FOREWORD

Renewing and updating of the Curriculum is the essential ingredient of any vibrant university academic system. There ought to be a dynamic Curriculum with necessary additions and changes introduced in it from time to time by the respective university with a prime objective to maintain updated Curriculum and also providing therein inputs to take care of fast paced development in the knowledge of the subject concerned. Revising the Curriculum should be a continuous process to provide an updated education to the students at large.

Leaving a few, there have been many universities where this exercise has not been done for years together and it is not uncommon to find universities maintaining, practicing and teaching still on the Curriculum as old as few years or even more than a decade. Not going through the reasons for this inertia, the University Grants Commission, realising the need in this context and in relevance to its mandate of coordinating and maintaining standard of higher education, decided to adopt a pro-active role to facilitate this change and to ensure that the university Curriculum are soon updated to provide a standard education all over the country.

Curriculum Development Committee for each subject was constituted with the respective Convenor as its nodal person. The Committee besides having five subject experts drawn from the university system, was given a wider representation of various sub subject experts attending meetings of the Committee as the esteemed co-opted members which kept on changing from time to time as the need arose. The Committees, therefore, had representations from a large number of experts and had many meetings before final updated model Curricula were presented to UGC.

The University Grants Commission and I as its Chairman are grateful to the nodal persons, a large number of permanent and co-opted members in different subjects and their sub disciplines for having worked seriously with committed devotion to have produced a UGC model Curriculum in 32 subjects within a record period of 18 months.

The exercise would not have been possible without the support of our entire academic community. We can only hope that the results will fulfil their expectations and also those of university community and Indian society.

The UGC model Curriculum has been produced to take care of the lacuna, defects/shortcomings in the existing Curricula in certain universities, to develop a new model Curriculum aiming to produce the one which is compatible in tune with recent development in the subject, to introduce innovative concepts, to provide a multi disciplinary profile and to allow a flexible cafeteria like approach including initiating new papers to cater for frontier development in the concerned subject.

The recommendations have been compiled by panels of experts drawn from across the country. They have attempted to combine the practical requirements of teaching in the Indian academic context with the need to observe high standards to provide knowledge in the frontier areas of their disciplines. It has also been aimed to combine the goals and parameters of global knowledge with pride in the Indian heritage and Indian contribution in this context.
Today all knowledge is interdisciplinary. This has been duly considered. Flexible and interactive models have been presented for the universities to extend them further as they would like. Each institution may have to work out certain uniform structures for courses at the same level, so that effective interaction between subjects and faculties is possible. The tendency across the country is now to move from the annual to the semester system, and from award of marks to award of credits. There is perceptible growing interest in modular framing as well.

The recommendations while taking all these features into account, have also made provisions for institutions who may not be in a position to undertake radical structural reform immediately. In any country, especially one as large and varied as India, academic institutions must be allowed enough autonomy and freedom of action to frame courses according to specific needs. The recommendations of the Curriculum Development Committees are meant to reinforce this. The purpose of our exercise has been to provide a broad common framework for exchange, mobility and free dialogue across the entire Indian academic community. These recommendations are made in a spirit of openness and continuous improvement.

To meet the need and requirement of the society and in order to enhance the quality and standards of education, updating and restructuring of the curriculum must continue as a perpetual process. Accordingly, the University Grants Commission constituted the Curriculum Development Committees. If you need to seek any clarification, you may contact Dr. (Mrs.) Renu Batra, UGC Deputy Secretary and Coordinator of CDC who shall accordingly respond to you after due consultation with the respective nodal person of concerned subject.

The University Grants Commission feels immense pleasure in forwarding this model Curriculum to the Hon'ble Registrars of all Universities with a request to get its copies made to be forwarded also to the concerned Deans and Heads of Departments requesting them to initiate an early action to get their Curriculum updated. The University Grants Commission model Curricula is being presented to the Registrar of the university with options either to adopt it in toto or adopt it after making necessary amendments or to adopt it after necessary deletion/addition or to adopt it after making any change whatsoever which the university may consider right. This UGC model Curriculum has been provided to the universities only to serve as a base and to facilitate the whole exercise of updating the Curriculum soon.

May I request Hon'ble Vice Chancellor and the Hon'ble Registrar including the esteemed Deans, Heads of Departments, Members of the Faculty, Board of Studies and Academic Council of the Universities to kindly update their Curriculum in each of the 32 subjects in consultation with model Curriculum provided here. This has to be done and must be done soon. May I request the Academic administration of the universities to kindly process it immediately so that an updated Curriculum is adopted by the university latest by July, 2002.

The University Grants Commission requests the Hon'ble Registrars to confirm that this time bound exercise has been done and send a copy of the university's updated Curriculum in each subject to UGC by July 31, 2002. It is a must. It has to be done timely, failing which, the UGC may be forced to take an appropriate unpleasant action against the concerned university.

The UGC looks forward for your active participation in this joint venture to improve the standards to achieve excellence in higher education.

HARI GAUTAM
MS (SURGERY) FRCS (EDIN) FRCS (ENG)
FAMS FACSGI FACS FACS (Hon CAUSA)
CHAIRMAN

December, 2001
REPORT OF THE UGC CURRICULUM DEVELOPMENT COMMITTEE IN PHILOSOPHY

UNIVERSITY GRANTS COMMISSION
NEW DELHI
2001
# SYLLABUS FOR
THE B.A. DEGREE COURSE IN
PHILOSOPHY

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PROLOGUE

The University Grants Commission has taken up the task of framing/updating the curricula in various disciplines by constituting Curriculum Development Committees with the objective of promoting excellence in teaching and research. The Curriculum Development Committee in the subject of Philosophy was constituted by the UGC with the following members:

Prof. D.K. Chakravarty (Gauhati University) Nodal Person
Prof. T.S. Devadoss (Madras University)
Prof. Ashok Vohra (Delhi University)
Prof. G.C. Khan (Burdwan University)
Prof. Srinivasa Rao (Bangalore University)
Prof. R.S. Misra (I.I.T., Kanpur)
Prof. Hiranmay Banerjee (Jadavpur University)
Prof. S.R. Bhatt (Delhi University)

The members of the Committee consulted many senior teachers in the departments of philosophy of various universities who most readily came forth with their constructive ideas and suggestions. Their serious concern for improving the curricula in making it relevant and attractive was more than obvious and their commitment to philosophy as well as their academic profession was most encouraging. Many of them wanted the Committee to focus attention on the problem of widely varying standards in the teaching of philosophy in the country. They in particular voiced their worried perceptions about the downward slide in standards and increasing mediocrity. A good number of them also wanted more importance to be given to Indian content without severely curtailing the Western content. Through its wide ranging consultations, the Committee was able to arrive at some definite idea of the direction it should take in the matter of framing and revision of curriculum. The Committee expresses its heartfelt thanks to all these academicians.

The consultations were no doubt very fruitful in terms of the availability of a wide variety of constructive suggestions, but coming to a final decision about the structure and contents of the syllabi was by no means easy. While there was near unanimity on the points that “the standards were falling” and that “the old pattern must be changed,” there was a diversity of opinions on what is to be done to arrest the fall and bring about changes. After a great deal of deliberations, the CDC finally formulated some guidelines and objectives for itself whose chief elements were that the syllabi:
A) need to aim at expanding the academic horizons of students at both the post-graduate and under-graduate levels and also try to conceive and promote a uniform national standard in philosophical studies

B) must adequately reflect the developments in the field and be relevant and not out of tune with the times

C) should adequately emphasize the Indian achievements and contributions in philosophy and highlight the issues, concepts, theories, controversies and debates that are unique to the Indian tradition

D) should accommodate new items without unreasonably increasing the burden on the students

E) should provide wide and adequate scope for creativity, experimentation and innovation on the part of the teachers, and

F) should incorporate the constructive suggestions received in the process of consultation.

The CDC has made its best possible effort to frame the syllabi in accordance with the above guidelines and is happy to submit it in its finalized form. The CDC once again gratefully acknowledges the constructive suggestions and cooperation it has received from academicians from all over the country. Had their suggestions and cooperation not been readily forthcoming, the syllabi would not have been what they are.

The CDC places on record its deep sense of gratitude to Dr. Dev Swarup, Deputy Secretary, UGC who very ably served as the Secretary to the Panel on Philosophy and took all steps to make its task both easy and pleasant. The CDC is specially indebted to Prof. Srinivasa Rao for the care and the pains he agreed to take in the preparation and correction of the several drafts and also this final copy of the syllabi.
INTRODUCTORY NOTE

The University Grants Commission initiated its Curriculum Development Centres Programme around the early nineties to promote excellence in the teaching of various subjects at under-graduate and post-graduate levels in the universities. Under this Programme, Jadavpur University was assigned the task of preparing the syllabus in philosophy and the UGC has published this syllabus in 1990. The Jadavpur CDC took note of the different syllabi in philosophy of different universities in the country and initiated steps to modernize and update the syllabus in many ways. It is to be greatly appreciated that the Jadavpur CDC also initiated, among many other excellent things, the process of making greater provision for an intensive study of Indian philosophy at both under-graduate and post-graduate levels. We are very happy to be able to further pursue and extend this welcome process and our attempt here has been to give equal weightage to Indian and Western systems of thought.

There is very wide variation in the nature and content of the courses offered at the Bachelor’s degree level in philosophy in different universities across the country. Some of the basic and fundamental courses like logic are either not taught at all or taught on the basis of very old and very outdated textbooks. It is also an indisputable fact that not much of Indian Philosophy is taught in most of the B.A. courses. The cumulative and net result of such practices has been that only in exceptional cases, a candidate passing the B.A. examination with philosophy possesses necessary and basic knowledge in key areas of philosophy including Indian philosophy. In all other cases there is a lack of such basic knowledge. After a lot of deliberation, it was concluded that this serious imbalance which cuts across the country has to be remedied. It was also concluded that it can be successfully remedied only by adopting a set of common papers in the core areas of philosophy. It is hoped that if these common core papers are systematically taught all over the country, it would be possible to expect a common minimum level of attainment on the part anyone who successfully undergoes a Bachelor’s programme in philosophy in any college or university.

While designing the courses, emphasis has been laid on the study of concepts, issues, debates and developments rather than adopting the conventional approach of sometimes basing the whole course on some single book. In concentrating on debates and developments the historical dimension is adequately taken care of. The standard conventional approach to philosophy, particularly to Indian Philosophy, seems to have resulted in both lesser creativity and lack of a fresh approach to philosophical issues. The new conceptual and issue-based approach adopted here is designed to overcome the limitations of the classical approach. It is thought that a new kind of approach is required for the rejuvenation of the study and subsequent research in Indian Philosophy and the foundations for it must be laid right at the B.A. level. A working model of such a new approach has already been developed and is readily available for Western philosophy and we should encourage the development of similar models for Indian Philosophy as well.
It has also been decided that in all core areas of philosophy like epistemology, logic, metaphysics and ethics, the contributions of Indian thinkers should be viewed as having the same level of importance as those of the West. But this Indian contribution is mostly not included in an adequate measure in many syllabi for B.A. philosophy in the country. Therefore this necessary and equal weightage to the Indian contribution to the core areas of philosophy has been provided in this syllabus. It is hoped that this will remove the imbalance in the study of philosophy which has been, in general, too much West-oriented.

For the above reasons, it is very much desired that the core papers shall be uniform across the country but the number, nature and structure of optional papers can be varied depending upon the specialized resources available at different departments. Hence the optional papers listed here are not to be taken as the only desirable ones. The list is meant not to be exhaustive but only illustrative. Also, the Jadavpur CDC in Philosophy has done excellent work in designing a wide variety of optional papers in its report published by the UGC in 1990. These optional papers can be readily adopted and this is one more important reason for our not attempting here to provide syllabi for a large number of optional papers. It is hoped that this approach will provide adequate scope for the exercise of the innovative as well as creative skills of teachers of philosophy who, with their many specializations and varied interests, may design optional courses of their own choice.

It is thought both necessary and fit to encourage the study of original works, especially in the case of Indian Philosophy, right at the B.A. level itself. There may appear to be a problem here because most teachers may not be familiar with Sanskrit, Pāli or Prākṛt but still they can rely on a large number of translations of original works that are now available, with more and more translations appearing every year. Nearly every Sanskrit work mentioned in this syllabus is available in English translation, sometimes even in multiple translations. The B.A. Major course in philosophy needs to be seen as the first step to higher studies and research in philosophy. From this point of view, encouraging the study of original works can be expected to facilitate the goals of higher education in philosophy in a much better fashion.

One most serious difficulty faced by many teachers of philosophy, particularly those working in remote areas, is the non-availability of books. Most books published in the West are now very expensive and most departments can buy only a few books in a year with their limited budgets. In almost all cases, textbooks for the use of students have to be necessarily bought by the departments and this invariably cuts into the funds available for buying other recommended books. Therefore it was thought that if a limited number of recent books are suggested, almost none of them may be available in most departments. Therefore a list of quite a few books published at different times is provided in the hope that at least one or more among them is available to the teacher. The list includes books
directly useful to the students (text book type) as well as the teachers (reference type). In the case of the non-availability of even these books, the teachers may follow any other book of their choice provided it is ensured that the concepts, issues and problems listed in the syllabus are adequately dealt with by that book.

It is also worth mentioning here that the Indian Council of Philosophical Research is maintaining an excellent reference library at its Academic Centre in Lucknow. Many expensive books which are hard to buy or obtain in the country are available in this library. There is a facility to get parts of these books photocopied on payment of a fee and interested teachers and departments can avail of this facility. This photocopying facility is very useful when there is a shortage of funds to buy the actual books which may cost several hundred or even thousand rupees. Inter-library loan facilities may also be effectively used to get books from other university libraries when they are not available in departmental libraries. It is sincerely hoped that in this way the teaching of the courses with the books recommended here will not become hampered by non-availability of books in any department.

The syllabus provided here for philosophy as a Major subject in the B.A. Degree Course has been structured as follows: there are eight papers in all of which the eighth is an optional paper consisting of six choices. In the three year B.A. course it is recommended that the first two papers be taught in I B.A., the next two in II B.A., and the remaining four papers in the third year. Wherever the B.A. scheme is an annual scheme, it is recommended that one paper be taught in each term of the first two years and two papers per term be taught in the final year. Wherever the semester system is adopted at the B.A. level, the teaching may be done at the rate of one paper per semester in the first two years and two papers each may be taught in the last two semesters of the third year. It is suggested that the teaching of each paper be completed at the rate of four to five hours per week per paper (including tutorial hours) spread over a period of 12 to 14 weeks. Where philosophy is offered as a Minor subject in the B.A. course, we have provided for the teaching of four papers of which the last is an optional paper. Even in the Minor course, we have seen to it that there is adequate provision for the teaching of Indian Philosophy.
B.A. PHILOSOPHY (MAJOR)
PAPER I : OUTLINES OF INDIAN PHILOSOPHY

Indian philosophy originated more than five thousand years ago and developed in circumstances considerably different from those of the West and therefore it has developed very many concepts peculiar to itself. Hence, the concerns and focus of philosophical debates in classical India also happen to be different. The aim of this course is to acquaint the student with its broad outlines. Since quite a few of the topics in this paper are going to be discussed in detail in the papers on Indian logic, ethics, epistemology and metaphysics, only a broad and general account of the topics is aimed at in this paper.

1 Nature of Indian philosophy: plurality as well as common concerns

2 Basic concepts of the Vedic and the Upaniṣadic world-views: Ṛta (the cosmic order); the divine and the human realms; the centrality of the institution of yajña (sacrifice); Ṛṣa (duty/obligation)
Ātman: jāgṛt, svapna, suṣupti, turīya; Brahman; śreyas; preyas; karma; samsāra; mukti

3 Cārvāka school: its epistemology, metaphysics and ethics

4 Jainism: Concepts of sat, dravya, guṇa, paryāya, jīva, ajīva; anekāntavāda, syādvāda and nayavāda; pramāṇas; ahimsā; bondage and liberation

5 Buddhism: theory of pramāṇas
Theory of dependent origination; the Four Noble Truths; doctrine of momentariness; theory of No-Soul

The interpretation of these theories in schools of Buddhism: Vaibhāṣika, Sautrāntika, Yogācāra, Mādhyamika

6 Nyāya: theory of pramāṇas; the individual self and its liberation; the idea of God and proofs for His existence

7 Vaiśeṣika: padārthas: dravya, guṇa, karma, sāmānya, samāvāya, viśeṣa, abhāva; causation: asatkāravāda; kāraṇa: samavāyi, asamavāyi, nimitta; paramāṇuvāda; adṛṣṭa; niḥśreyasaṃ

8 Sāṅkhya: causation: satkāravāda; prakṛti: its constituents, evolutes and arguments for its existence; puruṣa: arguments for its existence; plurality of puruṣas; relationship between prakṛti and puruṣa; kaivalya; atheism
9 Yoga: Yoga; citta and citta-vṛtti; eighth path; God

10 Pūrva Mīmāṁsā: Śruti and its importance; classification of Śruti vākyas: vidhi, niṣedha, arthavāda; dharma; bhāvanā; śabdāntyātivāda; jātiśaktivāda; atheism

The debates between Kaumārilas and Prābhākaras: tripuṭisamvīt, jñātatā, abhāva, anupalabdhi, anvitābhidānavāda, abhīhitānvyavāda

11 Advaita: nirguṇa Brahman; adhyāsa; rejection of difference; vivartavāda; māyā; three grades of sattā; pramāṇas; jīva; jīvanmukti

12 Viśiṣṭādvaita: Saguṇa Brahman; refutation of māyā; pariṇāmavāda; apṛthaksiddhi; jīva; bhakti and prapatti; rejection of jīvanmukti

13 Dvaita: sāguṇa Brahman; rejection of nirguṇa Brahman and māyā; bheda; sākṣī; bhakti; mokṣa

SUGGESTED READINGS:

M. Hiriyanna : *Outlines of Indian Philosophy*
C.D. Sharma : *A Critical Survey of Indian Philosophy*
S.N. Dasgupta : *A History of Indian Philosophy, Vols. I to V*
S. Radhakrishnan : *Indian Philosophy, Vols. I & II*
T.R.V. Murti : *Central Philosophy of Buddhism*
J. N. Mohanty : *Reason and Tradition in Indian Thought*
R.D. Ranade : *A Constructive Survey of Upaniṣadic Philosophy*
P.T. Raju : *Structural Depths of Indian Thought*
K.C. Bhattacharyya : *Studies in Philosophy, Vol. I*
Datta & Chatterjee : *Introduction to Indian Philosophy*
A.K. Warder : *Indian Buddhism*
R. Puligandla : *Fundamentals of Indian Philosophy*
T.M.P. Mahadevan : *An Outline of Hinduism*
PAPER II: HISTORY OF WESTERN PHILOSOPHY

Western philosophical thinking began in ancient Greece nearly three thousand years ago and it has since developed in extremely diverse and interesting directions. Construction of conceptual structures and world-views is as important in it as in Indian philosophy, but these are done along very different lines. While the links between philosophy, religion and spirituality are still intact in India, these have been severed in the West. Philosophy in the West has also been decisively influenced by the contents as well as the methods of scientific thinking. The aim of this course is to acquaint the student with its broad outlines. Since quite a few of the topics in this paper are going to be discussed in detail in the papers on Western logic, ethics, epistemology and metaphysics, only a broad and general account of the topics is aimed at in this paper.

