SCHEME AND SYLLABUS

FOR THE DEGREE

OF

MASTER OF ARTS

IN PHILOSOPHY

DEPARTMENT OF PHILOSOPHY

JECRC UNIVERSITY JAIPUR

[2013-2015]
# M.A. PHILOSOPHY
## COURSE STRUCTURE

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**Grand Total of Credits**

**90**
Course Description:

This course intends to introduce the student to the art of philosophical inquiry. Besides inculcating a sense of critical and creative reading and thinking across a wide variety of disciplines and philosophical traditions, it will present some aspects of transformative philosophy, required for our times.

Course Objectives:

1. To introduce the student to the art of philosophical inquiry.
2. To indicate the link between Philosophy and transformation (self and social)

Course Outline:

1. Why do we inquire?
2. Tools of Inquiry: Body (sensing), Mind (thinking), and Heart (loving and imagining)
3. Nature of Inquiry:
   Two ways of experiencing reality: Experiment and Experience
   
   Experiment (rational, critical and masculine thinking): the principle of non-contradiction: uniqueness by difference (individuality); giving
   
   Experience (symbolic, creative and feminine thinking): the principle of identity: uniqueness by non-differentiation (commonality or totality); receiving
   
   The cross-cultural paradox and the insufficiency of both the approaches; the need for dialogical enterprise, beginning by overcoming the Parmenidean paradigm by “Being-Speaking-Thinking” scheme); thinking as more of clarification than calculus
4. Expression of Inquiry: Reading, Writing, Speaking: literacy and orality; the artistic, literary, scientific, and religious imagination.
5. Fruit of Inquiry: Transformative Philosophy: Loving the world without ceasing to interpret and change it.
   
   A re-vision of reality: the Cosmos, the Human and the Divine, with love as the unifying tool, more than reason;
   
   A New Ethics of Self and Society: Demonetizing Culture, Reducing Modern Science to its proper Limit, Displacing Technocracy by Art, Recovering Animism, Peace with the Earth.

Readings:
SEMESTER I
H11023 CROSS-CULTURAL PHILOSOPHY {4 1 0 5}

Course Description:
There is a common acceptance today that there are different cosmologies, world-views that belong to other cultures, but only a few reflect on the fact that these visions of the world are the fruit of different ways of thinking and being. This course tries to address this problematic.

Course Objectives:
1. To give the student an idea of what cross-cultural philosophy is all about
2. To introduce some key concerns, issues, problems and methodology of cross-cultural Philosophy
3. To sensitize the student to an experience of cultural pluralism

Course Outline:

I. THE CONTEXT AND NEED OF CROSS-CULTURAL PHILOSOPHY

1. THE CONTEMPORARY MONOCULTURAL PARADIGM
   a. The Link between Monotheism and Monoculturalism
   b. The Principle of Reasonableness
   c. The Axiom of Non-contradiction
   d. Some Consequences

2. THE NEED FOR A CROSS-CULTURAL ENTERPRISE

II. CROSS-CULTURAL HERMENEUTICS

1. Reality and Multiple World-views
   a. Subjectivity and Reality
   b. Pre-understanding and Tradition
2. Mythos, Logos and Openness to other world-views
   a. The Irreducibility of Reality to Consciousness
b. Each person is a source of self-understanding
c. The *Diatopical* Hermeneutics: homeomorphic equivalents

III. AN EMERGING CROSS-CULTURAL MYTH

1. ADVAITA AND TRINITY
   a. Monism and Dualism
   b. Advaita
   c. Trinity
   d. Historical Excursus

2. THE ANTHROPOPHANIC FACTOR
   a. The Human Approach to Reality
   b. The Three Eyes: The Senses, Reason and Spirit
   c. The Three-fold Experience
   d. The Field of Emptiness

III. CONSEQUENCES FOR PHILOSOPHY

a. A re-visioning of Philosophical priorities
b. Towards a Transformative Philosophy
   c. A New Ethics of Self and Society

Readings:


SEMESTER I
Course Description:
This course aims at highlighting some distinctive aspects of Indian Logic and at introducing the student to the basic elements of Western Logic in a panoramic way.

