

Learning Outcome Based Curriculum of Two Years
Master of Arts in Philosophy
(Session: 2023-24)



Department of Philosophy
Faculty of Arts
University of Allahabad

Learning Outcomes Descriptors and Programme Outcomes for a Master's degree:

Master's degree (1 year/2 semesters of study): The Master's degree qualifies students who can apply an advanced body of knowledge in a range of contexts for professional practice, research, and scholarship and as a pathway for further learning. Graduates at this level are expected to possess and demonstrate specialized knowledge and skills for research, and/or professional practice and/or for further learning.

Master's Degree (2 years /4 semesters of study): The Master's degree qualifies students who can apply an advanced body of knowledge in a range of contexts for professional practice, research, and scholarship and as a pathway for further learning. Graduates at this level are expected to possess and demonstrate specialized knowledge and skills for research, and/or professional practice and/or for further learning. Master's degree holders are expected to demonstrate the ability to apply the established principles and theories to a body of knowledge or an area of professional practice.

Descriptor	Knowledge and understanding: The graduates should be able to demonstrate the acquisition of:
P.O. 1.	Comprehensive understanding of major philosophical traditions—Classical Indian, Western, Modern, and Contemporary—covering epistemology, metaphysics, ethics, and logic.
P.O. 2.	Conceptual clarity about key philosophical problems such as reality, knowledge, truth, value, consciousness, and freedom.
P.O. 3.	Interpretative ability to analyze original philosophical texts and critically compare different schools of thought (e.g., Advaita–Buddhism, Kant–Hegel, or Phenomenology–Existentialism).
Descriptor	General, technical and professional skills required to perform and accomplish tasks: The graduates should be able to demonstrate the acquisition of:
P.O. 4.	Analytical and logical reasoning skills, including competence in formal and symbolic logic.
P.O. 5.	Research and writing skills—preparing philosophical essays, argument analyses, and academic papers.
P.O. 6.	Professional ethical competence—understanding applied and professional ethics for roles in education, governance, and administration.
Descriptor	Application of knowledge and skills: The graduates should be able to demonstrate the ability to:
P.O. 7.	Apply philosophical concepts to interpret real-life issues in ethics, politics, religion, and environment.
P.O. 8.	Evaluate social and moral problems using philosophical frameworks such as utilitarianism, deontology, and Indian dharmic ethics.
P.O. 9.	Integrate interdisciplinary insights (from psychology, religion, or political theory) into philosophical reasoning and social analysis.
Descriptor	Generic learning outcomes: The graduates should be able to demonstrate the ability to:
P.O. 10.	Communicate ideas clearly in oral and written forms using precise philosophical terminology.
P.O. 11.	Engage in critical and creative thinking to construct and defend arguments logically.
P.O. 12.	Collaborate effectively in academic discussions, seminars, and research-based projects.
Descriptor	Constitutional, humanistic, ethical, and moral values: The graduates should be able to demonstrate the willingness and ability to:
P.O. 13.	Uphold democratic, secular, and pluralistic values as reflected in Indian socio-political philosophy (Gandhi, Ambedkar, Deendayal Upadhyay).

P.O. 14.	Respect human dignity, justice, and equality through philosophical understanding of rights and duties.
P.O. 15.	Foster moral sensitivity and empathy in addressing ethical dilemmas and professional responsibilities.
Descriptor	Employability and job-ready skills, and entrepreneurship skills and capabilities/ qualities and mindset: The graduates should be able to demonstrate the acquisition of knowledge and skill sets required for:
P.O. 16.	Teaching, research, and civil service careers, through mastery of analytical, ethical, and interpretative competencies.
P.O. 17.	Ethical leadership and policy analysis, drawing from value-based administration and governance philosophy.
P.O. 18.	Entrepreneurial and consultancy roles in ethics, communication, and social development programs grounded in philosophical reasoning.

Program Specific Outcomes (PSOs):

M.A. in Philosophy prepares students to understand, analyze, and critically evaluate philosophical problems concerning knowledge, reality, values, and human existence. The program integrates the study of classical and modern philosophical systems, ethics, logic, and social-political thought to cultivate rational, ethical, and reflective citizens.

PSO1: Knowledge and Understanding-Students will acquire a comprehensive understanding of classical Indian and Western philosophical traditions, key concepts in epistemology, metaphysics, ethics, and logic, and their relevance to contemporary thought.

PSO2: Philosophical and Analytical Skills-Students will develop critical reasoning, analytical thinking, and logical problem-solving abilities essential for philosophical analysis, argument evaluation, and academic research.

PSO3: Application and Research Practice-Students will learn to apply philosophical methods and theories to practical issues in ethics, politics, religion, and environment, and engage in independent research or critical writing.

PSO4: Communication and Interpretation-Students will acquire the ability to interpret complex philosophical texts, articulate ideas coherently in writing and speech, and present reasoned arguments in academic and public forums.

PSO5: Ethics, Values, and Humanistic Awareness-Students will internalize moral, humanistic, and constitutional values by studying ethical theories and Indian socio-political philosophy, fostering empathy, social responsibility, and moral reasoning.

PSO6: Career Readiness and Professional Growth-Students will be prepared for careers in teaching, research, civil services, policy-making, and ethics-based consultancy, equipped with transferable skills in reasoning, communication, and value-based decision-making.

Evaluation Pattern

The assessment and evaluation of students in the M.A. Philosophy Programme shall be conducted in accordance with the Choice Based Credit System (CBCS) regulations of the University of Allahabad. Each course shall be evaluated through two components: **Internal (Continuous) Assessment** and **End-Term University Examination**, maintaining a balance between continuous engagement and final performance.

A. Internal (Continuous) Assessment – 40 Marks (40%)

The internal assessment for each paper shall be of 40 marks and shall include:

- **Unit Test (T1/T2)** – 20 marks
- **Mid-Term Test**– 20 marks

The best of T1 and T2 and Mid-term marks shall be counted towards the internal marks.

B. End-Term Examination – 60 Marks (60%)

The End-Term Examination shall be conducted by the University at the end of each semester. Each paper shall carry **60 marks**, and the duration of the examination shall be three hours.

C. Overall Evaluation

The overall evaluation of each course shall thus be based on:

- **Internal Assessment:** 40% (40 Marks)
 - **End-Term University Examination:** 60% (60 Marks)
- Total: 100 Marks**

Department of Philosophy

Faculty of Arts

University of Allahabad, Praygaraj

Programme Structure for MA (Philosophy)

The Programme. shall be of Two-Year duration Divided into four semesters as per the details given below:

	Semester-I	Semester-II	Semester-III	Semester-IV	Total Credits
Core Course	PHI-501: Classical Indian Philosophy	PHI-511: Classical Indian Philosophy-II	PHI-601: Analytical Philosophy	PHI-611: Ordinary Language Philosophy	36 (L)+ 24(T)= 60
	PHI-502: Classical Western Philosophy	PHI-512: Modern Western Philosophy-II	PHI-602: Contemporary Indian Philosophy	PHI-611: Professional Ethics	
	PHI-503: Modern Western Philosophy	PHI-513: Phenomenology and Existentialism	PHI-603: Meta-Ethics	PHI-611: Socio-Political Philosophy	
Core Elective	(Any-one course) PHI-551: Philosophy of Religion PHI-552: Philosophy of Buddhism PHI-553: Applied Ethics	(Any-one course) PHI-561: Contemporary Religious Problems PHI-562: Philosophy of Mind PHI-563: Value and Virtue Studies	(Any-one course) PHI-651: Philosophy of Samkara PHI-652: Philosophy of Kant PHI-653: Meta-Religious Problems	(Any-one course) PHI-661: Symbolic Logic PHI-662: Indian Ethics PHI-663: Environmental Ethics	12 (L)+ 8 (T)= 20
Total Credits	20	20	20	20	80

Semester I

Semester-I			Total:20 Credits
Discipline Based Core Courses			(15+5 Credits)
1.	PHI-501	Classical Indian Philosophy-I	5
2.	PHI-502	Classical Western Philosophy	5
3.	PHI-503	Modern Western Philosophy-I	5
Elective			
4.	PHI-551	Philosophy of Religion	5
5.	PHI-552	Philosophy of Buddhism	5
6.	PHI-553	Applied Ethics	5

Classical Indian Philosophy-I

Course Code	PHI-501	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	I	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Classical Indian Philosophy is a historical and systematic course that examines metaphysics, epistemology, ethics, and liberation through the diverse schools of Indian thought, including Nyaya, Samkhya, Yoga, Mimamsa, and Vedanta.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To acquaint students with the origin and development of major schools of Classical Indian Philosophy (Astika and Nastika traditions).
- To provide a comprehensive understanding of key metaphysical, epistemological, and ethical doctrines of the principal systems such as Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta.
- To enable comparative analysis between different schools of Indian thought and their distinct approaches to reality, self, and liberation.

- To develop critical and interpretative skills in reading primary texts and commentaries in Indian philosophical traditions.
- To encourage philosophical reflection on how classical Indian concepts remain relevant to contemporary philosophical and ethical debates.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Identify and explain the fundamental doctrines and arguments of major schools of Classical Indian Philosophy

CO2: Analyze and critically evaluate philosophical problems such as perception, inference, self, and liberation within the Indian context.

CO3: Compare and contrast the views of different systems on metaphysics, epistemology, and ethics.

CO4: Interpret classical philosophical texts and demonstrate familiarity with key concepts in Sanskrit philosophical terminology.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PO1	PO3	PO4	PO7	PO10	PO11	PO12
CO 1	✓	✓			✓	✓			✓		
CO 2		✓	✓			✓	✓			✓	
CO3	✓	✓				✓		✓			
CO4		✓		✓							✓

Course Content:

Unit-1
Philosophy of Upaniṣads

- 1.1. Nature of Ultimate Reality
- 1.2. Nature of Soul
- 1.3. Nature of World

Unit-II
Philosophy of the Cārvāka

- 2.1. Theory of Knowledge
- 2.2. Materialism
- 2.3. Ethics

Unit-III
Philosophy of the Jaina

- 3.1. Anekāntavāda
- 3.2. Syādvāda
- 3.3. Naya and Nikṣepa

Unit-IV
Philosophy of the Jaina

- 4.1. Theory of Knowledge
- 4.2. Substance

4.3. Bondage and Liberation

Unit-V Philosophy of the Buddha

5.1. Theory of Dependent Origination

5.2. Momentariness

5.3. No-soul Theory

5.4. Theory of Nirvāṇa

Suggested Readings:

1. Datta, D.M. & Chatterjee, S. C. (2007). *An Introduction to Indian Philosophy*. Rupa Publication India Pvt. Ltd., New Delhi. (Hindi Edition Available)
2. Hiriyanna, M. (2014). *Outlines of Indian Philosophy*. Motilal Banarasidass Publishers Pvt. Ltd., Delhi.
3. Pandey, S.L. (2008). *Bhartiya Darshan ka Sarvekshana*. Central Publishing House, Allahabad.
4. Pathak, R.M. (2017). *Bhartiya Darshan ki Samikshatmak Ruprekha*. Abhimanyu Prakashan, Allahabad.
5. Sharma, C. D. (2000). *A Critical Survey of Indian Philosophy*. Motilal Banarsidass Publisher, New Delhi. (Hindi Edition Available)

Classical Western Philosophy

Course Code	PHI-502	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	I	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	A historical and analytical course that studies foundational philosophical ideas, reasoning, and ethical concepts from the Pre-Socratics to the thinkers like Socrates, Plato, Aristotle.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce students to the historical development and central problems of Western philosophy from the Pre-Socratics to the Medieval period.
- To provide an understanding of the major philosophical ideas of thinkers such as Socrates, Plato, Aristotle, Augustine, and Aquinas.
- To explore key philosophical themes such as metaphysics, epistemology, ethics, and the nature of reality and knowledge in classical Western thought.
- To cultivate analytical and critical reasoning skills through engagement with primary texts and classical philosophical arguments.
- To enable comparative reflection between classical Western and Indian philosophical traditions, highlighting their unique and shared concerns.

