal Man*, Asia Publishing House.

Book for Reference

1. Borrow, R. (2010). *An Introduction to Philosophy of Education*, Routledge.
2. Banerjee, A.C. (1999). *Sociological and Philosophical Issues in Education*, Book Enclave.
3. Chakrabarti, M. (1995). *Pioneers in Philosophy of Education*, Concept Publishing Company.
4. Chamblis, J.J. (ed). (1996). *Philosophy of Education: An Encyclopedia*, Routledge.
5. Kaushik, V.K., (ed). (1998). *Philosophers of Education*, Atlantic Publishers and Distributors.
6. Monroe, P. (2001). *Encyclopedia of Philosophy of Education*, Sage Publications.
7. Moon, B., ed. (2000). *Routledge International Companion to Education*, Routledge.
8. Patil, V.T. (2000). *Problems in Indian Education*, Renaissance Publishing House.
9. Winch, C. (1999). *Key Concepts in Philosophy of Education*, Routledge.
10. Dhawan M.L. (2005). *Philosophy of Education*, Isha Books.
11. Curren, Randall (ed). (2007). *Philosophy of Education*, Blackwell Publishing.
12. Carr, Wilfred (ed). (2005). *The Routledge Falmer Reader in Education*, Routledge.
13. Jogi, P. (2009). *Philosophy of Education*, Crescent.

PPL03VA01 PHILOSOPHY OF EDUCATION (VA)		Cognitive Level
CO1	To understand and remember basic concepts, aims and objectives of philosophy of education.	K1, K2
CO2	To recognize and identify the various methods of education as well as their practical implications.	K3
CO3	To represent the structure of the latest methods of teaching and learning in higher education	K4
CO4	To evaluate the stages of moral and cognitive development in learning and teaching.	K5
CO5	To construct valid arguments and have a comparative outlook of the education system in the east as well as the west.	K6

COURSE DESCRIPTORS OF SEMESTER IV

Course Code	PPL04MC01
Course Title	Moral Philosophy
Credits	06
Hours/ Week	06
Category	Major Course (MC)
Semester	IV
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. Morality has been an integral part of human history. 2. Morality is found in every society irrespective of caste, class, race, ethnic groups, creed, religion, nationality etc. 3. The course aims at conceptual clarification and practical application. 4. It includes a glimpse of Indian perspective. 5. Sufficient space is given to applied ethics. 6. Metaethics is included to give it an intellectual depth. 	
Course Objective	
<ol style="list-style-type: none"> 1. To clarify the basic concepts and problems of moral philosophy. 2. To enable the students to apply the basic concepts and problems in their analyses of the present-day moral issues. 	
Prerequisites	A keen interest in the Meaning of Life.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	COGNITIVE LEVEL
I	Introduction Definition; ethics and other branches of study; importance and actuality. Moral experience, consciousness and knowledge. Human action and responsibility. Philosophy of moral values; moral values and its characteristics. The nature of moral obligation. Foundation of the moral order.	12	CO 1, CO 3	K 1, K 2, K 4
II	Moral norms and theories- Teleological theories: Epicurus, Aristotle, Jeremy Bentham and John Stuart Mill. Deontological theories:	14	Co 1 CO 3 CO 4	K 1, K2, K 4, K 5, K 6

	William of Ockham, Emile Durkheim and Immanuel Kant. Right Reason as the norm: Conscience and Natural Moral Law. Kinds of Law. Law and Freedom.		CO 5	
III	Metaethics- Philosophical Background; Metaethical Theories: Cognitivism- Naturalism, Non-Naturalism; Non-Cognitivism- Emotivism, Prescriptivism. Textual study (any two) i) Ryle, Gilbert. “Pleasure” ii) Garnett, Campbell. “Conscience and Consciousness” iii) Searle, John R. “How to Derive ‘ought’ from ‘Is’”	10	CO 3, CO 4, CO 5	K 4, K 5, K 6
IV	Indian perspective: Values- <i>Purusarthas</i> . Dharma- duty; <i>Sadharana dharma</i> and <i>Svadharmas</i> . <i>Karma</i> and human freedom. <i>Nishkama karma</i> . <i>Lokasangraha</i> (cosmic welfare).	10	CO 1 CO 2 CO 4 CO 5	K 1, K 2, K5, K 6
V	Human sexuality and Bioethics: Moral dimension of sexuality, love, marriage. Abortion and Feticide. Reproductive Technology: invitro fertilization, surrogacy and adoption; anomalous forms of procreation; Cloning. Stem Cell research and therapy. Organ donation. Euthanasia. Business Ethics- philosophical background, key concepts, business principles, sources of business ethics. Responsibility, corruption; case studies.	14	CO 1 CO 2 CO 3 CO 4 CO 5	K 1, K 2, K 3, K 4, K 5, K 6

