

Course Title	POLITICAL PHILOSOPHY
Course Code	APH 235
Semester	II/IV
No.of Credits	5
Name of the Faculty Members(s)	Prof. Syed Sayeed
Course Description: 150/200 words	<p>The course aims to enable a clearer understanding of the theoretical, conceptual issues relating to the domain of the political, questions of governance, democracy, freedom, the problems relating to rights and justice, etc.</p> <p>The classroom method will consist of lectures along with reading and discussion of some key texts in which students will be expected to participate actively.</p> <p>The course will involve extensive background reading.</p> <p><u>Readings:</u></p> <p>The texts will be provided in the first class.</p>
Evaluation	<p>Internal -</p> <p>External- Evaluation will be based on one or two mid-term assignments (30 marks), final written examination/Term paper (50 marks) and class participation (20 marks).</p>

Course Title	PHILOSOPHY AND THE HISTORY OF IDEAS
Course Code	APH 216
Semester	II & IV
No. of Credits	5
Name of Faculty Member	SREEDHARAN. T.
Course Description	<p>Philosophy is sometimes dismissed as a “head in the clouds” discipline with no relevance to everyday life. Hence it is important to ask the question: “What is the value of philosophy and why should it be studied?” Is philosophy essentially a matter of logic-chopping arguments and hair-splitting distinctions? Is it for the most part a site for questions and controversies on matters concerning which no conclusive knowledge is possible? What does the image of the philosopher as the skeptic, the metaphysician, the dialectician, the ideologue, the analyst, the scientist, the thinker-rebel, the sage and the teacher hold for us?</p> <p>“If the study of philosophy has any value at all... it must be only indirectly, through its effects upon the lives of those who study it. It is in these effects, therefore... that the value of philosophy must be primarily sought,” observes Bertrand Russell.</p> <p>‘History of ideas’ is considered to be a dynamic and expanding field of study, one that endeavours to unravel the links between concepts, their origin, development, and impact on the socio-political, cultural-historical, philosophical-literary domains. The course will attempt to examine the history of ideas in the light of key thinkers and significant historical vicissitudes, in order to arrive at a more informed understanding of the ‘lived reality’ of ideas; to take a journey through major developments in the history of thought to understand the critical and the constructive role played by philosophy, and above all to see in what ways it has endeavoured to function in consonance with its original intent: that is to love and seek <i>Sophia</i>, which is wisdom.</p>
Evaluation Scheme	Evaluation will be based on written assignments.

Course Title	CONCEPT, REALITY AND AESTHETIC
Course Code	APH244
Semester	II/IV
No.of Credits	5
Name of the Faculty Members(s)	Dr. Santosh Raut
Course Description: 150/200 words	<p>What is the difference and common between thought and experience? Does a great work of art bring this harmony and transcendence mere <i>conceptual</i> understanding and transport conceptual understanding to <i>experience</i>? What could be the role of a great work of art or of aesthetic experience in this context? The greatest art speaks beyond limits of thought and reason; it transcends the pure conceptual understanding; may be also religious dogmas or ritualistic beliefs. Aesthetic content transcends superficial dogmatic doctrinal meaning. In other words, mere conceptual <i>narration</i> of great work of art or of aesthetics experience, limits the nature of reality.</p> <p>Once we realized the contrast between thought and experience, we know that pure Ideas are empty; but it is still true that, we need to understand reality in conceptual term. In other words, contrast between <i>the directness and immediacy of aesthetic experience</i> at one hand, and <i>the indirectness and abstraction of conceptual understanding</i> on the other – needs to be understood without extreme. We seek the need of conceptualization – abstractly to know the direct experience of reality or nature of things. It is important to contemplate, why there is fundamental need for sufficiency in gulf between <i>conceptual</i> and <i>experiential</i> understanding into the nature of reality? Why it is important to get metaphysics right to understand experience and therefore reality? Why a correct understanding of pure reasoning is helps to understand aesthetic experience?</p> <p>It is because correct conceptual understanding enables us to open up our immediate experience, in contrast to incorrect</p>

	<p>understanding of reality closes down the possibility of experience. An adequate understanding of reality opens up experience.</p> <p>Aesthetics could help us to transcend the limits of reason and experience. Although concepts are abstract, they do guide and shape our experience. A better understanding of aesthetic experience could be one of the significant grounds to fill the gulf.</p> <p>Thus, course aspiring to explore.</p> <p>Readings:</p> <ol style="list-style-type: none"> 1. Kant Immanuel, <i>Critique of Pure Reason</i>, Smith Norman Kemp (tr.), Palgrave Macmillan, UK. 2. Kant Immanuel, <i>Critique of Judgement</i>, Pluhar Werner S. (tr.), Hackett Publishing Company, Cambridge, UK, 1987. 3. David Hume, <i>A Treatise of Human Nature</i>, The Clarendon Press, Oxford, 1973. 4. <i>Monadology and Other Philosophical Essays</i>, Paul Schrecker and Anne Martin Schrecker (Tr./ Ed.), New York: Bobbs-Merrill Co., 1965. 5. Philip P. Wiener (ed.) <i>Leibniz: Selections</i>, Charles Scribner's Sons, New York, 1951 6. Schopenhauer Arthur, <i>The World as Will and Representation</i>, Vol I, E,F.J. Payne (Tr.) Dover Publication, New York, 1969. 7. Schopenhauer Arthur, <i>The World as Will and Representation</i>, Vol II, E,F.J. Payne (Tr.) Dover Publication, New York, 1969. 8. Schopenhauer Arthur, <i>On the Suffering of the World</i>, J. Hollingdale (Tr.), Penguin Books, London, 2004. 9. Bryan Magee, <i>The Philosophy of Schopenhauer</i>, Clarendon Press, Oxford, 1983. 10. Young Julian, <i>Schopenhauer</i>, Routledge, London, 2006. 11. Paul Guyer, <i>Kant</i>, Routledge, London, 2006. 12. Tanner Michael, <i>Schopenhauer – Metaphysics and Art</i>, Phenix, London, 1998. 13. Murthy, <i>Concept and Reality</i>, Motilal Banarasidas, New Delhi.
<p>Evaluation</p>	<p>40% Internal Assessment (Witten Test & Class Presentation)</p> <p>60 % End-Sem Exam (Written Exam)</p>