

Department of Philosophy
University of Pune
Syllabus
for
M. A.
(Operative from the Academic year 2013-14)

Rules & Regulations

- The M.A. degree will be awarded to a student who completes a total of 64 credits (4×4 = 16 credits per Semester) in a minimum of two years taking four courses per Semester.
- Each paper will be of 4 credits, the evaluation of which will be decided by the teacher. Each 4 credit course will have 100 marks.
- A student may take a minimum of 48 credits and a maximum of 64 credits in his/her Department.
- In case a student wishes to take all courses from the Department of registration, s/he can also do so.
- Eligibility for registering for courses other than the Department of registration will be decided by the respective Department.
- Each course will have:
 - a) 50% of marks as semester-end examination
 - b) 50% marks for internal assessment
- Each core unit will have an internal (continuous) assessment of 50% of marks and a teacher may select a minimum of two of the following procedures:
 - Written Test (minimum one for each course)
 - Term Paper
 - Mid Term Test
 - Journal/Lecture/Library notes
 - Seminar presentation
 - Short Quizzes
 - Assignments
 - Extension work
- There is no individual head of passing. The student has to pass in the combined total of continuous assessment and semester-end examination.
- Revaluation of the semester-end examination answer scripts (but not of internal assessment papers) can be done according to Ordinance no. 134 A & B.
- Internal Assessment answer books may be shown to the students concerned but not the end of semester answer scripts.
- There will be an evaluation of each course by students at the end of every semester.
- While marks will be given for all examinations, they will be converted into grades. The semester-end and final grade sheets and transcripts will have only grades and grade-points average.
- To pass a student shall have to get minimum aggregate 40% marks (E and above on grade point scale) in each course.
- The system of evaluation will be as follows:

Each assignment/test will be evaluated in terms of marks. The marks for separate assignments and the final (semester-end) examination will be added together and then converted into a grade and later, grade point average. Results will be declared for each semester and the result of final examination will give total marks, grades and grade point average.

Marks	Grade	Grade point
75 to 100	O : Outstanding	06
65 to 74	A : Very Good	05
55 to 64	B : Good	04
50 to 54	C : Average	03
45 to 49	D : Satisfactory	02
40 to 44	E : Pass	01
00 to 39	F : Fail	00

- The formula for conversion of Grade Point Average (GPA) into the Final Grade:

GPA	Final Grade
05.50 – 06.00	O
04.50 – 05.49	A
03.50 – 04.49	B
02.50 – 03.49	C
01.50 – 02.49	D
00.50 – 01.49	E
00.00 – 00.49	F

- $GPA = [(Total\ Amt.\ of\ Grade\ Points\ Earned \times Credit\ hrs\ for\ each\ course) \div Total\ Credit\ hrs]$
- The description for each of the grades will be as follows:

Grade	Proposed Norms
O: Outstanding	<i>Excellent analysis of the topic:</i> Accurate knowledge of the primary material; wide range of reading; logical development of ideas; originality in approaching the subject; neat and systematic organization of content; elegant and lucid style
A: Very Good	<i>Excellent analysis of the topic:</i> Accurate knowledge of the primary material; acquaintance with seminal publications; logical development of ideas; neat and systematic organization of content; effective and clear expression
B: Good	<i>Good analysis and treatment of the topic:</i> Basic knowledge of the primary material; logical development of ideas; neat and systematic organization of content; effective and clear expression
C: Average	<i>Some important points covered:</i> Basic knowledge of the primary material; logical development of ideas; neat and systematic organization of content; good language or expression
D: Satisfactory	<i>Some points discussed:</i> Basic knowledge of the primary material; some organization; acceptable language or expression
E: Pass	<i>Any two of the above</i>
F: Fail	<i>None of the above</i>

Academic Integrity and Plagiarism

- It is the Department's task to encourage ethical scholarship and to inform students and staff about the institutional standards of academic behaviour expected of them in learning, teaching and research. Students have a responsibility to maintain the highest standards of academic integrity in their work. Students must not cheat in examinations or other forms of assessment and must ensure they do not plagiarize.
- The Department has adopted the following definition of plagiarism:
- *Plagiarism is the act of misrepresenting as one's own original work the ideas, interpretations, words of creative works of another. These include published and unpublished documents, designs, music, sound, images, photographs, computer codes and ideas gained through working in a group. These ideas, interpretations, words or*
- *Works may be found in print and / or electronic media.*
- The following are examples of plagiarism where appropriate acknowledgement or referencing of the author or source does not occur:
 - Direct copying of paragraphs, sentences, a single sentence or significant parts of a sentence;
 - Direct copying of paragraphs, sentences, a single sentence or significant parts of a sentence with an end reference but without quotation marks around the copied text;
 - Copying ideas, concepts, research results, computer codes, statistical tables, designs, images, sounds or text or any combination of these;
 - Paraphrasing, summarizing or simply rearranging another person's words, ideas, etc without changing the basic structure and/or meaning of the text;
 - Offering an idea or interpretation that is not one's own without identifying whose idea or interpretations it is;
 - A 'cut and paste' of statements from multiple sources;
 - Presenting as independent, work done in collaboration with others;
 - Copying or adapting another student's original work into a submitted assessment item.

General Instructions Regarding the Courses Offered by the Department

- In every Semester the first two courses (viz. PH-101, PH-102, PH-201, PH-202, PH-301, PH-302, PH-401 and PH-402) are compulsory.
- Out of the list of Optional courses in each Semester *two* courses are to be offered.
- A student has to successfully complete 16 courses for the Master's Degree.
- A student can choose the entire 16 course in the Department of Philosophy.
- A student has to choose at least 12 courses (of 4 credits each) from the Department of Philosophy (i.e. at least three courses -including compulsory courses- each semester) and at the most 4 courses (i.e., at the most 16 credits in all, one course of 4 credits per semester) can be taken from any other department/s as interdisciplinary courses, such that the total number of credits is at least 64 out of which 75% credits are from the Department of Philosophy.
- **Dissertation and Thematic Course:** In addition to a wide range of options, the syllabus provides for 'Dissertation' in semester IV and „Open Courses? in semesters III and IV the details of which will be declared separately.
- The lists of readings and references will be updated by the Department and by the respective teachers from time to time.

Courses offered by the Department

Semester I

Compulsory Courses/ Core Courses:

- PH - 101 - Problems in Indian Metaphysics
- PH - 102 - Problems in Western Metaphysics

Optional Courses /Elective Courses:

- PH - 103 - Traditional and Propositional Logic
- PH - 104 - Sāṅkhya
- PH - 105 - Early Buddhism
- PH - 106 - Philosophy of Bhagvatgītā
- PH - 107 - The Early school of Nyāya (Prācīna Nyāya)
- PH - 108 - Plato
- PH - 109 - Descartes
- PH - 110 - Philosophy of Natural Science
- PH - 111 - Philosophy of Education
- PH - 112 – Existentialism

Semester II

Compulsory Courses / Core Courses:

- PH - 201 - Problems in Indian Epistemology
- PH - 202 - Problems in Western Epistemology

Optional Courses /Elective Courses:

- PH - 203- Predicate Logic, Relational Logic and Axiomatic
- PH - 204 - Jainism
- PH - 205- Cārvāka
- PH - 206 - Schools of Vedānta (I)
- PH - 207 - Mahāyāna Buddhism
- PH - 208 - Hume
- PH - 209 - Gandhian Philosophy
- PH - 210 - Aesthetics
- PH - 211 - Philosophy of Social Science
- PH - 212 - Social and Political Philosophy

Semester III

Compulsory Courses / Core Courses:

PH – 301 - Analytic Philosophy

PH – 302 - Moral Philosophy

Optional Courses /Elective Courses:

PH – 303 - Schools of Vedānta (II)

PH – 304- Saints of Mahārāshtra

PH – 305 - Buddhist Logic and Epistemology

PH – 306 - Kant

PH – 307 - Early Wittgenstein

PH – 308 – Phenomenology

PH – 309 - Contemporary Continental Philosophy

PH - 310 - Philosophy of Mind

PH - 311 - Philosophy of Environment

PH - 312 - Bio-Ethics

PH - 313 - Feminist Philosophy (Western)

PH - 314 - Modal and Temporal Logic

PH - 315 - Thematic Course

Semester IV

Compulsory Courses / Core Courses:

PH - 401 - Indian Philosophies of Life

PH - 402 - Modern Indian Thinkers

Optional Courses /Elective Courses:

PH - 403 - Yoga

PH - 404 - Nāgārjuna

PH - 405 - Jaina Logic and Epistemology

PH - 406- Later Wittgenstein

PH - 407 - Philosophy of Ambedkar

PH - 408 - Philosophy of Religion

PH - 409 - Philosophy of Natural Science (Advanced)

PH - 410 - Applied Ethics

PH - 411 - Philosophical Problems in Health Care

PH - 412 - Feminist Philosophy (Indian)

PH - 413 - Consciousness Studies

PH - 414 - Many-Valued Logic

PH - 415 – Dissertation

PH-101: PROBLEMS IN INDIAN METAPHYSICS

(Objective: To introduce basic issues and problems of metaphysics as discussed in Indian traditions)

Credit I

Sat

- Sat as eternal reality, *Kūtaśthanītya* and *Parināmīnītya*: *Vedānta* and *Sāṃkhya*
- Sat as both eternal and non-eternal: Jainism
- Sat as non-eternal and momentary: Buddhism
- Vaiśeṣika View on the nature and classification of *Padārthas*
- Theory of Universals : Nyāya & Buddhism

Credit II

Ātman, Mind and Person

Perspectives of the following systems:

- Cārvāka
- Buddhism Sāṃkhya-Yoga
- Nyāya-Vaiśeṣika
- Advaita Vedānta

Credit III

External World

- Status of World : Sāṃkhya
- Status of World : Nyāya-Vaiśeṣika
- Status of World : Buddhism
- Status of World : Sankar & Rāmānuja

Credit IV

Causation

- Satkāryavāda* of Sāṃkhya
- Asatkāryavāda** of Vaiśeṣika
- Pratītyasamutpāda** of Buddhism
- Satkāryavāda** of Vedānta

Prescribed Readings

- 1) Dasgupta, S.N., *A History of Indian Philosophy*, Cambridge University Press, London, 1940, (Relevant volumes and chapters).
- 2) Hiriana, M., *Outlines of Indian Philosophy*, George Allen and Unwin, London 1918.
- 3) Mohanty, J.N., *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford 1992, (Relevant sections).
- 4) Athalye, V.Y. & Bodas, M.R. (tr. & ed.), *Tarka Samgraha of Annambhatta*, BORI, Pune, 1963, (Relevant Sections).

References :

- 1) Dravid, R.R., *The Problem of Universals in Indian Philosophy*, Motilal Banarsidass, Delhi, 1972.
- 2) Murti, T.R.V., *The Central Philosophy of Buddhism*, George Allen and Unwin, London, 1955.
- 3) Smart, Ninian, *Doctrine and Arguments in Indian Philosophy*, George Allen and Unwin, London, 1964.
- 4) Misra, S. (tr.), *Vedanta Paribhasa*, Jaya Krishna Das Hari Das Gupta, Benares, 1937.

PH-102: PROBLEMS IN WESTERN METAPHYSICS

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Metaphysics)

Credit I

Introduction to Metaphysics

- a) Problem of being and becoming: Parmenides, Heraclites, Aristotle, Hegel, Heidegger
- b) Theories of Reality : Realism & Idealism (Broad Introduction)

Credit II

Nature and conception of the External World

- a) Berkeley's Subjective Idealism
- b) Moore's Common-sense Realism
- c) Ayer's Phenomenalism
- d) Putnam's Internal Realism

Credit III

- a) Concept of Self : Descartes, Hume, Kant
- b) Mind-Body Dualism : Descartes and Ryle
- c) Concept of Person : Aristotle and Strawson
- d) Problem of Substance: Aristotle, Leibniz, Spinoza, Descartes

Credit IV

- a) Theories of Causation: Aristotle, Hume, Kant, Mill
- b) Categories : Aristotle, Kant, Ryle
- c) Theories of Universals : Realism, Conceptualism, Nominalism, Family Resemblance

Prescribed Readings

- 1) O'Connor, D.J., *A Critical History of Western Philosophy*, Collier Macmillan Publishers, London, 1964.
- 2) Copleston, F., *A History of Philosophy* (Relevant volumes), Image Books, New York, 1974.
- 3) Hospers, John, *An Introduction to Philosophical Analysis*, Prentice Hall, 1953.
- 4) Russell, Bertrand, *The Problems of Philosophy*, Oxford University Press, 2006.

Books for References

- 1) Edwards, Paul, *The Encyclopedia of Philosophy*, Macmillan Co. and the Free Press, New York, 1967.
- 2) Daya Krishnam, *Paschyatya Tattvana ka Itihas*
- 3) Kaufman Barird, *From Plato to Nietzsche*, Printice Hall.

PH-103: TRADITIONAL AND PROPOSITIONAL LOGIC

(Objective: To introduce the elements of Aristotelian and the modern logic)

Note: Only the students having no background in Traditional or Propositional Logic are allowed to opt for this course.

Credit I

- a) Nature of logic; Place of logic in philosophy
- b) Nature, structure and classification of propositions, Terms, propositions and judgments
- c) Laws of Thought
- d) Opposition of propositions

Credit II

- a) Mediate Inference - Eduction: Obversion; Conversion
- b) Theory of Syllogism
- c) Figures and Moods of Syllogism
- d) Proving the Validity/Invalidity of Moods of Syllogism

Credit III

- a) Simple and Compound propositions, Truth-functionally- Compound propositions
- b) Truth and validity
- c) Statement and statement-forms; Argument and argument-forms
- d) Decision procedures: Truth-table, Shorter truth-table, Truth-tree

Credit IV

- a) Formal proof of validity: Direct, Conditional and Indirect proof
- b) Demonstration of invalidity of invalid arguments

Prescribed Readings

- 1) Copi, I.M., *Introduction to Logic*, Macmillan Co. New York, 1986.6
- 2) Copi, I.M., *Symbolic Logic*, Macmillan Co., New York, 1995 (6th ed.).
- 3) Singh, Arindam & Goswami, Chinmoy, *Fundamentals of Logic*, ICPR, New Delhi, 1998.

References

- 1) Terrell, D.B., *Logic: A Modern Introduction to Deductive Reasoning*, Holt Reinhart & Winston, New York, 1967.
- 2) Hughes, G.E. & Londey, D.G., *The Elements of Formal Logic*, Methuen, London, 1965.

104: SĀMKHYA

(Objectives: To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines of Sāmkhyadaraśana with reference to Sāmkhyakārikā and its two commentaries Gaudapādabhāṣya and Sāmkhyatattvakaumudī)

Credit I

- a) The historical background and early developments.
- b) The problem of Duhkḥa and its solution
- c) Twenty five *Tattvas* and their classification

Credit II

- a) Evolution of *Tattvas*
- b) Theory of causation

Credit III

- a) Nature, status and relation of *Prakṛti & Puruṣa*.
- b) *Trigunas*.
- c) The concept of Mind : *Manas, Buddhi, Ahamkar*

Credit IV

- a) Theory of knowledge; Means of knowledge, *Khyātivāda*
- b) Doctrine of *Kaivalya*
- c) Relation of Sāmkhya to Yoga, Vedānta, Ayurveda

Prescribed Readings

- 1) Sharma, Har Dutta (ed. & tr.), *Sāmkhyakarika with Gaudapadabhasya*, Oriental Book Agency, Poona, 1933.
- 2) Bhattacharya, Ramashankar, *Sāmkhyatattvakaumudi*, Motilal Banarsidass, Delhi, 1964.
- 3) Larson, Gerald, *Classical Sāmkhya*, Motilal Banarsidass, Delhi, 1979.

Books for Reference

- 4) Sengupta, Anima, *Classical Sāmkhya: A Critical Study*, Manoranjana sen Gaur Ashram, Lucknow, 1969.

PH-105: EARLY BUDDHISM

(Objective: To introduce to the student the philosophical and religious dimensions of early Buddhism)

Credit I

- a) Origin of Buddhist thoughts – Continuation of *Vaidic* tradition or revolt against *Vaidic* tradition
- b) Distinction between *Vaidic* and *Śrāmaṇic* tradition
- c) Nature of *Bodhi* of the Buddha (*Mahā-abhiniskramasutta*) – *Nimitta*
- d) *Arya-satyas* (*Dhmma-cakka-pavattana-sūta*)

Credit II

- a) Four Noble Truths : 1) *Sarvam Duḥkham* 2) *Duḥkha Samudaya* 3) *Duḥkh-Nirodha*
4) *Duḥkha-Nirodha-gāmini-pratipad* – Their nature and meaning
- b) Three kinds of *Duḥkha*
- c) Concept of *Duḥkha* : Buddha, contemporary of the Buddha and Sāṅkhya - similarities and differences

Credit III

- a) Reasons behind the emergence of *Duḥkha* – *Dvādaśa-Nidāna*
- b) *Satkāya-ditṭhi*, *Avidyā*, *Trṣṇā*. *Akuala-Kamma*, *Akuala-mula*
- c) *Pratītya-samutpāda* and *Duḥkha*
- d) *Avyākṛta-praṣṅgas* and their significance with reference to *Duḥkha*

Credit IV

- a) *Nibbāna/Nirvāṇa* – Nature and Kinds – *Sopādhiśeṣa*, *Nirupāshiśeṣa*
- b) Four stages of *Nirvāṇa* – *Sotapanna*, *Sakadāgāmi*, *Anāgāmi*, *Arhat*
- c) Distinction between *Duḥkha-Nirodha*, *Duḥkha-Nivṛtti* and *Duḥkha-Nāsa*
- d) Way to *Nibbāna* – *Attangika-magga*, *Prajñānā-Śīla-Samādhi* , *Majjhima-patipada*
- e) *Samatha-Anupassanā*, *Prajñānā-vimutti Ceto-vimutti*, Four *Satis* (*Satipaṭṭanasutta*), Four *Brahma-Viharās*

Prescribed Readings

- 1) Varma, V.P., *Early Buddhism and Its Origins*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1973.
- 2) Narada, *The Buddha and his Teachings*, Buddhist Missionary Society, Malaysia, 1988.
- 3) Sangharakshita, *The Three Jewels*, Windhorse Publications, London, 1977.

- 4) Kesarcodi Watson, Ian, *Approaches to Personhood in Indian Thought*, Sri Satguru Publications, 1995, (The chapter on Moksa only).
- 5) Chincore Mangal R. *Buddhist Conceptions of Man and Human Emancipation: A Critical Investigation*; New Bharatiya Book Corporation; Delhi; 2007

Books for References

- 1) Dialogues of the Buddha (mostly available at: www.accesstoinsight.org):
- 2) Credit I: *Kalamasutta* (AN 3.65); *Kutadantasutta* (DN 5); *Tevijjasutta* (DN 13); *Assalayanasutta* (MN 93); *Samannaphalasutta* (DN 2)
- 3) Credit II: *Dhammacakkappavattanasutta* (SN 56.11); *Anattalakkhanasutt* (SN 22.59); *Bharasutta* (SN 22.22); *Mahanidanasutta* (DN 15)15
- 4) Credit III: *Itivuttaka*: Iti. 44 (in Sutta Pitaka: Khuddaka Nikaya)
- 5) Credit IV: *Mahasatipatthanasutta* (DN 22)
- 6) *Dhammapada* (in The Pali Canon: Sutta Pitaka: Khuddaka Nikaya)
- 7) *Milindapanho*: Questions of King Milinda (in The Pali Canon: Sutta Pitaka: Khuddaka Nikaya)

PH-106: PHILOSOPHY OF BHAGVATGĪTA

(Objective: To introduce to the student the philosophical dimensions of Bhagavadgītā)

Credit I

- a) Place and importance of Bhagavadgītā
- b) Bhagavadgītā as *Prastāna* : Historical and Philosophical Development

Credit II

Ways of Life

- a) *Karmayoga* :
 - i) Classification of *Karma* – *Karma*, *Akarma*, *Vikarma*
 - ii) *Niṣkamakarma*
 - iii) *Jnānottara Karma*
- b) ***Bhaktiyoga***
 - i) Types of *Bhakta* – *Arta*, *Arthārthi*, *Jijñāsu* and
 - ii) Nature of *Bhakti*
 - iii) Relation between *jnāna* and *Karma*
- c) *Jnānayoga*
 - i) Distinction between *Jñāna*, *Ajñāna* and *Vijñāna*
 - ii) *Ātmajñāna*
- d) *Samanvaya* of *Karmayoga*, *Bhaktiyoga* and *Jñānayoga*, in Bhagavadgītā

Credit III

Metaphysics of Bhagavadgītā

- a) Concept of *Kṣara*, *Akṣara*
- b) Concept of *Kṣhetra-Kṣhetrajña*
- c) Concept of *Prakṛiti*
- d) Concept of *Puruṣottama*

Credit IV

Socio-Ethical aspects of Bhagavadgītā

- a) *Varnādharma*, *Swadharma*
- b) *Niṣhkāma Karma*
- c) *Sthitahprajña*
- d) *Lokasamgraha*

Prescribed Readings

- 1) Śankarbhasya of Bhagavadgītā
- 2) Tilak B. G. Śrimadgitarahasya Athava Karmayogaśasra, J. S. Tilak, Pune, 1973 (10th ed.)
- 3) Radhakrishnan S., The Bhagavatgita, Blackie & Sons Pvt. Ltd., Bombay, 1983 (8th ed.)
- 4) More S.S. Gīta as Theory of action, Satguru Publication, New Delhi
- 5) Arvindo, *Essays on Bhagavadgīta*

PH-107: EARLY SCHOOL OF NYĀYA (PRĀCĪNA NYĀYA)

(Objective: To introduce the chief tenets of the early school of Nyāya as it developed from Gautama to Vacaspatimisra, Jayanta and Bhasarvajña.)

Credit I

- a) The concept of *Ānvikṣiki*;
- b) Brief introduction to the 16 terms of Nyāya;
- c) *Niḥreya*; The notions of *Prameya* and *Apavarga*
- d) The classification of *Pramāṇas*:
- e) The definitions of *Pratyakṣa*, *Anumāna*, *Upamāna*, *Śabda*

Credit II

- a) The nature and classification of *Anumāna*
- b) Related notions: *Drṣtānta*, *Siddhānta*, *Avayava*, *Tarka*, *Nirṇaya*
- c) The nature and classification of *Hetvābhāsās*

Credit III

- a) The Nyāya theory of debate and discussion: *Vāda*, *Jalpa*, *Vitandā*, *Chala*, *Jati* (Concept only), *Nigrahasthāna*
- b) Debates concerning *Prameyas* in *Nyāyasūtra*

Credit IV

Later phase of early Nyāya

- a) The issues concerning *Anumāna*: Justification of *Anumāna* as *Pramāna*, *Vyāptijñāna*, *Parāmarsa*, Five constitutive features of *Hetu* (Uddyotakāra, Vācaspatimisra, Jayanta)
- b) Arguments for the existence of *Īśvara* (Jayanta, Bhāsarvajña)

Prescribed Readings

- 1) Potter, Karl (ed.), *Encyclopedia of Indian Philosophies* (Vol. II), Motilal Banarsidass, Delhi, 1977 (Relevant sections).
- 2) Vidyabhushan, Satishchandra, *History of Indian Logic*, Motilal Banarsidass, Delhi, 1978 (Relevant Sections)

Books for References

- 1) Jha, Ganganath, *Nyayasutras of Gautama* (Vols. I - IV), Motilal Banarsidass, Delhi, 1984.
- 2) Barlingay, S.S., *A Modern Introduction to Indian Logic*, National Publishing House, New Delhi, 1976.
- 3) Gokhale, P. P., *Inference and Fallacies Discussed in Ancient Indian Logic*, Indian Book Center, Delhi, 1992.

PH-108 : PLATO

(Objective: To introduce some basic issues and problems discussed by Plato. Study of the dialogues Meno, Theaetetus, Parmenides, Cratylus Letter 7 and Republic (Books V. VI. VII) with reference to following issues)

Credit I

- a) Nature of Virtue : Whether virtues can be taught
- b) Relation between Virtue and Knowledge
- c) Concept of Justice and Ideal State
- d) Nature of Philosophy and a Role of a Philosopher

Credit II

- a) Nature and definitions of knowledge
- b) Protagoras : Man is the measure of all things
- c) Opinion and Knowledge
- d) Theory of Knowledge as Recollection
- e) Wisdom, Knowledge and Truth
- f) Ignorance and Falsity

Credit III

- a) Issues concerning - One and Many, Being and Becoming, Motion and Rest,
- b) Theory of Form and its criticism.
- c) Method of Dialogue and Method of Dialectics

Credit IV

- a) Nature of Language
- b) Problem of Naming
- c) Relation between Language, Thought and Reality

Prescribed Reading

- 1) Hamilton, Edith & Huntington, Cairns (ed.), *The Collected Dialogues of Plato*, Princeton University Press, USA, 1961.

