Syllabus

M.A. (Philosophy)
(Semester and Credit system)

(Semesters I and II Operative from 2008-9)
(Modified from year 2010-2011)

Department of Philosophy
Dr. Babasaheb Ambedkar Bhavan
University of Pune, Pune-411007
Tel. 020-25601314/15
E-mail: philosophy@unipune.ernet.in

General Instructions
1) In Semesters I and II the first two courses (viz., PH 101, PH 102, PH 201, PH 202) are compulsory.
2) Out of the list of Optional courses in the Semester I and II and out of the Group A and Group B in the Semester III and IV two courses each are to be offered.
3) A student has to successfully complete 16 courses for the Master’s Degree.
4) A student can choose all the 16 courses in the Department of Philosophy OR A student desirous to do M.A. in Philosophy 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, if any,- each semester) and 4 courses (i.e., at the most 16 credits in all, one course of 4 credits per semester) 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 philosophy department.
5) Dissertation and Open Course:
   In addition to a wide range of options, the syllabus provides for (i) Dissertation and (ii) Open Course in semesters III and IV the details of which will be declared separately.
6) The lists of readings and references will be updated by the Department and by the respective teachers from time to time.

**Rules & Regulations**

The M.A. degree will be awarded to a student who completes a total of 64 credits (4 x 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. 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 that department.

Each course will have 50% of marks as semester-end examination & 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 end of 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.
* 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 final examination will give total marks, grades and grade point average.

<table>
<thead>
<tr>
<th>Marks</th>
<th>Grade</th>
<th>Grade Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 to 75</td>
<td>O: Outstanding</td>
<td>06</td>
</tr>
<tr>
<td>74 to 65</td>
<td>A: Very Good</td>
<td>05</td>
</tr>
<tr>
<td>64 to 55</td>
<td>B: Good</td>
<td>04</td>
</tr>
<tr>
<td>54 to 50</td>
<td>C: Average</td>
<td>03</td>
</tr>
<tr>
<td>49 to 45</td>
<td>D: Satisfactory</td>
<td>02</td>
</tr>
<tr>
<td>44 to 40</td>
<td>E: Pass</td>
<td>01</td>
</tr>
<tr>
<td>39 to 0</td>
<td>F: Fail</td>
<td>00</td>
</tr>
</tbody>
</table>

The formula for conversion of Grade point average (GPA) into the final grade:

\[
\text{GPA} = \frac{\text{Total Amt. Of Grade Points Earned} \times \text{Credit hrs for each course}}{\text{Total Credit Hours}}
\]

If a student misses an internal assessment examination he/she will have a second chance with the permission of the teacher concerned.

Students who have failed and who have been absent for the entire course may reappear at the semester-end exam. Their internal marks will not change. S/he can also repeat during the 5th/6th semester whichever is applicable.

The description for each of the grades will be as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Proposed Norms</th>
</tr>
</thead>
<tbody>
<tr>
<td>O : Outstanding</td>
<td>Excellent analysis of the topic</td>
</tr>
<tr>
<td></td>
<td>(75% and above)</td>
</tr>
<tr>
<td></td>
<td>Accurate knowledge of the primary material, wide range of reading, logical</td>
</tr>
<tr>
<td></td>
<td>development of ideas, originality in approaching the subject, neat and</td>
</tr>
<tr>
<td></td>
<td>systematic organization of content, elegant and lucid style.</td>
</tr>
<tr>
<td>A : Very Good</td>
<td>Excellent analysis of the topic</td>
</tr>
<tr>
<td></td>
<td>(65 to 74%)</td>
</tr>
<tr>
<td></td>
<td>Accurate knowledge of the primary material, acquaintance with seminal</td>
</tr>
<tr>
<td></td>
<td>publications, logical development of ideas, neat and systematic organization</td>
</tr>
<tr>
<td></td>
<td>of content, effective and clear expression.</td>
</tr>
<tr>
<td>Grade</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>B : Good</td>
<td>Good analysis and treatment of the topic</td>
</tr>
<tr>
<td></td>
<td>(55 to 64%) Basic knowledge of the primary material. Logical development of ideas, neat and systematic organization of content, effective and clear expression.</td>
</tr>
<tr>
<td>C : Average</td>
<td>Some important points covered, basic knowledge of the primary material, logical development of ideas, neat and systematic organization of content, good language or expression.</td>
</tr>
<tr>
<td></td>
<td>(50 to 54%)</td>
</tr>
<tr>
<td>D : Satisfactory</td>
<td>Some points discussed, basic knowledge of the primary material, some organization, acceptable language or expression.</td>
</tr>
<tr>
<td></td>
<td>(45 to 49%)</td>
</tr>
<tr>
<td>E : Pass</td>
<td>Any two of the above</td>
</tr>
<tr>
<td></td>
<td>(40 to 44%)</td>
</tr>
<tr>
<td>F : Fail</td>
<td>None of the above</td>
</tr>
<tr>
<td></td>
<td>(0 to 39%)</td>
</tr>
</tbody>
</table>

- There will be an evaluation of each course by students at the end of every semester.

