

B.A. (Philosophy) — First Year

1. Indian Philosophy : Part I (BPY-001) 4 credits

The Indian philosophy is expressed through a rich variety of thoughts and practices that have developed over more than three thousand years. There is no single Indian philosophy, but rather a plurality of ways of understanding and relating to Reality from a stock of widely held ideas reflected in the *Vedas* and the *Upanishads*, and particularly in the classical systems of Hinduism, Buddhism, and Jainism. Philosophy becomes thematic at various levels and in different contexts, in debates concerning the status of 14 certain concepts as the soul, God, substances, universals, time, change, permanence/impermanence, one and many, etc. This Course helps a student to understand the different aspects and systems of Indian Philosophy in its long formation.

Block 1 : Introduction to Indian Philosophy

Unit 1 General Characteristics of Indian Philosophy

Unit 2 Indian Scriptures

Unit 3 Vedas-1

Unit 4 Vedas -2

Block 2: Upanishads -1

Unit 1 Introduction to the Upanishads

Unit 2 Brhadaranyaka

Unit 3 Chandogya

Unit 4 Aitareya & Isa

Unit 5 Taittiriya

Block 3: Upanishads - 2

Unit 1 Katha

Unit 2 Mundaka

Unit 3 Mandukya

Unit 4 Prasna & Kena

Unit 5 Svetasvatara

Block 4: Heterodox Systems

Unit 1 Carvaka

Unit 2 Jainism

Unit 3 Buddhism-1

Unit 4 Buddhism -2

2. Logic : Classical and Symbolic Logic (BPY-002) 4 credits

Logic is the systematic study of the general structures of sound reasoning and valid arguments. It is the study of the methods and principles used to distinguish good (correct) from the bad (incorrect) reasoning. This does not mean that only a student of logic can reason well or correctly. To say so would imply that to run well one requires studying the physics and physiology. However it is true that a person who has studied logic is more likely to reason correctly than one who has never thought about the general principles involved in the activity. There are several reasons for that. First, the proper study of logic will enable the student to reason well, as practice can make one perfect. Second, the study of logic gives attention to the analysis of fallacies which are common and finds often natural mistakes in reasoning. Finally, the study of logic will give the students techniques and methods for testing the correctness of different kinds of reasoning. Logic will provide us with criteria to correct reasoning with which we can test arguments for their correctness.

Block 1:Nature of Logic

Unit 1 Nature and Scope of Logic

Unit 2 Concept and Term

Unit 3 Definition and Division

Unit 4 Proposition

Block 2:Reasoning

Unit 1 Meaning and Kinds of Reasoning

Unit 2 Deductive Reasoning

Unit 3 Dilemma and Fallacies

Unit 4 Induction

Block 3:Symbolic Logic: Statements

Unit 1 History and Utility of Symbolic Logic

Unit 2 Compound Statements and their Truth Values

Unit 3 Syllogisms

Unit 4 Truth-Functional Forms

Block 4:Symbolic Logic: Argument

Unit 1 Formal Proof of Validity: Rules of Inference

Unit 2 Formal Proof of Validity: Rules of Replacement

Unit 3 Conditional Proof and Indirect Proof

Unit 4 Quantification

3. Ancient & Medieval Western Philosophy (BPY-003) 4 credits

Ancient Western Philosophy is also known as Greco-Roman Philosophy or Greek philosophy, because it started in Greece, or rather with the proto-Greek people. Ancient Western Philosophy is also known as “Greek Miracle”. This Maritime colonial power began to flower as a centre of thought and creativity that it became a mark of all future thinking. ‘Ancient’ is a relative term. Usually it refers to things, events, persons, time which are removed from as in the past. Ancient Western Philosophy refers to the pioneers, the first to go and venture in a new field or territory. They were daring thinkers, who were ready to look at problems afresh, searching for new solutions. The Medieval Philosophy discussed the relation of faith to reason, the existence and unity of God, the object of theology and Metaphysics, and the problems of knowledge, of universals, and of individuation. The chief philosophical reflection was around human’s relationship with other human beings, the world, and God. It was a period of ‘tension’ between philosophy and theology of major monotheistic religions. During this era philosophy became a system, with well-established schools.

Block 1: Introduction to Philosophy

Unit 1 Definition, Scope and Importance of Philosophy

Unit 2 Disciplines within Philosophy and their Complementarity

Unit 3 Methods in Philosophy

Unit 4 Notional Clarifications

Unit 5 An Overview of Western Philosophies

Block 2: Greek Philosophy: Early Philosophers

Unit 1 Ionian and Pythagorean Philosophers

Unit 2 Eleatic and Atomistic Philosophers

Unit 3 Naturalistic and Sophistic Philosophers

Unit 4 Socrates

Block 3: Greek Philosophy: Classical Period

Unit 1 Plato

Unit 2 Aristotle

Unit 3 Hellenism

Unit 4 Neo-Platonism

Block 4: Medieval Philosophy

Unit 1 Early Medieval Philosophers

Unit 2 Augustine

Unit 3 Aquinas

Unit 4 Dun Scotus and William of Ockham

Unit 5 Jewish and Islamic Philosophers

4. Religious of the World (BPY-004) 4 credits

Diversity is a lived experience. In our world and particularly in India, we experience diversity of religions, cultures, world-views, languages and customs. India is not only a 'melting pot' of diverse religions but place of mutual interaction, dialogue and appreciation of everything plural that forms the fabric of our country. In this course, we focus our attention on the experience of diversity of religions in our world and in our country and try to understand how we can respond to this dynamic scenario that invites a responsible and creative approach. Our response is based on the responses of many enlightened seers and thinkers who have raised the question of plurality of religions and attempted to present their positions in the face of diverse and often seemingly contradictory religions.

Block 1: Introduction to Religion

Unit 1 Religion: Its Salient Features

Unit 2 Religious Experience

Unit 3 Sociology and Psychology of Religion

Unit 4 Religious Pluralism

Block 2: Religions of Indian Origin

Unit 1 Hinduism

Unit 2 Buddhism

Unit 3 Jainism

Unit 4 Sikhism

Block 3: Religions of Middle-East Origin

Unit 1 Zoroastrianism

Unit 2 Judaism

Unit 3 Christianity

Unit 4 Islam

Block 4: Other Religions

Unit 1 Confucianism

Unit 2 Taoism

Unit 3 Shintoism

Unit 4 Tribal Religions

Second Year

5. Indian Philosophy : Part II (BPY-005) 4 credits

The Indian philosophy is expressed through a rich variety of thoughts and practices that have developed over more than three thousand years. There is no single Indian philosophy, but rather a plurality of ways of understanding and relating to Reality from a stock of widely held ideas reflected in the *Vedas* and the *Upanishads*, and particularly in the classical systems of Hinduism, Buddhism, and Jainism. Philosophy becomes thematic at various levels and in different contexts, in debates concerning the status of certain concepts as the soul, God, substances, universals, time, change, permanence/impermanence, one and many, etc. This Course helps a student to understand the different aspects and systems of Indian Philosophy in its long formation.

Block 1: Orthodox Systems -1

Unit 1 Nyaya Philosophy

Unit 2 Vaisesika Philosophy

Unit 3 Samkhya Philosophy

Unit 4 Yoga Philosophy

Unit 5 Mimamsa Philosophy

Block 2: Orthodox Systems - 2

Unit 1 Vedanta: An Introduction

Unit 2 Sankara

Unit 3 Ramanuja

Unit 4 Madhva

Unit 5 Saivism and Vaishnavism

Block 3: Indian Philosophical Movements

Unit 1 Bhakti Movement

Unit 2 Sufi Movement

Unit 3 Reform Movement

Unit 4 Ashram Movement

Block 4: Contemporary Indian Thinkers

Unit 1 Swami Vivekananda and Aurobindo

Unit 2 Mahatma Gandhi and Rabindranath Tagore

Unit 3 Pandit Jawaharlal Nehru and B. R. Ambedkar

Unit 4 S. Radhakrishnan and Amartya Sen

Unit 5 Philosophy of the Constitution of India

6. Metaphysics (BPY-006) 4 credits

The word *meta* in Greek means above, after or beyond; this is the study of the nature of things above/ after/beyond physics. Aristotle's papers included his works on physics and his treatises on ultimate reality. Since these untitled treatises of Aristotle were placed at the end of his famous work *ta phusika* (The Physics) people began to call them *meta ta phusika* (The Metaphysics). It is a branch of philosophy, which studies realities beyond physical things. Metaphysics is therefore after physics in so far as it goes beyond the physical nature of things to the being of things.

Block 1: Definition and Nature of Metaphysics

Unit 1 Etymology, Definition and Scope

Unit 2 Starting Point, Fundamental Notions and Principles

Unit 3 Methods

Unit 4 Brief History of Western Metaphysics

Unit 5 Brief History of Indian Metaphysics

Block 2: Metaphysical Structure of Finite Being

Unit 1 Being and Essence

Unit 2 Substance and Accidents

Unit 3 Matter and Form

Unit 4 Act and Potency

Block 3: Metaphysical Nature of Finite Being

Unit 1 Entity

Unit 2 Person

Unit 3 Knowledge

Unit 4 Freedom

Block 4: Notion of Being

Unit 1 Being as Analogous

Unit 2 Being as One

Unit 3 Being as True

Unit 4 Being as Good

Unit 5 Being as Beautiful

7. Ethics (BPY-007) 4 credits

The word 'ethics' is derived from the Greek word *ethos*, which means custom, a habitual way of acting, character etc. So, ethics is the science of character, habits of activity or conduct of human being. It is also known as Moral philosophy as it studies the principles or standards of human conduct. Human beings do not live and act at random. They follow certain patterns. These are adopted spontaneously, and in general these prototypes stem from models and attitudes adopted as historical and cultural factors. These are not mere charters as directives for life, but the shaping of one's life in accordance with certain *mores*/customs. The term *mores* in Latin means customs and manners and *moral* in moral philosophy is derived from this very term *mores*. Ethics is the science of morals or that branch of philosophy which is concerned with human character and conduct. An action was considered to be morally good or bad if it was in line with or against the customs and traditions of the particular era or society.

Block 1: Perspectives in Ethics -Western

Unit 1 An Introduction to Ethics

Unit 2 Ethics in Greek Philosophy

Unit 3 Ethics in Medieval Philosophy

Unit 4 Ethics in Modern Philosophy

Unit 5 Ethics in Contemporary Philosophy

Block 2: Perspectives in Ethics –Indian

Unit 1 Ethics in Ancient Philosophy

Unit 2 Ethics in Medieval Philosophy

Unit 3 Ethics in Modern Philosophy

Unit 4 Ethics in Contemporary Philosophy

Block 3: Moral Consciousness

Unit 1 Moral Experience

Unit 2 Virtues and Vices

Unit 3 Analysis of Human Action

Unit 4 Norm of Morality

Unit 5 Natural and Moral Law

Block 4: Social Ethics

Unit 1 Suicide

Unit 2 Euthanasia

Unit 3 Abortion

Unit 4 Violence

Unit 5 Terrorism

8. Modern Western Philosophy (BPY-008) 4 credits

The focus of Modern Western philosophy was reason. This period was marked by separation of philosophy from theology and separation of philosophy from science. There are three main schools of philosophies, that of *Rationalism*, *Empiricism* and *Transcendentalism*. Rationalism was trying to give importance to reason. Method they used was deductive method. Important philosophers of this school were Rene Descartes, the father of modern western philosophy, Spinoza and Leibniz. Empiricism spoke about sense knowledge. The method of philosophizing was inductive method. Locke, Berkeley and Hume are eminent thinkers of this school. Transcendentalism tried to bring about a synthesis between Rationalism and Empiricism. Immanuel Kant is the main figure of this school.

Block 1: Renaissance and Enlightenment

Unit 1 Introduction to Modern Philosophy

Unit 2 Renaissance

Unit 3 Enlightenment

Unit 4 Socio-political Implication

Block 2: Rationalism

Unit 1 Descartes

Unit 2 Spinoza

Unit 3 Leibniz

Unit 4 Resume and Critical Appraisal

Block 3: Empiricism

Unit 1 Locke

Unit 2 Berkley

Unit 3 Hume

Unit 4 Resume and Critical Appraisal

Block 4: Idealism and Positivism

Unit 1 Kant -1

Unit 2 Kant -2

Unit 3 Hegel

Unit 4 Positivism

Third Year

9. Contemporary Western Philosophy (BPY-009) 4 credits

If Modern Western Philosophy reached the astronomical heights of reason, the locus of Contemporary Western Philosophy was about discovering the meaning of human existence. It analyzed the existence of human being in a concrete and practical way, seeing existence as something grounded and caught up in concrete situations of life. Contemporary Western Philosophy is a journey in which, we visit many schools of philosophical thought to be arrived in theory and to be lived in action beginning from Pragmatism to Post-Modernism.