1 Introduction: early Greek philosophy

2 Plato: theory of knowledge; knowledge (episteme) and opinion (doxa); theory of Forms; soul; Idea of the Good

3 Aristotle: critique of Plato’s theory of Forms; theory of causation; form and matter; potentiality and actuality; soul; God

4 St. Thomas Aquinas: faith and reason; essence and existence; proofs for the existence of God

5 Descartes: method and the need for method in philosophy; method of doubt; cogito ergo sum; types of ideas; mind and matter; mind-body interactionism; God: nature and proofs for His existence

6 Spinoza: substance, attributes and modes; the concept of ‘God or Nature’; pantheism; mind-body problem; three orders of knowing

7 Leibniz: monadology; doctrine of pre-established harmony; truths of reason and truths of fact; innateness of all ideas; principles of non-contradiction, sufficient reason and identity of the indiscernibles; God: nature and proofs for His existence

8 Locke: ideas and their classification; refutation of innate ideas; knowledge and its grades; substance; qualities: primary and secondary

9 Berkeley: rejection of abstract ideas; rejection of the distinction between primary and secondary qualities; immaterialism; esse est percipi; the problem of solipsism

10 Hume: impressions and ideas; judgments concerning relations of ideas and judgments concerning matters of fact; causality; external world; self and personal identity; rejection of metaphysics; scepticism
Kant: conception of critical philosophy; classification of judgments: analytic, synthetic, a priori, a posteriori; possibility of synthetic a priori judgments; the forms of sensibility; categories of the understanding; the metaphysical and the transcendental deduction of categories; schematism of the categories; phenomena and noumena; the refutation of idealism; transcendental Ideas of pure reason: soul, God and the world as a whole; rejection of transcendent metaphysics

SUGGESTED READINGS:

F. Copleston : A History of Philosophy
D. J. O'Connor : A Critical History of Western Philosophy
C.R. Morris : Locke, Berkeley and Hume
A.K. Rogers : A Student's History of Philosophy
W.K. Wright : A History of Modern Philosophy
S. Körner : Kant
W.T. Stace : A Critical History of Greek Philosophy
Roger Scruton : A History of Philosophy from Descartes to Wittgenstein
Jonathan Bennett : Locke, Berkeley, Hume
John Cottingham : The Rationalists
PAPER III: LOGIC (Indian)

The nature of logic has been considerably different in the Indian philosophical systems. For example, the neat division of logic into deductive and inductive which is found in the West was not made in India. Because of very close connection between logic and metaphysics, it is quite important in Indian logic to accept or not to accept certain forms of reasoning. This course aims at highlighting some of the distinctive aspects of Indian logic.

Theories of inference in Nyāya, Buddhism and Jainaism: definition, constituents, process and types; pākṣaṭā; parāmarśa; vyāptigrahopāya; hetvābhāsa

SUGGESTED READINGS:

Annambhaṭṭa: Tarkasaṅgraha
Dharmakīrti: Nyāyabindu
Yaśovijaya: Jaina Tarka Bhāṣā
S.S. Barlingay: A Modern Introduction to Indian Logic
B.K. Matilal: Logic, Language and Reality
S.K. Maitra: Fundamental Questions of Indian Metaphysics and Logic
F. Th. Stecherbutsky: Buddhist Logic, Vols. I & II
C. Bhattacharyya: Elements of Indian Logic and Epistemology
S. Chatterjee: Nyāya Theory of Knowledge
R. Prasad: Buddhist Logic
PAPER IV : LOGIC (Western)

The system of logic formulated by Aristotle nearly twentyfive centuries ago remained without any very substantial changes until modern symbolic logic started developing in the early part of the twentieth century. Among other things, questions concerning the basic nature of the proposition (whether every proposition is subject-predicate type) and the problem of the existential import of propositions played an important role in this development. This paper aims at introducing the student to the basic elements of Western logic in a panoramic way.

1 Sentence and proposition; logical form

2 Truth, validity and soundness

3 Laws of Thought

4 Aristotelian classification of categorical propositions; square of opposition and the question of existential import; conversion, obversion, contraposition, inversion

5 Categorical syllogism: figures and moods; rules of validity; fallacies

6 Boolean interpretation of propositions; Venn diagram technique of testing the validity of syllogisms

7 Truth-functions: negation, conjunction, disjunction, implication, equivalence; dagger and stroke functions; inter-definability of truth-functions

8 Arguments and argument-forms; decision procedures: truth-tables; reductio ad absurdum; normal forms

9 Techniques of symbolization; proof construction: direct, indirect and conditional proofs

10 Quantification theory: singular and singly-general propositions; rules of quantification

11 Induction; analogy; Mill’s methods of experimental enquiry; scientific hypothesis

12 Elementary probability calculus

SUGGESTED READINGS:

I.M. Copi : Introduction to Logic (Sixth edition)
A.H. Basson & D.J. O'Connor: Introduction to Symbolic Logic
Susan Stebbing : A Modern Introduction to Logic
H. Kyburg Jr. : Probability and Induction
W.V. Quine : Methods of Logic
Richard Jeffrey : Formal Logic: Its Scope and Limits
W. Kneale : Probability and Induction
PAPER V : ETHICS (Indian and Western)

PART I : INDIAN ETHICS

In Indian thought all ethical thinking has always been firmly rooted in philosophy and religion. The goal of ethical behaviour has always been linked to the ultimate goal of human life as conceived in different classical systems of Indian philosophy. Ethical thinking in India has also been consistently cosmocentric and duty-oriented. This part of the paper aims at introducing the student to the distinctive elements of Indian thinking on ethics.

1 Introduction: concerns and presuppositions; theory of karma

2 Dharma: its meaning, definition, classification; vidhi, niṣedha, arthavāda

3 Niṣkāma karma

4 Puruṣārthas and their inter-relations; puruṣārtha sādhana

5 Buddhist ethics: the Four Noble Truths and the Eight-fold Path

6 Jaina ethics: aṇuvratas and mahāvratas

PART II : WESTERN ETHICS

The chief concerns and presuppositions of Western ethics are considerably different from those of Indian ethics. There is no ever-present and inexorable link between ethics, religion and philosophy in the West as in India. Therefore a wide variety of distinct ethical theories have developed in the West. This course is meant to introduce the student to the main types of ethical theories in the West.

1 Introduction: concerns and presuppositions; free will

2 Teleological ethics: egoism; hedonism; utilitarianism

3 Deontological ethics: Kant

4 Intuitionism

5 Virtue ethics: Plato and Aristotle

6 Meta-ethics: subjectivism and objectivism; descriptivism; expressivism; prescriptivism

7 Theories of punishment
**SUGGESTED READINGS:**

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PAPER VI: EPISTEMOLOGY AND METAPHYSICS (Indian)

PART I: EPISTEMOLOGY

While classical Western epistemology tends to view the notion of “wrong knowledge” as self-contradictory and discrepant, Indian epistemology has at its very core, the fundamental task of identifying “right knowledge” and distinguishing it from “wrong knowledge.” The distinction between knowledge and belief which is central to Western epistemology, does not play the same kind of role in Indian epistemology. Therefore several questions that never, and can never, arise in Western epistemology naturally arise in Indian epistemology. The goal of this course is to highlight the special and distinctive ideas and aspects of Indian epistemology.

1. The nature of cognition: valid and invalid cognitions
2. Pramāṇa
3. Pramāṇa: definitions and varieties
4. prāmāṇya: origin and ascertainment
5. Pramāṇasamplava and pramāṇavyavasthā
6. Theories concerning sense organs and their objects
7. Theories of perceptual error (Khyātivāda)

PART II: METAPHYSICS

Metaphysics is an important branch of philosophy which aims at discovering the most general categories underlying the universe of our experience. The nature of man and the world that surrounds her is central to metaphysics and its discussion often brings in God into the picture. In India, metaphysics has generally been looked upon as a means that helps man transcend his finitude and permanently cross over the ocean of samsāra into a state of everlasting freedom. This course is aimed at familiarizing the student with the broad outlines of the distinctive ideas of Indian metaphysics.

1. Prameya and padārtha: kinds of padārtha accepted by different schools
2. Substance and process: the debate between Buddhists and non-Buddhists
3. Causality: ārambhavāda, pariṇāmavāda, vivartavāda, pratitya samutpāda vāda
4. Universals: the Nyāya-Buddhist debate
5. Abhāva
6 Special padārthas: viśeṣa, samavāya

7 The Self

SUGGESTED READINGS:

Swami Satprakasananda: The Methods of Knowledge
D.M. Datta: The Six Ways of Knowing
S. Chatterjee: The Nyāya Theory of Knowledge
Srinivasa Rao: Perceptual Error: The Indian Theories
S.K. Maitra: Fundamental Questions of Indian Metaphysics and Logic
Sarasvati Chennakesavan: Concepts of Indian Philosophy
S. Radhakrishnan: Indian Philosophy, Vols. I & II
Satkari Mukherjee: The Buddhist Philosophy of Flux
S. Kuppuswami Sastri: A Primer of Indian Logic
Jadunath Sinha: Indian Realism
P.K. Mukhopadhyaya: Indian Realism
Dharmendra Nath Sastri: Critique of Indian Realism
PAPER VII: EPISTEMOLOGY AND METAPHYSICS (Western)

PART I: EPISTEMOLOGY

This part of the course aims at providing a bird's-eye-view of the general features and problems of Western epistemology. Unlike in India, wrong knowledge is not a separate category by itself but is no knowledge at all or is simply absence of any knowledge. Familiarity with the following topics is expected to generate an awareness of the issues and debates that uniquely characterize 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; philosophical scepticism; foundationalism and coherentism

3. Theories of knowledge: rationalism, empiricism, Kantian theory

4. A priori knowledge: a priori and a posteriori; types of a priori; analytic and synthetic; the problem of synthetic a priori

5. Theories of truth: correspondence; coherence; pragmatic

PART II: METAPHYSICS

Although a wide variety of ideas have engaged the attention of metaphysicians in the West over the centuries, the nature of man and the world that surrounds him have been central to them all and their discussion has also brought in the concept of God into the picture. Since the time of Hume, the very possibility - and also the legitimacy - of metaphysics has been repeatedly called into question in the West and therefore metaphysics continues to remain a fertile field of debate and discussion. This part of the course is aimed at familiarizing the student with the broad outlines of the chief ideas, issues and debates in 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

SUGGESTED READINGS:

John Hospers : An Introduction to Philosophical Analysis
A. J. Ayer : The Central Questions of Philosophy
Bertrand Russell : The Problems of Philosophy
A.D. Woozley : Theory of Knowledge
Gilbert Ryle : The Concept of Mind (relevant chapters)
W. H. Walsh : Reason and Experience
D.W. Hamlyn : Theory of Knowledge

Richard Taylor : Metaphysics
Edwards & Pap (Eds): A Modern Introduction to Philosophy
L. Pogman : Introduction to Philosophy
PAPER VIII: OPTIONAL

The candidate can choose any one from the following (from 1 to 6):

1. CLASSICAL INDIAN TEXT (Any one of the following)

   Bhagavad Gītā
   Dhammapada
   Vasubandhu : Viññaptimātratāsiddhi
   Haribhadra : Saḍdarśanasamuccaya
   Mādhava : Sarvadārśanasāṅgraha
   Śivāditya : Saptapadārthi
   Śaṅkara : Brahmaśītrabhāṣya (Selected portions)
   Sadānanda : Vedāntasāra
   Rāmānuja : Vedārthasaṅgraha
   Madhva : Viśnuttattvavimśitāṭaya
   Tiruvalluvar : Tirukkural

2. CLASSICAL WESTERN TEXT (Any one of the following)

   Plato : The Republic
   Aristotle : Nichomachean Ethics
   Descartes : Meditations
   Berkeley : Three Dialogues between Hylas and Philonous
   Hume : An Enquiry Concerning Human Understanding
   Kant : Prolegomena to Any Future Metaphysics
   Karl Marx : Economic and Philosophical Manuscripts
   Russell : The Problems of Philosophy
   Wittgenstein : The Blue Book
   Sartre : Existentialism and Humanism
3. PHILOSOPHY OF RELIGION

1 Philosophy of religion: nature and concerns

2 Religion: origin and types; religion without God; atheism, theism, deism, pantheism

3 Reason, faith and revelation

4 The concept of dharma

5 Attributes of God: omniscience, omnipotence, omnipresence, eternity, goodness; the problem of evil

6 Proofs for the existence of God: Indian and Western

7 Prayer and bhakti

8 Immortality of the soul; transmigration and the doctrine of karma

9 Religious experience: Brahmānubhava; mysticism

10 Religious language: cognitivist and non-cognitivist debate

SUGGESTED READINGS:

John Hick : Philosophy of Religion
D.A. Trueblood : Philosophy of Religion
McPherson : The Philosophy of Religion
John Dewey : A Common Faith
Chenparathy : Indian Rational Theology (This book contains an English translation of Udayana’s Nyāyakusumāṇjali)
John Hick (Ed) : Classical and Contemporary Readings in Philosophy of Religion
D.M. Edwards : The Philosophy of Religion
N.K. Brahma : Philosophy of Hindu Sādhanā
K.S. Murthy : The Realm of Between
S. Radhakrishnan : Eastern Religions and Western Thought
L. Pojman (Ed) : Philosophy of Religion
R. Swinburne : The Existence of God
D.P. Chattopadhyaya : Indian Atheism
4. GENERAL PSYCHOLOGY

1 Psychology: definition, nature and scope

2 Methods of psychology: experimental, case study, survey and systematic observation

3 Psychological processes: perception, memory, imagination, thinking, learning

4 Aspects of developmental psychology: sensory, emotional, cognitive, social, linguistic

5 The unconscious; dream

6 Psychological concepts: motivation, stress, conflict, emotion, anxiety, attitude, aggression, prejudice, depression

7 Yoga psychology

SUGGESTED READINGS:

C.T. Morgan, R.A. King, J.R. Weiszz & J. Schopler: Introduction to Psychology
E.B. Murlock : Developmental Psychology
A.F. Witting & G. William: Psychology: An Introduction
Worchel & Shekilaka : Psychology
H.E. Burtt : Applied Psychology
Swami Abhedananda: Yoga Psychology
P.N. Bhattacharyya: A Textbook of Psychology, Vols I to III
5. EARLY GREEK PHILOSOPHY

1. Milesians: Thales, Anaximander, Anaximenes

2. Pythagoras and Pythagoreans

3. Heraclitus

4. Eleatics: Xenophanes as the precursor of Eleatic philosophy; Parmenides, Zeno and Melissus

5. Empedocles

6. Anaxagoras

7. The Atomists: Leucippus and Democritus

8. The Sophists: Protagoras and Gorgias

9. Socrates

10. The Stoics: logic; theory of knowledge and meaning; physics and cosmology; necessity and fate; determinism and moral responsibility; concept of detachment

SUGGESTED READINGS:

J. Burnet : Early Greek Philosophy
J. Burnet : Greek Philosophy: Thales to Plato
Kirk, Raven & Schofield: The pre-Socratic Philosophers
Theodore Gomperz : The Greek Thinkers: A History of Ancient Philosophy, 4 Volumes
A.E. Taylor : Plato : The Man and his Work
W.D. Ross : Aristotle
Allen : The Philosophy of Aristotle
Crombie : An Examination of Plato’s Doctrines
John M. Rist : Stoic Philosophy
——— (Ed) : The Stoics
F.H. Sandbach : The Stoics
6. SOCIAL AND POLITICAL PHILOSOPHY

1 Social and political philosophy: scope and concerns

2 Individual, society, state and nation

3 Political ideologies: democracy, socialism, fascism, theocracy, communism, anarchism, sarvodaya

4 Sovereignty, power and authority

5 Political ideals: liberty, equality and justice

6 Rights and interests

7 Political obligation

8 Political action: constitutionalism, revolutionism, terrorism, satyagraha

9 Environmentalism

10 Feminism

SUGGESTED READINGS:

J. Fierg : Social Philosophy
W.E. Moore : Social Change
N.V. Joshi : Social and Political Philosophy
A.K. Sinha : Outlines of Social Philosophy
D.D. Raphael : Problems of Political Philosophy
M.K. Gandhi : Hind Swaraj
K.G. Mashruwalla : Gandhi and Marx
T.S. Devadoss : Sarvodaya and the Problem of Political Sovereignty
K. Roy & C. Gupta (Eds): Essays in Social and Political Philosophy
Peter Singer : Practical Ethics
Rosemarie Tong : Feminist Thought: A Comprehensive Introduction
Mary Evans : Introducing Contemporary Feminist Thought
S.I. Benn & R.S. Peters: Social Principles and the Democratic State
Leo Strauss : What is Political Philosophy
B.A. PHILOSOPHY (MINOR)
PAPER - I : LOGIC (Indian and Western)

PART I: INDIAN LOGIC

Selection from Annambhaṭṭa’s *Tarkasaṅgraha*: Section on Anumāna

PART II: 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

SUGGESTED READINGS:

C. Bhattacharyya : *Elements of Indian Logic and Epistemology*

S.S. Barlingay : *A Modern Introduction to Indian Logic*

S. Chatterjee : *Nyāya Theory of Knowledge*

I. M. Copi : *Introduction to Logic* (Sixth edition)

Richard C. Jeffrey : *Formal Logic: Its Scope and Limits*

Wilfrid Hodges : *Logic*

W. Salmon : *Logic*
PAPER-II: ETHICS (Indian and Western)

PART I: INDIAN ETHICS

1 Puruṣārthas
2 Vidhi; niṣedha
3 Dharma and karma
4 Swadharma and śādhāraṇa dharma
5 Niśkāma karma
6 Buddhist ethics: the Four Noble Truths and the Eight-fold Path
7 Jaina ethics: aṅuvratas and mahāvratas

PART II: WESTERN ETHICS

1 The nature of ethics; its concerns
2 The notions of good, right, duty/obligation
3 Object of moral judgment
4 Teleological ethics: hedonism; utilitarianism
5 Deontological ethics: Kant
6 Virtue ethics: Aristotle
7 Theories of punishment

SUGGESTED READINGS:

I.C. Sharma : Ethical Philosophies of India
S.K. Maitra : The Ethics of the Hindus
Surama Dasgupta : Development of Moral Philosophy in India
M. Hiriyanna : The Indian Conception of Values
W. Frankena : Ethics
W. Lillie : An Introduction to Ethics
J.D. Mabbott : Introduction to Ethics
J. Hospers : Human Conduct
Rosalind Hursthouse : Virtue Ethics
Aristotle : Nicomachean Ethics
PAPER-III: EPISTEMOLOGY AND METAPHYSICS
(Indian and Western)

PART I: INDIAN EPISTEMOLOGY AND METAPHYSICS

1 Pramā

2 Pramāṇas: pratyakṣa, a general account of anumāna, śabda, upamāna, arthāpatti, anupalabdhi

3 Prāmāṇyavāda

4 Padārthas

5 The nature of Ultimate Reality, man and the world: orthodox and heterodox theories

PART II: WESTERN EPISTEMOLOGY AND METAPHYSICS

1 Knowledge: definition and kinds; propositional knowledge: its necessary and sufficient conditions; knowing how and knowing that; knowledge by acquaintance and knowledge by description

2 Scepticism

3 Sources of knowledge: rationalism, empiricism, Kant’s theory

4 Nature of metaphysics

5 Substance, causality, universals

6 God: nature; proofs for existence

SUGGESTED READINGS:

S.C. Chatterjee : The Nyāya Theory of Knowledge
S.K. Maitra : Fundamental Questions of Indian Metaphysics and Logic
Sarasvati Chennakesavan: Concepts of Indian Philosophy
M. Hiriyanna : Outlines of Indian Philosophy
S.C. Chatterjee & D.M. Datta: An Introduction to Indian Philosophy
C.D. Sharma : A Critical Survey of Indian Philosophy
John Horgan : An Introduction to Philosophical Analysis
W. H. Walsh : Metaphysics
B. Russell : The Problems of Philosophy
D.W. Hamlyn : Theory of Knowledge
                      : Metaphysics
A. C. Ewing : Fundamental Questions of Philosophy
PAPER-IV: OPTIONAL

Part I is common to all the candidates and any one may be chosen from Part II:

PART I: CLASSICAL TEXT (Any one of the following)

Īṣopanīṣad
Kaṭhopanīṣad
Bhagavad Gītā (Selections)

PART II:

1. SOCIAL AND POLITICAL PHILOSOPHY

1 Nature and scope of social and political philosophy; their relation to sociology, social psychology, politics and ethics

2 Individual, society, state, nation

3 Social institutions: family, marriage, property, education and religion

4 Political ideologies: democracy, socialism, fascism, theocracy, communism, anarchism, sarvodaya

5 Methods of political action: constitutionalism, revolutionism, terrorism, satyagraha

SUGGESTED READINGS:

N.V. Joshi : Social and Political Philosophy
A.K. Sinha : Outlines of Social Philosophy
G.R. Madan : Theoretical Sociology
D.D. Raphael : Problems of Political Philosophy
K.G. Mashruwalla : Gandhi and Marx
K. Roy & C. Gupta (Eds): Essays in Social and Political Philosophy
2. PHILOSOPHY OF RELIGION