**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 plagiarise.

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.

M. A. (Philosophy) (Semester and Credit System)

SEMESTER I
Compulsory Courses:
PH - 101 - Problems in Western Metaphysics
PH - 102 - Problems in Indian Epistemology

Optional Courses: (Any two out of the following)
PH - 103 - Traditional and Propositional Logic
PH - 104 - History & Philosophy of Natural Science
PH - 105 - Analytic Philosophy (Early Phase)
PH - 106 - Plato
PH - 107 - Descartes
PH - 108 - Philosophy of Religion
PH - 109 - Early Buddhism
PH - 110 - Sankhya
PH - 111 - Schools of Vedanta (I)
PH - 112 - Saints of Maharashtra
PH - 113 - The Early school of Nyaya (Pracinanyaya)

SEMESTER II
Compulsory Courses:
PH - 201 - Problems in Western Epistemology
PH - 202 - Problems in Indian Metaphysics

Optional Courses: (Any two out of the following)
PH - 203 - Predicate Logic, Relational Logic and Axiomatics
PH - 204 - Philosophy of Social Science
PH - 205 - Hume
PH - 206 - Early Wittgenstein
PH - 207 - Analytic Philosophy (Later Phase)
PH - 208 - Nyaya Epistemology and Logic
PH - 209 - Mahayana Buddhism
PH - 210 - Yoga
PH - 211 - Schools of Vedanta (II)
PH - 212 - Gandhian Philosophy
PH - 213 - Philosophical Problems in Health Care

SEMESTER III
Compulsory Courses:
PH - 301 - Ethics and Meta-ethics
PH - 302 - Indian Philosophies of Life

Optional Courses (Any Two out of the following):
PH - 303 - Philosophical Psychology
PH - 304 - Environmental Ethics
PH - 305 - Modal and Temporal Logic
PH - 306 - Phenomenology
PH - 307 - Kant
PH - 308 - Later Wittgenstein
PH - 309 - Aesthetics (Western and Indian)
PH - 310 - Philosophy of Natural Science
PH - 311 - Feminist Philosophy
PH - 312 - Buddhist Logic and Epistemology
PH - 313 - Jaina theory of Reality and Values
PH - 314 - Ambedkar
PH - 315 - Thematic Course

SEMESTER IV

Compulsory Courses:
PH - 401 - Philosophy of Language (Indian and Western)
PH - 402 - Social and Political Philosophy

Optional Courses (Any Two out of the following):
PH - 403 - Consciousness Studies
PH - 404 - Many Valued Logic
PH - 405 - Existentialism
PH - 406 - Contemporary Continental Philosophy
PH - 407 - Philosophy of Education
PH - 408 - Bio-ethics
PH - 409 - Philosophy of History
PH - 410 - Indian Scepticism and Materialism
PH - 411 - Modern Indian Thinkers
PH - 412 - Indian Perspectives on Women
PH - 413 - Nagarjuna
PH - 414 - Jaina Logic and Epistemology
PH - 415 - Thematic Course
PH - 416 - Dissertation

PH 101: PROBLEMS IN WESTERN METAPHYSICS

(Objective: To develop systematic and critical understanding of the basic concepts and problems in Western Metaphysics.)
Credit I : Problem of being and becoming: Parmenides, Heraclitus and Aristotle.
Credit II : Problem of Universals: Realism, Conceptualism, Nominalism
and Family resemblance.
Credit III : Problem of Substance- Aristotle, Leibniz, Spinoza, Descartes

Books for Reading

**Books for Reference**


**PH – 102 : PROBLEMS IN INDIAN EPISTEMOLOGY**

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

**Credit I**

(a) Nyaya view of *Buddhi/Jnana* and its kinds. *Pramana* and *Prama*.

(b) Purvamimamsa approach to nature and classification of *pramana*.

(c) Buddhist approach to nature and classification of *pramana*. The debate on *Pramana-vyavastha* and *Pramana-samplava*.

**Credit II**

a) *Pratyaksa*: Its nature and kinds according to Nyaya and Buddhism.

b) *Khyativada*: *Akhyati*, *Anyathakhyati*, *Viparitakhyati*, *Atmakhyati*, *Asatkhyati*, *Anirvacaniyakhyati*, *Satkhyati*.

**Credit III**

The Nyaya, Buddhist and Jaina views on the following aspects of *anumana*:

The concept and classification of *Anumana*. The nature of *sad-hetu* and its aspects (*rupas/laksanas*), The nature of argument (*Pararthanumana*). The notion of *Vyapti* the knowledge of *Vyapti*.

**Credit IV**

Some debates:

(a) *Pramanya* and *A-Pramanya*: *svatah* and *paratah*, *Utpatti* and *Jnapti*.

(b) *Savisayatva*, *Sakaratva*, *Svaprakasatva*, *Paraprakasatva* of cognitions.

(c) Other *Pramanas* and the question of their reducibility: *Upamana*, *Sabda*, *Arthapatti* and *Anupalabdhi*.

**Texts to be used**

Annambhatta Tarkasamgraha
Dharmakirti Nyayabindu, Hetubindu
Vadidevasuri Pramananaya-tattvalokialamkara

**Prescribed Readings**


4) Bhatt, Govardhan, P.: *The Basic Ways of Knowing (An In-depth Study of Kumarila's Contribution to Indian Epistemology)*, Motilal Barsidass, Delhi, 1989 (Second Ed.)


**Books for Reference**


**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**

Nature of logic; Place of logic in philosophy
Terms, propositions and judgements.
Laws of Thought, Immediate Inference
Opposition of propositions

**Credit II**

Mediate Inference.
Eduction, Obversion, Conversion.
Deduction and Syllogism. Theory of Syllogism.
Figures, Moods,

**Credit III**

Simple and compound propositions. Truth and validity
Statement and statement-forms; argument and argument forms.
Decision procedures—Truth-table, Shorter truth-table, Truth-tree

**Credit IV**

Formal proof of validity—Direct, Conditional and Indirect proof.
Demonstration of invalidity of invalid arguments
Books for Reading
Singh Arindam and Goswami Chinmoy, *Fundamentals of Logic* ICPR, New Delhi, 1998

Book for reference

PH 104: HISTORY AND PHILOSOPHY OF NATURAL SCIENCES

(Objective: To acquaint the students with broad periods in history of science and with basic issues, concepts and debates in Philosophy of science through contribution of individual scientists and schools.)

Credit I
Early Greek Science: Thales, Anaximander, Anaxagoras, Pythagoras, Empedocles, Democritus; Aristotle and his critique of predecessors, doctrine of causation.

Credit II

Credit III
Modern Science: Copernicus, Kepler, Gaile, Newton, Darwin.

Credit IV

Books for Reading:


Books for Reference:

PH – 105: ANALYTIC PHILOSOPHY (EARLY PHASE)

(Objective: To introduce the main issues and trends in early Analytic Philosophy.)

Credit I

Gotolob Frege: Sense and Reference.
B. Russell: On Denoting.

Credit II

G.E. Moore: Refutation of Idealism, Defense of Common sense.

Credit III

Ludwig Wittgenstein: Analysis of facts, propositions and their interrelation

Credit IV

P.F. Strawson: On Referring.

Prescribed Readings:

3. Philosophical Papers by G.E.Moore, Routledge,

Books for Reference:


PH – 106 PLATO

(Objective : To introduce some basic issues and problems discussed by Plato.)

Credit I:

Meno
a) The nature of virtue, (b) whether virtue can be taught, (c) the recollection theory of knowledge,  (d) relation between virtue and knowledge and (e) wisdom.

**Credit II:**

*Theaetetus*

a) nature of knowledge,  (b) role of Socrates as a midwife, (c) Protagoras doctrine – ‘Man is the measure of all things’,  (d) nature of things vis-à-vis motion and rest,  (e) the laws of thought,  (f) role of a philosopher,  (g) whole and part.

**Credit III:**

*Parmanides*

a) All is one, being can’t be many,  (b) nature of Ideas,  (c) the one and many.

**Credit IV:**

*The Republic* Books V, VI, VII, X

a) Opinion and knowledge,  (b) knowledge and truth, philosophy, philosopher, c) The allegory of cave, (d) The idea of Form.

**Prescribed Reading:**


**Books for Reference:**


---

**PH-107: DESCARTES**

*(Objective: To introduce the major aspects of Descartes’ Philosophy.)*

**Credit I:**

**Credit II:**

**Credit III:**

**Credit IV:**

**Prescribed Readings:**

**Books of Reference:**
PH – 108 PHILOSOPHY OF RELIGION

(Objective: To acquaint the student with various issues that arise regarding the nature and structure of religion, religious beliefs and its postulates.)

