

## *Syllbus*

### *M.A.Philosophy*

#### *Rules & Regulations*

\* The M.A. degree will be awarded to a student who completes a total of 64 credits (4×4 = 16 credits per Semester) in a minimum of two years taking four courses per Semester.

\* Each paper will be of 4 credits, the evaluation of which will be decided by the teacher. Each 4 credit course will have 100 marks.

\* A student may take a minimum of 48 credits and a maximum of 64 credits in his/her Department.

\* In case a student wishes to take all courses from the Department of registration, s/he can also do so.

\* Eligibility for registering for courses other than the Department of registration will be decided by the respective Department.

\* Each course will have:

- a) 50% of marks as semester-end examination
- b) 50% marks for internal assessment

\* Each core unit will have an internal (continuous) assessment of 50% of marks and a teacher may select a minimum of two of the following procedures:

- Written Test (minimum one for each course)
- Term Paper
- Mid Term Test
- Journal/Lecture/Library notes
- Seminar presentation
- Short Quizzes
- Assignments
- Extension work

\* There is no individual head of passing. The student has to pass in the combined total of continuous assessment and semester-end examination.

\* Revaluation of the semester-end examination answer scripts (but not of internal assessment papers) can be done according to Ordinance no. 134 A & B.

\* Internal Assessment answer books may be shown to the students concerned but not the end of semester answer scripts.

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

\* While marks will be given for all examinations, they will be converted into grades. The semester-end and final grade sheets and transcripts will have only grades and grade-points average.

\* To pass a student shall have to get minimum aggregate 40% marks (E and above on grade point scale) in each course.

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

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

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

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

\*  $GPA = [(Total\ Amt.\ of\ Grade\ Points\ Earned \times Credit\ hrs\ for\ each\ course) \div Total\ Credit\ hrs]$

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

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

### ***Academic Integrity and Plagiarism***

It is the Departments 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.

### ***General Instructions Regarding the Courses Offered by the Department***

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

**COURSES OFFERED BY THE DEPARTMENT**  
(The list of courses for Semesters III and IV is provisionally accepted.)

**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 and Philosophy of Natural Sciences
- PH - 105 - Analytic Philosophy (Early Phase)
- PH - 106 - Plato
- PH - 107 - Descartes
- PH - 108 - Philosophy of Religion
- PH - 109 - Early Buddhism
- PH - 110 - Sāṃkhya
- PH - 111 - Schools of Vedānta (I)
- PH - 112 - Saints of Maharashtra
- PH - 113 - The Early school of Nyāya (Prācīna Nyāya)

**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 - Nyāya Epistemology and Logic
- PH - 209 - Mahāyāna Buddhism
- PH - 210 - Yoga
- PH - 211 - Schools of Vedānta (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 (Advanced)
- PH - 311 - Feminist Philosophy
- PH - 412 - Buddhist Logic and Epistemology
- PH - 313 - Jaina Theory of Reality and Values
- PH - 314 - Ambedkar
- PH - 315 - Open Course

**SEMESTER IV**

**Compulsory Courses:**

- PH - 401 - Philosophy of Language (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 - Nāgārjuna
- PH - 414 - Jaina Logic and Epistemology
- PH - 415 - Open 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**

- a) Problem of being and becoming: Parmenides, Heraclitus, Aristotle
- b) Nature of Self: Plato-Aristotle debate, Cartesian dualism, No-Self theory of Hume

### **Credit II**

Problem of Universals: Realism, Conceptualism, Imagism, Nominalism, Family resemblance

### **Credit III**

Problem of Substance: Aristotle, Leibniz, Spinoza, Descartes

### **Credit IV**

- a) Problem of Substance: Locke, Berkeley, Hume
- b) Problem of Causality: Aristotle, Hume, Kant

### **Prescribed Readings**

1. O'Connor, D.J., *A Critical History of Western Philosophy*, Collier Macmillan Publishers, London, 1964.
2. Copleston, F., *A History of Philosophy* (Relevant volumes), Image Books, New York, 1974.
3. Woozley, A.D., *Theory of Knowledge: An Introduction*, Hutchinson University Library, London, 1969.
4. Hospers, John, *An Introduction to Philosophical Analysis*, Prentice Hall, 1953.
5. Locke, J, *An Essay Concerning Human Understanding*, (ed.) Nidditch, P.H., Oxford, 1975, Book 1.
6. Mackie, J.L., *The Cement of the Universe*, Oxford, 1974, Chapter 1
7. Russell, Bertrand, *The Problems of Philosophy*, Oxford University Press, 2006.

## **References**

1. Edwards, Paul, *The Encyclopedia of Philosophy*, Macmillan Co. and the Free Press, New York, 1967.
2. Woodhouse, R.S., *The Concept of Substance in 17<sup>th</sup> Century Metaphysics* (Descartes, Spinoza, Leibniz), Routledge, London, 1993.
3. Scruton, Roger, *Spinoza*, Past Master Series, Oxford University Press, 1986.

## **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) Nyāya view of *Buddhi /Jñāna* and its kinds; *Pramāṇa* and *Pramā*
- b) Pūrvamīmāṃsā approach to nature and classification of *Pramāṇa*
- c) Buddhist approach to nature and classification of *Pramāṇa*
- d) *Pramāṇa-vyavasthā* and *Pramāṇa-samplava*

### **Credit II**

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

### **Credit III**

The Nyāya, Buddhist and Jaina views on the following aspects of *Anumāna*: The concept and classification of *Anumāna*, The nature of *Sad-hetu* and its aspects (*Rūpas/Lakṣaṇas*), The nature of argument (*Parārthānumāna*), The notion of *Vyāpti*, The knowledge of *Vyāpti*

### **Credit IV**

- a) *Prāmāṇya* and *A-Prāmāṇya*: *svataḥ* and *parataḥ*, *Utpatti* and *Jñapti*
- b) *Saviṣayatva*, *Sākāratva*, *Svaprakāśatva*, *Paraprakāśatva* of cognitions

c) Other *Pramāṇas* and the question of their reducibility: *Upamāna, Śabda, Arthāpatti, Anupalabdhi*

### **Texts to be used**

Annambhaṭṭa: *Tarkasamgraha*

Dharmakīrti: *Nyāyabindu*

\_\_\_\_\_ : *Hetubindu*

Vādidevasūri: *Pramāṇanaya-tattvālokalaṃkara*

### **Prescribed Readings**

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

### **References**

1. Matilal, B.K., *Epistemology, Logic and Grammar in Indian Philosophy*, Monton, 1971.
2. Dasgupta, S.N., *A History of Indian Philosophy* (Relevant Volumes and Chapters), Cambridge Uni. Press, London, 1940.
3. Kar, B.N., *Theories of Error in Indian Philosophy*, Ajanta Publications, Delhi, 1978.
4. Datta, D.M., *Six Ways of Knowing*, University of Calcutta, Calcutta, 1960.
5. Stcherbatsky, Th., *Buddhist Logic*, Vol. 2, Dover Publications Inc., New York, 1962.



