

XH

Humanities & Social Sciences

XH4: Philosophy**Section XH4.1:****Classical Indian Philosophy**

Orthodox Systems: Sāṅkhya – Puruṣa, Prakṛti, Guṇas, Satkāryavāda, Mokṣa (Kaivalya), Pramāṇas and Theory of Error. Yoga – Pramāṇas, Theory of Error, Īśvara, Citta, Kleśa, Aṣṭāṅga-yoga, Kaivalya (Mokṣa). Nyāya – Pramāṇas, Hetvābhāsa, Īśvara, Asatkāryavāda, Theory of Error, Navya-Nyāya. Vaiśeṣika – Parataḥpramāṇya, Padārthas (categories), Theory of Atomism (paramāṇuvāda). Mīmāṃsā – Dharma, Apūrva, Mokṣa, Pramāṇas (both in Kumārila and Prabhākara), Anyathākhyāti. Vedānta – Advaita (Adhyāsa, Brahman, Īśvara, Ātman, Jīva, Mokṣa, Viśiṣṭādvaita (Tattva-traya, Mokṣa, and Refutation of Māyāvāda), Dvaita, Dvaitādvaita, Śuddhādvaita, Pramāṇa in Advaita and Viśiṣṭādvaita.

Heterodox Systems: Cārvāka – Pramāṇa, Indian materialism and Hedonism. Jainism – Pramāṇas, Syādvāda, Anekāntavāda, Padārtha (categories), Jīva and Ajīva, Mokṣa, Mahāvratā, Aṇuvratā. Buddhism – Ti-piṭaka, Sarvāstivāda, Sautrāntika, Mādhyamika, Yogācāra-Vijñānavāda, Pañca-skandha, Anityavāda, Anātmavāda, Doctrine of Momentariness, Doctrine of Dependent Origination, Pramāṇas, Doctrine of Two Truths, Doctrine of Tri-kāya, Śaḍ-pāramitās, Brahmavihāras, Pāñcaśīla, and Bodhisattva Ideal, and Upāyakauśalya.

Upaniṣads, Bhagavadgītā, and Dharmaśāstras: Philosophy of the Upaniṣads – Pure Monism, Brahman and Ātman, Pañca-kośa, Parā-vidyā and Aparā-vidyā, Meaning of Dharma, Rta, Puruṣārtha, Śreyas and Preyas, Varṇāśramadharma, Svadharma and Sādhāraṇa Dharma, Ṛna, Yajña, Karma-yoga, Sthitaprajña, Lokasaṃgraha, and Law of Karma.

Kāśmīra Śaivism, Śaivasiddhānta, Vīra Śaivism, Śāktism and Vaiṣṇavism: Kāśmīra Śaivism – Pratyābhijña school, Śiva and Śakti, and Conception of Kriyā. Śaivasiddhānta – God (pati) and Divine Power (śakti), Proofs for God's Existence, Bondage and Liberation. Philosophical basis of Vīra Śaivism, Śāktism, and Vaiṣṇavism.

Section XH4.2:**Contemporary Indian Philosophy**

Swami Vivekananda: Practical Vedānta, Nature of Religion, Destiny of the Soul – Realisation of Immortality. Sri Aurobindo: Evolution, Mind and Supermind, Integral Yoga. Iqbal: Self, God, Man and Superman, Intellect and Intuition. Tagore: Religion of man, ideas on education, Concept of Nationalism. K. C. Bhattacharyya: *Swaraj* in ideas, Concept of Philosophy, subject as Freedom, the doctrine of *Māyā*. Radhakrishnan: Intellect and intuition, the Idealist view of life, concept of Universal Religion, Hindu view of life. J. Krishnamurti: Conception of thought, Freedom from the known, analysis of self, Choiceless awareness. Gandhi: Notion of Truth, Non-violence, *satyagraha*, *swaraj*, critique of modern civilization (*Hind Swaraj*). Ambedkar: Basic Features of Indian Constitution; Untouchability, Democracy. Daya Krishna: Three Myths about Indian Philosophy.

Section XH4.3:**Classical and Modern Western Philosophy**

Metaphysics: Pre-Socratic Philosophy of Thales, Anaxagoras, Anaximenes, Ionians, Pythagoras, Parmenides, Heraclitus, and Democritus. Plato and Aristotle: The question of Being (Ousia), Being as Idea in Plato's *Phaedo*, *Republic* and the *Sophist*, Being as the synthesis of Matter [*hyle*] and Form [*morphe*] in Aristotle's *Metaphysics* and *Physics*. Problem of evil and existence of God in St. Augustine, St. Anselm, and St. Thomas Aquinas. Metaphysics in Modern Philosophy: Substance, Mind-Body Dualism, Attribute, Parallelism, Pre-established harmony, the existence of God, Problem of Solipsism, Self and Personal Identity, Rejection of Metaphysics, Phenomena and Noumena, Transcendental Deduction of Categories, Being and Becoming, Absolute Idealism.

Epistemology: Plato and Aristotle's Theory of Knowledge, *Doxa*, *Episteme*, and *Sophia*, Method of Dialectics, Theoretical and Practical Reason, Theory of Causation. Descartes' Method of Doubt, *Cogito ergo sum*, Innate Ideas and its refutation, Principle of Non-contradiction, Sufficient Reason, and Identity of Indiscernibles. Locke's Three Grades of Knowledge, Berkeley's Critique of Abstract Ideas, Hume's Impressions and Ideas, Induction and

Causality. Kant's Copernican Revolution, Forms of Sensibility, Possibility of Synthetic *a priori* Judgments. Hegel's Dialectics, Spirit, and Absolute Idealism. The Gettier Problem and major responses to it.

Ethics: Egoism, Altruism, Universalism, Subjectivism, Cultural Relativism, Super-naturalism, Ethical realism and anti-realism, Ethical Cognitivism and Non-cognitivism, Intuitionism. Concepts of Good, Right, Justice, Duty, Obligation, Cardinal Virtues, *Eudaemonism*. Kant's moral theory, Postulates of Morality, Good will, Categorical Imperative, Duty, Means and ends, Maxims. Utilitarianism: Principle of Utility, Problem of Sanction and Justification of Morality, Moral theories of Bentham, J. S. Mill. Care Ethics. Theories of Punishment. Professional Ethics: Corporate Governance and Social Responsibility. Environmental Ethics: Nature as means or end, land ethic (Aldo Leopold), Deep Ecology (Arne Naess), Animal Rights (Peter Singer). Principles of Bioethics: Autonomy, Beneficence, Non-maleficence and Justice; Doctor-patient relationship, Euthanasia.

Social and Political Philosophy: Plato's theory of Justice and State, Aristotle's definition of State and Political Naturalism. Classical Liberalism and Social Contract Theory (Hobbes, Rousseau, Locke). Marx's Dialectical Materialism, Alienation, and critique of Capitalism. Rawls' Veil of Ignorance, Principles of Justice. Civic virtue, Libertarianism (Robert Nozick), Feminist Political Theory (Simone de Beauvoir, Judith Butler), Multiculturalism (Charles Taylor), Capability Approach.

Logic: Truth and Validity, Nature of Propositions, Categorical Syllogism, Laws of Thought. Classification of Propositions, Square of Opposition, Truth-Functions and Propositional Logic, Quantification, and Rules of Quantification. Symbolic Logic: Use of symbols, Truth Table for testing the validity of arguments, Differences between Deductive and Inductive Logic, Causality and Mill's Method.

Section XH4.4:

Contemporary Western Philosophy

Frege's Sense and Reference. Logical Positivism's Verification theory of meaning, Elimination of Metaphysics. Moore's Distinction between Sense and Reference, Defense of common-sense, Proof of an External World. Russell's Logical Atomism, Definite Descriptions, Refutation of Idealism. Wittgenstein on Language and Reality, the Picture Theory, critique of private language, Meaning and Use, Forms of life. Gilbert Ryle on Systematically Misleading Expressions, critique of Cartesian dualism. W.V.O. Quine's Two Dogmas of Empiricism. P.F. Strawson's concept of Person. Husserl's Phenomenological Method, Philosophy as a rigorous science, Intentionality, Phenomenological Reduction, Inter-subjectivity. Heidegger's concept of Being (*Dasein*), Being in the world. Sartre's Types of Being, Concept of Freedom, Bad-faith. Merleau-Ponty on Perception, Embodied Consciousness. William James's Pragmatic Theories of Meaning and Truth, Varieties of Religious experience. John Dewey on Pragmatist Epistemology with focus on Inquiry, Fallibilism and Experience, Education. Nietzsche on the Critique of Enlightenment, Will to Power, Genealogy of Morals, Idea of Overman. Richard Rorty's Critique of Representationalism. Habermas: Communicative Rationality.