Credit I

Religion and Philosophy of Religion. Classification of religions Religion as a social projection, social and non-social dimensions of religious life, universal and prophetic dimensions in religion. Inter-relationship between religious faith and reason.

Credit II


Credit III


Credit IV


Books for Reading


Books for Reference

5) Matilal, B. K., Logical and Ethical Issues in Religious Belief, Oxford University Press
PH 109 EARLY BUDDHISM

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

Credit I :  
[a] Vedic tradition and Buddha’s response to it. 
[b] Other contemporary philosophical sects (Samannaphalasutta) 
[c] The role of faith, experience and reason in Buddha’s teaching. Is Buddhism a religion? Three jewels of Buddhism. 
[d] Avyakrta prasnas and Buddha’s silence.

Credit II :  
[a] Dharma-cakra-pravartana. The four noble truths, their nature and meaning. 
[c] Diagnosis of Duhkha, Avidya, Trsna and Satkayadrsti, Akusala and Akusalamula. 
[d] Pratityasamutpada and Dvadasanidana.

Credit III :  
[a] Nibbana/Nirvana its descriptions, interpretations and kinds (Sopadisesa and Nirupadisesa) 
[c] Comparison of Nirvana with the conception of Moksa according to other school (Vaisesika, Sankhya-Yoga, Advaita-Vedanta, Jainism) 

Credit IV :  
[a] The path towards Nirvana : Madhyama Pratipat, Astangika Marga, Trisiksa (Sila-Samadhi-Prajna) 
[b] Sila : For Sravakas and Bhikkhus, Brahmavihara 
[c] The nature, objects and types of concentration-meditation (Samadhi) 
[d] Insight meditation (Vipassana), Satipatthana

Books for Reading :

1. Early Buddhism in Its Origins by V.P.Varma, Munshiram Manoharlal. 
2. The Buddha and his Teachings by Narada, Buddhist Missionary Society Malasia. 
4. Ian Kesarcodi Watson (The chapter on Moksa only)

Books for Reference :

(A)Dialogues of the Buddha : The following dialogues may be referred to : 
Credit I : Kalamasutta, Kutadantasutta, Tevijjasutta, Assalayanasutta, Samannaphalasutta. 
Credit II : Dhammacakkappavattanasutta, Anattalakkhanasutta, Bharasutta, Mahanidanasutta. 
Credit III : Itivuttaka 44. 
Credit IV : Mahasatipatthanasutta.

(B)Dhammapada 
Milindapanho 
Visuddhimagga
PH 110 : SANKHYA

(Objectives: To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines of Sankhyadarsana with reference to Sankhyakarika and its two commentaries Gaudapadabhasya and Samkhyatattvakaumudi)

Credit I :  
[a] Early Samkya as found in the Upanisads, Gita and Carakasamhita.  
[c] Twenty five tattvas and their classification

Credit II :  
[a] Samkya theory of knowledge; means of knowledge  
[b] Vyakta, Avyakta and Jna (Similarities and differences)  
[d] The theory of Trigunas

Credit III :  
[a] Evolution of Tattvas  
[b] The relation between Prakrti and Purusa and their role in creation and destruction of the world  
[c] Antahkarana, Eight forms of Buddhi, Pratyaya-Sarga

Credit IV :  
[a] Bondage and Liberation, Kevalajnana and Kaivalya  
[b] Samkhya Atheism  
[c] Relation between Samkhya and Yoga  
[d] Relation between Samkhya and Vedanta

Books for Reading:  
1. Hardatta Sharma (Ed. & Tr.) Samkhyakarika with Gaudapadabhasya  
2. Bhattacharya Ramashankar : Samkhyatattvakaumudi, Motilal Banarasidas, Delhi 1964  

Books for Reference:  

PH 111: SCHOOLS OF VEDANTA (I)

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

Gaudapada:  
Credit I:  
1 Pranava as a symbol of Brahman. Nature of knowledge. Unity of Knower as Visva, Taijasa and Prajna.  
2 Three states of experience: waking, dream and deep sleep.  
3 Turiya as non-dual reality.
Credit II:

*Ajativada, Asparsayoga, and Moksa*, Gaudapada’s dialectical method

Shankaracarya:

Credit III:

*Dharmajijnasa and Brahmajijnasa*; Nature of Adyasa, Brahman, Jagat, Jiva, and Moksa

Credit IV:

Sankaracarya’s criticism of other schools of Indian Philosophy (Vaisesika, Sankhya and Buddhism) with reference to *Tarkpada*

Books for Reading:

2. Bhattacharya Vidhushekhar( ed and trans and noted) *Agamasatra of Gaudapada,* University of Culcutta,culcutta, 1943.
3 George Thibute (Tran) *Brahma Sutra with commentary of Sankaracharya,* Vols. I&II Bharatiya Vidya Prakashan, Delhi -2004.
4Dr..Rao Srinivas M (Tran) *Mandukya Upanisad with Gaudapada’s karika and Sankara’s commentary,* The Vedanta kesari, Madras vols XVIII– XXI1931-35.  
5 Shastri. Satynarayana S.S and C. Kunhan Raja(Tran); *The Bhamati ; Catussutri,* Theosophical publishing House, Adyar ,Madras, India 1933.
6. AbhyankarV.K (Tran); *Brahma Sutra Shankara Bhasya I- IV* Published byDeccan Education Society ,Poona,1911 –1957.
7. Bhanu C.G. (Tran); *Catussutri,* Yashvant Prakashan Pune -1912

Books of Reference:

1. Datye V.H.; *Vedanta Explained,* Book Sellers publishing Co, Bombay 1954.
4. Sharma C.D; *Advaita Tradition in Indian Philosophy,* Motilal Banarasidass Delhi1996

PH – 112: SAINTS OF MAHARASHTRA

(Objective : To introduce some dominant trends in Bhakti Philosophy in Maharashtra with their distinctive characteristics in terms of epistemology, metaphysics and ethics.)
Credit I:
A) Salient features of bhakti movement and its socio-cultural impact.

Credit II:
Jnanesvara’s views regarding knowledge. The roles of anubhava, sabda, jnana and ajnana. The nature of Reality (Vastu) Jagat and Jiva and their interrelation. The role of Jnana Karma and Bhakti with regard to liberation.

Credit III:
The place of Tukaram in the tradition of saints in Maharashtra, His approach to Vedic and Upanisadic philosophy, The concept of Santa, The nature of Isvara and Bhakti. Social Philosophy.

Credit IV:
Epistemological thought of Ramdas (Jnana, Ajnana, Viveka) The nature of reality (Brahman, Isvara, Jagat, Maya) Ninefold bhakti and fourfold mukti, social philosophy (Prapanca and Paramartha, Prarabdha, Prayatna and Purusartha)

Books for reading
3. Sartha Jnanesvari, (Relevant sections only)
4. Tukarama Maharajanca Gatha (Relevant sections only)
5. Dasabodha, (Relevant chapters only)

Books for Reference
1. Nene, H. N., Cakradharoka Sutrapatha, Nagpur, 1942
4. Chitre Dilip Purushottam, Nector of Experience, Sahitya Academy, Delhi, 1996.
6. Ranade, R. D., Tukaramavacanamriti
7. Ramdas, Manace Sloka, Atmara
8. Bhave Vinoba, Santanca Prasada
9. More, Sadanand, Tukaramadarsana, Gaj Prakashan, Ahmednagar

**PH 113 : EARLY SCHOOL OF NYAYA (PRACINANYAYA)**

[Objective: To introduce the chief tenets of the early school of Nyaya as it developed from Gautama to Vacaspatimisra, Jayanta and Bhasarvajna. The first three credits deal with the Nyaya...**
tenets with reference to Nyayasutra and Nyayabhasya. The last credit deals with the selected issues discussed by later Naiyayikas belonging to the early school

Credit I  
[a] The concept of Anviksiki, Brief introduction to the 16 terms of Nyaya. Nihsreyasa; The notions of Prameya and Apavarga.  
[b] The classification of Pramanas: The definitions of pratyaksa, anumana, upamana and sabda.

Credit II  
[a] The nature and classification of Anumana; Related notions: Drstanta, Siddhanta, Avayava, Tarka, Nirmaya  
[b] The nature and classification of Hettvabhasas

Credit III  
[a] The Nyaya theory of debate and discussion: Vada, Jalpa, Vitanda, Chala, Jati (Concept only), Nigrahasthana.  
[b] Debates concerning Prameyas in Nyayasutra

Credit IV  
Later phase of early Nyaya:  
[a] The issues concerning anumana: Justification of anumana as pramana, Vyaptijnana, Paramarsa, Five constitutive features of Hettu (Udyotakara, Vacaspatimisra, Jayanta)  
[b] Arguments for the existence of Isvara (Jayanta, Bhasarvajna)

Books for Reading:

1. Potter, Karl (Ed.): Encyclopedia of Indian Philosophies (Vol. II), Motilal Banarsidass, Delhi, 1977 (Relevance sections)  
2. Vidyabhushan, Satishcandra, History of Indian Logic, Motilal Banarsidass, Delhi, 1978 (Relevant sections)

Books for Reference:

3. Gokhale, P. P., Inference and Fallacies Discussed in Ancient Indian Logic, Indian Book Center, Delhi, 1992

PH 201: PROBLEMS IN WESTERN EPISTEMOLOGY

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

Credit I  
Nature and definition of knowledge, Knowledge and belief (Plato) Challenge of scepticism to the possibility of knowledge, Gettier problem and responses to it.
Credit II: Justification of knowledge claims: Foundational and non-foundational approaches to the nature and analysis of knowledge.
   Theories of truth – correspondence, coherence and pragmatic.