## **PH-103: Traditional and Propositional Logic**

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

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

### **Credit I**

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

### **Credit II**

- a) Mediate Inference
- b) Eduction; Obversion; Conversion
- c) Deduction and Syllogism; Theory of Syllogism
- d) Figures; Moods

### **Credit III**

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

### **Credit IV**

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

### **Prescribed Readings**

1. Copi, I.M., *Introduction to Logic*, Macmillan Co. New York, 1986.

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

### **References**

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

## **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**

Modern Science: Copernicus, Kepler, Galileo, Newton, Darwin

### **Credit III**

Aristotle's method; Medieval adoption and criticism of Aristotle: Averroes, Grosseteste; Roger Bacon; Buridan; Ockham; Descartes; Renaissance critique of Aristotle: Francis Bacon and Rise of Inductionism; Hume; Kant

### **Credit IV**

Positivism and Post-Positivism: J.S. Mill, Whewell, Vienna Circle, Hempel, Karl Popper, T. S. Kuhn

### **Prescribed Readings**

1. Losee, John, *A Historical Introduction to the Philosophy of Science*, OUP, 1972.

2. Madden, E.H. (ed.), *Theories of Scientific Method: The Renaissance through the Nineteenth Century*, University of Washington Press, Seattle and London, 1966.
3. Lloyd, G.E.R., *Early Greek Science: Thales to Aristotle*, Chatto and Windus, London, 1970.
4. Chalmers, A.F., *What is this Thing Called Science? (An Assessment of the Nature and Status of Science and its Methods)*, Milton Keynes Open University Press, 1982.
5. Popper, Karl, *The Logic of Scientific Discovery*, Hutchinson and Co., London, 1975.

### **References**

1. Crombie, A.C., *Augustine to Galileo*, Harmondsworth, Penguin, 1969.
2. Hawking, Stephen (ed.), *On the Shoulders of Giants*, Viva Books, New Delhi, 2003.
3. Hacking, Ian, *Representing and Intervening*, Cambridge University Press, 1983.

## **PH-105: Analytic Philosophy (Early Phase)**

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

### **Credit I**

- a) Gottlob Frege: Sense and Reference
- b) B. Russell: On Denoting

### **Credit II**

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

### **Credit III**

- a) Ludwig Wittgenstein: Analysis of Facts, Propositions and their Interrelation
- b) A.J. Ayer: Logical Positivism, Elimination of Metaphysics and the Principle of Verification

### **Credit IV**

- a) Philosophy and ordinary language: G. Ryle, Systematically Misleading Expressions

b) P.F. Strawson: On Referring

### **Prescribed Readings**

1. Ammerman, R. R. (ed.), *Classics of Analytic Philosophy*, Tata McGraw-Hill Publishing Co. Ltd., 1965.
2. Miller, Alexander, *Philosophy of Language* (Indian Edition), Rupa, New Delhi, 2004.
3. Moore, G.E., *Philosophical Papers*, Routledge, 1996.
4. Frege, "Sense and Nominatum", in: *Contemporary Readings in Logical Theory*, (ed.) Copi, I.M. & Gould, J.A., Macmillan Company, New York, 1971.

### **References**

1. Ayer, A. J., *The Central Questions of Philosophy*, Macmillan Company of Indian Ltd, 1979.
2. Rorty, Richard, *Linguistic Turn*, Phoenix Books, University of Chicago Press, 1970.

## **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
- 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**  
***Parmenides***

- 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**

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

**References**

1. Moravcsik, *Patterns in Plato's Thought*, D. Reidel, Dordrecht, 1973.
2. Vlastos, G. (ed.), *Plato: A Collection of Critical Essays*, Anchor Books, New York, 1971.
3. Allen, R.E., *Plato's Parmenides: Translation & Analysis*, Basil Blackwell, London, 1983.
4. Sayre, K.M., *Plato's Analytic Method*, University of Chicago Press, Chicago, 1969.

5. Mathews, G., *Plato's Epistemology and Related Logical Problems*, Faber and Faber, London, 1972.

6. Crombie, I.M., *An Examination of Plato's Doctrines*, R.K.P., London, 1963.

7. Bluck, R.S., *Plato's Meno*, Cambridge, London, 1964.

## **PH-107: Descartes**

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

### **Credit I**

Descartes and modern philosophy; Epistemological shift; Cartesian tree of Knowledge; Rationalism and scientific method; Rules for the direction of mind

### **Credit II**

Method of doubt; Cogito Ergo Sum; Primacy of subject; Doctrine of innate ideas; Clearness and distinctness of ideas

### **Credit III**

Theory of Knowledge: Views on perception, Natural light of reason, Truth and possibility of error, Charge of circularity; Arguments for the existence of God

### **Credit IV**

Notion of substance; Corporeal and incorporeal substance; Problem of mind-body dualism

### **Prescribed Readings**

1. Descartes, Rene, *Discourse on Method and Meditations*, (tr.) Laurence J Lafleur, The Liberal Arts Press, New York, 1960.

2. Erol, E. & Haris, George (ed.), *Descartes' Rules for the Direction of the Mind* (by the late H. H. Joachim Reconstructed From Notes taken by his Pupils), Allen Union Ltd, London, 1957.

### **References**

1. Cottingham, John (ed.), *The Philosophical Writings of Descartes*, Cambridge University Press, 1985.

2. Doney, Willis (ed.), *Descartes: A Collection of Critical Essays*, Garden City, New York, 1969.
3. Smith N. K., *Descartes' Philosophical Writings*, Macmillan, 1952.
4. Keeling, S. V., *Descartes*, Oxford University Press, 1968.
5. Boyer, Carl, *A History of Mathematics*, Princeton, NJ, Princeton University Press, 1985.
6. Clarke, Desmond, *Descartes: A Biography*, Cambridge University Press, 2006.
7. Farrell, John, *Demons of Descartes and Hobbes, Paranoia and Modernity, Cervantes to Rousseau*, Cornell UP, 2006, Chapter Seven.
8. Sorrell, Tom, *Descartes*, Oxford University Press, 1987.
9. Cottingham, John, *The Cambridge Companion to Descartes*, Cambridge University Press, 1992.
10. Garber, Daniel, *Descartes' Metaphysical Physics*, University of Chicago Press, 1992.
11. Gaukroger, Stephen, *Descartes: An Intellectual Biography*, Oxford University Press, 1995.
12. Garber, Daniel & Ayers, Michael, *The Cambridge History of Seventeenth-Century Philosophy*, Cambridge University Press, 1998.
13. Melchert, Norman, *The Great Conversation: A Historical Introduction to Philosophy*, McGraw Hill, New York, 2002.
14. Grayling, A.C., *Descartes: The Life and Times of a Genius*, Walker Publishing Co., Inc, New York 2005.
15. William, Bernard, *Descartes: The Project of Pure Inquiry*, Penguin, 1978.

## **PH-108: Philosophy of Religion**

**(Objective: To acquaint the student with various issues which 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**

Methods in scientific and religious inquiry: Pervasive and persuasive characteristics of paradigms, Objectivity and involvement, Observer involvement in religion and science

Scientific and religious logic: Causes and meanings, differing kinds of logic

Nature, structure and dynamics of religious experience (mysticism)

Freudian analysis of religious experience

Inter-relationship between religion and morality

### **Credit III**

Arguments for the existence of God: Teleological, Ontological, Cosmological; Problem of Evil

Inter-religious dialogue

### **Credit IV**

Concept of Divine Grace; Doctrine of Karma and fatalism

Marxian critique of religion

### **Prescribed Readings**

1. Hick, John, *Philosophy of Religion*, Prentice Hall, 1963.
2. Cahn, S.M. & Schatz, David (ed.), *Contemporary Philosophy of Religion*, Oxford University Press, 1982.



3. Rolston, Holmes, *Science and Religion: A Critical Survey*, Harcourt Brace Custom Publishers.1997.
4. Freud, S., *Future of an Illusion*, (tr.) W.D. Robson-Scott, Hogarth Press Ltd., London, 1949.

### **References**

1. Edwards, Paul, *Encyclopedia of Philosophy*, Macmillan and Co, The Free Press, New York, 1967.
2. James, William, *Varieties of Religious Experience: A Study in Human Nature*, Longmans Green, London, 1928.
3. Richards, H. J., *The Philosophy of Religion*, Heinemann Publication, 1998.
4. Wainwright, William (ed.), *The Oxford Handbook of Philosophy of Religion*, Oxford University Press, 2005.
5. Matilal, B. K., *Logical and Ethical Issues in Religious Belief*, University of Calcutta, 1982.

## **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 (*Sāmaññaphala sutta*)
- c) The role of faith, experience and reason in Buddha's teaching; Is Buddhism a religion? Three jewels of Buddhism
- d) *Avyākṛta praśnas* and Buddha's silence

### **Credit II**

- a) *Dharma-cakra-pravartana*: The four noble truths, their nature and meaning.
- b) *Trilakṣaṇa* : *Anitya*, *Anātma* and *Duḥkha*; Kinds of *Duḥkha*: *Duḥkhatā*

- c) Diagnosis of *Duḥkha*; *Avidyā*; *Tṛṣṇā* and *Satkāyadrṣṭi*; *Akuśala* and *Akuśalamūla*  
 d) *Pratītyasamutpāda* and *Dvādaśanidāna*

### **Credit III**

- a) *Nibbāna/Nirvāṇa* its descriptions, interpretations and kinds (*Sopādiśeṣa* and *Nirupādiśeṣa*)  
 b) Four stages towards *Nirvāṇa*: *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arhat*.  
 c) Comparison of *Nirvāṇa* with the conception of *Mokṣa* according to other schools (*Vaiśeṣika*, *Sāṃkhya-Yoga*, *Advaita Vedānta*, *Jainism*)

### **Credit IV**

- a) The path towards *Nirvāṇa*: *Madhyamā Pratipat*, *Aṣṭāṅgika Mārga*, *Triśikṣā (Śīla-Samādhi-Prajñā)*  
 b) *Śīla*: Four *Śrāvakas* and *Bhikkhus*; *Brahmavihāra*  
 c) The nature, objects and types of concentration-meditation (*Samādhi*)  
 d) Insight meditation (*Vipassanā*); *Satipaṭṭhāna*

### **Prescribed Readings**

1. Varma, V.P., *Early Buddhism and Its Origins*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1973.
2. Narada, *The Buddha and his Teachings*, Buddhist Missionary Society, Malaysia, 1988.
3. Sangharakshita, *The Three Jewels*, Windhorse Publications, London, 1977.
4. Kesarcodi Watson, Ian, *Approaches to Personhood in Indian Thought*, Sri Satguru Publications, 1995, (The chapter on Moksa only).

### **References**

- a) Dialogues of the Buddha (mostly available at: [www.accesstoinsight.org](http://www.accesstoinsight.org)):

Credit I: *Kalamasutta* (AN 3.65); *Kutadantasutta* (DN 5); *Tevijjasutta* (DN 13);  
*Assalayanasutta* (MN 93); *Samannaphalasutta* (DN 2)

Credit II: *Dhammacakkappavattanasutta* (SN 56.11); *Anattalakkhanasutt* (SN 22.59);  
*Bharasutta* (SN 22.22); *Mahanidanasutta* (DN 15)

Credit III: *Itivuttaka*: Iti. 44 (in *Sutta Pitaka: Khuddaka Nikaya*)

Credit IV: *Mahasatipatthanasutta* (DN 22)

b) *Dhammapada* (in *The Pali Canon: Sutta Pitaka: Khuddaka Nikaya*)

c) *Milindapanho: Questions of King Milinda* (in *The Pali Canon: Sutta Pitaka: Khuddaka Nikaya*)

d) *Visuddhimagga* (by Buddhaghosa)

## PH-110: Sāṃkhya

**(Objectives: To give a fairly exhaustive knowledge of the basic issues, concepts and doctrines of *Sāṃkhyadarśana* with reference to *Sāṃkhyakārikā* and its two commentaries *Gauḍapādabhāṣya* and *Sāṃkhyatattvakaumudī*)**

### Credit I

a) Early Sāṃkhya as found in the *Upaniṣads*, *Gītā* and *Carakasamhitā*

b) The problem of *Duḥkha* and its solution

c) Twenty five *Tattvas* and their classification

### Credit II

a) Sāṃkhya theory of knowledge; Means of knowledge

b) *Vyakta*, *Avyakta* and *Jñā* (Similarities and differences)

c) Theory of causation

d) The theory of *Triguṇas*

### Credit III

a) Evolution of *Tattvas*

b) The relation between *Prakṛti* and *Puruṣa* and their role in creation and destruction of the world

c) *Antaḥkaraṇa*; Eight forms of *Buddhi*, *Pratyaya-Sarga*

#### **Credit IV**

- a) Bondage and Liberation, *Kevalajñāna* and *Kaivalya*
- b) Sāṃkhya Atheism
- c) Relation between Sāṃkhya and Yoga
- d) Relation between Sāṃkhya and Vedānta

#### **Prescribed Readings**

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

#### **Reference**

Sengupta, Anima, *Classical Samkhya: A Critical Study*, Manoranjana sen Gaur Ashram, Lucknow, 1969.

### **PH-111: Schools of Vedānta (I)**

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

#### **Credit I**

##### **Gauḍapāda**

- a) *Praṇava* as a symbol of *Brahman*; Nature of knowledge; Unity of Knower as *Viśva*, *Taijasa* and *Prājña*
- b) Three states of experience: waking, dream and deep sleep
- c) *Turīya* as non-dual reality
- d) Nature of *Vaitathya*

#### **Credit II**

##### **Gauḍapāda (cont.)**

*Ajātivāda, Asparśayoga, Mokṣa, Gauḍapāda's dialectical method*

### **Credit III**

#### **Śankara**

*Dharmajijñāsā and Brahmajijñāsā; Nature of Adyāsa, Brahman, Jagat, Jīva, Mokṣa*

### **Credit IV**

#### **Śankara (cont.)**

Śankarācārya's criticism of other schools of Indian Philosophy (Vaiśeṣika, Sāṃkhya and Buddhism) with reference to *Tarkapāda*

#### **Prescribed Readings**

1. Karmarkar, R.D. (tr.), *Gaudapada; Gaudapada Karika*, Government Oriental Series, class 13, no 9, 1938.
2. Bhattacharya, Vidhusekhar (ed., tr., note.), *Agamasastra of Gaudapada*, University of Calcutta, Calcutta, 1943.
3. Thibute, George (tr.), *Brahma Sutra with Commentary of Sankaracharya*, vols. I & II, Bharatiya Vidya Prakashan, Delhi, 2004.
4. Rao, Srinivas M (tr.), *Mandukya Upanisad with Gaudapada's Karika and Sankara's Commentary*, The Vedanta kesari, Madras, vols. XVIII– XXI, 931-35.
4. Nikhilananda (tr. & note.), *Mandukya Upanisad with Gaudapada's Karika and Sankara's Commentary*, Sari Ramakrishna Ashrama, Mysore, 1939.
5. Shastri, Satynarayana S.S & Kunhan Raja, C. (tr.), *The Bhamati: Catussutri*, Theosophical publishing House, Adyar, Madras, India, 1933.
6. Abhyankar, K. V. (tr.), *Brahma Sutra Shankara Bhasya (I- IV)*, Deccan Education Society, Poona, 1911 –1957.
7. Bhanu, C.G. (tr.), *Catussutri*, Yashvant Prakashan, Pune, 1912.

#### **References**

1. Datye, V.H., *Vedanta Explained*, Book Sellers publishing Co, Bombay, 1954.
2. Pandey, S.L., *Pre- Sankara Advaita Philosophy*, Darshana Pitha, Alahabad, 1991.
3. Mahadevan, T. M. P., *The Philosophy of Advait*, Ganesh and Co, Madras, 1969.

4. Sharma, C.D., *Advaita Tradition in Indian Philosophy*, Motilal Banarasidass, Delhi, 1996.

## **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

b) Cakradhara's views regarding knowledge and *Pramāṇas*; Nature of *Īśvara*, *Jagat*, *Devatā* and *Jīva* and interrelation among them; The nature of *Mokṣa* and the pathway to it; *Ācāradharma*; The issue of interpretation of *Mahanubhava texts*

### **Credit II**

Jñāneśvara's views regarding knowledge; The roles of *Anubhava*, *Śabda*, *Jñāna* and *Ajñāna*; The nature of Reality (*Vastu*), *Jagat* and *Jīva* and their interrelation; The role of *Jñāna 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 Upaniṣadic philosophy; The concept of *Santa*; The nature of *Īśvara* and *Bhakti*; Social Philosophy

### **Credit IV**

Epistemological thought of Ramdas (*Jñāna*, *Ajñāna*, *Viveka*); The nature of reality (*Brahman*, *Īśvara*, *Jagat*, *Māyā*); Ninefold *Bhakti* and fourfold *Mukti*; social philosophy (*Prapañca* and *Paramārtha*, *Prārabdha*, *Prayatna* and *Puruṣārtha*)

### **Prescribed Readings**

1. Kolte, V.V., *Mahanubhava Tattvajnana*, Arun Prakashan, Malkapur, 1956.

2. Dandekar S. B. (ed.), *Sartha Amrtanubhava ani Cangadevapasasti*, Varkari shikshan Sanstha, Alandi, 1978.

3. *Sartha Jnaesvari* (Relevant sections only)

4. *Tukarama Maharajanca Gatha* (Relevant sections only)

5. *Dasabodha* (Relevant chapters only)

### **References**

1. Nene, H. N., *Cakradharokta Sutrapatha*, Nagpur, 1942
2. Bahirat, B.P., *Philosophy of Jnanadeva*, Popular Prakashan, Mumbai, 1993.
3. More, Sadanand, *Trayodasi*, Naveen Udyog, Pune, 1995.
4. Chitre Dilip Purushottam, *Nector of Experience*, Sahitya Academy, Delhi, 1996.
5. Gokhale, P. P., *Jnanadevance Anubhavamrtatila Tattvajnana*, Amod Granthaseva, Sangamner, 1985.
6. Ranade, R. D., *Tukaramavacanamrti*.
7. Ramdas, Manace Sloka, *Atmarama*.
8. Bhave Vinoba, *Santanca Prasada*.
9. More, Sadanand, *Tukaramadarsana*, Gaj Prakashan, Ahmednagar.
10. Special Numbers of *Paramarsha* University of Pune (No. 1) *Tattvacintaka Jnanesvara* (Vol. 13 No. 1, May 1991), 2) *Santance Tattvajnana* (1) (Vol.16 No.1, May,1994), 3) Vol.18, No. 4 (February,1997).
11. *Paramarsa*, Vol.26, Nos.2-3 (August 2004-Jan. 2005) (A special number on Mahanubhava philosophy)

## **PH-113: Early School of Nyāya (Prācīna Nyāya)**

**(Objective: To introduce the chief tenets of the early school of Nyāya as it developed from Gautama to Vācaspatimiśra, Jayanta and Bhāsarvajña. The first three credits deal with the Nyāya tenets with reference to *Nyāyasūtras* and *Nyāyabhāṣya*. The last credit deals with the selected issues discussed by later Naiyāyikas belonging to the early school)**

### **Credit I**

a) The concept of *Ānvīkṣikī*; Brief introduction to the 16 terms of Nyāya; *Niḥśreyasa*; The notions of *Prameya* and *Apavarga*

b) The classification of *Pramāṇas*: The definitions of *Pratyakṣa*, *Anumāna*, *Upamāna*, *Śabda*

### **Credit II**

a) The nature and classification of *Anumāna*; Related notions: *Dṛṣṭānta*, *Siddhānta*, *Avayava*, *Tarka*, *Nirṇaya*

b) The nature and classification of *Hetvābhāsas*

### **Credit III**

a) The Nyāya theory of debate and discussion: *Vāda*, *Jalpa*, *Vitaṇḍā*, *Chala*, *Jāti* (Concept only), *Nigrahassthāna*

b) Debates concerning *Prameyas* in *Nyāyasūtra*

### **Credit IV**

#### **Later phase of early Nyāya**

a) The issues concerning *Anumāna*: Justification of *Anumāna* as *Pramāṇa*, *Vyāptijñāna*, *Parāmarśa*, Five constitutive features of *Hetu* (Uddyotakara, Vācaspatimiśra, Jayanta)

b) Arguments for the existence of *Īśvara* (Jayanta, Bhāsarvajña)

### **Prescribed Readings**

1. Potter, Karl (ed.), *Encyclopedia of Indian Philosophies* (Vol. II), Motilal Banarsidass, Delhi, 1977 (Relevant sections).

2. Vidyabhushan, Satishcandra, *History of Indian Logic*, Motilal Banarsidass, Delhi, 1978 (Relevant Sections)

### **References**

1. Jha, Ganganath, *Nyayasutras of Gautama* (Vols. I - IV), Motilal Banarsidass, Delhi, 1984.

2. Barlingay, S.S., *A Modern Introduction to Indian Logic*, National Publishing House, New Delhi, 1976.

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



## **PH-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**

a) Justification of knowledge claims: Foundational (knowledge as correspondence) and non-foundational (Coherentism and Reliabilism) approaches to the nature and analysis of knowledge

b) Theories of truth: Correspondence, Coherence, 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**

a) Problem of Meaning: Denotative, Connotative, Use theory of meaning

b) A priori knowledge

### **Prescribed Readings**

1. Lehrer, Keith, *Theory of Knowledge*, Westview Press, 2000 (second edition).
2. O'Connor, D.J. & Carr, B., *Introduction to Theory of Knowledge*, Harvester Press Ltd. (Sussex), 1982.
3. Canfield & Donnell (eds.), *Readings in the Theory of Knowledge*, Appleton-Century Crofts, USA, 1964.
4. Dancy, Jonathan, *An Introduction to Contemporary Epistemology*, Basil Blackwell, 1985.

## **References**

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

## **PH-202: Problems in Indian Metaphysics**

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

### **Credit I**

#### ***Sat***

- a) *Sat* as eternal reality, *Kūṭasthanitya* and *Pariṇāmīnitya*: Vedānta and Sāṃkhya
- b) *Sat* as both eternal and non-eternal: Jainism
- c) *Sat* as non-eternal and momentary: Buddhism
- d) Vaiśeṣika View on the nature and classification of *Padārthas*

(The status of universals in general and that of existence in particular in the above perspectives would also be discussed.)

### **Credit II**

#### ***Ātman*, Mind and Person**

Perspectives of the following systems:

(1) NyāyaVaiśeṣika, (2) SāṃkhyaYoga, (3) Advaita Vedānta, (4) Buddhism, (5) Cārvāka  
(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**

- a) World as *Vyāvahārika Sat*: Advaita Vedānta view
- b) World as the manifestation /evolution of *Prakṛti*: Sāṃkhya view
- c) World as an aspect of God: Rāmānuja's view
- d) World as a product of atoms and as produced by God: The Nyāya-Vaiśeṣika view

### **Credit IV** **Causation**

- a) The Vaiśeṣika definition and classification of cause
- b) *Satkāryavāda* of Sāṃkhya
- c) *Asatkāryavāda* and *Ārambhavāda* of Vaiśeṣika
- d) *Pratītyasamutpāda*: The Buddhist doctrine
- e) The Advaita Vedānta doctrines of *Vivartavāda*, *Ābhāsavāda*, *Pratibimbavāda*, *Avacchedavāda*

### **Prescribed Readings**

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

### **References**

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

### **PH-203: Predicate Logic, Relational Logic and Axiomatics**

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

#### **Credit I**

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

#### **Credit II**

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

#### **Credit III**

Axiomatic system: nature and structure; Consistency, completeness and independence of axioms

#### **Credit IV**

PM system: 25 theorems; Rosser's system: 20 theorems

### **Prescribed Readings**

1. Copi, I. M., *Symbolic Logic*, Macmillan Co., New York, 1995 (6th ed.).
2. Hughes, G .E. & Londey, D.G., *The Elements of Formal Logic*, Delhi, 1966.
3. 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**

Nature of explanation in social sciences: The problem of methodological individualism and methodological holism; Theories, laws and predictions in social sciences; Historicism and its critique

### **Credit III**

Problem of value neutrality; Structuralism and Functionalism; Teleological considerations

### **Credit IV**

Marxism; Hermeneutics; Critical theory; Phenomenological approach

### **Prescribed Readings**

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

4. Baert, Patrick, *Philosophy of the Social Sciences: Towards Pragmatism*, Polity Press, Cambridge, 2005.

### **References**

1. Gordon, Scott, *The History and Philosophy of Social Sciences*, Routledge, New York, 1991.

2. Roy, Krishna, *Hermeneutics: East and West*, Allied Publishers, Calcutta, 1993.

## **PH-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**

Substance, Attributes, Perception, Impressions and Ideas

### **Credit III**

Causation, Induction and Probability

### **Credit IV**

Self, Personal Identity and 'is-ought' problem

### **Prescribed Readings**

1. Hume, David, *A Treatise of Human Nature*, (ed.) A.A.Selby Bigge, OUP, 1978.

2. Hume, David, *An Inquiry Concerning Human Understanding*, Hackett Publishing Company, 1993.

3. Ayer, A.J., *Hume*, Oxford, 1980.

### **References**

1. Chappell, V.C. (ed.), *Hume: A Collection of Critical Essays*, Macmillan, London, 1963.
2. Smith, N.K., *The Philosophy of David Hume*, Macmillan, London, 1966.
3. Rathod, R.T., *David Hume's Scepticism: a Critical Study*, Nimitta Prakashan, Pune, 1996.
4. Mackie, J.L., *The Cement of the Universe* (Chapter 1), Oxford, 1974.
5. Stove, D.C., *Probability and Hume's Inductive Scepticism*, Oxford, 1973.

## **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)**

- a) Neologisms of Wittgenstein: names, objects, facts, world, propositions, language, sense, nonsense, senseless
- 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)
- c) The status of value-propositions; ‘The Mystical’ in the *Tractatus*
- b) The status of the Metaphysical-Self and solipsism

#### **Credit IV**

#### **Critical Assessment of the Philosophy of *Tractatus* by Later Wittgenstein**

- a) Essence vis-à-vis Family Resemblance
- b) Word-object correlation vis-à-vis words as tools
- c) The critical assessment of the Tractarian ‘Picture Theory’ of propositions

#### **Prescribed Readings**

1. Wittgenstein, Ludwig, *Tractatus Logico-Philosophicus*, (tr.) Pears, D.F. & McGuinness, B.F., Routledge and Kegan Paul Ltd., 1974 (revised edition).
2. Wittgenstein, Ludwig, *Philosophical Investigations* (Passages 1-133), (tr.) Anscombe, G.E.M., Basil Blackwell, 1968.
3. Anscombe, G.E.M., *An Introduction to Wittgenstein’s Tractatus*, Huntington and Co., London, 1959.
4. Stenius, Erik, *Wittgenstein’s ‘Tractatus’: A Critical Exposition of its Main Lines of Thought*, Basil Blackwell, 1960.
5. Peterson, Donald, *Wittgenstein’s Early Philosophy: Three Sides of the Mirror*, Harvester Wheat sheaf, New York, 1990.
6. Fann, K.T., *Wittgenstein’s Conception of Philosophy*, Basil Blackwell, 1969.

#### **References**

1. Wittgenstein, Ludwig, *Notebooks: 1914-1916*, (tr.) Anscombe, Harper Torchbooks Edition, New York, 1969.
2. Wittgenstein, Ludwig, *The Blue and Brown Books: Preliminary Studies for the Philosophical Investigations*, Basil Blackwell, 1958.
3. Bartley, William Warren, *Wittgenstein*, The Cresset Library, 1986, (Chapter 2, pp 45-70).



4. Monk, Ray, *Ludwig Wittgenstein: the Duty of Genius*, Vintage, London, 1991, (Chapter 1-8, pp. 3-191).
5. Monk, Ray, *How to Read Wittgenstein*, Granta Books, London, 2005, (Chapter 1-5, pp. 1-53).
6. Maslow, Alexander, *A study in Wittgenstein's Tractatus*, Thoemmes Press, 1997.
7. McDonough, Richard M., *The Argument of the Tractatus*, State University of New York Press, 1986.
8. Livingstone, Paul M., *Russellian and Wittgensteinian Atomism*, in: *Philosophical Investigations*, 24:1, Jan. 2001.
9. Hart, W. D., *The Whole Sense of the Tractatus*, in: *The Journal of Philosophy*, 68:9, May 1971.
10. McGuinness, B. F., *The Mysticism of the Tractatus*, in: *The Philosophical Review*, 75:3, Jul. 1966.
11. Hintikka, Jaakko, *On Wittgenstein's 'Solipsism'*, in: *Mind*, New Series, 67: 265, Jan. 1958.
12. Ricketts, Thomas, *Pictures, Logic and the limits of sense in Wittgenstein's Tractatus*, in: *The Cambridge Companion to Wittgenstein*, (eds.) Sluga, H. D. & Stern, David G., Cambridge University Press, U.S.A., 1996.
13. Frege, *Function and Concept*, in: *Translations from the Philosophical Writings of Gottlob Frege*, (eds. & trs.) Geach, P. & Black, M., Basil Blackwell, Oxford, 3<sup>rd</sup> edition, 1980.
14. Pradhan, R.C., *The Great Mirror: An Essay on Wittgenstein's Tractatus*, Kalki Prakash, New Delhi, 2007.
15. Ganguly, S. N., *Wittgenstein's Tractatus: A Preliminary*, Santiniketan, Visva-Bharati, 1986.

### **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**

- a) Wittgenstein's views on the nature and function of language
- b) The notions of language game, form of life, rule following

**Credit II**

**Language and Communication**

- a) Searle: What is a Speech Act?
- b) Dummett: Language and Communication
- c) Davidson: Communication and Convention

**Credit III**

**Critique of Empiricism**

- a) Quine: Two Dogmas of Empiricism
- b) Davidson: On the Very Idea of Conceptual Scheme
- c) Sellars: Does Empirical Knowledge Have a Foundation?

**Credit IV**

**Critique of Epistemology**

- a) Rorty: The Idea of a Theory of Knowledge and Epistemological Behaviorism
- b) Nagel: Subjective and Objective

**Prescribed Readings**

1. Wittgenstein, *Philosophical Investigations*, (tr.) Anscombe, G.E.M., Basil Blackwell, Oxford, 1969.
2. Davidson, Donald, *Truth and Meaning*, in: *Truth and Interpretation*, OUP, 1985.
3. Davidson, Donald, *On the Very Idea of a Conceptual Scheme*, in: *Post-Analytic Philosophy*, (ed.) Rajchman, John & West, Cornell, Columbia University Press, New York, 1985.

4. Dummett, Michael, *The Seas of Language*, Clarendon Press, Oxford, 1993, (Relevant sections).
5. Quine, W.V.O., *Two Dogmas of Empiricism*, in: *Classics of Analytic Philosophy*, (ed.) Ammerman, R.A., McGraw-Hill, 1965.
6. Rorty, Richard, *Philosophy and the Mirror of Nature*, Basil Blackwell, Oxford, 1980.
7. Sellars, Wilfried, *The Myth of the Given: Three Lectures on Empiricism and the Philosophy of Mind*, Cambridge, 1997.
8. Nagel, Thomas, *Subjective and Objective*, in: *Post-Analytic Philosophy*, (ed.) Rajchman, John & West, Cornel, Columbia University Press, 1985.

### **Reference**

1. Ramberg, Bjorn, *Donald Davidson's Philosophy of Language: an Introduction*, Basil Blackwell, 1989.
2. Evnine, Simon, *Donald Davidson*, Polity, Cambridge, 1991.
3. Green, Karen, *Dummett*, Polity, Cambridge, 2001.

## **PH-208: Nyāya Epistemology and Logic**

**(Objectives: To introduce the epistemological and logical theory of Nyāya with the Navya-Nyāya terminology and techniques)**

### **Credit I**

- a) Survey of the Nyāya theory of *Pramāṇas*
- b) The definitions and explanations of the following concepts: *Ātman*, *Viśeṣagūṇas* of *Ātman*, *Buddhi*, *Anubhava*, *Smṛti*, *Pramā*, *Pramāṇa*, *Kāraṇa*, *Vyāpāra*, Kinds of *Pramā* and *Apramā*

### **Credit II**

- a) Introduction to Navya-Nyāya Terminology: *Svarūpasambandha*, *Viśayatā*, *Nirūpakatā*, *Avacchedakatā*, *Anuyogitā*, *Pratiyogitā*
- b) The nature of *Anumāna*, *Svārthānumāna* and *Parārthānumāna*, *Pakṣatā*; The primary and conclusive definition of *Vyāpti*, *Parāmarśa*, *Kevalānvayi*, *Kevala-vyatireki* and *Anvaya-vyatireki anumāna*

### **Credit III**

a) *Hetvābhāsa*: General definition, kinds and examples

b) Some logical issues concerning *Anumāna*: Formal representation of *Anumāna*, The issues concerning truth, validity and soundness; *Dr̥ṣṭānta* and existential import

### **Credit IV**

a) The Nyāya theory of *Upamāna* and *Śabda*; The concept of a meaningful sentence, *Śaktivāda*, *Śābdabodha*

b) The logic of Negation: The nature of *Abhāva* and its kinds, The theories concerning knowledge of *Abhāva* and the Nyāya response to them

### **Prescribed Readings**

1. Madhavananda, *Bhasa-Pariccheda with Siddhanta-Muktavali* (by Vishvanatha Nyaya Pancanana), Advaita Ashrama, Calcutta, 1954.

2. Ingals, D.H.H., *Materials for the study of Navya-Nyaya Logic*, Harvard University Press, Harvard, 1951.

3. Sharma, E.R. Shrikrishna (ed. & tr.), *Manikana: A Navyanyaya Manual*, The Adyar Library and Research Centre, Adyar, Madras, 1960.

### **References**

1. Barlingay, S.S., *A Modern Introduction to Indian Logic*, National Publishing House, New Delhi, 1976.

2. Vattanky, John, *Nyaya Philosophy of Language*, Shri Satguru Publications, Delhi 1993.

3. Matilal, B.K., *The Navya-Nyaya Doctrine of Negation*, Harvard University Press, 1968.

4. Mullatti, L.C., *The Navya-Nyaya theory of Inference*, Karnatak University, Dharwad, 1977.

5. Shukla, B.H., *Navya-Nyayake Paribhasika Padartha*, Paramarsha Publication, Pune University.

6. Bandopadhyay, Nandita, *The Concept of Logical Fallacies*, Sanskrit Pustak Bhandar, Calcutta, 1977.

7. Joshi, K. R., *Nyayasiddhantamuktavali* (with Marathi Translation and Notes), BORI, Pune, 1985.

## **PH-209: Mahāyāna Buddhism**

**(Objective: To introduce the major philosophical aspects of Mahāyāna Buddhism)**

*Note: the historical and religious aspects will be discussed as a background wherever needed.*

### **Credit I**

#### **Origin and Development of Mahāyāna Buddhism**

- a) Similarities and contrasts between Hīnayāna and Mahāyāna schools of Buddhism
- b) Basic teachings of Mahāyāna: The idea of the three turnings of *Dharmacakra*, The *Bodhisattva* ideal, *Trikāya* doctrine; *Pāramitāyāna*: six *Pāramitās*, ten *Pāramitās* and *Bhūmis*

### **Credit II**

Yogācāra school: Sources and writers, *Vijñāptimātratā*; *Trisvabhāvatā*, Role and kinds of *Vijñāna*, *Santāna* and *Santānāntara*, *Citrādvaitavāda*

### **Credit III**

Mādyamika Buddhism: Sources and writers; Criticism of the concepts and doctrines of *Svabhāvavādins*' school; *Prjñāpāramitā*; *Śūnyatā*, *Pratītyasamutpāda*; Doctrine of two truths; *Prāsangika* and *Svātanrika* approach

### **Credit IV**

- a) Tantric Buddhism: Differences from *Pāramitāyāna*; Some concepts of *Vajrayāna*: *Vajra*, *Mantra*, *Sahajakāya*; Ritualism and yogic practices
- b) Moral and social aspects of Mahāyāna Buddhism: Criticism of *varṇa* /caste hierarchy; Status of women in religious and spiritual practices; Interaction with Brahmanical and other religious traditions

### **Prescribed Readings**

1. Sangharaksita, *A survey of Buddhism (Its Doctrines and Methods through the Ages)*, Tharpa publication, London, 1987 (sixth edition).
2. Schumann, *Buddhism: An Outlines of its Teachings and Schools*, Reidel and Co., London, 1973.
3. Chatterjee, A.K., *The Yogacara Idealism*, Motilal Banarsidass Publishers Pvt. Ltd., Delhi, 1986.
4. Murti, T.R.V., *The Central Philosophy of Buddhism*, Harper Collins, New Delhi, 1998.
5. Bhattacharya, B., *An Introduction to Buddhist Esoterism*, Motilal Banarsidass, Delhi, 1980.

### **References**

1. Dutt, N., *Aspects of Mahayana Buddhism and its relation to Hinayana*, Luzac and Co. Ltd., London, 1930.
2. Ramanan, K. Venkata, *Nagarjuna's Philosophy as presented in Mahaprajnaparamitasastra*, Bharatiya Vidya Prakashan, Varanasa, 1971.
3. Inada, Kenneth (tr.), *Nagarjuna: A translation of His Mulamadhyamakakarika with an Introductory Essay*, The Hokuseido Press, Tokyo, 1970.
4. Chatterjee, A. K., *Readings on Yogacara Buddhism*, Centre of Advanced Study in Philosophy (Banaras Hindu University), Varanasi, 1971.
5. Conze, Edward, *Buddhist Thought in India*, George Allen & Unwin, London, 1983.
6. Mukhopadhyaya, S. (tr. & ed.), *The Trisvabhavanirdesa of Vasubandhu*, Vishvabharati, 1939.
7. Vasubandhu, *Vijnapti-matrata-siddhi*, (tr.) Chatterjee, K. N., Kishor Vidya Niketan, Varanasi, 1980.
8. Dasgupta, Shashi Bhushan, *An Introduction to Tantric Buddhism*, Shambhala Publications, London, 1974.
9. Getly, Alice, *The Gods of Northern Buddhism*, Munshiram Manoharlal Pvt. Ltd., New Delhi, 1978.
10. Pande, G.C., *Bauddhadharma ke Vikasa ka Itihasa*, Hindi Samiti Granthamala, U.P. 1976.

11. Upadhyaya, 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 Sāṃkhya as a background; Relation between Sāṃkhya and Yoga; The problem of *Citta*, *Cittavṛttis*, *Cittavṛttinirodha*; Patañjali's concept of Yoga; Yoga epistemology; *Abhyāsa* and *Vairāgya*

### **Credit II**

Nature and status of *Īśvara*; Nature and types of *Samādhi*, *Kriyāyoga*, *Kleśa*, *Avidyā* and *Prajñā*

### **Credit III**

The four-fold framework (*Heya*, *Heyahetu*, *Hāna*, *Hānopāya*); The eight fold path; *Samyama*; *Siddhis*; *Kaivalya*

### **Credit IV**

Introduction to some other types of Yoga: Haṭhayoga, Jainayoga, Buddhist Yoga; Relation of yoga to Vedānta; Yoga and modern psychology; Yoga as therapy

### **Prescribed Readings**

1. Prasad, Ram, *Patanjala Yoga Sutras with the Commentary of Vacaspati Mishra*, Chaukhanbha, Varanasi, 1980.
2. Yardi, M.R., *Yogasutras of Patanjali*, Bhandarkar Oriental Research Institute, Pune, 1979.
3. Taimni, I.K., *The Science of Yoga*, Theosophical Society Publishing House, Adyar, Madras 1971.
4. Taimni, I.K., *Glimpses into the Psychology of Yoga*, The Theosophical Society Publishing House, Adyar, Madras, 1973.

5. Gokhale (compiler), *Yoga: Its Philosophy and Science*, Dattalaxmi trust, Pune 1995.
6. Kuvalayananda & Vinekar, *Yogic Therapy*, Central Health Education Bureau, Govt. of India, New Delhi, 1963.
7. Shaha, S.M., *Acarya Haribhadrasuri's Contribution to Jaina Yoga*, Firodia Prakashan, Pune, 1998.

## **PH-211: Schools of Vedānta (II)**

**(Objective: To introduce Rāmānuja, Vallabha, Madhva and Nimbārka as the exponents of Vedānta Philosophy)**

### **Credit I Rāmānuja**

- a) Criticism of *Māyāvāda* of Śaṅkara; Nature of *Brahman*; Nature of *Cit*, *Acit*, *Īśvara* and relation between them
- b) Criticism of *Nirvikalpajñāna*; *Satkhyativāda*; Concepts of *Mokṣa* and *Bhakti*
- c) Relationship between *Jīva* and *Īśvara*; Synthesis of *Jñāna*, *Karma* and *Bhakti*

### **Credit II Vallabha**

- a) Concepts of *Brahman*, *Jīva*, *Jagat* and their inter-relation
- b) Nature and kinds of *Pramāṇas* and *Prameyas*; *Anyathākhyāti*
- c) The concepts of *Mokṣa*, *Bhakti*, *Mukti*, *Puṣṭi* and *Īśvara* and their relationships.

### **Credit III Madhva**

- a) Criticism of *Advaita*
- b) Concept and kinds of *Bheda*
- c) Concepts of *Īśvara*, *Jīva*, *Jagat* and their inter-relationship
- d) Concepts of *Svatantra*, *Asvatantra*, *Bhakti* and *Mokṣa*

### **Credit IV**



## **Nimbārka**

- a) The nature of *Brahman, Jīva or Cit* and *Acit*
- b) The doctrine of *Bhedābheda*
- c) The concept and five means to attain *Mokṣa*; Nature and kinds of *Prapatti*; The doctrine of *Bhakti*

## **Prescribed Readings**

1. Dvivedi, V.P. (ed.), *Vedanta-Parijata Saurabha*, C.S.S. No.152, Banaras,1910.
2. Ghate, P.V.S.; *The Vedanta: A Study of the Brahmasutras with the Bhasya of Sankaracharya and Ramanuja*, Deccan College,Pune, 1981.
3. Abhyankar, V.; *Sribhasya of Ramanuja*, Bombay Sanskrit and Prakrut Series No.LXX II,Bombay,1916.
4. Agarwal, M. M. (ed.), *Brahma Sutra Nimbarkabhasyam* (Vol. 1- 111), Vrajajivana-Prachya Bharati Granthamala 94, Chaukhamba Sanskrit Pratisthan, Delhi, 2000.
5. Aiyngar, M.B. Vardaraja, *The Vedantasutras with the Sribhasya of Ramanuja*, Murshiram Manoharlal Publisher Pvt. Ltd., Delhi, 1988.
6. Comas, Michael, *A study of Advaita & Visistadvaita*, Sri Satguru Publications, Delhi, 1988.
7. Kavishvar, D.D. (tr.), *Sribhagavan-Nimbarka-Viracitah Vedantaparijata-Saurabha* (Marathi), Tilak Maharashtra Vidyapeeth Publications, Pune, 1965.

## **References**

1. Agarwal, M.N., *The Philosophy of Nimbarka*, Bhargava Book House, Agra, 1977.
2. Buiteren, J.A.B., *Ramanuja's Vedantasangraha*, Deccan College, Monography: 16, Pune, 1962.
3. Avadhani, R.B., *Sriman Madavacharaya va tyanche Tattvajnana* (Marathi), Dvaitasiddhanta Office, Pune, 1871.
4. Bapat, Shailaja, *A study of the Vedanta in the light of Brahmasutras*, Bharatiya Vidya Book Corporation, New Delhi, 2004.
5. Barz, Richard, *The Bhakti Sect in Vallabhacharaya*, Thomson press Ltd., India, 1976.

6. Chari, S.M. Srinivas, *Advaita and Visistadvita*, Motilal Banarasidass, Delhi, 1976.
7. Raghvan, V.L.S.N., *History of Visistadvita Literature*, Ajanta Publication, Delhi, 1979.
8. Shah, J.G., *Sri Vallhabhacharya: His philosophy and Religion*, Pushtimagiya, Pustakalaya, Nadiad, 1979.
9. Shanbhag, D.N., *Some Problems in Dvaita Philosophy in their Dialectical Setting*, Bharat Book Depot. & Prakashan, Dharwad, 1982.
10. Shanbhag, D.N., *Sri Madhvacharya and his Cardinal Doctrines*, Bharat Book Depot & Prakashan, Dharwad, 1990.
11. Sharma, B.N.K., *History of Dvaita School of Vedanta & its Literature*, Motilal Banarasidass, Delhi, 1960.
12. Sharma, B.N.K., *Philosophy of Sri Madhvacharya*, Motilal Banarasidass, Delhi, 1986.
13. Sinha, J., *The Philosophy of Nimbarka*, Sinha Publishing House, Calcutta, 1973.
14. Choudhuri, Rama, *Ten Schools of Vedanta*, Rabindra Bharati University, 1963.

## **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*; *Varnasramadharm*a; 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

b) Some Controversies: Tilak-Gandhi controversy on interpretation of *Bhagavad Gita*; Tagore-Gandhi controversy on nationalism and modernity; Ambedkar-Gandhi controversy on *Varna* and caste

#### **Prescribed Readings**

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

#### **References**

1. Gosavi, D.K., *Tilak, Gandhi and Gita*, Bharatiya Vidhyabhavan, Bombay, 1983.
2. Kelekar & Prabhu, *Gandhi and Tagore: Truth called them differently*, Navajivan, 1961.
3. Ambedkar, B.R., *Annihilation of Caste*, Bheem Patrika Publication, Jullundur, 1975.
4. Raghuramraju, *Debating Gandhi*, Oxford university press, New Delhi, 2006.

## **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**

- a) WHO definition of Health, Ayurveda's concept of health as discussed in Caraka Samhita
- b) Christopher Boorse's distinction between disease and illness; Engelhardt's concept of disease
- c) 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**

- a) Concept of health care in illness; Feminist approach to health care; Limits of health care; Rationing in health care; Cost-benefit analyses
- b) The context of health care; Justice and health care
- c) Ethical reflections: i. Ethical reflections on health care expenditure, ii. Ethical reflections on resource allocation (macro-allocation and micro-allocation)

### **Credit IV**

- a) Ethical review of ICMR guidelines
- b) Social Iatrogenesis: medicalisation of life, dependence on care, dependence on drugs, patient majorities
- c) Medicalisation as a by-product of an over-industrialized society

### **Prescribed Readings**

1. Greaves, David & Upton, Hugh (ed.), *Philosophical Problems in Health Care*, Avebury, 1997.

2. Matthews, E. & Menlowe, Michael (eds.), *Philosophy and Health Care*, Avebury, 1992.
3. Beauchamp, T.L. & Walters, Le Roy, *Contemporary Issues in Bioethics*, Wadsworth, 1989.
4. Illich, Ivan, *Medical Nemesis: The Expropriation of Health*, Rupa and Co, 1975.
5. Fulford & Dickenson & Murray (eds.), *Healthcare Ethics and Human Values*, Wiley-Blackwell, Massachusetts, 2002.

### **References**

1. Foucault, M., *The Birth of the Clinic*, Tavistock, London, 1973.
2. King, L., *What is Disease?*, In: *Philosophy of Science*, Vol. 21, U.S.A., 1954.
3. Ladd, J., *The Concepts of Health and Disease and their Ethical Implications*, in: *Bioethics*, (ed.) Edwards, R.B. & Graber, G.C., San Diego, 1988.

## **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 Eudaimonism
- 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)

**Prescribed Readings**

1. Apostle, H.G., Aristotle, *The Nicomachean Ethics*, D. Reidel Pub, Co. 1975.
2. MacIntyre, Alasdair, *After Virtue*, University of Notre Dame Press, Notre Dame 1981.
3. Paton, H.J., *The Moral Law: Kants Groundwork of the Metaphysics of Morals*, Hutchinson University Press.
4. Mill J.S., *Utilitarianism*, Everyman's Library, London.
5. Williams Bernard and Smart, J.J.C (ed.), *Utilitarianism: For and Against*.
6. Foot Phillipa (1967), *The Theories of Ethics*, Oxford University Press, Oxford.
7. Warnock, Mary (1967), *Ethics since 1990*, Oxford University Press, Oxford.
8. *The Blackwell Guide to Ethical Theory*, (ed.) Hugh LaFollette Blackwell, Massachusetts, 2000 (a good resource for virtue ethics and feminist ethics).
9. Hudson, W.D., *Modern Moral Philosophy*.

**References**

1. Rorty A.D. (ed.), *Essays on Aristotle's Ethics*, University of California Press
2. Urmson J.O. *Aristotle's Ethics*

3. Roger J. Sullivan, *Immanuel Kant's Moral Philosophy*, Cambridge University Press, 1989.
4. A.J. Ayer: *Emotivism in Language, Truth and Logic*, A.J. Ayer, Dover 1946.
5. C.L. Stevenson: *The Emotive meaning of Ethical Terms*, in *Mind*, 46, 1937.
6. C.L. Stevenson: *Ethics and Language*, Yale University Press, 1944
7. Hare R.M. : *The Language of Morals*, Oxford, Clarendon Press, 1952.
8. Phillippa Foot: "Moral Beliefs" in Foot Philippa (ed.) *Theories of Ethics*, Oxford University Press.
9. Geoffer G. Wornock, *The object of Morality*, London, Methuen & Co.
10. Geoffery Warnock: *Contemporary Moral Philosophy*, MacMillan, 1967.
11. Roser Crisp and Michale Stole (ed.) *Virtue Ethics*, Oxford Readings in Philosophy, Oxford University Press, 1997.
12. Nowell-Smith, 1954 *Ethics* Penguin Books: London  
Moore, G.E.1903 *Principia Ethica* Cambridge University Press: Cambridge
13. Hare, R.M. *Freedom and Reason*
14. Searle, John *Speech Acts*
15. Louis Pojman (ed.), *Environmental Ethics: Readings in Theory and Application*