Course Objectives:

1. To introduce the student to key concepts of Indian and Western logic
2. To provide the student with the tools to identify lapses in reasoning and help him/her to be more cogent in communication

Course Outline:

Indian Logic:
Theories of inference in Nyaya, Buddhism and Jainism: definition, constituents, process and types; paksata; paramarsa; vyaptigrahopaya; hetvabhasa

Western Logic:
1. Introductory topics: sentence, proposition, argument, truth, validity, soundness
2. Aristotelian classification of propositions
3. Immediate inference: square of opposition, conversion, obversion
4. Categorical syllogism: figure, mood, rules for validity, fallacies
5. Symbolic logic: use of symbols
6. Truth-functions: negation, conjunction, disjunction, implication, equivalence
7. Tautology, contradiction, contingency
8. Decision procedure: truth-table
9. Using truth-tables for testing the validity of arguments: Venn diagram method of testing validity; fallacies

Readings:
4. W.Y. Quine: Methods of Logic (Taylor & Francis, 1974).
Course Description:

The goal of this course is to highlight the special and distinctive ideas and aspects of Indian epistemology. It also aims at providing a bird's-eye-view of the general features and problems of Western epistemology.

Course Objectives:

1. To provide basic familiarity with the Indian and Western epistemological traditions and concepts.
2. To develop an awareness of problematic aspects of Indian and Western epistemologies.

Course Outline:

Indian Epistemology:

1. The nature of cognition; valid and invalid cognitions
2. prama
3. pramana: definitions an varieties
4. pramanya: origin an ascertainment
5. pramanasamplava and pramanvyavastha
6. Theories concerning sense organs and their objects
7. Theories of perceptual error (khyativada)

Western Epistemology:

1. Knowledge: definition and kinds; different uses of the word ‘know’; propositional and non-propositional knowledge; knowing how and knowing that; knowledge by acquaintance and knowledge by description; necessary and sufficient conditions of propositional knowledge
2. Scepticism and justification of knowledge-claims: truth, belief, justification; foundationalism and coherentism
3. Theories of knowledge: rationalism, empiricism, Kantian theory
4. Theories of truth: correspondence; coherence; pragmatic, existential
5. Sociology of knowledge
6. The possibility of Religious Knowledge and Religious Language
7. Literature, art and truth
8. Politics of truth and knowledge
9. Overcoming hunter’s epistemology through Diatopical Hermeneutics

Readings:

SEMESTER II
H12023 CLASSICAL INDIAN PHILOSOPHY {5 1 0 6}

Course Description:

The course proposes to offer a broad outline of the classical systems of Indian Philosophy. It begins with the basic world-views of the Vedas and Upanishads and concludes with the Vedantic system.

Course Objectives:

1. To acquaint the student with the broad outlines of the classical systems of Indian Philosophy.
2. To inculcate an interest in the Indian way of looking at life and reality

Course Outline:

1. Nature of Indian philosophy: plurality as well as common concerns
2. Basic concepts of the Vedic and the Upanisadic world-view. rta, atman, brahman
3. Carvaka school: its epistemology, metaphysics and ethics
4. Jainism: concepts of sat, dravya, guna, paryaya, jiva, ajiva; anekantavada, syadvada and nayavada; pramaryas; ahimsa; bondage and liberation
5. Buddhism: Theory of dependent origination; the four noble truths; doctrine of momentariness; theory of no-soul; the interpretation of these theories in schools of Buddhism: Vaibhashaka, Sautrantika, Yogacara and Madhyamika
6. Nyaya: theory of pramanas; the individual self and its liberation; the idea of God
and proofs for His existence
7. Vaisesika: padarthas; dravya, guna, karma, samanya, samavaya, visesa, abhava; causation: asatkaryavada; karana; samavayi, asamavayi, nimitta; paramanuvada; adrsta; nihsreyasam
8. Sankhya: causation: satkaryavada; prakriti: its constituents, evolutes and arguments for its existence; purusa: arguments for its existence; plurality of purusas; relationship between prakriti and purusa; kaivalya; atheism
9. Yoga: yoga; citta and citta-vritti; eightfold path; God
10. Purva Mimamsa: sruti and its importance; classification of sruti vakyas; vidhi, nisedha, arthavada; dharma; bhavana; sabdanyatvavada; jatisaktivada; atheism
11. Advaita: nirguna Brahman; adhyasa; rejection of difference; vivartavada; grades of satta; pramanas; jiva; jivanmukti
12. Visistadvaita: Saguna Brahman; refutation of maya; parinamavada; aprthaksiddhi; jiva; bhakti and prapatti; rejection of jivanmukti
13. Dvaita: saguna Brahman; rejection of nirguna Brahman and maya; bheda; saksi bhakti; Moksa

Readings:

**SEMESTER II**
**H12024**
**A NEW HERMENEUTIC OF REALITY**
Course Description:

How do we name that in which we all live and move? The modern scientist sees it as the material universe, the philosopher as the human mind, the theologian as the mysterious divine. A new hermeneutic reality discerns this as partial and points to a holistic vision of reality required for our times.

Course Objectives:

1. To sensitize the student of the need to look at reality newly and creatively
2. To give a brief presentation of the emerging new vision of reality
3. To draw out some implications of the vision for contemporary life

Course Outline:

I. THE CONTEXT AND NEED OF A RE-VISION OF REALITY

1. The Signs of Our Times
   1.1 The Problems of Our Times
      1.1.1 Blindness to the Cosmic in the Cosmos
      1.1.2 Blindness to the Human in Human Beings
      1.1.3 Blindness to the Divine in God
   1.2 The Hopes of Our Times
      1.2.1 Re-member-ing the World
      1.2.2 Re-cogniz(e)-ing the World
      1.2.3 Re-search-ing the Divine

II. THE APPROACH REQUIRED

- Understanding of Reality: Towards an Integration of Reality through Symbolic Vision of Reality

- DIATOPICAL HERMENEUTICS
   * Dialogue with Oneself
   * Dialogue with the Other
   * Trust in Reality

III. A NEW HERMENEUTIC OF REALITY: THE COSMOTHEANDRIC VISION

- A Re-Vision of Space: COSMOTHEANDRISM
Cosmos -- Theos -- Anthropos
World - God - Man
Objectifiable - Non-Objectifiable - Objectifying
Symbol - Symbolized - Symbolizer

- A Re-Vision of Time:  TEMPITERNITY
  Temporality – Eternity

IV. IMPLICATIONS OF THE VISION

V. AN ASSESSMENT: Challenges and Pathways

Readings:


SEMESTER II
H12025
SCIENTIFIC METHODS {4 1 0 5}

Course Description:

Science is the most important cognitive activity of modern society. What sets science apart from the other epistemic enterprises of man is its distinctive method. The purpose of the course is to familiarize the student with the modern philosophical debates on the method of science.

Course Objectives:

1. To enable the student to critically examine the methods of science
2. To evaluate the cognitive claims made by modern science
3. To study the link between science and culture

Course Outline:

1. Introduction: nature of the relation between philosophy and science; philosophy of science as a branch of epistemology
2. Theories and explanation: the nature and role of scientific theories; theories and laws; explanation and prediction; types of explanation: deductive nomological explanation,
teleological explanation, functional explanation; explanation vs. understanding

Logical positivism and the method of science: induction as the method of science; verifiability and demarcation between science and non-science; reduction and the status of protocol sentences; rejection of metaphysics; difficulties with logical positivism; problem of induction, theory's dependence of observation, irreducibility of theoretical statements

Falsificationism: falsifiability as Popper's principle of demarcation; hypothetico-deductiveism; falsification of singular statements and the problem of empirical basis; verisimilitude and the progress of science; Lakatos' notion of research programme and sophisticated falsificationism

Historical and sociological perspectives on science: Kuhnian perspective on science: notion of paradigm, the distinction between pre-science and normal science, anomaly and crisis, scientific revolution and the progress of science

Feyerabend's view on science: scientific theories as world pictures; scientific revolution and radical changes; incommensurability and relativism; science and society

Science and truth: epistemic realism; instrumentalism; realist vs instrumentalist controversy on the status of unobservables; theories of truth in relation to realism and instrumentalism

The need to overcome hunter’s epistemology through symbolic approach

Readings:


SEMESTER II

H12026 METAPHYSICS: INDIAN AND WESTERN

Course Description:
The course offers a broad outline of the distinctive ideas of Indian metaphysics and a general survey of the chief ideas, issues and debates in Western metaphysics.

**Course Objectives:**

1. To familiarize the student with the broad outlines of the distinctive ideas of Indian and western metaphysics
2. To develop an awareness of problematic aspects of Indian and Western metaphysical notions

**Course Outline:**

**Indian Metaphysics:**
1. Prameya and padartha; kinds of padartha accepted by different schools
2. Substance and process: the debate between Buddhists and non-Buddhists
3. Causality: arambhavada, parinamavada, vivartavada, pratityasamutpadava vada
4. Universals: the Nyaya-Buddhist debate
5. Abhava
6. Special padarthas: visesa samavaya
7. The self

**Western Metaphysics:**
1. Metaphysics: its nature, necessity and methods
2. Substance and property
3. Idealism; materialism; dualism; monism; pluralism
4. Space and time
5. Causality
6. Mind-body relation
7. Freedom and determinism
8. Metaphysics of meaning

**Readings:**


**SEMESTER III**
Course Description:

The course proposes to make a critical presentation of the recent trends in western tradition such as Language and Analytic Philosophy, Phenomenology, Existentialism, Hermeneutics and Post-modernism.

Course Objectives:

1. To bring to awareness of the student the recent trends in western philosophy
2. To apprise the student of selected extracts from the major contemporary thinkers

Course Outline:

I. Language and Analytic Philosophy:

1. Introduction: the linguistic turn and the conception of philosophy
2. Issues and Problems: sense and reference; concept and objects; identity; negative existentials; indirect speech; propositional attitudes; holistic and atomistic approach to meaning
3. Theories of meaning
4. Speech acts
5. Descriptions: Russell; objections: failure of uniqueness; failure of existence: attributive and referential; Entity-invoking uses; Meaning: the classical truth-conditional theory; conceptual role theories; the minimalist charges

II. Phenomenology:

1. Phenomenology: a movement of thought; a radical method of investigation; a presuppositionless philosophy; a rigorous science
2. Edmund Husserl: development of his thought; the natural world thesis; essence and essential intuition; phenomenological reductions and its stages; pure consciousness and transcendental objectivity; intentionality of consciousness
3. Heidegger: being; dasein
4. Merleau-Ponty: phenomenology of perception

III. Existentialism:
1. Existentialism: its distinctive characteristics; varieties; common ground as well as diversity among existentialists
2. Some recurring themes: existence preceding essence; man’s being in-the-world; man’s being-in-the-body; man’s being-with-others; man’s being-in-feeling; man’s being in action
3. Freedom; decision and choice
4. The facticity of existence; death; temporality
5. Existence: authentic & inauthentic

IV. Hermeneutics:

1. Scheleiermacher: theory of interpretation of The Bible
2. Wilhelm Dilthey: theory of meaning and interpretation; cultural products and the spirit of an age; the hermeneutic circle
3. Martin Heidegger: phenomenology as hermeneutics; the defining capacity of Dasein as the interpretative understanding of its world; theoretical understanding and interpretation in an action
4. Hans-Georg Gadamer: theory of fore-conceptions and prejudices; consciousness as effective-historical; lived acquaintance with developing tradition; fusion of horizons

V. Post-modernism:

1. Lyotard: The Postmodern condition
2. Micheal Foucault: Deconstruction, relation between power and knowledge
3. Derrida: Rejection of the metaphysics of presence; logocentrism; language: a species of writing

Readings:

SEMESTER III
H13023 A NEW KOSMOLOGY {5 1 0 6}

Course Description:
The incursions of philosophers have reached into sociological fields (Marxism is an example), but more rarely into the technological realm. This course purports to look for hints of some fundamental areas of change in our cosmovision.

Course Objectives:
1. To alert the student to the reductionistic and monocultural cosmology that is prevalent in our times
2. To sensitize the student to the problems issuing from the conflict of cosmologies
3. To impart some dimensions of the new Kosmology

Course Outline:
A. A New Kosmology
   1. Cosmology and Kosmology
   2. The conflict of Cosmologies
   3. The Metaphysical Problem
B. The Scientific Paradigm
   1. Method
   2. Monotheistic cosmology
   3. The Scientific Story
C. Fragments of the New Story

Readings:

SEMESTER III
H13024 THE INTERCULTURAL FOUNDATIONS OF HUMAN RIGHTS {5 1 0 6}
Course Description:

This course attempts to trace the intercultural foundations of the issue of human rights. It highlights how the question of human rights is framed differently in various cultures. The course also goes further to demonstrate points of contact, correction, and enhancement of the traditions, in mutual criticism and dialogue.

Course Objectives:

1. To alert the student to the monocultural nature of the issue of human rights
2. To apprise the student of the diverse cultural understandings of human rights
3. To indicate some implications of an intercultural understanding of human rights for Indian society

Course Outline:

1. The Context and Need of Interculturality
   1.1 The Monocultural Contemporary Human Situation
   1.2 The Need for an Intercultural Enterprise
2. Human Rights in an Intercultural Context
   2.1 Some historical aspects of Human Rights
   2.2 Political, philosophical and social aspects of Human Rights
   2.3 Some aspects of the western nature of Human Rights
3. Human Rights in Non-western Social Cultures
   3.1 Confucianist thinking: giri
   3.2 animistic thinking: the movement of energies
   3.3 The Indic world: dharma
   3.4 The Islamic world: sharia
4. Intercultural Implications for Indian Society

Readings:


SEMMESTER III
Course Description:

While the traditional religions claim to provide present and especially future *spiritual* happiness or well-being for the individual and community, the field of medicine promises to give *physical* happiness or well-being for the individual and the community. As religions and medicine, both old and new, partake commonly in their salvific claims, a study on their mutual interaction, challenge and criticism forms subject matter of this course.

Course Objectives:

1. To make the student recognize the close link between medicine and religion
2. To alert the student to the voice of medical and religious traditions in mutual criticism and dialogue

Course Outline:

1. Introduction to the new interdisciplinary field “Medical Humanities”
2. The ontonomic relationship between medicine and religion
   2.1 The non-healing of medicine without religion
   2.2 The non-saving of religion without medicine
3. The voice of traditions
   3.1 Eudokia: Wedding good will to wellbeing
   3.2 Dharma: Joining the whole to the holy
4. Mutual fecundation: Heterostasis
   4.1 Meditation-meditation-measure
   4.2 Salvation-health-confidence
   4.3 Religion – re-linking - re-election

Readings:

Course Description:

The course proposes to offer an introduction to the philosophy of beauty (Aesthetics) from the Indian and Western philosophical traditions.

Course Objectives:

1. To introduce to the student some key concerns, issues and problems of the Indian and western aestheticst
2. To sensitize the student to commonalities and differences in the aesthetic visions of traditions

Course Outline:

Indian

1. Literary art (kavya) vis-à-vis other fine arts (kala) like painting (chitra), music (sangita), sculpture (bhaskarya), etc.
2. Kavya-laksana (definition of poetry), kavya-hetu, their distinctive roles in poetic creation; kavya prayojana (necessity or use of poetry)
3. Varieities of kavya: drsyya and sravya; structural varieities of drsyakavya
4. Rasa and dhvani theories

Western

1. General introduction: conceptual analysis: basic philosophical concepts: sciences and the humanities
2. Aesthetics and philosophical aesthetics: second-order aesthetics; the world of human experience
3. Art and its definition: art as representation; art as expression: art as significant form
4. Art and emotion: the concept of emotion: the concept of fiction: fiction and emotion
5. Literary aesthetics, the concept of literature; metaphor; truth; meaning and interpretation
6. Art, society and morality: views of Tolstoy, Marx and Post-modernism
7. Art, design and technology
8. Aesthetics and mass-communication

Readings:


**SEMESTER IV**

**H14022**

**ECOSOPHY**

**Course Description:**

The course pays special attention to the emerging ecosophical paradigm which indeed offers a new and invigorating vision that may liberate us from the contemporary, technical, globalizing, and self-destructive world-view.

**Course Objectives:**

1. To give the student an idea of the link between ecology and philosophy
2. To introduce some key concerns, issues and problems of ecosophy
3. To sensitize the student to environmental issues and initiate active participation in ecojustice concerns

**Course Outline:**

I. ECOLOGY

A. The Ecological Crisis

B. The Ecological Context, Consciousness, Concepts and Responses

C. Ecology, Cultures and Religions

II. BEYOND ECOLOGY

A. The Need to Go Beyond Ecology

1. The Source of Ecological Crisis

2. The Revelation of Ecological Consciousness

3. Going Beyond Ecology

B. Ecology in a Holistic (Cosmotheandric) Vision

1. The Cosmotheandric Vision
2. Some Cosmotheandric Reflections and Implications

III. PHILOSOPHICAL AND ECOSOPHICAL PERSPECTIVES

A. A Change in our Perception of the Earth
   1. Discovering the Life of the Earth
   2. Discovering the Wisdom of the Earth

B. A Change in the Human’s Self-understanding
   1. A Re-vision in the Definition of Philosophy
   2. A Re-vision of Time and Progress

IV. ECOSOPHY OR ECOJUSTICE?: TOWARDS AN ECOSOPHICAL JUSTICE

A. The ‘Nature” of Ecosophical Justice: “Clarification”
   1. The Primacy of Being
   2. The Spontaneity of Doing

B. The ‘Heart’ of Ecosophical Justice: “Renewal”
   1. Foundations: “New Ears”
      a. Sacred Secularity
      b. Symbolic Understanding of Reality
      c. Cosmotheandric Renewal and Solidarity
   2. Implications: “New Eyes”
      a. Political Innovation
      b. Scientific Innovation
      c. Philosophical Innovation
   3. Implementations: “New Hands”
      a. Subverting Greed
      b. Subserviating Money
      c. Subjugating Poverty
      d. Submerging Consumerism
      e. Subventing Religion-Economics Conversation
      f. Sublimating the People-Ecological Movements
      g. Subscribing to the Feminine
      h. Submitting to the Self

Readings:


**SEMESTER IV**

**H14023 RELIGION, TECHNOLOGY AND HUMAN LIBERATION {5 1 0 6}**

**Course Description:**

While traditional religions claim to liberate people from bondage, modern technology purports also to free the human beings from the shackles of Nature. A study of the mutual relationship and critical analysis of both claims forms the subject matter of this Course.

**Course Objectives:**

1. To apprise the student of the link between religion and technology in human liberation
2. To familiarize the student with the problems, challenges and opportunities technology is offering to our contemporary world

**Course Outline:**

Introduction: The Contemporary Scene: The Predominant (technocratic) Worldview

I. What is Human Liberation?

1. The Different Concepts of Salvation in the World Religions
2. ‘Religious’ Liberation FROM and ‘Political’ Liberation TO?
3. The Meaning of Human Liberation

II. The Nature of Technology

1. Technology and Culture
2. The Difference Between *Techne* and *Technology* (Art and Technology)
3. Some Special Traits of Technology

III. Liberation and Technology

1. The Technocratic Society
2. Liberation and Technology
3. Emancipation from Technology

Readings: