

**UGC
MODEL
CURRICULUM**

PHILOSOPHY



**UNIVERSITY GRANTS COMMISSION
NEW DELHI**

2001

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.

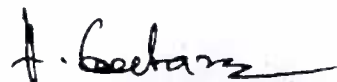
To meet the need and requirement of the society and in order to enhance the quality and standards of education, updating and restructuring of the curriculum must continue as a perpetual process. Accordingly, the University Grants Commission constituted the Curriculum Development Committees. If you need 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.



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CHAIRMAN

December, 2001



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); Ṛṇa (duty/obligation)

Ātman: jāgrt, 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, samavāya, viśeṣa, abhāva; causation: asatkāryavāda; kāraṇa: samavāyi, asamavāyi, nimitta; paramāṇuvāda; adṛṣṭa; niḥśreyasaṃ
- 8 Sāṅkhya: causation: satkāryavāda; 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; eightfold path; God
- 10 Pūrva Mīmāṃsā: Śruti and its importance; classification of Śruti vākyas: vidhi, niṣedha, arthavāda; dharma; bhāvanā; śabdānityatvavāda; jātīśaktivāda; atheism
- The debates between Kaumārīlas and Prābhākara: tripuṭīsamvit, jñātātā, abhāva, anupalabdhi, anvitābhidānavāda, abhihitānvayavāda
- 11 Advaita: nirguṇa Brahman; adhyāsa; rejection of difference; vivartavāda; māyā; three grades of sattā; pramāṇas; jīva; jīvanmukti
- 12 Viśiṣṭādvaita: Saguṇa Brahman; refutation of māyā; pariṇānavāda; aprthaksiddhi; jīva; bhakti and prapatti; rejection of jīvanmukti
- 13 Dvaita: saguṇa 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

- 11 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 | : | <i>A History of Philosophy</i> |
| D. J. O'Connor | : | <i>A Critical History of Western Philosophy</i> |
| C.R. Morris | : | <i>Locke, Berkeley and Hume</i> |
| A.K. Rogers | : | <i>A Student's History of Philosophy</i> |
| W.K. Wright | : | <i>A History of Modern Philosophy</i> |
| S. Körner | : | <i>Kant</i> |
| W.T. Stace | : | <i>A Critical History of Greek Philosophy</i> |
| Roger Scruton | : | <i>A History of Philosophy from Descartes to Wittgenstein</i> |
| Jonathan Bennett | : | <i>Locke, Berkeley, Hume</i> |
| John Cottingham | : | <i>The Rationalists</i> |

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.

- 1 Theories of inference in Nyāya, Buddhism and Jāinism: definition, constituents, process and types; pakṣatā; parāmarśa; vyāptigrahopāya; hetvābhāsa

SUGGESTED READINGS:

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|---------------------|---|--|
| Annambhaṭṭa | : | <i>Tarkasaṅgraha</i> |
| Dharmakīrti | : | <i>Nyāyabindu</i> |
| Yaśovijaya | : | <i>Jaina Tarka Bhāṣā</i> |
| S.S. Barlingay | : | <i>A Modern Introduction to Indian Logic</i> |
| B.K. Matilal | : | <i>Logic, Language and Reality</i> |
| S.K. Maitra | : | <i>Fundamental Questions of Indian Metaphysics and Logic</i> |
| F. Th. Stcherbatsky | : | <i>Buddhist Logic</i> , Vols. I & II |
| C. Bhattacharyya | : | <i>Elements of Indian Logic and Epistemology</i> |
| S. Chatterjee | : | <i>Nyāya Theory of Knowledge</i> |
| R. Prasad | : | <i>Buddhist Logic</i> |

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 | : <i>Introduction to Logic</i> (Sixth edition) |
| A.H. Basson & D.J. O'Connor | : <i>Introduction to Symbolic Logic</i> |
| Susan Stebbing | : <i>A Modern Introduction to Logic</i> |
| H. Kyburg Jr. | : <i>Probability and Induction</i> |
| W.V. Quine | : <i>Methods of Logic</i> |
| Richard Jeffrey | : <i>Formal Logic: Its Scope and Limits</i> |
| W. Kneale | : <i>Probability and Induction</i> |

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 sādhanā
- 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:

- 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*
P.V. Kane : *The History of the Dharmasāstras, Vol. I*
W. Frankena : *Ethics*
W. Lillie : *An Introduction to Ethics*
J.D. Mabbott : *Introduction to Ethics*
J. Hospers : *Human Conduct*
Rosalind Hursthouse : *Virtue Ethics*
Kant : *Groundwork of the Metaphysics of Morals*
J.S. Mill : *Utilitarianism*
W.D. Hudson : *Modern Moral Philosophy*
Philippa Foot (Ed) : *Theories of Ethics*
R.M. Hare : *The Language of Morals*
H.J. Paton : *The Moral Law*
Plato : *Charmides and Protagoras*
Aristotle : *Nicomachean Ethics*
Bernard Williams : *Morality: An Introduction to Ethics*
J.L. Mackie : *Ethics: Inventing Right and Wrong*
Bernard Williams & J.J.C. Smart: *Utilitarianism: For and Against*
C.D. Broad : *Five Types of Ethical Theory*

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 Pramā
- 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, pratītya samutpāda vāda
- 4 Universals: the Nyāya-Buddhist debate
- 5 Abhāva

6 Special padārthas: viśeṣa, samavāya

7 The Self

SUGGESTED READINGS:

- Swami Satprakashananda : *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*
————— : *Metaphysics*
Richard Taylor : *Metaphysics*
Edwards & Pap (Eds): *A Modern Introduction to Philosophy*
L. Pojman : *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 : *Vijñaptimātratāsiddhi*

Haribhadra : *Śaḍdarśanasamuccaya*

Mādhava : *Sarvadarśanasāṅgraha*

Śivāditya : *Saptapadārthī*

Śaṅkara : *Brahmasūtrabhāṣya* (Selected portions)

Sadānanda : *Vedāntasāra*

Rāmānuja : *Vedārthasāṅgraha*

Madhva : *Viṣṇutattvavīnirṇaya*

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: Brahmanubhava; mysticism
- 10 Religious language: cognitivist and non-cognitivist debate

SUGGESTED READINGS:

- | | | |
|---------------------|---|---|
| John Hick | : | <i>Philosophy of Religion</i> |
| D.A. Trueblood | : | <i>Philosophy of Religion</i> |
| McPherson | : | <i>The Philosophy of Religion</i> |
| John Dewey | : | <i>A Common Faith</i> |
| Chemparathy | : | <i>Indian Rational Theology</i> (This book contains an English translation of Udayana's <i>Nyāyakusumāñjalī</i>) |
| John Hick (Ed) | : | <i>Classical and Contemporary Readings in Philosophy of Religion</i> |
| D.M. Edwards | : | <i>The Philosophy of Religion</i> |
| N.K. Brahma | : | <i>Philosophy of Hindu Sādhana</i> |
| K.S. Murthy | : | <i>The Realm of Between</i> |
| S. Radhakrishnan | : | <i>Eastern Religions and Western Thought</i> |
| L. Pojman (Ed) | : | <i>Philosophy of Religion</i> |
| R. Swinburne | : | <i>The Existence of God</i> |
| D.P. Chattopadhyaya | : | <i>Indian Atheism</i> |

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. Burt : *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:

- F. Copleston : *A History of Philosophy*, Vol. I
- J. Burnet : *Early Greek Philosophy*
- J. Burnet : *Greek Philosophy: Thales to Plato*
- W.K.C. Guthrie : *History of Greek Philosophy*, Vols. I, II & III
- 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:

- Robert N. Beck : *Handbook in Social Philosophy*
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 | : | <i>Elements of Indian Logic and Epistemology</i> |
| S.S. Barlingay | : | <i>A Modern Introduction to Indian Logic</i> |
| S. Chatterjee | : | <i>Nyāya Theory of Knowledge</i> |
| I. M. Copi | : | <i>Introduction to Logic</i> (Sixth edition) |
| Richard C. Jeffrey | : | <i>Formal Logic: Its Scope and Limits</i> |
| Wilfrid Hodges | : | <i>Logic</i> |
| W. Salmon | : | <i>Logic</i> |

PAPER-II : ETHICS (Indian and Western)

PART I : INDIAN ETHICS

- 1 Puruṣārthas
- 2 Vidhi; niṣedha
- 3 Dharma and karma
- 4 Swadharma and sādharma dharma
- 5 Niṣkāma karma
- 6 Buddhist ethics: the Four Noble Truths and the Eight-fold Path
- 7 Jaina ethics: aṇuvratas 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 | : | <i>Ethical Philosophies of India</i> |
| S.K. Maitra | : | <i>The Ethics of the Hindus</i> |
| Surama Dasgupta | : | <i>Development of Moral Philosophy in India</i> |
| M. Hiriyanna | : | <i>The Indian Conception of Values</i> |
| W. Frankena | : | <i>Ethics</i> |
| W. Lillie | : | <i>An Introduction to Ethics</i> |
| J.D. Mabbott | : | <i>Introduction to Ethics</i> |
| J. Hospers | : | <i>Human Conduct</i> |
| Rosalind Hursthouse | : | <i>Virtue Ethics</i> |
| Aristotle | : | <i>Nicomachean Ethics</i> |

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 Hospers : *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)

Īsopaniṣad

Kāthopaniṣad

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, satyāgraha

SUGGESTED READINGS:

- | | | |
|--------------------------|---|--|
| N.V. Joshi | : | <i>Social and Political Philosophy</i> |
| A.K. Sinha | : | <i>Outlines of Social Philosophy</i> |
| G.R. Madan | : | <i>Theoretical Sociology</i> |
| D.D. Raphael | : | <i>Problems of Political Philosophy</i> |
| K.G. Mashruwalla | : | <i>Gandhi and Marx</i> |
| K. Roy & C. Gupta (Eds): | | <i>Essays in Social and Political Philosophy</i> |

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 *Nyāyakusumāñjali*)
- John Hick (Ed) : *Classical and Contemporary Readings in Philosophy of Religion*
- D.M. Edwards : *The Philosophy of Religion*
- N.K. Brahma : *Philosophy of Hindu Sādhana*
- S. Radhakrishnan : *The Idealist View of Life*
- _____ : *The Hindu View of Life*

3. SOUTH INDIAN PHILOSOPHY

- 1 Śaiva 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*, *Tiruvacagam*, *Tirumandiram*, *Śivajñānabodham*; Vīra śaivism
- 3 Ethics of *Tirukkural*
- 4 Socio-spiritual aspects of the teachings of Srī Nārāyaṇa Guru, Basavanna, Thyāgarāja, Aṇṇamācārya, 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 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 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 Prakṛt. 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.