1 Philosophy of religion: nature and concerns

2 Arguments for the existence of God: Indian and Western

3 Reason and faith: jñāna and bhakti

4 Religious pluralism

5 Religious experience

SUGGESTED READINGS:

Brian Davies : An Introduction to the Philosophy of Religion
James Churchill & David V. Jones : An Introductory Reader in the Philosophy of Religion
John Hick : Philosophy of Religion
D.A. Trueblood : Philosophy of Religion
Chemparathy : Indian Rational Theology (This book contains an English translation of Udayana’s Nyāyakusumāñjalī)
John Hick (Ed) : Classical and Contemporary Readings in Philosophy of Religion
D.M. Edwards : The Philosophy of Religion
N.K. Brahma : Philosophy of Hindu Sādhanā
S. Radhakrishnan : The Idealist View of Life
_________________ : The Hindu View of Life
3. SOUTH INDIAN PHILOSOPHY

1 Šaiva siddhānta: sources of knowledge; theories of knowledge; pati (God), paśu (Soul) and pāśa (bondage); paths towards the realization of God; proofs for the existence of God

2 Ancient Tamil literature: Tolakkappiam; salient aspects of: Tevaram, Tiruvacakam, Tirumandiram, Śivajñānabodham; Vīra šaivism

3 Ethics of Tirukkural

4 Socio-spiritual aspects of the teachings of Śrī Nārāyaṇa Guru, Basavanna, Thyāgarāja, Aṉāmācārya, Rāmalinga Swāmigal

5 Social reformers: Ramaswamy Naicker, Potti Sreeramulu, Vemana

6 Bhakti movement: Alvars, Nayanmars, Siddhars, Basavanna

7 Bridal mysticism of Andal

SUGGESTED READINGS:

V.A. Devasenapathi : Kural
G.V. Pope : Thirukkural
K.A. Neelakantha Sastri : Development of Religions in South India
K.S. Ramaswamy : The Tamils and their Culture
Annamacharya, T.T.D. Publications, Tirupati
Basavanna, Sahitya Akademi Publications, New Delhi
Thyagaraja, Sahitya Akademi Publications, New Delhi
Vemana, Sahitya Akademi Publications, New Delhi
4. EMERGING TRENDS OF THOUGHT

The candidates may choose any three of the following topics:

Feminism
Eco-philosophy
Dalit ideology
Religious fundamentalism
Peace studies

The above list is only illustrative and not exhaustive. The teachers may, depending upon their own interests, the interests of the students and the availability of study materials, add any other emerging trend to the above list.
REPORT OF THE UGC
CURRICULUM DEVELOPMENT COMMITTEE
IN PHILOSOPHY

UNIVERSITY GRANTS COMMISSION
NEW DELHI
2001
# SYLLABUS FOR
## THE M.A. DEGREE COURSE IN PHILOSOPHY

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PROLOGUE

The University Grants Commission has taken up the task of framing/updating the curricula in various disciplines by constituting Curriculum Development Committees with the objective of promoting excellence in teaching and research. The Curriculum Development Committee in the subject of Philosophy was constituted by the UGC with the following members:

Prof. D.K. Chakravarty (Gauhati University) Nodal Person
Prof. T.S. Devadoss (Madras University)
Prof. Ashok Vohra (Delhi University)
Prof. G.C. Khan (Burdwan University)
Prof. Srinivasa Rao (Bangalore University)
Prof. R.S. Misra (I.I.T., Kanpur)
Prof. Hiranmay Banerjee (Jadavpur University)
Prof. S.R. Bhatt (Delhi University)

The members of the Committee consulted many senior teachers in the departments of philosophy of various universities who most readily came forth with their constructive ideas and suggestions. Their serious concern for improving the curricula in making it relevant and attractive was more than obvious and their commitment to philosophy as well as their academic profession was most encouraging. Many of them wanted the Committee to focus attention on the problem of widely varying standards in the teaching of philosophy in the country. They in particular voiced their worried perceptions about the downward slide in standards and increasing mediocrity. A good number of them also wanted more importance to be given to Indian content without severely curtailing the Western content. Through its wide ranging consultations, the Committee was able to arrive at some definite idea of the direction it should take in the matter of framing and revision of curriculum. The Committee expresses its heartfelt thanks to all these academicians.

The consultations were no doubt very fruitful in terms of the availability of a wide variety of constructive suggestions, but coming to a final decision about the structure and contents of the syllabi was by no means easy. While there was near unanimity on the points that "the standards were falling" and that "the old pattern must be changed," there was a diversity of opinions on what is to be done to arrest the fall and bring about changes. After a great deal of deliberations, the CDCl finally formulated some guidelines and objectives for itself whose chief elements were that the syllabi:

A) need to aim at expanding the academic horizons of students at both the post-graduate and under-graduate levels and also try to conceive and promote a uniform national standard in philosophical studies
B) must adequately reflect the developments in the field and be relevant and not out of tune with the times

C) should adequately emphasize the Indian achievements and contributions in philosophy and highlight the issues, concepts, theories, controversies and debates that are unique to the Indian tradition

D) should accommodate new items without unreasonably increasing the burden on the students

E) should provide wide and adequate scope for creativity, experimentation and innovation on the part of the teachers, and

F) should incorporate the constructive suggestions received in the process of consultation.

The CDC has made its best possible effort to frame the syllabi in accordance with the above guidelines and is happy to submit it in its finalized form. The CDC once again gratefully acknowledges the constructive suggestions and cooperation it has received from academicians from all over the country. Had their suggestions and cooperation not been readily forthcoming, the syllabi would not have been what they are.

The CDC places on record its deep sense of gratitude to Dr. Dev Swarup, Deputy Secretary, UGC who very ably served as the Secretary to the Panel on Philosophy and took all steps to make its task both easy and pleasant. The CDC is specially indebted to Prof. Srinivasa Rao for the care and the pains he agreed to take in the preparation and correction of the several drafts and also this final copy of the syllabi.
INTRODUCTORY NOTE

The University Grants Commission initiated its Curriculum Development Centres Programme around the early nineties to promote excellence in the teaching of various subjects at under-graduate and post-graduate levels in the universities. Under this Programme, Jadavpur University was assigned the task of preparing the syllabus in philosophy and the UGC has published this syllabus in 1990. The Jadavpur CDC took note of the different syllabi in philosophy of different universities in the country and initiated steps to modernize and update the syllabus in many ways. It is to be greatly appreciated that the Jadavpur CDC also initiated, among many other excellent things, the process of making greater provision for an intensive study of Indian Philosophy at both under-graduate and post-graduate levels. We are very happy to be able to further pursue and extend this welcome process and our attempt here has been to give equal weightage to Indian and Western systems of thought.

There is very wide variation in the nature and content of the courses offered at the Master’s degree level in philosophy in different universities across the country. Some of the basic and fundamental courses like logic are either not taught at all or taught on the basis of very old and very outdated textbooks. It is also an indisputable fact that not much of Indian Philosophy is taught in most of the M.A. courses. The cumulative and net result of such practices has been that only in exceptional cases, a candidate passing the M.A. examination in philosophy possesses necessary and basic knowledge in key areas of philosophy including Indian Philosophy. In all other cases there is a lack of such basic knowledge. After a lot of deliberation, it was concluded that this serious imbalance which cuts across the country has to be remedied. It was also concluded that it can be successfully remedied only by adopting a set of common papers in the core areas of philosophy. It is hoped that if these common core papers are systematically taught all over the country, it would be possible to expect a common minimum level of attainment on the part anyone who successfully undergoes a Master’s programme in philosophy in any college or university. In keeping with the objective of emphasizing the student’s acquaintance with the Indian philosophical tradition, six core papers deal with Indian thought and six with the Western.

The recommendation made here that there shall be common core courses should not be thought of as any sort of an attempt at regimentation. It must be borne in mind that the UGC conducts a common, national level examination with a common syllabus and it is only reasonable to expect that studying for an M.A. degree in philosophy also adequately prepares the student to be able to pass this examination. It is felt that the M.A. syllabus should be such that apart from providing for basic and adequate knowledge of philosophy, it should also help the student handle the UGC examination without a lot of unassisted extra preparation.
While designing the courses, emphasis has been laid on the study of concepts, issues, debates and developments rather than adopting the conventional approach. Since concentrating on debates and developments adequately takes care of the historical dimensions of developments in philosophy, no specific courses in the history of philosophy, Indian or Western, have been included here. The standard conventional approach to philosophy, particularly to Indian Philosophy, seems to have resulted in both lesser creativity and lack of a fresh approach to philosophical issues. The new conceptual and issue-based approach adopted here is designed to overcome the limitations of the classical approach. It is thought that a new kind of approach is required for the rejuvenation of the study and subsequent research in Indian Philosophy. A working model of such a new approach has already been developed and is readily available for Western Philosophy and we should encourage the development of similar models for Indian Philosophy too.

It has also been decided that in all core areas of philosophy like logic, epistemology, metaphysics and ethics, the contributions of Indian thinkers should be viewed as having the same level of importance as those of the West. But this Indian contribution is mostly not included in an adequate proportion in many syllabi for M.A. philosophy in the country. Therefore this necessary and equal weightage to the Indian contribution to the core areas of philosophy has been provided in this syllabus. It is hoped that this will remove the imbalance in the study of philosophy which has been, by and large, too much West-oriented in several departments across the country.

For the above reasons, it is very much desired that the core papers shall be uniform across the country but the number, nature and structure of optional papers can be varied depending upon the specialized resources available at different departments. Hence the optional papers listed here are not to be taken as the only desirable ones. The list is meant not to be exhaustive but only illustrative. Different types of limited models are provided here with regard to the optional courses and the departments are free to adopt the models provided or evolve their own courses keeping in mind the guidelines and objectives that have guided the framing of this syllabus. Hence no attempt has been made here to provide syllabi for optional courses in all major and minor areas of Indian or Western Philosophy. Also, the Jadavpur CDC in Philosophy has done excellent work in designing a wide variety of optional papers in its report published by the UGC in 1990. Some of these optional papers are so excellently conceived that it is hard to improve upon them. The departments can most readily adopt them and this is one more important reason for our not attempting here to repeat or provide syllabi for a very large number of optional papers. It is hoped that this approach will provide adequate scope for the exercise of the innovative as well as creative skills of teachers of philosophy who, with their many specializations and varied interests, may design optional courses of their own choice.
It must be emphasized here that it is both necessary and fit to encourage the study of original works, especially in the case of Indian Philosophy, at the M.A. level. There may appear to be a problem here because most teachers may not be familiar with Sanskrit, Pāli or Prākrit. But still they can rely on a large number of translations of original works that are now very readily available, with more and more translations appearing every year. If not all, at least nearly all of the original works mentioned in this syllabus are available in English translations, sometimes even in multiple translations. It is urged here that these translations be used as extensively as possible in the teaching of the courses since there is simply no substitute to the study of original works in the area of philosophy. The M.A. course in philosophy needs to be seen in its very legitimate role as the step immediately prior to higher studies and research in philosophy. From this point of view, encouraging the study of original works can be expected to facilitate the goals of higher education in philosophy in a much better fashion.

One most serious difficulty faced by many teachers of philosophy, particularly those working in remote areas, is the non-availability of books. Most books published in the West are now very expensive and most departments can buy only a few books in a year with their limited budgets. In almost all cases, textbooks for the use of students have to be necessarily bought by the departments and this invariably cuts into the funds available for buying other recommended books. Therefore it was thought that if a limited number of recent books are suggested, almost none of them may be available in most departments. Therefore, except in the case of a few unavoidable courses, a relatively long list of books published at different times is provided in the hope that at least one or more among them is available to the teacher. The list includes books directly useful to the students (text book type) as well as the teachers (reference type). In the case of the non-availability of even these books, the teachers may follow any other book of their choice provided it is ensured that the concepts, issues and problems listed in the syllabus are adequately dealt with by that book.

It is also worth mentioning here that the Indian Council of Philosophical Research is maintaining an excellent reference library at its Academic Centre in Lucknow. Many expensive books which are hard to buy or obtain in the country are available in this library. There is a facility to get parts of these books photocopied on payment of a fee and interested teachers and departments can avail of this facility. This photocopying facility is very useful when there is a shortage of funds to buy the actual books which may cost several hundred or even thousand rupees. Inter-library loan facilities may also be effectively used to get books from other university libraries when they are not available in departmental libraries. It is sincerely hoped that in this way the teaching of the courses with the books recommended here will not become hampered by non-availability of books in any department.

Perhaps a word or two about our approach to Indian and Western Philosophy would be in order. We have not adopted Western Philosophy as a paradigm for the study of Indian Philosophy. No doubt,
the same topics like causality, being and becoming, substance etc., are mentioned in the syllabi of Indian as well as Western Philosophy but that is because of philosophy itself almost everywhere in the world also being a discussion of some perennial topics and issues. We have taken particular care to include the distinctive issues and concepts peculiar to Indian Philosophy and we have not given importance just to those issues and concepts discussed by Western philosophers which also happen to be discussed in India. We believe that issues discussed in Indian Philosophy have their own intrinsic worth irrespective of whether or not they are regarded as important issues in the West. This point is a reason good enough to give importance to Indian topics, but it is not a reason strong enough to ignore the Western contributions altogether. The knowledge of the Western philosophical tradition may very well be used as a spring-board to dive deep into our own classical tradition only when it is not allowed to dominate the Indian philosophical scene. This is the most fundamental point lying behind our efforts in having both an Indian and a Western component in the core courses like ethics, logic, epistemology etc.

Probably one last word is needed here. No syllabus can be the last word because there is nothing like a syllabus complete or perfect in all respects. Completeness and perfection are perhaps relative rather than purely subjective notions. They are relative to several variables and therefore it is not at all intended that the syllabi provided here are to be treated as absolutely ideal pieces of their kind. Syllabi evolve in time and they need to be redone and reformulated periodically, keeping in mind the needs of the times. We at the CDC are aware that just as whatever is old is not always gold, whatever is recent and latest is not also necessarily better. We are also aware that it is not easy for anyone to judge what is gold or what is better because such judgments can always be challenged - sometimes even on purely subjective grounds. Therefore, given our capacities as well as limitations, we only submit that we have sincerely tried to do our best and have always gone by judgments that have appeared to us best.

The structure of the syllabus is that it shall consist of sixteen courses in all of which twelve shall be core courses and the remaining four shall be optional courses. To qualify for a Master’s degree in philosophy, it shall be incumbent on any student to offer all the twelve core courses and any other four courses from the optional group. However, for those who wish for a basic Master’s degree in philosophy with an inter-disciplinary approach, the twelve core courses are still compulsory but they can choose optional courses from disciplines other than philosophy. In the same way, students studying for a Master’s degree in other disciplines with an inter-disciplinary approach can offer one or more courses from philosophy.

Wherever the semester system is adopted, the core courses shall be taught in the first three semesters at the rate of four courses per semester and in the last, fourth, semester the optional courses shall be
taught. Wherever the annual scheme is being followed, eight core courses shall be taught during the first year at the rate of four courses per term and the remaining four courses along with the four optional courses shall be taught during the two terms of the second year. It is suggested that the teaching of each course be completed at the rate of four to five hours per week per course (including tutorial hours) spread over a period of 12 to 14 weeks.
1. ETHICS I (Indian)

The aim of this paper is to highlight the cosmocentric, community-centred and duty-oriented nature of ethical thinking in India. The paper is text-based and issue-oriented.

PART I

1 The first five sūtras of Pūrva Mimāṃsā Sūtra of Jaimini with Śabara’s Bhāgya to be read with Śāstra Dipikā of Parthasārathi Miśra and Prakaraṇapañcikā of Śālikanātha.

2 Arthasaṅgrahā of Laugakṣi Bhāskara:

The concepts and doctrines to be taken up for study are as follows:

   a) Śabda (Veda Prāmāṇya)
   b) Apauruṣeyatva
   c) Puruṣa
   d) Dharma
   e) Apūrva
   f) Bhāvanā
   g) Śādhyā-sādhanā, itikartavyatā
   h) Iṣṭasādhanatā
   i) Vidy, niṣedha, artha-vāda
   j) Rules of textual interpretation

3 The law of karma: ethical implications

4 Sādha-raṇa dharma

PART II

1 Selections from the Upaniṣads, the Bhagavadgītā, Dhammapada, Tattvārtha Sūtra, Tirukkural; Śāntiparva of Mahābhārata (selections) and Arthaśāstra of Kautilya (selections).

The concepts and doctrines to be taken up for study are:

   a) Rta and satya
   b) Rna and yajña
   c) Yoga and kṣema
   d) Karmayoga, svadharma and lokasangraha of the Bhagavadgītā
   e) Upāyakausala of Buddhism along with Brahmavihāras
   f) Triratnas of Jainism along with dharmavidhi and Cāitrācāra
   g) Yama and Niyama of Yoga
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<tr>
<th>Author</th>
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<tbody>
<tr>
<td>S.K. Maitra</td>
<td><em>The Ethics of the Hindus</em></td>
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<td>R. Prasad</td>
<td><em>Karma, Causation, and Retributive Morality</em></td>
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<td>N.K. Brahma</td>
<td><em>Varṇadharma, Niṣkāma Karma and Practical Morality</em></td>
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<tr>
<td>Sri Aurobindo</td>
<td><em>Essays on the Gītā</em></td>
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<td>B.G. Tilak</td>
<td><em>Śriṃadbhagavadgītā Rahasya</em></td>
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<tr>
<td>M. Hiriyanna</td>
<td><em>The Indian Conception of Values</em></td>
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<tr>
<td>I.C. Sharma</td>
<td><em>Ethical Philosophies of India</em></td>
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<tr>
<td>Surama Dasgupta</td>
<td><em>Development of Moral Philosophy in India</em></td>
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<tr>
<td>Saral Jhingran</td>
<td><em>Aspects of Hindu Morality</em></td>
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</tbody>
</table>
2. ETHICS II (Western)

This course is meant to introduce the student to some of the important developments and debates that have shaped moral philosophy in the last sixty years or so. The emergence of logical positivism and subsequently the increased attention towards language forced the moral philosophers to focus upon semantical, epistemological and ontological aspects of moral concepts and categories. Though the meta-ethical phase had its sway for more than a decade, the dissatisfaction with this philosophical endeavour soon surfaced in various forms. While some philosophers began to debate and refine classical theories like Kantianism and Utilitarianism, others brought about a revival of the ethical theories of Plato and Aristotle under the name of Virtue Ethics. Besides a critical survey of these developments, the course also deals with major debates concerning justice and human rights. This course, therefore, presupposes an acquaintance with classical and modern Western ethics.

The reading material listed in each section may not be treated as prescribed text. The students are expected to acquaint themselves with the basic ideas relating to the topics in each section.

The articles included in the following list are available in either of the two anthologies mentioned below, except for 5 in Section V.


SECTION I: Fact/Value


FURTHER READINGS FOR SECTION I:

R.M. Hare: *The Language of Morals*, Oxford: Oxford University Press, 1952
C.L. Stevenson: *Ethics and Language*, New Haven: Yale University Press, 1944

SECTION II: Moral Skepticism: For and Against


5 Thomas Nagel: ‘Value: The View from Nowhere,’ from *The Tanner Lectures in Human Values*, University of Utah Press, 1980, [P].


FURTHER READINGS FOR SECTION II:

Peter Railton: ‘Moral Realism,’ *Philosophical Review*, 95, 1986

SECTION III: Kantianism: For and Against


3 Philippa Foot: ‘Morality as a System of Hypothetical Imperatives,’ Reprinted from *Philosophical Review*, 84, 1972, {P}.