Books for References

- 2) Moravcsik, *Patterns in Plato's Thought*, D. Reidel, Dordrecht, 1973.
- 3) Vlastos, G. (ed.), *Plato: A Collection of Critical Essays*, Anchor Books, New York, 1971.
- 4) Alien, R.E., *Plato's Parmenides: Translation & Analysis*, Basil Blackwell, London, 1983.
- 5) Sayre, K.M., *Plato's Analytic Method*, University of Chicago Press, Chicago, 1969.
- 6) Mathews, G., *Plato's Epistemology and Related Logical Problems*, Faber and Faber, London, 1972.
- 7) Crombie, I.M., *An Examination of Plato's Doctrines*, R.K.P., London, 1963.
- 8) Bluck, R.S., *Plato's Meno*, Cambridge, London, 1964.

PH-109 : DESCARTES

(Objective: To introduce to students to the main aspects of Descartes' philosophy)

Credit I

- a) Descartes and Modern Philosophy, Epistemological shift, Tree of Knowledge
- b) Rationalism and Scientific Method
- c) Rules for Direction of Mind
- d) Views on Perception

Credit II

- a) Method of Doubt
- b) Cogito Ergo Sum
- c) Primacy of Subject
- d) Clearness and distinctness of Ideas
- e) Arguments for the Existence of God
- f) Truth and Possibility of error
- g) Charge of Circularity

Credit III

- a) Notion of Substance
- b) Corporeal and Incorporeal Substance
- c) Problem of Mind-Body, Dualism, Problem of Solipsism

Credit IV

- a) The problem of First Person
- b) Standpoint / Disembodied Subject
- c) Self Transparency-critique-Freud, Marx, Nietzsche

Prescribed Readings

- 1) Descartes, Rene, *Discourse on Method and Meditations*, (tr.) Laurence J Lafleur, The Liberal Arts Press, New York, 1960.
- 2) Erol, E. & Haris, George (ed.), *Descartes' Rules for the Direction of the Mind* (by the late H. H. Joachim Reconstructed from Notes taken by his Pupils), Alien Union Ltd, London, 1957.

Books for References

- 1) Cottingham, John (ed.), *The Philosophical Writings of Descartes*, Cambridge University Press, 1985.
- 2) Doney, Willis (ed.), *Descartes: A Collection of Critical Essays*, Garden City, New York, 1969.

- 3) Smith N. K., *Descartes' Philosophical Writings*, Macmillan, 1952.
- 4) Keeling, S. V., *Descartes*, Oxford University Press, 1968.
- 5) Boyer, Carl, *A History of Mathematics*, Princeton, NJ, Princeton University Press, 1985.
- 6) Clarke, Desmond, *Descartes: A Biography*, Cambridge University Press, 2006.
- 7) Farrell, John, *Demons of Descartes and Hobbes, Paranoia and Modernity, Cervantes to Rousseau*, Cornell UP, 2006
- 8) Sorrell, Tom, *Descartes*, Oxford University Press, 1987.
- 9) Cottingham, John, *The Cambridge Companion to Descartes*, Cambridge University Press, 1992.
- 10) Garber, Daniel, *Descartes' Metaphysical Physics*, University of Chicago Press, 1992.
- 11) Gaukroger, Stephen, *Descartes: An Intellectual Biography*, Oxford University Press, 1995.
- 12) Garber, Daniel & Ayers, Michael, *The Cambridge History of Seventeenth-Century Philosophy*, Cambridge University Press, 1998.
- 13) Melchert, Norman, *The Great Conversation: A Historical Introduction to Philosophy*, McGraw Hill, New York, 2002.
- 14) Grayling, A.C., *Descartes: The Life and Times of a Genius*, Walker Publishing Co., Inc, New York 2005.
- 15) William, Bernard, *Descartes: The Project of Pure Inquiry*, Penguin, 1978.

PH – 110 : PHILOSOPHY OF NATURAL SCIENCE

[Objective – 1) To acquaint the students with broad period in history of science ad with basic issues, concepts and debate in philosophy of science through contribution of individual scientists and schools)

Credit I

- a) Aristotle's concept of Science,
- b) Aristotle's views on Nature,
- c) Aristotle's method of science;
- d) Teleological elements in Aristotle's theory.
- e) Aristotle's Theory of Causation

Credit II

- a) Medieval adaptation of Aristotle's view. : i)Averroes ii) Grosseteste iii) Roger Bacon iv) Ockham
- b) Renaissance critique of Science.
- c) Francis Bacon, and Inductivism

Credit III

- a) Mechanistic view of Science: i) Galileo ii) Copernicus iii) Descartes iv) Newton
- b) Debate on causation – i) Hume ii) Kant iii) Mill

Credit IV

Positivism and Post-Positivism :

- a) Hempel
- b) Karl Popper
- c) T.S. Kuhn

Prescribed Readings

- 1) Hempel, C.G., *Aspects of Scientific Explanation*, Free Press, New York, 1968.
- 2) Nagel, Ernst, *The Structure of Science: Problems in Logic of Scientific Explanation*, RKP, London, 1961.
- 3) Popper, Karl, *The Logic of Scientific Discovery*, Harper Torch Books, New York, 1968.
- 4) Kuhn, Thomas, *The Structure of Scientific Revolutions*, Chicago University Press.
- 5) Lackatos, Imre and Musgrave Alen (Ed.), *Criticism and Growth of Knowledge*, Cambridge University Press, London, 1970.

Books for Reference

- 1) Radnitzky, Gerand and Anderson Gunnav, *The Structure and Development of Science*, D. Reidel Publishing Company, Boston, 1979.
- 2) Laudan, Larry, *Progress and its Problems: Towards a Theory of Scientific Growth*, RKP, London, 1977.
- 3) O'Neil W. N., *Fact and Theory*, Sydney University Press, 1969.
- 4) Deshpande, S. S., Gokhale, P. P., More, S. S.(Eds.) *Vijnanace Tattvajnana*, Granthali, Mumbai, 2006

PH 111 - PHILOSOPHY OF EDUCATION

[Objective: To acquaint student with the basic concepts and issues in philosophy of education]

Credit I

- a) Concept of education - Distinction between education, training and indoctrination.
- b) Aims of education (intrinsic and instrumental).
- c) Liberal education
- d) Analysis of knowledge and understanding.

Credit II

- a) Concept of teaching and learning
- b) Philosophical, logical and psychological aspect of learning (with special reference to the naturalism, realism, idealism and pragmatism)

Credit III

- a) Value education - Concept of educational values
- b) Value as the foundation of the process of education
- c) Dangers of de-linking education and values.

Credit IV

Some issues in Indian education –

- a) Equalization of educational opportunity
- b) Education and social justice
- c) Education and social change
- d) Education in the context of modernization, Globalization
- e) Education for environmental balance

Books for Reading and References

- 1) R.S. Peter, *The Concept of Education* (Ed.), London, 1966.
- 2) R.S. Peter, *The Philosophy of Education* (Ed.), OUP, 1978.
- 3) R.S.Peter, *The Logic of Education*, London, R & K Paul, 1970.
- 4) Longford, Glenn and O'Conner D.J. (Ed.), *New Essays in the Philosophy of Education*, RKP, 1973.
- 5) Maccle Kan James E., *Philosophy of Education*, Prentice Hall, 1976.
- 6) Barton, Robin, *Moral Philosophy for Education*, Unwin, 1977.
- 7) Sneek I.A., *Concept of Indoctrination*, RKP, 1972.
- 8) Naik J.P., *Equality, Quality and Quantity: The Elusive Triangle in Indian Education*, Allied, 1975.
- 9) Shah A.B. (Ed.), *The Social Context of Education* (Essays in Honor of J.P. Naik), Allied, 1978.

PH - 112 : EXISTENTIALISM

[Objective : To introduce the basic concerns of existentialist philosophy.]

Credit I:

(A) Friedrich Nietzsche:

- a) Critique of Kant, Anti-Christ,
- b) Truth as a Mobile Army of Metaphors,
- c) Art: Apollonian Beauty v/s Dionysian Ecstasy

(B) Soren Kierkegaard:

- a) Truth as Subjectivity,
- b) Stages on life's way
- c) Art: Indirect Communication and the Existing Individual

Credit II:

Martin Heidegger:

- a) Ontological Difference between Being (Sein) and beings (Seiendes)
- b) The Fundamental Ontology of Dasein:
 - (i) Inauthentic Existence (ii) Authentic Existence
- c) Art: Work of Art as the happening of truth

Credit III:

Jean Paul Sartre:

- a) Transphenomenality of being (being and nothingness), being-in-itself/ being-for-itself
- b) Bad faith, being-for-others (gaze)
- c) Art: Literature as an expression of freedom

Credit IV:

Gabriel Marcel:

- a) Being, Being and Others
- b) Being and Having
- c) Art: Spiritual Function of Music

Prescribed Reading

- 1) Blackham, H.J. *Six Existentialist Thinkers*
- 2) Macquarrie J. *Existentialism*, Penguin, 1980.