Credit III: (a) Problems of Perception - Direct realism, Representative realism, Phenomenalism
            (b) Rationalist, Empiricist and Kantian approach to knowledge (analytic-synthetic distinction, synthetic a priori)

Credit IV: Problem of Meaning - Denotative, connotative and use theory of meaning.

Books for Reading:

Books for Reference:

PH – 202: PROBLEMS IN INDIAN METAPHYSICS

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

Credit I

*Sat*
1) Sat as eternal reality, *Kutasthanitya* and *Parinamanitya*: Vedanta and Samkhya.
2) Sat as both eternal and non-eternal: Jainism.
3) Sat as non-eternal, momentary: Buddhism.
4) Vaisesika View on the nature and classification of *Padarthas*. 
The status of universals in general and that of existence in particular in the above perspectives would also be discussed.

**Credit II**

**Atman, Mind and Person**

Perspectives of the following systems.

1) Nyaya Vaisesika  
2) Samkhya, Yoga  
3) Advaita – Vedanta  
4) Buddhism  
5) Carvaka

The relevance of the above conceptions in the respective systems to the problem of bondage, rebirth and emancipation would also be discussed.

**Credit III**

**Physical World**

World as

1) Vyavaharika Sat : Advaita Vedanta view.  
2) the manifestation/evolution of Prakrti – Samkhya view.  
3) an aspect of God : Ramanuja’s view.  
4) a product of atoms and as produced by God : The Nyaya-Vaisesika view.

**Credit IV**

**Causation**

1) The Vaisesika definition and classification of cause  
2) Satkaryavada of Samkhya.  
3) Asatkaryavada and Arambhavada of Vaisesikas.  
4) Pratityasamutpada : The Buddhist doctrine.  

**Books for Reading**

Dasgupta, S.N., *History of Indian Philosophy*, Cambridge University Press, London, 1940 (Relevant volumes and chapters)

Hirianna, M; *Outlines of Indian Philosophy*, George Allen and Unwin, London 1918.


**Books for Reference**


PH – 203:  PREDICATE LOGIC RELATIONAL LOGIC AND AXIOMATICS

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

Credit I

Predicate Logic - Propositional functions and propositions, square of opposition. Rules of quantification (preliminary version) and restrictions on rules of quantification. Quantification Negation and Equivalence. Deductive demonstration of validity of valid arguments involving quantifiers - Direct, Conditional and Indirect proof.

Credit II


Credit III

Axiomatic system - nature and structure. Consistency, completeness and independence of axioms.

Credit IV

PM system: 25 theorems; Rosers system: 20 theorems.

Books for Reading

Hughes G.E. & Londey D.G. The Elements of Formal Logic, Delhi, 1966
Singh Arindam & Goswami Chinmoy, Fundamentals of Logic, ICPR, New Delhi, 1998

PH 204: PHILOSOPHY OF SOCIAL SCIENCES

(Objective: To acquaint the student with points of similarity and difference between natural and social sciences through discussions of problems, methodology and concepts in social sciences.)

Credit I:

Distinction between social sciences, social philosophy and philosophy of science. The problem of methodological unity of sciences; a case for autonomy of social sciences.

Credit II:


Credit III:
Problem of value neutrality, structuralism and functionalism, teleological considerations.

Credit IV:
Marxism, Hermeneutics, Critical theory, Phenomenological approach.

Books for Reading:


Books for Reference:


**PH - 205  HUME**

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

Credit I:
Historical Background of Hume’s philosophy, Hume’s dichotomous classification (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:


Books for Reference:

3. Meldon, *Causal Powers*

**PH-206: EARLY WITTGENSTEIN**

(Objective: To acquaint the student with major philosophical aspects of Wittgenstein’s *Tractatus Logico-Philosophicus*)

**Credit I: The Background and the central idea of Tractatus *Logico-Philosophicus***

(A) Some possible influences on Tractatus
1) Russell’s rejection of Traditional Logic and his thesis of Propositional logic. His theory of ‘logical atomism’.
2) Frege’s notions of ‘Sense’- ‘Reference’ and ‘Function’- ‘Argument’
3) The Transcendental roots: Kant and Schopenhauer

(B) The Tractarian Project: A Textual Study of the Preface of the Tractatus.

