Syllabus

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

(Semesters III and IV Operative from 2009-10)
(Modified from year 2010-2011)

Department of Philosophy
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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 (4x4 = 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

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

* 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 /the 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) 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.</td>
</tr>
<tr>
<td>A : Very Good</td>
<td>Excellent analysis of the topic</td>
</tr>
<tr>
<td></td>
<td>(65 to 74%) Accurate knowledge of the primary material, acquaintance with seminal publications, logical development of ideas, neat and systematic organization of content, effective and clear expression.</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>D : Satisfactory</td>
<td>Some points discussed, basic knowledge of the primary material, some organization, acceptable language or expression.</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)

SEMMESTER I

Compulsory Courses:

| PH  |  101  | Problems in Western Metaphysics |
| PH  |  102  | Problems in Indian Epistemology |

Optional Courses: (Any two out of the following)
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>PH - 103</td>
<td>Traditional and Propositional Logic</td>
</tr>
<tr>
<td>PH - 104</td>
<td>History &amp; Philosophy of Natural Science</td>
</tr>
<tr>
<td>PH - 105</td>
<td>Analytic Philosophy (Early Phase)</td>
</tr>
<tr>
<td>PH - 106</td>
<td>Plato</td>
</tr>
<tr>
<td>PH - 107</td>
<td>Descartes</td>
</tr>
<tr>
<td>PH - 108</td>
<td>Philosophy of Religion</td>
</tr>
<tr>
<td>PH - 109</td>
<td>Early Buddhism</td>
</tr>
<tr>
<td>PH - 110</td>
<td>Sankhya</td>
</tr>
<tr>
<td>PH - 111</td>
<td>Schools of Vedanta (I)</td>
</tr>
<tr>
<td>PH - 112</td>
<td>Saints of Maharashtra</td>
</tr>
<tr>
<td>PH - 113</td>
<td>The Early school of Nyaya (Pracinanyaya)</td>
</tr>
</tbody>
</table>

**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

1.
PH – 301 ETHICS AND META-ETHICS

[Objective: To acquaint students with the major concerns in Ethics & Meta-Ethics.]

Credit I
Virtue Ethics:
(a) Aristotle: Virtue and Eudaimonianism  
(b) Anscombe: Modern Moral Philosophy  
(c) MacIntyre: Communitarian appropriation of Virtue Ethics

Credit II
The Right and the Good:
(a) Kant’s Deontological Ethics: Categorical vs. Hypothetical Imperative  
(b) Mill’s Utilitarian Ethics: Principle of Utility and Qualitative Pleasure  
(c) Ross: Prima Facie Obligation

Credit III
Practical Ethics:
(a) Rolston and Hargrove: Values in Nature  
(b) Singer and Regan: Animal Liberation and Rights  
(c) Gilligan and Okin: Feminist Ethics of Care vs. Autonomy

Credit IV
Meta-Ethical Theories:
(a) Is-Ought Controversy: Hume’s Problem  
(b) Cognitivism: Non-naturalism (Moore) and Naturalism (Searle)  
(c) Non-cognitivism: Emotivism (Ayer and Stevenson) and Prescriptivism (Hare)

Books for Readings
Williams Bernard and Smart, J.J.C (ed.) – *Utilitarianism : For and Against*.  
Foot Phillipa 1967 The Theories of Ethics Oxford University Press: Oxford  
The Blackwell Guide to Ethical Theory ed. Hugh LaFollette Blackwell, Massachusetts , 2000 (a good resource for virtue ethics and feminist ethics)  
Hudson, W.D. *Modern Moral Philosophy*

Books for Reference
PH – 302 INDIAN PHILOSOPHIES OF LIFE

[Objective : To acquaint the student with the normative framework of values as accepted in ancient Indian traditions both heterodox and orthodox.]

Credit I
   (a) “Indian Philosophies of Life”: Nature and significance
   (b) The concept of Purusartha (Goals/Values of life), Traditional approaches to Purusarthas: Kama-Artha-centric, Trivarga-centric and Moksa-centric
   (c) Modern approaches: S. S. Barlingay, Rajendra Prasad and K.J. Shah

Credit II
   (a) The concepts of Dharma: Vedic and Sramana conceptions of Dharma.
   (b) Kinds of Dharma: Sadharanadharma and Visesadharma, (Varnasramadharma, Svadharma, Stridharma). Jainism and Buddhism on these issues.
   © The concepts of Rta, Rna, Yajna, Preyas, Sreyas

Credit III
(a) The doctrines of Karma and Rebirth; The concepts of Bandha (bondage) and Moksa (liberation).
(b) Analysis of suffering according to Samkhya and Buddhism.
(c) Various conceptions of Moksa: Jivanmukti, Videhamukti, Nirvana, Nihsreyasa, Apavarga (Nyaya), Kaivalya (Sankhya, Jainism), Sthitaprajna (Gita) Brahmabhava (Vedanta)

Credit IV

Ways to Moksa:
(a) The concept of Marga, Brahmavihara (Buddhism); Triratna (Jainism)
(b) Astanga-Yoga (Patanjala Yoga),
(c) Karmayoga, Jnanayoga and Bhaktiyoga (Gita).

Books for Reading
Hiriyanna M. Indian Theory of Values
Ranade, R.D. : Pathway to God-realisation.
Radhakrishnan, Hindu View of Life, George Allen and Unwin, Bombay, 1971
Maitra, S. K., The Ethics of the Hindus, University of Calcutta, 1956
Tiwari, Kedarnath, Classical Indian Ethical Thought, Motilal Banarsidass, Delhi, 1998
Barlingay, S. S., A Modern Introduction to Indian Ethics, Penman Publications, Delhi 1998
Bilimoria, Purushottam etc. (Ed.) Indian Ethics, OUP, Delhi

Prescribed References
Jaini, Padmanabha S., Jaina Path of Purification, Motilal Banarsidass, Delhi
Nanamoli, Bhikkhu (Tr.) The Path of Purification (Visuddhimagga) by Bhadantacariya Buddhaghosa, Fourth Edition, Buddhist Publication society, Kandy Sri Lanka (1979)
Lad, A. K. The Concept of Moksa In Indian Philosophy
Krishna, Daya, Problematic and Conceptual Structure of Classical Indian Thought about Man, Society and Polity, Oxford University Press, Bombay, 1997
PH –303 PHILOSOPHICAL PSYCHOLOGY

[Objective: To provide a grounding in modern philosophical psychology with special reference to cognitive science.]