CORE PAPERS

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 Mīmāṃsā Sūtra* of Jaimini with Śabara's *Bhāṣya* to be read with *Śāstra Dīpikā* of Parthasārathi Miśra and *Prakaraṇapañcikā* of Śālikanātha.
- 2 *Arthasaṅgraha* 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) Sādhya-sādhana, itikartavyatā | h) Iṣṭasāadhanatā |
| i) Vidhi, niṣedha, arthavāda | j) Rules of textual interpretation |

- 3 The law of karma: ethical implications
- 4 Sādhāraṇa dharma

PART II

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

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

- a) Ṛta and satya
- b) Ṛna and yajña
- c) Yoga and kṣema
- d) Karmayoga, svadharma and lokasangraha of the *Bhagavadgītā*
- e) Upāyakaūśala of Buddhism along with Brahmavihāras
- f) Triratnas of Jainism along with dharmavidhi and Caitrācāra
- g) Yama and Niyama of Yoga

SUGGESTED READINGS:

- S.K. Maitra : *The Ethics of the Hindus*
R. Prasad : *Karma, Causation and Retributive Morality*
————— : *Varṇadharma, Niṣkāma Karma and Practical Morality*
N.K. Brahma : *Philosophy of the Hindu Sādhana*
Sri Aurobindo : *Essays on the Gītā*
B.G. Tilak : *Śrīmadbhagavadgītā Rahasya*
M. Hiriyanna : *The Indian Conception of Values*
I.C. Sharma : *Ethical Philosophies of India*
Surama Dasgupta : *Development of Moral Philosophy in India*
Saral Jhingran : *Aspects of Hindu Morality*

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.

- 1 Louis Pojman (Ed): *Ethical Theory: Classical and Contemporary Readings*, Belmont: Wadsworth, 1998. This anthology is hereafter cited as [P].
- 2 Steven M. Cahn & Peter Markie (Eds): *Ethics: History, Theory and Contemporary Issues*, New York: Oxford University Press, 1998. This anthology is hereafter cited as [CM].

SECTION I : Fact/Value

- 1 A.J. Ayer: 'Emotivism,' from A.J. Ayer, *Language, Truth and Logic*, Dover, 1946, [P]
- 2 C.L. Stevenson: 'The Emotive Meaning of Ethical Terms,' from *Mind*, 46, 1937, [P] and [CM].
- 3 R.M. Hare: 'Prescriptivism: The Structure of Ethics and Morals,' from R.M. Hare, *Essays in Ethical Theory*, Oxford: Oxford University Press, 1989, [P].
- 4 Philippa Foot: 'Moral Beliefs,' from the *Proceedings of the Aristotelian Society*, 59, 1958-59, [P].
- 5 Geoffrey Warnock: 'The Object of Morality,' from G. Warnock, *The Object of Morality*, London: Methuen & Co., 1971, [P].

FURTHER READINGS FOR SECTION I:

- Mary Warnock : *Ethics Since 1900*, Oxford: Oxford University Press, 1960
 W.D. Hudson : *Modern Moral Philosophy*, Macmillan, 1983
 R.M. Hare : *The Language of Morals*, Oxford: Oxford University Press, 1952
 ————— : *Freedom and Reason*, Oxford: Oxford University Press, 1961
 ————— : *Moral Thinking*, Oxford: Oxford University Press, 1981
 Philippa Foot : *Virtues and Vices*, Oxford: Blackwell, 1978
 C.L. Stevenson : *Ethics and Language*, New Haven: Yale University Press, 1944
 Roger Hancock : *Twentieth Century Ethics*, New York: Columbia University Press, 1974
 K.E. Goodpaster (Ed): *Perspectives on Morality: Essays by William Frankena*, University of Notre Dame Press, 1976

SECTION II : Moral Skepticism: For and Against

- 1 J.L. Mackie: 'The Subjectivity of Values,' Excerpted from J.L. Mackie, *Ethics: Inventing Right and Wrong*, Harmondsworth: Penguins, 1977, [P].
- 2 David Brink: 'Moral Realism and Sceptical Arguments from Disagreement and Queerness,' from *Australasian Journal of Philosophy*, 62, 1984, [P].
- 3 Gilbert Harman: 'Moral Nihilism,' Excerpted from Gilbert Harman, *The Nature of Morality*, Oxford: Oxford University Press, 1977, [P].
- 4 Nicholas Sturgeon: 'Moral Explanations,' Excerpted from *Morality, Reason and Truth* ed. By D.Copp and D.Zimmerman, Rowan & Allanheld, 1984, [P].
- 5 Thomas Nagel: 'Value: The View from Nowhere,' from *The Tanner Lectures in Human Values*, University of Utah Press, 1980, [P].
- 6 Bernard Williams: 'Ethics and the Limits of Philosophy,' from Bernard Williams, *Ethics and the Limits of Philosophy*, Harvard University Press, 1985, [P].
- 7 James Rachel: 'The Challenge of Cultural Relativism,' from James Rachel, *Elements of Moral Philosophy*, New York: McGraw-Hill, 1978, [CM].

FURTHER READINGS FOR SECTION II:

- Norman Gillespie (Ed) : 'Moral Realism,' *Southern Journal of Philosophy*, 24, Supplement, 1986
 David Copp : 'Moral Scepticism,' *Philosophical Studies*, 62, 1991
 Peter Railton : 'Moral Realism,' *Philosophical Review*, 95, 1986

- Geoffrey Sayre-McCord (Ed) : *Essays in Moral Realism*, Ithaca: Cornell University Press, 1988
 Sinnott-Armstrong & Mark Timmons (Eds): *Moral Knowledge: New Readings in Moral Epistemology*, New York: Oxford University Press, 1996
 Gilbert Harman & Judith Jarvis Thompson: *Moral Relativism and Moral Objectivity*, Oxford: Blackwell, 1996

SECTION III : Kantianism: For and Against

- 1 Fred Feldman: 'Kantian Ethics,' from Fred Feldman, *Introductory Ethics*, Englewood Cliffs: Prentice-Hall, 1978, [P].
- 2 Onara O'Neill: 'Kant's Formula of the End-In-Itself,' from "Ending World Hunger" in *Matters of Life and Death* (Ed): Tom Regan, New York: McGraw-Hill, 1993, [P].
- 3 Phillippa Foot: 'Morality as a System of Hypothetical Imperatives,' Reprinted from *Philosophical Review*, 84, 1972, [P].
- 4 Thomas Nagel: 'Moral Luck,' from Thomas Nagel, *Mortal Questions*, Cambridge: Cambridge University Press, 1979, [P].

FURTHER READINGS FOR SECTION III:

- | | | |
|---------------|---|--|
| Onara O'Neill | : | <i>Acting on Principle: An Essay on Kantian Ethics</i> , Oxford: Oxford University Press, 1975 |
| Alan Donagan | : | <i>The Theory of Morality</i> , Chicago: University of Chicago Press, 1977 |
| Fred Feldman | : | <i>Introductory Ethics</i> , Prentice-Hall, 1978 |
| C.E. Harris | : | <i>Applied Moral Theories</i> , Wadsworth, 1986 |
| A. MacIntyre | : | <i>After Virtue</i> , Oxford: Blackwell, 1974 |
| B. Willaiams | : | <i>Ethics and the Limits of Philosophy</i> , London: Fontana, 1985 |

SECTION IV : Utilitarianism: For and Against

- 1 J.J.C. Smart: 'Extreme and Restricted Utilitarianism,' Reprinted from *The Philosophical Quarterly*, VI:25, 1956, [P]
- 2 Bernard Williams: 'Against Utilitarianism,' from Bernard Williams & J.J.C.Smart, *Utilitarianism: For and Against*, Cambridge: Cambridge University Press, 1973, [P].
- 3 Peter Railton: 'Alienation, Consequentialism and the Demands of Morality,' Reprinted from *Philosophy and Public Affairs*, 13, 1984, [P].

- 4 Robert Nozick: 'Side Constraints,' from Robert Nozick, *Anarchy, State and Utopia*, London: Basic Books, 1974, [P].
- 5 Robert Nozick: 'The Experience Machine,' from Robert Nozick, *Anarchy, State and Utopia*, London: Basic Books, 1974, [P].
- 6 Philippa Foot: 'Utilitarianism and the Virtues,' Reprinted from *Mind*, 94, 1985, [P].
- 7 Samuel Scheffler: 'Agent-Centred Restrictions, Rationality and the Virtues,' Reprinted from *Mind*, 94, 1985, [P].
- 8 Diana Jeske & Richard Fumerton: 'Relatives and Relativities: A Critique of Consequentialism,' Reprinted from *Philosophical Studies*, 1977, [P].

FURTHER READINGS FOR SECTION IV:

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|--------------------------------|---------|--|
| Richard Brandt | : | 'In Search of a Credible Form of Rule Utilitarianism,' in <i>Morality and Language of Conduct</i> (Eds): H.N.Castenada and George Nakhnikian, Wayne State University Press, 1953 |
| R.M. Hare | : | <i>Moral Thinking</i> , Oxford: Oxford University Press, 1981 |
| David Lyons | : | <i>The Forms and Limits of Utilitarianism</i> , Oxford: Oxford University Press, 1965 |
| Harlan B. Miller & B. Williams | (Eds) : | <i>The Limits of Utilitarianism</i> , University of Minnesota Press, 1982 |
| Derek Parfit | : | <i>Reason and Person</i> , Oxford: Oxford University Press, 1984 |
| Samuel Scheffler (Ed) | : | <i>Consequentialism and its Critics</i> , Oxford: Oxford University Press, 1988 |
| A. Sen & B. Williams (Eds) | : | <i>Utilitarianism and Beyond</i> , Cambridge: Cambridge University Press, 1982 |
| J.J.C. Smart & B. Williams | : | <i>Utilitarianism: For and Against</i> , Cambridge: Cambridge University Press, 1973 |

SECTION V : Rights and Justice

- 1 Joel Feinberg : 'The Nature and Value of Rights,' Reprinted from the *Journal of Value Inquiry*, 4, 1970, [P].
- 2 Alan Gewirth : 'Epistemology of Human Rights,' from Ellen Paul, Fred Miller & Jeffrey Paul (Eds): *Human Rights*, Oxford: Blackwell, 1984, [P].
- 3 A. MacIntyre : 'A Critique of Gewirth and the Notion of Rights,' from A. MacIntyre, *After Virtue*, Indiana: University of Notre Dame Press, 1981, [P].

- 4 John Rawls : 'A Liberal Theory of Justice,' from John Rawls, *A Theory of Justice*, Cambridge, Mass: Harvard University Press, 1971, [P].
- 5 Robert Nozick : 'Distributive Justice,' from Robert Nozick, *Anarchy, State and Utopia*, Chapter 7, Basic Books, 1974.
- 6 Wallace Matson : 'Justice: A Funeral Oration,' from *Social Philosophy and Policy*, 1, 1983, [P].