- To reflection on how classical Indian concepts remain relevant to contemporary philosophical and ethical debates.

Course Learning Outcome:

After completion of the course the students will be able to:

CO1: Identify and explain the major philosophers, movements, and doctrines of Classical Western Philosophy.

CO2: Analyze and interpret primary philosophical texts with a focus on argument structure and conceptual clarity.

CO3: Critically evaluate philosophical ideas concerning reality, knowledge, ethics, and the self within the classical Western framework.

CO4: Demonstrate understanding of the historical continuity and influence of classical ideas on later philosophical developments.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO4	PO1	PO2	PO3	PO7	PO9	PO16
CO 1	✓	✓		✓	✓				
CO 2		✓	✓		✓	✓		✓	
CO3	✓	✓			✓		✓		
CO4		✓	✓						✓

Course Content:

Unit-I

- 1.1. Development and Characteristics of Greek Philosophy
- 1.2. Thales, Anaximander, Anaximenes and Pythagoras: Substance and Cosmology

Unit- II

- 2.1. Heraclitus: The Logos, Flux and Opposites, Substance
- 2.2. Parmenides and Zeno: The Two Ways, Theory of Being and Zeno's Paradoxes of Plurality and Motion

Unit- III

- 3.1. Anaxagoras and Democritus: Elements and Atomism, Change and Transformation
- 3.2. Gorgias and Protagoras: Rhetoric, Ethics, Relativism

Unit- IV

- 4.1. Socrates: Refutation of Rhetoric (*Elenchus*), Socratic Method, Knowledge and Virtue
- 4.2. Plato: Knowledge and Belief, Theory of Form and its criticism by Aristotle, Soul

Unit- V

- 5.1. Aristotle: The Categories, Matter and Form, Four Causes, Soul
- 5.2. Plotinus: God, Theory of Emanation

Suggested Readings

1. Burnet, J. (1920). *Greek philosophy: Thales to Plato*. Macmillan.
2. Stace, W. T. (1920). *A critical history of Greek philosophy*. Macmillan.
3. Zeller, E. (1881) *A History of Greek Philosophy from the Earliest Period to the Time of Socrates* (S. F. Alleyne, Trans.). Longmans, Green, and Co
4. Krishna, D. (2010, 2014) *Pashchatya Darshan ka Itihaas*. Rajasthan Hindi Granth Academy.
5. Tripathy, C. L. (2006) *Greek Evam Madhyakalin Darshan*. (6th ed.) Prayag Pustak Sadan, Allahabad.
6. Upadhyay, H.S. (2020) *Paschatya Darshan Ka Udbhaw aur Vikas* (5th ed.) Anusheelan Prakashan, Allahabad.

Modern Western Philosophy-I

Course Code	PHI-503	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	I	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Modern Western Philosophy is a historical and critical course that explores reason, experience, and knowledge from the 15 th to 19 th century focusing on thinkers like Kant, and Hegel etc..		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce students to the development of German Idealism as a central movement in modern Western philosophy.
- To provide a systematic understanding of the key philosophical doctrines of Immanuel Kant, Johann Gottlieb Fichte, Friedrich Wilhelm Joseph Schelling, and Georg Wilhelm Friedrich Hegel.
- To explore critical themes such as transcendental idealism, self-consciousness, freedom, absolute spirit, and dialectics.
- To cultivate the ability to engage with complex philosophical texts and analyze their conceptual and historical significance.
- To encourage comparative and critical reflection on the influence of German Idealism on later philosophical traditions such as existentialism, phenomenology, and Marxism.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain and differentiate the central ideas of Kant, Fichte, Schelling, and Hegel within the framework of German Idealism.

CO2: Analyze the evolution of post-Kantian thought and its attempts to overcome the limitations of Kant's critical philosophy.

CO3: Interpret key texts such as Kant's *Critique of Pure Reason*, Fichte's *Science of Knowledge*,

Schelling's *System of Transcendental Idealism*, and Hegel's *Phenomenology of Spirit*.

CO4: Critically evaluate the concepts of self, reason, and reality as developed through dialectical and transcendental methods.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO3	PSO4	PSO5	PO1	PO2	PO3	PO8	PO10	PO11	PO15
CO 1	✓		✓		✓	✓			✓		
CO 2	✓						✓			✓	
CO3		✓	✓				✓		✓		
CO4		✓		✓		✓		✓			✓

Course Content:

Unit -I

- 1.1. Reconciliation of Rationalism and Empiricism
- 1.2. The possibility of synthetic *a priori* judgments
- 1.3. Copernican revolution in Kant's Philosophy

Unit-II

- 2.1. Kantian notion of Space and Time
- 2.2. Metaphysical deduction of categories
- 2.3. Transcendental deduction of categories

Unit-III

- 3.1. Transcendental synthetic unity of pure apperception
- 3.2. The doctrine to things in themselves
- 3.3. Kantian Agnosticism

Unit-IV

- 4.1. Idea of Reason
- 4.2. Reason and Understanding: Contradictions, Paralogisms and Antinomies
- 4.3. The refutation of the classical proofs for the existence of God

Unit-V

- 5.1. Development of German Idealism from Kant to Fichte, Schelling and Hegel
- 5.2. Hegelian, Dialectic
- 5.3. Absolute Idealism

Suggested Readings

1. Thilly, F. (1982). *A History of Western Philosophy* (3rd Ed.). Central Book Depot.
2. Falkenberg, R. (1953). *A History of Modern Philosophy: From Nicholas of Cusa to the Present Time*. Progressive Publishers.
3. Masih, Y. (2017). *A Critical History of Western Philosophy* (5th Ed.). Motilal Banaridass Publishers
4. Sengupta, I. (2012). *A Short History of Western Philosophy*. New Central Book Agency
5. Upadhyaya, H.S. (1999). *Paschatya Darshan ka Udbhava Aur Vikas*. Anushilan Prakashan, Allahabad.

Philosophy of Religion

Course Code	PHI-551	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	I	Contact Hours	45 (L)+ 15(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Philosophy of Religion is a reflective and analytical course that examines fundamental questions about God, faith, religious experience, and the rational basis of religious beliefs.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce students to the central philosophical questions concerning religion, such as the nature and existence of God, faith, reason, and religious experience.
- To examine classical and contemporary arguments for and against the existence of God, including cosmological, teleological, ontological, and moral arguments.
- To explore the relationship between religion, morality, language, and human existence from philosophical perspectives.
- To develop analytical and critical skills for evaluating religious claims, beliefs, and experiences using philosophical reasoning.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain and critically analyze major philosophical issues related to religion, faith, and the divine.

CO2: Evaluate arguments concerning the existence and nature of God from both theistic and atheistic perspectives.

CO3: Interpret and discuss philosophical texts and theories addressing religious language, experience, and revelation.

CO4: Compare and contrast different cultural and philosophical approaches to religious belief and practice.

Mapping of Course Outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO4	PSO5	PO1	PO2	PO3	PO8	PO10	PO12	PO14
CO 1	✓	✓		✓	✓	✓		✓			
CO 2	✓	✓				✓	✓				
CO3			✓				✓		✓	✓	
CO4	✓			✓	✓						✓

Course Content:

Unit- I
Religion and Dharma

- 1.1. Nature and Scope of Religion
- 1.2. Distinction between Religion and *Dharma*
- 1.3. Religion and Morality

Unit- II
Philosophy of Religion

- 2.1. Nature of scope of Philosophy of Religion
- 2.2. Distinction between Philosophy of Religion and Theology
- 2.3. Natural Theology and Revealed Theology

Unit- III
Nature of God

- 3.1. Naturalistic
- 3.2. Personal
- 3.3. Impersonal

Unit-IV
Arguments for the existence of God

- 4.1. Ontological Argument
- 4.2. Cosmological Argument
- 4.3. Teleological Argument
- 4.4. Moral Argument

Unit- V
Foundations of Religious Belief

- 5.1. Reason
- 5.2. Faith
- 5.3. Revelation
- 5.4. Mystical Experience

Suggested Readings:

1. Hick, John, H. (2016): *Philosophy of Religion*, Pearson India Educational Services Private Ltd., New Delhi. Fourth Edition.
2. Masih, Y. (2017): *Introduction to Religious Philosophy*, Motilal Banarasidass, New Delhi.
3. Miller, Edward L. (1994): *God and Reason*, Pearson, New Delhi.
4. Pandey, Rishi Kant (2016): *Dharma-Darshan*, Pearson India Educational Services Private Ltd., New Delhi
5. Verma, Ved Prakash (2010): *Dharma Darshan Ki Mool Samasyaein*, Hindi Madhyam Karyanvyan Nideshalaya, Delhi Vishvavidyalaya, Delhi.

Philosophy of Buddhism

Course Code	PHI-552	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	I	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Philosophy of Buddhism is a spiritual-philosophical course that critically examines the nature of reality, mind, ethics, and liberation through the doctrines of the Buddha and subsequent Buddhist schools.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce students to the historical and philosophical foundations of Buddhist thought from early to later traditions.
- To provide a systematic understanding of key concepts such as the Four Noble Truths, Dependent Origination (Pratītyasamutpāda), No-Self (Anattā), and Nirvāṇa.
- To examine the major schools of Buddhist philosophy, including Theravāda, Madhyamaka, and Yogācāra, and their distinct metaphysical and epistemological positions.
- To develop critical and comparative perspectives on Buddhist approaches to ethics, knowledge, and liberation.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain the core doctrines of early and later Buddhist philosophy and their philosophical significance.

CO2: Analyze and interpret fundamental Buddhist texts and arguments concerning reality, self, and liberation.

CO3: Differentiate between various Buddhist schools and their philosophical orientations.

CO4: Critically evaluate Buddhist perspectives in relation to other Indian and Western philosophical systems.

Mapping of Course Outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO4	PSO5	PO1	PO2	PO3	PO8	PO10	PO13	PO15
CO 1	✓			✓	✓	✓				✓	
CO 2		✓	✓			✓	✓		✓		
CO3	✓	✓	✓		✓	✓	✓				
CO4	✓			✓	✓		✓	✓			✓

Course Content:

Unit I

- 1.1. Four Noble Truths
- 1.2. Theory of Causation
- 1.3. Theory of Momentariness
- 1.4. No-soul Theory

Unit-II

- 2.1. Nirvāna
- 2.2. Bodhisattva
- 2.3. Apohavāda
- 2.4. Distinction between Hīnayāna and Mahāyāna

Unit-III

- 3.1. Vaibhāṣika School of Buddhism
- 3.2. Sautrāntika School of Buddhism
- 3.3. Mādhyamika School of Buddhism
- 3.4. Yogācāra School of Buddhism

Unit-IV

- 4.1 Valid Knowledge (pramā)
- 4.2 Method of Knowledge (pramāṇa)
- 4.3 Validity of Knowledge (Prāmāṇyavāda)

Unit-V

- 5.1. Perception and its Kinds
- 5.2. Inference and its kinds
- 5.3. Rejection of other pramāṇas

Suggested Readings:

1. Murti, T. R. V. (2015). *The central philosophy of Buddhism: A study of the Madhyamika system* (Reprint; original work published 1955). Motilal Banarsidass.
2. Sharma, C. D. (2016). *A critical survey of Indian philosophy* (Reprint; original work published 1960). Motilal Banarsidass, Delhi.
3. Stcherbatsky, Th. (2005). *The central conception of Buddhism and the meaning of the word "Dharma"* (Reprint; original work published 1923). South Asia Books.
4. Stcherbatsky, Th. (2008). *Buddhist logic* (Vols. 1–2; Reprint; original works published 1930–1932). Motilal Banarsidass, Delhi.
5. Chatterjee, A. K. (2007). *The Yogācāra Idealism* (Reprint; original work published 1962). Motilal Banarsidass.

Applied Ethics

Course Code	PHI-553	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	I	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Applied Ethics is a professional and practical philosophy course that focuses on the systematic study of moral issues in real-world contexts.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce students to the principles and methods of applied ethics and their practical relevance in contemporary society.
- To examine moral problems in various domains such as bioethics, business ethics, environmental ethics, and professional ethics.
- To develop the ability to analyze ethical dilemmas using normative theories such as utilitarianism, deontology, and virtue ethics.
- To cultivate critical thinking skills for evaluating moral arguments and making reasoned ethical judgments in real-world situations.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain and apply key ethical theories and concepts to contemporary moral issues.

CO2: Analyze and evaluate ethical dilemmas in fields such as medicine, business, environment, and technology.

CO3: Demonstrate critical reasoning in developing morally justified solutions to practical problems.

CO4: Compare and contrast various approaches to applied ethics in different cultural and professional contexts.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO5	PSO6	PO1	PO2	PO4	PO9	PO11	PO17	PO18
CO 1	✓		✓		✓	✓			✓		
CO 2		✓	✓				✓	✓			
CO3		✓		✓			✓		✓	✓	
CO4	✓		✓	✓	✓			✓			✓

Course Content

Unit-I Nature of Applied Ethics

- 1.1. Western views
- 1.2. Indian views

Unit-II The Western Theory-Anti-theory Debate

- 2.1. The relation of Dharma to Karma according to schools of Indian philosophy,
- 2.2. Swami Vivekananda and
- 2.3. Mahatma Gandhi

Unit-III Nature and Justification

- 3.1. Biomedical Ethics
- 3.2. Business Ethics
- 3.3. Educational Ethics
- 3.4. Social Ethics
- 3.5. Political Ethics

Unit-IV Nature of Environmental Ethics

- 1.1. Western views
- 1.2. Indian views

Unit-V Environmental Ethical Theories

- 5.1. Anthropocentrism
- 5.2. Biocentrism
- 5.3. Eco-centrism
- 5.4. Eco-feminism
- 5.5. Eco-spiritualism (Discussion based on Western and Indian ethical reflections)

Suggested Readings:

1. Chadwick, R. (Ed.). (2012). *Encyclopedia of applied ethics* (2nd ed., 4 vols.). Academic Press.
2. Singer, P. (2011). *Practical ethics* (3rd ed.). Cambridge University Press.
3. Morscher, E., Neumaier, O., & Simons, P. M. (Eds.). (1998). *Applied ethics in a troubled world*. Kluwer Academic Publishers
4. Guha, D. (Ed.). (2007). *Practical and professional ethics*. Concept Publishing Company.
5. Maitra, S. K. (1925). *The ethics of the Hindus*. Calcutta University Press.
6. Sharma, I. C. (1965). *Ethical philosophies of India*. George Allen & Unwin.
7. Mishra, N. N. (2015). *Nītishāstra: Siddhānt tathā prayōg*. Uttar Pradesh Hindi Sanstha

Semester II

Semester-II			Total:20 Credits
Discipline Based Core Courses			(15+5 Credits)
1.	PHI-511	Classical Indian Philosophy-II	5
2.	PHI-512	Modern Western Philosophy-II	5
3.	PHI-513	Phenomenology and Existentialism	5
Elective			
4.	PHI-561	Contemporary Religious Problems	5
5.	PHI-562	Philosophy of Mind	5
6.	PHI-563	Value and Virtue Studies	5

Classical Indian Philosophy-II

Course Code	PHI-511	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	II	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Classical Indian Philosophy is a historical and systematic course that examines metaphysics, epistemology, ethics, and liberation through the diverse schools of Indian thought, including Nyaya, Samkhya, Yoga, Mimamsa, and Vedanta.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

The course aims to:

- Provide a comprehensive understanding of the major orthodox systems of Indian philosophy—Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, and Mīmāṃsā.
- Enable students to grasp the epistemological and logical foundations of Indian philosophical systems through concepts such as *pramā*, *pramāṇa*, and *padārtha*.
- Develop a critical appreciation of the metaphysical and ethical doctrines related to soul, liberation, God, and dharma as discussed in these systems.

- Cultivate the ability to compare, evaluate, and interpret the philosophical interrelations and distinctive features of these schools, encouraging independent philosophical reasoning.

Course Learning Outcomes:

After successful completion of the course, students will be able to:

CO1: Explain and compare the nature and forms of knowledge (jñāna), the doctrines of pramā and pramāṇa, and the accounts of perception, inference, testimony, and comparison; and critically evaluate arguments for the existence of God, the concept of soul, and theories of liberation.

CO2: Describe and analyse the relation between Nyāya and Vaiśeṣika, and apply Vaiśeṣika categories (dravya, guṇa, karma, sāmānya, viśeṣa, samavāya, abhāva) to philosophical problems about substance, qualities, inherence, and non-existence.

CO3: Compare and assess Sāṅkhya's theory of knowledge, its accounts of error and truth, and its doctrine of bondage and liberation alongside Yoga's analysis of citta, cittabhūmi, aṣṭāṅga practice, and samādhi; and articulate the role and status of God within these systems.

CO4: Explain and evaluate Mīmāṃsā's theory of knowledge and sources of valid cognition (perception, inference, testimony, comparison, postulation/non-postulation), its theories of error, and its conceptions of soul, dharma, and duty; and apply Mīmāṃsā principles to interpret normative and ritual questions.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PSO6	PO1	PO2	PO4	PO5	PO7	PO8
CO 1	✓					✓	✓				
CO 2		✓						✓	✓		
CO3			✓			✓				✓	
CO4				✓	✓		✓				✓

Course Content:

Unit- 1

Nyāya Philosophy

- 1.1 The nature and forms of knowledge (Jñāna); valid knowledge and the methods of valid knowledge (Pramā and Pramāṇa)
- 1.2 Perception, Inference, Verbal Testimony and Comparison
- 1.3 The concept of Soul, Liberation and God, Proofs for the existence of God

Unit- II

Vaiśeṣika Philosophy

- 2.1 The relation between Nyāya and Vaiśeṣika
- 2.2 Padārthas: substance (dravya), Quality (guṇa), Action (karma)
- 2.3 Generality (sāmānya), Particularity (viśeṣa), Inherence (samavāya) and Non-existence (abhāva)

Unit- III

Sāṅkhya Philosophy

- 3.1 Theory of Knowledge
- 3.2 Error and Truth

3.3 Bondage and Liberation

Unit-IV
Yoga Philosophy

- 4.1 Citta and its modification
4.2 Cittabhūmi, Aṣṭāṅga Yoga, Samādhi
4.3 The Place of God in Yoga

Unit- V
Mīmāṃsā Philosophy

- 5.1 Nature of Knowledge, Sources of Valid Knowledge
5.2 Perception, Inference, Verbal Testimony, Comparison, Postulation and Non-Postulation
5.3 Theories of Error, the conception of Soul, Conception of Dharma and Duty

Suggested Readings

6. Datta, D.M. & Chatterjee, S. C. (2007). *An Introduction to Indian Philosophy*. Rupa Publication India Pvt. Ltd., New Delhi. (Hindi Edition Available)
7. Hiriyanna, M. (2014). *Outlines of Indian Philosophy*. Motilal Banarasidass Publishers Pvt. Ltd., Delhi.
8. Pandey, S.L. (2008). *Bhartiya Darshan ka Sarvekshana*. Central Publishing House, Allahabad.
9. Pathak, R.M. (2017). *Bhartiya Darshan ki Samikshatmak Ruprekha*. Abhimanyu Prakashan, Allahabad.
10. Sharma, C. D. (2000). *A Critical Survey of Indian Philosophy*. Motilal Banarsidass Publisher, New Delhi. (Hindi Edition Available)

Modern Western Philosophy-II

Course Code	PHI-512	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	II	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Modern Western Philosophy is a historical and critical course that explores reason, experience, and knowledge from the 15 th to 19 th century focusing on thinkers like Kant, and Hegel etc..		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- State and explain Bradley's doctrine of appearance and his critiques of primary/secondary qualities and relations.

- Describe and clarify the concept of the Absolute, the nature of thought and judgment in British idealism.
- Explain and evaluate Pragmatism, including William James's radical empiricism and the pragmatic theory of truth.
- Analyze and apply Moore's refutation of idealism, Russell's ideas of acquaintance vs. description, logical construction, and logical atomism to problems about knowledge and reality.

Course Learning Outcomes:

CO1: Demonstrate clear understanding of Bradley's doctrine of appearance and his critiques of primary/secondary qualities and relational accounts.

CO2: Articulate the concept of the Absolute and critically explain the nature of thought, judgment, and reality in British idealism.

CO3: Explain William James's radical empiricism and the pragmatic theory of truth, and evaluate their implications for epistemology and meaning.

CO4: Analyze Moore's refutation of idealism and Russell's distinctions (knowledge by acquaintance vs. description, logical construction, logical atomism) and apply these analytic tools to solve problems about knowledge and reality.

Mapping of Course Outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO4	PSO6	PO1	PO2	PO3	PO4	PO10	PO11
CO 1	✓				✓	✓				
CO 2			✓			✓	✓			
CO3		✓				✓				✓
CO4				✓				✓	✓	

Course Content:

Unit-I

- 1.1 Bradley's doctrine of Appearance
- 1.2 Refutation of Primary and Secondary Qualities
- 1.3 Criticism of Relation and Quality

Unit- II

- 2.1 The concept of Absolute
- 2.2 The Nature of Thought
- 2.3 The Nature of Judgment and Reality

Unit- III

- 3.1 Development of Pragmatism as a system of Philosophy
- 3.2 William James theory of Radical Empiricism.
- 3.3 The Pragmatic Theory of Truth.

Unit- IV

- 4.1 Moore's Refutation of Idealism.
- 4.2 Defense of Commonsense knowledge.

4.3 The Refutation of Idealism by R.B. Perry.

Unit- V

5.1 Russell's theory of Logical Construction.

5.2 Knowledge by Acquaintance and knowledge by Description.

5.3 Logical atomism.

Suggested Readings

1. Urmson, J. O. (1956). *Philosophical analysis: Its development between the two world wars*. Oxford, Clarendon Press, UK.
2. Warnock, G. J. (1958). *English philosophy since 1900*. Oxford, Oxford University Press, UK
3. Passmore, J. A. (1957). *A hundred years of philosophy*. London, Gerald Duckworth & Co., UK
4. O'Connor, D. J. (Ed.). (1964). *A critical history of Western philosophy*. London, Macmillan, UK
5. Upadhyay, H.S. (2020.) *Paschatya Darshan Ka Udbhaw aur Vikas* (5th ed.), Anusheelan Prakashan, Allahabad.

Phenomenology and Existentialism

Course Code	PHI-513	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	II	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	This course explores human consciousness and existence through key thinkers of phenomenology and existentialism. It links experience, freedom, and authenticity as central philosophical themes. The course encourages self-reflection and critical understanding of human life and meaning		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- Explain the central concepts of phenomenology as developed by Edmund Husserl, including intentionality, pure consciousness, reduction, and the life-world.
- Analyze Martin Heidegger's existential ontology, particularly his understanding of being, time, authenticity, inauthenticity, and the human condition.
- Interpret Soren Kierkegaard's theistic existentialism with emphasis on subjectivity, faith, and the stages of human existence— aesthetic, ethical, and religious.
- Evaluate Jean-Paul Sartre's atheistic existentialism, focusing on existence and essence, freedom, responsibility, and the idea of humanism.

Course Learning Outcomes:

Students will be able to:

CO1: Explain the key concepts of Husserl's phenomenology, including intentionality, reduction, pure consciousness, and the life-world.

CO2: Analyze Heidegger's existential ontology with reference to being, time, authenticity, inauthenticity, anxiety, and freedom.

CO3: Interpret Kierkegaard's theistic existentialism, focusing on truth as subjectivity and the three stages of existence— aesthetic, ethical, and religious.

CO4: Evaluate Sartre's atheistic existentialism in terms of existence and essence, freedom, responsibility, bad faith, and existential humanism.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PO1	PO2	PO3	PO7	PO10	PO11	PO14
CO 1	✓				✓	✓					
CO 2		✓				✓				✓	
CO3			✓				✓				✓
CO4				✓				✓	✓		

Course Content:

Unit- I Edmund Husserl

- 1.1 Concept of Phenomenology
- 1.2 Critique of Naturalism and Psychologism
- 1.3 Intentionality of Consciousness.

Unit- II Edmund Husserl

- 2.1 Method of Reduction
- 2.2 Pure Consciousness
- 2.3 Constitution and Life-world

Unit- III Martin Heidegger

- 3.1 Concept of Man as Being & Concept of Time.
- 3.2 Authenticity and Inauthenticity, Anxiety and Death.
- 3.3 Necessity and Freedom, Transcendental Homelessness

Unit- IV Soren Kierkegaard

- 4.1 Theistic Existentialism.
- 4.2 Truth as Subjectivity.
- 4.3 Stages of Existence: Aesthetic Stage, Ethical Stage and Religious Stage

Unit- V Jean Paul Sartre

- 5.1 Atheistic Existentialism, Existence and Essence.

- 5.2 Freedom and Responsibility, Bad Faith, Concept of Man.
5.3 Existentialism and Humanism.

Suggested Readings

1. Moran, D. (2000). *Introduction to phenomenology*. Routledge, UK.
2. Macann, C. (1993). *Four Phenomenological Philosophers: Husserl, Heidegger, Sartre, Merleau-Ponty*. Routledge, UK.
3. Blackham, H. J. (1951). *Six Existential Thinkers*. Routledge & Kegan Paul, UK.
4. Solomon, R. C. (1972). *From rationalism to existentialism: The existentialists and their nineteenth-century backgrounds*. Harper & Row, New York.
5. Bhadra, M. K. (2004). *A critical survey of phenomenology and existentialism*. Indian Council of Philosophical Research, New Delhi.
6. Saxena, L. (Ed.). (2009). *Samkalin Pashchatya Darshan*. Uttar Pradesh Hindi Sansthan, Lucknow.

Contemporary Religious Problems

Course Code	PHI-561	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	II	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	The course “Contemporary Religious Problems” critically examines modern challenges in inter-religious understanding, tolerance, and secular coexistence. It blends philosophical, theological, and ethical perspectives to explore pluralism, conversion, and secularism in global and Indian contexts. Its interdisciplinary nature promotes dialogue, empathy, and rational engagement with diverse faith traditions in a pluralistic society.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- Explain the key contemporary religious issues such as exclusivism, pluralism, and reformed epistemology, and understand their philosophical foundations.
- Analyze the concept, roots, and practical dimensions of religious tolerance and its role in maintaining social harmony.
- Evaluate the philosophical and ethical bases of religious unity, including Sarvadharmā–Samanvaya, Sambhāva, and Sadbhāva, in promoting inter-religious understanding.
- Critically examine the ideas of religious conversion and secularism—both Indian and Western—in relation to freedom of belief, civil religion, and the relationship between religion and state.

Course Learning Outcomes:

CO1: Explain the major contemporary issues in religion such as religious exclusivism, pluralism, progressive revelation, and reformed epistemology.

CO2: Analyze the nature, roots, and philosophical foundations of religious tolerance and its role in establishing social harmony.

CO3: Evaluate various approaches to the unity of all religions, including Sarvadharmā-Samanvaya, Sambhāva, and Sadbhāva, in fostering inter-religious understanding and peace.

CO4: Critically examine the ideas of religious conversion and secularism, comparing Indian and Western perspectives, and assess their ethical and civic implications in a pluralistic society.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO3	PSO4	PSO5	PO1	PO2	PO7	PO8	PO9	PO10	PO14	PO15
CO 1	✓				✓	✓						
CO 2		✓					✓				✓	
CO3				✓				✓				✓
CO4			✓						✓	✓		

Course Content:

Unit- I Religious Pluralism

- 1.1 Religious exclusiveness
- 1.2 Progressive revelation
- 1.3 Duck-Rabbit Illusion
- 1.4 Reformed epistemology

Unit- II Religious Tolerance

- 2.1 Roots of Religious Tolerance
- 2.2 Various meanings of Religious Tolerance
- 2.3 Means of Religious Tolerance
- 2.4 Foundations of Religious Tolerance

Unit- III The meeting point of all religions

- 3.1 Four options for unity of all religion
- 3.2 Relativity of Religions
- 3.3 Sarvadharmā- Samanvaya, Sambhāva and Sadbhāva

Unit- IV Religious Conversion

- 4.1 Features of Religious conversion.
- 4.2 Types of Religious conversion.
- 4.3 Motivational elements of Religious conversion.
- 4.4 Proselytization.

Unit- V Secularism

- 5.1 Emergence of Secularism.

- 5.2 Indian and Western Secularism.
5.3 Triangular relation between Individual, State and Religion.
5.4 Civil Religion.

Suggested Readings:

1. Davies, Brian. (2004): *An Introduction to the Philosophy of Religion*, Oxford University Press, New York. Third Edition
2. Hick, John, H. (2016): *Philosophy of Religion*, Pearson India Educational Services Private Ltd., New Delhi. Fourth Edition.
3. Masih, Y. (2017): *Introduction to Religious Philosophy*, Motilal Banarasidass, New Delhi.
4. Miller, Edward L. (1994): *God and Reason*, Pearson, New Delhi.
5. Pandey, Rishi Kant (2016): *Dharma-Darshan*, Pearson India Educational Services Private Ltd., New Delhi

Philosophy of Mind

Course Code	PHI-562	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	II	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	The Philosophy of Mind course uniquely bridges philosophy, psychology, and cognitive science, exploring the nature of consciousness, thought, and mental states. It examines mind-body relations, intentionality, and personal identity. This interdisciplinary course cultivates critical analysis of how the mind understands, represents, and interacts with the world.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce the basic terms and problems in the philosophy of mind
- To understand concepts like Consciousness, subjectivity and intentionality and their relation
- To learn about various theories such as monism, dualism and their views on mind
- To explore materialist theories such as behaviorism, Type-Identity theory and eliminative materialism, also, understand the similarities and distinctions between mind and computer with the help of Alan Turing-Test and Searle's Chinese Room Argument

Course Learning Outcomes:

By the end of the Course, student will be able to

CO1: understand the fundamental questions in the philosophy of mind and explore various dimensions of mental phenomena and examine complex notions like subjectivity and intentionality and their significant role in understanding Consciousness

CO2: comprehend and evaluate the major positions within monism and dualism, including strengths and limitations

CO3: understand the significance of materialism and evaluate similarities and differences among various branches of materialism.

CO4: Investigates the parallels and distinctions between human mind and artificial intelligence and Analyze philosophical issues related to knowing one's own mind and knowing others mind

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PO1	PO2	PO4	PO5	PO9	PO10	PO11
CO 1	✓				✓	✓					
CO 2		✓				✓					✓
CO3			✓				✓	✓			
CO4				✓					✓	✓	

Course Content:

Unit- I

- 1.1 What is the Philosophy of mind? Characterization of mind and the mental phenomena
- 1.2 Mind and Consciousness.

Unit- II

- 2.1 Consciousness and Subjectivity
- 2.2 Consciousness and Intentionality

Unit- III

- 3.1 Mind-body relationship: Dualism-Substance Dualism, Property Dualism.
- 3.2 Mind-body relationship: Non-reductive Monism-Idealism, Type-Identity Theory.

Unit- IV

- 4.1 Mind-body relationship: Reductive Monism-Materialism, Behaviorism.
- 4.2 Mind and Computer: Turing Test and Chinese room Argument

Unit- V

- 5.1 Self-knowledge.
- 5.2 Knowledge of other's mind.

Suggested Readings:

1. Chalmers, D.J. (2002). *Philosophy of Mind: Classical and Contemporary Readings*. Oxford University Press.
2. Davies, M. (1998). "The Philosophy of Mind" in A.C. Grayling (ed.), *Philosophy I A guide through the Subject*. Oxford University Press.
3. Heil, J. (2012) *Philosophy of Mind: A Contemporary Introduction* (3rd Ed.). Routledge,
4. Pete, Mandik (2014). *This is Philosophy of Mind*. Wiley Blackwell.

5. Pete, Mandik (2010). *Key Terms in Philosophy of Mind*. Continuum.
6. Humphrey, N. (1999). *A History of the Mind: Evolution and the Birth of Consciousness*. Copernicus
7. Shaffer, Jerome A (1968). *Philosophy of Mind*. Prentice Hall.

Value and Virtue Studies

Course Code	PHI-562	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	II	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	This course integrates ethical philosophy with practical governance and management studies. It combines theoretical reflection on values and virtues with real-world applications in professional and administrative contexts. Its interdisciplinary and applied nature aims to cultivate moral reasoning, ethical leadership, and value-based decision-making in public and professional life.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- Explain the philosophical foundations of values, human values, and virtues, and examine major theories and hierarchies of value formation and virtue inculcation.
- Analyze the nature of profession, professionalism, and professional values, and evaluate moral dilemmas arising in administration, management, and governance.
- Understand the relation between philosophy of action and value-based administration and management, and explore key theories supporting ethical decision-making in public life.
- Evaluate Indian perspectives on value-based governance and management, with reference to ethics in work, Vedāntic insights, and real-life case studies concerning integrity, transparency, empathy, and moral responsibility.

Course Learning Outcomes:

CO1: Explain the nature, scope, and philosophical foundations of values, human values, and virtues, and discuss key theories and hierarchies of values.

CO2: Analyze the meaning and significance of profession and professional values, and apply ethical frameworks to resolve moral dilemmas in administration, management, and governance.

CO3: Evaluate the principles of value-based administration and management, focusing on ethical decision-making, integrity, and accountability in professional life.

CO4: Interpret Indian perspectives on value-based governance, including Vedāntic insights and case studies of moral crises involving transparency, empathy, and responsibility in public administration.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO3	PSO4	PSO5	PO1	PO2	PO7	PO8	PO9	PO10	PO14	PO15
CO 1	✓				✓	✓						
CO 2		✓					✓				✓	
CO3				✓				✓				✓
CO4			✓						✓	✓		

Course Content:

Unit- I Values, Human Values and Virtues

- 1.1 Philosophical Usages
- 1.2 Kinds and Hierarchies
- 1.3 Philosophical theories
- 1.4 The problem of virtue inculcation

Unit- II Profession and Professional Values

- 2.1 Philosophical Usages
- 2.2 Kinds and Hierarchies
- 2.3 Philosophical theories
- 2.4 The problem of virtue inculcation

Unit- III Administration, Management and Value-based administration and management

- 3.1 Nature of Philosophy of Action
- 3.2 Relation between administration and management as Philosophy in Action
- 3.3 Theories of value based administration and management

Unit- IV Indian Response to value-based administration and management

- 4.1 Ethics in work and Work-ethics
- 4.2 Theory of value dynamics
- 4.3 Vedāntic outline of ethical administration and management
- 4.4 The rise from Yayāti syndrome to Ātmic-pūrṇattva

Unit- V Indian case study based discussion about the following moral crises and their resolution

- 5.1 Power-tracking in leadership, governance, planning, policy making and policy implementation
- 5.2 The problem of affirmative action in administration and management
- 5.3 Whistle blowing versus free-riding. Probity, Transparency and information

- sharing in administration and management
- 5.4 The stake and stock-holder good in administration and management
- 5.5 Administration and Management at a distance versus administration and management with care, empathy and emotional intelligence

Suggested Readings:

1. Chakraborty, S. K. (1998). *Management by values: Towards cultural congruence*. New Delhi: Oxford University Press.
2. Evans, W. A. (1987). *Management ethics: Integrity at work*. Praeger, New York
3. Guha, D. (2007). *Economic and business ethics* (Vol. 5, Practical and Professional Ethics Series). Concept Publishing Company, New Delhi.
4. Hodgkinson, C. (1978). *Towards a philosophy of administration*. Basil Blackwell, Oxford
5. Seidman, D. W. (2007). *The ethical executive: Becoming aware of the root causes of unethical behavior*. Jossey-Bass, San Francisco, CA
6. Waldo, D. (1955). *The enterprise of public administration: A theory and philosophy of public administration*. Ronald Press, New York
7. Yuktananda, Swami. (1997). *Values and ourselves*. Ramakrishna Mission Institute of Culture, Kolkata
8. Case studies from internet

Semester III

Semester-III			Total:20 Credits
Discipline Based Core Courses			(15+5 Credits)
1.	PHI-601	Analytical Philosophy	5
2.	PHI-602	Contemporary Indian Philosophy	5
3.	PHI-603	Meta-Ethics	5
Elective			
4.	PHI-651	Philosophy of Samkara	5
5.	PHI-652	Philosophy of Kant	5
6.	PHI-653	Meta-Religious Problems	5

Analytical Philosophy

Course Code	PHI-601	Credits	5
L+T+P	3-2-0	Course Duration	One Semester
Semester	III	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Analytical Philosophy is Explore the historical background and philosophical context that led to the rise of Analytical Philosophy in the early 20th century		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To understand the origins and development of Analytical Philosophy
- To analyse the methodological emphasis on clarity, logic, and language
- To critically assess central themes and problems in Analytical Philosophy
- To Investigate how Analytical Philosophy prioritizes logical analysis, conceptual clarity, and the use of formal tools in philosophical inquiry.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Demonstrate a critical understanding of the origins, development, and key themes of Analytical Philosophy, including its break from traditional metaphysics and emphasis on logical clarity.

CO2: Analyze the major contributions of key figures such as Bertrand Russell, G.E. Moore, Ludwig Wittgenstein, and the Logical Positivists in shaping 20th-century Anglo-American philosophy.

CO3: Evaluate the central issues in language, logic, and epistemology addressed by analytical philosophers, including theories of meaning, reference, truth, and verification.

CO4: Develop well-reasoned philosophical arguments in written and oral form, showing precision in language, logical coherence, and analytical rigor.

Mapping of Course outcomes:

Course Learning Outcomes	PS O1	PS O2	PS O3	PS O4	PS O6	PO 1	PO 2	PO 3	PO 4	PO 5	PO 7	PO 10	PO 11	PO 12	PO 16
CO 1	✓	✓				✓	✓	✓					✓		
CO 2	✓	✓		✓		✓	✓	✓		✓		✓			✓
CO3	✓	✓	✓			✓	✓		✓		✓		✓		
CO4		✓		✓	✓				✓	✓		✓	✓	✓	✓

Course Content:

Unit- 1

Wittgenstein's Tractatus-Logico-Philosophicus

- 1.1 Logical atomism
- 1.2 Elementary Proposition
- 1.3 The world is the totality of facts, not of thing

Unit- II

- 2.1 Picture theory meaning
- 2.2 Truth-functional theory
- 2.3 Critical estimate of Picture theory

Unit- III

- 3.1 Saying and Showing
- 3.2 Ordinary language and Ideal language
- 3.3 Nature and function of Philosophy

Unit- IV

Ayer's Logical Positivism

- 4.1 Elimination of Metaphysics
- 4.2 Verification theory of meaning
- 4.3 Critical estimate of Verification theory

Unit-V

- 5.1 Linguistic Theory of Necessary Proposition
- 5.2 Phenomenalism
- 5.3 Nature and function of Philosophy

Suggested Readings

1. Wittgenstein, L. (1922). *Tractatus logico-philosophicus* (C. K. Ogden, Trans.). Harcourt, Brace & Company. (Original work published 1921)
2. Pitcher, G. (1964). *The philosophy of Wittgenstein*. Prentice-Hall.
3. Ayer, A. J. (1936). *Language, truth and logic*. Victor Gollancz.
4. Passmore, J. (1957). *A hundred years of philosophy*. Duckworth.
5. Pandey, R. K. (2008). *Speech act and linguistic communication*. Concept Publishing Company

Contemporary Indian Philosophy

Course Code	PHI-602	Credits	5
L+T+P	3-2-0	Course Duration	One Semester
Semester	III	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Contemporary Indian Philosophy is a historical and socio-political context that shaped Indian philosophical thought in the 19th and 20th centuries.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To understand the emergence and development of Contemporary Indian Philosophy
- To study the contributions of key contemporary Indian philosophers
- To analyze how contemporary Indian thinkers engaged with modernity and tradition
- To examine the role of philosophy in socio-political and cultural reform in modern India

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain the major themes, concerns, and historical context of contemporary Indian philosophy, particularly its engagement with colonialism, modernity, and tradition.

CO2: Critically examine the philosophical contributions of key Indian thinkers such as Swami Vivekananda, Sri Aurobindo, M.K. Gandhi, Rabindranath Tagore, B.R. Ambedkar, and Sarvepalli Radhakrishnan.

CO3: Assess the role of contemporary Indian philosophy in addressing social, political, and ethical issues such as nationalism, social justice, caste, and spirituality.

CO4: Develop independent and reflective positions on the relevance and application of contemporary Indian philosophical ideas in modern contexts, through structured argumentation and critical writing.

Mapping of Course outcomes:

Course Learning Outcomes	PSO 1	PS O2	PSO 3	PSO5	POS 6	PO 1	PO 2	PO 7	PO 9	PO 10	PO 12	PO 13	PO 18
CO 1	✓	✓	✓	✓		✓	✓	✓	✓			✓	
CO 2	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓
CO3		✓	✓			✓	✓		✓	✓	✓	✓	✓
CO4		✓			✓		✓				✓	✓	✓

Course Content:

Unit- I Practical Vedanta of Vivekananda

- 1.1 Classical Vedānta Vs. Practical Vedānta
- 1.2 Brahman, God, Jagat, Ātman and Mokṣa

Unit- II Sri Aurobindo

- 2.1 Integral Vedānta of Sri Aurobindo
- 2.2 Theory of evolution

Unit- III K.C. Bhattacharya

- 3.1 Concept of Philosophy
- 3.2 Critical appraisal

Unit- IV Radhakrishnan

- 4.1 Theory of Reality
- 4.2 Human Destiny

Unit- V The Problem of Depth Epistemology

- 5.1 The Concept of Depth epistemology
- 5.2 R.D. Ranade, A.C. Mukerji and Depth Epistemology

Suggested Readings:

1. Saxena, L. (2005). *Samkalin Bhartiya Darshan*. Uttar Pradesh Hindi Sansthan, Lucknow.
2. Aurobindo, S. (1948/1950). *The Life Divine*. Sri Aurobindo Ashram.
3. Aurobindo, S. (1916/1997). *The Human Cycle*. In *Collected Works of Sri Aurobindo* (Vol. 25). Sri Aurobindo Ashram.
4. Vivekananda, S. (2013). *The complete works of Swami Vivekananda* (Mayavati Memorial ed.). Advaita Ashrama.
5. Radhakrishnan, S. (1993). *An idealist view of life* (2nd ed.). HarperCollins Publishers India. (Original work published 1932)
6. Mukerji, A. C. (1938). *The Nature of Self*. The Indian Press.
7. Pandey, S. L. (Ed.). (2020). *The problems of depth epistemology*. Academic Press, Allahabad.
8. Lal, B. K. (2010). *Samkalin Bhartiya Darshan*. Motilal Banarasi Das, Delhi.
9. Shankar, J. (2015). *Vedanti Samajvada*. Bharatiya Granth Niketan

Meta-Ethics

Course Code	PHI- 603	Credits	5
L+T+P	3-2-0	Course Duration	One Semester
Semester	III	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Meta-Ethics differs from normative ethics and applied ethics by focusing on the meaning, nature, and foundations of moral judgments.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		

Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)
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Course Objectives:

- To understand the nature and scope of Meta-Ethics
- To evaluate the relationship between moral language and moral truth
- To explore the epistemological and metaphysical foundations of morality
- To develop students' ability to construct and evaluate complex philosophical arguments with the works of influential meta-ethical thinkers

Course Learning Outcome:

After completion of the course the students will be able to:

CO1: Demonstrate a comprehensive understanding of the fundamental questions and scope of meta-ethics, including the nature, meaning, and objectivity of moral judgments.

CO2: Critically evaluate major meta-ethical theories such as moral realism, anti-realism, emotivism, prescriptivism, and expressivism.

CO3: Analyze key debates concerning moral language, the metaphysics of moral properties, and the epistemology of moral knowledge.

CO4: Construct logically coherent arguments and critiques related to meta-ethical issues, demonstrating advanced skills in philosophical analysis, writing, and debate.

Mapping of Course outcomes:

Course Learning Outcomes	PSO 1	PSO 2	PS O5	PO S 6	PO 8	PO9	PO 10	PO 12	PO 13	PO 16	PO 18
CO 1	✓	✓	✓		✓		✓		✓	✓	
CO 2	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
CO3		✓		✓	✓	✓	✓	✓	✓	✓	✓
CO4		✓	✓					✓	✓	✓	✓

Course Content:

Unit- I

Nature and Theories of Meta-ethics

- 1.1 Nature and issues in Contemporary Meta-ethics
- 1.2 An overview of Meta-ethics theories

Unit- II

Ethical Cognitivism

- 2.1 Ethical Subjectivism of Edward Westermarck
- 2.2 Ethical Intuitionism of G.E. Moore

Unit- III

Ethical Non-Cognitivism

- 3.1 Emotive Theory of A.J. Ayer
- 3.2 Emotive Theory of C.L. Stevenson

Unit- IV

Prescriptivism and Multi-functionalism

- 4.1 Prescriptivism of R.M. Hare
- 4.2 Multi-functionalism of P.H. Nowell-Smith

Unit- V

Argument from Good Reasons and Neo-Naturalism

- 5.1 Good reasons argument of Stephen Toulmin
- 5.2 Neo-Naturalism of Philippa Foot

Suggested Readings

1. Ayer, A. J. (1946). *Language, Truth and Logic* (2nd ed.). Dover Publications.
2. Foot, P. (2001). *Natural Goodness*. Oxford University Press.
3. Hare, R. M. (1952). *The Language of Morals*. Oxford: Clarendon Press.
4. Jatashankar. (2003). *Naitik darshan ke vividh āyam*. Shri Bhuvaneshvari Vidya Pratishthan, Allahabad.
5. Mackie, J. L. (1977). *Ethics: Inventing Right and Wrong*. Penguin Books.
6. Miller, A. (2013). *Contemporary Metaethics: An introduction* (2nd ed.). Polity Press.
8. Moore, G. E. (1903). *Principia Ethica*. Cambridge University Press.
9. Nowell-Smith, P. H. (1954). *Ethics*. Penguin Books.
10. Van Roojen, M. (2006). *Metaethics: A Contemporary Introduction*. Routledge.
11. Verma, V. P. (2016). *Adhiniti Shashtra ke Mukhya Sidhant*. Allied Publishers Pvt. Ltd.
12. Westermarck, E. (1932). *Ethical Relativity*. London: Kegan Paul, Trench, Trubner & Co.

Philosophy of Śaṅkara

Course Code	PHI- 651	Credits	5
L+T+P	3-2-0	Course Duration	One Semester
Semester	III	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Philosophy of Śaṅkara Explores the fundamental concepts such as Brahman, Māyā, Ātman, Jīva, and Mokṣa, and their interrelations in Śaṅkara's metaphysical system.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To understand the central tenets of Śaṅkara's Advaita Vedānta philosophy
- To study the scriptural foundations of Śaṅkara's thought
- To explore the epistemological and ontological foundations of Advaita Vedānta
- To critically evaluate the role of reason, experience, and revelation in Śaṅkara's philosophy

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Demonstrate a deep understanding of the fundamental concepts of Śaṅkara's Advaita Vedānta, including Brahman, Māyā, Ātman, and Mokṣa.

CO2: Analyze Śaṅkara's interpretation of the Upaniṣads, Bhagavad Gītā, and Brahmasūtras, and his method of śruti-based reasoning (śruti-yukti-anubhava).

CO3: Evaluate the metaphysical and epistemological foundations of non-dualism, including the doctrine of vivarta (apparent transformation) and adhyāsa (superimposition).

CO4: Critically compare Śaṅkara's philosophy with other schools of Indian philosophy, such as Sāṅkhya, Nyāya, Mīmāṃsā, and other Vedānta schools (e.g., Viśiṣṭādvaita, Dvaita).

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO4	PSO5	PO 3	PO 6	PO 8	PO 11	PO 16	PO 18
CO 1	✓	✓		✓		✓	✓	✓		
CO 2	✓	✓	✓	✓	✓				✓	✓
CO3	✓				✓	✓	✓		✓	✓
CO4	✓				✓				✓	✓

Course Content:

Unit- I
Foundations of Advaita Vedānta

- 1.1 Pre-Śaṅkara Advaita Vedānta
- 1.2 Role of Śruti, Smṛti and Reason

Unit- II
Adhyāsa Bhāṣya

- 2.1 Origin of the Problem
- 2.2 Critical appraisal.

Unit- III
Athāto Brahmajijñāsa

- 3.1 Brahmajijñāsa vs Dharmajijñāsa
- 3.2 Critical appraisal

Unit- IV
Janmādyasya Yataḥ and Śāstra Yonitvāt

- 4.1 Taṭastha Lakṣaṇa and Svarūpa Lakṣaṇa
- 4.2 Critical appraisal of Causality

Unit- V Tattu Samanvayāt

5.1 Śaṅkara's interpretation

5.2 Critical appraisal

Suggested Readings:

1. Śaṅkaracārya. (1990). *Śārīrakabhāṣya (Catuḥsūtri, Smṛtipada, and Tarkapada)* (Eds.). Motilal Banarsidass.
2. Deussen, P. (1896). *The system of Vedānta* (J. Wood, Trans.). Open Court Publishing
3. Pandey, S. L. (1983). *Pre-Samkara advaita philosophy*. Darshan Peeth, Allahabad.
4. Pandey, S. L. (1979). *Mool Shankar Vedanta*. Central Book Depot, Allahabad.
5. Singh, R. L. (1978). An inquiry concerning reason in Kant and Śaṅkara. Chugh Publications, Allahabad.
6. Singh, N. (2010). *Mayavada ke adhunik khandan ki samiksha*. Allahabad.

Philosophy of Kant

Course Code	PHI- 652	Credits	5
L+T+P	3-2-0	Course Duration	One Semester
Semester	III	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Philosophy of Kant introduces students to the central themes of Immanuel Kant's critical philosophy		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To analyze the key arguments of Kant's three major critiques: *Critique of Pure Reason* (epistemology and metaphysics), *Critique of Practical Reason* (ethics), *Critique of Judgment* (aesthetics and teleology)
- To explore Kant's epistemological framework, including the distinction between a priori and a posteriori knowledge, and analytic vs. synthetic judgments.
- To examine the concept of 'transcendental idealism' and Kant's distinction between phenomena and noumena.
- To understand the significance of Kant's 'Copernican Revolution' in philosophy and its impact on modern philosophical thought.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain the central themes of Kant's critical philosophy, including his responses to rationalism and empiricism.

CO2: Analyze the structure and arguments of the *Critique of Pure Reason*, focusing on Kant's theory of knowledge, transcendental idealism, and the distinction between phenomena and noumena.

CO3: Interpret Kant's moral philosophy as developed in the *Groundwork of the Metaphysics of Morals* and *Critique of Practical Reason*, including the concepts of duty, autonomy, and the categorical imperative.

CO4: Evaluate Kant's aesthetic theory as presented in the *Critique of Judgment*, particularly the notions of beauty, the sublime, and purposiveness.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO4	POS 6	PO 4	PO 5	PO 8	PO 12	PO 16	PO 18
CO 1	✓	✓	✓		✓	✓				
CO 2	✓		✓	✓	✓	✓		✓		
CO3	✓			✓			✓		✓	✓
CO4				✓	✓	✓	✓	✓		

Course Content:

Unit- 1

- 1.1 The Idea of criticism and its reconciliation of the theories of Rationalism and Empiricism
- 1.2 Synthetic *a priori* Judgments
- 1.3 Copernicus Revolution in Philosophy

Unit- II

- 2.1 The main contentions of the Transcendental Aesthetic and the Transcendental Analytic
- 2.2 The Refutation of Idealism
- 2.3 The theory of the Transcendental Synthetic Unity of Apperception

Unit-III

- 3.1 *Phenomena* and *Noumena*
- 3.2 The Transcendental Dialectic: Distinction between Understanding and Reason
- 3.3 Kant's refutation Speculative Theology

Unit- IV

- 4.1 The transition from Pure to Practical Reason: The Problem of Freedom and Necessity
- 4.2 The Postulates of Morality
- 4.3 The notions of the Good Will and the Idea of Duty: The Categorical Imperative

Unit- V

- 5.1 Criticism of Kant's theory of Morality
- 5.2 The Transcendental Aesthetic
- 5.3 The Relation between the Three Critiques

Suggested Readings:

1. Kant, I. (1996). *Critique of pure reason* (W. S. Pluhar, Trans.). Hackett Publishing Company, Indianapolis.
2. Kant, I. (2015). *Critique of practical reason* (M. Gregor, Trans.). Cambridge University Press, UK.
3. Kant, I. (2007). *Critique of judgement* (J. C. Meredith, Trans.). Oxford University Press, New York.
4. Mishra, S. (2017). *Kant ka darshan*. Uttar Pradesh Hindi Sansthan, Lucknow.
5. Smith, N. K. (2003). *A commentary on the critique of pure reason*. Palgrave Macmillan, New York.
6. Uleman, J. K. (2010). *An introduction to Kant's moral philosophy*. Cambridge University

Press, New York.

7. Upadhyaya, H. (2020). *Pashchatya darshan ka udbhava aur vikas*. Anusheelan Prakashan, Allahabad.

Meta-Religious Problems

Course Code	PHI- 653	Credits	5
L+T+P	3-2-0	Course Duration	One Semester
Semester	III	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Meta- Religious Problems explores the philosophical analysis of religion beyond specific doctrines, focusing on the underlying assumptions, categories, and language of religious discourse.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To understand the nature and scope of meta-religious inquiry
- To analyze the relationship between faith and reason
- To explore the concept of God across different philosophical frameworks
- To evaluate the philosophical significance of religious pluralism and interfaith dialogue

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Explain the nature and scope of meta-religion as a philosophical inquiry into the foundations, assumptions, and limits of religious thought.

CO2: Analyze key meta-religious questions such as the nature of religious language, the possibility of religious knowledge, and the relationship between faith and reason.

CO3: Critically evaluate major approaches to religious truth claims, including realism vs. anti-realism, exclusivism, inclusivism, and pluralism.

CO4: Examine the epistemological, metaphysical, and ethical implications of religious diversity and inter-religious dialogue from a philosophical standpoint.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO4	PSO5	POS 6	PO 6	PO 7	PO9	PO 10	PO 13	PO 14	PO 15
CO 1	✓	✓						✓	✓	✓	
CO 2	✓	✓				✓	✓	✓		✓	✓
CO3			✓	✓	✓		✓		✓		✓
CO4	✓			✓	✓		✓		✓		

Course Content:

**Unit- I
Introduction**

- 1.1 Religious knowledge and Religious language
- 1.2 Five theories: Cognitive, Non-cognitive, Analogical, Symbolism and Use

**Unit-II
Cognitive Theory**

- 2.1 Basil Mitchel,
- 2.2 I.M. Crombie
- 2.3 John Hick

**Unit-III
Non-cognitive Theory**

- 3.1 A.J. Ayer
- 3.2 Antony Flew
- 3.3 R. M. Hare
- 3.4 R.B. Braithwaite

**Unit- IV
Analogical Theory and Symbolism**

- 4.1 St. Thomas Aquinas (Analogical)
- 4.2 Paul Tillich (Symbolism)

**Unit- V
Use Theory**

- 5.1 L. Wittgenstein
- 5.2 D.Z. Phillips

Suggested Readings:

- 1. Davies, Brian. (2004): *An Introduction to the Philosophy of Religion*, Oxford University Press, New York. Third Edition
- 2. Hick, John, H. (2016): *Philosophy of Religion*, Pearson India Educational Services Private Ltd., New Delhi. Fourth Edition.
- 3. Masih, Y. (2017): *Introduction to Religious Philosophy*, Motilal Banarasidass, New Delhi.
- 4. Masih, Y. (2015). *Dharma darshan: Prachya evam pashchatya*. Motilal Banarsidass.
- 5. Mitchell, B. (2001). *Philosophy of religion* (2nd ed.). Oxford University Press
- 6. Miller, Edward L. (1994): *God and Reason*, Pearson, New Delhi.
- 7. Pandey, Rishi Kant (2016): *Dharma-Darshan*, Pearson India Educational Services Private Ltd., New Delhi
- 8. Verma, Ved Prakash (2010): *Dharma Darshan Ki Mool Samasyaein*, Hindi Madhyam Karyanvyan Nideshalaya, Delhi Vishvavidyalaya, Delhi.

Semester IV

Semester-IV			Total:20 Credits
Discipline Based Core Courses			(15+5 Credits)
1.	PHI-611	Ordinary Language Philosophy	5
2.	PHI-612	Professional Ethics	5
3.	PHI-613	Socio-Political Philosophy	5
Elective			
4.	PHI-661	Symbolic Logic	5
5.	PHI-662	Indian Ethics	5
6.	PHI-663	Environmental Ethics	5

Ordinary Language Philosophy

Course Code	PHI-611	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	IV	Contact Hours	45 (L)+ 30 (T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	It studies the nature, use, and meaning of language, analyzing how sentences, and speech acts convey thought and facilitate communication.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce students to major theories and contributions in the philosophy of language.
- To examine the later work of Wittgenstein, including meaning, use, and language games.
- To study J. L. Austin's speech act theory and the distinction between constative and performative utterances.
- To explore P. F. Strawson's analysis of persons, basic particulars, and identification in language.
- To understand W. V. O. Quine's critique of empiricism and the problem of radical translation.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Students will be able to explain key concepts and theories in the philosophy of language, including Wittgenstein, Austin, Strawson, and Quine.

CO2: Students will critically analyze the use of language in philosophical and real-world contexts, applying the ideas of meaning, use, and speech acts.

CO3: Students will evaluate the implications of theories such as language games, private language, and radical translation for understanding communication.

CO4: Students will demonstrate the ability to connect philosophical theories of language to analytical reasoning and interpretation of texts.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PO1	PO2	PO4	PO5	PO7	PO8
CO 1	✓	✓		✓	✓	✓	✓			
CO 2		✓	✓	✓		✓	✓		✓	✓
CO3		✓	✓	✓		✓	✓		✓	✓
CO4	✓	✓	✓	✓	✓	✓	✓	✓		

Course Content

Unit I

Later Work of Wittgenstein

- 1.1. Criticism of Wittgenstein earlier views
- 1.2. Meaning and Use

Unit II

- 2.1. Language game theory
- 2.2. Private language

Unit III

J.L. Austin

- 3.1. Constative and Performative Utterance
- 3.2. Criterion for Happy Performatives
- 3.3. Speech Act theory

Unit IV

P.F. Strawson

- 4.1. Theory of Person
- 4.2. Basic Particular
- 4.3. Identification of Basic Particulars

Unit V

W.V.O. Quine

- 5.1. Two Dogmas of Empiricism
- 5.2. Radical Translation

Suggested Readings:

1. Wittgenstein, L. (1953). *Philosophical investigations* (G. E. M. Anscombe, Trans.). Blackwell.
2. Miller, A. (1998). *Philosophy of language*. McGill-Queen's University Press.
3. Strawson, P. F. (1959). *Individuals: An essay in descriptive metaphysics*. Methuen.
4. Quine, W. V. O. (1960). *Word and object*. MIT Press.
5. Austin, J. L. (1962). *How to do things with words*. Harvard University Press.
6. Passmore, J. A. (1957). *A hundred years of philosophy*. Duckworth.
7. Pandey, R.K. (2008). *Speech act and linguistic communication*. Concept Publishing Company

Professional Ethics

Course Code	PHI-612	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	IV	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Professional Ethics is the study of moral principles, duties, and responsibilities guiding professional conduct, fostering integrity, and decision-making and so on.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce the principles and importance of ethics in professional life.
- To examine moral responsibilities, duties, and codes of conduct in various professions.
- To develop the ability to identify and analyze ethical dilemmas in professional settings.
- To foster critical thinking and decision-making skills based on ethical reasoning.
- To encourage integrity, accountability, and socially responsible behavior in professional practice.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Students will be able to explain fundamental concepts, theories, and principles of professional ethics.

CO2: Students will critically analyze ethical issues and dilemmas in diverse professional contexts.

CO3: Students will apply ethical frameworks and codes of conduct to resolve professional challenges.

CO4: Students will demonstrate ethical awareness and decision-making in personal and professional behavior.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PSO6	PO1	PO2	PO6	PO8
CO 1	✓	✓		✓		✓	✓	✓	
CO 2		✓	✓	✓			✓	✓	✓
CO3			✓		✓			✓	✓
CO4				✓	✓			✓	

Course Content**Unit I****Clarification of Basic Concepts**

- 1.1. Nature of Profession & Professional Ethics
- 1.2. Administration, Management, Governance and Value based Administration, Management and Governance

Unit II**Foundational Values Across Profession**

- 2.1. Integrity and Impartiality
- 2.2. Objectivity and Commitment

Unit III**Foundational Administrative Values**

- 3.1. Accountability and Conscientiousness
- 3.2. Empathy and Tolerance.

Unit IV**Foundational Values in Governance**

- 4.1. Probity and Transparency
- 4.2. Emotional Intelligence

Unit V**Indian & Western Models of Value-based Administration**

- 5.1. Western Models of Value-based Administration
- 5.2. Indian Models of Value-based Administration

Suggested Readings:

1. Hodgkinson, C. (1996). *Administrative philosophy: Values and motivations in administrative life*. Pergamon.
2. Waldo, D. (1980). *The enterprise of public administration: A summary view* (2nd ed.). Chandler & Sharp.
3. Guha, D. (2007). *Practical and professional ethics* (Vols. 1 & 5). Concept Publishing Company.
4. Chakraborty, S. K. (1992). *Management by values: Towards cultural congruence*. Oxford University Press.

Socio- Political Philosophy

Course Code	PHI-613	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	IV	Contact Hours	45(L)+ 30(T) Hours
Course Type	Discipline-Based Core		
Nature of the Course	Theory		
Special Nature/Category of the Course	Socio-Political Philosophy examines the ethical, moral, and theoretical foundations of society.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		

Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)
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Course Objectives:

- To introduce the fundamental concepts and theories of socio-political philosophy.
- To study classical and modern perspectives on society, state, and political authority.
- To analyze the moral and ethical foundations of political institutions and social justice.
- To develop critical understanding of ideologies such as liberalism, socialism, and Gandhian thought.
- To apply philosophical reasoning to contemporary socio-political issues and challenges.

Course Learning Outcome:

After completion of the course the students will be able to:

CO1: Students will be able to explain key concepts, theories, and thinkers in socio-political philosophy.

CO2: Students will critically evaluate social and political structures using philosophical frameworks.

CO3: Students will analyze ethical dimensions of governance, justice, and human rights.

CO4: Students will demonstrate the ability to apply socio-political philosophy to contemporary societal and political issues.

Mapping of Course Outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PSO6	PO1	PO2	PO4	PO5	PO7	PO8
CO 1	✓	✓		✓		✓	✓		✓		
CO 2		✓	✓	✓			✓	✓		✓	✓
CO3			✓							✓	✓
CO4			✓		✓					✓	✓

Course Content:

Unit I

Mahatma Gandhi

- 1.1. Gandhian notion of Truth and Non-Violence (Satya and Ahimsā)
- 1.2. Gandhian Critique of Modern Civilization
- 1.3. Concept of Sarvodaya

Unit II

Pandit Deendayal Upadhyay

- 2.1. Ekātma-mānavavāda (Integral Humanism)
- 2.2. Concept of Puruṣārtha
- 2.3. Geo-Cultural Nationalism (Bhu-Saṅskritika Raṣṭravāda)

Unit III

M.N. Roy

- 3.1. Radical Humanism
- 3.2. Concept of Materialism
- 3.3. Critique of Democracy

Unit IV

Dr. Bhim Rao Ambedkar

- 4.1. Annihilation of Caste Systems
- 4.2. Critique of Hinduism
- 4.3. Concept of Neo-Buddhism

**Unit V
Narayan Guru**

- 5.3. Spiritual Freedom and Social Equality
- 5.4. Concept of One caste
- 5.5. Concept of One Religion and One God

Suggested Readings:

1. Prasad, M. (1990). *Gandhian social philosophy* (V. Shastri, Trans.; Original work published as *Mahatma Gandhi ka samāj darśan*). Northern Book Centre.
2. Singh, R. (1992). *Gandhi darshan mīmāṃsā*. Bihar Hindi Granth Academy, Patna
3. Vermani, R. C. (2011). *Modern political theory* (4th ed.). Vikas Publishing House, New Delhi.
4. Baksi, R. N. (2004). *Political ideologies: An introduction*. Oxford University Press, New Delhi.
5. Daya Krishna (Ed.). (1986). *Essays in political philosophy*. Indian Council of Philosophical Research & Allied Publishers, New Delhi.

Symbolic Logic

Course Code	PHI-661	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	IV	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	This course on Logic develops skills in symbolizing, analyzing, and evaluating propositional and predicate arguments, emphasizing rigorous reasoning and proof techniques.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To introduce the fundamental concepts and symbols used in propositional and predicate logic.
- To develop the ability to translate ordinary language arguments into logical form.
- To train students in constructing and evaluating truth tables, proofs, and argument forms.
- To enhance analytical and reasoning skills through the application of logical rules and techniques.
- To understand the scope, limitations, and significance of logic in philosophical analysis and scientific reasoning.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Students will be able to symbolize and analyze propositions and arguments accurately using logical notation.

CO2: Students will demonstrate proficiency in constructing truth tables and determining validity, tautology, and contradiction.

CO3: Students will apply rules of inference, replacement, and quantifier logic to test the validity of arguments.

CO4: Students will critically evaluate the strengths and limitations of propositional and predicate logic in reasoning and argumentation.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PO1	PO2	PO4	PO5	PO7	PO8
CO 1	✓	✓		✓	✓	✓	✓	✓		
CO 2		✓	✓			✓	✓	✓		
CO3		✓	✓			✓	✓	✓	✓	✓
CO4		✓	✓	✓		✓	✓	✓		✓

Course Content:

Unit-I

- 1.1. Symbolization in Propositional Logic: Atomic, simple, and compound propositions Variables and constants Parentheses and truth-functions Symbolizing complex propositions
- 1.2. Truth Tables: Computing truth-values, determining tautologies, contradictions, contingent propositions, and logical equivalences, Truth-table test for validity and shorter truth-table test for invalidity

Unit-II

- 2.1. Argument Forms, Substitution Instances Rules of Inference, Rule of Replacement
- 2.2. Proof, Conditional Proof, Indirect Proof, the Limitations of Propositional Logic

Unit-III

- 3.1. Symbolization in Predicate Logic: Individual and Properties, Free and Bound Variables, Universal Quantifiers, Existential Quantifiers
- 3.2. Symbolization of Singular Proposition

Unit-IV

- 4.1. Predicate Logic Semantic: Expansions. Validity in Predicate Logic, Proving Invalidity in Predicate Logic
- 4.2. Predicate Logic Proof: Proving Validity, Four Quantifier Rules, Restrictions on Quantifier Rules, Quantifier Negation

Unit-V

- 5.1. Relational Predicates: Definition and Properties of Relation, Symbolization with Multiple and Overlapping Quantifiers
- 5.2. Proofs in Relational Predicate Logic

Suggested Readings:

1. Basson, A. H., & O'Connor, D. J.(1957). *Introduction to Symbolic Logic*. Oxford University Press.

2. Copi, I. M. (1995). *Symbolic Logic* (5th ed.). Prentice Hall.
3. Hausman, A., Kahane, H., & Tidman, P. (2012). *Logic and Philosophy: A Modern Introduction* (11th ed.). Wadsworth Cengage Learning.
4. Hurley, P. J. (2015). *A Concise Introduction to Logic* (12th ed.). Cengage Learning.
5. Suppes, P. (1999). *Introduction to Logic*. Dover Publications.
6. Verma, A. K. (2004). *Prateekatmak Tarkshastra*. Delhi: Motilal Banarsidass.

Indian Ethics

Course Code	PHI-662	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	IV	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Indian Ethics is a study of moral principles rooted in Indian philosophical traditions, guides for righteous living.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To understand the fundamental principles and sources of Indian ethical thought.
- To study the moral concepts found in Indian philosophical systems such as Hinduism, Buddhism, and Jainism.
- To examine the relation between *dharma*, *karma*, and *moksha* as ethical ideals in Indian philosophy.
- To compare Indian ethical theories with Western moral traditions..

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Students will be able to explain the key ethical concepts and doctrines of major Indian philosophical traditions.

CO2: Students will analyze moral issues through the framework of *dharma* and *karma* as understood in Indian thought.

CO3: Students will critically evaluate the relevance of Indian ethical principles in contemporary moral and social contexts.

CO4: Students will develop an ethically reflective and culturally rooted approach to moral decision-making.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PSO6	PO1	PO2	PO5	PO7	PO8
CO 1	✓	✓		✓		✓	✓	✓		
CO 2		✓	✓				✓		✓	✓
CO3		✓	✓				✓		✓	✓
CO4			✓		✓				✓	✓

Course Content:

Unit-I

Basic features and Major presuppositions

- 1.1. Characteristics of Indian Ethics
- 1.2. The discussion of Saṅkalpa after Naiyāyikas, Bhaṭṭa's and Advaita Vedāntins
- 1.3. The discussion of Pravṛtti, Kāryatajñāna and Iṣṭasādhana-tajñāna in Indian Ethics
- 1.4. The discussion of Preraṇa and Niyogain Indian Ethics

Unit-II

Indian Meta-ethics

- 2.1. Rta and Satya
- 2.2. Rṇa and Yajña
- 2.3. Karma, Karma-phala and Karma-bandhana

Unit-III

Values and Virtues in Indian Philosophy

- 3.1. The discussion of Puruṣārt has as basic human values
- 3.2. The debate about Mokṣa as Supreme Value
- 3.3. The classification of Sadguṇa and Durguṇa after Vātsyāyana, Patanjali, Jaina's and Bauddha's

Unit-IV

Normative theories in Indian Ethics

- 4.1. The discussion of moral ideal as Iṣṭasiddhi and the theories of Sukhavāda and Śreyovāda
- 4.2. The Hedonic ethics propounded by Lokāyata Philosophy
- 4.3. The normative ideal propounded in Bhagavadgīta and synthesis of Teleology and Deontology.

Unit-V

Indian Practical Ethics

- 5.1. An overview of Indian environmental Ethics.
- 5.2. An outline of the practical Vedānta as advocated by Swami Vivekananda
- 5.3. Basic features of the Sarvodaya centred practical ethics of Gandhi

Suggested Readings:

1. Sharma, I. C. (1965). *Ethical philosophies of India*. George Allen & Unwin.
2. Tiwari, K. N. (1998). *Classical Indian ethical thought: A philosophical study of Hindu, Jaina, and Buddhist moral ideals*. Motilal Banarsidass Publishers, New Delhi.
3. Barlingay, S. S. (1965). *A modern introduction to Indian ethics*. Asia Publishing House, Bombay.
4. Maitra, S. K. (1956). *The ethics of the Hindus*. University of Calcutta.
5. Pandey, S. L. (1989). *Nītiśāstra kā sārvekṣaṇ*. Central Book Depot, Allahabad.
6. Verma, A. K. (1994). *Nīti śāstra kī rūprēkhā*. Anusheelan Prakashan, Allahabad.
7. Mishra, N. (2002). *Nītiśāstra*. Uttar Pradesh Hindi Sansthan, Lucknow.

Environmental Ethics

Course Code	PHI-663	Credits	5
L+T+P	3 + 2 + 0	Course Duration	One Semester
Semester	IV	Contact Hours	45 (L)+ 30(T) Hours
Course Type	Discipline-Based Elective		
Nature of the Course	Theory		
Special Nature/Category of the Course	Environmental Ethics is an applied branch of philosophy that studies the moral relationship between humans and nature, emphasizing ethical responsibility and sustainable coexistence.		
Methods of Content Interaction	(Lecture, Tutorials, Group discussion; self-study, seminar, workshop, presentations by students, etc.)		
Assessment and Evaluation	40% - Continuous Internal Assessment (Formative in nature but also contributing to the final grades) 60%-End Term External Examination (University Examination)		

Course Objectives:

- To understand the philosophical foundations of human–nature relationships.
- To examine major ethical theories and their application to environmental issues.
- To develop awareness about moral responsibilities toward the environment and non-human beings.
- To critically analyze contemporary environmental problems from an ethical perspective.
- To encourage sustainable thinking and environmentally responsible behavior at personal and societal levels.

Course Learning Outcomes:

After completion of the course the students will be able to:

CO1: Students will be able to explain key concepts and principles in environmental ethics.

CO2: Students will critically evaluate ethical arguments related to environmental conservation and sustainability.

CO3: Students will demonstrate the ability to apply ethical reasoning to real-world environmental dilemmas.

CO4: Students will develop an informed and ethically grounded attitude toward ecological balance and sustainable living.

Mapping of Course outcomes:

Course Learning Outcomes	PSO1	PSO2	PSO3	PSO4	PSO6	PO1	PO2	PO5	PO7	PO8
CO 1	✓	✓		✓		✓	✓	✓		
CO 2		✓	✓				✓		✓	✓
CO3			✓						✓	✓
CO4			✓		✓				✓	✓

Course Content:

Unit-I

Nature of Environmental ethics and its concern for values

- 1.1. Nature of Environmental Ethics and major issues
- 1.2. The Intrinsic-Extrinsic-Inherent value of nature

Unit-II

Anthropocentrism and Speciesism

- 2.1. Basic features of Anthropocentrism and its critical evaluation
- 2.2. Basic features of speciesism and its critical evaluation

Unit-III

Biocentrism and Ecocentrism

- 3.1. Basic features of Biocentrism and its critical evaluation
- 3.2. Basic features of Eco-centrism and its critical evaluation

Unit-IV

Theory of Social Ecology and Eco feminism

- 4.1. Basic features of social ecology and its critical evaluation
- 4.2. Basic features of Eco-feminism and its critical evaluation

Unit-V

Eco-spiritualism

- 5.1. Basic features of Christian Eco-spiritualism and an appreciation.
- 5.2. Basic features of Indian Eco-spiritualism and an appreciation.

Suggested Readings:

1. Bhardwaj, Niranjana Dev (2021). *Paryavaran Naitikata aur Paryavaran ke Prati Bharat ka Pariprekshya*. National Book Trust, India.
2. Guha, Debashis (2007). *Practical and Professional Ethics*, vol. 2, Concept Publication, New Delhi.
3. Dikshit, Dr. Rajiv (2020). *Paryavaran Darshan*. Nikhil Publishers and Distributors, Agra.
4. Keller, David R.(ed.) (2010). *Environmental Ethics: The Big Questions*. Wiley Blackwell.
5. Light, Andrew and Rolston III, Holmes (eds.) (2002). *Environmental Ethics: An Anthology*. Wiley Blackwell.
6. Pandey, A.K. (2011). *Bhartiya Darshan me Paryavaran Chetna*. Hindustani Academy, Allahabad.
7. Tiwari, N. P. (2022). *Paryavaran Nitishastra (Environmental Ethics)*. Motilal Banarsidass Publishing House, New Delhi.