- 3) Bhadra M.K. *A Critical Survey of Phenomenology and Existentialism*, ICPR in association with Allied Publishers, New Delhi, 1990.
- 4) Baret, William, *The Irrational Man*, London: Heinemann, (1961)
- 5) Critchley, Simon and William R. Schroeder (Ed) *A Companion to Continental Philosophy*, Malden & Oxford : Blackwell, 1998.

Books for Reference :

- a. Arrington, Robert (Ed), *A Companion to the Philosophers*, Blackwell, Oxford, 1999.
- b. Embree L. Behnke E Carr David & Others (eds.) *Encyclopedia of Phenomenology*
- 2) (Relevant Sections) Kluwer Academic Publishers, Dordrecht, 1997.
- 3) Nietzsche, Friedrich *Birth of Tragedy, Twilight of the Idols and Anti-Christ*
- 4) Gardiner, Patrick, *Kierkegaard*, Oxford University Press, Oxford, 1988.
- 5) Kierkegaard S *Either/Or* Vol. I & II, OUP, 1944
- 6) Kierkegaard, Soren, *Concluding Unscientific Postscript*, Princeton University Press, Princeton 1941.
- 7) Kierkegaard, Soren, *Stages on Life's Way*, Princeton University Press, Princeton, 1988.
- 8) Heidegger, Martin "Question Concerning Technology"
- 9) Heidegger, Martin "Origin of a Work of Art"
- 10) Heidegger M. *Being and Time*, tr. By Macquarrie J. and Robinson, D.S. Harper, 1962.
- 11) Grene, Marjorie, *Heidegger*, New York, 1957.
- 12) Sartre J.P. *Being and Nothingness*, tr. By Bornes M, Philosophical library, 1956.
- 13) Sartre, Jean Paul "What is Literature?"
- 14) Warnock, Mary (1965) *The Philosophy of Sartre*, Hutchison University Press London:.

SEMESTER II

PH -201 PROBLEMS IN INDIAN EPISTEMOLOGY

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Indian epistemology)

Credit I

- Nyāya view of *Buddhi /Jñāna* and its kinds; *Pramāṇa* and *Pramā*
- Pūrvamīmāṃsā approach to nature and classification of *Pramāṇa*
- Buddhist approach to nature and classification of *Pramāṇa*
- Pramāṇa-vyavasthā* and *Pramāṇa-saṃplava*

Credit II

- Pratyakṣa*: Its nature and kinds according to Nyāya
- Pratyakṣa* Its nature and kinds according to Buddhism
- Khyātivāda*: *Akhyāti*, *Anyathākhyāti*, *Viparītakhyāti*, *Ātmakhyāti*, *Asatkhyāti*, *Anirvacanīyakhyāti*, *Satkhyāti*

Credit III

(A) Nyāya views on *Anumāna*:

- Nyāya views on The concept, structure and classification of *Anumāna*
- Nyāya views on The notion of *Vyāpti*

(B) Buddhist views on *Anumāna*

- Buddhist views on The concept, structure and classification of *Anumāna*
- Buddhist views on The notion of *Vyāpti*,

Credit IV

- Prāmāṇyavāda* according to Nyāya and Mīmāṃsā
- The Nature of other *Pramāṇas* *Upamāna*, *ūabda*, *Arthāpatti*, *Anupalabdhi*
- The question of reducibility of *pramāṇas* according to Nyāya

Texts to be used

Annambhatta: Tarkasamgraha

Dharmakīrti: Nyāyabindu

_____ : Hetubindu

Kumarila Bhatta.: Śkolavārtik

Prescribed Readings

- 1) Athalye and Bodas (tr. & ed.), *Tarkasamgraha of Annambhatta*, BORI, Pune, 1963.
- 2) Mohanty, J.N., *Reason and Tradition in Indian Thought*, Clarendon Press, Oxford, 1992
- 3) Matilal, B.K., *Perception*, Oxford, 1980.
- 4) Bhatt, Govardhan, P., *The Basic Ways of Knowing* (An In-depth Study of Kumarila's Contribution to Indian Epistemology), Motilal Banarsidass, Delhi, 1989 (Second Ed.).
- 5) Barlingay, S.S., *A Modern Introduction to Indian Logic*, National Publishing House, Delhi 1965.
- 6) Sharma, Ambikadatta, "Pramanasamplava and Pramanavyavastha", in: JICPR, Vol. XIV, No. 2, Jan.-April, 97.
- 7) Chinchore Mangala R. *Dharmakīrti's Theory of Hetu-centricity of Anumāna*; Motilal Banarsidass; New Delhi; 1989

Books for References

- 1) Matilal, B.K., *Epistemology, Logic and Grammar in Indian Philosophy*, Monton, 1971.
- 2) Dasgupta, S.N., *A History of Indian Philosophy* (Relevant Volumes and Chapters), Cambridge Uni. Press, London, 1940.
- 3) Kar, B.N., *Theories of Error in Indian Philosophy*, Ajanta Publications, Delhi, 1978.
- 4) Datta, D.M., *Six Ways of Knowing*, University of Calcutta, Calcutta, 1960.
- 5) Stcherbatsky, Th., *Buddhist Logic*, Vol. 2, Dover Publications Inc., New York, 1962.5
- 6) Bapat Lata, *Buddhist Logic*, Bharatiya Vidya Prakashan New Delhi, 1989

PH-202: PROBLEMS IN WESTERN EPISTEMOLOGY

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Epistemology)

Credit I

- a) Nature and definition of knowledge
- b) Knowledge and belief (Plato);
- c) Intuitionism : Bergson
- d) Challenge of skepticism to the possibility of knowledge

Credit II

- a) Gettier problem and responses to it
- b) Justification of knowledge claims :
 - i) Foundational (knowledge as correspondence)
 - ii) non-foundational (Coherentism and Reliabilism) approaches to the nature and analysis of knowledge

Credit III

- a) Problems of perception: i) Direct realism ii) Representative realism iii) Phenomenalism
- b) Rationalist, Empiricist and Kantian approach to knowledge (analytic-synthetic distinction, synthetic a priori),
- c) A priori knowledge

Credit IV

- a) Theories of truth: i) Correspondence ii) Coherence iii) Pragmatic
- b) Problem of Meaning: Denotative, Connotative, Use theory of meaning

Prescribed Readings

- 1) Lehrer, Keith, *Theory of Knowledge*, Westview Press, 2000 (second edition).
- 2) O'Connor, D.J. & Carr, B., *Introduction to Theory of Knowledge*, Harvester Press Ltd. (Sussex), 982.
- 3) Canfield & Donnell (eds.), *Readings in the Theory of Knowledge*, Appleton-Century Crofts, USA, 1964.
- 4) Dancy, Jonathan, *An Introduction to Contemporary Epistemology*, Basil Blackwell, 1985

Books for References

- 1) Pappas & Swain (eds.), *Essays on Knowledge and Justification*, Cornell University Press, Ithaca, New York, 1978.
- 2) Copleston, F., *A History of Philosophy (Relevant Volumes)*, Image Books, New York, 1997.
- 3) Ayer, A.J., *The Central Questions of Philosophy*, Holt, Rinehart and Winston, New York, 1979.
- 4) Armstrong, D. M., *Belief, Truth and Knowledge*, Cambridge University Press, Cambridge, 1973.
- 5) Ayer, A.J., *The Problem of Knowledge*, Pelican Books, London, 1971.
- 6) Yolton, J.W., *Theory of Knowledge*, Collier-Macmillan, New York, 1965.
- 7) Alston, W.P., *The Philosophy of Language*, Prentice-Hall, 1964.

PH-203: PREDICATE LOGIC, RELATIONAL LOGIC AND AXIOMATICS

(Objectives: To enable the student to develop proficiency in Predicate and Relational Logic and Axiomatization of Logic)

Credit I

(A) Predicate Logic:

- a) Propositional functions and propositions
- b) Square of opposition
- c) Rules of quantification (preliminary version) and restrictions on rules of quantification;
- d) Quantification Negation and Equivalence

(B) Deductive demonstration of validity of valid arguments involving quantifiers:

- a) Direct Proof
- b) Conditional Proof
- c) Indirect Proof

Credit II

- a) Demonstration of invalidity of invalid arguments involving quantifiers
- b) Multiply general propositions
- c) Relations; Properties of relations
- d) definite description and identity; Arguments involving relations

Credit III

Axiomatic system:

- a) Nature and structure of Axiomatic system
- b) Consistency, completeness and independence of axioms

Credit IV

- a) PM System : 15 Theorems
- b) Rosser's System : 15 Theorems

Prescribed Readings

- 1) Copi, I. M., *Introduction to Logic*, Macmillan Co., New York, 2011 (11th ed.).
- 2) Copi, I. M., *Symbolic Logic*, Macmillan Co., New York, 1995 (6th ed.).
- 3) Hughes, G .E. & Londey, D.G., *The Elements of Formal Logic*, Delhi, 1966.
- 4) Rosser J. Barkley, *Logic For Mathematicians*, McGraw-Hill Book Company, London, 1953

PH - 204 JAINISM

[Objective :To acquaint the student with the Jaina approach to ethics, the goal of life and the way of attaining it]

Credit I

- a) Historical Development of Jainism
- b) Vedic culture and *Śramaṇa* culture.
- c) The place of Jainism in *Śramaṇa* culture.

Credit II

Metaphysics

- a) *Anekāntavāda*
- b) Concept of *Dravya*
- c) Nature of *Jiva*, *Ajiva Pudgal*, *Dharma*, *Adharma*, *Kāla* and *Ākāsa*

Credit III

- a) *Syadvāda*; The relevance of *Syadvāda* to *Ahiṃsā*
- b) *Nayavāda*
- c) *Pramāṇa* : Nature and Classification of *Pramāṇas* (Introduction only)

Credit IV

- a) *Karmabandha* and *Moksa*
- b) Path of *Moksa* (*Trirtna*)
- c) Centrality of *Ahiṃsā*
- d) The Code of Conduct for *Śrāvakas*: *Aṇuvrata*, *Gunavrata*, *Śīksavrata*, *Pratima*
- e) The code of conduct for *Śramaṇa s*: *Mahāvratā*, *Samiti*, *Gupti*, *Gunasthānas*
- f) *Sallekhana*: Its Bio-Ethical significance

Books for Reading

- 1) Bhargava, Dayananda; *Jaina Ethics*, Motilal Banarasidas, Delhi, 1968.
- 2) Mehta, M.L *Jaina Philosophy*. P.V. Research institute, Varanasi, 1971.
- 3) Umasvati; *Tattvarthasutra* and translated by K.K. Dixit, L.D. Institute of Sociology. Ahmecahod,
- 4) Tukol, T.K., *Sallekhana is not Suicide*, L.D Institute, Ahmedabad.

PH – 205 : CĀRVĀKA

[Objective : To acquaint the student with sceptical and materialistic trends in Indian thought.]

Credit I

a) Types of scepticism : Absolute and Mitigated; Cognitive and ontological.

A brief discussion of some forms of local scepticism : i) Scepticism about causation (Cārvāka),

ii) Existence of the external _ world (Yogacāra Buddhism) iii) Other minds (*Santanānataradūṣaṇa* of Ratnakīrti)

b) Jayarāśibhaṭṭa's scepticism : Criticism about *pramāṇa* and *prameya* in general. Criticism of Nyāya definition of *Pratyakṣa*. Jayarāśibhaṭṭa's status as a Lokāyata thinker.

Credit II

a) Nagārjuna's criticism of *pramāṇas* in *Vigrahavyāvartanī*. The dialectics of *Vyavahāra* and *paramārtha*. Comparison with Jayarasi's approach.

b) Sriharṣa's justification of *Vitaṇḍā*, His criticism of the definitions of *Pramā*. The rejection of *pramāṇas* vis-a-vis the possibility of *Brahmajñāna*. Comparison with the approaches of Jayarāśi and Nagārjuna.

Credit III

a) Some materialist Cārvāka thinkers (Brhaspati and his sutras, Virocana, Ajitakesakambala, Paesi)

b) Cārvāka epistemology : *Pratyakṣa* as the only *pramāṇa*, criticism of *Anumāna*, Acceptance of a certain kind of *Anumāna*.

c) The nature of world (*Bhutavāda*), Consciousness (*Bhutacaitanyavāda*) and self (*Dehatmavāda*)

d) Approach to *Puruṣarthas*, Hedonism, Criticism of other-worldly approaches.

Credit IV

Materialist elements in Upaniṣadic thought, early Sāṃkhya (*Mahabharata* and *Carakasamhita*), Classical Sāṃkhya, early Nyāya and Vaiśeṣika, early Buddhism (*Anātmavāda* vis-a-vis *Dehatmavāda*)

Prescribed Readings

- 1) Franco, Eli : *Perception, Knowledge and Disbelief (A study of Jayarāśi's Scepticism)* Motilal Banarsidass, Delhi (1987)
- 2) Matilal, Bimal Krishna, *Perception: An Essay on Classical Indian Theories of Knowledge*, Oxford University Press, 1986
- 3) Chatterjee, A.K., *The Yogacara Idealism*, Delhi, Motilal Banarsidass Publishers Pvt. Ltd, 1986

- 4) Chattopadhyay, Debiprasad (Ed.) : *Carvaka/Lokayata* Munshilal Manoharlal for ICPR Publications, New Delhi, 1990.
- 5) Mittal, K.K., *Materialism in Indian Thought*, Munshilal Manoharlal, New Delhi, 1974. Chattopadhyaya, Debiprasad : *What is Living and What is Dead in Indian Philosophy*, People Publishing House, 1976.

Books for Reference

- 1) Jayarasibhatta : *Tattvopaplavasimha*, Sanghavi and Parikh (Ed.) Gos No. LXXXVII, Baroda, 1940.
- 2) Athavale Sadashiv, *Carvaka Itihasa Ani Tattvajnana*, Prajna Pathshala, Wai, 1980.
- 3) Sriharsa : *Khandanakhandakhadya*, Chaukhamba Sanskrit Series, Varanasi, 1970
- 4) Bhattacharya, Kamleswar ; (ed & tr). *The Dialectic Method of Nagarjuna with translation Of Vighrahyavartani*, Motilal Banarsidass; Delhi, 1978.
- 5) Kumthekar, Uday, *Carvakamanthana*, Paramarsha Prakashan, Pune, 2000
- 6) Salunke, A. H., *Astikasiromani Carvaka*, Sadashiv Bagaitkar Smriti Prakashan, Pune, 1994

PH-206: SCHOOLS OF VEDĀNTA (I)

(Objectives: 1. To introduce the original formation of Advaitic philosophy; 2. To introduce the basic issues discussed in the Pre-Śankara and Śankara Vedānta)

Credit I

- a) *Prasthānatrayi*
- b) Gaudapāda : Unity of Knower as *Viśva, Taijasa* and *Prājña*
- c) *Ajātivaāda*
- d) *Asharśayoga*

Credit II

- a) Śankar's Adhyāsabhāṣya :
- b) Refutation of different theories of error

Credit III

Śankara's concept of Brahma, Jagat, Jīva & Māyā

Credit IV

- a) The concept of Mokṣa : The significance of Jñānayoga as stated in Bhagavadgītābhāṣya.
- b) Śankara's criticism of Samkhya, Vaiśesika & Buddhism
- c) Śankara's concept of God

Prescribed Readings

- 1) Karmarkar, R.D. (tr.), *Gaudapāda; Gaudapāda Karika*, Government Oriental Series, Class 13, No. 9, 1938.
- 2) Bhattacharya, Vidhuśekhara (ed., tr., note.), *Agamaśāstra of Gaudapāda*, University of Calcutta, Calcutta, 1943.
- 3) Thibute, George (tr.), *Brahma Sutra with Commentary of Śankaracharya*, vols. I & II, Bharatiya Vidya Prakashan, Delhi, 2004.
- 4) Rao, Srinivas M (tr.), *Mandukya Upanisad with Gaudapādas Karika and Sankaras Commentary*, The Vedanta Kesari, Madras, vols. XVIII– XXI, 1931-35.
- 5) Nikhilananda (tr. & note.), *Mandukya Upanisad with Gaudapadas Karika and Sankaras Commentary*, Sri Ramakrishna Ashrama, Mysore, 1939.
- 6) Shastri, Satynarayana S.S & Kunhan Raja, C. (tr.), *The Bhamati: Catuṣṣutri*, Theosophical publishing House, Adyar, Madras, India, 1933.

- 7) Abhyankar, K. V. (tr.), *Brahma Sutra Śankara Bhasya* (I- IV), Deccan Education Society, Poona, 1911 –1957.
- 8) Bhanu, C.G. (tr.), *Catussutri*, Yashvant Prakashan, Pune, 1912.

Books for References

- 1) Datye, V.H., *Vedanta Explained*, Book Sellers publishing Co, Bombay, 1954.
- 2) Pandey, S.L., *Pre-Śankara Advaita Philosophy*, Darshana Pitha, Alahabad, 1991.
- 3) Mahadevan, T. M. P., *The Philosophy of Adviat*, Ganesh and Co, Madras, 1969.18
- 4) Sharma, C.D., *Advaita Tradition in Indian Philosophy*, Motilal Banarasidass, Delhi, 1996.

PH-207: MAHĀYĀNA BUDDHISM

(Objective: To introduce to the student the major philosophical aspects of Mahayana Buddhism)

Credit I

Foundation & the development of Mahāyāna Buddhism

- a) Difference between Hinayāna and Mahāyāna
- b) *Dharmanairātmya, Pudgalnairātmya*
- c) *Arhat* and *Bodhisattva*
- d) *Nirvāna* : Difference between Hinayāna and Mahāyāna

Credit II

Yogācāra / Vijñānavāda

- a) Development of Yogācāra / Vijñānavāda
- b) Refutation of Realism
- c) Types of Consciousness, Concept of Absolute
- d) *Cittamātratāvāda*
- e) *Trisvabhāva*

Credit III

Mādhyamika / Śūnyatavāda

- a) Development of Mādhyamika / Śūnyatavāda
- b) Dialectical Method
- c) Application of Dialectical Method (to Casuation, *Uttappti-parikṣa, Tathāgata, Āyatana, Nirvāṇa*)
- d) *Parmārtha Sat, Saṁvritti Sat*

Credit III

- a) *Ṣad / Daśa Paramitās*
- b) *Brahma-vihāra*
- c) *Daśbhumi*
- d) *Trikāyavāda*

Prescribed readings:

- 1) Sangharaksita, *A survey of Buddhism (Its doctrines and methods through the ages)*, Tharpa publication, London, 1987 (sixth edition)
- 2) Schumann, *Buddhism and Outlines of its Teachings and Schools*, Reidel and Co., London, 1973

- 3) Chatterjee, A.K., *The Yogacara Idealism*, Delhi, Motilal Banarsidass Publishers Pvt. Ltd, 1986
- 4) Murti, T.R.V., *The Central Philosophy of Buddhism*, New Delhi, Harper Collins, 1998
- 5) Bhattacharya B., *An Introduction to Buddhist Esoterism*, Motilal Banarsidass, Delhi, 1980

Books for Reference:

- 1) N. Dutt, *Aspects of Mahayana Buddhism in its relation to Hinayana*, Luzac and Co. Ltd., London, 1930
- 2) K. Venkata Ramanan, *Nagarjuna 's Philosophy as presented in Mahaprajnaparamitasastra*, Books from India Ltd., London, 1976
- 3) Kenneth Inada (Tr). *Nagarjuna: A translation of His Mulamadhyamakakarika with an Introductory Essay*, The Hokuseido Press, Tokyo, 1970
- 4) Chatterjee, A. K., *Readings on Yogacara Buddhism*, Varanasi, Centre of Advanced Study in Philosophy (Banaras Hindu University), 1971
- 5) Conze, Edward, *Buddhist Thought in India*, London, George Alien & Unwin, 1983
- 6) S. Mukhopadhyaya (Tr. and Ed.) *The Trisvabhavanirdesa of Vasubandhu*, Vishvabharati, 1939
- 7) Vasubandhu; *Vijnapti-matrata-siddhi*, Chatterjee, K. N. (Trans.) Kishor Vidya Niketan, Varanasi, 1980
- 8) Shashi Bhusahan Dasgupta, *An Introduction to Tantric Buddhism*, Shambhala Publications, Boulder and London, 1974
- 9) Getly, Alice; *The Gods of Northern Buddhism*, Munshiram Manoharlal Pvt. Ltd. New Delhi, 1978
- 10) Pande, G.C.; *Bauddhadharmake Vikasaka Itihasa*, Hindisamiti Granthamala, U.P. 1976
- 11) Upadhyay B.; *Bauddha Darsana Mimamsa*; Chowkhamba Vidya Bhavan, Benaras, 1954

PH-208 HUME

(Objective : To introduce the major aspects of Hume's philosophy.)

Credit I:

Historical Background of Hume's philosophy

Hume's dichotomous classifies Propositions about matters of facts and those about relations of ideas, Rejection of Metaphysics.

Credit II:

Hume's views on Substance, Attributes, Perception, Impressions, Ideas.

Credit III:

Hume's views on causation, Induction and Probability.

Credit IV:

Hume's views on Self, Personal Identity and Is-Ought problem

Prescribed Readings:

- 1) Hume, David, *A Treatise on Human Nature*, (Ed.) A.A.Selby Bigge, OUP, 1978.
- 2) Hume, David, *An Inquiry Concerning Human Understanding*, Progressive publishers
- 3) Ayer, A.J., *Hume*, Oxford, 1980

Books for Reference:

- 1) V.C. Chappel (Ed.), *Hume: A Collection of Critical Essays*, Macmillan, Loi 1963.
- 2) Smith N.K., *The Philosophy of David Hume*, Macmillan, London, 1966.
- 3) Meldon, *Causal Powers*
- 4) Rathod, R.T., *David Hume's Scepticism: A Critical Study*, Nimitta Prakashan, 1996.
- 5) Mackie, J.L., *The Cement of the Universe*, (Chapter 1), Oxford, 1974
- 6) Stove, D.C., *Probability and Hume's Inductive Scepticism*, Oxford.

PH- 209 GANDHIAN PHILOSOPHY

(Objective: To acquaint the student with major aspects of Gandhian thought)

Credit I

Religious and Ethical thoughts

- a) Truth and God; Relation between Truth and Non Violence
- b) Equality of all religions (*Sarva-Dharma-sama-bhava*)
- c) *Anasaktiyoga*

Credit II

Social Thoughts

- a) Doctrine of *Sanatanadharmā*; *Varnasramadharmā*;
- b) Approach to *Varna*, *Jati* and untouchability;
- c) The status and role of women
- d) Conception of ideal society (*Ramarajya*)
- e) Doctrine of *Sarvodaya*
- f) Critique of modern civilization

Credit III

Political Thought

- a) The doctrine of Satyagraha: scope and application
- b) Limits and significance of Satyagraha,
- c) Civil Disobedience
- d) Doctrine of *Swaraj* (self-rule)- Politics & Ethics - Political Ideal

Credit IV

(A) Economic and Educational thought:

- a) The doctrine of Bread labour
- b) Trusteeship and Socialism
- c) The doctrine of *Swadeshi* (self-reliance)
- d) Economics and Ethics
- e) Gandhi's views on education

(B) Some Controversies:

- a) Tilak-Gandhi controversy on interpretation of *Bhagavadgīta*;
- b) Tagore-Gandhi controversy on nationalism and modernity;
- c) Ambedkar-Gandhi controversy on *Varna* and caste

Prescribed Readings

- 1) Gandhi, M.K., *Hind Swaraj*, Navjivan, Ahmedabad, 1938.
- 2) Gandhi, M.K., *Satyagraha in South Africa*, Navjivan, Ahmedabad, 1928.
- 3) Gandhi, M.K., *In Search of the Supreme* (Vol. III), Navjivan, Ahmedabad, 1940.
- 4) Gandhi, M.K., *Sarvodaya*, Navjivan, Ahmedabad, 1957.
- 5) Bose, N.K. (ed.), *Selections from Gandhi*, Navjivan, Ahmedabad, 1957.
- 6) Iyer, Raghavan (ed.), *The Moral and Political writings of Mahatma Gandhi* (Vol. I, II, III), Clarendon Press, Oxford 1986.
- 8) Parekh, Bhikhu, *Gandhi's Political Philosophy: A Critical Examination*, University of Notre Dame Press, 1989.
- 9) Richards, Glyn, *The Philosophy of Gandhi: A study of his Basic Ideas*, Conzen Press, 1982.

Books for References

- 1) Gosavi, D.K., *Tilak, Gandhi and Gita*, Bharatiya Vidhyabhavan, Bombay, 1983.
- 2) Kelekar & Prabhu, *Gandhi and Tagore: Truth called them differently*, Navajivan, 1961.
- 3) Ambedkar, B.R., *Annihilation of Caste*, Bheem Patrika Publication, Jullundur, 1975.
- 4) Raghuramraju, *Debating Gandhi*, Oxford university press, New Delhi, 2006.40

PH – 210: AESTHETICS

[Objective: To acquaint the student with the major issues, concepts and theories in Western and Indian Aesthetics]

Western Aesthetics:

Credit I

- a) Nature of aesthetic experience: Feeling and emotion; intention and imagination.
- b) Aesthetic qualities; Aesthetic attitude
- c) Aesthetic Judgment –Nature and analysis. Universality. Providing reasons (arguments)

Credit II

- a) Work of art and aesthetic object. Elements of work of art : Form, Content, Medium
- b) Art as representation – Art as imitation (Plato)
- c) Art as expression – Art as intuition (Croce),
- d) Art as communication – (Tolstoy),
- e) Art as symbolic form – (Susane Langer)
- f) Cultural relativism, Robust realism, Robust relativism.

Indian Aesthetics:

Credit III

Theory of Drama

- a) Concept of art, Purpose of art, Theory of Rasa according to Bharata
- b) Concept of *Ranga-sangraha*; Nature and analysis of *Bhavas*, *Vṛttis*, *Pravṛttis*, *Siddhis*,
Natyadharmi – *Lokadharmi* according to Bharata
- c) Abhinavagupta on *Rasa*, *Rasavighna* and *Śāntarasa*

Credit IV

Theory of Literary Art:

- a) Abhinavagupta on *Dhvani*, *Rasadhvani*, *Sādharnikarana*, *Pratibhā*
- b) Some basic literary concepts: *Guna*, *Rīti*, *Alamkāra*, *Aucitya*, *Vakrokti*
- c) Some issues in Indian Aesthetics:
 - i) What is the essence of poetry?
 - ii) Is *rasa* internal or external?

Books for Reading

- 1) Oswald Hansfling, *Philosophical Aesthetics*
- 2) Kant I., *Critique of Judgment*, (tr.) Bernard J.H., Oxford, London, 1973.
- 3) Langer S., *Feeling and Form* RKP, London, 1973.
- 4) Carriet E.F., *The Theory of Beauty*, Methuen, London, 1962.
- 5) Elton W. (ed) *Aesthetics and Language*, Basil Blackwell, Oxford, 1970.
- 6) Goodman N. *Languages of Art. An Approaches to Theory of Symbols*, Bobbs & Merill, New York, 1968.
- 7) Hospers John, *Introductory Readings in Aesthetics*, The Free Press, New York, 1969.
- 8) Barlingay S.S., *Saundaryache Vyakarana*, Abhinav Prakashan, Bombay, 1976.
- 9) Bharatamuni, *Natyasastra*, Baroda Oriental Series, Baroda, 1956.
- 10) *Indian Aesthetics & Art Activity*, Proceedings of a Seminar. Indian Institute of Advanced Study, Shimla, 1968.
- 11) Kane P.V., *History of Sanskrit Poetics*, Motilal Banarasidass, Delhi, 1961.
- 12) Coomaraswsami A.K. , *The Transformation of Nature in Art*, Dover Publications, New York, 1956.
- 13) Ghoshal S.N., *Elements of Indian Aesthetics*, Chukhambha, Varanasi, 1986.

PH - 211 PHILOSOPHY OF SOCIAL SCIENCES

[Objective; To acquaint the student with important concepts, perspectives and issues concerning philosophy of social sciences]

Credit I

- a) Distinction between social sciences, Social Philosophy and Philosophy of Social Sciences,
- b) Subject matter of social sciences,
- c) Concept of social action (Weber).
- d) Unity of Method, Objectivity and Value Neutrality

Credit II

- a) Explanation in social sciences and Types of Explanation
- b) Cause and meaning controversy in Social Sciences
- c) Methodological Individualism and Holism.
- d) Theories, Laws, Prediction
- e) Historicism

Credit III

- a) Structuralism and Functionalism.
- b) Explanation / Understanding - Max Weber, Peter Winch
- c) Sociology of Knowledge (Manheim)
- d) Post- Structuralism (Michel Foucault)

Credit IV:

- a) Hermeneutics
- b) Phenomenology
- c) Critical theory
- d) Post-Modernism (Lyotard)

Prescribed Readings

- 1) Rudner, Richards, *Philosophy of Social Sciences*, Prentice-Hall, Englewood Cliffs, N.J.1966.
- 2) Benton, Ted & Craib, Ian, *Philosophy of Social Science: the Philosophical Foundations of Social Thought*, Palgrave Macmillan, New York, 2001.
- 3) Popper, Karl, *The Poverty of Historicism*, Routledge & Kegan Paul, London, 1961. 26
- 4) Baert, Patrick, *Philosophy of the Social Sciences: Towards Pragmatism*, Polity Press, Cambridge, 2005.

Books for References

- 1) Gordon, Scott, *The History and Philosophy of Social Sciences*, Routledge, New York, 1991.
- 2) Roy, Krishna, *Hermeneutics: East and West*, Allied Publishers, Calcutta, 1993.

PH-212: Social and Political Philosophy

Objective - To acquaint students with important concepts, perspectives and issues concerning social and political life

Credit1

The Individual, Society and State

- a) Primacy of the individual: Social contract theories: Hobbes, Locke, Rousseau
- b) Primacy of the collective: Hegel
- c) Positivism: Comte, Giddens
- d) Open society: Popper

Credit2

The Family as a social Institution

- a) Family and society
- b) Arguments for family: Locke, Kant
- c) Critique of family: Plato, Engels, Russell
- d) i) Liberal feminism: Critique of liberal contract, reinterpretation of freedom and equality: Carole Pateman
ii) Socialist feminism: Critique of Marxism, dual system of gender and class-Heidi Hartmann

Credit3

Liberalism

- a) Distributive Justice: Rawls concept of original position, justice as fairness, two principles of justice
- b) Justice as entitlement: Nozick's critique of distributive justice, inviolability of the person, labour theory of value
- c) Justice as equality: Dworkin's critique of Rawls' equality principle

Credit4

Marxism and Multiculturalism

- a) Classical Marxism: Against individualistic freedom, political economy and the materialistic interpretation of history (class struggle, socialism and communism)
- b) Marcuse's Neo Marxism: Beyond Marx's economics, basic and surplus repression, turn to Freud, the revolutionary potential of art
- c) Multiculturalism: Centrality of culture, coexistence of multiple cultures, freedom and equality of culture

Books for Reading

1. Campbell T., *Seven Theories of Human Society*, Clarendon Press, Oxford, 1981.
2. Heywood Andrew, *Political Ideologies*, 1992.
3. Feinberg J., *Social Philosophy*, Prentice Hall, INC, Englewood Cliffs, New Jersey, 1926.
4. Popper Karl, *Poverty of Historicism*, RKP, London, 1966.
5. Quinton A. (Ed.), *Political Philosophy*, OUP, Oxford, 1971.
6. Barry Brian, *The Liberal Theory of Justice*, OUP, 1973.
7. Nozick Robert, *Anarchy, State and Utopia*, New York: Basic Books, 1974.
8. Plant Raymond, *Modern Political Thought*, Oxford: Blackwell.
9. Poonacha Veena, *Gender Within the Human Rights Discourse*, Mumbai: Research Centre for Woman's Studies, 1995.
10. Gutman Amy, *Multiculturalism and the Policy of Recognition*, Princeton University, 2001.

Prescribed References

1. Barry Brian, "The Muddles of Multiculturalism", *New Left Review* 8 (March/April) pp, 49-71, 2001.
2. Chattopadhyaya D. P., *Individuals and Societies*, Scientific Book Agency, Calcutta, 1975.
3. Dworkin Ronald, *Taking Rights Seriously*, 1976.
4. Friedrich Engels, "The Origin of the Family, Private Property and the State", *Karl Marx, and Frederick Engels: Selected Works*, vol. 3, Moscow: Progress Publishers, 1970.
5. Hobbes Thomas, *Leviathan*, London: Penguin Books, 1981.
6. Locke John, *Two Treatises on Government*, Cambridge: Cambridge University Press, 1967.
7. Rousseau Jean Jacques, "On the Social Contract", *Basic Political Writings*, Indianapolis: Hackett, 1987.
8. Plato, *The Republic*.
9. Russell Bertrand, *Marriage and Morals*.
10. Marx Karl & Friedrich Engels, *Manifesto of the Communist Party*, Moscow: Foreign Languages Publishing House, 1948.
11. Rawls J., *Theory of Justice*, OUP, 1971.
12. Lucas J. R., *On Justice*, Clarendon, 1980.
13. Raphael D. D., *Problem of Political Philosophy*, Macmillan, London, 1970.
14. Parekh Bhiku, *Rethinking Multiculturalism, Cultural Diversity and Political Theory*, London: Macmillan Press, 2000.