FURTHER READINGS FOR SECTION V:

- | | | |
|---------------------|---|--|
| Ronald Dworkin | : | <i>Taking Rights Seriously</i> , Cambridge, Mass: Harvard University Press, 1977 |
| Alan Gewirth | : | <i>Human Rights</i> , Chicago: University of Chicago Press, 1982 |
| J. Waldron (Ed) | : | <i>Theories of Rights</i> , Oxford: Oxford University Press, 1984 |
| Loren Lomasky | : | <i>Persons, Rights and Moral Community</i> , Oxford: Oxford University Press, 1987 |
| L.W. Sumner | : | <i>Moral Foundations of Rights</i> , Oxford: Clarendon Press, 1987 |
| Norman Daniels (Ed) | : | <i>Reading Rawls</i> , New York: Basic Books, 1975 |
| James Sterba | : | <i>Justice: Alternative Political Perspectives</i> , Belmont: Wadsworth, 1980 |
| Thomas Nagel | : | <i>Equality and Partiality</i> , Oxford: Oxford University Press, 1991 |

SECTION VI : *Virtue Ethics*

- 1 Bernard Mayo, 'Virtue and the Moral Life,' from Bernard Mayo, *Ethics and the Moral Life*, London: Macmillan, 1958, [P].
- 2 William Frankena, 'A Critique of Virtue-Based Ethical Systems,' from William Frankena, *Ethics*, Englewoods Cliffs: Prentice-Hall, 1973, Second Edition, [P].
- 3 Walter Schaller, 'Are Virtues No More Than Dispositions to Obey Moral Rules?' Reprinted from *Philosophia* 20, July, 1990, [P].
- 4 Robert Louden, 'Some Vices of Virtue Ethics,' Reprinted from *American Philosophical Quarterly* 21, 1984, [P].
- 5 A. MacIntyre, 'The Nature of Virtues,' from A. MacIntyre, *After Virtue*, University of Notre Dame Press, 1981, [P].
- 6 Susan Wolf, 'Moral Saints,' Reprinted from *Journal of Philosophy* 79, 1982, [P].
- 7 Louis Pojman, 'In Defense of Moral Saints,' (Written especially for [P]).
- 8 Jonathan Bennet, 'The Conscience of Huckleberry Finn,' Reprinted from *Philosophy* 49, 1974, [P].

- 9 James Rachel, 'The Ethics of Virtue,' from James Rachel, *Elements of Moral Philosophy*, New York: McGraw-Hill, 1978, [CM].

FURTHER READINGS FOR SECTION VI:

- G.E.M. Anscombe, 'Modern Moral Philosophy,' *Philosophy* 33, 1958
- G. Pence, 'Recent Works on the Virtues,' *American Philosophical Quarterly* 21, 1984
- R. Kruschwitz & R. Roberts (Eds): *The Virtues: Contemporary Essays on Moral Character*, Belmont: Wadsworth, 1987
- A. MacIntyre : *After Virtue*, Indiana: University of Notre Dame Press, 1981
- Philippa Foot : *Virtues and Vices*, Oxford: Blackwell, 1978
- Iris Murdoch : *The Sovereignty of Good*, Schocken Books, 1971
- Marcia Baron, Philip Petit & Michael Slote: *The Three Methods of Ethics*, Oxford: Blackwell, 1997
- Richard Taylor : *Ethics, Faith and Reason*, Englewood Cliffs: Prentice-Hall, 1985
- Lawrence A. Blum : *Friendship, Altruism and Morality*, London: Routledge, 1980
- John Casey : *Pagan Virtues*, Oxford: Clarendon Press, 1990
- Edmund Pincoffs : *Quandaries and Virtues*, Lawrence, Kansas: University of Kansas Press, 1986
- James Wallace : *Virtues and Vices*, Ithaca: Cornell University Press, 1978.
- 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 ānvīkṣikī and anumiti
 - 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 Ānvīkṣikī
- 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 Ḍamaru of Dinnāga
- 9 Hetvābhāsa

SUGGESTED TEXTS:

| | |
|---------------|-------------------------------------|
| Viśvanātha | : <i>Bhāṣāparichheda</i> |
| Annambhaṭṭa | : <i>Takrasaṅgraha</i> |
| Dinnāga | : <i>Nyāyapraveśa</i> |
| Dharmakīrti | : <i>Nyāyabindu</i> |
| Vālideva Sūri | : <i>Pramāṇanayatattvālokāṅkāra</i> |
| Hemacandra | : <i>Pramāṇamīmāṃsā</i> |

Uddyotakara : *Nyāyavārttika*
 Jagadīśa : *Tarkāmṛta*
Praśastapādabhāṣya
Vātsyāyanabhāṣya
Yuktidīpikā

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*
 ————— : *Logic, Language and Reality*
 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-nary; 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 (pramā) and invalid (apramā); validity (prāmānya): its nature, conditions and definitions; valid cognitions (pramā): classification; instruments of cognition (indriya) and their nature
- 2 The debate about the nature, origin (utpatti) and ascertainment (jñapti) of validity: svataḥprāmāṇyavāda; parataḥprāmāṇyavāda
- 3 The debate about the validity and invalidity of dream and memory cognitions
- 4 The debate about knowledge: saviṣayatva, sākāratva, svaprakāśatva; paraprakāśatā
- 5 A brief study of pramāṇas: pratyakṣa, anumāna, śabda, upamāna, arthāpatti, anupalabdhi
- 6 The theories about invalid perceptual cognitions (khyātivāda): akhyāti, anyathākhyāti, viparītakhyāti, 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
- K.N. Jayatilleke : *Early Buddhist Theory of Knowledge*, London, 1963
- Swami Satprakashananda: *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

- J. N. Mohanty : *Gaṅgeśa's Theory of Truth*, Visva Bharati, 1966
- B.K. Matilal : *Perception*, Oxford University Press, 1986
- Srinivasa Rao : *Perceptual Error: The Indian Theories*, University Press of Hawaii, Honolulu, 1998
- Viśvanātha : *Siddhāntamuktāvalī* (Tr. Svami Madhavananda)
- Dharmakīrti : *Nyāyabindu* (Tr. in Stcherbatsky's *Buddhist Logic*, Vol. II)
- Dharmarāja Adhvarin: *Vedāntaparibhāṣā*
- Nārāyaṇa Bhaṭṭa : *Mānameyodaya*
- Rāmānuja : *Vedārthasaṅgraha*
- Madhva : *Viṣṇutattvavīṇirṇaya*

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 | : | <i>Knowledge</i> |
| R.M. Chisholm | : | <i>Theory of Knowledge</i> , (3rd ed) |
| A.J. Ayer | : | <i>The Problem of Knowledge</i> |
| A.C. Danto | : | <i>Analytical Philosophy of Knowledge</i> |
| J. Hintikka | : | <i>Knowledge and Belief</i> |
| B. Russell | : | <i>Human Knowledge: Its Scope and Limits</i> |

- N. Rescher : *Coherence Theory of Truth*
- J.L. Pollock : *Knowledge and Justification*
- : *Contemporary Theories of Knowledge*
- J.R. Ammerman : *Classics in Analytic Philosophy*
- B. Blanshard : *The Nature of Thought, Vols. I & II*
- Hamlyn : *Theory of Knowledge*
- A. Stroll (Ed) : *Epistemology: New Essays in the Theory of Knowledge*
- P.F. Strawson : *Skepticism and Naturalism: Some Varieties*
- P. Unger: *Ignorance: A Case for Scepticism*
- G.S. Pappas & M. Swain (Eds): *Essays on Knowledge and Justification*
- N. Malcolm : *Knowledge and Certainty*
- S. Bhattacharyya : *Doubt, Belief and Knowledge*
- D.P. Chattopadhyaya : *Induction, Probability and Scepticism*
- R.L. Martin (Ed) : *Recent Essays on Truth and the Liar Paradox*
- Wittgenstein : *On Certainty*

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 karmādhyaṣa
- 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 pañcīkaraṇa; 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, Jayarāsi Bhaṭṭa and Śrīharṣa

SUGESTED READINGS:

- Stephen H. Phillips : *Classical Indian Metaphysics*, Delhi: Motilal Banarasidass, 1997
 Jadunath Sinha : *Indian Realism*, London: Kegan Paul, 1938
 P.K. Mukhopadhyaya : *Indian Realism*, Calcutta: K.P. Bagchi, 1984

- Harsh Narain : *Evolution of the Nyāya-Vaiśeṣika Cāteḡoriology*, Varanasi: Bharati Prakashan, 1976
- H. Ui : *Vaiśeṣika Philosophy*, Varanasi: Chowkhambha Sanskrit Series 22, reprinted in 1962
- Sadananda Bhaduri : *Nyāya Vaiśeṣika Metaphysics*
- Nāgārjuna : *Mūlamadhyamakārikā*
- Jayarāṣi Bhaṭṭa : *Tattvopaplavasimha*
- Śrīharṣa : *Khaṇḍanakhaṇḍakhāḍya*

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*
- D.M. Armstrong: *Universals: An Opinionated Introduction*, CO: Westview Press, 1989
- 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: ākṛtivāda-vyaktivāda; jātivāda-jātyākṛtivyaktivāda; jātiviśiṣṭavyaktivāda; apohavāda; śābdabodha
- 2 Sphoṭa: Patañjali, Bhartṛhari and others; arguments against sphoṭa
- 3 Conditions for knowing sentence-meaning: ākāṅkṣā, yogyatā, sannidhi, tātparyajñāna; comprehension of sentence-meaning: anvitābhidhānavāda and abhihitānvayavāda
- 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:

- K.N. Chatterjee : *Word and its Meaning - A New Perspective*, Varanasi, 1980
- Gaurinath Sastri : *The Philosophy of Word and Meaning*, Calcutta, 1959
- : *A Study in the Dialectics of Sphoṭa*, Delhi, 1980
- 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
- P.K. Mazumdar : *The Philosophy of Language: An Indian Approach*, Calcutta, 1977
- Maṇḍana Miśra : *Sphoṭasiddhi*
- Nāgeśa Bhaṭṭa : *Sphoṭavāda and Laghumañjūṣā* (selections)
- Prabhākara : *Bṛhatī* (selections)
- Pārthasārathi Miśra : *Śāstradīpikā* (selections)

| | | |
|-----------------|---|-------------------------------------|
| Kumābila Bhaṭṭa | : | <i>Ślokavārttikaṃ</i> (selections) |
| Śāntarakṣita | : | <i>Tattvaśaṅgraha</i> (selections) |
| Bhartṛhari | : | <i>Vākyapadīyam</i> (selections) |
| Viśvanātha | : | <i>Bhaṣāparichheda</i> (selections) |

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 Mīmāṃsā 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 Gītā

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 Vedānta*, Calcutta: Advaita Ashrama, 1964
- Sri Aurobindo : *Integral Yoga*, Pondicherry: Sri Aurobindo Ashram, 1972
- M. Iqbal : *Reconstruction of Religious Thought in Islam*, Lahore: Ashraf, 1980
- S. Sinha: *Iqbal* : *The Poet and his Message*
- R. Tagore : *Religion of Man*, London: Unwin Books, 1961
- : 'The Religion of an Artist' in Radhakrishnan & Muirhead (Eds): *Contemporary Indian Philosophy*, London: George Allen & Unwin, 1958
- K.C. Bhattacharyya : *Studies in Philosophy*, Delhi: Motilal Banarasidass, 1983
- S. Radhakrishnan, S : *An Idealist View of Life*, London: George Allen & Unwin, 1957
- J. Krishnamurti : *Freedom from the Known*, San Francisco, Harper, 1997
- : *Tradition and Revolution*, Bombay: Orient Longmans, 1972
- Mahatma Gandhi : *Hind Swaraj*, New Delhi: Publications Division, 1993
- Prabhu : *The Mind of the Mahatma*
- B.R. Ambedkar : *Writings and Speeches*, Vol. I, Bombay: Education Dept., Govt. of Maharashtra, 1979
- 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
 Michael Dummett : *The Seas of Language*, Oxford: Oxford University Press, 1993
 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:

- Herbert Spiegelberg : *The Phenomenological Movement*, Vols. I & II, The Hague: Martinus Nijhoff, 1971
- Paul Ricoeur: *Husserl: An Analysis of his Phenomenology*, Trs. G. Ballard & Lester Embree, Evanston: North Western University Press, 1967
- J.J. Kockelmans : *A First Introduction to Husserl's Phenomenology*, Pittsburgh: Duquesne University Press, 1967
- Marvin Farber : *The Aims of Phenomenology*, New York: Harper Row, 1966
- M.K. Bhadra : *A Critical Survey of Phenomenology and Existentialism*, New Delhi: ICPR, 1990
- Edmund Husserl : *Ideas: A General Introduction to Pure Phenomenology*, Tr. W.R. Boyce Gibson, London: George Allen & Unwin Ltd., 1931

- _____ : *Experience and Judgment*, Trs. James Churchill & Karl Americks, London: Routledge & Kegan Paul, 1973
- Maurice Merleau-Ponty: *Phenomenology of Perception*, Tr. Colin Smith, London: Routledge & Kegan Paul, 1962
- _____ : *The Primacy of Perception*, Tr. James E. Edie, Evanston: North-Western University Press, 1964
- Jean-Paul Sartre : *The Transcendence of the Ego*, Trs. F. Williams & R. Kirkepatrick, New York: Noonday Press, 1957
- _____ : *The Psychology of Imagination*, Tr. B. Frechtman, London: Rider Press, 1949
- _____ : *Being and Nothingness*, Tr. Hazel Barnes, New York: Philosophical Library, 1956
- Martin Heidegger : *Being and Time*, Tr. John Macquarrie & Edward Robinson, Oxford: Basil Blackwell, 1978
- _____ : *Introduction to Metaphysics*, Tr. R. Mannheim, New York: Doubleday Anchor, 1961
- J.L. Mehta : *The Philosophy of Martin Heidegger*, Varanasi: Banaras Hindu University, 1967

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:

- Walter Kaufmann (Ed): *Existentialism from Dostoevsky to Sartre*, New York, 1956
- H.J. Blackham : *Six Existentialist Thinkers*, (second edition), New York, 1959
- John Macquarrie : *Existentialism*, Penguin Books, 1973
- : *Studies in Christian Existentialism*, London, 1966
- F. Kingston : *French Existentialism: A Christian Critique*, Toronto, 1961
- E.L. Allen : *Existentialism from Within*, London, 1958
- H.E. Barnes : *An Existentialist Ethics*, New York, 1967
- A.B. Fallico : *Art and Existentialism*, Prentice-Hall, 1962
- William A. Luitfen : *Existentialist Phenomenology*, (revised edition), Tr. Henry J. Koren, Pittsburgh: Duquesne University Press, 1960

OPTIONAL PAPERS

13. PHILOSOPHY OF RELIGION I

- 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 *Puruṣārthas*
- 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 | : | <i>The Religious Experience of Mankind</i> |
| R.C. Zaehner (ed) | : | <i>The Concise Encyclopedia of Living Faiths</i> |
| _____ | : | <i>Mysticism, Sacred and Profane</i> |
| J. Hick | : | <i>An Interpretation of Religion</i> |
| W. James | : | <i>Varieties of Religious Experience</i> |
| R. Otto | : | <i>The Idea of the Holy</i> |
| R. Swinburne | : | <i>Faith and Reason</i> |
| S. Radhakrishnan | : | <i>The Idealist View of Life</i> |
| Flew & McIntyre | : | <i>New Essays in Philosophical Theology</i> |
| Hume | : | <i>Dialogues Concerning Natural Religion</i> |
| Kant | : | <i>Religion within the Limits of Pure Reason</i> |
| Swami Vivekananda | : | <i>Complete Works</i> (relevant chapters) |
| N.K. Brahma | : | <i>Philosophy of Hindu Sādhana</i> |
| J.C. Plot | : | <i>Philosophy of Devotion</i> |
| F. Ferre | : | <i>Language, Logic and God</i> |
| A. Thompson | : | <i>A Modern Philosophy of Religion</i> |
| M. Hiriyanana | : | <i>Quest for Perfection</i> |

M.M. Shankhadher (Ed): *Secularism*

D.P. Chattopadhyaya : *Lokāyata*

Udayana : *Nyāyakusumāñjali*

Bhāgavata Purāṇa

Nāradaḥkṛtisūtra

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
- W.C. Smith : *The Meaning and End of Religion*, Fortress Press, 1990
- M. Eliade : *Mystic Stories: The Sacred and the Profane*, East European Quarterly, U.S. 1991
- Ninian Smart : *The Religious Experience of Mankind*, Macmillan, 1984
- A.C. Bouquet : *Comparative Religion*, Penguin Books, 1971
- R.C. Zaehner (Ed) : *The Concise Encyclopedia of Living Faiths*, Boston, 1967
- S. Radhakrishnan : *Indian Religions*, Delhi: Vision Books, 1985
- _____, *East and West: Some Reflections*, London: Allen & Unwin, 1955
- _____, *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:

- David Chalmers : *The Conscious Mind*, Oxford University Press, 1996
- Flanagan Block & Guzeldere (Eds): *The Nature of Consciousness*, MIT Press, 1997
- E.J. Lowe : *An Introduction to the Philosophy of Mind*, Cambridge University Press, 2000
- Paul M. Churchland : *Matter and Consciousness: A Contemporary Introduction to Philosophy of Mind*, Cambridge, Mass: MIT Press, 1998
- T.E. Wilkerson : *Minds, Brains and People*, Oxford: Clarendon Press, 1974
- Sidney Hook (Ed) : *Dimensions of Mind: A Symposium*, New York: Collier Books, 1961
- David M. Armstrong : *A Materialist Theory of Mind*, London: Routledge, 1968

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:

- David Breddon-Mitchell & Frank Jackson: *The Philosophy of Mind and Cognition*, Oxford: Blackwell, 1996
- Paul M. Churchland : *Matter and Consciousness: A Contemporary Introduction to Philosophy of Mind*, Cambridge, Mass: MIT Press, 1998
- William G. Lycan (Ed): *Mind and Cognition: A Reader*, Cambridge, Mass: Basil Blackwell, 1990
- Pylyshyn Zeno, W : *Computation and Cognition: Toward a Foundation for Cognitive Science*, Cambridge, Mass: Bradford/MIT Press, 1984
- Kim Sterelny : *The Representational Theory of Mind: An Introduction*, Oxford: Basil Blackwell, 1990
- Paul Thagard: *Mind: Introduction to Cognitive Science*, Cambridge, Mass: MIT Press, 1996
- Barbara von Eckardt : *What is Cognitive Science?* Cambridge, Mass: Bradford/MIT Press, 1993

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:

- Karl Popper : *The Logic of Scientific Discovery*, London, 1959
Anthony O'Hear : *An Introduction to Philosophy Science*, Oxford, 1993
David Armstrong : *What is a Law of Nature?*
Bas Van Fraassen : *The Scientific Image*, Oxford, 1980
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
P. Frank : *Philosophy of Science*, Englewood Cliffs, NJ: Prentice-Hall, 1957

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
- R.I.G. Hughes : *The Structure of Interpretation of Quantum Mechanics*, Cambridge, Mass. 1992
- D.L. Hull : *The Philosophy of Biological Science*, Englewood Cliffs, NJ: Prentice-Hall, 1974

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:

- 1 Nicholas Rescher, 'On Explaining Existence,' from Nicholas Rescher, *The Riddle of Existence*, Lanham, MD: University Press of America, 1984
- 2 Derek Parfit, 'Why Is Reality As It Is?' from the *Times Literary Supplement*, July, 3, 1992
- 3 Robert Nozick, 'Why There is Something Rather than Nothing?' from Robert Nozick, *Philosophical Explanations*, Cambridge: Harvard University Press, 1981

II. Realism/Anti-Realism:

- 1 Michael Dummett, 'Realism and Anti-Realism,' from Michael Dummett, *The Seas of Language*, Oxford: Oxford University Press, 1993
- 2 Hilary Putnam, 'Why There Isn't a Ready-Made World,' from Hilary Putnam, *Realism and Reason: Philosophical Papers, Vol.3*, Cambridge: Cambridge University Press, 1983
- 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
- 2 Susan Haack, 'The Pragmatist Theory of Truth,' reprinted from *The British Journal of Philosophy of Science*, 1976

- 3 Nicholas Rescher, 'Truth as Ideal Coherence,' reprinted from *Review of Metaphysics*, 1985
- 4 Paul Horwich, 'A Deflationary View of Truth,' from Paul Horwich, *Truth*, Chapter 2, Oxford: Oxford University Press, 1998
- 5 Marian David, 'Truth as Correspondence,' from Marian David, *Correspondence and Disquotation: An Essay on the Nature of Truth*, Oxford: Oxford University Press, 1994

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
- 4 W.V.Quine, 'Meaning and Truth,' from W.V.Quine, *Philosophy of Logic*, Englewood Cliffs: Prentice-Hall, 1970
- 5 Paul Benacerraf, 'What Numbers Could Not Be,' reprinted from *Philosophical Review*, 1965
- 6 David M. Armstrong, 'Universals as Attributes,' from David M. Armstrong, *Universals: An Opinionated Introduction*, CO: Westview Press, 1989

