

Programme: M A Philosophy

Programme-specific Outcomes (PSO-s)

PSO1 To have an in depth understanding of main issues and problems pertaining to metaphysics, epistemology, logic and ethics

PSO2 To enable the student to acquire analytical and critical thinking skills.

PSO3 To understand the nature of mind, matter, language, knowledge and reality.

PSO4 To examine and critically analyze the thought of a particular figure in the history of philosophy from ancient to modern times identifying the major periods, movements and philosophy.

Compulsory Courses

PHIL 101: Classical Indian Philosophy-I

CO 1. The main focus of this course will be the debate between the essentialists (as represented by the *Vedas*, *Upaniṣads*, *Nyāya-Vaiśeṣika*, Jainism, and other Non-Buddhist systems), and the anti-essentialists (like *Nāgārjuna* and his commentator *Candrakīrti* on the other) on the issues of the nature, status, and structure of reality.

CO 2. *Nāsadīya-sūkta*, *Chāndogya-Upaniṣad* with *Śaṅkara-bhāṣya*, *Syadvādamañjarī* of *Śrī Malliṣeṇasūrī*, and *Mādhyamikaśāstra* of *Nāgārjuna* with the commentary: *Prasannapadā* by *Candrakīrti* are the main contents discussed within this course.

CO 3. The objective of this course will be to engage students in philosophical thinking.

CO 4. Understanding of basic debates will strengthen students' interest in Indian Philosophy.

PHIL 102: Greek Philosophy

CO1: To acquaint students with Plato and Aristotle's metaphysics.

CO2: To strengthen students' notions of methodology in philosophy by studying Plato's method of dialectic.

CO3: To develop students understanding of the history of basic questions of philosophy.

CO4: To make students aware of the importance of definitions in philosophy.

CO5: To familiarise students with the importance of the notion of potentiality in metaphysics.

PHIL 103: FORMAL LOGIC

CO 1. Students understand main concepts of propositional, predicate, and normal modal logics

CO 2. Be adept at decision procedures

CO 3. Learn key issues in philosophical logic related to logical constants and logical form

CO 4. Learn features of language use and conversational implicature.

PHIL 104 Ethics

CO 1: This course addresses one central question in moral philosophy, i.e., why should I or anyone else be moral?

CO 2: It deals with the notion of moral obligation, the concepts of the good and the rights and other relevant concepts.

CO 3: The objective of this course is to engage students in philosophical thinking about their actions, their rules and outcomes by discussing the most celebrated views in moral philosophy.

CO 4: It enables students to morally evaluate their actions and also be sensitive towards their responsibility towards others.

PHIL 201: Classical Indian Philosophy-II

CO 1. The main focus of this course will be to introduce Theories of *pramāṇa*.

CO 2. *Nyāya-sūtras* of *Gautama* and *Vātsyāyana's bhāṣya*, *sūtras* 1-4, *Tarkasamgraha* of *Annambhāṭṭa* - on Perception, Inference, and Verbal testimony, and *Pramāṇasamuccaya* of *Dignāga* are the main contents discussed within this course.

CO 3. The chief questions that will engage students' attention will be the definition of valid cognition, criteria for testing the proposed validity, instruments of valid cognition, and their respective accounts.

CO 4. The study will make students to analyse the characteristics of knowledge, criteria that may set limits to what we can know, and characteristics that may mark off knowledge from mere belief.

PHIL 202: Modern Western Philosophy

CO 1 This course starts with the advent of modern western philosophy - from Descartes down to Kant - centering on classical theories of Rationalism, Empiricism and Criticism.

CO 2 The principal agenda is to introduce and substantiate the problem whether human cognition develops from either of two mutually independent faculties of *sensibility* or *understanding*, or from a synthesis of the two.

CO 3 On the one hand it follows a historical and chronological development of ideas.

CO 4 On the other hand this historical survey is placed in a tenor of a logical transition from one theory to the other, coupled with critical evaluation.

CO 5 The course is intensive in so far as it focuses on a few philosophers – Descartes and Leibnitz – the archetypal of rationalists; Hume – the ideal representative of empiricism; and is finally rounded off by Kant's Criticism.

CO 6 Within its theoretical framework it also incorporates the philosophical foundations of a sound environmental ethics as well as a global humanistic approach.

CO 7 E.g.the pan-psychism of Leibnitz showing the unreality of spatial boundary sensitises students to the immaculate blend of the animate and the inanimate; while Kant's claims about all humanity for times operating with the same *a priori* forms of cognition opens up a vast expanse of cross-cultural communication and empathy.

PHIL 301 Analytic Philosophy (Sem III)

CO-1 Introduces the basic notion of language-analysis as a tool against speculative metaphysics

CO -2 Lays out the internal difference among the principal trends of Analytic Philosophy viz. Logical Atomism, Logical Positivism, and Moorean approach to analysis

CO-3 Incorporates two main critiques of W V O Quine and L Wittgenstein against Logical Positivism and Logical Atomism

CO-4 Sensitizes students to the very notion of analysis - its importance and drawbacks

CO-5: Overall enables students to develop an insight into the relation between language and reality

PHIL 302 (CONTINENTAL PHILOSOPHY I)

CO1: Aims at giving students an understanding of the philosophical project undertaken by continental philosophers.

CO2: Acquaints students with primary philosophical writings of Hegel, Husserl, Heidegger and Freud and develops critical thinking regarding such issues as problem of Consciousness, problem of intentionality, the nature of the subject/self, psychologism, embodiment, our knowledge of the external world, realism, idealism

CO4: Makes students aware of the phenomenological methods of Hegel, Husserl and Heidegger

CO3: Enables students to articulate the significance of the idea pertaining to phenomenology, existentialism, psychoanalysis for contemporary social thought.

Restricted Options

Sem II

PHIL 203 - Metaethics

CO1: Aims to introduce students to a type of ethics which is not about principles and what action to undertake but about identifying the logical rules that underlie moral arguments and action and about recognizing the basic structure of ethical theories.

CO2: Helps students to identify the nature of moral language and terminology. This skill enables students to understand the fine nuances of legal language particularly pertaining to jurisprudence.

CO3: Introduces students, through readings, to different arguments used by philosophers in support of moral judgment they adopt.

CO4: Enables students to recognize and truly understand philosophical methodology and argumentation methods employed by this form of ethics.

CO5: Makes students aware of how contours pertaining to epistemology, metaphysics, semantics, psychology feed into our understanding of moral concepts.

PHIL 204 Critical Philosophical Traditions of India

CO 1 This course is focused on alternative and living philosophical traditions of which are critical about dominant constructions of Indian philosophy, starting from shramana tradition to contemporary philosophical traditions established by Phule, Periyar, Narayana Guru and Ambedkar.

CO 2 Indian philosophy has redefined through alternative conceptions of philosophy that goes against dominant idealistic notions of Indian philosophy.

CO3 Students are not only acquainted with underlying politics of exclusion of certain philosophical traditions from the canon of Indian philosophy but are familiarised with marginalized philosophical discourse of India.

CO4 Learn about the indigenous emancipatory philosophical reasoning that broadens and democratizes the very idea of philosophy

Sem III

PHIL 303 Social and Political Philosophy (Western)

CO 1: The central concern of social and political philosophy primarily consists of the nature of man, society and the state, and the relation between them.

CO 2: This course looks at how this question has been addressed from different perspectives/ ideologies.

CO 3: It focuses on key concepts that inform crucial debates related to the nation state and the political economy today such as, Sovereignty, Nationhood, Property and Equality.

CO 4: It enables students to understand and analyse the important issues of social and political discourse which affect them in their daily lives.

PHIL 305 Philosophy of Mind (Western)

CO -1 Aims at sensitizing students to a difference between body and mind - as well as to problematise the distinction

CO- 2 Lays out a historical and logical development of the principal theories of mind-body problem – viz. from classical Dualism to recent theories of Embodiment, via behaviourism, classical materialism, functionalism, theories of artificial intelligence.

CO -3 It enables the students to appreciate the vital lines of inter-connexion underlying all these different approaches.

CO-4 It trains students to assimilate philosophy of mind with the basic concerns of sciences - for instance with neurology, quantum theory, theories of evolution etc.

CO- 5 It exposes students to modern revival of classical theories - for instance revisiting dualism in terms of new theories of consciousness and space

CO -6 Given any instance of a mental phenomenon –the student should be able to spell out its alternative readings - under each of the possible approaches taught in the course.

CO 7 Introduces the philosophical implications of the crucial notion of Artificial Intelligence - both in its strong and weak versions.

PHIL 306: The Philosophy of Mind, Self and Person (Indian)

CO 1.The aim of the course is to study Indian Mind as Mind, Self and Person.

CO 2.This is an introductory course on Problem of Mind, its nature and scope in Indian Philosophy.

CO 3.The main focus will be on Vasubandhu's theory of self as discussed in his *Abhidharmakośa-bhāṣya*, the means of Supreme Knowledge according to *Vedānta- Paribhāṣā* and the contemporary theory of self as a result of social and cultural construction.

PHIL 401 Philosophy of Language (Sem IV)

CO -1 To situate the problem of **reference versus description** as a vital issue of philosophy of language

CO-2 To impress the distinction between the **descriptive** and **non-descriptive** theories of reference

CO 3 To cover the standard versions - **both classical and modern** - under descriptive and non-descriptive theories

CO 4 To see the internal differences and inter-connections within the theories of each camp – e.g. the descriptivist revival of Frege in Searle's theory, and the non-descriptivist revival of Russell in the views of Donnellan, Kripke and Putnam.

CO 5 To sensitise the students to the semantic behaviour of any linguistic expression - whether it is a proper name, pronoun, indexical, phrase or predicate-word.

CO-6 At the end of the course a student should be able to identify all possible theoretical treatments of any referring expression - viz. proper-name, personal pronoun, indexical or definite description.

CO-7 Students learn about the philosophical (semantical) concepts (like meaning and reference) in the use of any language and this makes them careful users of language where they say what they mean and vice versa. This is important for communication skills.

CO-8 Students also understand the close relation between syntax, semantics and pragmatics of ordinary language use which again is important for understanding different uses of language, the distinction between object and meta-language and improves communication skills.

PHIL 403 Critical Reading of Western Philosophy

CO1 This course highlights the critical understanding of modern western philosophy from diverse vantage points such as postmodernism, Post Marxism , feminism, and Post-colonialism.

CO2 Students get to learn other ways of reading western philosophy that are contesting the very canons of western philosophy, within the West.

CO3 Problematizes the philosophy constructed with the assumptions of modernity by providing the alternative readings of philosophy.

CO4 Learn the political implications of philosophical methodologies adopted by the thinkers of this course.

PHIL-404 Philosophy of Religion

CO 1. A distinction is made between Religion and philosophy of Religion.

CO 2. Inclusion of reason in religion ensures that students analyse the religious issues

CO 3. This course discusses about realities that are dealt with in various religions.

CO 4. It discusses religious views of Buddha, Vivekananda, John Hick and many other western thinkers.

PHIL 405 Philosophy of Science

CO 1: The Course considers philosophical attempts to describe scientific explanations, laws of nature, and the process whereby theories in science are confirmed by evidence.

CO 2: It deals with the basic issues of Causation, Explanation and Laws in science, Debate on Theoretical Terms, like Scientific Realism and Empiricism.

CO 3: It addresses the vital question whether scientific theories represent the true nature of the world, or are they just convenient tools for making predictions and developing technology?

CO 4: Investigates the role of so-called 'scientific revolutions'.

CO 5: Investigates the mechanism as to how social factors and values influence scientific theory choice?

CO 6: It enables students to look into scientific theories and practices and find out about the methods and laws of sciences which could appraise or challenge the way science has been understood.

CO 7: Introduces students to various senses of explanations in different sciences like physics and biology, using the theories of Hempel, Salmon, Cartwright, Van Fraassen and Rosenberg.

CO 8: Develops critical thinking regarding theories of explanation like Deductive Nomological theory, Inductive-statistical theory, Statistical Relevance theory

Open Optional Courses

Sem II

PHIL 212: Gandhi and Libertarian Socialism

CO 1: This course will attempt an in-depth study of two basic concepts in Gandhi's writings: Ahimsa and Satya.

CO 2: It will explore the significance of *anekantavada* in the context of these two concepts and also examine the relevance of these concepts in promoting a non-coercive social order.

CO 3: It also attempts a comparative reading of Gandhi's thoughts with that of Mill and Kant in order to highlight the non-Eurocentric nature of Gandhi's thought.

PHIL 216 : EXPLORING PHILOSOPHY THROUGH FILMS

CO1: Enables students to think critically about film.

CO2: Aims at giving students an understanding of relationship between film and philosophy

CO3: Facilitates application of a gamut of philosophical issues and perspectives to film

CO4: Makes students aware of different facets of watching film as philosophy.

PHIL 217 Meaning of Life (IDC course)

CO 1: It aims to present certain themes of existential-philosophy considered as 'existentially relevant' and not merely theoretical, distant from life abstractions.

CO 2: It highlights the importance of individuality, choice, responsibility, freedom, and struggles to attain them, along with existential anxieties especially the dread of death and its impact on being.

CO 3: It highlights positive traits, positive institutions to enhance human happiness under 'positive psychology'.

CO 4: It discusses certain spiritual themes through Zen-Buddhism, Jiddu Krishnamurthi, etc.

CO 5: It focuses on the concretization of the ideas discussed theoretically through the concrete, live characters and situations depicted in the existential- and spiritual-themes based novels.

PHIL 218: Logical Thinking in Everyday Life (Only IDC)

CO 1. From this practical introduction to logic, students understand basic concepts of logic and their use in everyday life.

CO 2. They develop reasoning skills and be able to identify and construct good arguments and correct derivations.

CO 3. They gain familiarity with Indian and western logical systems.

CO 4. Be able to write well-argued articles.

Sem III

PHIL 311 Environmental Ethics

CO 1: introduces students to a form of applied ethics that is of vital importance today.

CO 2 : students are familiarized with ethical approaches to the natural environment such as anthropocentrism, biocentrism and eco-centrism through the included readings.

CO3: students are made to explore further arguments that underlie these approaches such that validate actions that protect and sustain the environment.

CO4 : questions of the type of value the environment can be seen to have are discussed.

CO 5 : A separate section on animal ethics covers a gamut of ideas in the area and enables students to have a wider understanding of ethical issues that arise in dealings with animals.

CO6 :Encourages students to critique the approaches, understand how they sometimes may be contradictory and recognize and apply ethical methodology in their assessment.

PHIL 312 Buddhist Ethics

CO 1 – Introduces students to the possibility of identifying and evaluating the presence of an ethics in Buddhism.

CO 2 – students are familiarized with some basic concepts within Buddhism as well as the methodology adopted by the Buddhists

CO 3 – the course encourages students to look into primary texts so as to give them a solid foundation of study.

CO 4 – supports students in the endeavour to understanding that interpretations of the same text can vary: students are trained to form their own views and assess the views of others critically

CO 5 – Introduces students to readings that apply Buddhist ethics to some ethical dilemmas such as terrorism and euthanasia that are seen in the world today. Students are encouraged to ponder the strength and weaknesses and relevance of these scholarly perspectives.

PHIL 313 : PHILOSOPHY OF HUMAN RIGHTS

CO1: Aim at giving students an understanding of origin, development and evolution of the concept of Human Rights. Students learn that the concept of human rights can also be questioned and justified by understanding the different conceptions of human rights, their origins and development.

CO2: Makes students aware of the formal and substantive distinction between various forms and categories of rights like positive and negative rights, individual and collective

rights, primary and secondary rights, rights and duties. Students are convinced that rights and duties are necessarily connected that we cannot enjoy rights without undertaking duties

CO3: Develops an understanding of the contemporary critique of the concept of Human Rights from Cultural Relativists and Feminists point of view. The critique of the concept of human rights from different perspectives show that the concept is not sufficient in itself and must be complimented by other approaches as well.

PHIL 316 Approaches to Cognitive Science

CO 1: It aims to present various approaches in cognitive science - classical computationalist, functional-teleological ones and the unconventional alternatives.

CO 2: It introduces non-representational accounts of cognition as presented in the Dynamic System Theory for the physical systems as well as living-systems like human infants acquiring cognitive capacities while interacting with the world.

CO 3: It presents the sensory-motor account of representation of concepts (e.g. through the works of Barsalau).

CO 4: It highlights the role of phenomenology in the human cognition as the 'background' structures conferring meaning in human perception, language, etc.

PHIL 317: Foundations of Cognitive Science

CO 1: Develop and demonstrate theoretical and empirical understanding, with a philosophical perspective, of some of the central concepts, theories, and research programmes in the interdisciplinary field of cognitive science, comprising philosophy, psychology, linguistics, neuroscience, computer science, anthropology, and other allied disciplines.

CO 2: Be able to communicate various course topics through weekly reports, presentations, and course-assignments.

CO 3: Acquire basic knowledge and skills to pursue research in the areas of their interest broadly connected to cognitive science.

CO 4: Be able to place and evaluate new developments and findings in empirical cognitive science within a philosophical framework.

PHIL 318: Indian Aesthetics

CO 1. The Central purpose of this course is to analyse the Nature of Art, and Aesthetic experience.

CO 2. It evaluates the Nature of Indian Aesthetics, difference between Poetics and Non-Poetics etc.,

with the help of *Bharatamuni's Nāṭya-Śāstra*

CO 3. The course discusses the Concept of Indian Poetics such as *Rasa, Bhāva, Dhvani, Alaṅkāra, Riti, Guṇa-Nirūpaṇa, Kāvya* and *Kāvya-doṣa*.

CO 4. This course will Enable students to concepts like Art Experience, Art Object, Beauty, Sublime, Aesthetic Creativity, Aesthetic Judgments and Aesthetic Experience.

PHIL 321 Virtue Epistemology

CO1: Aims at giving students the latest, cutting edge, knowledge about thinking in the subject of epistemology

CO2: Enables students to handle concepts like luck, ability, safety, sensitivity, aptness, meta-aptness in epistemology

CO3: Makes students aware of the theories of epistemology that challenge the standard assumptions of analytic epistemology

CO4: Develops critical thinking of students regarding notions like epistemic injustice, value of knowledge, performance epistemology, and the place of intellectual virtues in epistemology.

CO 5: Enables students to identify and assess the virtue reliabilist and virtue responsibilist paradigm within virtue epistemology.

PHIL 322: Political Liberalism and Communitarianism

CO 1: This course focuses on the communitarian critique of John Rawls's political conception of justice.

CO 2: It presents some important ideas discussed in Rawls' seminal work *Political Liberalism* and attempts to find out what sort of questions have been raised against Rawls's position by some of the communitarian critics.

CO3: This course introduces some of the most significant issues of the contemporary social and political discourse, such as, the issue of individual's rights and common good of the society, the compatibility between liberalism and pluralism, the idea of equality.

CO 4: This course opens up a possibility for research in this area.

PHIL 323 Philosophy of B.R.Ambedkar

CO1 Introduces the essential philosophical writings of contemporary Indian thinker B.R.Ambedkar by discussing the Philosophical method in general and Social- Political philosophy and philosophy of religion of Ambedkar in particular.

CO2 Teaches Ambedkar's alternative reading of Indian philosophy by interrogating dominant philosophical systems and its texts.

CO3 Introduces a critical engagement with social reality conditioned by the caste system

CO4 Students learn the liberative and democratic potential of philosophy of Ambedkar in reconstructing Indian nation.

PHIL -324 Contemporary Indian Reflections on Vedanta

CO 1. Students get in-depth knowledge of Vedanta, specially of Advaita Vedānta, and their Metaphysics

CO 2. Students get to know the applicability of Advaita (No-Difference) Principles in various fields of life through Analysis.

CO.3 Students came to know that Advaita speaks of ultimate non-difference between matter and mind .Language works only at Practical level of Advaita.

CO 4. Students analysed the Advaitic Thoughts in Upaniṣads, Śaṅkara, Vivekananda, Radhakrishnan, Krishnamurti, and Aurobindo etc.

Sem IV

PHIL 415: Mind, Modularity and Cognition

CO 1: This course familiarizes students with the concept of modularity and various versions of the modularity thesis to understand the functioning of human mind and cognition.

CO 2: It also introduces students to the debate about whether the supposed modularity of cognitive architecture of the mind is given innately, or is a product of developmental process as proposed and elucidated by Karmiloff-Smith. In this regard, the course also apprises students with the evolutionary considerations that inform the debate about the nature of modularity, i.e., whether modularity is part of our biological endowment or a consequence of our myriad engagements with the world.

CO 3: The course discusses in detail whether only certain peripheral aspects of mind are modular (*a la* Fodor) or whether the central systems also need to be viewed as modular in nature as proposed by scholars like, Sperber, Cosmides, Tooby, and Machery among others.

CO 4: The course also acquaints students about the scholarly proposals from cognitive neuroscience that credit developmental processes for many features of the mind by proposing that the human mind be treated not as inherited but as non-rigidly 'constructed' from non-deterministic interactions of certain developmental processes.

CO 5: The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, psychology and cognitive neuroscience.

PHIL 416: Theories of Consciousness

CO 1: The course familiarizes the students with the major philosophical theories about the nature of consciousness.

CO 2: It also dwells on the major considerations that any satisfactory theory of consciousness needs to address and proposes a framework for such a study of consciousness.

CO 3: The course also acquaints students to the terminology used by leading theorists, like, Armstrong's distinction between minimal consciousness, perceptual consciousness, and the introspective consciousness; Block's distinction between access-consciousness and phenomenal-consciousness; Baars' theatre metaphor from his global workspace theory; Tononi's notion of Phi as a quantitative measure of consciousness from his information integration theory, etc.

CO 4: The course also introduces students to the work of philosophers who are skeptical about possibility of any satisfactory explanation about the why and qualitative aspects of consciousness.

CO 5: The course being very inter-disciplinary in nature, it equips students for further research in other allied areas, like, psychology and cognitive neuroscience.

PHIL 418: Feminist Theory

CO 1: This course is an advanced survey of the variety of possible positions and debates within feminism.

CO 2: This course is designed to provide students with an introduction to key directions and themes in contemporary feminist thought.

CO 3: Readings will explore the roles of women in the history of philosophy, accounts of the body in feminist philosophy, major feminist positions on the nature and scope of women's oppression, how it gets perpetuated, and possible solutions.

CO 4: It focuses on questions such as how to theorize “woman” as a subject of unique experiences, and the philosophical problems that result.

CO 5: It attempts to sensitize students towards issues related to gender inequality.

PHIL 419 : Theory of Signs and the Semiotic Method

- CO 1. To situate the significance of the general theory of Signs as a vital philosophical issue.
- CO 2. To introduce the semiotic method which extends the question of word and meaning beyond language to the significance and mode of constitution of signs within other disciplines (e.g., to symbols and symptoms).
- CO 3. It presents the possibility of an alternative method of language/sign analysis, different from both the analytic and the hermeneutic traditions.
- CO 4. This course will help trace the foundational developments in the formation of the alternative method of language/sign analysis.
- CO 5. To help students Learn features of semiotics and its cultural and linguistic implicature.

PHIL 424: PHILOSOPHY OF ACTION

- CO 1: Students learn about the ontological status of actions as events and whether events are particulars, properties or propositions
- CO 2: The issue whether and in what sense actions are caused – i.e. their relation with intention and volition - is extensively addressed
- CO 3: Students learn about the semantic analysis of verbs and adverbs, and about the language-games with ‘cause’ and ‘reason’ - with a purpose to see whether such exercise holds the key to ontology.
- CO 4 Overall students gain the crucial insight that there is no bare quantitative identity of an action externalised from its intention and the adverbial modality.
- CO 5: The natural impact of all these issues on the ethical dimension of actions is discussed – with special empirical reference to some legal cases.

Phil- 426: The Philosophy of Kaśmira Śaivism

- CO 1. The course will explore and analyse *Tantra / Āgama* School as a core philosophical doctrine.
- CO 2. It is text based study; *Āgamic* canons like *Śiva-sūtras*, *Spanda kārikā* and *Pratyabhijñākārikā* are the main focus of the study.
- CO 3. Main contents walk around History/ Mystery of 36 Supreme elements.
- CO 4. There are three methodologies: *Sambhopāya*, *Śaktopāya* and *Āṇavopāya* used to understand the Nature of *Parama Śiva*.

PHIL 427-Ethics and Phenomenology of Meditation

- CO 1 To acquaint students with the importance and rationale of meditation within some philosophical traditions of India viz. Yoga and Bauddha systems.
- CO2: To familiarize students with the framework of the included systems within which forms of meditation were prescribed.
- CO3: To enable students to evaluate the nature of “meditation” and its soteriological relevance.
- CO 4: Students are also made aware of Metaphysical aspects of Meditation
- CO 5: They are also made aware of impact of Meditation on Daily life

CO 6. This course makes them realize that mental peace is possible by Meditation and it can be called peace studies.

CO 7: To encourage students to read primary texts and understand the possibility of varied interpretations

PHIL 428 Embodied-Enactive Cognition

CO1: It aims to present the role of body, bodily experiences and metaphors in the nature of human thought, reality and language, the area which has remained marginalized in the classical computational approach for understanding the same.

CO2: It shows that the perception involves active role of action and is not merely a passive process.

CO3: It undermines the tripartite division between perception, cognition and action - as classically conceived by the philosophers of mind and language, and shows that how the three are intertwined.

CO4: It presents the thesis of 'extended-cognition' claiming cognitive process to include not merely brain but also body and environment.

CO5: It also presents certain connections of Buddhist philosophy (specially *Mādhyamika* school of Nāgārjuna) with modern understanding of mind, self and cognition.

PHIL 429: Concepts: New Directions

CO 1: Develop and demonstrate theoretical and empirical understanding of some of the recent theories and research programmes in the interdisciplinary study of concepts, a central field of study in cognitive science. [Pre-requisites: Students must have done some courses in cognitive science, philosophy of mind, philosophy of language, philosophy of science, or advanced analytic philosophy.]

CO 2: As students of an upper level course, be able to communicate various course topics through weekly reports, presentations, and course-assignments.

CO 3: Acquire basic knowledge and skills to pursue research in the study of concepts and to write a course paper on an assigned topic.

CO 4: Be able to review new developments and findings in cognitive science and to propose their own alternatives.

PHIL 430 On Conditionals

CO1: Aims at making students understand the developments in thinking about conditionals that have taken place post the 1950s to the present

CO2: Makes students aware of the different theories that have been presented for conditionals

CO3: Develops critical skills of students in thinking about arguments about the challenges made to the standard theory regarding conditionals

CO4: Enables students to handle concepts related to counterfactuals, assertion of conditionals, possible worlds, robustness of conditionals and compound conditionals.

PHIL 438: A Seminar on Concepts (Only IDC)

CO 1. Students of this interdisciplinary course develop a broad understanding of some of the foundational issues in cognitive science.

CO 2. Be able to understand certain Indian philosophical treatises interpreted in light of present-day cognitive science.

CO 3. Be able to appraise or critically evaluate texts from a multi-disciplinary point of view.