Credit I

Credit II
Philosophy of Artificial Intelligence, Strong and Weak Artificial Intelligence, The Chinese room argument (Searle), Computational and Representational theory of Mind (Ned Block)

Credit III
Psychology and Neuroscience:
Chalmers
Nativism:
a) Fodor
b) Pinker
c) Chomsky-Piaget debate

Credit IV
Issues in Cognitive Science –
  a) Reason and Rationality, Pessimistic Interpretations of Rationality, Standard picture of rationality, Reason and Rationality, Richard Samuels
  b) Embodiment-Progressive embodiment, presence in virtual environment, cyborg’s dilemma, media and embodiment

Books for Reading

4. Online papers on Consciousness: freewill www.u.arizona.edu/~chalmers
   online2.html/#freewill
5. David Chalmers, On the Search for the Neural Correlate of Consciousness,
   www.u.arizona.edu/~chalmers/papers/ncc.html

**Books for Reference**

2. David J. Chalmers. [www.u.arizona.edu/~chalmers/papers/nature.html](http://www.u.arizona.edu/~chalmers/papers/nature.html)

**PH – 304 ENVIRONMENTAL ETHICS**

**Objective:** (1) To acquaint the student with major perspectives in environmental philosophy. 
(2) To expose students to the relation between theory and practice through key environmental issues.

**Credit I**

*The Nature of environmental ethics.*
(2) Philosophical Roots of ecological crisis:
(a) Human-Nature Relation in Greek Philosophy: Plato
(b) Human-Nature Relation in Modern Philosophy: Descartes
(c) Human-Nature Relation in Contemporary Philosophy: Lynn White

**Credit II**

*Religion and Ecology:*

**Basic principles, Man Nature Relation**
(a) Christianity
(b) Hinduism
(c) Islam
(d) Jainism
(e) Buddhism

**Credit III**

*Contemporary environmental philosophy:*
(1) *Non-Anthropocentrism:*
(a) Biocentrism
(b) Ecocentrism
Credit IV

Environmental Issues:
1. Poverty and Life Boat Ethics
2. Restoration
3. Sustainable Development

Books for Reading
8. (Hinduism and Ecology Ed Christopher Key Chapple & Mary Tucker)
9. Jainism and Ecology Ed by Christopher Key Chapple
10. “The Buddhist Attitude to Nature” By Lily De Silva
11. (Chapter 6 in Louis Pojman’s Book Readings in Environmental Ethics)

Books for Reference:
2. Clare Palmer, Environmental Ethics, Santa Barbara, California, 1997
PH – 305 MODAL AND TEMPORAL LOGIC

[Objective : To introduce the basic notions and formalization of Modal and Temporal Logic.]

Credit I
Historical development of modalities and modal Logic. Nature of modalities as discussed by Aristotle, Spinoza, Carnap, Von Wright.

Credit II

Credit III
Alternative bases for T, S4, S5, Kripke’s Model structures and Hintikka’s Model Sets, Entailment, paradoxes of Implication and Strict Implication. Elements of Epistemic Modal Logic.

Credit IV

Books for Reading:

Books for Reference:
Lewis C.I., Survey of Symbolic Logic, University of California, Berkeley, 1918.
PH – 306 PHENOMENOLOGY

[Objectives : 1)To introduce fundamental issues and concepts in Husserl’s phenomenology (Credits I and II)
2) To acquaint students with two post-Husserlian responses to phenomenology: Heidegger (Credit III) and Merleau Ponty (Credit IV)]

Credit I:
Edmund Husserl: (1)
(a) Phenomenology as a rigorous science: response to the crisis of forgetfulness of the subject, critique of naturalism, psychologism and historicism
(b) Intentional Structure of Consciousness: Difference between Brentano and Husserl, overcoming empiricist account of perception, intentionality as active perception

Credit II:
Edmund Husserl (2)
(a) Method: Epoche, Reduction (Eidetic, Transcendental and Phenomenological) & Free Imaginative Variation
(b) Transcendental Ego and the Problem of Solipsism, the search for intersubjectivity and Lebenswelt (lifeworld).

Credit III:
Martin Heidegger:
(a) Hermeneutic phenomenology & phenomenological ontology: Differences with Husserl, phenomenology as revelation of what shows itself rather than method (from Introduction to Being and Time)
(b) An illustration of phenomenological ontology (from §14-§17 in Being and Time): Worldhood as unitary dwelling and practical engagement between human beings and equipment or Zeug versus Descartes’ (and even Husserl’s) dualistic attitude to the world

Credit IV:
Merleau Ponty:
(a) Phenomenological Description A: Perception as immanent and transcendent, as pre-reflective lived experience
(b) Phenomenological Description B: Human Existence as embodied (corps-sujet)

Books for Reading:

**Prescribed References**


Grene, Marjorie *Heidegger*, London, 1957


Pivcevic Edo : Phenomenology

Spiegelberg Herbert: *The Phenomenological Movement A Historical Introduction* Hague Martinus Nijhoff

Stegmuller Wolfgang Main currents in contemporary German, British and American Philosophy

**PH – 307 KANT**

**Objective**: To introduce Kant’s philosophy and way of philosophizing with a direct reference to the original texts.]

**Credit I**

(a) Kant’s project of critical philosophy, His philosophical anthropology
(b) The statement and formation of the problem of knowledge.
(c) Nature and classification of judgements – apriori, a posteriori, synthetic a priori.