V. Secondary Qualities:

- 1 David M. Armstrong, 'The Secondary Qualities,' from David M. Armstrong, *A Materialist Theory of Mind*, London: Routledge & Kegan Paul, 1968
- 2 Paul J. Boghossian & J. David Velleman, 'Colour As a Secondary Quality,' reprinted from *Mind*, January, 1989
- 3 C.L.Hardin, 'Colour and Illusion,' from W. Lycan (Ed): *Mind and Cognition*, Oxford: Blackwell, 1990

VI. Events:

- 1 Donald Davidson, 'The Individuation of Events,' from Nicholas Rescher (Ed): *Essays in Honor of Carl G. Hempel*, Dordrecht: D. Reidel, 1969

- 2 Jaegwon Kim, 'Events as Property Exemplifications,' from M. Brand & D. Walton (Eds): *Action Theory*, Dordrecht: D. Reidel, 1976
- 3 Lawrence Brian Lombard, 'Events,' reprinted from *Canadian Journal of Philosophy*, September 1979

VII. Concreta: Substance:

- 1 James Van Cleeve, 'Three Versions of Bundle Theory,' reprinted from *Philosophical Studies*, 1985
- 2 Gary Rosenkrantz & Joshua Hoffman, 'The Independence Criterion of Substance,' reprinted from *Philosophy and Phenomenological Research*, December 1991
- 3 Peter Simons, 'Particulars in Particular Clothing: Three Trope Theories of Substance,' reprinted from *Philosophy and Phenomenological Research*, September 1994

VIII. Dependent Particulars: Holes, Boundaries and Surfaces:

- 1 David Lewis & Stephanie Lewis, 'Holes,' reprinted from *Australasian Journal of Philosophy*, 1970
- 2 Roberto Casati & Achille C. Varzi, 'Immaterial Bodies,' from Roberto Casati & Achille C. Varzi, *Holes and Other Superficialities*, Cambridge, Mass: MIT Press, 1994
- 3 Roderick M. Chisholm, 'Boundaries as Dependent Particulars,' reprinted from *Grazer Philosophische Studien*, 1983
- 4 Avrum Stroll, 'Two Conceptions of Surfaces,' reprinted from *Midwest Studies in Philosophy*, Vol. 4, 1979

IX. Mereology:

- 1 W.V.Quine, 'Identity, Ostension and Hypostasis', reprinted from *Journal of Philosophy*, 1950
- 2 Mark Heller, 'Temporal Parts of Four-Dimensional Objects,' reprinted from *Philosophical Studies*, 1984
- 3 Peter Wan Inwagen, 'Four-Dimensional Objects,' reprinted from *Nous*, 1990
- 4 James Van Cleeve, 'Mereological Essentialism, Mereological Conjunctivism and Identity Through Time,' reprinted from *Midwest Studies in Philosophy*, XI, 1986

23. HERMENEUTICS AND DECONSTRUCTION

PART I: HERMENEUTICS

- 1 Schleiermacher: 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:

- Wilhelm Dilthey : *Selected Writings*, Tr. H. Rickman, Cambridge: University Press, 1976
- Martin Heidegger : *The Basic Problems of Phenomenology*, Tr. A. Hofstadter, Bloomington: Indiana University Press, 1982
- _____ : *Being and Time*, Trs. J. Macquarrie & E. Robinson, Oxford: Blackwell, 1980

- : *Basic Writings*, Tr. D.F.Krell, London: Routledge & Kegan Paul, 1978
- H.L. Dreyfus : *Being-in-the-World*, Cambridge, Mass: MIT Press, 1991
- Hans-Georg Gadamer: *Truth and Method*, Tr. W.Glen-Doepel, London: Sheed & Ward, 1979
- J. Bleicher (Ed) : *Contemporary Hermeneutics*, London: Routledge & Kegan Paul, 1980
- H. Dreyfus & P. Rabinow: *Michael Foucault: Beyond Structuralism and Hermeneutics*, Chicago: University of Chicago Press, 1982
- Jaques Derrida : *Writing and Differance*, Tr. A.Bass, London: Routledge & Kegan Paul, 1978
- : *Of Grammatology*, Tr. Gayatri Spivak, Baltimore: John Hopkins University Press, 1976
- Christopher Norris : *Derrida*, London: Harper Collins, 1987
- Richard Rorty : *Essays on Heidegger and Others*, Cambridge: Cambridge University Press, 1991
- David Cooper : *World Philosophies: An Historical Introduction*, Oxford: Blackwell, 1995

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)
- L.H. Hackstaff : *Systems of Formal Logic*, Holland: D. Reidel, 1966
- G.E. Hughes & D.G. Longley: *The Elements of Formal Logic*, Delhi: B.I. Publications, 1967
- Alice Ambrose & Morris Lazerowitz: *Fundamentals of Symbolic Logic*, (revised edition), New York, 1962 (Ch. VIII)
- Smullyan : *First Order Logic*, North Holland
- G. Hunter : *Metalogic*, London: Macmillan, 1980
- G.T. Kneebone : *Mathematical Logic and the Foundations of Mathematics*, London: Van Nostrand & Co., 1963

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:

- | | | |
|--------------|---|---|
| P. Suppes | : | <i>Axiomatic Set Theory</i> , New Delhi: East West Press, 1976 |
| W.V.O. Quine | : | <i>Set Theory and its Logic</i> , Mass.: Harvard University Press, 1963 |
| K.P. Gupta | : | <i>Set Theory and Related Topics</i> , Meerut: Krishna Prakash Mandir, 1975 |
| Kuratowski | : | <i>Introduction to Set Theory and Topology</i> , New York, 1963 |
| R.R. Stoll | : | <i>Set Theory and Logic</i> , New Delhi, 1967 |
| T. Donnellan | : | <i>Lattice Theory</i> , New York, 1968 |
| R. Dubisch | : | <i>Lattice to Logic</i> , New York, 1964 |
| B.H. Arnold | : | <i>Logic and Boolean Algebra</i> |
| G. Birkhoff | : | <i>Lattice Theory</i> |

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)
- Storrs McCall : *Aristotle's Modal Syllogisms*, Amsterdam: North Holland Publishing Co., 1963
- Benson Mates : *Stoic Logic*, Berkeley: University of California Press, 1953
- W. And M. Kneale : *The Development of Logic*, Oxford: Clarendon Press, 1962
- I.M. Bochenski : *A History of Logic*, Indiana: University of Notre Dame Press, 1961
- Hughes and Cresswell : *An Introduction to Modal Logic* (Chapters 1 to 4, 12 & 13)

SUGGESTED FURTHER READINGS:

- Lewis & Langford: *Symbolic Logic*, 2nd Edition, Dover Publications Inc., 1959
- B.F. Chellas: *Modal Logic: An Introduction*, Cambridge University Press, 1980

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)
- A.N. Prior : *Time and Necessity*, Oxford: Clarendon Press, 1968
- : *Past, Present and Future*, Oxford: Clarendon Press, 1968 G.H. von Wright, 'Deontic Logic,' *Mind* 60, 1951, reprinted in *Logical Studies*, London: Routledge & Kegan Paul, 1957
- : *Norm and Action: A Logical Enquiry*, New York: Humanities Press, 1963
- 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:

- A.N. Prior : *Formal Logic*, 2nd Edition, Oxford: Clarendon Press, 1962
- Nicholas Rescher : *Topics in Philosophical Logic*, Holland: D. Reidel, 1968
- Nicholas Rescher, 'An Axiom System for Deontic Logic,' in *Philosophical Studies*, Vol. IX, 1958
- Hector Neri Castañeda: 'The Logic of Obligation,' in *Philosophical Studies*, Vol. X, 1959

- R. Carnap : *Meaning and Necessity*, Chicago: University of Chicago Press, 1956
- L. Linsky (Ed) : *Reference and Modality*, Oxford University Press, 1971
- M. Loux (Ed) : *The Possible and the Actual*
- G. Iseminger (Ed) : *Logic and Philosophy*, New York: Appleton Century Crofts, 1968

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
- E. Zeller : *Philosophy of the Greeks*, Vols. I - IX., (Trs): Alleyne & others, 1881-88
- 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
F. Copleston : *A History of Philosophy*, Vol. I
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: Panaetius, Posidonius, Antiochus, Cicero
- 2 Neo-Platonism: Plotinus, Porphyry, Iamblicus, Proclus

PART II : SPECIAL TEXT

Plotinus: *The Enneads* (selections)

SUGGESTED READINGS:

- | | | |
|---------------------|---|---|
| A. A. Long | : | <i>Hellenistic Philosophy</i> , Duckworth, 1974 |
| E. Bevan | : | <i>Stoics and Sceptics</i> , Oxford, 1973 |
| R.D. Hicks | : | <i>Stoics and Epicureans</i> , Cambridge, 1910 |
| A.E. Taylor | : | <i>Epicurus: Philosophies, Ancient and Modern</i> , Constable, 1911 |
| A.H. Armstrong (ed) | : | <i>The Cambridge History of Later Greek and Medieval Philosophy</i> , Cambridge, 1967 |
| W.R. Inge | : | <i>The Philosophy of Plotinus</i> , Vols. I & II, Longmans, Green and Co., 1940 |
| Plotinus | : | <i>The Enneads</i> , Tr: S. Mackenna, London, 1917-30 |
| A.H. Armstrong | : | <i>The Architecture of the Intelligible Universe in the Philosophy of Plotinus</i> , London, 1940 |
| G.H. Turnbull | : | <i>The Essence of Plotinus</i> , London, 1934 |
| F. Copleston | : | <i>A History of Philosophy</i> , Vol. 1 |
| John M. Rist | : | <i>Stoic Philosophy</i> , Cambridge, 1977 |
| ———— (Ed) | : | <i>The Stoics</i> , 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 Erigena: 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:

- | | | |
|-----------------|---|--|
| H.A. Wolfson | : | <i>The Philosophy of the Church Fathers</i> , Vol I, 1956 |
| R.H. Barrow | : | <i>Introduction to St. Augustine: The City of God</i> , 1950 |
| W.J. Oates (Ed) | : | <i>Basic Writings of St. Augustine</i> , 1950 |
| E. Chapman | : | <i>St. Augustine's Philosophy of Beauty</i> , 1939 |
| E.K. Rand | : | <i>Founders of the Middle Ages</i> , 1928 |
| E. Fate | : | <i>Origen and His Work</i> , 1929 |

- F.C. Copleston : *Medieval Philosophy*, 1952
- Arthur Hyman & James J. Walsh (Eds): *Philosophy in the Middle Ages*, Indianapolis: Hackett Publishing Co., 1983
- A. Armstrong (Ed) : *The Cambridge History of Later Greek and Early Medieval Philosophy*, Cambridge, 1967
- D. Hawkins : *A Sketch of Medieval Philosophy*, New York, 1968
- E. Gilson : *The Spirit of Medieval Philosophy*, New York, 1948

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:

Frederic C. Copleston: *A History of Philosophy*, Vols. II & III

Etienne Gilson: *History of Christian Philosophy in the Middle Ages*, New York, 1955

————— : *The Spirit of Medieval Philosophy*, New York, 1948

J.F. Wippel (Ed) : *Studies in Medieval Philosophy*, Washington D.C: The Catholic University of America Press, 1987

Anthony Kenny (Ed) : *Aquinas*, Modern Studies in Philosophy Series, Macmillan, 1969

John Marenbon : *Later Medieval Philosophy*, London: Routledge & Kegan Paul, 1987

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

Marilyn McCord Adams: *William of Ockham*, Notre Dame, Indiana, 1987

- A. Pegis (Ed) : *Basic Writings of Saint Thomas Aquinas*, Vols. I & II, New York: Random House, 1945
- A. Armstrong (Ed) : *The Cambridge History of Later Greek and Early Medieval Philosophy*, Cambridge, 1967
- D. Hawkins : *A Sketch of Medieval Philosophy*, New York, 1968

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 roaders: 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
- P.K. Hitti : *History of the Arabs*, (4th ed), 1949
- M.M. Sharif : *A. History of Muslim Philosophy*, Vols. I & II, New Delhi: D.K. Publishers, 1961
- Marmaduke Pickthall : *The Meaning of the Glorious Koran*, London, 1982
- R.A. Nicholson : *Studies in Islamic Mysticism*, London, 1941
- D.M. Donaldson : *Studies in Muslim Ethics*, London, 1953
- Encyclopedia of Islam*, Vols. I & II, London, 1913-28
- Arthur Hyman & James J. Walsh (Eds): *Philosophy in the Middle Ages*, Indianapolis: Hackett Publishing Co., 1983
- Majid Fakhry : *A History of Islamic Philosophy*, London: Longmans, 1983
- O. Leaman : *An Introduction to Medieval Islamic Philosophy*, Cambridge, 1985
- S.H. Nasr & O. Leaman (Eds): *History of Islamic Philosophy*, London: Routledge, 1996
- A.J. Arberry : *The Doctrine of the Sufis*, Cambridge, 1935
- Martin Lings : *What is Sufism?* Berkeley/Los Angeles: University of California Press, 1975

33. ISLAMIC PHILOSOPHY II

SPECIAL TEXTS

| | | | | |
|-------------|---|----------------|---|---|
| For PART I | : | Al-Ghazali | : | <i>Tahafut al-falasifah</i> |
| | | Ibn Rushd | : | <i>Tahafut al-tahafut</i> |
| For PART II | : | Ibn Khaldun | : | <i>Muqaddima</i> (selections) |
| | | Muhammad Iqbal | : | <i>The Reconstruction of Religious Thought in Islam</i> |

SUGGESTED READINGS:

English translations:

Tahafut al-Falasifah by S.A.Kamali, Lahore: The Pakistan Philosophical Congress, 1958

Tahafut al-Tahafut, by Van den Bergh, Vols. I & II, London: Luzac & Co., 1954

The Muqaddima: An Introduction to History by Franz Rosenthal, New York: Bollingen Series, Vols. I to III, 1958

Mohammed Iqbal: *The Reconstruction of Religious Thought in Islam*, Lahore, 1944

Articles in English:

“Al-Ghazali and Philosophers on the Origin of the World”, *The Muslim World*, Vol. XLVIII, Nos. 3 & 4, 1958

“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: *Nichomachean 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. Engstrom: *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*
 ————— : *Virtues and Reason*
- 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 Pincoffs : *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 ecology, 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
- W.K. Frankena : *Ethics*, Prentice-Hall, 1973
- T.L. Beauchamp & Walters (Eds): *Contemporary Issues in Bioethics*
- David Lamb : *Down the Slippery Slope: Arguing in Applied Ethics*, 1998
- Winkler E.R. & Combe, J.R. (Eds): *Applied Ethics: A Reader*, Blackwell, 1993
- Almond, Brenda & Hill, Donald: *Applied Philosophy: Morals and Metaphysics in Contemporary Debates*,
London: Routledge & Kegan Pal, 1991
- Chidrese J.F. & Beauchamp T.L: *Principles of Bio-medical Ethics*, New York: Oxford University Press,
1989
- Graber G.C. & Thomasma, D.C: *Theory and Practice in Medical Ethics*, New York: The Continuum Co.
1989
- Springge, T.I.S : *The National Foundation of Ethics*, London: Routledge & Kegan Paul, 1997
- Hanfling Oswald : *The Quest for Meaning*, Oxford: Basil & Blackwell, 1999

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; swarāj, satyāgraha and ahimsā

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
- M.K. Gandhi : *Hind Swaraj*, Ahmedabad: Navajeevan Press, 1955
- Ernest Gellner : *Political Theory and the Modern State: Essays on State, Power and Democracy*, Stanford University Press, 1991
- 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

- Norman Richard : *Free and Equal: A Philosophical Examination of Political Values*, Oxford: Oxford University Press, 1987
- Robert Nozick : *Anarchy, State and Utopia*, Cambridge: Basil Blackwell, 1978
- Bhikhu Parekh : *Gandhi's Political Philosophy: A Critical Examination*, London: Macmillan, 1989
- J. Raj : *The Morality of Freedom*, Oxford: Clarendon Press, 1986
- John Rawls : *A Theory of Justice*, Oxford: Clarendon Press, 1972
- : *Political Liberalism*, Columbia University Press, 1993
- Amartya Sen : *Inequality Re-Examined*, Delhi: Oxford University Press, 1997
- Watson H. Section : *Multiculturalism and the Politics of Recognition*, McGill University, 1992
- M. Walzer : *Spheres of Justice: A Defence of Pluralism and Equality*, Blackwell, 1983

39. AESTHETICS I (Indian)

Literary Art (Alaṅkāraśāstra)

PART I

- 1 Literary art (kāvyā) vis-a-vis other fine arts (kalā) like painting (chitra), music (saṅgīta), sculpture (bhāskarya), etc.
- 2 Kāvya-lakṣaṇa (definition of poetry); kāvyā-hetu: pratibhā / vyutpatti / abhyāsa, their distinctive roles in poetic creation; kāvyā prayojana (necessity or use of poetry)
- 3 Varieties of kāvyā: dṛśya and śravya; structural varieties of dṛśyakāvya
- 4 Different schools of literary criticism (kāvyavicāra): rasa school (Bharata); vakrokti school or the school of alaṅkāra (Bhāmaha & Kuntaka); rīti 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.K. De : *History of Sanskrit Poetics*, (3rd edition), Calcutta, 1960
- 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
- : *Studies in Indian Aesthetics and Criticism*, Mysore, 1979
- K.C. Pandey : *Comparative Aesthetics*, Vol. I, *Indian Aesthetics*, Chowkhamba, 1950
- R. Gnoli : *The Aesthetic Experience According to Abhinavagupta*, Chowkhamba, 1968
- Panchapagesha Sastri : *The Philosophy of Aesthetic Pleasure*, Annamalai, 1940
- S. Kununni Raja : *Indian Theories of Meaning*, Madras
- V. Raghavan : *Some Concepts of Alamkara Sastra*, Madras
- Viśwanātha : *Sāhityadarpaṇa*, Tr. J.R. Ballantyne & Premadas Mitra
- Mammaṭa : *Kāvya prakāśa*, 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:

- O'Hear, Anthony : *The Elements of Fire: Science, Art and the Human World*, London: Routledge, 1988
- Peter Lamarque : *Philosophy and Fiction: Essays in Literary Aesthetics*, Aberdeen University Press, 1983
- Anne Sheppard : *Aesthetics: An Introduction to the Philosophy of Art*, Oxford University Press, 1987
- Olsen & Lamarque (Eds): *Truth, Fiction and Literature*, Oxford: Clarendon Press, 1997

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 the 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 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. Solomon Lipp, La Salle, Illinois, 1963
- Ray Lepley (Ed) : *The Language of Value*, New York, 1957
- Ralph B. Perry : *General Theory of Value*, New York, 1926
- : *Realms of Value*, Cambridge, Mass. 1954
- C. Seshadri, et al (Eds): *Education in Values: A Source Book*, New Delhi, 1992
- M. Hiriyanna : *The Indian Conception of Value*, Mysore, 1972
- K.R. Srinivasa Iyengar: *The Metaphysic of Value*, Mysore, 1942

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 | : | <i>Peace, Development and Human Rights Education</i> |
| Galung Johan | : | <i>Violence and Peace Research</i> |
| Magnus Haavelsred | : | <i>Peace Education</i> |
| K.S. Murthy | : | <i>The Quest for Peace</i> |
| Kenneth Boulding | : | <i>Stable Peace</i> |
| Thomas Weber | : | <i>Conflict Resolution and Gandhian Ethics</i> |

- Paul Wehr : *Conflict Regulation*
 Ashley Montagu : *Learning Non-Aggression*
 John Bondurant : *Conquest of Violence*
 Bhoodward : *Peace-Research and Peace Action*
 Theodore Lenz : *Towards a Science of Peace*
 Vinoba Bhave : *Shanti Sena*
 Thomas Merton : *The Non-violent Alternative*
 Gene Sharp : *Politics of Non-violent Action*
 R.R.Diwakar : *The Sage of Satyagraha*

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 (*fahsiang*) and Consciousness Only (*wei-shih*); the *Ch'an* (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
- Fung Yu-Lan : *The Spirit of Chinese Philosophy*, London, 1962
- : *A History of Chinese Philosophy, Vols. I & II*, London, 1952-53
- 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
- Rosemarie Tong : *Feminist Thought: A Comprehensive Introduction*, Boulder: West View Press, 1989
- Mary Evans : *Introducing Contemporary Feminist Thought*, Cambridge: Polity Press, 1997
- Jean Bethke Elshtain : *Public Man, Private Woman: Woman in Social and Political Thought*, Princeton University Press, 1993
- Vandana Shiva : *Ecofeminism*, (MIES), Zed Books, 1993

Gayatri Chakravarty Spivak: *In Other Words: Essays in Cultural Politics*, London: Routledge, 1990

Juliet Mitchell : *Psychoanalysis and Feminism*, Allen & Unwin, 1970

Veena Ponnacha : *Gender within the Human Rights Discourse*

Morwenna Griffiths : *Feminism and the Self: The Web of Identity*

Sandra Hardin & Merrill 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:

- Husserl : *Cartesian Meditations*, Tr. Dorian Cairns, The Hague: Martinus Nijhoff, 1960
- : *The Crisis of European Science and Transcendental Phenomenology*, Tr. David Carr, Evanston: North Western University Press, 1970 (Parts I, II and IIIA)

47. EXISTENTIALISM SPECIAL TEXTS

PART I

- Soren Kierkegaard : *Concluding Unscientific Postscript*, Tr. D.F. Swenson, Princeton, 1941, (Selections)
- Gabriel Marcel : *Metaphysical Journal*, Tr.. Bernard Wall, London, 1982 (Selections)

PART II

- Jean Paul Sartre : *Being and Nothingness: An Essay on Phenomenological Ontology*, Tr. H.E. Barnes, London, 1957 (Selections)
- 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 | : | <i>A Study of History</i> |
| ————— | : | <i>Mankind and Mother Earth</i> |
| Oswald Spengler | : | <i>The Decline of the West</i> |
| E.H. Carr | : | <i>What is History?</i> |
| Paul Ricoeur | : | <i>Time and Narrative</i> |
| ————— | : | <i>History and Truth</i> |
| Bottmore & Rubel | : | <i>Selections from Karl Marx</i> |
| Karl Popper | : | <i>Poverty of Historicism</i> |
| Sri Aurobindo | : | <i>The Human Cycle</i> |
| Collingwood | : | <i>The Idea of History</i> |
| W.H. Walsh | : | <i>Philosophy of History</i> |
| I.J. Goldstein | : | <i>Historical Knowing</i> |
| T.M.P. Mahadevan | : | <i>Time and Timelessness</i> |
| D.P. Chattopadhyaya | : | <i>Individuals and Worlds</i> |
| M. Mandelbaum | : | <i>The Problem of Historical Knowledge</i> |
| I. Berlin | : | <i>Vico and Herder: Two Studies in the History of Ideas</i> |

- : *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
- 4 International Covenant on Economic, Social and Cultural Rights and optional protocol; UN Human Rights Declaration; U.N. Human Rights Commission
- 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
- Andrey R. Chapman : *Health Care Reform: A Human Rights Approach*, George Town University Press, 1994
- Philip Alston (Ed) : *The United Nations and Human Rights : A Critical Appraisal*, Oxford: Clarendon Press, 1992
- : *The International Covenant on Economic, Social and Cultural Rights, - Manual of Human Rights*, New York: United Nations Centre for Human Rights, 1991
- Danilo Turk : *The New International Economic Order and the Promotion of Human Rights*, UNESCO, 1990
- Henry Shore : *Basic Rights, Subsistence, Affluence and US Foreign Policy*, Princeton, New Jersey: Princeton University Press, 1980

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, Marxian, Radical, and Socialist

51. ENVIRONMENTAL STUDIES

(Credit based course)

- 1 Nature and scope of philosophy of environment: concepts of environment, ecology and ecosophy
- 2 Man-Nature relationship : classical Western thought: Plato, Aristotle; Modern Thought: Descartes, Rousseau, Hegel, Gandhi
- 3 Man-Nature relationship: Indian philosophical perspectives; religious perspectives: Christianity, Islam, Tribal religions, Hinduism, Jainism, Buddhism, Sikhism
- 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 *Māṇḍūkyaopaniṣad*
Gauḍapāda: equivalence of dream and waking states; metaphysical interpretation of dream and sleep; theory of non-origination (ajātivāda); māyā as projecting (vikṣepa) and concealing (āvaraṇa); amanībhāva; the Buddhist parallels
- 2 Śaṅkara: Nirguṇa Brahman; adhyāsa; rejection of the (unconscious) Sāṅkhyan prakṛti as the source of the universe; cetana Brahma as the non-different material and efficient cause (abhinna-nimittopādānakāraṇa) of the universe; theory of causation; nature of the jīva; jīvanmukti; criticism of other schools of philosophy like Sāṅkhya, Vaiśeṣika, Buddhism and Jainism; the higher and the lower teachings of the Prasthānatrayī; 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 Brahman (Īśvara) as the efficient cause of the universe; vivartavāda; three levels of reality (sattātraividhya) and the theory of sublation (bādhā); important differences between Bhāmatīprasthāna and Vivaraṇapraasthāna: avacchedavāda, ābhāsavāda, ekajīvavāda, dṛṣṭisṛṣṭivāda and sṛṣṭidrṣṭivāda
- 4 Advaita theory of knowledge: svataḥprāmāṇyavāda; pramāṇas: pratyakṣa, anumāna, śabda, upamāna, arthāpatti, anupalabdhi; theories of mithyātva and mithyātvamithyātva; anirvacanīyakhyāti

SUGGESTED READINGS:

- Govind Chandra Pande: *Life and Thought of Śaṅkarācārya*, Delhi, 1994
- T.M.P. Mahadevan : *The Philosophy of Advaita*, Madras, 1957
- P.K. Sundaram : *Advaita Epistemology*, Madras, 1968
- 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*, *Chāndogya Upaniṣad* and *Brṛhadāraṇyaka Upaniṣad* (selections)
- Padmapāda : *Pañcapādikā* (selections)

- Vācaspati Miśra : *Bhāmatī* (selections)
Dharmarāja Adhvarin: *Vedāntaparibhāṣā* (selections)
Śrīharṣa : *Khaṇḍanakhaṇḍakhādyā* (selections)
K.C. Bhattacharyya : 'Studies in Vedantism,' (from *Studies in Philosophy*)

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 saṁguṇa 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 (aprthaksiddhi); 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 jaḍaprakṛti; theory of quintuplication (pañcīkaraṇa)
- 3 The concept of jīva; dharmabhūtajñāna; theory of knowledge: svataḥprāmāṇya-vāda, pramāṇas, satkhyāti; nature of mokṣa and the means to it: karma, bhakti and jñānayogas; prapatti; rejection of jīvanmukti
- 4 Madhva: rejection of nirguṇa Brahman and māyā; identification of Brahman with Viṣṇu, the only independent substance (svatantradravya); 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 Śāṅkara's Non-Dualism*, Delhi, 1978
- B.N.K. Sarma : *A History of Dvaita School of Vedānta and its Literature*, Vols. I & II, Bombay, 1960-61
- K. Narain : *A Critique of the Madhva Refutation of the Śāṅkara School of Vedānta*, Allahabad, 1964
- Rāmānuja : *Śrībhāṣya* (selections)
- Śrīnivāsācārya : *Yatīndramatadīpikā*
- Madhva : *Commentary on the Vedānta Sūtras* (selections)
- _____ : *Śrīmadviṣṇutattvavinirṇaya*

55. VEDĀNTA III

- 1 Nimbārka: The three tattvas: Brahman, cit and acit; rejection of nirguṇa Brahman and māyā; identification of saguṇa Brahman with Kṛṣṇa or Hari; acceptance of real identity as well as difference (bhedābheda); Brahma-pariṇāmavāda; 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 Śrīkṛṣṇa; universe as a manifestation of Brahman (avikṛta-pariṇāmavāda); prapañca and saṃsāra; human souls (jīvas), their kinds, bondage and liberation; importance of divine grace
- 3 Caitanya: The *Daśamūlaśloka* attributed to Caitanya and the ideas embodied in that work; identification of Brahman with Lord Śrīkṛṣṇa; Rādhā as the power (śakti) of the Lord; universe as a manifestation of the māyāśakti 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 Vallabhācārya*, Delhi, 1967
 Swāmī Tapasyānanda: *Bhakti Schools of Vedānta*, Madras, 1990
 R.G. Bhandarkar : *Vaiṣṇavism, Śaivism and Minor Religious Systems*, Varanasi, 1965
 P.N. Srinivasachari : *The Philosophy of Bhedābheda*, Adyar, 1950
 Nimbārka : *Vedāntapārijātasaurabha* (selections) and *Daśasloki*
 Vallabha : *Aṇubhāṣya* (selections) and *Siddhāntarahasya*
 Jīva Goswāmī : *Satsandarbhā* with his autocommentary *Sarvasamvādinī* (selections)
 Baladeva : *Prameyaratnāvalī*

56. SĀṆKHYA

- 1 The three kinds of duḥkha: ādhibhautika, ādhidaivika, 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; satkāryavāda 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 (vṛtti) 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:

- Esther A. Solomon : *The Commentaries of the Sāṅkhya Kārikā - A Study*, Ahmedabad, 1974
- S.S. Suryanarayana Sastri (Tr.): *The Sāṅkhyakārikā of Īśvarakṛṣṇa*, Madras, 1948
- Ganganatha Jha (Ed., Tr.): *Vācaspati Miśra's Sāṅkhyatattvakaumudī*, Poona, 1965
- Har Dutt Sarma (Ed., Tr.): *Sāṅkhyakārikā with Gauḍapāda's Bhāṣya*, Poona, 1933
- Pulinbehari Chakravarti: *Origin and Development of the Sāṅkhya System of Thought*, Calcutta, 1950
- Anima Sengupta : *Classical Sāṅkhya: A Critical Study*, Lucknow, 1969
- 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): *Sāṅkhyadarśanam*, Delhi, 1981
- Hariharānanda Āraṇya: *The Sāṅkhya Sūtras of Pañcaśikha and the Sāṅkhyatattvāloka*, Delhi, 1977
- G.J. Larson : *Classical Sāṅkhya*

57. YOGA

- 1 Cittavṛtti: yoga as cittavṛttinirodha; vṛttis: pramāṇa, viparyaya, vikalpa, nidrā, smṛti; their control through abhyāsa and vairāgya
- 2 Two types of samādhi (saṁprajñāta and asaṁprajñāta) and their characteristics; attainment of samādhi through meditating on Īśvara (God); nature of Īśvara; cittavikṣepas 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*, Vijñānabhikṣu's *Yogavārttika* and notes from Vācaspati Miśra's *Tattvavaiśārādī*, Bombay, 1907
- J.H. Woods (Tr.) : Patañjali's *Yogasūtra* with Vyāsa's *Bhāṣya*, and Vācaspati Miśra's *Tattvavaiśārādī*, Delhi, 1966
- Surendranath Dasgupta: *The Study of Patañjali*, Calcutta, 1920
- Mircea Eliade : *Yoga: Immortality and Freedom* (Tr. From French by Willard R. Trask), Princeton, 1970
- Sri Aurobindo : *The Synthesis of Yoga*
- T.S. Rukmani (Tr) : *Yogavārttika of Vijñānabhikṣu*, Vols. I to IV, Delhi, 1985

58. NYAYA

SPECIAL TEXTS (Any *one* of the following)

- 1 Vātsyāyana : *Nyāyasūtrabhāṣya*
- 2 Jayanta Bhaṭṭa: *Nyāyamañjarī*
- 3 Uddyotakara: *Nyāyavārttika*
- 4 Udayana: *Nyāyakusumāñjali, Ātmatattvaviveka* or *Tātparyaparīśuddhi*
- 5 Annambhaṭṭa: *Tarkasaṅgraha* with *Dīpikā*

59. NAVYA NYĀYA

Intensive study of Gaṅgeśa's *Tattvacintāmaṇi* with *Dīdhiti* of Raghunātha (selections)

60. VAIŚEŚIKA

SPECIAL TEXTS (Any *one* of the following)

- 1 Praśastapāda: *Padārthadharmasaṅgraha*
- 2 Udayana: *Kiraṇāvalī*
- 3 Śrīdhara: *Nyāyakandalī*
- 4 Laugākṣi Bhāskara: *Tarkakaumudī*
- 5 Śivāditya: *Saptapadārthī*
- 6 Viśvanātha: *Bhāṣāparichheda* or *Siddhāntamuktāvalī*
- 7 Jagadīśa: *Tarkāmṛta*

61. PŪRVA MĪMĀMSĀ I

SPECIAL TEXTS (Any *one* of the following)

- 1 Nārāyaṇa: *Mānameyodaya*
- 2 Kumārila: *Ślokavārttika* (selections)
- 3 Maṇḍana Miśra: *Vidhiviveka*
- 4 Pārthasārathi Miśra: *Śāstradīpikā*

62. PŪVA MĪMĀMSĀ II

SPECIAL TEXTS (Any *one* of the following)

- 1 Prabhākara: *Brhatī*
- 2 Śālikanātha: *Prakaraṇapañcikā*
- 3 Rāmānuja: *Tantrarahasya*
- 4 Nandīśvara: *Prabhākaravijaya*

63. BUDDHISM I

SPECIAL TEXTS (Any *one* of the following)

- 1 Nāgārjuna: *Mādhyamikakārikā*
- 2 Nāgārjuna: *Vigrahavyāvartanī*
- 3 Candrakīrti: *Prasannapadā*
- 4 Dharmakīrti: *Pramāṇavārttika*
- 5 Dharmakīrti: *Hetubindu*

64. BUDDHISM II

SPECIAL TEXTS¹ (Any *one* of the following)

- 1 Mokṣākaragupta: *Tarkabhāṣā*
- 2 *Nyāyapraveśa* (Ascribed to Dinnāga)
- 3 Vasubandhu: *Abhidharmakośa*
- 4 Śāntideva: *Bodhicaryāvatāra*
- 5 Buddhaghōṣa: *Viśuddhimagga*

65. JAINISM

SPECIAL TEXTS (Any *one* of the following)

- 1 Umāsvati: *Tattvārthādhigamasūtra*
- 2 Siddhasena Divākara: *Nyāyāvatāra*
- 3 Haribhadra: *Ṣad-darśanasamuccaya* with the commentary of Guṇaratna
- 4 Devasūri: *Pramāṇanayatattvāloka*
- 5 Prabhācandra: *Prameyakamalamārtāṇḍa*

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 Śrīkaṇṭha

(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 (*Śvetāśvatara*); 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 Santacharyas; 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: mukti, the highest puruṣārtha; nature of mukti; means to mukti; 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, pañcācāra, aṣṭāvaraṇa and ṣaṣṭhala
- 8 Śaivism in *Śivajñāna Bodham* with the Bhāṣya of Śivajñāna Swamigal; Śivajñāna Siddhiyar; Umāpati Śivācārya's *Jñānāmṛtam* and Siddhānta; Śrīkaṇṭha's Bhāṣya on the *Vedānta Sūtras* with Appayya Dikṣitar's *Śivākamaṇi Dīpikā*
- 9 *Tevaran*, *Tirucacagam* and *Tirumandiram*

SUGGESTED READINGS:

Abhinava Gupta's writings on Kashmir Śaivism

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

- Kurt F. Leidecker (Tr): *Pratyabhijñāhṛdayaṃ*, Madras, 1938
Jaideva Singh (Tr) : *Spanda-Kārikās*, Delhi, 1994
————— (Tr) : *Śiva Sūtras*, Delhi, 1991
R.G.Bhandarkar : *Vaiṣṇavism, Śaivism and Minor Religious Systems*
S.S. Suryanarayana Sastri: *Śivādvaita of Śrīkanṭha*
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 Yāmālas: 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-Trimshikā*, 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-sidhhānta-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 bhagti 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 Tradition 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, swarajya and vajrajya 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, danda
- 11 Thiruvalluvar's concept of state; *Silappadikāram*

SUGGESTED READINGS:

Rgveda Samhitā

Atharva Veda Samhitā

Rāmāyaṇa

Śāntiparva of the Mahābhārata

Manusamhitā

Viduranīti

Artha Śāstra of Kautilya

Kāmaṇḍaka Nīti Sāra

Kuraḷ

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; swarāj, satyāgraha and ahimsā; community and fellowship; the good society; statelessness, trusteeship, sarvodaya and panchāyat raj; religion, anāsakti yoga, tapasyā 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
 Ramashray Roy (Ed) : *Gandhi and the Present Global Crisis*, Shimla: Indian Institute of Advanced Study, 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 menog 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:

- M. Boyce : *Zoroastrians, their Religious Beliefs and Practices*, London: Routledge & Kegan Paul, 1987
- (Ed. & Tr.): *Textual Sources for the Study of Zoroastrianism*, Manchester: Manchester University Press, 1984
- R.C. Zaehner : *Zurvan, a Zoroastrian Dilemma*, Oxford: Clarendon Press, 1972
- : *The Teachings of the Magi*, London: Allen & Unwin, 1956
- J.D.C. Pavry : *The Zoroastrian Doctrine of a Future Life from Death to the Individual Judgment*, New York: Columbia University Press, 1929
- S.M. Ogden : *The Reality of God and Other Essays*, London: SCM Press, 1967
- J.K. Choksy : *Triumph over Evil: Purity and Pollution in Zoroastrianism*, Austin: University of Texas Press, 1989
- S.A. Kapadia : *The Teachings of Zoroaster*, London: John Murray, 1905
- R.P. Masani : *The Religion of the Good Life*, London: Allen & Unwin, 1938
- Wing-tsit Chan : *A Sourcebook in Chinese Philosophy*, Princeton: Princeton University Press, 1963
- H.G. Creel : *Chinese Thought, from Confucius to Mao Tse-tung*, Chicago: University of Chicago Press
- : *What is Taoism?* Chicago: Chicago University Press, 1970

- Jiyu Ren : *The History of Development of Chinese Philosophy*, Beijing: People's Publishing House, 1983
- Irene Eber (Ed) : *Confucianism: The Dynamics of Tradition*, New York: Macmillan, 1986
- Arthur Waley : *The Way and its Power: A Study of the Tao Te-ching and its Place in Chinese Thought*, New York: Grove Press, 1958
- Kenneth Chen : *Buddhism in China*, Princeton: Princeton University Press, 1964
- Chad Hansen : *Language and Logic in Ancient China*, Ann Arbor: University of Michigan Press, 1983
- Hajime Nakamura : *A History of the Development of Japanese Thought*, 2 vols., Tokyo: Kokusai Bunka Shinkokai, 1967
- Carmen Blacker : *The Japanese Enlightenment: A Study of the Writings of Fukuzawa Yukichi*, Cambridge: Cambridge University Press, 1969
- Hajime Nakamura & Kiyoko Takeda (supervising), Mineshima Hideo & Kōizumi Takashi et. al., (Eds): *A Dictionary of Modern Japanese Philosophers and Thinkers*, Tokyo: Shoseki, 1982
- Gino K. Piovesana : *Recent Japanese Philosophical Thought, 1862-1962: A Survey*, Enderle Bookstore, 1963
- Masao Abe : *Zen and Western Thought*, Honolulu: University of Hawaii Press
- Hatano Seiichi : *Time and Eternity*, Greenwood Press, Conn., 1988
- Kitaro Nishida : *Intuition and Reflection in Self-Consciousness*, Albany: SUNY Press, 1987
- : *Last Writings: Nothingness and the Religious World-View*, Honolulu: University Press of Hawaii, 1987
- : *An Inquiry into the Good*, Yale University Press, 1990
- Keiji Nishitani : *Religion and Nothingness*, Berkeley: University of California Press, 1982
- : *The Self-Overcoming of Nihilism*, Albany: SUNY Press, 1990
- Y. Nitta & H. Tatematsu (Eds): *Japanese Phenomenology*, Holland: D. Reidel, 1979
- Steve Odin : *The Social Self in Zen and American Pragmatism*, Albany: SUNY Press, 1996
- Graham Parkes (Ed): *Heidegger and Asian Thought*, Honolulu: University of Hawaii Press, 1987
- Tanabe Hajime : *Philosophy as Metanoetics*, Berkeley: University of California Press, 1986
- Yuasa Yasuo : *The Body: Towards an Eastern Mind-Body Theory*, Albany: SUNY Press, 1987
- Majid Fakhry : *A History of Islamic Philosophy*, London: Longmans, 1983
- George F. Hourani : *Islamic Rationalism*, Oxford: Clarendon Press, 1971
- : *Reason and Tradition in Islamic Ethics*, Cambridge: Cambridge University Press, 1985
- H.A. Wolfson : *The Philosophy of the Kalam*, Harvard University Press, 1976

- O. Leaman : *An Introduction to Medieval Islamic Philosophy*, Cambridge: Cambridge University Press, 1985
- B. Kogan : *Averroes and the Metaphysics of Causation*, Albany: SUNY Press, 1985
- S.H. Nasr & O. Leaman (Eds): *History of Islamic Philosophy*, London: Routledge, 1996
- A.J. Arberry : *The Doctrine of the Sufis*, Cambridge: Cambridge University Press, 1935
- Martin Lings : *What is Sufism?* Berkeley/Los Angeles: University of California Press, 1975
- R.A. Nicholson : *Studies in Islamic Mysticism*, Cambridge: Cambridge University Press, 1921
- L. Levinas : *Existence and Existents*, The Hague: Nijhoff, 1978
- Brian Carr & Indira Mahalingam: *Companion Encyclopedia of Asian Philosophy*, London & New York: Routledge, 1997

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:

- Anthony O'Hear : *Introduction to the Philosophy of Science*, Oxford: Clarendon Press, 1989
- Carl G. Hempel : *Philosophy of Natural Science* (Foundations of Philosophy Series), New Jersey: Prentice-Hall, 1966
- Janet A. Kourany : *Scientific Knowledge: Basic Issues in the Philosophy of Science*, Belmont: Wadsworth Publishing Co., 1998

Thomas Kuhn : *Structure of Scientific Revolutions*, Chicago: University of Chicago Press, 1970

Karl R. Popper: *Conjectures and Refutations: The Growth of Scientific Knowledge*, London: Routledge & Kegan Paul, 1963

—————: *The Logic of Scientific Discovery*, London: Hutchinson & Co., 1959

George Couvalis: *The Philosophy of Science: Science and Objectivity*, London: Sage Publications, 1997

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, sādharmaṇa 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:

Cahn & Markie (Eds): *Ethics: History, Theory and Contemporary Issues*, New York: Oxford University Press, 1998

Louis P. Pojman (Ed): *Ethical Theory: Classical and Contemporary Readings*, Belmont: Wadsworth, 1998

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

Rajendra Prasad: *Karma, Causation and Retributive Morality*

Saral Jhingran: *Aspects of Hindu Morality*