Block 1: Foundations of Contemporary Philosophy

Unit 1 Introduction to Contemporary Western Philosophy

Unit 2 Marx

Unit 3 Nietzsche

Unit 4 Freud

Block 2: Early Continental Philosophy

Unit 1 Husserlian Phenomenology

Unit 2 Heidegger

Unit 3 Theistic Existentialists

Unit 4 Atheistic Existentialists

Block 3: Later Continental Philosophy

Unit 1 Structuralism and Poststructuralism

Unit 2 Postmodernism

Unit 3 Hermeneutics

Unit 4 Critical Theory

Block 4: Analytical Philosophy

Unit 1 Logical Atomism and Positivism

Unit 2 Wittgenstein

Unit 3 Ordinary Language Philosophy

Unit 4 Pragmatism

10. Epistemology (BPY-010) 4 credits

The word epistemology comes from the Greek word, '*episteme*' meaning knowledge and *logos* meaning science or systematic way of studying. The term was first used in 1854 by J.F. Ferrier, who distinguished the two main branches of philosophy as Ontology and Epistemology. Epistemology as a distinct science is a recent development, beginning in the Modern period of philosophy with Descartes, and gaining prominence with the contemporary philosopher, Husserl (1859-1938). It is a branch of philosophy that deals with the problem of knowledge that is, it investigates the origin, structure, methods and the validity of knowledge. It answers the question, "How do we know?" This is the philosophy of knowledge concerned with such questions as; is knowledge of anything really possible, is our knowledge certain, how do we get our knowledge? What exactly is knowledge about, etc.

Block 1: Introduction to Epistemology

Unit 1 Definition and Nature of Epistemology

Unit 2 Brief History of Epistemology

Unit 3 Basic Concepts and Assumptions

Unit 4 Theories of Truth

Block 2: Sources of Belief

Unit 1 Perception

Unit 2 Hermeneutic/Constructivist view of Perception

Unit 3 Inference

Unit 4 Testimony

Block 3: Methods and Justification of Knowledge

Unit 1 Metaphysical Method of Aristotle and Aquinas

Unit 2 Foundationalism and Coherentism

Unit 3 Introducing some Complexity

Unit 4 Popperian Method and Naturalized Epistemology

Block 4: The Knowing Subject

Unit 1 The Mirroring Mind (Descartes, Locke, Hume)

Unit 2 Revolt against the Mirroring Mind (Kierkegaard, Postmodern Trends, Feminists)

Unit 3 Not Mirrors but Maps (Knowledge and Human Interests- Habermas, Mesocosm)

Unit 4 Critical Appraisal and Synthesis

11. Philosophy of Human Person (BPY-011) 4 credits

In philosophical language, the expression 'Philosophical Anthropology' has come into use only in recent decades. It was with Rene Descartes (1596-1650) with the affirmation of the anthropocentric perspective, that the human person became the centre and the focal point of philosophy. The centre of concern in modern and contemporary philosophy is the human individual and his/her problems. Human is the main concern of our time. We live in an anthropocentric world, where human person is considered as the centre and summit and measure of everything. Philosophical Anthropology deals with those vital and significant questions that touch our own very existence – Who am I? Why am I in this world? Where am I going?, etc.

Block 1: Approaches to the Study of Human Person

Unit 1 Introduction to the Philosophy of Human Person

Unit 2 Historical Concept of Human Person

Unit 3 Different Approaches to the Study of Human Person - I

Unit 4 Different Approaches to the Study of Human Person -II

Block 2: Origin and End of Human Person

Unit 1 Theories of Origin of Life

Unit 2 Theory of the Origin of Human Person

Unit 3 Evolutionary Perspectives of Human Person

Unit 4 End of Human Person –different Perspectives

Block 3: Nature of Human Person

Unit 1 Human Person as a Bodily being

Unit 2 Human Person as a Spiritual being

Unit 3 Human Intellect and Knowing

Unit 4 Human Will and Freedom

Block 4: Human Person and Society

Unit 1 Human Person as Inter-subjective

Unit 2 Human Person as Cultural and Linguistic

Unit 3 Human person and Human Rights

Unit 4 Gender Issues and Human Person

12. Philosophy of Science and Cosmology (BPY-012) 4 credits

This course includes the study of history of science, philosophy of science and scientific cosmology. The course surveys how science from its inception in the pre-Socratic period grew up to become the highly developed and sophisticated form of human knowledge today. Philosophy of science concentrates on the modern theories of relativity and quantum mechanics in order to bring out their philosophical implications. Finally, scientific cosmology focuses on the origin, development, nature and destiny of the universe in the light of contemporary scientific theories.

Block 1: Pre-Copernican Philosophy of Science and Cosmology

Unit 1 Introduction to Philosophy of Science and Cosmology

Unit 2 Pre-Socratic thinkers and their Contribution

Unit 3 Socratic thinkers and their Contribution

Unit 4 Philosophy of Science and Cosmology in the Middle Ages

Block 2: Mechanical Philosophy of Nature

Unit 1 Copernican Revolution and its Philosophical Implications

Unit 2 Philosophy of Nature of the Copernican Thinkers

Unit 3 Philosophy of Nature of Newton and his School

Unit 3 Mechanical Philosophy of Nature and its Implications

Block 3: Contemporary Philosophy of Science

Unit 1 Introduction to Contemporary Philosophy of Science

Unit 2 Logical Positivism: Basic Ideas, Implications and Critique

Unit 3 Historicism (Social Constructivism): Basic Ideas, Persons, Implications and Critique

Unit 4 Historical Realism: Basic Ideas, Persons, Implications and Critique

Block 4: Contemporary Philosophy of Nature/Cosmology

Unit 1 Relativistic Revolution: Scientifico—philosophical Implications

Unit 2 Quantum Mechanical Revolution: Scientifico: Philosophical Implications

Unit 3 Finite/infinite Nature of the Universe

Unit 4 Scientific Theories on the Origin and End of the Universe and their Critique

13. Philosophy of Religion (BPYE-001) 4 credits

It is a philosophical thinking or reflection on religion by applying the philosophical method. It takes up basic problems relating to God / Absolute. It also speculates about the origin, nature and function of religion. The task of Philosophy of Religion is to explain as best as it can, in its own language and to the rational and intellectual parts of human the beliefs, truths, the experience and the laws of religion. When Philosophy of Religion studies different religions, it finds that there is a fundamental unity that lies at the root of every religion with regard to three matters: faith in an Absolute Being of at least some kind, belief in the immortality of the soul, and the fundamental principles of morality. The course can help a person to respect other religions than one's own. Philosophy of Religion is an antidote to all kinds of dogmatism, fanaticism, irrationalism and superstitions in religions, which have been responsible for much abuse of its name.

Block 1: Nature and Origin of Religion

Unit 1 Meaning and Nature of Religion

Unit 2 Problem of Defining Religion

Unit 3 Theories of the Origin of Religion -I

Unit 4 Theories of the Origin of Religion -II

Block 2: Problem of Affirming God's Existence

Unit 1 Problem of Atheism and Agnosticism

Unit 2 Traditional Arguments for Gods Existence

Unit 3 Modern Arguments for God's Existence

Unit 4 Nature and Attributes of God

Block 3: Religious Language and Religious Experience

Unit 1 Religious Language -I

Unit 2 Religious Language -II

Unit 3 Religious Experience -I

Unit 4 Religious Experience - II

Block 4: Religious Pluralism and Post-Modern Trends

Unit 1 Religious Pluralism

Unit 2 Religious Fundamentalism

Unit 3 Inter-religious Dialogue

Unit 4 Religious Trends of Post-modernism

14. Tribal and Dalit Philosophy (BPYE-002) 4 credits

Every society has its own philosophy or world-view which is given expression in a unique way. The expression is two-fold: the act of expression and what is expressed; the act of expression is visible but what is expressed is invisible. The invisibles are the meanings and values the people live by. The tribals and dalits cherish and reveal their philosophy in their cultural expressions. For instance, as most of them are agriculturalists, living in the lap of nature, they have a very practical philosophy of life. To them life is a long celebration, communitarian, and totally dependent on the Supreme Being. This is what they express through their festivals, rituals, songs and dances. These suggest the philosophy that work, however rewarding, is not the highest end of life but must contribute to personal human fulfillment. The course on “Tribal and Dalit Philosophy” is designed to study these and similar philosophical presuppositions and implications present in their societies.

Block 1: The Story of the Tribals

Unit 1 Historical Roots of the Tribals

Unit 2 Tribal Folklore and Cultural Expressions

Unit 3 Impact of Scientific Culture and Globalization on the Tribals

Unit 4 Social Organization and Administration of the Tribals

Block 2: The Philosophy of the Tribals

Unit 1 Tribal World-View and Philosophy of Life

Unit 2 Human Values and the Moral Sense of the Tribals

Unit 3 Tribals Spiritual Outlook on Nature

Unit 4 Tribal Life as Original Philosophizing

Block 3: The Story of Dalits

Unit 1 The Story of the Term and of the People

Unit 2 Dalit-Discrimination in Indian Scriptures

Unit 3 Structural Violence against Dalits, and Constitutional Safeguards

Unit 4 Dalit Historiography

Block 4: The Philosophy of Dalits

Unit 1 Dalits' Outlook on Life and World

Unit 2 Marginalization of Dalits and Its Deconstruction

Unit 3 Dalits in the Light of Gramsci's Thought

Unit 4 Philosophy of Liberation with Special Reference to Dalits