**Credit II**

(a) Space and time
(b) Categories of understanding
(c) Synthetic unity of apperception

**Credit III**

(a) Transcendental deduction
(b) Phenomena and Naumena
(c) Ideas and their role

Credit IV
(a) Rational knowledge of morality. Three postulates of morality
(b) Critique of judgement – Judgement as a faculty, Analytic of the beautiful and sublime, Concept of teleology
(c) Religion and reason

Books for Reading (Relevant sections from-)
Kant I., Pragmatic Anthropology

Books for Reference
Corner, Stephen, Kant, Penguin

PH – 308 LATER WITTGENSTEIN

[Objectives: To acquaint the student with major philosophical aspects of Wittgenstein’s philosophy with special reference to the following texts :
1) Philosophical Investigations
2) Lectures and conversations on Aesthetics, Psychology and Religious belief.
3) Culture and Values.
4) On Certainty]

Credit I
Language:
Concept of– Language, Use Theory of Meaning, Language Games and the Function of Rules, Language Games as Forms of Life; Family Resemblance.

Credit II
Philosophical Psychology:
Private language argument: sensation as private, expression of one’s sensation in terms of language, criticism on incommunicability of sensation of pain.

Credit III
Relation to Traditional Conception of Philosophy:
(a) Critique of Essentialism
(b) Nature and Origin of Philosophical Problems
(c) Philosophy as therapy
(d) Response to Scepticism

Credit IV
Explorations:
(a) Religion
(b) Aesthetics
(c) Ethics
(d) Culture

Books for Reading

Wittgenstein, Ludwig : *Culture and Value* G.H. Von Wright (ed) Translated by Peter Winch, Basil Blackwell (Oxford 1980)
Wittgenstein, Ludwig The Blue and the Brown Books
Wittgenstein, Ludwig On Certainty

Books for Reference

PH – 309 AESTHETICS (WESTERN AND INDIAN)

[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


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) Art as expression – Art as intuition (Croce), Art as communication – (Tolstoy), Art as symbolic form – (Susane Langer)

c) 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, Vruttis, Pravruttis, Siddhis, Natyadharmi – Lokadharmi according to Bharata

c) Abhinavagupta on Rasa, Rasavighna and Santarasa

Credit IV:

Theory of Literary Art:

a) Abhinavagupta on Dhvani, Rasadhvani, Sadhanikarana, Pratibha
b) Some basic literary concepts: Guna, Riti, Alamkara, Aucitya, Vakrokti

c) Some issues in Indian Aesthetics:
   i) What is the essence of poetry?
   ii) Is rasa internal or external?

Books for Reading
Oswald Hansfling, *Philosophical Aesthetics*  

**Books for Reference**  

**PH – 310 PHILOSOPHY OF NATURAL SCIENCES**

**[Objective: To acquaint the students with methodological issues and the current debates in philosophy of science.]**

**Credit I**  
Positivism, Inductivism and principle of verifiability and confirmation. Paradox of confirmation, Theory and observation. Operationalism

**Credit II**  
Positivism (continued), Scientific explanation, DN. Model, IS and Probabilistic Model; Scientific laws and law-like statements; Features of scientific theory.

**Credit III**  
Karl Popper’s critique of positivism, Problem of demarcation and falsification, Verisimilitude, Third world and epistemology without subject, Kuhn’s critique of Popper.

**Credit IV**  
Scientific revolution as paradigm shift, Problem of progress, Incommensurability of theories, The problem of rationality, Lakatos’ Concept of Scientific Research Programme, Feyeraband’s views regarding science.

**Books for Reading**  

Books for Reference


**PH-311: FEMINIST PHILOSOPHY**

(Objective- (1) To introduce the feminist perspective with reference to main thinkers and areas of western philosophy
(2) To highlight the role of gender in studying classical philosophical texts.)

Credit I –Background.
b) Feminism and the history of philosophy: Critique and appropriation
  i) Descartes
  ii) Kant
c) Feminism and the history of philosophy: Limited allies
  i) Foucault
  ii) Derrida

Credit II- Feminist Metaphysics
a) Gender as a social construction -Simon de Beauvoir.
b) Understanding gender in the light of the relation between objectively real and social construction- Sally Haslanger.
c) Problem of free will and determinism-Ann Ferguson.

Credit III- Feminist Epistemology
a) Central concepts in feminist epistemology: Situated knower and situated knowledge.
  Standpoint Theory: its nature and kinds.
b) Feminist Empiricism as a version of Naturalized epistemology of Quine (Nelson Louise, Elizabeth Potter) Feminist empiricist philosophy of science.
c) Feminist Postmodernism - feminist critique of essentialism, objectivity and relativism. (Haraway, Fraser, Nicholson)

Credit IV - Feminist Philosophy of Language

a) Distinction between language as semiotic related to the body of mother and language as symbolic related to the law of father. (Luce Irigaray, Julia Kristeva)
b) Language as patriarchal: Concept of ideal language. (Andrea Nye.)
c) Gender and meaning of word. (Alessandra Tanesini). Gender, language and politics.

Prescribed Readings:

3. Ann Garry and Marilyn Pearsall (eds.) *Women, Knowledge and Reality in feminist philosophy*.

Prescribed References:

PH – 312 BUDDHIST LOGIC AND EPISTEMOLOGY

[Objective: To expose students to the important features of Buddhist Logic and Epistemology.]

Credit I:
- Samyak-jnana and its significance; Definitions of Pramana.
- Interrelation between Pramana and Prameya; The doctrine of Pramana – Vyavastha, classification of Pramanas.
- Approach to Pramanya and Apramanya.

Credit II:
- Debate between Sautrantika, Vaibhasika and Yogacara on the nature of perception and perceptual objects.
- Dinnaga’s frame of inference: Svarthanumana and Pararthanumana; Sadhana and its elements (Paksa, Hetu and Drstanta) Hetucakra.

Credit III:
- Dhamakirti’s Theory of Anumana
  - Svarthanumana: Three rupas of Hetu and three kinds of Hetu, Avinabhava and its grounds.
  - Pararthanumana: Elements of Proof, Sadharmyavat and Vaidharmyavat prayoga, Validity and Soundness of inference.

Credit IV:
- Dharmakirti’s classification of Hetyabhahas, Paksabhahas and Sadhanabhahas
- The Logic of debate: Dharmakirti’s criticism of the Nyaya theory of debate and his conception of Nigrahasthana.

Prescribed Readings: (Selected sections only)
(1) Dinnaga’s Nyaya Pravesa, Dhruva A.B. (Ed.), Baroda Oriental Institute, Baroda 1954
(2) Nyaya-Bindyu, Dharmakirti, Chandrasekhar Shastri (Ed.) Chaukhamba, Varanasi, 1954
(3) Gokhale Pradeep (ed. & tr.) *Hetu Bindu of Dharmakiriti: A Point of Probans*, Indian Books Centre, Delhi, 1997
(4) Gokhale Pradeep (ed. & tr.) *Vadanyaya of Dharmakirti: The Logic of Debate*, Indian Books Centre, Delhi, 1993
(5) Pramanavartika of Acarya Dharmakirti, Pandeya, Ramacahandra (Ed.), Motilal Banarsidass, Delhi, 1989

**Secondary works for reading:**

1. Vidyabhusana S.C., *History of Indian Logic*, Motilal Banarasidass, Delhi, 1978 (Relevant Sections only)

**Prescribed References**


**PH – 313 JAINA THEORY OF REALITY AND VALUES**

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

**Credit I**
The definitions of *Sat, Dravya*. The classifications of *Dravya*. The nature and kinds of *Jiva, Pudgala*, Jaina Atomism, *Dharma* and *Adharma*, *Kala* The notions of *Asamkhyata* and *Ananta*.

**Credit II**
Anekantatva as foundation. Reality as the unity of opposites: Permanence and impermanence, One and many, identity and difference, Syadvada and Nayavada as the methods of describing reality.

**Credit III**
The classification of *Tattvas*. *Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara* and *Moksa*, *Karma-Pudgalas* and the various aspects of karmic bondage. The path of *Moksa*: *Triratna*, The centrality of *Ahimsa*. 
Credit III

(a) Sravakacara: Anuvrata, Gunavrata, Siksavrata, Pratima
(b) Sramanacara: Mahavrata, Samiti, Gupti, Gunasthanas.
(c) Sallekhana-Vrata
(d) Controversy between Svetambaras and Digambaras on Ahimsa, Aparigraha and Women's liberation.

Books for Reading

(a) Relevant sections from original sources with translations:
Chkravartinayanar, A.(Ed. & Tr.), The Building of the Cosmos or Pancastikayasara by Svami Sri Kundakundacarya, Central Jaina Publishing House, Arrah, 1920
Ghoshal, Sarat Chandra,( Ed. & Tr.): Dravyasamgraha by Nemicandra Siddhanta-chakravartii, , Central Jaina Publishing House, Arrah, Tatia, Nathmal, Umasvati/Umasvami’s Tatvarhasutra: That which is, Motilal Banarsidass Delhi, 2007

Acarangasutra as in Jakobi, Hermann(Tr.), Gaina Sutras, Oxford, Clarendon Press, 1884
Ksullaka Dharmananda (Comm.), Purusarthasiddhyupaya of Amratchandracharya, S.T. Jain, New Delhi, 1989

(b) Secondary works

Mehta M.L. Jaina Philosophy P.V.Research Institute, Varanasi 1971
Nagin J. Shah: Essays in Indian Philosophy (Relevant essays only) Sanskrit-Sanskriti - Granthamala -6, Ahmedabad
Bhargava, Dayananda: Jaina Ethics, Motilal Banarasidas, Delhi 1968
Tukol, T.K. Sallekhana is not Suicide, L.D.Institute, Ahmedabad

Books for Reference

Umaswati: Tatvarhasutra, edited and translated by K.K.Dixit, L.D. Institute, Ahmedabad 1974
Shah, Nagin J. (Ed.), Jaina Theory of Multiple Facets of Reality and Truth (Anekantavada), Bhogilal Leherchand Institute of Indology (Motilal Banarsidass), Delhi, 2000

PH 314 AMBEDKAR

[Objective: To acquaint the student with social and religious philosophy of Dr. B.R. Ambdekar.]
Credit I:
(a) Major stages in Ambedkar’s development of thought.
(b) Ambedkar’s analysis of caste system. The ways of abolishing caste. The notion of ideal social order in the context of Liberty, Equality and Fraternity.

Credit II
(a) Views on religion; The idea of ideal religion; Religion and Dhamma, Dhamma and Morality
(b) What is and what is not Dhamma, Saddhamma; Criticism of the doctrines of soul, God and Brahman, The role of Sila, Prajna, Karuna and Maitri

Credit III
(a) Criticism of the traditional understanding of Buddhism. The reasons behind Parivrajya of Gotama, The four noble truths, the role of Bhikku
(b) Ambedkar’s account of the Buddha’s view on Karma and Rebirth. The relationship between consciousness and matter. On Buddha’s views on Ahimsa, Transmigration and Nibbana

Credit IV
(a) Ambedkar’s vision of the constitution. His social Philosophy as reflected in the constitution.
(b) Ambedkar’s philosophical legacy. Ambedkar and Karl Marx; Ambedkar and John Dewey.

Prescribed Readings:
3. Ahir D.C., Dr. Ambedkar on Buddhism, Siddharth Publication, Bombay 1982
5. Jaffrelot, Christopher, Dr. Ambedkar and Untouchability : Analyzing and Fighting caste, Permanent Black, Delhi, 2005

Prescribed References:
1. Dr. Babasaheb Ambedkar Writings and Speeches, Education Department, Govt. of Maharashtra, Bombay 1979-92 (Relevant sections only.)
2. Jondhale, Surendra and Beltz, Johannes (Ed.) : Reconstructing the world : B.R. Ambedkar and Buddhism in India, Oxford University Press, New Delhi, 2004
PH – 315 THEMATIC COURSE

The Theme of the Thematic Course will be decided at the beginning of the semester on the basis of feedback from the students and the personal research of a faculty member. The outline of the course will have the following structure and will be approved in the Departmental Committee before the commencement of the course:

Structure of the Course:
(i) Background, central concepts and theoretical perspectives
(ii) Analytical and critical discussion of the theme
(iii) Debates on the theme in the classical, modern and the contemporary literature.

The Theme of the Course should belong to one of the following areas:
(A) Classical Indian Philosophy
(B) Classical Western Philosophy
(C) Logic and Philosophy of Science
(D) Social, Cultural and Moral Philosophy

PH-401 PHILOSOPHY OF LANGUAGE (INDIAN AND WESTERN)

[Objective: To introduce some of the basic issues and problems in philosophy of language as discussed in classical Indian Philosophy (credits I & II) and recent western philosophy (credits III & IV)]

Credit I:

a) Basic issues in the Indian Philosophy of language, The nature of words/sentences, meanings and their interrelation. The nature and status of sabdapramana.

Eternalist approaches to linguistic units:
b) Purvamimamsa approach: Sabdaniyata, Apauruseyatavavada,
c) Vyakarana approach: Metaphysics of language (sabdattvav), Levels of language (Para, Pasyanti, Madhya, Vaikhari) Sphotavada.

Credit II: Non-eternalistic approaches to linguistic units

a) Nyaya approach: The nature of a sentence and sentential knowledge, Sakti and Saktigraha, Sabdabodha, Anvitabhidhanavada and Abhihitavayavavada. (The views of Nyaya to be discussed along with Purvamimamsa views)
b) Buddhist approach: Vikalpa and apoha
c) Jaina approach: Sabda as pautgalika, Niksapa and Naya.
Credit III
a) Nature and subject matter of Philosophy of language as distinct from linguistic Philosophy
b) Picture theory, Use theory and Language Games: Wittgenstein
d) Speech Act theory-Austin and Searle

Credit IV
Some Continental Approaches to language
a) Text, Explanation, Understanding and Interpretation – Paul Ricoeur
b) Structuralism – Roland Barthes

Books for Reading

Credits I and II

(2) Coward, Harold G., The Sphota Theory of Language: A Philosophical Analysis, Motilal Banarsidass, Delhi, 1986
(4) Vadidevasuri : Pramananayatattvalokalamkara, rendered into English with A commentary by Dr. Hari Satya Bhattacharya, Jain Sahitya Vikas Mandal, Bombay, 1967 (The chapter on Agamapramana)
(5) Bhattachary, Hari Mohan : Jaina Logic and Epistemology, K.B.Bagchi and Company, Calcutta, 1994 (The chapter on Agamapramana)

Credits III and IV:
(4) Olshewsky T. Problems in the Philosophy of Language, Holt, Rinhart & Winston, Inc. New York 1969 (Relevant sections only)
(7) Austin J. L., How to Do Things with Words
(8) Searl, Speech Acts

Books for Reference
For Credits I and II:
(2) Datta, D.N. *Six Ways of Knowing*, University of Calcutta, 1960 (The chapter on Sabda-Pramana)

Credits III and IV:

**PH – 402 SOCIAL AND POLITICAL PHILOSOPHY**

**[Objective :**
To acquaint the student with important concepts, perspectives and issues concerning social and political life]

**Credit I: The Individual, Society and State**
(a) Primacy of the Individual: Social Contract Theories (Hobbes, Locke, Rousseau), Positivism (Comte, Giddens)
(b) Primacy of the Collective: Idealist Theories (Hegel and British Idealists)

**Credit II: The Family as a Social Institution**
(a) Family and Society
(b) Critiques of Family: Plato, Engels and Popper

**Credit III: Political Ideologies: Liberalism (A)**
(a) Justice as Entitlement
Nozick: Critique of Distributive Justice, Inviolability of the Person, Labor Theory of Value.
(b) Distributive Justice A:
(i) Rawls: Original Position and Two Principles of Justice
(c) Distributive Justice B
Dworkin: Critique of Equality Principle
Credit IV: Political Ideologies (B)

(a) Marxism:
Classical Marxism: Against individualistic freedom, political economy and the materialist interpretation of history (class struggle, socialism and communism)

(b) Multiculturalism:
Centrality of Culture, Coexistence of multiple cultures, freedom and equality of cultures

(c) Feminism:
Liberal Feminism: Critique of liberal contract, reinterpretation of freedom and equality (Carole Pateman)

Books for Reading

2. Heywood, Andrew *Political Ideologies*, 1992
11. Poonacha, Veena *Gender within the Human Rights Discourse* Mumbai: Research Centre for Women’s Studies1995

Prescribed References

(March/April) pp, 49-71, 2001
Dworkin, Ronald *Taking Rights Seriously*, 1976
Locke, John Two Treatises on Government Cambridge: Cambridge University Press, 1967
Plato, *The Republic*
Russell, Betrand, *Marriage & Morals*
Isaiah Berlin: *Four Essays on Liberty*, OUP, 1973

PH – 403 CONSCIOUSNESS STUDIES

**Objective:** This course will acquaint the students with the history, development and present day debates in philosophy of mind.

**Credit I**
Consciousness - The concept of consciousness. Explaining consciousness - Subjectivity and Objectivity. Dennett on Consciousness

**Credit II**
Interpretation of Quantum Mechanics, Quantum Mechanics and Consciousness

**Credit III**
Animal Cognition, Consciousness and its place in nature, The Knowledge argument

**Credit IV**
Physicalism, Emergentism, Supervenience-Kim and Searle debate

**Books for Reading**
4. Peter Singer, *Do animals feel pain?*, envirolink.org

**Books for Reference**
2. Online papers on Consciousness: freewill www.u.arizona.edu/~chalmers online2.html#freewill
3. Alex Byrne and Ned Hale, web. mit.edu/abyrne/www/conc&QM.html

**PH – 404 MANY VALUED LOGIC**

[**Objective**: To acquaint the student with the philosophical issues of deviant logics and to introduce the systems of many valued logic.]

**Credit I**
(a) Standard and non-standard logic : extended logic and deviant logic. The problem of the logical status of future contingent statements.
(b) Intuitionistic logic – The theoretical issues concerning the truth-value gap.
(c) Vagueness, paradoxical statements, meaninglessness and undecidable sentences as providing motivation for the development of non-standard logics.

**Credit II**
(a) Many valued systems – symbolism. Notation and terminology.
(b) The three-valued system of Lukasiewicz.
(c) The three-valued systems of Bochvar, Kleene & Post

**Credit III**
(a) Many valued generalizations.
(b) The extensions of n to n+1 valued systems.
(c) Products of pluri-valued logic.
(d) Varieties of negation in many-valued Logic
(e) Structural features of many-valued logics.

**Credit IV**
(a) Tautologousness and designated truth values.
(b) Containment relationships in many valued logics.
(c) Law of non-contradiction and law of excluded middle in many valued logics.
(d) Applications of many-valued logic

**Books for Reading**

**Books for Reference**
Ackermann, R., *Introduction to Many-valued Logic*

**PH - 405 EXISTENTIALISM**

**Objective:** To introduce the basic concerns of existentialist philosophy.

**Credit I**
(A) Friedrich Nietzsche: Critique of Kant, Anti-Christ,
Truth as a Mobile Army of Metaphors,
Art: Apollinian Beauty vs Dionysian Ecstasy
(B) Soren Kierkegaard: Truth as Subjectivity, Stages on life’s way
Art: Indirect Communication and the Existing Individual
(C) Existentialism in Literature: Dostoevsky and Camus

**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
Books for Reading

Blackham, H.J. Six Existentialist Thinkers

Books for Reference:

Nietzsche, Friedrich Birth of Tragedy
Twilight of the Idols and Anti-Christ
Kierkegaard S Either/Or Vol. I & II, OUP, 1944
Kierkegaard, Soren, Concluding Unscientific Postscript, Princeton University Press, Princeton (1941)
Heidegger, Martin “Question Concerning Technology”
Heidegger, Martin “Origin of a Work of Art”

Greene, Marjorie Heidegger New York: (1957)

Sartre, Jean Paul “What is Literature?”

PH – 406 CONTEMPORARY CONTINENTAL PHILOSOPHY

[Objective: To introduce main trends within contemporary continental philosophy with special reference to some of the major thinkers.]

Credit I

HERMENEUTICS
(a) Hans Georg Gadamer:
(i) Critique of hermeneutics as a method
(ii) Understanding (Verstehen), Prejudice (Vorurteil) and tradition; fusion of horizons.

(b) Paul Ricoeur:
(i) Mediation of cultural symbols
(ii) Conflict of interpretations and critical hermeneutics.

Credit II
CRITICAL THEORY
(a) Karl Otto Apel:
(i) Ideology Critique and Psychoanalysis as Normative Quasi-Explanatory Sciences
(ii) The Dialectic between the Real and A priori Communication Community

(b) Jurgen Habermas:
(i) Early Writings: Knowledge and Human Interests, Universal Pragmatics
(ii) Later Writings: Critique of Systems Theory/System World, Towards the Lifeworld: The Ideal Speech Situation

Credit III
POST-STRUCTURALISM
(a) Michel Foucault (later writings):
(i) Anti-theory & death of man
(ii) Will to power, formation of social and personal identity
(b) Jacques Derrida:
(i) Critique of the metaphysics of presence; Difference
(ii) Deconstruction

Credit IV
POSTMODERNISM:
(a) Jean Francois Lyotard
(i) Post modern condition
(ii) Rehabilitating the Sublime
(b) Jean Baudrillard:
(i) Simulation
(ii) Real

Books for Reading

**Books for Reference:**

Karl. Otto Apel, *Towards a Transformation of Philosophy*
Jurgen Habermas, *Knowledge and Human Interests* (Beacon: Boston, 1972)
Lyotard : *The Post modern condition*
Michel Foucault, *Power/knowledge Selected Interviews and Other Writings* (1972-1 977)- (Pantheon: New York, 1980)

**PH 407 : PHILOSOPHY OF EDUCATION**

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

**Credit I - Concept of education**

a) Distinction between education, training, indoctrination and ‘learning to be’
b) Aims of education: Intrinsic and instrumental ; Individual and social
c) Some approaches to education: Idealism (Plato), Naturalism (Rousseau), Realism (Spencer), Pragmatism (Dewey)

**Credit II - Concept of teaching and learning**

a) Logical and psychological aspects of learning (Chomsky & Piaget)
b) Agencies of education: Formal, Non-Formal, Spontaneous
c) Role of the teacher with special reference to media and distance education Teachers as cultural workers (Paulo Freire)

**Credit III - Concept of Value education**

a) Concept of values: moral and non-moral
b) Possibility of moral education
c) Creativity and aesthetic education

Credit IV - Some issues of Indian education
a) Education & Social change. Education and social justice, Idea of common school
b) Education in the context of globalization and privatization: Equalization of educational opportunity.
c) Idea of inclusive education, Idea of Learning society

Books for Reading:
2. R.S. Peters (Ed.): The Philosophy of Education, OUP, 1978
4. Longford, Glenn and O’Conner D.J. (Ed.) New Essays in the Philosophy of Education RKP, 1973
5. Sneak J.A.: Concept of Indoctrination, RKP, 1972

Books for Reference:
3. Nyberg David (Ed.) Philosophy of Open Education, RKP, 1975
5. Freire Paulo: Teachers as Cultural Workers: Letters to those who Dare Teach: Boulder, Co. West view Press, 1998
8. Naik Chitra (Ed.): Higher Education: Challenges and Visions, University of Pune, 1999

PH – 408 BIOETHICS

[Objectives:
To acquaint the student with major issues and perspectives in Bio-ethics.]
To examine the philosophical issues arising out of advances in medical practice.]

**Credit I**

**Credit II**
Sanctity of Life, Unsanctifying human Life, Respect for Person, Slippery slope argument.

**Credit III**

**Credit IV**
Genetic engineering, Genetic Screening, Prenatal diagnosis, Gene Therapy, Stem cell research, Cloning, Organ donation.

**Books for Reading**

**Books for Reference**

**PH – 409 PHILOSOPHY OF HISTORY**

[Objective: To acquaint students with basic problems in philosophy of history and historiography.]

**Credit I**
History and Philosophy of history – Nature, scope and problems. Possibility of historical knowledge, sources of historical knowledge. History and *Itihasa*
**Credit II**  
Nature of explanation in history. Analytical and speculative philosophy of history. History as understanding.

**Credit III**  
Historical action – Problem of freedom and determinism. Historicism and its critique.

**Credit IV**  
Schools of historiography: Positivism, Idealism, Marxism, Hermeneutics.

**Books for Reading**
5. Gupta, Chhanda and Chattopadhyaya D. P., (Eds.), *Cultural Openness and Beyond*, Besil, Leiden, Boston, Koln, 1998 (Chapter I)

**Books for Reference**

**PH –410 INDIAN SCEPTICISM AND MATERIALISM**

[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: Scepticism about causation (Carvaka), Existence of the external world (Yogacara Buddhism) Other minds (Santanatatarvasana of Ratnakirti)
b) Jayarashibhata’s scepticism: Criticism about *pramana* and *prameya* in general. Criticism of Nyaya definition of *Pratyaksa*. His status as a Lokayata thinker.

**Credit II**

a) Nagarjuna’s criticism of *pramanas* in *Vigrahavyavartani*. The dialectics of *Vyavahara* and *paramartha*. Comparison with Jayarasi’s approach.  
b) Sriharsa’s justification of *Vitanda*, His criticism of the definitions of *Prama*. The rejection of *pramanas* vis-à-vis the possibility of *Brahmajnana*. Comparison with the approaches of Jayarasi and Nagarjuna.

**Credit III**
a) Some materialist Carvaka thinkers (Brhaspati and his sutras, Virocana, Ajitakesakambala, Paesi)
b) Carvaka epistemology: Pratyaksa as the only pramana, criticism of Anumana, Acceptance of a certain kind of Anumana.
c) The nature of world (Bhutavada), consciousness (Bhutacaitanyavada) and self (Dehatmavada)
d) Approach to Purusarthas, Hedonism, Criticism of other - worldly approaches.

Credit IV
Materialist elements in Upanisadic thought, early Samkhya (Mahabharata and Carakasamhita), Classical Sankhya, early Nyaya and Vaisesika, early Buddhism (Anatmavada vis-à-vis Dehatmavada)

Prescribed Readings
Matilal, Bimal Krishna, Perception: An Essay on Classical Indian Theories of Knowledge, Oxford University Press, 1986
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
Jayarasibhatta : Tattvopaplavasimha, Sanghavi and Parikh (Ed.) Gos No. LXXXXVII, Baroda 1940.
Sriharsa : Khandanakhandakhadya, Chaukhamba Sanskrit Series, Varanasi,1970
Kumthekar, Uday, Carvakamanthanha, Paramarsha Prakashan, Pune, 2000
Salunke, A. H., Astikasiromani Carvaka, Sadashiv Bagaitkar Smriti Prakashan, Pune, 1994

PH 411 MODERN INDIAN THINKERS

[Objectives :1)To introduce the philosophical thinking and activity in the 19th and 20th century India.
2) To acquaint the students with the central issues of some modern thinkers.]
Credit I – Introduction
a) Historical genesis of modern India  
b) Awakening, Revival, Reformation  
c) Renaissance, Enlightenment, Modernization

Credit II 
 a) Dayananda: Revivalism, Views on Varna and caste  
b) Vivekananda: Universal religion, Practical Vedanta  
c) Aurobindo: The process of Evolution, Integrated Yoga

Credit III
a) Jotiba Phule: Views on caste system and the status of women, Sarvajanika-satyadharma  
b) M.G. Ranade: Liberalism, Interpretation of Bhagawata-Dharma  
c) G. G. Agarkar: Influence of Spenser and Mill, Rationalism

Credit IV
a) M. N. Roy: Critique of Marxism, Radical Humanism  
b) M.K. Gandhi: Sarvodaya, Satyagraha  
c) Ambedkar – Annihilation of caste, Principles of social democracy (Liberty, equality, fraternity)

Books for Reading
Lal Basant Kumar, Contemporary Indian Philosophy, Delhi, 1999.  
Naravane V.S., Modern Indian Thought, Bombay, 1964.  
Ray Benay Gopal, Contemporary Indian Philosophy, Allahabad, 1957.

Books for Reference
Selections from the Complete works of Swami Vivekananda, Advaita Ashrama, Mayavati, Himalayas, 1998.  
Jordens (J. T. F.) Dayananda Sarasvati- His Life and Ideas, OUP, Delhi, 1978  
Sardar, G. B., Gandhi ani Ambedkar, Sugava Prakashan, 1990  
Sardar, G. B., Ranade-praneet Samajik Sudharanechi Tattvamimamsa, Pune University, Pune, 1973  
Rege, M. P., Viveka ani Nyaya, Adhunika Maharashtrateel Prabodhana-Parva, Pratima Prakashan, Pune, 2002

PH- 412: INDIAN PERSPECTIVES ON WOMEN
[Objectives –
1) To introduce the feminist perspective for understanding Indian tradition and philosophical thoughts.
2) To discuss the issue of reconstructing Indian society with reference to Gender and its interrelation with sex, class and caste]

Credit I - Background and Introduction
a) Understanding feminism in the context of Indian tradition. Origin, genesis and nature of Indian feminist thought –
   i) British policy towards and interventions into women’s status and situation in India.
   ii) Responses of Indian social reformers.
b) Nature of feminist movements in India.
c) Outline of the Indian Feminist Project:
   1) Critique of tradition 2) Reconstruction of tradition

Credit II - Feminist approaches to Indian tradition
a) Vedic tradition (Uma Chakravarti, A. S. Altekar)
b) Non-vedic tradition-
   i) Buddhism (Rita Gross, Blackstone, Sponberg)
   ii) Jainism (Jaini)
   iii) Carvaka (Debiprasad Chattopadhyaya)
c) Shaktaism (Sharad Patil)

Credit III - Feminist dimension of Bhakti tradition
a) Saivism
b) Madhura Bhakti
c) Mahanubhava
d) Varkari

Credit IV - Feminist dimension of social reform movements in India
The perspectives on women of the following thinkers to be studied critically:
   (a) Krishnashastri Chiplunkar, B. G. Tilak,
   (b) Lokahatavadi, Agarkar, M. G. Ranade
   (c) V.R. Shinde, Jotiba Phule, Tarabai Shinde,
   (d) M. K. Gandhi, B. R. Ambedkar

Prescribed Readings:
A. S. L Altekar; *The position of women in Hindu civilization*, Motilal Banarasidass, Delhi, 1956.


Roy, Kumkum (Ed.) *Women in Early Indian Societies* New Delhi: Manohar (2001)


**Marathi Reading:**


**Prescribed References:**


Sponberg A; ‘Attitude toward Women and Feminine in Early Buddhism’ in *Buddhism, Sexuality and Gender* ed. By Jose cabezon, state University of New York Press Albany 1993.


Leslie, Julia, *The Perfect wife. : The Orthodox Hindu women, According to the Stridharmapaddhati of Tryambakayavan*, Oxford University Press Delhi, 1989


**Marathi References:**
PH 413: NAGARJUNA

[Objective : (a) To acquaint the student with some important aspects of Nagarjuna’s philosophy as reflected in his works with special reference to two works of him: Madhayamakasastra and Vigrahavyavartani
(b) To acquaint the student with some major philosophical issues and debates concerning Nagarjuna’s philosophy]

Credit I :
(a) Background of Nagarjuna’s philosophy: Early Buddhist (Tripitaka) and Mahayana Buddhist
(b) The doctrine of two truths; Final end and the means to achieve it (Upeya and Upaya), Bodhisambhara

Credit II: The nature of and the arguments for sunyata
(a) Pratityasamutpada, its eight characteristics; its relation with Madhyama Pratipat and Sunyata
(b) Critical examination of Pratyayas, Motion (Gatagatapriksa), Definition (Dhatupariksa); Origination and destruction (Sambhava-Vibhava-pariksa); self-nature (Svabhavapariksa), Noble truths (Aryasatyapariksa); Emancipation (Nirvanapariksa)

Credit III : Methodological approach.
(a) Critique of Svabhavavada, Approach to Pramanas,
(b) The concept of Madhyamika negation;
(c) Prasangika and Svatantrika method.

Credit IV : Some issues
(a) Is Nagarjuna’s philosophy continuous with Theravada Buddhism?
(b) Does Nagarjuna’s philosophy rest on a logical error?
(c) Does Nagarjuna have a thesis to propound?
(d) The role of skepticism and mysticism in Nagarjuna’s philosophy

Prescribed Readings


**Prescribed References**


4. Tuck, Andrew P. *Comparative Philosophy and the Philosophy of Scholarship : On the Western Interpretations of Nagarjuna* ; Motilal bunarsidas, Delhi, 1996.


**PH – 414: JAINA LOGIC AND EPISTEMOLOGY**

*[Objective : To acquaint the students with the contribution of Jainism to Indian Logic and Epistemology.]*
Credit I
Agama school and Tarka school of Jainism. The classification of right knowledge into Mati, Sruta, Avadhi, Manahparyaya and Kevala according to Agama school. The nature and kinds of Matijnana.

Credit II

Credit III
The nature of Smrti, Pratyabhijna and Tarka as independent Pramanas. The nature and types of Vyapti. The nature of Anumana. The Laksana of Hetu. The criticism of Trairupya. The nature of Paksa and Sadhya.

Credit IV
c) The nature of Prameya. Anekantavada.

Books for Reading
Siddhasena Divakara : Nyayavatara
Shah, Nagin J. (Ed.), Jaina Theory of Multiple Facets of Reality and Truth (Anekantavada), Bhogilal Leherchand Institute of Indology (Motilal Banarsidass), Delhi, 2000

Books for Reference
Malvania, Dalsukhbhai, Agamayugaka Jainadarsana, Sanmati Jnanapeeth, Agra, 1966
Gokhale P.P. “The Jaina doctrine of Nayabhasa” (Article) Sambhasa, University or Nagoya Vol. 11, 1989.
PH – 415: THEMATIC COURSE

The Theme of the Thematic Course will be decided at the beginning of the semester on the basis of feedback from the students and the personal research of a faculty member. The outline of the course will have the following structure and will be approved in the Departmental Committee before the commencement of the course:

**Structure of the Course:**
(i) Background, central concepts and theoretical perspectives
(ii) Analytical and critical discussion of the theme
(iii) Debates on the theme in the classical, modern and the contemporary literature.

The Theme of the Course should belong to one of the following areas:
(A) Classical Indian Philosophy
(B) Classical Western Philosophy
(C) Logic and Philosophy of Science
(D) Social, Cultural and Moral Philosophy

PH – 416: DISSERTATION

The facility of dissertation provides for students’ interest in doing research on a topic of his/her choice. The topic and the plan of the dissertation are decided in consultation with a faculty member and are executed on approval by the Departmental Committee.