**Credit II: A textual study of the Tractatus, (Issues in Philosophical logic)**

b. Picture theory of meaning- Logical Form, Pictorial Form and Representational Form.
c. Saying-Showing dichotomy.
d. Truth- Function theory.

**Credit III: A textual study of the Tractatus, (Allied Issues)**

a. Distinction between Philosophy and Science.
b. The status of the Tractatus itself (Proposition 6.54).

**Credit IV: Critical assessment of the philosophy of Tractatus by Later Wittgenstein**

a. ‘Essence’ v/s ‘Family resemblance’
b. ‘Word-object correlation’ v/s ‘words as tools’
c. The critical assessment of the Tractarian ‘Picture theory’ of propositions

**Prescribed Readings:**


Prescribed References
15. Ganguly, S. N., Wittgenstein’s Tractatus, Visva-Bharati, Shantiniketan

PH – 207: ANALYTIC PHILOSOPHY (LATER PHASE)

(Objective: To provide a broad understanding of the later phase of analytic philosophy)

Credit I:
Language as an Activity:
Wittgenstein’s views on the nature and function of language. The notions of language game, form of life, rule following.

Credit II:
Language and Communication:
Searle: What is a Speech act?
Dummet: Language and Communication
Davidson: Communication and Convention

Credit III:
Critique of Empiricism
W.V.O. Quine – Two dogmas of Empiricism
Donald Davidson: On the very Idea of Conceptual Scheme
Wilfrid Sellars: Does Empirical Knowledge have a Foundation?
Credit IV:  
Critique of Epistemology  
Richard Rorty: The Idea of a Theory of Knowledge and Epistemological Behaviorism  
Thomas Nagel: Subjective and Objective  

Books for Reading  


Reference:  
2. Evnine, Simon: *Donald Davidson’s Philosophy of Language*, Basil Backwell  

PH 208 : NYAYA EPISTEMOLOGY AND LOGIC  

(Objectives : To introduce the epistemological and logical theory of Nyaya with the Navyanyaya terminology and techniques.)  

Credit I :  
Survey of the Nyaya theory of Pramanas. The definitions and explanations of the following : Atman, Visesagunas of Atman, Buddhi, Anubhava, Smrti, Prama, Pramana, Karana, Vyapara, Kinds of Prama and Aprama.  

Credit II :  

Credit III :  
[a] Hetvabhasa : General definition, kinds and examples  
Credit IV:  

Books for Reading:

Books for Reference:
7. Joshi K. R., Nyayasiddhantamuktavali (with Marathi Translation and Notes), BORI, Pune, 1985

PH-209: MAHAYANA BUDDHISM

(Objective: To introduce the major philosophical aspects of Mahayana Buddhism. The historical and religious aspects will be discussed as a background wherever needed.)

Credit I:  
**Origin and Development of Mahayana Buddhism:**  
(a) Similarities and contrasts between Hinayana and Mahayana schools of Buddhism  
(b) Basic teachings of Mahayana: The idea of the three turnings of Dharmacakra; the Bodhisattva ideal; Trikaya doctrine; Paramitayana: six Paramitas, ten Paramitas and Bhumis

Credit II:  
**Yogacara school:** Sources and writers; Vijnaptimatrata; Trisvabhavata; Role and kinds of Vijnana; Santana and Santanantara; Citradvaitavada

Credit III:  
**Madyamika Buddhism:** Sources and writers; Criticism of the concepts and doctrines of Svabhavavadins' schools; Prjnaparamita; Sunyata, Pratityasamutpada; Doctrine of two truths; Prasangika and Svatanrika approach

Credit IV:
(a) **Tantric Buddhism:** Differences from *Paramitayana*; Some concepts of *Vajrayana:* *Vajra,* *Mantra* and *Sahajakaya:* ritualism and yogic practices

(b) **Moral and social aspects of Mahayana Buddhism:** Criticism of *varna*-caste hierarchy; Status of women in religious and spiritual practices; interaction with Brahmanical and other religious traditions

**Prescribed readings:**


Bhattacharya B.; *An Introduction to Buddhist Esoterism*, Motilal Banarsidass, Delhi, 1980

**Books for Reference:**


Chatterjee, A. K., *Readings on Yogacara Buddhism*, Varanasi, Centre of Advanced Study in Philosophy (Banaras Hindu University), 1971


S. Mukhopadhyaya (Tr and Ed.) *The Trisvabhavanirdeesa of Vasubandhu*, Vishvabharati, 1939


Getly, Alice; *The Gods of Northern Buddhism*, Munshiram Manoharlal Pvt. Ltd. New Delhi, 1978

Pande, G.C.; *Bauddhadharmake Vikasaka Itihasa*, Hindisamiti Granthamala, U.P. 1976

Upadhyay B.; *Bauddha Darsana Mimamsa*, Chowkhamba Vidya Bhavan, Benaras, 1954

**PH – 210: YOGA**

(Objectives:
1) To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines in Yoga system with reference to the original texts.
2) To give an idea of the application of the philosophy of yoga to human life.)

**Credit I:**
Introduction to Sankhya as a background, Relation between Sankhya and Yoga, The problem of *Citta, Cittavrttis, Cittavrittinirodha*, Patanjali’s concept of Yoga, Yoga epistemology, *Abhyasa* and *Vairagya*

**Credit II:**
Nature and status of *Isvara*. Nature and types of *Samadhi, Kriyayoga, Klesa, Avidya* and *Prajna*,
PH – 211 : SCHOOLS OF VEDANTA (II)

(Objective :To introduce Ramanuja, Vallabha Madhva and Nimbarka as the exponents of Vedanta Philosophy)

Credit I:

Ramanuja

Criticism of Mayavada of Samkara, Nature of Brahman, Nature of and relation between Cit, Acit & Isvara.


Relationship between Jiva and Isvara. Synthesis of Jnana, Karma and Bhakti.

Credit II:

Vallabha

Concepts of Brahman, Jiva, Jagat and their inter-relation.


The concepts of Moksa, Bhakti, Mukti, Pusti and Isvara and their relationships.

Credit III:

Madhva

Criticism of Advaita. Concept and kinds of Bheda. Concepts of Isvara, Jiva, Jagat and their inter-relationship; Concepts of Svatrantra, Asvatrantra, Bhakti and Moksa.

Credit IV:
Nimbarka

The nature of Brahman, Jiva or Cit & Acit. The doctrine of Bhedabheda. The concept and five means to attain Moksa; Nature & kinds of Prapatti, The doctrine of Bhakti.

Books for Reading:

1. Dvivedi V.P.(ed) Vedanta-Parijata Saurabha C.S.S. No.152, Banaras,1910
5. Aiyngar M.B. Vardaraja, ; The Vedantasutras with the Sribhasya of Ramanuja Murshiram Manoharal Publisher Pvt. Ltd., Delhi, 1988.

Books for Reference:

14. Choudhuri, Rama: Ten Schools of Vedanta, Rabindra Bharati University

PH – 212: GANDHIAN PHILOSOPHY

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

Credit I:
Religion and Ethics
Truth and God, Relation between Truth and Non Violence, Equality of all religions (Sarva-dharma-sama-bhava), Anasaktiyoga.

Credit II:
Social Thought
Doctrine of Sanatanadharma, Varnasramadharma, Approach to Varna, Jati and untouchability – The status and role of women, conception of ideal society (Ramarajya) – the doctrine of Sarvodaya, Critique of modern civilization.

Credit III:
Political Thought
The doctrine of Satyagraha: scope and application, limits and significance of Satyagraha, Civil Disobedience, the doctrine of Swaraj (Self-rule) – Politics & Ethics – Political Ideal.

Credit IV:
a) Economic and educational thought
The doctrine of Bread labour, Trusteeship and socialism, The doctrine of Swadeshi (self-reliance), Economics and Ethics, Gandhi’s views on education

Books for Readings (Relevant sections only)
Bhikhu Parekh: Gandhi’s Political Philosophy.

Books for Reference
Raghuramraju: Debating Gandhi, Oxford university press

PH 213 – PHILOSOPHICAL PROBLEMS IN HEALTH CARE
( Objective: To introduce the student to the philosophical issues concerning health care and health care policies)

Credit I:
Various concepts of health, illness and disease and their inter-relationship. WHO definition of Health
Ayurveda’s concept of health as discussed in Caraka Samhita. Christopher Boorse’s distinction between disease and illness.
Engelhardt’s concept of disease
Concept of mental illness – Thomas Szasz, Ruth Macklin, Wakefield’s combined approach.

Credit II :
Concept of person, moral status of embryo. – Michael Lockwood, Robert M Veatch

Credit III :
Concept of health care in illness, feminist approach to health care, limits of health care, rationing in health care, cost /benefit analyses.
The context of health care - Justice and Health care
a) Ethical reflections on health care expenditure
b) Ethical reflections on resource allocation – (macro-allocation and micro-allocation)

Credit IV :
Ethical review of ICMR guidelines
Social Iatrogenesis - Medicalisation of life, dependence on care, dependence on drugs, patient majorities.
Medicalisation as a by-product of an over-industrialised society

Prescribed Readings:-

Prescribed References: