Ethical Studies
(MIL-II)
Core Course - (CC) Credit:6

Course Objective(2-3)

To familiarise students with basic ethical theories.

To create ethical awareness to help them in dealing with issues around them.

Course Learning Outcomes

Awareness of ethical issues and basic ethical approaches.

 Improved writing skills and understanding of ethical conflict.

Unit 1 **Basic Issues In Ethics**

Basic Ethical Concepts: Right and Good

Theoretical and Applied Ethics

Essential Readings:

Singer, P., Applied Ethics, Oxford University Press, Oxford, 1986

Lillie, William, An Introduction to Ethics, Allied Publishers, New Delhi, 2003

Unit 2 **Ethical Theories**

Consequentialism (J.S. Mill)

Deontological Ethics (Kant)

Intuitionism (Joseph Butler)

Essential Readings:

Lillie, William, An Introduction to Ethics, Allied Publishers, New Delhi, 2003

Mackenzie, John.S. A Manual Of Ethics, Cosimo Classics, NewYork, 2005

Sinha, Jadunath, A manual Of Ethics, Sinha Publishing House, 1962.

Unit 3 **Indian Ethics**

Nishkamakarma

Purushartha

Essential Readings:

Sharma, I.C, Ethical Philosophies of India, Johnson Publishing Company, New York, USA, 1962

 Sinha Jadunath, A Manual of Ethics, Central Publications, 2009

Unit 4 **Applied Ethics**

Euthanasia

Animal Rights

Essential Readings:

Rachels, J , The End Of Life: Euthanasia and Morality, Cambridge University Press, 1987

Singer Peter, Applied Ethics, Oxford University Press, 1986

References

J. N. Sinha (2009), A Manual of Ethics, Central Publications

Rachels, J (2011), The Elements of Moral Philosophy, McGraw Hills, USA

Sharma, I.C. (1962), Ethical Philosophies of India, Johnson Publishing Company, New York, USA.

Rachels, J (1987) The End Of Life: Euthanasia and Morality, Cambridge University Press.

Singer, P. (1986), Applied Ethics, Oxford University Press,

Lillie, William, An Introduction to Ethics, Allied Publishers, New Delhi, 2003

Additional Resources:

Meckimon, Barbara, Ethics: Theory and Contemporary Issues, Thompson and Wardsworth, USA, 2001

Vaughn, L, Bioethics: Principles, Issues and Cases, Oxford, Oxford University Press, 2012

Teaching Learning Process

Lectures, Discussion, Power Point Presentation.

Assessment Methods

Internal assessment, Projects/ presentation, University Examination

Keywords

Morality, Ethics, Right, Good, EthicalTheories, Niskamakarma, Purushartha, Euthanasia, Animal Rights,

Ethics (DSC 2)
(CC (II))
Core Course - (CC) Credit:6

The course is designed to grasp the traditional ethical (Western and Indian) theories as well as to help students apply it on the practical front.It is a curriculum which enables students to develop ability for moral reasoning and act with ethical deliberations.

Course Learning Outcomes

This curriculum should enable students to develop ability for moral reasoning and act with ethical deliberations. After studying ethics one is equipped with the ethical sensitivity and moral understanding required to solve complex ethical dilemmas.

Unit 1 **Introduction to Ethics**

1. Introduction to Moral Philosophy

2. The development of Morality (from Convention to Reflection)

3. Importance of freewill.

Recommended Readings:

1. Satyanarayana,Y.V.(2010), Ethics: Theory and Practice, Pearson, Chapter-1, "Morality and Moral Reasonings",pp,1-12.

2. Mackenzie,J.S., (1977), A Manual of Ethics, Oxford University Press Bombay, Chapter-1, "Scope of Ethics",pp,1-14.

3. Lillie, W.,(1948), An Introduction to Ethics, Methuen & Co. Ltd. London,Chapter-3, "The Development of Morality",pp,51-71.

4. Taylor, Paul. W.(1978), "Problems of moral philosophy: an introduction to ethics", Dickenson publishing company, Inc. Belmont, California, Introduction,pp,3-12.

Unit 2 **Theories of Ethics**

1.   J.S. Mill and Utilitarianism.

2.   Immanuel Kant and Duty, Categorical Imperative and Good will.

3. Aristotle: Well-being and Golden Mean.

Recommended Readings:

1. Mill, J.S. (1863): Utillitarianism, London, in Mary Warnock. Ed.1962.

2. Aristotle, (1926) Nichomachian Ethics, Harvard University Press.

3. Kant, Immanuel: Groundwork of the Metaphysics of Morals, Trans. H J Paton, as The Moral Law. London.

4. Lillie, W.,(1948), An Introduction to Ethics, Methuen & Co. Ltd. London,Chapter-9, "The Standard as Pleasure",pp,166-177.

5. Lillie, W.,(1948), An Introduction to Ethics, Methuen & Co. Ltd. London,Chapter-16, "Virtue",pp,287-290.

6. Sinha, Jadunath, (2004), A Manual of Ethics, New Central Book Agency, Chapter-12, pp,136-147.

Unit 3 **Applied Ethics**

1.   The theories of punishments

2.   Euthanasia

3.   Animal Rights

Recommended Readings:

1. Satyanarayana,Y.V.(2010), Ethics: Theory and Practice, Pearson, Chapter-7, "The Justification of Capital Punishment", pp,121-138.

2. Satyanarayana,Y.V.(2010), Ethics: Theory and Practice, Pearson, Chapter-9, "The Justification of Voluntary Euthanasia", pp,164-184.

3. Rachel, James.(1989), The Right Things to Do, 6th Ed.,Mc Grew Hill Publications, Chapter-16, "Do Animals Have Rights?, pp,134-146.

Unit 4 **Indian Ethics**

1.	Puruṣārthas

2.	*Niṣkāmakarma* (*Bhagvadgītā*)

3.	Eight-Fold Path (Buddhism)

Recommended Readings:

1. Satyanarayana,Y.V.(2010), Ethics: Theory and Practice, Pearson

2. Mizuno, Kogen, (1987), Basic Buddhist Concepts, Kosei publishing corporation, tokyo, Chapter-7,"The Eight Fold Path",pp,129-137.

3. Sinha, Jadunath, (2004), A Manual of Ethics, New Central Book Agency, Chapter-XXXVI,"Indian Ethics", pp,365-369.

4. Hiriyanna, M.(1950), Popular Essays In Indian Philosophy, Kavayalaya Publishers: Mysore. Chapter-9, pp,65-68.

Suggested Readings:

 1.Dasgupta, S.N (2004), A History of Indian Philosophy, vol.1, Delhi: MLBD Publishers
2. Kaveeshwar, G.W. (1971), The Ethics of Gita, Motilal Banarasi Dass Publications, Delhi, Chapter-12, "Ideal Action according to Gita", pp,197-220.

References

Given above in each unit

Additional Resources:

- Hartmann, N. (1950) *Moral Phenomena,* New Macmillan.·
- Taylor, P.W., Problems of Moral Philosophy: An Introduction to Ethics, Dickenson Publishing Co. Inc. Belmont, California.·
- Lillie, W., An Introduction to Ethics, Methuen & Co. Ltd. London, 1948 ·
- Shelly Kagan,(1998) Normative Ethics , Westview Press.
- Kaveeshwar, G.W. (1971), The Ethics of Gita, Motilal Banarasi Dass Publications, Delhi, Chapter-12, "Ideal Action according to Gita",   pp,197-220.

Keywords

- Ethics, Freewill, Virtue Ethics, Utilitarianism, Duty, Puruṣārthas, Niṣkāmakarma, Bhagvadgītā, Euthanasia, Punishment, Ahimsa. Imperatives, Moral

---

Indian Philosophy (DSC 3)
(CC (III))
Core Course - (CC) Credit:6

Course Objective(2-3)

(i)The learning outcomes from this course must be dovetailed to highlight the positive contribution of this paper and in what way some of the thought processes are better than its Western counterpart. (ii) It should also be the endeavour to promote the Indian way of life encapsulating Indian values, ethos and cultural context. As future citizens, students should go out of the university fully aware of Indian philosophical tradition and should be indeed part of it. As Indian Philosophy projects another type of aspect of life which has not been explored by the student before. It brings personal growth and unless they feel part and parcel of this thought processes, they would not be able to contribute any value addition to their job profile.

Course Learning Outcomes

(i) At a macro level, the Indian contribution to global philosophy is still not recognised in the same manner as Western Philosophy. To give one example, while we essentially teach Western Philosophy in our university curriculum, Indian Philosophy is still not popular in West or elsewhere and is not a 'compulsory' element of course curriculum. Part of the reason is that we have not brought out the contribution of Indian Philosophy properly. Therefore, the learning outcomes from this course must be dovetailed to highlight the positive contribution of this paper and in what way some of the thought processes are better than its Western counterpart. (ii) It should also be the endeavour to promote the Indian way of life encapsulating Indian values, ethos and cultural context. As future citizens, students should go out of the university fully aware of Indian philosophical tradition and should be indeed part of it. Unless they feel part and parcel of this thought processes, they would not be able to contribute any value addition to their job profile.