

Far Western University

M.Phil/ PhD Programme

A Course on Eastern and Western Philosophical Traditions 2023

Course Code: CPL Ed./TESOL/ENG 611

Credit: 3

Course Title: Eastern and Western Philosophical Traditions

Teaching Hour: 48

Level: M.Phil

Time: 3hrs/week

Semester: I

1. Introduction:

This course on philosophical premises has been designed to inform PhD/ M.Phil students about the eastern and western intellectual traditions and provide them with a firm foundation for unfolding cosmological constructs at local and global levels. The purpose of the course is to help research scholars locate critical philosophical premises and understand the fundamentals of eastern and western worldviews. It aims to cultivate students' interest in philosophical dimensions and develop their critical thinking abilities while utilizing the body of knowledge in a searching process. Further, the programme intends to cater to the needs of the scholars for enhancing their theoretical understanding and raise their professional competence to conduct independent research in an engaged manner.

2. Course Components

The course comprises five modules, namely (1) Nepal's cosmologies, (2) eastern philosophical foundations, (3) foundations of western intellectual traditions, (4) emergence of western thoughts, and (5) contemplation and critical assessment of eastern and western intellectual traditions. Altogether sixteen sessions have been allocated to the delivery of the course. The mid-term evaluation will be conducted during the course.

The course is exploratory in nature and places emphasis on unfolding students' cosmological orientations. Learners' presentation and interaction sessions will provide them with opportunities for the manifestation of their knowledge, skills and experiences.

3. Course objectives:

On completion of the course the students will be able to accomplish the following:

1. To understand the foundations of Nepal's cosmologies and their constructs.

2. To explore the eastern philosophical worldviews with particular focus on South Asia and East Asia.
3. To make an appraisal of Greek philosophy and understand Scandinavia's folk enlightenment tradition together with non-western indigenous worldviews.
4. To understand the philosophical underpinnings of the western intellectual traditions, and
5. To contemplate and critically assess the eastern and western intellectual traditions.

4. Course Outlines

Unit One: Nepal's Cosmologies

1.1 Construct of cosmologies in Nepal

1.2 Five knowledge systems of Nepal

- 1.2.1 Kailash/ Himalayan knowledge system: Genesis of human civilization
- 1.2.2 Samkhya Philosophy: Prakriti-Purusha dualism
- 1.2.3 Buddha's enlightenment: Mission to existentialism
- 1.2.4 Ashtabakra's Videh philosophy: Quest of soul
- 1.2.5 Mundhum's lifeworld: Revelation of human history
- 1.2.6 Community faith systems and cosmologies
- 1.2.7 Cosmological diversity and cosmic consciousness

Unit Two: Eastern philosophical foundations

2.1 Eternality of knowledge

2.2 Six philosophies and beyond

2.3 Vedic traditions

2.4 Upanishads (highlights on Mundak and Ishavashya)

2.5 Bhagwat Gita

2.6 Unfolding wisdom (highlights on Chanakya Neeti)

2.7 Material manifestations of Charvak's philosophy

2.8 (De)construction of the Manusmriti

2.9 Confucius approach to life

2.10 Lao Tzu's spiritualism

2.11 Shared knowledge in eastern philosophies

Unit Three: Foundations of western intellectual traditions

- 3.1 Greek philosophy: Socrates, Plato, and Aristotle
- 3.2 Scandinavian tradition of folk enlightenment
- 3.3 Western indigenous worldviews

Unit Four: Emergence of western thoughts

- 4.1 Empiricism: Bacon (1561-1626); Locke (1632-1704); Berkeley (1685- 1753); Hume (1711-1777); Comte (1798-1857); Russell (1872-1970)
- 4.2 Rationalism/ idealism: Descartes (1596–1650); Kant (1724-1804); Hegel (1770-1831)
- 4.3 Enlightenment/ romanticism: Rousseau (1712-1778)
- 4.4 Modern pedagogy: Pestalozzi (1746-1827)
- 4.5 Evolution of species: Darwin (1809-1882);
- 4.6 Existentialism: Kierkegaard (1813-1855); Nietzsche (1844-1900); Sartre (1905-1980)
- 4.7 Critical thinking: Marx (1818-1883); Gramsci (1891-1937); Habermas (born in 1929);
- 4.8 Behaviorism: Pavlov (1849-1936); Thorndike (1874-1949); Watson (1878- 1958); Skinner (1904-1990)
- 4.9 Psychoanalysis: Freud (1856-1939)
- 4.10 Linguistic structuralism: Saussure (1857-1913)
- 4.11 Structural functionalism: Durkheim (1858-1917)
- 4.12 Phenomenology: Husserl (1859–1938); Heidegger (1889–1976), Merleau-Ponty (1908 -1961)
- 4.13 Language and philosophy of literature: Wittgenstein (1889-1951)
- 4.14 Language and linguistically in hermeneutics: Gadamer (1900-2002)
- 4.15 Biolinguistics: Chomsky (born in 1928)
- 4.16 Social action/ structuration: Giddens (born in 1938)
- 4.17 Power structure: Foucault (1926-1984); Bourdieu (1930-2002);
- 4.18 Post modernism: Lacan (1901-1981); Derrida (1930-2004)
- 4.19 Modern pedagogy: Pestalozzi (1746-1827)
- 4.20 Pragmatism/ experientialism: Dewey (1859-1952)
- 4.21 Montessori education: Montessori (1870-1952)
- 4.22 Cognitive development: Piaget (1896-1980)
- 4.23 Language and social interaction: Vygotsky (1896-1934)
- 4.24 Humanistic psychology: Maslow (1908-1970)
- 4.25 Learning domains: Bloom (1913-1999)



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- 4.26 Critical pedagogy: Paulo Freire (1921-1997)
- 4.27 Transformative learning: Mezirow (1923 -2014)
- 4.28 Social cognitive development: Bandura (1925-2021)
- 4.29 Deschooling: Illich (1926-2002)
- 4.30 Reconceptualization of currere: Pinar (1947 -)

Unit Five: Contemplation and critical assessment of eastern and western intellectual traditions

- 5.1 Shankar (BC 509 – 477); Vivekanand (1863-1902); Aurobindo (1872-1950); Jai Prithvi Bahadur Singh (1877-1940)
- 5.2 Radhakrishnan (1888-1975); Krishnamurti (1895- 1986); Khaptad Baba (lived for more than 50 years at Khaptad, Nepal and died in 1996)
- 5.3 Schopenhauer (1788 -1860); Muller (1823-1900)
- 5.4 Huntington (1927-2008); Said (1935- 2003)
- 5.5 Contemplation for human and cosmic consciousness

5. Classroom delivery

The course constitutes both theoretical and applied aspects of eastern and western philosophical underpinnings. Interactive approaches will provide a basis for the delivery of the contents based on daily plans and allocation of course inputs. Classrooms will follow an interactive mode of delivery and will draw on students' experiences and their life-worlds. The teacher will serve as a resource person and will provide inputs for classroom discussions and seminar presentations. The students will be encouraged to engage in individual projects, assignments, and group work for establishing linkage between the course contents and their applications in eastern and western philosophical premises. Task based strategies will be utilized for academic rigor and in-depth engagements in book reviews, essay writing and project work for producing journal articles. The candidates will employ a collaborative process for their academic excellence and for the enhancement of research competencies and skills. Classroom instructions will take place in English, providing a reasonable space for translanguaging as and when needed.

6. Evaluation Scheme

1. Attendance/ participation	5%
2. Book review	5 %
3. Course based essay (2000 words)	10%
4. Class/ Seminar presentation	10 %
5. CBR article (4000 words)	20 %
6. Mid-term evaluation	10 %
7. End examinations	40 %
Total:	100

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