FURTHER READINGS FOR SECTION III:


C.E. Harris: *Applied Moral Theories*, Wadsworth, 1986

A. MacIntyre: *After Virtue*, Oxford: Blackwell, 1974


SECTION IV: Utilitarianism: For and Against

1 J.J.C. Smart: ‘Extreme and Restricted Utilitarianism,’ Reprinted from *The Philosophical Quarterly*, VI:25, 1956, {P}


**FURTHER READINGS FOR SECTION IV:**


Harlan B. Miller & B. Williams (Eds) : *The Limits of Utilitarianism*, University of Minnesota Press, 1982


A. Sen & B. Williams (Eds) : *Utilitarianism and Beyond*, Cambridge: Cambridge University Press, 1982


**SECTION V : Rights and Justice**


**FURTHER READINGS FOR SECTION V:**

J. Waldron (Ed) : *Theories of Rights*, Oxford: Oxford University Press, 1984

**SECTION VI : Virtue Ethics**


7. Louis Pojman, 'In Defense of Moral Saints,' (Written especially for [P]).


FURTHER READINGS FOR SECTION VI:

G. Pence, ‘Recent Works on the Virtues,’ American Philosophical Quarterly 21, 1984
A. MacIntyre : After Virtue, Indiana: University of Notre Dame Press, 1981
Iris Murdoch : The Sovereignty of Good, Schoken Books, 1971
Edmund Pincock’s : Quandaries and Virtues, Lawrence, Kansas: University of Kansas Press, 1986
Crisp & Slote (Eds) : Virtue Ethics.
Rosalind Hursthouse : Virtue Ethics
Owen Flanagan & A. Rorty (Eds): Identity, Character and Morality
3. LOGIC I (Indian)

The nature of logic has been considerably different in the Indian philosophical systems. For example, the neat division of logic into deductive and inductive which is found in the West was not made in India. Because of very close connection between logic and metaphysics, it is quite important in Indian logic to accept or not to accept certain forms of reasoning depending upon their bearing on certain metaphysical positions vital to a school. This course aims at highlighting the distinctive and unique aspects of Indian logic.

1 The close relationship of logic, epistemology and metaphysics in the Indian tradition; primacy of logical reasoning in establishing one's own system and refuting all rival systems; the method of pūrvapakṣa and siddhānta; the concepts of ānvikṣikī and anumīti

a) Logic or anumāna pramāṇa as part of epistemology (pramāṇa śāstra)
b) Logic or anumāna pramāṇa as rooted in metaphysics (prameya śāstra)
c) Logic or anumāna pramāṇa as Hetuvidyā or Vadavidhi and Ānvikṣikī

2 Definition of Anumāna: Nyāya and Buddhist perspectives

3 Constituents of Anumāna: Nyāya, Buddhist, Jaina and Advaitic perspectives

4 Process of Anumāna: Nyāya, Buddhist and Jaina perspectives

5 Types of Anumāna: Nyāya, Buddhist, Jaina and Advaitic perspectives

6 Nyāya: pakṣatā; parāmarśa; definition of vyāpti

7 Inductive elements in Indian logic: the concepts of vyāptigrahopāya, sāmānya lakṣaṇa pratyāsatti, tarka, upādhi

8 Hetucakra Ďamaru of Dinnāga

9 Hetvābhāsas

SUGGESTED TEXTS:

Viśvanātha : Bhaṣāparichheda
Annambhaṭṭa : Takrasaṅgraha
Dinnāga : Nyāyapraveśa
Dharmakīrti : Nyāyabindu
Vādideva Sūri : Pramāṇanayaatattvālokaśālaikāra
Hemacandra : Pramāṇamīmāṃsā
Philosophy

Uddyotakara : Nyāyavārttika
Jagadīśa : Tarkāṅkīra

Praśastapādabhāṣya
Vātsyāyanabhāṣya
Yuktidipikā

SUGGESTED READINGS:

S.S. Barlingay : A Modern Introduction to Indian Logic
D.C. Guha : Navya Nyāya System of Logic
Nandita Bandyopadhyay : The Concept of Logical Fallacies
B.K. Matilal : The Navya Nyāya Doctrine of Negation
F. Th. Stcherbatsky : Buddhist Logic Vols. I & II
S.R. Bhatt (Tr) : Buddhist Epistemology
4. LOGIC II (Western)

The aim of this course is to introduce the student to the basic elements of sentential logic, predicate logic as well as the logic of sets. The student is expected not only to master the basic theoretical concepts but is also expected to master the logical techniques through working on various exercises given in the suggested books.

1 Elementary notions and principles of truth-functional logic; techniques of symbolization; proof construction

2 Quantification theory: singular and general propositions; multiply-general propositions; techniques of symbolization; quantification rules; proof construction; logical truths involving quantifiers

3 The logic of relations: symbolizing relations; arguments involving relations; attributes of relations; identity and definite description

4 Attributes of attributes

5 Intuitive set theory: definition; basic operations and their calculus; relations: binary, n-ary; functions: equivalence and order relations

SUGGESTED READINGS:

I.M. Copi : Symbolic Logic (6th Edition), Chapters 4 and 5
Richard Jeffrey : Formal Logic : Its Scope and Limits (2nd Edition), Chapters 1 to 5
A.N. Prior : Formal Logic
Patrick Suppes : Introduction to Logic, Part II: Elementary Intuitive Set Theory, Chapters 9 to 11
A. Singh & C. Goswami : Fundamentals of Logic
5. EPISTEMOLOGY I (Indian)

This course aims at introducing the student to the distinctive ideas of Indian epistemology. While classical Western epistemology tends to view the notion of “wrong knowledge” as self-contradictory and discrepant, Indian epistemology has at its very core, the fundamental task of identifying “right knowledge” and distinguishing it from “wrong knowledge.” The distinction between knowledge and belief which is central to Western epistemology, does not play the same kind of role in Indian epistemology. Therefore several questions that never, and can never, arise in Western epistemology naturally arise in Indian epistemology. The goal of this course is to highlight the distinctive and unique ideas of Indian epistemology.

1 Cognition: its definition and nature; division of cognitions: valid (pramāṇa) and invalid (apramāṇa); validity (pramāṇya): its nature, conditions and definitions; valid cognitions (pramāṇa): classification; instruments of cognition (indriya) and their nature

2 The debate about the nature, origin (utpatti) and ascertainment (jñāpti) of validity: svataḥpramāṇyavādā; parataḥpramāṇyavādā

3 The debate about the validity and invalidity of dream and memory cognitions

4 The debate about knowledge: saviṣayatva, sākāratva, svaprapkāsatva; paraprakāsatā

5 A brief study of pramāṇas: pratyakṣa, anumāṇa, śabda, upamāna, arthāpatti, anupalabdhi

6 The theories about invalid perceptual cognitions (khyātivāda): akhyāti, anyathākhyāti, viparitakhyāti, ātmakhyāti, asatkhyāti, anirvacanīyakhyāti, satkhyāti, abhinava anyathākhyāti, sadasatkhyāti

7 The debate concerning pramāṇa vyavasthā and pramāṇa samplava

8 The special role of śabda pramāṇa

SUGGESTED READINGS:

Debabrata Sen : The Concept of Knowledge, Calcutta, 1984
Swami Satprakasananda : Methods of Knowledge, London, 1965
D.M. Datta : The Six Ways of Knowing, Calcutta, 1960
Satischandra Chatterjee : The Nyāya Theory of Knowledge, Calcutta, 1965
Govardhan P. Bhatt : Epistemology of the Bhāṭṭa School of Pūrva Mīmāṃsā, Varanasi, 1962
P.S. Sastri : Indian Idealism, Vols. I &II, Delhi, 1975-76
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<tr>
<th>Author</th>
<th>Title</th>
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<tr>
<td>B.K. Matilal</td>
<td><em>Perception</em>, Oxford University Press</td>
<td>1986</td>
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<tr>
<td>Srinivasa Rao</td>
<td><em>Perceptual Error: The Indian Theories</em>, University Press of Hawaii</td>
<td>Honolulu, 1998</td>
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<tr>
<td>Viśvanātha</td>
<td><em>Siddhāntamuktāvalī</em> (Tr. Svami Madhavananda)</td>
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<td>Dharmakīrti</td>
<td><em>Nyāyabindu</em> (Tr. in Stcherbatsky's <em>Buddhist Logic</em>, Vol. II)</td>
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<td>Dharmarāja Adhvarin</td>
<td><em>Vedāntaparibhāṣā</em></td>
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<td>Nārāyaṇa Bhaṭṭa</td>
<td><em>Mānameyodaya</em></td>
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<td>Rāmānuja</td>
<td><em>Vedārthasaṅgraha</em></td>
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<td>Madhva</td>
<td><em>Viṣṇutattvavinirṇaya</em></td>
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6. EPISTEMOLOGY II (Western)

This course aims at providing a bird’s-eye-view of the general features and problems of Western epistemology. The question of clearly distinguishing knowledge from what is not knowledge is the central task of Western epistemology very much as in India, but this task is pursued in a very different way in the West. Unlike in India, what is not knowledge is not “wrong” knowledge but “no” knowledge at all or plain absence of knowledge. Familiarity with the following topics is expected to generate an awareness of the issues and debates that uniquely characterize Western epistemology.

1. Scepticism and the possibility of knowledge

2. Nature and definition of knowledge; belief and knowledge

3. Gettier Problem and responses to it

4. Justification of knowledge-claims and epistemic decision: foundationalism, coherentism, causal theory, reliabilism

5. Theories of perception

6. Problem of memory; knowledge of the past

7. Knowledge of other minds

8. Theories of truth: self-evidence, correspondence, coherence, pragmatic and semantic

9. Meaning and reference

10. A priori knowledge; analytic and synthetic; necessary and contingent; synthetic a priori

11. Knowledge of knowledge

12. Limits of knowledge

SUGGESTED READINGS:

K. Lehrer : Knowledge
R.M. Chisholm : Theory of Knowledge, (3rd ed)
A.J. Ayer : The Problem of Knowledge
A.C. Danto : Analytical Philosophy of Knowledge
J. Hintikka : Knowledge and Belief
B. Russell : Human Knowledge: Its Scope and Limits
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<tr>
<th>Author</th>
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<tbody>
<tr>
<td>N. Rescher</td>
<td><em>Coherence Theory of Truth</em></td>
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<tr>
<td>J.L. Pollock</td>
<td><em>Knowledge and Justification</em></td>
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<td><em>Contemporary Theories of Knowledge</em></td>
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<tr>
<td>J.R. Ammerman</td>
<td><em>Classics in Analytic Philosophy</em></td>
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<tr>
<td>B. Blanshard</td>
<td><em>The Nature of Thought, Vols. I &amp; II</em></td>
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<tr>
<td>Hamlyn</td>
<td><em>Theory of Knowledge</em></td>
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<tr>
<td>A. Stroll (Ed)</td>
<td><em>Epistemology: New Essays in the Theory of Knowledge</em></td>
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<tr>
<td>P.F. Strawson</td>
<td><em>Skepticism and Naturalism: Some Varieties</em></td>
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<tr>
<td>P. Unger</td>
<td><em>Ignorance: A Case for Scepticism</em></td>
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<td>G.S. Pappas &amp; M. Swain (Eds)</td>
<td><em>Essays on Knowledge and Justification</em></td>
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<td>N. Malcolm</td>
<td><em>Knowledge and Certainty</em></td>
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<td>S. Bhattacharyya</td>
<td><em>Doubt, Belief and Knowledge</em></td>
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<td>D.P. Chattopadhyaya</td>
<td><em>Induction, Probability and Scepticism</em></td>
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<tr>
<td>R.L. Martin (Ed)</td>
<td><em>Recent Essays on Truth and the Liar Paradox</em></td>
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<td>Wittgenstein</td>
<td><em>On Certainty</em></td>
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7. METAPHYSICS I (Indian)

The world-views according to which human beings act and live are derived, shaped and modified by metaphysics which has been at the core of all philosophical reflections in the West as well as in India. Although the Buddha scrupulously avoided getting entangled in metaphysics, his followers later on ended up developing some of the most spectacular systems of metaphysics developed in India. The nature of man and the world that surrounds her is central to metaphysics and its discussion often brings in God into the picture. In India metaphysics has generally been looked upon as a means that helps man transcend his finitude and permanently cross over the ocean of samsāra into a state of everlasting liberation. This course is aimed at familiarizing the student with the broad outlines of the distinctive ideas of Indian metaphysics.

1 Prameya; padārtha

2 Man, God and the world as the basic general categories of metaphysics

3 Reality: being, becoming

4 God: God of the people and God of the philosophers; the role of God in the world-views of classical systems; the new and central role of God in the Bhakti schools starting with Rāmānuja; proofs for and against the existence of God; God as karmādhyakṣa

5 Man: self as Ātman; nairātmyavāda; Ātman and jīva; the jīva as kartā, bhoktā and jñātā: different perspectives

6 Physical world: world as karmabhūmi; nature and constitution of the physical world: the theories of five elements (pañcabhūtas), guṇas and pañcirāṇa; vyāvahārika and pāramārthika sattā

7 Human mind

8 Universals: the debate amongst the different schools

9 Causation: the different views and debates

10 The scepticism about categories: Nāgārjuna, Jayarāśi Bhaṭṭa and Śrīharṣa

SUGGESTED READINGS:


Sadananda Bhaduri : *Nyāya Viśeṣika Metaphysics*

Nāgārjuna : *Mālamadhyamakārikā*

Jayarāsi Bhaṭṭa : *Tattvopapavasimha*

Śrīharṣa : *Khaṇḍanakhaṇḍakhādyā*
8. METAPHYSICS II (Western)

Although a wide variety of ideas have engaged the attention of metaphysicians in the West over the centuries, the nature of man and the world that surrounds her have been central to them all and their discussion has also brought in the concept of God into the picture. Since the time of Hume, the very possibility - and also the legitimacy - of metaphysics has been repeatedly called into question in the West and thus metaphysics has remained a fertile field of debate and discussion. There is also a close relationship between science and metaphysics in the West. This course aims at familiarizing the student with the broad outlines of the chief ideas, issues and debates in Western metaphysics.

1. Metaphysics: possibility, scope and concerns

2. Appearance and reality

3. Being, becoming: essence and existence

4. Substance: Aristotle's account; substance and properties; kinds and activity: the debate between rationalism and empiricism; process view of reality

5. Causation: causation and regularity; causation and conditionals; relata of causation

6. i) Space: nature and dimensions; theories: absolute and relational; appearance or reality
   ii) Time: nature and direction; passage of time; theories: absolute and relational; appearance or reality
   iii) Relation between space and time

7. Universals and particulars: distinction; varieties; abstract entities; nominalism: resemblance, classes; realism: classical and contemporary

8. Mind and Body: dualism and materialism; contemporary debates

9. Self-knowledge and self-identity: memory criterion; body criterion; the primitiveness of the concept of the person

SUGGESTED READINGS:

F.H. Bradley : Appearance and Reality (Oxford)
Richard Taylor : Metaphysics (Prentice-Hall)
Sosa & Tooley (Eds) : Causation (Oxford)
Richard Swinburne : Space and Time (Methuen)
M. Macbeath & others (Eds): The Philosophy of Time (Oxford)
David Wiggins : *Sameness and Substance* (Oxford)
P.M. Churchland : *Matter and Consciousness* (Cambridge, Mass)
D.C. Dennett : *Consciousness Explained* (Boston)
A.C. Greyling (Ed) : *Philosophy: A Guide Through the Subject* (Oxford)
---------- (Ed) : *Philosophy: Further into the Subject* (Oxford) *Cambridge Companion to Metaphysics*


Hamlyn : *Metaphysics*

Blackwell : *Companion to Contemporary Philosophy of Mind*

David Hales: (Ed) : *Metaphysics: Contemporary Readings*
9. PHILOSOPHY OF LANGUAGE (Indian)

The Indian thinkers are not prone to treating the phenomenon of language as either typically human or social. The special role assigned to the Vedas in the Hindu way of life and the belief that the Vedas are authorless, coupled with the widespread claim that Sanskrit is the language of Gods, has almost naturally made Indian thinkers to treat the phenomenon of language as having a transcendental origin. But yet, this has never prevented them from making minute as well as comprehensive study of language in strictly empirical terms. The Indian philosophers have long been engaged in fierce controversies concerning language and, for example, the debate about meaning in India goes back to several centuries. This paper aims at providing a brief overview of the chief elements of the Indian philosophy of language.

1 The problem of meaning: abhidhā; classes of words; import of words: ākṛtvāda-vyaktivāda; jātivāda-jātyākṛtvivyaktivāda; jātiviśiṣṭavyaktivāda; apohavāda; śābdabodha

2 Sphota: Patañjali, Bhartṛhari and others; arguments against sphota

3 Conditions for knowing sentence-meaning: ākāṅkṣā, yogyatā, sannidhi, tātparyajñāna; comprehension of sentence-meaning: anvītabhidhānnavāda and abhihitānvaravāda

4 Lakṣaṇā: nature and classifications; vyañjanā; the theory of dhvani

5 The Mīmāṃsaka theory of bhāvanā and its criticism by the Vaiyākaraṇas

6 The metaphysical basis of language: Bhartṛhari’s theory of śabdabrahman

SUGGESTED READINGS:

Gaurinath Sastri : The Philosophy of Word and Meaning, Calcutta, 1959
K. Kunjunni Raja : Indian Theories of Meaning, Adyar, 1977
K.A. Subramaniya Iyer: Bhartṛhari, Poona, 1969
Tandra Patnaik : Śabda: A Study of Bhartṛhari’s Philosophy of Language, Delhi, 1994
Hari Mohan Jha : Trends of Linguistic Analysis in Indian Philosophy, Varanasi, 1981
Maṇḍana Miśra : Sphoṭasiddhi
Nāgeśa Bhatta : Sphoṭavāda and Laghujañjūśā (selections)
Prabhākara : Bṛhatī (selections)
Pārthasārathi Miśra : Śāstradhāpikā (selections)
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<th>Author</th>
<th>Work</th>
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<tr>
<td>Kumārila Bhaṭṭa</td>
<td>Ślokavārttikaṃ (selections)</td>
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<td>Śāntarakṣita</td>
<td>Tattvasaṅgraha (selections)</td>
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<td>Bhartṛhari</td>
<td>Vākyapadiyam (selections)</td>
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<tr>
<td>Viśvanātha</td>
<td>Bhaṣāparichhedā (selections)</td>
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10. MODERN INDIAN THOUGHT

Modern Indian thought differs in many ways from classical Indian thought. While classical Indian thought developed virtually without any outside influences, the stamp of the awareness of the West, its culture and its philosophy is evident in modern Indian thought. Most of the classical Indian schools of thought like Nyāya, Sāṅkhya and Mīmāṁsā cease to be of interest to the modern Indian thinker and advaita vedānta assumes considerable importance. Also, more attention is paid to the individual in the society than in the classical past. The vernacular languages now come to be increasingly used in philosophical discussions and debates. There is an attempt at re-examining the past and appropriating whatever the thinker believes to be still relevant and of universal value. The course aims at introducing the student to this rich fare of modern Indian thought in a panoramic way.

1 Background

2 Swami Vivekananda: man, universal religion; practical vedānta

3 B.G. Tilak: interpretation of the Gitā

4 Sri Aurobindo: reality as “sat-cit-ānanda,”; three phases of reality-evolution; mind and supermind; integral yoga

5 Mohammed Iqbal: intellect and intuition; self; perfect man

6 Rabindranath Tagore: man and God; religion of man

7 K.C. Bhattacharyya: concept of philosophy; subject as freedom; the Absolute and its alternative forms; interpretation of māyā

8 S. Radhakrishnan: God and the Absolute; intellect and intuition; the idealist view of life

9 J. Krishnamurti: the self; freedom from the known; inner revolution

10 M.K. Gandhi: truth; non-violence; swarāj; sarvodaya; critique of modern civilization

11 B.R. Ambedkar: critique of social evils; neo-Buddhism

SUGGESTED READINGS:

T.M.P. Mahadevan & C.V. Saroja: Contemporary Indian Philosophy, Madras, 1985

Basant Kumar Lal: Contemporary Indian Philosophy, Delhi, 1999

Benay Gopal Ray: Contemporary Indian Philosophers, Allahabad, 1957

V.S. Naravane: Modern Indian Thought, Bombay, 1964
Swami Vivekananda: Practical Vedanta, Calcutta: Advaita Ashrama, 1964
Sri Aurobindo: Integral Yoga, Pondicherry: Sri Aurobindo Ashram, 1972
S. Sinha: Iqbal: The Poet and his Message

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Mahatma Gandhi: Hind Swaraj, New Delhi: Publications Division, 1993
Prabhu: The Mind of the Mahatma
D.P. Chattopadhyaya: Sri Aurobindo and Karl Marx: Integral Sociology and Dialectical Sociology, Delhi: Motilal Banarasidass, 1988
Bhikhu Parekh: Gandhi's Political Philosophy
11. ANALYTIC PHILOSOPHY

Metaphysics has been in trouble ever since Hume came up with an ingenious argument that all metaphysical assertions are a priori judgments about the world, but such judgments are in fact not possible at all. Kant took up this challenge and tried to prove that synthetic a priori judgments are indeed possible, but failed to establish that the classical metaphysical judgments about the world, the human self and God could be asserted a priori. Later on, logical positivists revived the Humean enterprise and came up with an even more radical thesis that all metaphysical statements are necessarily meaningless. This gave rise to a basic debate in the West on the very nature and function of language used in any philosophical discussion with a view to determining afresh the criteria for meaning and truth. The language of the philosopher, rather than the entities he talked about in his discourses, became the subject of analysis and very many fresh ideas emerged from it. The course aims to introduce the student to these new ideas and style of doing philosophy.

1 Introduction: the linguistic turn and the conception of philosophy

2 Issues and problems: sense and reference; concepts and objects; identity; negative existentials; indirect speech; propositional attitudes; proper names; definite descriptions; demonstrative and other indexicals; the relation between meaning and truth: holistic and atomistic approach to meaning

3 Theories of meaning

4 Speech acts

The above problem-areas require a study of the works of Frege, Russell. Kripke, Wittgenstein, Austin, Quine, Strawson, Davidson, Dummett and Searle.

SUGGESTED READINGS:

Donald Davidson : Inquiries into Meaning and Truth, OUP, 1984

Michael Davitt & Kim Sterelney: Language and Reality, MIT Press, 1987


Saul Kripke : Naming and Necessity

Frege : “On Sense and Reference” and “On Concepts and Objects”

A.P. Martinich : The Philosophy of Language, OUP, 1996

Quine : Word and Object, and “Two Dogmas of Empiricism”

Russell : Logic and Knowledge

J. Searle : Speech Acts

P.F. Strawson : Logico-linguistic Papers

Wittgenstein : Tractatus Logico Philosophicus and Philosophical Investigations

Austin : How to Do Things with Words

P.T. Geach & Max Black (Trs): Philosophical Writings of Gottlob Frege
12. PHENOMENOLOGY AND EXISTENTIALISM

PART I: PHENOMENOLOGY

The ground in Europe was being prepared for quite some time before Edmund Husserl launched a new method of philosophizing by advocating and employing his phenomenological method. He argued that the world was very much an object of our experience long before it became an object of our knowledge. But all science and philosophy began their reflections rather arbitrarily by presupposing that there is an objective world existing independently of the experiences of the knowing subject. He thought that this presupposition was at the root of all problems and hence proposed his presuppositionless method to resolve the problems. This very original approach of Husserl resulted in a wholly new movement in European philosophy that eventually led to many different streams of thought like existentialism, critical theory and hermeneutics. The course aims to briefly introduce the student to this new current of thought initiated by Husserl and his followers.

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 reduction and its stages; pure consciousness and transcendental subjectivity; intentionality of consciousness

3 Heidegger: being; Dasein

4 Merleau-Ponty: phenomenology of perception

SUGGESTED READINGS:


PART II: EXISTENTIALISM

Existentialism has very close links to phenomenology especially in its post-Husserlian phase. In his search for invariant essences in order to build up a rigorous science on solid foundations, Husserl had disregarded the categories of both time and existence. This search for timeless, unchanging essences was not acceptable to his disciple Heidegger who thought that Being mattered most to philosophy and that the essence of the being of man was that he was a historical entity existing in time, i.e., continuously involved in becoming. In following him, all existentialists advocated that existence precedes essence and this led to a minute examination of man and his being in the world. Each existentialist has his own fascinating way of presenting and analyzing this phenomenon of being-in-the-world. This part of the course aims at introducing the student to this rich variety of existentialist thought.

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 and non-authentic
SUGGESTED READINGS:


E.L. Allen: *Existentialism from Within*, London, 1958
H.E. Barnes: *An Existentialist Ethics*, New York, 1967
OPTIONAL PAPERS
13. PHILOSOPHY OF RELIGION

1 Nature of religion; religious pluralism

2 Science, philosophy and religion

3 Theories of the origin of religion

4 Origin of the idea of God; the idea of God and the idea of Gods; concept of Īśvara in Indian philosophy

5 Religious experience and religious consciousness

6 Arguments for the existence of God

7 Arguments against the existence of God

8 Evidentialism; foundationalism; rational belief

9 Transcendence and immanence; God and the Absolute; deism, theism, pantheism, panentheism

10 God, Man and the World; Brahman, Īśvara, jīva, jagat

11 Secularism
14. PHILOSOPHY OF RELIGION II

1 Concepts of soul, salvation and human destiny

2 Problem of evil and suffering

3 Freedom of the will, karma and rebirth

4 Purushārthas

5 Theology and symbolism

6 Bhakti, faith, prayer, worship, miracle

7 Mysticism

8 Incarnation; Avatāra

9 Inter-religious dialogue and the possibility of universal religion

10 Verification, falsification and religion

SUGGESTED READINGS FOR I & II:

N. Smart : The Religious Experience of Mankind
R.C. Zaehner (ed) : The Concise Encyclopedia of Living Faiths
                      : Mysticism, Sacred and Profane
J. Hick : An Interpretation of Religion
W. James : Varieties of Religious Experience
R. Swinburne : Faith and Reason
S. Radhakrishnan : The Idealist View of Life
Flew & McIntyre : New Essays in Philosophical Theology
Hume : Dialogues Concerning Natural Religion
Kant : Religion within the Limits of Pure Reason
Swami Vivekananda : Complete Works (relevant chapters)
N.K. Brahma : Philosophy of Hindu Sādhanā
J.C. Plot : Philosophy of Devotion
F. Ferre : Language, Logic and God
A. Thompson : A Modern Philosophy of Religion
M. Hiriyanna : Quest for Perfection
M.M. Shankhadher (Ed):  *Secularism*
D.P. Chattopadhyaya:  *Lokāyata*
Udayana:  *Nyāyakusumānjali*

*Bhāgavata Purāṇa*
*Nāradabhaktisūtra*
15. COMPARATIVE RELIGION I

Candidates are expected to be familiar with the main tenets and practices of the following groups of religions:

a) Hinduism, Buddhism, Jainism & Sikhism
b) Confucianism, Taoism and Shintoism
c) Tribal religions specially with reference to India
d) Zoroastrianism, Judaism, Christianity & Islam

1 Problems and methods in the study of religions: nature, necessity and scope of comparative religion

2 Possibility of and the need for comparative religion: commonality and differences among religions; the nature of inter-religious dialogue and understanding

3 Critical study of myth, ritual, cult: functionalism; neo-functionalism; structuralism; linguistic theories and other modern schools

4 Religious experience in different religions

5 Modes of understanding the Divine; conflicting truth-claims of different religions

6 Death, rebirth, afterlife, eschatology: liberation and its means

7 God-man relation in religions: world-views in religions

8 Immortality: incarnation: prophethood

9 Religious hermeneutics

10 Religion and moral and social values: religion and secular society; possibility of universal religion
16. COMPARATIVE RELIGION II

Sacred Texts from any two different religions: Hinduism, Jainism, Buddhism, Sikhism, Zoroastrianism, Judaism, Christianity, Islam, Taoism, Shintoism, Confucianism.

SUGGESTED READINGS FOR PAPER I & II:

Eric J. Sharpe : Comparative Religion, Duckworth, 1976
Ninian Smart : The Religious Experience of Mankind, Macmillan, 1984
R.C. Zaehner (Ed) : The Concise Encyclopedia of Living Faiths, Boston, 1967


Eastern Religions and Western Thought, Delhi: OUP, 1983

H.D. Bhattacharyya : Foundations of Living Faiths
N.K. Devaraja : Hinduism and Christianity
W.C. Smith : Towards a World Theology
John Hick : An Interpretation of Religion
H. Kraemer : World Culture and World Religions: The Coming Dialogue

Complete Works of Swami Vivekananda
17. PHILOSOPHY OF MIND

This course is designed to make the students aware of the philosophical problems that attach to the concept of the mental in relation to the physical. Beginning with the traditional dualism of mind and body, the course of study will extend the probe into various modern and contemporary attempts to naturalize the mental. Emphasis will be laid on the critical scrutiny of these anti-dualistic attempts and the focus of that scrutiny will be placed on the problem of consciousness, which is found to be resistant to complete naturalization.

1 Conceptual analysis: the philosophical approach in general as one of conceptual analysis; distinction between conceptual enquiry and empirical enquiry; a brief analysis of some basic, relevant philosophical concepts: a priori/ a posteriori, form/matter, substance/attribute, necessity/contingency, causal/logical, fact/value

2 Philosophy and psychology of mind: mind in empirical psychology; mind in a priori philosophy; philosophical taxonomy of mental phenomena; sensations and propositional attitudes

3 Philosophical theories of mind: Cartesian dualism: the mind-body relation; problems of causal interactionism; mind and science

Behaviourism: methodological and philosophical behaviourism; explanatory inadequacy; cognitivism in psychology

Materialism: mind-brain identity theory; problems of materialism; the problem of phenomenal consciousness

Functionalism: mind as a functional system: the computational mind; problems of inverted spectrum and absent qualia; criticism of strong AI

Consciousness, cognitive science and philosophy: the mystery of consciousness and the explanatory gap; naturalism about phenomenal consciousness

SUGGESTED READINGS:

Flanagan Block & Guzeldere (Eds): The Nature of Consciousness, MIT Press, 1997
18. PHILOSOPHY OF LANGUAGE (Western)

1 Names: Mill, Frege, Russell and Kripke

2 Descriptions: Russell; objections: failure of uniqueness; failure of existence: attributive and referential; entity-invoking uses

3 Existence

4 Identity

5 Necessity

6 Truth: minimalism, redundancy, correspondence, convergence

7 Meaning: the classical truth-conditional theory; conceptual role theories; the minimalist charges

SUGGESTED READINGS:

The Works of Mill, Frege, Russell, Kripke, Quine and Davidson
Michael Dummett: Frege: The Philosophy of Language
For recent works, see the bibliography appended to the chapter on Philosophy of Language in A.C. Greyling (Ed): Philosophy 2, Oxford, 1998
19. PHILOSOPHY OF COGNITIVE SCIENCE

The phenomenon of cognition is studied by various disciplines such as psychology, neurobiology, linguistics, philosophy and artificial intelligence. There are some philosophically relevant issues and questions which unify these studies into a new discipline called "Cognitive Science." The aim of the course is to introduce the student to the philosophically foundational issues and questions of this new science.

1 General introduction: the interdisciplinary nature of cognitive science; cognitive science and epistemology; the methodological and substantive questions

2 Functionalist theories of the mind: machine functionalism; teleological functionalism; homuncular functionalism

3 The representational theory of mind: the nature of representation; propositional attitudes and mental representation; language of thought hypothesis; map alternative; the regress problem

4 Semantics of mental representation: internalism vs externalism: methodological solipsism

Theories of content determination: structural isomorphism theory; functional role theory; biological function theory; causal historical theory; indicator theory

5 Structure and organization of mind: modularity of the mind; visual architecture and visual algorithms

6 Connectionism: conventional machine vs connectionist machine; connectionism and mental representations; connectionism and neurophilosophy

7 The problem of intelligence: computation and intelligence; weak AI and strong AI; Chinese room argument; China brain argument; blockhead argument; the frame problem

SUGGESTED READINGS:


20. PHILOSOPHY OF SCIENCE  I

1 Introduction: the nature of philosophy of science

2 Induction and its problems: inductive probability; Popper's alternative to induction; Goodman's new paradox of induction

3 Laws of Nature: laws of accidents; the Neo-Humean alternatives; counter-factual conditionals

4 Realism, instrumentalism and under determination of theories: realism; instrumentalism: unification, explanation and prediction

5 Confirmation and probability: the paradox of the raven and the suggested solutions; the interpretation of probabilities: subjective probabilities; the frequency theory; the propensity theory; the Bayesian confirmation theory and its problems

6 Explanation: the covering law model; theoretical explanation; causation and explanation

SUGGESTED READINGS:

Anthony O'Hear : An Introduction to Philosophy Science, Oxford, 1993
David Armstrong : What is a Law of Nature?
Jakko Hintikka & Patrick Suppes (Eds): Aspects of Inductive Logic, Amsterdam, 1966
Paul Churchland & C. Hooker (Eds): Images of Science, Chicago, 1985
Horwich : Probability and Evidence, Cambridge, 1982
21. PHILOSOPHY OF SCIENCE II

1. Rationality, revolution and realism: the radical theory change in science; the impact of Kuhn; the personalist Bayesian account of rational belief (advanced treatment); scientific realism in the context of scientific revolution

2. Naturalized philosophy of science: naturalization of epistemology; scientific reduction; ways into naturalism via history of science

3. Philosophical problems of current science: the measurement problem in quantum mechanics; the fitness problem in biological evolution

SUGGESTED READINGS:

The works of Duhem, Kuhn, Lakatos and Popper

P. Kitcher : *The Advancement of Science*, 1993
John Earman : *Bayes or Bust? A Critical Examination of Bayesian Confirmation Theory*, 1992
22. ADVANCED CONTEMPORARY ANALYTIC METAPHYSICS

Advanced contemporary analytic metaphysics is a recently emerging area of philosophical thinking and there are various different points of view concerning issues in metaphysics. These are still to be found only in a large number of different books and articles published in many journals. Only a selection is being offered here for study and all the articles listed below for study are included in the anthology *Metaphysics: Contemporary Readings* edited by David Hales (Belmont: Wadsworth, 1999). This volume also contains some specially commissioned articles. Each section in the anthology has an excellent introduction as well as a useful bibliography to assist further exploration of the issues.

I. Existence:


2 Derek Parfit, ‘Why Is Reality As It Is?’ from the *Times Literary Supplement*, July, 3, 1992


II. Realism/Anti-Realism:


3 Ernest Sosa, ‘Putnam’s Pragmatic Realism,’ reprinted from *Journal of Philosophy*, 1993

4 Michael Devitt, ‘A Naturalistic Defense of Realism,’ (commissioned specially for this volume)

5 Michael Devitt, “Postscript to ‘A Naturalistic Defense of Realism’” (commissioned specially for this volume)

III. Truth:

1 Alfred Tarski, ‘The Semantic Conception of Truth,’ reprinted from *Philosophy and Phenomenological Research*, 1944

3 Nicholas Rescher, ‘Truth as Ideal Coherence,’ reprinted from Review of Metaphysics, 1985


IV. Abstracta: Properties, Numbers, Propositions:

1 W.V. Quine, ‘On What There Is,’ reprinted from Review of Metaphysics, 1948

2 Rudolf Carnap, ‘Empiricism, Semantics and Ontology,’ reprinted from Revue Internationale de Philosophie, 1950

3 Alonzo Church, ‘On Carnap’s Analysis of Statements of Assertion and Belief,’ reprinted from Analysis, 1950


5 Paul Benacerraf, ‘What Numbers Could Not Be,’ reprinted from Philosophical Review, 1965


V. Secondary Qualities:


2 Paul J. Boghossian & J. David Velleman, ‘Colour As a Secondary Quality,’ reprinted from Mind, January, 1989


VI. Events:


VII. Concreta: Substance:


VIII. Dependent Particulars: Holes, Boundaries and Surfaces:


IX. Mereology:


3. Peter Wan Inwagen, ‘Four-Dimensional Objects,’ reprinted from Nous, 1990

23. HERMENEUTICS AND DECONSTRUCTION

PART I: 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

PART II: DECONSTRUCTION

1 The connection between post-modernism and wider cultural movements

2 Modernism and post-modernism

3 Hostility to depth

4 The death of the author

5 Rejection of metaphysics as the ground for our basic practices, discourses and beliefs

6 Rejection of the Enlightenment appeal to reason; incredulity towards metanarratives

7 The fall of the self as the rational subject

8 Michael Foucault: relation between power and knowledge

9 Derrida: rejection of the metaphysics of presence; logocentrism; language: a species of writing

10 The ethics of deconstruction: liberation and alienation

SUGGESTED READINGS:


24. ADVANCED LOGIC (GENERAL) I

PART I

1 Deductive systems: formal deductive systems; attributes of formal deductive systems; logistic systems

2 Formal propositional calculus: PM axioms of propositional calculus; theorems of PM; deduction theorem and consequences; consistency, soundness, completeness, independence of PM

PART II

3 First-order predicate calculus: its language, axioms, rules of inference; theorems; metatheorems: specialisation, generalisation, choice rule; similarity, equivalence, prenex normal forms and Skolem normal forms; first-order theory with equality; equality axioms; equality theorems; replacement theorems; satisfiability, interpretation, truth and model; metatheorems on satisfiability; completeness (Henkin's Proof)

SUGGESTED READINGS:

I.M. Copi : *Symbolic Logic*, (7th edition), Macmillan & Co., London. (Ch. 10)
Smullyan : *First Order Logic*, North Holland
25. ADVANCED LOGIC (GENERAL) II

PART I: SET THEORY AND THE FOUNDATIONS OF MATHEMATICS

1. Partial ordering, total ordering and well ordering on sets, upper and lower bounds, maximal and minimal elements of partially ordered sets

2. Axiom of choice, Zermelo’s well-ordering theorem, Cartesian product

3. Cardinal numbers: definition, ordering, properties; Schröder-Bernstein theorem; enumerability and non-enumerability of sets; arithmetic of cardinal numbers; power set; Cantor’s theorem

4. Ordinal numbers: order isomorphism, order types of totally ordered sets; ordinal numbers: ordering, properties, arithmetic; connection between set theory and propositional calculus

PART II: LATTICE THEORY AND BOOLEAN ALGEBRA

1. Binary operation on sets: lattice; criterion of a set having two binary operations to be a lattice; distributive lattice, complemented lattice; properties of lattice

2. Boolean algebra: criterion of a set having two binary operations to be a Boolean algebra; representation of a Boolean algebra in terms of subsets of a set; properties of Boolean algebra

3. Boolean variables: Boolean functions of n independent Boolean variables; their relation with truth functions of n variables

4. Ordering in the set of all Boolean functions of n Boolean variables; the set of all Boolean functions of n Boolean variables in a Boolean algebra; applications to logic

SUGGESTED READINGS:

R.R. Stoll : Set Theory and Logic, New Delhi, 1967
R. Dubisch : Lattice to Logic, New York, 1964
B.H. Arnold : Logic and Boolean Algebra
G. Birkhoff : Lattice Theory
26. MODAL PROPOSITIONAL LOGIC

PART I: HISTORY OF MODAL LOGIC

1 Logical interconnections between the necessary, the impossible and the permitted

2 Modal syllogisms

3 Stoic treatment of modality

4 Modal logic in the Middle Ages

PART II: MODAL PROPOSITIONAL CALCULUS

5 Some normal propositional modal systems: The systems of T, S4 and S5

6 The Lewis system of strict implication

RECOMMENDED TEXTS:

Aristotle : De Interpretatione (Chapters 12 & 13)
Aristotle : Prior Analytics (1, Cc, 3, 8-22)
Hughes and Cresswell : An Introduction to Modal Logic (Chapters 1 to 4, 12 & 13)

SUGGESTED FURTHER READINGS:

27. MODAL PREDICATE LOGIC

PART I: MODAL LOWER PREDICATE CALCULUS

1. Predicate calculi analogous to the propositional systems T, S4 and S5

2. Completeness proof of T + BF, S4 + BF and LPC + S5

3. Validity in systems not containing BF

4. Completeness without BF

5. Alternative systems beginning with the system K, T and D, etc.

6. Kripke’s semantics for modal lower predicate calculus

PART II: VARIETIES OF NON-ALETHIC MODALITIES

6. Temporal modality

7. Deontic modality

8. Epistemic modality

RECOMMENDED TEXTS:

Hughes and Cresswell: An Introduction to Modal Logic (Chapters 8 to 10)
& Kegan Paul, 1957
Jakko Hintikka : Knowledge and Belief, Ithaca: Cornell University Press, 1962
-------------: ‘Individuals, Possible Worlds and Epistemic Logic,’ Nous 1, 1967, pp.91-96
Hughes & Cresswell : A New Introduction to Modal Logic

SUGGESTED FURTHER READINGS:

Nicholas Rescher : Topics in Philosophical Logic, Holland: D. Reidel, 1968
L. Linsky (Ed) : *Reference and Modality*, Oxford University Press, 1971
M. Loux (Ed) : *The Possible and the Actual*
28. GREEK PHILOSOPHY I
EARLY GREEK PHILOSOPHY

PART I: FROM THALES TO ARISTOTLE

1 Old Ionian nature-philosophers

2 Orphic systems of cosmogony

3 Pythagoras and his disciples

4 Orphic and Pythagorean doctrines of the soul

5 From metaphysics to positive science: Xenophanes; Parmenides; Anaxagoras; Empedocles

6 The Beginnings of mental and moral philosophy: The Sophists; Protagoras; Socrates; Xenophon; the Cynics; the Cyrenaics

7 Grand philosophical systems:

Plato: theory of knowledge; Forms; soul: structure, proofs for its immortality; ethical, social and political ideals

Aristotle: categories; elements; principles of proof; ontology; chance and necessity; Nature; soul; will and Nous; God; ethics; theory of the state; theory of art

PART II: SPECIAL TEXT

Any one of the following:

Plato: The Republic
Aristotle: Metaphysica

SUGGESTED READINGS:

Theodore Gomperz : The Greek Thinkers: A History of Ancient Philosophy, (in four volumes), Trs: Magnus & Berry, 1912
J. Burnet : History of Greek Philosophy, 1914
R.B. Appleton : The Elements of Greek Philosophy from Thales to Aristotle, 1922
W.K.C. Guthrie : The Greek Philosophers from Thales to Aristotle
F.M. Cornford : Plato's Theory of Knowledge, 1935
A. Koyre : Discovering Plato, 1945
H.F. Cherniss : Aristotle's Criticism of Plato and the Academy, 1945
Plato : The Republic, Tr. F.M. Cornford, 1942
R.L. Nettleship : Lectures on the "Republic" of Plato, 1914
A.E. Taylor : Plato: The Man and his Work, 1926
W.D. Ross : Aristotle, 1923
Translations of Aristotle's works by J.A. Smith and W.D. Ross
29. GREEK PHILOSOPHY II
LATER (POST-ARISTOTELIAN) GREEK PHILOSOPHY

PART I

1 Hellenistic philosophy: its outlook; Epicurus and Epicureanism
   Scepticism: Pyrrho, Timon, Arcesilaus, Carneades
   Stoicism: logic; epistemology; philosophy of nature; ethics
   Later developments: Panactius, Posidonius, Antiochus, Cicero

2 Neo-Platonism: Plotinus, Porphyry, Iamblicus, Proclus

PART II: SPECIAL TEXT

Plotinus: The Enneads (selections)

SUGGESTED READINGS:

A. A. Long : Hellenistic Philosophy, Duckworth, 1974
E. Bevan : Stoics and Sceptics, Oxford, 1973
R.D. Hicks : Stoics and Epicureans, Cambridge, 1910
A.E. Taylor : Epicurus: Philosophies, Ancient and Modern, Constable, 1911
John M. Rist : Stoic Philosophy, Cambridge, 1977
            (Ed) : The Stoics, Berkeley, 1978
30. MEDIEVAL PHILOSOPHY I

PART I: FIRST PERIOD

1. Transition from Graeco-Roman or Hellenistic philosophy to Medieval philosophy

2. Delimitation of the middle period

3. Schools of philosophy of the middle period:

   Christian philosophy associated with the Church of Rome: Patristic philosophy; Scholastic philosophy; anti-Scholastic philosophy
   Arabian philosophy associated with Islam
   Jewish philosophy

4. Patristic philosophy: the development of Christian theology; the Gnostics

   The Apologists: Origen: the Logos doctrine; God as eternal creator; the problem of sin; freedom of the will
   St. Augustine: theory of knowledge; theology; the problem of evil; freedom of the will; philosophy of history; philosophy of beauty

5. Scholasticism in its formative period:

   John Scotus Eriguela: the problem of universals; logical pantheism; the problem of good and evil
   St. Anselm of Canterbury: realism; ontological argument; theory of satisfaction; Credo
   Roscellinus: the nominalistic doctrine of particulars
   Peter Abelard: rationalism; ethical theory

PART II: SPECIAL TEXT

St. Augustine: The City of God

SUGGESTED READINGS:

R.H. Barrow : Introduction to St. Augustine: The City of God, 1950
W.J. Oates (Ed) : Basic Writings of St. Augustine, 1950
E. Chapman : St. Augustine’s Philosophy of Beauty, 1939
E.K. Rand : Founders of the Middle Ages, 1928
E. Fate : Origen and His Work, 1929
F.C. Copleston : *Medieval Philosophy*, 1952


A. Armstrong (Ed) : *The Cambridge History of Later Greek and Early Medieval Philosophy*, Cambridge, 1967


31. MEDIEVAL PHILOSOPHY II

PART I: SECOND PERIOD

1 Aristotelianism in Arabic Philosophy:
   Al-Farabi Abu Nasr: Logic; unity of philosophy; one and the many; intellect; interpretation of the Quran
   Ibn Sina: doctrine of being; body-mind relation; theory of knowledge; prophecy; God and the world
   Ibn Rushd: philosophy and religion; ways to God, knowledge, being, science

2 The Culmination of Scholasticism:
   St. Thomas Aquinas: philosophy and theology; theory of knowledge; metaphysics; psychology; ethics; politics

3 The Decline of Scholasticism:
   John Duns Scotus: critique of Thomism; will and intellect; universals; theology; God and the moral law

4 The Revival of Nominalism:
   William of Ockham: nominalism, vs. realism; the razor; first and second intensions; scientific agnosticism

5 Mysticism and Pantheism: Nicholas of Cusa: idealistic nominalism

PART II: SPECIAL TEXT

St. Thomas Aquinas: *Summa Theologiae* (selections)

SUGGESTED READINGS:

__________________________
C.R.S. Harris: *Duns Scotus*, Vols. I & II

A. Armstrong (Ed) : *The Cambridge History of Later Greek and Early Medieval Philosophy*, Cambridge, 1967

32. ISLAMIC PHILOSOPHY I

HISTORY OF ISLAMIC PHILOSOPHY

1 The philosophical teachings of the Holy Quran: God, the ultimate reality; His attributes; relation to world and man; theory of knowledge: knowledge by inference, perception, intuition; man’s power; free will; life after death; values and disvalues

2 Theologico-philosophical Movements: Mutazilism; Asharism; Tahawism

3 The Philosophers: Al-Khindi; Al-Farabi; Ibn Sina; Ibn Bajjah; Ibn Rushd

4 The middle roadsers: Al-Ghazali; Fakhr al-din Razi; Sadr al-din Shirazi (Mulla Sadra)

5 The Sufis: Al-Hallaj; Abd al-quadir Jilani. Shihab al-din Suhrawardi Maqtul; Ibn Arabi; Jalal al-din Rumi; Shaikh Ahmad Sirhindi

SUGGESTED READINGS:

T. J. de Boer : The History of Philosophy in Islam, Tr. E. Jones, London, 1933
D.M. Donaldson : Studies in Muslim Ethics, London, 1953
O. Leaman : An Introduction to Medieval Islamic Philosophy, Cambridge, 1985
33. ISLAMIC PHILOSOPHY II

SPECIAL TEXTS

For PART I
- Al-Ghazali: Tahafut al-falasifah
- Ibn Rushd: Tahafut al-tahafut

For PART II
- Ibn Khaldun: Muqaddima (selections)
- Muhammad Iqbal: The Reconstruction of Religious Thought in Islam

SUGGESTED READINGS:

English translations:
- Tahafut al-Falasifah by S.A.Kamali, Lahore: The Pakistan Philosophical Congress, 1958
- Mohammed Iqbal: The Reconstruction of Religious Thought in Islam, Lahore, 1944

Articles in English:
- "Al-Ghazali and the Argument of Time", The Muslim World, Vol. XLIX, No.4, 1959
34. VIRTUE ETHICS I

In recent years there has emerged an approach to ethics generally characterized as “Virtue ethics”. Its adherents believe that it is different from, and, more particularly, superior to the two main currents of modern ethical theories, namely Utilitarian and (Kantian) Deontic theories. The adherents of virtue ethics believe that much of 20th century moral theory is seriously flawed on account of its failure to attend to the lessons to be had from the ancient Greek tradition of ethical theorizing as articulated in the writings of Plato and Aristotle. The central concerns of this tradition are the nature of virtue and character.

The subject matter of this paper will mostly delve into the foundations of virtue ethics by studying some important texts of Plato and Aristotle.

*[ Attempt should be made to also draw on the Indian ethical tradition]*

Besides studying the ancient roots of virtue ethics, Hume’s account of virtue will be taken up as an interlude to Virtue ethics’ entry into the 20th century.

Texts

   Plato : *Charmides* and *Protagoras*
   Aristotle: *Nicomachean Ethics* (NE) (selections)
   Hume : *An Enquiry Concerning The Principles of Morals* (selections)
   Pojman : *Ethical Theory* (ET)

HELPFUL READINGS:

Terence Irwine : *Plato’s Moral Theory* (PMT)
A.O. Rorty : *Essays on Aristotle’s Ethics* (EAE)
S. Broadie : *Ethics with Aristotle* (EA)
J. Whiting & S. Engstron: *Aristotle, Kant and the Stoics: Rethinking Happiness and Virtue* (AKS)
J. Annas : *The Morality of Happiness* (MH)
R. Kraut : *Aristotle on Human Good* (AH)
W.F.R. Hardie : *Aristotle’s Ethical Theory* (AE)
J. Cooper : *Reason and Human Good* (RH)
J. Mcdowell : *Mind, Value and Reality* (MVR)
T. Irwin : *Aristotle’s First Principles* (AFP)

**Topic I** : What is Virtue Ethics?

**W1**

McIntyre: “After Virtue” (Selection from Pojman’s *Ethical Theory*)
Bernard Mayo: “Virtue and Moral Life” (Selection from Pojman’s *Ethical Theory*)
Topic II : Structure and Unity of Virtue

W 2-3
What is Temperance? Plato’s treatment in *Charmides*
Unity of Virtue Plato’s *Protagoras*

Topic III : The Pursuit of Happiness

Aristotle: *NE*, B1, Ch. 1-7
“Role of Eudaimonia in Aristotle’s Ethics” (*MVR*)
“Aristotle on Eudaimonia” (*EAE*)
“Making sense of one’s life as a whole” (*MH*)

[Since eudaimonia is a common feature of virtually all ancient moral philosophy, one should discuss its nature and place from the perspective of the Indian ethical tradition.]

Topic IV : Aristotle’s “Function” Argument

*NE*, 1.7 (1097b22 - 1098a20)
“Role of Eudaimonia” (*MVR*)
The Metaphysical and Psychological Basis of Aristotle’s Ethics” (*AFP*)
*EA*, (Ch 1, Section 5)

Topic V : Virtue and Character

WVI-IX *NE*, BII, BIII 5-V
“Some lessons in Aristotle’s Moral Psychology” (*MVR*)
“The Virtue” (*MH*)
“Aristotle on Learning to be Good” (*EAE*)
“Virtue and Parts of the Soul” (*EA*)

Topic VI : Deliberation and Reason

WX-XII *NE*, BII-2-4; BV 19
*MH*, Ch. 2 Sec. 3 & 4
“Virtue and Reason” (*MVR*)
*EA*, Ch 4

Topic VII : Hume on Virtue

WXIII-XIV *An Enquiry Concerning the Principles of Morals* (selections)
35. VIRTUE ETHICS II

The subject matter of this paper will turn to the twentieth century where revival of virtue ethics begins with the writings of G.E.M. Anscombe, Philippa Foot and Iris Murdoch. Their points of view as they stand in opposition to neo-Humean value theories of Stevenson and Hare will be the starting point. This paper would have three units. The first will discuss virtue ethics’ unique conception of morality and moral guidance and its criticism of the prevailing moral theories. The second will examine some alleged virtues such as justice, forgiveness, charity, integrity, pride etc. The primary aims in examining these are to consider precisely what sorts of actions and attitudes they demand and to consider what renders an alleged virtue an actual virtue - an issue which becomes specially pressing as soon as one recognizes the incompatibility of certain virtues. The third unit will consist of a critical appraisal of virtue ethics: What is the relationship among virtues? Do they form a unity? Should virtues be justified? Do virtues really replace principles or rules?

Relevant reading material can be drawn from the following:

Louis P. Pojman (Ed) : Ethical Theory (Part VII)
Midwest Studies in Philosophy, Vol. 13
Crisp & Slote (Eds) : Virtue Ethics
Rosalind Hursthouse : Virtue Ethics

Owen Flanagan & A. Rorty (Eds): Identity, Character & Morality
Philippa Foot : Virtues & Vices
Iris Murdoch : The Sovereignty of Good
James Rachels : Elements of Moral Philosophy
Lawrence A Blum : Friendship, Altruism and Morality
Edmund Pincopts : Quendn & Virtue
Marcia W. Baron, Philip Petit & Slote: Three Methods of Ethics
John Cases : Pagan Virtues
36. APPLIED ETHICS I

The aim of this course is to acquaint the student with the various concepts of ethics, ethical issues, practices in business, corporate and social responsibility, strengthening personal and organisational integrity, ethics and ecogoly, work ethics, professional ethics and responsibility.

1. Nature and scope of applied ethics: theoretical formulation of applied ethics; analysis of the concept of *prima facie* obligation

2. Deontological and teleological approaches to moral action

3. Values: value and disvalue; value neutrality and culture-specific values

4. Private and public morality

5. Social justice: philosophical perspectives and presuppositions

6. Legal implications of social justice, equity and good conscience; their relevance for social progress and development

7. Limits of applied ethics
37. APPLIED ETHICS II

1 Fundamentals of legal ethics: advocate-client-Bar and Bench coordination

2 Fundamentals of medical ethics: doctor-patient relationship; euthanasia; abortion

3 Applied ethics and ecology

4 Applied ethics and politics

5 Applied ethics and business; business ethics and practical morality

6 Applied ethics and human resource development

7 Professional ethics: profession and business; morals and laws in profession

8 Ethical codes of conduct for various kinds of professionals

SUGGESTED READINGS FOR PAPERS I & II:

Peter Singer (Ed) : *Applied Ethics*, in the Oxford Readings in Philosophy Series
T.L. Beauchamp & Walters (Eds): *Contemporary Issues in Bioethics*
Almond, Brenda & Hill, Donald: *Applied Philosophy: Morals and Metaphysics in Contemporary Debates*,
38. POLITICAL PHILOSOPHY

Units here are organized around three model themes: (1) concepts, (2) perspectives and ideologies, and (3) concerns and issues. Organized on the theory-cum-practice trajectory, they, at the same time, naturally infuse and reinforce one another. They are not exhaustive but representative themes of political philosophy.

Concepts: Justice, equality; liberty, autonomy, rights; democracy, citizenship, representation; state, civil society, nation, community; power, authority, legitimacy; political obligation, civil disobedience, revolution; swaraj, satyagraha and ahimsa

Perspectives and ideologies: Liberal, socialist, fascist, Gandhian; Feminism

Issues and concerns: Identity and recognition: cultural rights, group rights and human dignity; nationalism: civic, cultural and ethnic; contemporary debate on secularism: neutrality, toleration and equality; political stability and terrorism

SUGGESTED READINGS:

Ackerman, Bruce A : Social Justice in the Liberal State, Yale University Press, 1980
Brian Barry : The Liberal Theory of Justice, Oxford University Press, 1973
Isaiah Berlin : Four Essays on Liberty, Oxford University Press, 1973
Rajeev Bhargava : Individualism in Social Science: Forms and Limits of Methodology, Clarendon Press, 1992
——— (Ed) : Secularism and its Critics, Oxford University Press, 1998
Partha Chatterjee : Nation and its Fragments, Delhi: Oxford University Press, 1994
P.C. Joshi : Secularism and Development: The Indian Experiment, New Delhi: Vikas, 1994
Sudipta Kaviraj : The Unhappy Conscience, Delhi: Oxford University Press, 1996
Rajni Kothari : State against Democracy: In Search of Humane Governance, Delhi: Ajanta, 1988
Krishna Kumar (Ed) : Revolution, Weidenfeld & Nicholson, 1971
Kymlicka Will (Ed) : The Rights of Minority Cultures, Oxford University Press, 1995
S. Lukes : Marxism and Morality, Oxford University Press, 1985
Mackinnon : Feminism Unmodified, Harvard University Press, 1987
T.N. Madan : Secularism, Oxford University Press, 1996
Ashis Nandy : At the Edge of Psychology: Essays in Politics and Culture, Delhi: Oxford University Press, 1990
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<tr>
<th>Name</th>
<th>Title</th>
<th>Publisher</th>
<th>Year</th>
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<tbody>
<tr>
<td>Norman Richard</td>
<td><em>Free and Equal: A Philosophical Examination of Political Values</em></td>
<td>Oxford University Press</td>
<td>1987</td>
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<tr>
<td>Robert Nozick</td>
<td><em>Anarchy, State and Utopia</em></td>
<td>Basil Blackwell</td>
<td>1978</td>
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<tr>
<td>Bhikhu Parekh</td>
<td><em>Gandhi's Political Philosophy: A Critical Examination</em></td>
<td>Macmillan</td>
<td>1989</td>
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<td></td>
<td><em>Political Liberalism</em></td>
<td>Columbia University Press</td>
<td>1993</td>
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<tr>
<td>Amartya Sen</td>
<td><em>Inequality Re-Examined</em></td>
<td>Oxford University Press</td>
<td>1997</td>
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<td>Watson H. Secton</td>
<td><em>Multiculturalism and the Politics of Recognition</em></td>
<td>McGill University</td>
<td>1992</td>
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<tr>
<td>M. Walzer</td>
<td><em>Spheres of Justice: A Defence of Pluralism and Equality</em></td>
<td>Blackwell</td>
<td>1983</td>
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39. AESTHETICS I (Indian)
Literary Art (Alaṅkāraśāstra)

PART I

1 Literary art (kāvya) vis-a-vis other fine arts (kalā) like painting (chitra), music (saṅgīta), sculpture (bhāskarya), etc.

2 Kāvya-lakṣaṇa (definition of poetry); kāvya-hetu: pratibhā / vyuthpatti / abhyāsa, their distinctive roles in poetic creation; kāvya prayojana (necessity or use of poetry)

3 Varieties of kāvya: dṛṣya and śravya; structural varieties of dṛṣyakāvya

4 Different schools of literary criticism (kāvyaviccāra): rasa school (Bharata); vakrokti school or the school of alaṅkāra (Bhāmaha & Kuntaka); riti school or the school of 6 guṇas (Daṇḍin & Vāmana); dhvani school (Ānandavardhana); rasadhvani school (Abhinavagupta)

5 The later syncretic views of Mammaṭa, Viśwanātha, Vidyādhara, Jagannātha & Appayya Dīkṣita

PART II: SPECIAL TEXT

The Dhvanyāloka of Ānandavardhana with its Locanā commentary by Abhinavagupta

SUGGESTED READINGS:

P.V. Kane : History of Sanskrit Poetics, 1951
S.P. Bhattacharyya : Studies in Indian Poetics, Calcutta, 1964
Kuppuswami Sastri : Highways and Byways of Literary Criticism in Sanskrit
K. Krishna Murthy : Dhvanyāloka and its Critics, Mysore, 1963
R. Gnoli : The Aesthetic Experience According to Abhinavagupta, Chowkhamba, 1968
Panchapagesha Sastri : The Philosophy of Aesthetic Pleasure, Annamalai, 1940
S. Kununny Raja : Indian Theories of Meaning, Madras
V. Raghavan : Some Concepts of Alankara Sastra, Madras
Viśwanātha : Sāhityadarpana, Tr. J.R. Ballantyne & Premadas Mitra
Mammaṭa : Kāvyaprakāśa, Tr. G.N. Jha
40. AESTHETICS II (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; art and 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

SUGGESTED READINGS:


Anne Sheppard : Aesthetics: An Introduction to the Philosophy of Art, Oxford University Press, 1987

41. PHILOSOPHY OF VALUE EDUCATION

1. The concepts of “education” and “value”; education as essentially a process of inculcating values; values as the foundations of the very process of education; dangers of weakening or delinking the connection between education and values; the need for recognizing what, and what is not, true education; the role of recognizing what are false values in preserving the value-orientedness of education.

2. True education as constituting the development of individual as well as social “virtues”; the pursuit of excellence as the foundation of individual virtues; caring for others as the foundation of social virtues.

3. The universality of the concept of “good life”; an analysis of the concept of good life; an analysis of the constituents of good life; an analysis of how any form of proper education leads to the development of a proper conception of good life.

4. The notion of good life among the ancient Greeks; the notion of good life in classical India; the close connection between the concept of good life and the concept of virtue in both traditions; the pursuit of excellence and caring for others as the constituent elements of a good life; education as the means to achieve good life.

5. The general notion of value; the classification and types of of values; instrumental and intrinsic values; the importance of identifying whether a value is instrumental or intrinsic; the dangers of mistaking instrumental values for intrinsic values; education as the sole aid in identifying and choosing values.

6. The obsession with value as a typical feature of all classical Indian thinking in all fields; the meticulousness of classical India in identifying all types of disvalues; the concept of good life as a life based on Dharma; the universal, living, flexible and dynamic character of Dharma; the primacy of Dharma; the hierarchy of values (as found in the scheme of the puruṣārthas); the harmonious blending of worldly as well as other-worldly values in the classical Indian scheme.

7. A brief discussion of various values enunciated by the classical Indian philosophical schools.

SUGGESTED READINGS:

Risieri Frondizi: *What is Value?* Tr. Soloman Lipp, La Salle, Illinois, 1963


Ralph B. Perry: *General Theory of Value*, New York, 1926


M. Hiriyamma: *The Indian Conception of Value*, Mysore, 1972

42. PEACE STUDIES

1. Peace in theory and practice: peace as non-injury, compassion, love, service, mutual aid; peace with justice through non-violent action; multidimensional aspects of peace; non-violence and development

2. Gandhi’s contribution to peace

3. Conflict resolution and peace making: definition, nature and scope of conflicts; inner conflict; individual conflict; peaceful methods of conflict resolution viz., negotiation, mediation, arbitration, adjudication; role of gender, race, culture, language and religion in conflict situation; creative alternatives to conflicts

4. Sociology and psychology of peace: non-violent social change; creating peaceful social structures; psychology of crime and deviant behaviour; the psychology of nationalism, hero-worship and mass violence; roots of violence; forms of violence: suicide; criminal violence: rape, domestic violence, child abuse, adolescent aggression; political violence: inter-intra party violence, communal violence, linguistic violence, regional violence, religious conflicts, assassinations, terrorism, war

5. Social change in India; violence and mass media

6. Gandhian satyagraha model; non-violence; passive resistance, civil disobedience, fasting, boycott, assertive satyagraha etc.

7. Peace education: education for peace; Gandhi’s vision; peace-education and media; growth of peace studies, peace research and expanding horizons of peace education; case studies of peace education experiments; peace awards; role of UNO for establishment of peace

8. Peace technology and Shanti Sena: development of new tools, techniques, mechanisms and institutions for building up peace; concept of Shanti Sena; contributions of Gandhi, Vinoba and J.P. Narayan; UNO Peace-keeping force

9. Nuclear disarmament and global peace

SUGGESTED READINGS:

Steve Marks : Peace, Development and Human Rights Education
Galung Johan : Violence and Peace Research
Magnus Haavelsred : Peace Education
K.S. Murthy : The Quest for Peace
Kenneth Boulding : Stable Peace
Thomas Weber : Conflict Resolution and Gandhian Ethics
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<tr>
<th>Author</th>
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<tbody>
<tr>
<td>Paul Wehr</td>
<td>Conflict Regulation</td>
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<tr>
<td>Ashley Montagu</td>
<td>Learning Non-Aggression</td>
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<td>John Bondurant</td>
<td>Conquest of Violence</td>
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<td>Bhoodward</td>
<td>Peace Research and Peace Action</td>
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<td>Theodore Lenz</td>
<td>Towards a Science of Peace</td>
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<td>Vinoba Bhave</td>
<td>Shanti Sena</td>
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<td>Thomas Merton</td>
<td>The Non-violent Alternative</td>
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<td>Gene Sharp</td>
<td>Politics of Non-violent Action</td>
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<td>R.R. Diwakar</td>
<td>The Sage of Satyagraha</td>
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43. CHINESE PHILOSOPHY

1 Pre-Confucian thought: transition from “spirits” to T’ien (Heaven); importance of virtue

2 Confucius: the “superior man”; society, the individual and their relation; Mencius: humanity (jen), righteousness (i), propriety (li), wisdom (chih); man as originally good by nature; Hsün Tzu: man as basically evil in nature

3 Humanity (jen) as basic to social harmony; conscientiousness (chung) and altruism (shu) as two aspects of jen; “rectification of names” (cheng ming) and fulfilling responsibilities; the mean (chung-yung); moral law and moral order, “the way” (tao)

4 Taoist school: Lao Tzu: tao as eternal, spontaneous, nameless, indescribable; Chuang Tzu: tao as dynamic constant flux and unceasing transformation

5 Moist school: universal love (chien ai); its contrast with the Confucian doctrine of love with distinctions (pien); emphasis on the religious, and not the social, basis of love

6 Yin-Yang School: cosmic forces of yin and yang (negative and positive), as producers of everything, as the metaphysical basis of everything

7 The syncretic Confucianism of The Book of Changes (I Ching): the Buddhist schools emphasising the Middle Doctrine (chung-lun), Dharma Character (fa-siang) and Consciousness Only (wei-shih); the Ch’ān (meditation) school leading to zen; the revolt against zen

8 Neo-Confucianism: the rationalistic and the idealistic types; emphasis on the principle (li), the Great Ultimate (t’ai chi) and material forces; distinction between the good mind and the bad mind; direction of the mind (will); the renewal of Confucian philosophy in the twentieth century China as well as the adoption of Marxism

SUGGESTED READINGS:

Wade Baskin (Ed.) : Classics in Chinese Philosophy, New Jersey, 1974
Vincent Shen & Tran Van Doan (Eds.) : Morality, Metaphysics and Chinese Culture, Washington D.C., 1992
Wing-tsit Chan : A Sourcebook in Chinese Philosophy, Princeton, 1969
44. FEMINISM

1 Philosophy and feminism: definition of gender; gender as a social/cultural construct; the need for gender studies

2 Patriarchy: patriarchal voices of Manu, Aristotle etc.; binary oppositions; views on patriarchy; the myth of matriarchy; theories of the origin and nature of patriarchy; patriarchy and the gender question

3 Development of feminist consciousness: its different phases

4 Feminism and the question of knowledge: individualist vs. social approaches in feminist epistemology and feminist cognitive values

5 Personal and social identity: oppression as central to identity; the domestic, the economic and the political spheres

6 Psychoanalysis: criticism of Freud; feminist psychoanalysis: critique of Marxism and Marxist feminism

7 Ethics: ethics of care; ethics of autonomy; gender justice; politics: critique of liberalism and liberal feminism

8 Environment: modern technology; women and nature; women and nature seen as goddesses; women and religion

9 Women, culture and society: the feminist perspectives of human nature

10 Modernity and post-modernity

SUGGESTED READINGS:

Susie Tharu & V. Lalitha: Women’s Writing in India, Delhi: Oxford University Press, 1991

Sandra Harding: The Science Question in Feminism, Open University Press, 1986


Vandana Shiva: Ecofeminism, (MIES), Zed Books, 1993
Veena Ponnacha:  *Gender within the Human Rights Discourse*
Morwenna Griffiths:  *Feminism and the Self: The Web of Identity*
Sandra Hardin & Merill Hintikka:  *Feminism and Methodology*
45. ANALYTIC PHILOSOPHY

Intensive study of selections from:

Wittgenstein : *Philosophical Investigations*
Quine : *Pursuit of Truth*
Ammerman (Ed) : *Classics of Analytic Philosophy*
46. PHENOMENOLOGY

Any one of the following texts:


47. EXISTENTIALISM
SPECIAL TEXTS

PART I


PART II


Albert Camus : The Rebel: An Essay on Man in Revolt, Tr. A. Bower, New York, 1956
48. PHILOSOPHY OF HISTORY

1. What philosophy of history is; history: nature, scope, relation to other social sciences

2. Nature of historical knowledge

3. History and truth: objectivity; generalization in history

4. Methodology of history; philosophy and historical understanding

5. Structure of historical explanation; models of explanation; explanation vs understanding; laws and explanation in history

6. History, determinism and freedom; historical inevitability

7. Time, history and social change; social change and modern India

8. Schools of history like positivism, Marxism etc.

9. History and historiography

10. Historiography of civilization with special reference to India

SUGGESTED READINGS:

Arnold Toynbee : A Study of History

Oswald Spengler : Mankind and Mother Earth

E.H. Carr : The Decline of the West

Paul Ricoeur : What is History?

Paul Ricoeur : Time and Narrative

Bottmore & Rubel : History and Truth

Karl Popper : Selections from Karl Marx

Sri Aurobindo : Poverty of Historicism

Collingwood : The Idea of History

W.H. Walsh : The Human Cycle

I.J. Goldstein : The Idea of History

T.M.P. Mahadevan : The Idea of History

D.P. Chattopadhyaya : Philosophy of History

M. Mandelbaum : Historical Knowing

I. Berlin : Time and Timelessness

D.P. Chattopadhyaya : Individuals and Worlds

M. Mandelbaum : The Problem of Historical Knowledge

I. Berlin : Vico and Herder: Two Studies in the History of Ideas
Historical Inevitability

W.B. Gallie : Philosophy and the Historical Understanding
A. Danto : Narration and Knowledge
W. Dray : Laws and Explanation in History
P. Gardiner : The Nature of Historical Explanation
Hegel : Philosophy of History
M. Heidegger : Being and Time
M.N. Srinivas : Social Change and Modern India
R. Nisbet : Social Change and History

Kāla Sūkta from the Atharva Veda
49. STUDIES IN HUMAN RIGHTS

1. Human rights: definition, nature, content, legitimacy and priority
2. Theories of human rights; historical development of human rights
3. International Covenant on Civil and Political Rights
5. Human rights principle in the Indian Constitution; fundamental rights and directive principles of state policy
6. Role of NGOs in protecting human rights in relation to criminal justice
7. Amnesty International; PUCL; Human Rights Watch; AIDWA

SUGGESTED READINGS:

Allan Wingate : *Human Rights - Comment and Interpretation*, UNESCO, 1949

European Convention on Human Rights (ECHR)
International Covenant on Civil and Political Rights (ICCPR)
International Covenant on Economic, Social and Cultural Rights (ICESCR)
Universal Declaration of Human Rights (UDHR)
50. GENDER STUDIES
(Credit based course)

1. Women's concerns and issues connected with their poor socio-economic, educational and cultural status and the resulting low self-image, unequal access to all resources essential for development

2. Social construction of gender, gender roles and gender power relations; roots of oppression of women

3. Women's oppression: gender power structure and gender power relations within the family; gender inequality and discrimination in socio-economic and political spheres

4. Interconnection of girls and women's education and the process of empowerment

5. Complex relationships between democratizing opportunities and the content provisions essential for development

6. New ways of learning processes, organizing, strategizing and networking

7. Need to formulate links between macro-realities and the micro-lives of women

8. Study of the link between development, education and improving the lives of women

9. Women and media: the role of media: the portrayal of women in the main-stream mass media

10. Feminist thought: Liberal, Marxist, Radical, and Socialist
51. ENVIRONMENTAL STUDIES
(Credit based course)

1. Nature and scope of philosophy of environment: concepts of environment, ecology and ecosophy


4. Contemporary philosophy; the movement towards ecophilosophy; science and human values; the deep ecological movement

5. Ecological problems: population, conservation, preservation, genetic engineering, nuclear hazards

6. Environmental ethics: Utilitarianism and Kantian moral theory
52. MODERN INDIAN THOUGHT:
PHILOSOPHICAL PERSPECTIVES
(Credit based course)

1 Philosophy of life: nature, scope and importance in the Indian context

2 The concept of puruṣārthas as providing a framework for understanding Indian philosophies of life

3 The Bhagavad Gītā: modern commentators: Tilak, Sri Aurobindo, Radhakrishnan, Gandhi

4 Philosophical perspectives: Vivekananda: practical vedānta; Sri Aurobindo: integral yoga; Radhakrishnan: intellect and intuition; Jiddu Krishnamurti: the self, freedom from the known, individual, society and nature

5 Philosophical ideals: Annie Besant: theosophy, universal harmony of religions

6 Gandhian perspective: Gandhi’s conceptions of truth, non-violence, satyagraha, sarvodaya, peace and universal religion

7 Ambedkar’s critique of the Hindu way of life: Dalit movement

8 Humanism, scientism and religion: M.N. Roy on humanism; Tagore on humanism

9 Ethics in theory and practice: a critical appraisal

10 Unity of life: theory and practice
53. VEDĀNTA I

1 Advaita School before Śaṅkara: Maṇḍana Miśra: Brahman as the only positive reality, admission of negative realities like removal of ignorance (avidyānivṛtti) and absence of the world (prapañcābhāva); analysis of states of consciousness in the Maṇḍukyopanisād

Gauḍapāda: equivalence of dream and waking states; metaphysical interpretation of dream and sleep; theory of non-origination (ajātīvāda); māyā as projecting (vikṣepa) and concealing (āvaraṇa); amanībhāva; the Buddhist parallels

2 Śaṅkara: Nirguṇa Brahman; adhyāsa: rejection of the (unconscious) Sāṅkhya prakṛti as the source of the universe; cetana Brahma as the non-different material and efficient cause (abhinirmittopādānākāraṇa) of the universe; theory of causation; nature of the jīva; jīvamuktī; criticism of other schools of philosophy like Sāṅkhya, Vaiṣeṣika, Buddhism and Jainism; the higher and the lower teachings of the Prasthānātrayī: the relative importance of reason and Śruti; jñāna as the means to liberation

3 Post-Śaṅkara Advaita: the identification of avidyā with māyā; māyā as neither real nor unreal (sadasadvilakṣaṇa); avidyā as cosmic as well as individual; acetana māyā as the material cause and saguṇa Brahma (īśvara) as the efficient cause of the universe; vivartavāda: three levels of reality (sattātraividhāya) and the theory of sublation (bādha); important differences between Bhāmatiprasthāṇa and Vivaraṇaprasthāna: avacchedavāda, ābhāsavāda, ekajīvavāda, dṛṣṭisṛṣṭivāda and sṛṣṭidṛṣṭivāda

4 Advaita theory of knowledge: svatābhrāmānyavāda; pramāṇas: pratyakṣa, anumāna, śabda, upamāna, arthāpatti, anupalabdhi: theories of mithyātva and mithyātvaṁmithyātva; anirvacanīyakhyāti

SUGGESTED READINGS:

Govind Chandra Pande: Life and Thought of Śaṅkarācārya, Delhi, 1994
T.M.P. Mahadevan: The Philosophy of Advaita, Madras, 1957
Swāmī Satprakāśānanda: Methods of Knowledge, London, 1965
Jadunath Sinha: Problems of Post-Śaṅkara Advaita Vedānta, Calcutta
A.B. Shastri: Studies in Post-Śaṅkara Dialectics, Calcutta, 1936
Śaṅkara: Commentaries on the Vedānta Sūtras, Chāndogyo Upaniṣad and Brhadāraṇyaka Upaniṣad (selections)
Padmapāda: Pañcapādikā (selections)
Vācaspati Miśra : Bhāmatī (selections)
Dharmarāja Adhvarin: Vedāntaparibhāṣā (selections)
Śrīharṣa : Khaṇḍanakhaṇḍakhāḍya (selections)
54. VEDĀNTA II

1 Rāmānuja: influences of the Tamil sages (Ālvārs) and of Bhāskara, Yādavaprakāśa and Yāmunamuni; rejection of the idea of lower and higher teachings of Śruti; affirmation of saguṇa Brahman and rejection of nirguṇa Brahman; identification of Brahman with Viṣṇu and the consequent theological doctrines; seven objections to the theory of māyā

2 The concept of inseparable relation (apṛthaksiddhi); material universe and souls as the body of God and Brahman as the indweller (antaryāmi) in both; three realities (tattvatraya): cit, acit, Īśvara; satkāryavāda; material world as a product of jaḍapraṇāta; theory of quintuplication (pañcīkaraṇa)

3 The concept of jīva; dharmaḥpramāṇa-vāda, pramāṇas, satkhyāśi; nature of mokṣa and the means to it: karma, bhakti and jñānayogas; prapattī; rejection of jīvanmukti

4 Madhva: rejection of nirguṇa Brahman and māyā; identification of Brahman with Viṣṇu, the only independent substance (svatantrasvāda); difference (bheda) as ultimate and the description of the nature of difference (saviśeṣa-abheda); five kinds of ultimate differences

5 Sākṣin; the concept of knowledge; pramāṇas; theory of erroneous perception (abhinava anyathākhyāti); justification of intrinsic differences among jīvas; nature of liberation and the means to it; importance of divine grace

SUGGESTED READINGS:

S.M. Srinivasa Chari : Advaita and Viśiṣṭādvaita, Delhi, 1976
Eric J. Lott : God and the Universe in the Vedāntic Theology of Rāmānuja, Madras, 1976
P.N. Srinivasachari : Philosophy of Viśiṣṭādvaita, Adyar, 1978
P. Nagaraja Rao : The Epistemology of Dvaita Vedānta, Adyar, 1958
L. Stafford Betty : Vādirāja’s Refutation of Śaṅkara’s Non-Dualism, Delhi, 1978
K. Narain : A Critique of the Madhva Refutation of the Śaṅkara School of Vedānta, Allahabad, 1964
Rāmānuja : Śrībhāṣya (selections)
Śrīnīvāsačārya : Yatindramatadīpikā
Madhva : Commentary on the Vedānta Sūtras (selections)

——— : Śrīmadviṣṇuṭattvavāninirṇaya
55. VEDĀNTA III

1 Nimbārka: The three tattvas: Brahman, cit and acit; rejection of nirguṇa Brahman and māyā; identification of saṅguṇa Brahman with Kṛṣṇa or Hari; acceptance of real identity as well as difference (bhedābheda); Brahma-parīnāmavāda; creation of the universe as sport (līlā) of the Lord; nature of bondage of jīva and liberation; means to liberation

2 Vallabha: Brahman as the only pure reality devoid of impure māyā (śuddhādvaita); three forms of Brahman: parabrahman, antaryāmin, akṣarabrahman; identification of Brahman with Śrikrṣṇa; universe as a manifestation of Brahman (avikṛta-parīnāmavāda); prapañca and saṁsāra; human souls (jīvas), their kinds, bondage and liberation; importance of divine grace

3 Caitanya: The Daśamālāśloka attributed to Caitanya and the ideas embodied in that work; identification of Brahman with Lord Śrikrṣṇa; Rādhā as the power (śakti) of the Lord; universe as a manifestation of the māyāśaktī of the Lord; acceptance of the ultimacy of identity as well as difference as unthinkable (acintya bhedābheda); bhakti as indispensable means to liberation

SUGGESTED READINGS:

Mrudula I. Marfatia: The Philosophy of Vallabhačārya, Delhi, 1967
Swāmī Tapasyānanda: Bhakti Schools of Vedanta, Madras, 1990
P.N. Srinivasachari: The Philosophy of Bhedābheda, Adyar, 1950
Nimbārka: Vedāntapārījātasauryabha (selections) and Daśaslokī
Vallabha: Aṇubhāṣya (selections) and Siddhāntarahasya
Jīva Goswāmi: Satsandarbha with his autocommentary Sarvasanvāḍini (selections)
Baladeva: Prameyaratnāvalī
56. SĀṆKHYA

1 The three kinds of duḥkha: ādhibhautika, ādhidaiivika, ādhyātmika; duḥkhas cannot be removed by any means except the knowledge of the vyakta (manifest) and the avyakta (unmanifest); pramāṇas: their nature and objects; prakṛti and vikṛti; mūlaprakṛti and its subtle nature; proofs for the existence of mūlaprakṛti; sattkāryavāda and the justification for its acceptance; cause is of the same nature as effect

2 The distinction between vyakta, avyakta and puruṣa; guṇas: sattva, rajas, tamas and their distinctive characteristics, mutual opposition and complementarity; avyakta as the cause of vyakta

3 Puruṣa: nature, proofs for existence as well as plurality; appearance of activity in puruṣa and of consciousness in prakṛti; the twin reasons for the evolution of prakṛti; systematic evolution of twentythree tattvas from prakṛti; primary and secondary evolution; the specific nature and functions (vṛtis) of each one of the evolutes

4 Five forms of error and their sub-divisions; eight siddhis; pain (duḥkha) is the result of non-discrimination between prakṛti and puruṣa; discriminative knowledge (viveka) stops the activity of prakṛti; bondage and liberation is really only for prakṛti and not for puruṣa who is unchanging; upon ceasing of prakṛti’s activity, puruṣa attains liberation (kaivalya)

5 The general structure of the Sāṅkhya system as explanatory of the absence of the concept of God in that system; the close link between Sāṅkhya and Yoga systems

SUGGESTED READINGS:

S.S. Suryanarayana Sastri (Tr.): The Sāṅkhya-kārikā of Īśvara-śrīna, Madras, 1948
Ganganatha Jha (Ed., Tr.): Vācaspati Miśra’s Sāṅkhya-tattva-kāumudi, Poona, 1965
Har Dutt Sarma (Ed., Tr.): Sāṅkhya-kārikā with Gauḍapāda’s Bhaṭya, Poona, 1933
Pulimbehari Chakravarti: Origin and Development of the Sāṅkhya System of Thought, Calcutta, 1950
G.J. Larson & R.S. Bhattacharya (Eds.): Sāṅkhya, {Encyclopedia of Indian Philosophies, Vol. IV}, Delhi, 1987
E.H. Johnston: Early Sāṅkhya, Delhi, 1974
Janardana Sastri Pandeya (Ed.): Sāṅkhya-darśanam, Delhi, 1981
Hariharananda Aranya: The Sāṅkhya Sūtras of Pāṇcaśikha and the Sāṅkhya-tattvālaka, Delhi, 1977
G.J. Larson: Classical Sāṅkhya
57. YOGA

1 Cittavṛtti: yoga as cittavṛttiniruddha; vṛttis: pramāṇa, viparyaya, vikalpa, nidrā, snrti; their control through abhyāsa and vairāgya

2 Two types of samādhi (saṃprajñāta and asaṃprajñāta) and their characteristics; attainment of samādhi through meditating on Īśvara (God); nature of Īśvara; cittavikśepas and the manner of overcoming them; sabīja and nirbīja samādhi

3 Five kleśas and their nature; conjunction of draṣṭā and drśya as the root cause of ignorance; kaivalya results from removal of avidyā; the eight-fold path leading to kaivalya: yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, samādhi; the varieties and/or characteristics of each one of the above eight elements

4 Concentration of citta on various entities and the resulting consequences; eight siddhis resulting from control over citta and their description: kaivalya as resulting only when the siddhis are transcended

5 The nature of nirmāṇacitta; kinds of karmas and vāsanās produced by it: ending of beginningless vāsanās; dharmameghasamādhi; nature of kaivalya

SUGGESTED READINGS:

M.N. Dvivedi (Tr.) : Patañjali’s Yogasūtra, Adyar, 1947
Ganganatha Jha (Tr.) : Patañjali’s Yogasūtra with Vyāsa’s Bhāṣya. Viññānabhikṣu’s Yogavārttika and notes from Vācaspati Miśra’s Tattvavaiśāradī. Bombay, 1907
J.H. Woods (Tr.) : Patañjali’s Yogasūtra with Vyāsa’s Bhāṣya. and Vācaspati Miśra’s Tattvavaiśāradī. Delhi, 1966
Surendranath Dasgupta: The Study of Patañjali, Calcutta, 1920
Sri Aurobindo : The Synthesis of Yoga
T.S. Rukmani (Tr) : Yogavārttika of Viññānabhikṣu. Vols. I to IV. Delhi, 1985
58. NYAYA

SPECIAL TEXTS (Any one of the following)

1. Vātsyāyana: *Nyāyasūtrakabhāṣya*

2. Jayanta Bhaṭṭa: *Nyāyamañjarī*

3. Uddyotakara: *Nyāyavārttika*

4. Udayana: *Nyāyakusumānjali, Ātmatattvaviveka* or *Tātparyapratisuddhi*

5. Annambhaṭṭa: *Turkasaṅgraha* with *Dipikā*
59. NAVYA NYĀYA

Intensive study of Gaṅgeśa's *Tattvacintāmani* with *Didhitī* of Raghunātha (selections)
60. VAIŚEŠIKA

SPECIAL TEXTS  (Any one of the following)

1 Praśastapāda:  Padārthadharmasaṅgraha

2 Udayana: Kiruṇāvali

3 Śridhara: Nyāyakandalī

4 Laugākṣi Bhāskara: Tārkapānudī
defined

5 Śivāditya: Saptapadārthī
defined

6 Viśvanātha: Bhāṣāparichheda or Siddhāntamukta vali

7 Jagadiśa: Tarkānta

\[\text{Note:} \quad \text{any one of the above texts can be selected}\]
61. Pūrva Mīmāṁsā I

SPECIAL TEXTS (Any one of the following)

1. Nārāyaṇa: Mānameyodaya

2. Kumārila: Ślokavārttika (selections)

3. Maṇḍana Miśra: Vidhiviveka

4. Pārthasārathi Miśra: Śāstradīpikā
62. PŪRVA MĪMĀMSĀ II

SPECIAL TEXTS  (Any one of the following)

1 Prabhākara:  *Brhatī*

2 Śālikanātha:  *Prakaraṇapañceikā*

3 Rāmānuja:  *Tantrarahasya*

4 Nandiśvara:  *Prabhākaravijaya*
63. BUDDHISM I

SPECIAL TEXTS (Any one of the following)

1 Nāgārjuna: Mādhyamikakārikā
2 Nāgārjuna: Vighrahavyāvartanī
3 Candrakīrti: Prasannapadā
4 Dharmakīrti: Pramāṇavārttika
5 Dharmakīrti: Hetubindu
64. BUDDHISM II

SPECIAL TEXTS  (Any one of the following)

1 Mokṣākaraagupta:  Tarkabhāṣā
2 Nyāyapraveśa  (Ascribed to Dinnāga)  
3 Vasubandhu:  Abhidharmakośa
4 Śāntideva:  Bodhicaryāvatāra
5 Buddhaghoṣa:  Viśuddhimagga
65. JAINISM

SPECIAL TEXTS (Any one of the following)

1 Umāsvatī: Tattvārthaśadhitāgamāsusūtra

2 Siddhasena Divākara: Nyāyāvatāra

3 Haribhadra: Śad-darsanasamuccaya with the commentary of Guṇaratna

4 Devasūri: Pramāṇanayatauttvāloka

5 Prabhācandra: Prameyakamalamārtanda
66. PHILOSOPHY OF ŚAIVISM

Introduction to the Schools of Śaivism:

Śaiva Siddhānta (the southern School of Śaivism)

Vīraśaivism

Kashmir Śaivism or Pratyabhijñā school

Śivādvaita of Śrikanṭha

(the differences among the four schools in explaining the relations between God, soul and matter, and the means for liberation are to be discussed)

1 History of Śaiva philosophy: traces of Śaivism in the Rg-veda, the Yajurveda and the Atharva veda; the idea of Rudra-Paśupati and stamba worship

2 Development of Siddhāntic thought in the Upaniṣads (Śvetāsvatara); formulation of the system in the Bhāṣya on the Brahma Sūtras by Śivācārya

3 Ancient Tamil literature: traces of Śaivite thought in the Tolkappiam and Sangam Literature; devotional literature of the Samayacharyas and Nayanmars; philosophical literature of the Santancharyas; worship in the Āgamas

4 Theory of knowledge: pramāṇas; parā and aparā vidyas; theories of truth and error

5 Metaphysics: pati, paśu, pāśa and their nature; God: God as the efficient cause; Śiva and Śakti: their attributes; realism and idealism in the Siddhānta

6 Ethics and Religion: muki, the highest puruṣārtha; nature of muki; rmeans to muki; caryā, kriyā, yoga, yajña and redemption; karma and redemption; ātma darśana and Śiva darśana

7 Absolute and its manifestation in Kashmir Śaivism; Vīraśaivism: world, self, liṅga, śakti, aṅga, bhakti, paṅcācāra, aṣṭāvaraṇa and śatśthala

8 Śaivism in Śivajñāna Bodhum with the Bhāṣya of Śivajñāna Swamigal; Śivajñāna Siddhiyar; Umāpati Śivācāarya’s Jñānāmytam and Siddhānta; Śrikanṭha’s Bhāṣya on the Vedānta Sūtras with Appayya Dīkṣitār’s Śivākāmaṇi Dīpikā

9 Tevaran, Tirucacagam and Tirumandiram

SUGGESTED READINGS:

Abhinava Gupta’s writings on Kashmir Śaivism

K. Sivaraman: Śaivism in Philosophical Perspective, Delhi, 1973
Philosophy

Kurt F. Leidecker (Tr): Pratyabhijñāhṛdayaṇ, Madras, 1938
Jaideva Singh (Tr): Spanda-Kārikās, Delhi, 1994
— (Tr): Śiva Śūtras, Delhi, 1991
R.G. Bhandarkar: Vaiśṇavism, Śaivism and Minor Religious Systems
S.S. Suryanarayana Sastrī: Śivādvaita of Śīkṣānta
V.A. Devasenapathi: Śaiva Siddhānta
67. PHILOSOPHY OF TANTRA

1 Evolution of the Tantras: the Vedas and the Tantras; origin and development of the Tantras

2 The Śiva Tantras (18 Āgamas); their ritualistic character

3 The Eight Yāmalas: Rudra, Kanda, Brahma, Viṣṇu, Yama, Vāyu, Kubera and Indra; their development in the Tantric sādhanā

4 Three currents of Tāntric tradition: Dakṣiṇa, Vāma and Madhyama; significance of Tāntric sādhanā

5 The Buddhist Tantras; similarity to Śāktism in its essence

6 The Brahmanical Tantras: Śaiva, Vaiṣṇava, Śaura and Gāṇapatya

7 Tantra as a way of realization; pure and perfect consciousness, being and bliss; cit-śakti and cid-vilāsa

8 The spirit and culture of the Tantras: types of sādhanās and sādhakas; the seven ācāras and sapta bhūmikās

9 Significance of dīkṣā (initiation); modes of worship; kula jñāna

10 Realization of the Supreme; paths towards realization viz. Kāla, tattva, bhuvana, varṇa, pāda and mantra

SUGGESTED READINGS:

Agehananda Bharati: The Tāntric Tradition, Delhi, 1976
Pandit Mukunda Rama Shastri (Tr): The Parā-Trinshikā, Delhi, 1991
T. Ganapati Sastri (Ed): Tantra Samuccaya, Delhi, 1990
Woodroffe: Śakti and Śākta
P.C. Bagchi: Studies in the Tantras
Kamlakar Misra: Philosophy of Tantra
R.G.Bhandarkar: Vaiṣṇavism, Śaivism and Minor Religious Systems
Sacred Books of the East, Vol. XX
Guhyamāyā Tantra (Gaekwad Oriental Series)
Gopinath Kaviraj: Siddha-sidhānta-saṅgraha (Prince of Wales Saraswati Bhavan Texts)
68. PHILOSOPHY OF SIKH RELIGION

1 Origin of Sikh religion
2 Concept of God
3 Concept of man
4 Ethics of Sikhism
5 Sikh concept of social structure: individual and society
6 Concept of liberation: combination of bhakti and shakti
7 Sikh concepts of miri and piri i.e., the combination of temporal and spiritual
8 Concepts of guru, nama, pangat and sangat
9 Universalism of the Sikh religion

SUGGESTED READINGS:

Sri Guru Granth Sahib
Daljit Singh : Sikhism: A Comparative Study
Avtar Singh : Ethics of the Sikhs
Darshan Singh : Indian Bhakti Traition and Sikh Gurus
Gana Singh & Teja Singh: A Short History of the Sikhs
Gurudev Singh & J.S. Grewal: Perspectives on the Sikh Tradition
Jagjit Singh : A Critical and Comparative Study of the Janam Sakhis of Guru Nanak up to the Middle of the 18th Century
Max Arthur Macauliffe: The Sikh Religion, (in 6 volumes)
Balwant Singh Anand : Guru Nanak: Religion and Ethics
John Clark Areher : The Sikhs in Relation to Hindus, Muslims, Christians and Ahmadiyyas
Indubhusan Banerjee : Evolution of the Khalsa
69. ANCIENT INDIAN POLITICAL THOUGHT
(Credit based course)

1. Concepts of rashtra, swarayja and vairajya in the Vedas
2. Concepts of dharma and rajadharma
3. Concept of dandaniti
4. Concept of the ruler: status, characteristics and role of the ruler; education for the rulers
5. Relationship between the ruler and the ruled
6. Organic theory of the state according to Kautilya
7. Origin, purpose and goal of the state
8. Forms of government in ancient India
9. Concept of sovereignty
10. Modes of norm enforcement: sama, dana, bheda, dandad
11. Thiruvalluvar’s concept of state; Silappadikāram

SUGGESTED READINGS:

Ṛgveda Samhitā
Atharva Veda Samhitā
Rāmāyaṇa
Śāntiparva of the Mahābhārata
Manusmriti
Viduraniti
Artha Śāstra of Kautilya
Kāmaṇḍaka Nīti Sāra
Kural
70. MODERN INDIAN POLITICAL THOUGHT
   (Credit based course)

1 Backdrop of modern Indian political thought: Tilak, Ranade, Pherozshah Mehta, C.R. Das, Rajaji
2 Pandit Nehru: socialism; secularism; non-alignment; scientific temper; humanism; panchasheela; Nehru as a world-statesman
3 Sardar Patel: the architect of state re-organization
4 Ambedkar: critique of social evils; neo-Buddhism; upliftment of Dalits; Ambedkar as a legal luminary and constitutional expert
5 Mohammed Iqbal: intellect and intuition; philosophy of self; perfect man
6 M.N. Roy: humanism
7 J.P. Narayan: partyless democracy; sarvodaya
8 Vinoba Bhave: Bhoodan and Gramdan movements; education
9 E.V.Ramaswamy Naicker: self-respect movement; upliftment of backward classes; protagonist of Dravidian culture
10 Potti Sreeramulu: architect of visala Andhra; champion of formation of linguistic states
11 C.N. Annadurai: champion of Dravidian movement and Tamil culture; statesman; parliamentarian
71. PHILOSOPHICAL APPROACH TO GANDHI

The objective of this course is to explore the availability of Gandhian ideas in the central debates in philosophy like the conceptions of knowledge, truth and love and their relationship; language, understanding and culture; engagement with tradition; self, world and God; woman, sexuality and brahmacharya; moral foundations of good life; swaraj, satyagraha and ahimsa; community and fellowship; the good society; statelessness, trusteeship, sarvodaya and panchayat raj; religion, anasakti yoga, tapasya and service; means-end relationship; Gandhi and the Gandhians: break, continuity and innovation.

SUGGESTED READINGS:

Ashish Nandy (Ed) : Science, Hegemony and Violence
                   : The Intimate Enemy: Loss and Recovery of Self under Colonialism
Bhikhu Parekh    : Gandhi’s Political Philosophy
                   : Colonialism, Tradition and Reform
Judith Brown     : Gandhi: Prisoner of Conscience
                   : Gandhi’s Rise to Power
Partha Chatterjee: Nationalist Discourse
                   : Gandhi and the Critique of Civil Society, Subaltern Studies, III
T.N. Madan       : Modern Myths, Locked Minds
Ramachandra Gandhi: I am Thou
                   : ‘Brahmacharya,’ in T.N.Madan (Ed): Way of Life
Raghavan Iyer    : Collected Works (3 vols)
T.S. Devadoss    : Sarvodaya and the Problem of Political Sovereignty, University of Madras
D.M. Datta       : The Philosophy of Mahatma Gandhi
Mrinal Miri      : “Gandhi on the Moral Life and Plurality of Religions” in From a Culture of Violence to a Culture of Peace, UNESCO, 1996
Glyn Richards    : The Philosophy of Gandhi: A Study of his Basic Ideas, Conzon Press, 1982
72. ASIAN PHILOSOPHY

1 Zoroastrian philosophy: origin; Ahura Mazda and Angra Mainyu (God and Evil); cosmogony and eschatology; metaphysical dualism; concepts of meoeg and getig; morals and society

2 Chinese philosophy: yin and yang; creative integration; humanistic awakening and naturalistic understanding; teachings of Confucius and Mencius; Taoism: Lao Tzu's metaphysics of Tao; Tao as origin, principle, function, virtue, technique; the language of Tao; the art of living; schools of Buddhism; logic and language; knowledge and reality; morals and society; Mohist school

3 Japanese philosophy: origin; influence of Confucianism, Taoism and Buddhism; Shintoism: metaphysical foundations, philosophical pluralism; Zen Buddhism: Dogen, Nichiren, D.T. Suzuki, Nishida Kitaro; morals and society: Fukuzawa Yukichi, Nishi Amane, Motoda Eifu, Watsuji Tetsuro; Nishida's logic of peace and Tanabe's logic of species

4 Islamic philosophy: origin; Mutazilism; Al-Farabi, Ibn Sina; Sufi mysticism; logic and language; knowledge and reality; morals and society

SUGGESTED READINGS:


——— (Ed. & Tr.): *Textual Sources for the Study of Zoroastrianism*, Manchester: Manchester University Press, 1984


S.A. Kapadia : *The Teachings of Zaros*, London: John Murray, 1905


Irene Eber (Ed) : Confucianism: The Dynamics of Tradition, New York: Macmillan, 1986
Chad Hansen : Language and Logic in Ancient China, Ann Arbor: University of Michigan Press, 1983
Masao Abe : Zen and Western Thought, Honolulu: University of Hawaii Press
Hatano Seiichi : Time and Eternity, Greenwood Press, Conn., 1988
: An Inquiry into the Good, Yale University Press, 1990
Keiji Nishitani : Religion and Nothingness, Berkeley: University of California Press, 1982
Tanabe Hajime : Philosophy as Metanoetics, Berkeley: University of California Press, 1986
: Reason and Tradition in Islamic Ethics, Cambridge: Cambridge University Press, 1985
H.A. Wolfson : The Philosophy of the Kalam, Harvard University Press, 1976


73. SCIENTIFIC METHODS

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. It would enable the student to critically examine this method and to evaluate the cognitive claims made by modern science.

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

3. 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 dependence of observation, irreducibility of theoretical statements

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

5. 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

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

SUGGESTED READINGS:


75. ETHICS AND SOCIETY

This course aims at encouraging the student to engage in critical thinking on such individual and social issues which have important moral bearings. The course has two sequential segments. First, the theoretical and second, the applied. The theoretical part introduces major normative theories, both the classical (the Greek and the Indian) and those that are currently prevalent (utilitarianism, Kantianism and ethical relativism). The second part deals with a variety of issues which pertain to individual's personal and social spheres and hence demand moral reflection.

PART I

1 Individual and social morality

2 The classical Indian perspective: puruṣārthas, śādārṣaṇa dharma, varṇāśrama dharma and the idea of niṣkāma karma

3 The Greek perspective: Plato: constitution of human soul and society; ethics and the health of the soul
   Aristotle: moral virtues

4 Relativism: for and against

5 Kant: the ethics of duty; respect for persons: for and against

6 Mill: utilitarianism: for and against

7 Annette Baier: the feminist ethic

PART II

1 Sexual morality: for and against

2 Abortion: for and against

3 Euthanasia: for and against

4 Capital punishment: for and against

5 Social justice: for and against

6 Job discrimination: for and against

7 Animal rights: for and against

8 Environmental ethic: for and against
SUGGESTED READINGS:


Jeffrey Olsen & Vincent Barry (Eds): *Applying Ethics*

Rajendra Prasad: *Karma, Causation and Retributive Morality*

Sarat Jhingran: *Aspects of Hindu Morality*