Books for Study

1. Barcalow, E. (1994). *Moral Philosophy: Theories and Issues*. Wadsworth Publishing Company.
2. Campbell, A.V. (2017). *Bioethics: The Basics*. Routledge.
3. Denise, T.C., Peterfreund S.P. & White N.P. (Eds.). (1996). *Great Traditions in Ethics*. Wadsworth Publishing Company.
4. Driver, J. (2007). *Ethics: The Fundamentals*. Blackwell Publishing.
5. Fagothey, A. (1972). *Right and Reason*. The C.V. Mosby Company.
6. Feinberg, J. (Ed.). (1982). *Moral Concepts*. Oxford University Press.
7. Frankena, W.K. (1984). *Thinking About Morality*. University of Michigan Press.
8. Tiwari, K.N. (1998). *Classical Indian Ethical Thought*. Motilal Banarsidas Publishers.

Suggested Readings

1. Bourke, V.J. (1970). *History of Ethics*. Doubleday & Company.
2. Crane, A. & Matten, D. (2010). *Business ethics*. Oxford University Press.
3. De Finance, J. (1991). *An Ethical Inquiry*. Pontificia Universita Gregoriana.
4. Edmonds, D. (Ed.). (2019). *Ethics and the Contemporary World*. Routledge.
5. Hiriyanna, M. (1975). *Indian conception of Values*. Kavyalaya Publishers.
6. Mackinnon, B. (2001). *Ethics: Theory and Contemporary Issues, 3rd ed.* Wadsworth.
7. Mathias, T.A. (2007). *Corporate Ethics*. Cambridge University Press.
8. May, L. & Delston, J.B. (Eds.). (2016). *Applied Ethics: A Multi-Cultural Approach*. Routledge.
9. Organ T.W. (1970). *The Hindu Quest for the Perfection of Life*. Ohio University Press.
10. Otteson, J. R. (2006). *Actual Ethics*. Cambridge University Press.
11. Rachels, J. (1995). *The Elements of Moral Philosophy*. McGraw-Hill, Inc.
12. Ryberg, J. (2007). *New Wave in Applied Ethics*. Palgrave Macmillan.
13. Sahakian, W.S. (1974). *Ethics and Introduction to Theories and Problems*. Barnes & Noble Books.
14. Sharma, I.C. (1965). *Ethical Philosophies of India*. George Allen.
15. Sullivan, W. A. (2007). *The Globalization of Ethics*. Cambridge University Press.

Web Sources

1. [Ethics: a general introduction - BBC](https://www.bbc.co.uk > ethics > introduction > intro_1)
https://www.bbc.co.uk > ethics > introduction > intro_1
2. [Normative ethics | Britannica](https://www.britannica.com > topic > ethics-philosophy)
<https://www.britannica.com > topic > ethics-philosophy>
3. [Ethics | Internet Encyclopedia of Philosophy](https://iep.utm.edu > ethics)
<https://iep.utm.edu > ethics>
4. [Dimensions of Ethics - INSIGHTSIAS](https://www.insightsonindia.com > dimensions-of-ethics)
<https://www.insightsonindia.com > dimensions-of-ethics>
5. [UPSC CSE - GS - Normative Ethics Offered by Unacademy](https://unacademy.com > lesson > normative-ethics)
<https://unacademy.com > lesson > normative-ethics>

[C:\Users\Admin\Desktop\SYLLABUS\Normative ethics | Definition, Examples, & Facts | Britannica](https://www.britannica.com > ... > Ethical Issues)
<https://www.britannica.com > ... > Ethical Issues>

6. www.ethikrat.org
7. www.dolphin.upenn.edu/bioethic

PPL04MC01 MORAL PHILOSOPHY (MC)		Cognitive Level
CO 1	To understand the subject matter of Moral Philosophy and to have basic conceptual clarification.	K 1, K 2
CO 2	To investigate and assess the moral issues in the history of humankind.	K 3
CO 3	To analyze the prevailing ethical theories.	K 4
CO 4	To explain the role of ethical theories in influencing and shaping the morality of people.	K 5
CO 5	To construct and stimulate the moral point of view concerning present day moral issues.	K 6

Course Code	PPL04MC02
Course Title	Philosophy of Human Person
Credits	06
Hours/Week	06
Category	Major Course (MC)
Semester	IV
Regulation	2022

Course Overview

1. The course attempts to make a very comprehensive study of who a human person is with all the elements that constitute it- life, death, body-soul dichotomy, phenomenon of death and immortality, phenomenon of language, freedom of choice and emotions, apart from learning habits and behaviour patterns.
2. The course makes a very good distinction between human person, personhood and personality while celebrating the self worth in the human person as a focal point of attention.
3. The course aims to exalt and celebrate human person as a bundle of infinite possibilities because of his possession over infinite power of mind, that has blessed human person with intellective, creatively imaginative, supremely self-conscious and self-evaluative; and the faculty of volition that make human person very unique and special; while at the same time not completely discarding the vegetative world and sensitive world with whom human person as a relation of inter-dependence.
4. This program on Philosophy of Human Person gives a good exposition of human person and personality constructs perceived and pursued by both Psychologists and philosophers alike.
5. The program makes good exposition of soul as a life principle, coordinating principle and the first principle of life with its essential properties like being spiritual, simple, intellective, volitional, subsistence and reflective-self evaluative, driving home the point that human soul is much superior as opposed to other forms and the properties mentioned above make the human soul survive death.

Course Objectives

1. To understand human nature as such together with all the units that constitute human person into a living organism.
2. To learn to appreciate the dignity of human being distinguishing it from the vegetative and sensitive world.
3. To understand and defend what is characteristically human and establish a distinction between the notions of human person, personhood and personality.
4. To expose the students to a very comprehensive understanding of who human person is both from the perspective of West and the East and both from the perspectives of Psychology and Philosophy.

5. To help the students who actually they are as individuals and human persons in relationship with the other living organisms, which will help them to appreciate, respect, and recognize the human dignity and respect in others while appreciating their own self-worth.	
Prerequisites	Celebration of self-worth, self-knowledge and human dignity and affirmation of the same in others.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	<p>The Notion of Life and Human Soul: The concept, the nature and the origin of life; Essential Difference Between Vegetative world, Sensitive World and Intellective World; Unity of Living Things;</p> <p>Soul: The First principle of Life; Distinction between Vegetative, Sensitive and Rational Soul</p> <p>Human Body – Soul Relationship: Mechanistic view, Spiritual and material Monism, Moderate dualist position;</p> <p>Uniqueness of Human Life: Self-Presence: The Intellective Level, Through Freedom of Choice and through Self Evaluation, Self reflection and Self-consciousness;</p> <p>Phenomenon of Death: Aristotle Aquinas and other philosophers on Human Death;</p> <p>Human Death and Immortality: Immateriality, Incorruptibility, Subsistence, and Simplicity of Human Soul & its Spiritual Nature.</p>	13	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
II	<p>The World of Senses: An Introduction to the Special Senses and Internal Senses;</p> <p>The Special Senses: Role of Images in Sensation, Distinction between Vegetative awareness and Sensory Awareness; Unspecialized nature of Human Body & Inferences drawn from Archimedean Discovery of Insights;</p>	11	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5

	<p>The Internal Senses: Memory & Impairment of Memory; Creative Imagination and Metaphors; Forgetting and Evaluative Sense</p> <p>Affective Phenomena: Phenomena of Feelings and emotions- distinction; Philosophical Significance of Emotional Experience; Cultivation of Emotions & The Phenomena of Humour.</p>			
III	<p>The Human Person from Psychological Perspective: Distinction between the Human Person, Personhood, and Personality & The Personality Constructs. Personality Constructs by Sigmund Freud, Alfred Adler, Carl Jung, and Carl Rogers. Developmental Stages of Erik Erikson. Maslow's Hierarchy of Needs. An exposition to Psychopathology & Diagnostic and Statistical Manual of Personality Disorders (DSM-5). An Exposition to 12 Personality Orders-one each from Three Clusters: Odd-bizarre-eccentric; dramatic-erratic; and anxious-fearful</p>	13	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
IV	<p>The Human Intellect and Human Will: An Introduction to Human Intellect Cognitive development and Immateriality of the Intellect. The Understanding and the Intellect. An Introduction to Human Will: Its Object and Nature; Freedom of the Will- Freedom and Determinism. Interaction between intellect and will & The Problem of Volition</p> <p>The Human Freedom and Free Will: The Materialist and Determinist View on Freedom of Choice; The Human Freedom: Free Choice as Self-Determination: Moderate Determinist Position The Role of Deliberation in the Human Free Act Love and the Free will.</p>	12	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6

V	<p>A Philosophical Discourse on Human Being as a Person:</p> <p>The traditional philosophy of human being as a person, human being as an individual- Plato, Aristotle, Aquinas</p> <p>Modern philosophy about human being as a person- Leibniz & Descartes</p> <p>Human being-in-the-world (Existential Philosophers)</p> <p>Human being as a meaning making being (Viktor Frankl)</p> <p>Human being as Embodied;</p> <p>The Paradoxes of the human person;</p> <p>Human Person and Language: The Nature and Structure of Language; The Philosophic Significance of language; The Ambiguity & Plurality of Language.</p>	11	CO1 CO2 CO3 CO4 CO5	K1 K2 K3 K4 K5 K6
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Books for Study

1. Donceel, Joseph F. (1967). *Philosophical Anthropology*. Sheed & Ward.
2. Inwagen, Peter Van. (1983). *An Essay on Free Will*. Cambridge: Cambridge University Press.
3. Leeuw, Mark De. (2021). *Paul Ricoeur's Renewal of Philosophical Anthropology*. Lexington Books.
4. O'hear, Antony. (2019). *Mind, Self and Person*. Cambridge University Press.
5. Perrett, Roy W. (1987). *Death and Immortality*. Kulwar Academic Publishers.
6. Reichmann, J.B. (2003). *The Philosophy of the Human Person*. Oxford University Press.

Books for Reference

1. Bernard, Berofsky (1987). *Freedom from Necessity: The Metaphysical Basis of Responsibility*. Colonial Press.
2. Brennan, Robert E. (1948). *The Image of His Maker*. Clarendon Publications.
3. Dobert, Duane L. (2014). *Understanding personality Disorders*. Harvard University Press.
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5. Erikson, Erik. (1982). *The Life Cycle Completed*. Harvard University Press.
7. Freud, Sigmund. (1918). *The Ego and the Id*. Dover Thrift Editions.
8. Jung, Carl. (1959). *The Archetypes and the Collective Unconscious*. Oxford University Press.
6. Maslow, Abraham H. (1917). *A Theory of Human Motivation*. Cambridge University Press.

7. Puthenkalam, John. (1995). *The Comprehension of Freedom: Eastern and Western Ways of Thinking*. Oxford & Blackwell.
8. Rogers, Carl (1961). *On Becoming a Person: A Therapist's View of psychotherapy*. Blackwell Publications.
9. Rychlak, Joseph. (1979). *Discovering Free Will and Personal Responsibility*. Cambridge University Press.
10. Simanowitz, Valerie. (2003). *Personality Development*. Oxford University Press.
11. American Psychiatric Association. (2013). *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)*. APA Publications.

PPL04MC02 PHILOSOPHY OF HUMAN PERSON (MC)		Cognitive level
CO1	Remembering	K1, K2
C02	Understanding	K3
CO3	Applying	K4
CO4	Analyzing	K5
CO5	Evaluating	K6

Course Code	PPL04MC03
Course Title	Contemporary Indian Thought
Credits	06
Hours/Week	06
Category	Major Course (MC)
Semester	IV
Regulation	2022
Course Overview	
<ol style="list-style-type: none"> 1. The course on Contemporary Indian Thought gives an overview of Indian Society and major philosophies that guide the modern and contemporary society in India. 2. It looks at the Indian Society in view of plurality and multicultural dimension. 3. It enables to understand the richness of Indian philosophical traditions and looks at the challenges faced by contemporary Indian Society. 	
Course Objectives	
<ol style="list-style-type: none"> 1. To understand and to be aware of the Indian social reality as multicultural, multi-religious phenomenon with its varied characteristics. 2. To integrate and assess these multidimensional realities of Indian society in the light of philosophers who proposed a way to integrate and assimilate these dimensions. 3. To analyze the challenges that has been brought by the diversity of Indian society. 4. To demonstrate in students a commitment to value pluralism and diversity in society. 5. To bring in the awareness of the students to the “influencing factors” in contemporary India. 	
Prerequisites	Basic knowledge on contemporary Indian scenario.

SYLLABUS				
UNIT	CONTENT	HOURS	COs	CL
I	Philosophical and Religious Movements Introduction– Salient Features of Contemporary Indian Philosophy. a) Brahma Samaj b) Arya Samaj c) Theosophical society d) Self-respect movement e) Prarthana Samaj f) SNDP movement g) Ramakrishna mission	9	CO1 CO2 CO3	K1 K2 K3 K4

	h) Satyashodak Samaj Islam Socio-Religious Movements Sikh Socio-Religious Movements			
II	Philosophical and Religious Thinkers I a) Vivekananda b) Aurobindo c) Radhakrishnan d) Jiddu Krishnamurthy e) Pandita Ramabai	10		K1 K2 K3 K4 K5
III	Philosophical and Religious thinkers II a) Rabindranath Tagore b) Gandhi M.K Gurus and Godmen in India c) Osho d) Puttaparthi Saibaba e) Mata Amrutanandamayi	10		K1 K2 K3 K4 K5
IV	Contemporary social thinkers a) Narayana Guru b) Periyar c) Ambedkar d) Jyotirba Phule and Savitribai Phule	8	CO1 CO2 CO3 CO4	K1 K2 K3 K4 K5
V	Contemporary Indian Issues & Challenges a) Education policies b) Health care c) Gender justice d) Climate justice e) Religious fundamentalism f) Poverty and unemployment	8	CO1 CO2 CO3 CO5	K1 K2 K3 K4 K5

Books for Study

1. Lal, Basant Kumar (2017), *Contemporary Indian Philosophy*, Publishers, Motilal Banarsidass; 11th edition.
2. Divekar V.D., (1991) *Social Reform Movements in India- A Historical Perspective*. Bharat Itihas Samshodak Mandal Publication,
3. Jones, Kenneth, (1989) *Socio-Religious reform movements in British India Vol 1*. Cambridge University Press,

4. Kang, Bhavender(2016) . *Gurus: Stories of India's Leading Babas*. Westland Limited.
5. Aurobindo, (2003) *Sri Aurobindo Integral Yoga*, USA, Lotus Press.
6. Chaudhuri Haridas (1995) , *Integral Yoga: The Concept of Harmonious and Creative Living*, Publisher, USA, Quest Books.
7. Krishnamurthy J (1996). *Total Freedom: The Essential Krishnamurthy*, Harper Collins One (first edition).
8. Krishnamurthy J. (1975) *The first and the last freedom*. Harper & Row.
9. Radhakrishnan (2015), S, *An Idealist View of Life*, Publisher Harper Collins.
10. Vivekananda, Swami (2004) , *The Practical Vedanta*, Advaita Ashrama Publications.

Books for Reference

1. Bennema Cornelius (2011) . *Indian and Christian: Changing Identities in Modern India* SAIACS Press Publication.
2. Sharma R.N. (2021) *Contemporary Indian Thought*, Atlantic Publishers.
3. Brent, Peter, (1972) *Godmen of India*, Allen Lane Publication.
4. Singh, Khushwant, (2018) *Godmen and Godwomen of India*, . Harpercollins India Publishers.
5. Kumar, Raj,(2004) *Essays on Social Reform Movements*. Discover Publishing House
6. Phadke, Y.D. *Social Reform Movements in Maharashtra*, Maharashtra Information Centre Publishers.
7. Leonard. G.S (1879)., *A History of Brahma Samaj from its rise to the present day*, Oxford University Press.
8. Sharma, Pandit Vishun Lal (2021) *Handbook of Arya Samaj* Alpha Ed Publications.
9. Misra, Anupama (1978) *Chipko Movement: Uttarakhand Women's Bid to Save Forest Wealth*. People's Action Publishers.
10. Guha, Ramachandra (2000) *The Unquiet Woods: Ecological Change and Peasant Resistance* University of California Press.
11. Mallick Krishna (2021). *Environmental Movements of India. Chipko, Narmada BachaoAndolan, Navdanya*. Amsterdam University Press.
12. Emmerich, Arndt, Walter (2019). *Islamic Movements in India: Moderation and Discontents*. Routledge Publications.

Web Resources

1. <http://hdl.handle.net/123456789/19936>, Social Reforms in 19th Century India
2. <https://old.amu.ac.in/emp/studym/100008689.pdf>
3. https://www.researchgate.net/publication/272477405_Philosophy_of_Swami_Vivekananda
4. <https://www.globusedujournal.in/wp-content/uploads/2019/04/JJ14bipul.pdf>

PPL04MC03 CONTEMPORARY INDIAN THOUGHT (MC)		Cognitive Level
CO1	To understand and remember the basic concepts	K1, K2
CO2	To recognize and identify the issues.	K3
CO3	To interpret, summarize, and paraphrase the thoughts.	K4
CO4	To evaluate the various arguments.	K5
CO5	To state and support the claims of various philosophers.	K6

EXAMS

MARKS DISTRIBUTION

CIA I	CIA II	COMP III	END SEMESTER	TOTAL	WEIGHTAGE
30%	30%	40%	100	200	100%

BALANCED QUESTION PAPER

MARK DISTRIBUTION OF DIRECT ASSESMENTS BASED ON CL AND CO (PG)

CO	CO 1		CO 2	CO 3	CO 4	CO 5
CL	K1	K2	K3	K4	K5	K6
CIA 1	3	3	7	7	10	-
CIA 2	3	3	7	7	10	-
COMP 3	-	-	-	-	-	40
SEMESTER	15	15	15	15	40	-
TOTAL MARKS (CL)	21	21	29	29	60	40
CL %	10.5%	10.5%	14.5 %	14.5 %	30 %	20 %
TOTAL MARKS (CO)	42		29	29	60	40
CO %	21%		14.5 %	14.5 %	30 %	20%

Component 3 assessment is exclusively for K6 Level (CO5) (40 %)

INTERNAL EXAMINATION QUESTION PAPER TEMPLATE FOR COURSES

COGNITIVE LEVEL(CL) AND COURSE OUTCOME (CO) BASED

QUESTION PAPER FORMAT

SECTION		Q.NO	COGNITIVE LEVEL (CL)				
			K1	K2	K3	K4	K5
A	(6X1=6) Answer All	1	+				
		2	+				
		3	+				
		4		+			
		5		+			
		6		+			
B	(1x7=7) Answer 1 out of 2	7			+		
		8			+		
C	(1x7=7) Answer 1 out of 2	9				+	
		10				+	
D	(1x10=10) Answer 1 out of 2	11					+
		12					+
No. of CL based Questions with Max. marks			3 (3)	3 (3)	1(7)	1(7)	1(10)
No. of CL based Questions with Max. marks			CO1		CO2	CO3	CO4
			6(6)		1(7)	1(7)	1(10)

MODEL INTERNAL EXAMINATION QUESTION PAPER



LOYOLA COLLEGE (AUTONOMOUS), CHENNAI – 600 034

M.A. DEGREE EXAMINATION – PHILOSOPHY

FIRST CONTINUOUS INTERNAL ASSESSMENT – JANUARY 2023

SUB CODE: PPL02MC04

SUBJECT: CONTEMPORARY AND RECENT WESTERN PHILOSOPHY (MC)

Date:

Time: 11:00 – 12:30

Dept. No.

Max.: 30 Marks

SECTION A			
Answer ALL the Following in One or Two Sentences (6 x 1 = 6 Marks)			
1	Describe 'Intentionality' in Husserlian phenomenology.	K1	CO1
2	Recall the idea of Nietzsche's <i>Übermensch</i> ?	K1	CO1
3	Locate the core philosophy of Pragmatism.	K1	CO1
4	Describe Cultural Feminism.	K2	CO1
5	Name the three stages of the dialectic of man by Kierkegaard.	K2	CO1
6	Explain the basic idea of Postmodernism	K2	CO1
SECTION B			
Answer any ONE of the Following in 100 Words (1 X 7 = 7 Marks)			
7	Illustrate the following concepts of Heidegger: (1) <i>Dasein</i> , (2) <i>Mitsein</i> and (3) <i>Geworfenheit</i> .	K3	CO2
8	Summarize the key themes of Existentialism.	K3	CO2
SECTION C			
Answer any ONE of the Following in 100 Words (1 X 7= 7Marks)			
9	Distinguish between Wittgenstein's earlier philosophy of language and his later thoughts.	K4	CO3
10	Critically evaluate the different kinds of Feminism.	K4	CO3
SECTION D			
Answer any ONE of the Following Questions in 150 Words (1 X 10 = 10 Marks)			
11	Evaluate the intellectual developments in the Philosophy of Language.	K5	CO4
12	Compare and contrast the ideas of Fichte and Schelling with regard to God, the world and the human person.	K5	CO4

EXTERNAL EXAMINATION QUESTION PAPER TEMPLATE FOR COURSES

SECTION		Q.NO.	COGNITIVE LEVEL (CL)				
			K1	K2	K3	K4	K5
A	(6x5=30) Answer All	1	+				
		2	+				
		3	+				
		4		+			
		5		+			
		6		+			
B	(3X5=15) Answer 3 out of 5	7			+		
		8			+		
		9			+		
		10			+		
		11			+		
C	(3X5=15) Answer 3 out of 5	12				+	
		13				+	
		14				+	
		15				+	
		16				+	
D	(2X20=40) Answer 2 Out of 4	17					+
		18					+
		19					+
		20					+
No. of CL based questions with Max. marks			3 (15)	3 (15)	3 (15)	3 (15)	2 (40)
No. of No. of CO based questions with Max. marks			CO1		CO2	C03	C04
			6(30)		3 (15)	3 (15)	2 (40)

MODEL EXTERNAL EXAMINATION QUESTION PAPER



LOYOLA COLLEGE (AUTONOMOUS), CHENNAI – 600 034

M.A. DEGREE EXAMINATION – PHILOSOPHY

THIRD SEMESTER – NOVEMBER 2022

SUB CODE:

SUBJECT: (MC)

Date:

Time: 09:30– 12:30

Dept. No.

Max.: 100 Marks

SECTION A			
Answer ALL the Following Questions			
1.	PART 1 (REMEMBERING)	(5 X 1 = 5)	
	Marks)		
a)		K1	CO 1
b)		K1	CO 1
c)		K1	CO 1
d)		K1	CO 1
e)		K1	CO 1
2.	PART 2 (REMEMBERING)	(5 X 1 = 5)	
	Marks)		
a)		K1	CO 1
b)		K1	CO 1
c)		K1	CO 1
d)		K1	CO 1
e)		K1	CO 1
3.	PART 3 (REMEMBERING)	(5 X 1 = 5)	
	Marks)		
a)		K1	CO 1
b)		K1	CO 1
c)		K1	CO 1
d)		K1	CO 1
e)		K1	CO 1
4.	PART 4 (UNDERSTANDING)	(5 X 1 = 5)	
	Marks)		
a)		K2	CO 1
b)		K2	CO 1
c)		K2	CO 1
d)		K2	CO 1
e)		K2	CO 1

5.	PART 5 (UNDERSTANDING)	(5 X 1 = 5	
	Marks)		
a)		K2	CO 1
b)		K2	CO 1
c)		K2	CO 1
d)		K2	CO 1
e)		K2	CO 1
6.	PART 6 (UNDERSTANDING)	(5 X 1 = 5	
	Marks)		
a)		K2	CO 1
b)		K2	CO 1
c)		K2	CO 1
d)		K2	CO 1
e)		K2	CO 1
SECTION B			
(APPLYING)			
Answer any THREE of the Following in 100 Words (3 X 5 =15 Marks)			
7		K3	CO2
8		K3	CO2
9		K3	CO2
10		K3	CO2
11		K3	CO2
SECTION C			
(ANALYSING)			
Answer any THREE of the Following in 100 Words (3 X 5 =15 Marks)			
12		K4	CO3
13		K4	CO3
14		K4	CO3
15		K4	CO3
16		K4	CO3
SECTION D			
(EVALUATING)			
Answer any TWO of the Following in 250 Words (2 X 20 =40 Marks)			
17		K5	CO4
18		K5	CO4
19		K5	CO4
20		K5	CO4

LOCF BASED DIRECT ASSESSMENTS

COGNITIVE LEVEL (CL) AND COURSE OUTCOME (CO) BASED CIA QUESTION PAPER FORMAT (PG)

SECTION		Q. NO	COGNITIVE LEVEL (CL)					
			K1	K2	K3	K4	K5	K6
A	(5 x 1 = 5) Answer ALL	1(a)	+					
		(b)	+					
		(c)	+					
		(d)	+					
		(e)	+					
	(5 x 1 = 5) Answer ALL	2(a)		+				
		(b)		+				
		(c)		+				
		(d)		+				
		(e)		+				
B	(1 x 8 = 8) Answer 1 out of 2	3			+			
		4			+			
C	(1 x 8 = 8) Answer 1 out of 2	5				+		
		6				+		
D	(1 x 12 = 12) Answer 1 out of 2	7					+	
		8					+	
E	(1 x 12 = 12) Answer 1 out of 2	9					+	
		10					+	
No. of CL based Questions with Max. marks			5 (5)	5 (5)	1 (8)	1 (8)	1 (12)	1 (12)
No. of CO based Questions with Max. marks			CO1		CO2	CO3	CO4	CO5
			10 (10)		1 (8)	1 (8)	1 (12)	1 (12)

Forms of questions of **Section A** shall be MCQ, Fill in the blanks, True or False, Match the following, Definition, Missing letters. Questions of **Sections B, C, D and E** could be Open Choice/ built in choice/with sub sections. Component III shall be exclusively for cognitive levels K5 and K5 with 20 marks each. CIA shall be conducted for 50 marks with 90 min duration.

COGNITIVE LEVEL (CL) AND COURSE OUTCOME (CO) BASED END SEMESTER EXAMINATION QUESTION PAPER FORMAT (PG)

SECTION		Q. NO	COGNITIVE LEVEL (CL)					
			K1	K2	K3	K4	K5	K6
A	(5 x 1 = 5) Answer ALL	1(a)	+					
		(b)	+					
		(c)	+					
		(d)	+					
		(e)	+					
	(5 x 1 = 5) Answer ALL	2(a)		+				
		(b)		+				
		(c)		+				
		(d)		+				
		(e)		+				
B	(3 x 10 = 30) Answer 3 out of 5	3			+			
		4			+			
		5			+			
		6			+			
		7			+			
C	(2 x 12.5 = 25) Answer 2 out of 4	8				+		
		9				+		
		10				+		
		11				+		
D	(1 x 15 = 15) Answer 1 out of 2	12					+	
		13					+	
E	(1 x 20 = 20) Answer 1 out of 2	14						+
		15						+
No. of CL based Questions with Max. marks			5 (5)	5 (5)	3 (30)	2 (25)	1 (15)	1 (20)
No. of CO based Questions with Max. marks			CO1		CO2	CO3	CO4	CO5
			10 (10)		3 (30)	2 (25)	1 (15)	1 (20)

IMPORTANT

- Forms of questions of **Section A** shall be MCQ, Fill in the blanks, True or False, Match the following, Definition, Missing letters.
- Questions of **Sections B, C, D and E** could be Open Choice/ built in choice/questions with sub divisions.
- Maximum sub divisions in questions of Sections B, C shall be 2 and 4 in Sections D, E).

TOTAL MARKS DISTRIBUTION OF DIRECT ASSESSMENTS BASED ON CL AND CO (PG)

Course Outcome	CO1		CO2	CO3	CO4	CO5	TOTAL
Cognitive Levels	K1	K2	K3	K4	K5	K6	
CIA 1	5	5	8	8	12	12	50
CIA 2	5	5	8	8	12	12	50
Comp III	-	-	-	-	20	20	40
Semester	5	5	30	25	15	20	100
Total Marks (CL)	15 (6%)	15 (6%)	46 (19%)	41 (17%)	59 (25%)	64 (27%)	240
Total Marks (CO)	30 (12%)		46 (19%)	41 (17%)	59 (25%)	64 (27%)	240