Objective – The course aims at introducing the students to the basic concepts of the area of Ethics in a partly descriptive and partly analytic manner and also to acquaint them with the ethical views of some of the notable thinkers like Plato, Aristotle, Kant and Hume. Finally it also deals with some theories of Ethical discourse like Hume’s ‘Is – Ought’ controversy and Charles L. Stevenson’s Emotivism.

COURSE OUTLINE: (Approximate number of lectures per topic)

1. The Nature and Scope of Ethics (8)

2. The Freedom of the Will: Determinism vs. Indeterminism (8)

3. The Development of Morality: Instinctive, Customary & Rational Levels (8)

4. The Individual And Society: Egoism, Altruism and Universalism (8)

5. Theories of Punishment: Retributive, Deterrent & Reformatory (8)

6. Plato’s Moral Philosophy (8)

7. Aristotle’s Moral Philosophy (8)

8. Kant’s Moral Philosophy (8), N. S. E., Hudson

9. Hume’s Moral Philosophy (8), N. S. E., Hudson
10. The Is-Ought Question (8)

11. Charles L. Stevenson’s Emotivism (8)

Suggested Reading:
Textbooks:
1. William Lillie, Introduction to Ethics, Allied Publishers
3. Modern Moral Philosophy by W. D. Hudson, Macmillan
Others:
5. Ethics, Ed. By Peter Singer, OUP
Objective of the course:

The term ‘philosophy’ has different connotations in different cultures. In India, Philosophy addresses a few fundamental questions like the following.

- Who am ‘I’?
- What is the ‘world’?
- What is my relationship with the world?
- What is to be to have a meaningful existence?
- What do I do?

There have been various ‘models’ proposed to answer these questions. In India, the relationship between philosophy and religion is like that between science and technology. Religion is philosophy applied to everyday life. Philosophy is the theory aspect and religion is the practical aspect of the same. A philosopher is not one who reads, talks or teaches a particular philosophy, but one who lives it. A philosopher is invariably a religious person and vice-versa. The roots of Indian philosophy are the Vedas. Thousands of years have passed since them. During the course of history of Indian philosophy and religion, several ideas and sects have formed, established, merged and assimilated. Thus the philosophy and religion has been very dynamic and continues to be so. The objective of this course is to make sense one of the schools of Indian Philosophy namely the Philosophy of Nyāya-vaiśeṣika that took shape in India in answering the questions raised above.

Course Format:

The format of the class will be lecture and discussion. Discussions, however, will play a very important role. Each student is advised to reflect systematically in the areas covered in order to participate fully in class discussions. A large degree of student participation in class discussions is welcome and expected. You can learn philosophy best by discussion and I encourage, welcome and appreciate your class participation.

Grades:

Grades will be on the basis of 3 (three) internal assessments (Best 2 out of three) (40%) Final Examinations (60%)

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<td>Below 40%</td>
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1. Introduction:
   i. The Meaning and Scope of Indian Philosophy
   ii. The schools of Indian Philosophy
   iii. The place and authority and reason in Indian Philosophy
   iv. Common issues in Indian Philosophy
   v. Literature in Indian Philosophy

2. The Growth of Nyāyasāstra
   i. Origin of the name Nyāya
   ii. The antiquity of Nyāyasāstra
   iii. The early teachers of Nyāyasāstra
   iv. Nyaya-sutra, the first systematic work on Nyāyasāstra
   v. The author of Nyāya-sūtra
   vi. Contents of the Nyāya-sūtra
   vii. The commentaries on Nyāya-sūtra

3. The nature and classification of Knowledge
   i. Definition of Knowledge
   ii. Classification of Knowledge
   iii. Memory and Dream
   iv. Doubt (Śaṃśaya)
   v. Error (viparyaya) – Explanation of error
   vi. Hypothetical Argument (tarka)

4. Valid knowledge and method of valid knowledge
   i. Definition of valid knowledge (Prama)
   ii. Definition of the method of valid knowledge (Pramāṇa)
   iii. The factors of valid knowledge (Prama)
   iv. The Nyaya theory of extrinsic validity and invalidity (Parataḥprāmāṇyavāda)

5. Perception as a method of valid knowledge (Pratyaksā-pramāṇa)
   i. Primacy of perception over methods of knowledge
   ii. The early Nyāya definition of Perception (Pratyakṣa)
   iii. Criticism of the early Nyāya definition of perception (Pratyakṣa)
   iv. Modern (navya) Nyāya definition of perception (Pratyakṣa)
   v. Kinds of sense of object contact
vi. The three modes of ordinary perception (Pratyakṣa)
   a) savikalpaka  b) nirvikalpaka  c) pratyabhijña

vii The three kinds of extraordinary perception (Pratyakṣa)
   a) Sāmānyalakṣaṇa  b) jñānalakṣaṇa  c) yogaja

6. Inference as a method of valid knowledge (anumānapramāṇa)
   i. Definition of Inference (anumāṇa)
   ii. Distinction between perception and inference
   iii. Constituents of inference (anumāṇa)
   iv. Grounds of inference (anumāṇa)
      a) Logical ground (vyāpti)
      b) Psychological ground (pakṣatā)
   v. Classification of inference (anumāṇa)
      a) Svārthanumāṇa and parārthanumāṇa
      b) Pārvavat, śeṣavat and sāmanyatodṛṣṭa
      c) Kevalānvayi, kevalavyatereki and anvayavyatereki
   vi. Logical form of inference (anumāṇa)
   vii. Fallacies of inference (anumāṇa)

7. Comparison as a method of valid knowledge (upamānapramāṇa)
   i. Definition of Comparison (Upamāṇa)
   ii. Classification of Comparison (Upamāṇa)
   iii. Evaluation of Comparison (Upamāṇa) as a method of valid knowledge

8. Verbal testimony as a method of valid knowledge (śabdapramāṇa)
   i. Definition of verbal testimony (śabda)
   ii. On words
   iii. On sentences
   iv. Evaluation of verbal testimony as a method of valid knowledge

9. Nyāya Metaphysics:
   i. Self and liberation
   ii. The Nyāya theology

Vaiśeṣika Darsana:

1. Introduction:
   1. Founder, Basic text and commentaries
   2. The criterion of Reality
   3. The classification of Reality
   4. The definition of Being (bhāva)

2. Substance (dravya)
   1. Definition of Substance
2. Buddhist denial of Substance and Vaiśeṣika response
3. Types of Substances
3. Quality (Guṇa)
   1. Definition of Quality
   2. Kinds of Qualities
4. Action (Karma)
   1. Definition of Action
   2. Kinds of Action
5. Universal (sāmānya)
   1. Universal as Objective and Eternal Reality
   2. Perception of the Universal
6. Particularity (viśeṣa)
7. Inherence (samavāya)
8. Non-existence (abhāva)
9. The Creation and destruction of the world

Suggested Readings:


Syllabus

Logic - II
Course No. PH - 455
Credits : 4
M.A. Semester  II

Course Outline:
This course is designed as a continuation of Logic 1 to provide better appreciation for the topics covered in Logic 1. The aim in part is also to enrich our understanding of symbolic logic from set theoretic approach and exploration of meta-theorems. To acquaint the students with the vast and varied domain, language and philosophy of logic in general, introductory ideas to higher order logical systems including philosophical logics would be touched upon in cursory manner. This course is highly recommended for students intending to pursue advance studies in logic as well as research programs. Broad topics included in this course are as follows:

Topics:
1. Fundamentals of Predicate Logic
2. Metatheorems for First Order Logic
3. Elements of Probability Theory
4. Invitation to Modal and Philosophical Logics

Text and Suggested Readings:
5. Graylings, A.C., Introduction to Philosophical logic (Harvester Press, 1982)
Introduction to philosophy – II is a two-credit course. In this course there is emphasis on epistemology and ethical issues.

This course is designed to acquaint the students with the basics of philosophy as a discipline. It addresses such questions as: what is concept? What is truth? What is knowledge? Besides, it seeks to provide a basic understanding of theories like Realism, Idealism and Phenomenalism.

EPISTEMOLOGY

I. Concepts
   1. Locke’s theory of Ideas
   2. Hume’s theory of Ideas
   3. Concept Vs Image
   4. Abstract concepts

II. Truth
   5. What is a Truth?
   6. Correspondence theory
   7. Coherence theory
   8. Pragmatic theory

III. The source of knowledge
   9. Sense experience
   10. Reason
   11. Authority
12. Intuition
13. Revelation
14. Faith

IV. What is knowledge?
V. Knowledge of External world.
   1. Realism and Representative Realism
   2. Idealism
   3. Phenomenalism

ETHICS

1. Meta-Ethical Theories
2. Theories of Goodness
3. Theories of Conduct
4. Problems of Esthetics

Suggested Readings:

Hospers, John. *Introduction to Philosophical Analysis* (Allied Publishers, Bombay and New Delhi, 1971)


Russell, Bertrand. The Problems of Philosophy (Oxford University Press, London. 1968; First Published 1912).


M.A. Semester: II
Course No: PH-452
Title of the course: Western Philosophy – II (Rationalism)
Number of Credits: 4 (Four)

Aims and Objective:
The main objective of this course is to make students acquainted with rationalism as one of the fundamental traditional of western philosophical thought. The entire focus will be to show how rationalism provides a particular type of metaphysics and epistemology in the west. In this respect three principal philosophers are discussed.

Introduction to Modern Philosophy

DESCARTES

Introduction to Descartes Philosophy
Method of Doubt. (Skeptical method)
Doubting knowledge by sense experience
Dream Argument
Demon Argument
Cogito ergo sum
Certainty (clear and distinctness)
Understanding and Imagination
Ideas
Existence of God (Trademark argument)
Ontological Argument
Mind – Body dualism
External world
II. **SPINOZA**

Introduction to Spinoza

Substance

Knowledge

Freedom

III. **Leibniz**

Monadology.

The Principle of contradiction

The Principle of sufficient reason

The predicate –in- subject principle

Contingency

Freedom and Necessity.

**Suggested Readings:**


F. Copleston, A History of Western Philosophy (Vol. IV).

Descartes, Discourse on Method.

Meditations.

Spinoza, Ethics.

Leibniz, Philosophical Papers.
Objective of the Course:
The course has been designed since 2004 to acquaint the students with the fundamentals of Original Buddhism by way of the primary sources, particularly from the Abhidhamma with focus on the interpretation of the key concepts of Buddhism in the modern philosophical language with due appreciation of the original and the intended meanings of the texts.

Course Contents

- Socio-cultural and philosophical background to the rise of Buddhism:
- Sources on Buddhist Philosophy
- Buddhist Pedagogy
- Buddhism as Middle Path;
- Three-fold characteristics of the world
- Four Noble Truths
- Buddhist Philosophy of Relations
  - Doctrine of Dependent Origination
  - System of Correlations
- Buddhist view of Rebirth
- Nibbana
- Buddhist theory of Mind and Matter
- Buddhist Theory of Cognition and Concept formations
- Background to the rise of Mahayana Philosophy
- Philosophies of important schools of Buddhism
  - Śūnyavāda,
  - Yogācāra,
  - Sautrāntika and
  - Vaibhāṣika
Prescribed readings:

- *Compendium of Philosophy* (Being A translation now made for the first Time from the original Pali Abhidhammattha-sangaha with Introductory essay and notes by Shwe Zan Aung) ed. C.A.F.Rhys Davids, Pali Text Society, Oxford: 1910; 1979
- *A Manual of Abhidhamma* by U Narada, Buddhist Publication Society, Candy
- *Abhidhamma Philosophy* by Bhikkhu Jagdish Kashyap, Vol. I BVP, Delhi
- *Questions of King Milinda* by T.W. Rhys David, PTS Oxford/Motilal Banarsidass, Delhi
- *Buddhist Philosophy: A Historical Analysis* by David J. Kalupahana, the University of Hawaii Press, Honolulu
- *A Concise Encyclopedia of Early Buddhist Philosophy*, Eastern Book Linkers, Delhi
- *Buddhist Analysis of Matter* by Y. Karunadasa, Dept of Cultural Affairs, Govt of Sri Lanka, Colombo
- *Being and Consciousness* by Fernando Tola & Carmen Dragonetti, Motilal Banarsidass, Delhi
- *A Critical Survey of Indian Philosophy by C.D.Sharma*. Motilal Banarsidass, Delhi

Supplementary Readings

- Brahmajala Sutta, *Digha Nikaya*, Pali Text Society, Oxford;
- *The Path of Purity* by Pe Maung Tin. PTS. London. 1975.

Course Instructor: Dr C B Varma
Course name: Indian Philosophy IV: Vedanta

Course code: PH 551

Class: M. A.

Semester: IV

Number of credits 4

Method of evaluation:

Internal assessment: 40% marks (Term paper/class presentation/class activities/minor exam)
End semester: 60% marks

Name of the faculty: Dr. Abhijeet joshi

CORE COURSE

Course description
This course discusses the significant and emerging theme in Vedanta. This course is an attempt to introduce the Idea of Vedanta. Vedas are the core of Indian philosophy. The position of Astika/orthodox and Nastika/heterodox is based on Vedas. Vedas are generally divided into Ritual part or Karma kanda and Knowledge part or Jnana kanda. Vedanta deals with knowledge (Jnana kanda.) of Vedas. Upanishad, Brahma sutra and Bhagavad-Gita are the Three pillars of Vedanta.

Course objectives
The primary objective of this course is to make students familiar with the works and studies related to Vedanta. Different schools of Vedanta are based on different commentaries on Brahma sutra. So this course is framed in such a way where students can get the nuance of these philosophers like Sankaracarya and Ramanujacarya. This course deals with Advaita Vedanta of Sankara and Visistadvaita of ramanuja in detail. An overview of other schools of Vedanta is also included in this course.

Course structure:

Unit 1 Introduction to Vedanta
1. Origin and development of Vedanta.
2. Prasthana trayi.
3. Introduction to different schools of Vedanta.

Unit 2 Advaita Vedanta of Sankara
1. Meaning of Advaita
2. The life and works of Sankaracarya
3. Theory of knowledge
4. Maya/Avidya
5. Jagat/The world
6. Jiva/self
7. Nirguna Brahma
8. Sadhana catustayi or qualifications for liberation
9. moksha or liberation

Unit 3 Visistadvaita Vedanta of Ramanujacarya
1. Meaning of Visistadvaita.
2. The life and works of Ramanujacarya.
3. Theory of knowledge.
4. Maya/prakrti.
5. Avidya.
6. Jagat/the world
8. Prapatti.
9. Moksha or liberation

Unit 4 Overview of Other Schools of Vedanta
1. Dvaita Vedanta by Madhvacarya
2. Dvaitadvaita by Nimbarkacarya
3. Suddhadvaita by Vallabhadriacarya
4. Acintya bhedabheda by Caitanya maha prabhu

SUGGESTED READINGS


SPECIAL READINGS

Upanishads with the commentary of Sankaracarya
Viveka cuda mani by Sankaracarya
Bhagavad-Gita with the commentaries of Sankaracarya and Ramanujacarya
Vedanta sangraha by Ramaraya kavi
Course Description:

This course is designed to acquaint the students with the developments in continental philosophical traditions, namely, Phenomenology and Existentialism. Both these traditions have dominated the philosophical scene in the twentieth century West. Though there have been other developments in the post-phenomenological and post-existentialist traditions, these two traditions have remained immensely appealing. Hence there is an effort here to make the students know the basics of these traditions so that they can make in-depth study of these at a higher level.

Course pre-requisites: This course requires the students to have already some acquaintance with Modern European philosophy.

Course Content:

Section I: Phenomenology


Section II: Existentialism

Nietzsche’s Critique of Enlightenment and the Foundations of Existentialism: Will to Power, the Apollonian and Dionysian Man, Transvaluation of values, Eternal Recurrence and Superman

Kierkegaards’ Philosophy of Existence: subjectivity, man, God, morality and salvation

Heidegger’s Metaphysics of Being: Being, Dasein, World, Existence, Freedom and Authenticity

Sartre’s Philosophy of Man and Freedom: Being-for-itself, Being-in-itself, Being-with-others, morality and freedom
Suggested Readings:


Note: There will be three essay type Internal Tests consisting of 10 Marks each in the first week of February, March and April, respectively.
PH 577: Foundations of Cognitive Science (Optional paper)

Cognition is a mental process and as a mental process assumes two questions: what is the nature of mind? and what is the nature of cognitive processes such as perception, memory, reasoning, language use, etc. These two questions are interrelated and interdependent in the sense that an answer to any one of them will influence the answer to the other. Accordingly, the course will have two major parts. The first part will be concerned with the methodological questions in philosophy of mind. The second part will be concerned with competing accounts of mind involving symbolic processing neural networks and dynamical systems.

The first part will consist of following topics:
(a) Varieties of Materialist Theories of Mind: (1) Behaviourism; (2) Type and Token Physicalism

(b) Functionalism and the Representational Theory of Mind: (1) The Functionalist Picture of Mind as Computing Machine; (2) Element of Functionalism; (3) The Representational Theory of Mind; (4) Qualia

The second part will consist of the following topics:
(c) Competing accounts of mental processes: (1) Symbol Systems; (2) Mental Models; (3) Connectionist Model – neural networks of brains as the source of inspiration; (4) Embedded Cognition and Dynamical Theory of Cognition

(a) Methodological questions in philosophy of mind.

Essential Readings:

1. David Chalmers Philosophy of Mind: Classical and Contemporary Readings,


Further Reading:


(b) What is the nature of representation?

Essential Readings:

1. “Mental Representation” http://plato.stanford.edu/entries/mental-representation/

2. Jerry Fodor. "Why there still has to be a Language of Thought". Appendix of *Psychosemantics*. (Defence of the classical, symbolic/representational theory of mind.)

3. Paul M. Churchland. Introductory chapter of *The Engine of Reason, the Seat of the Soul* or section 7.5 of *Matter and Consciousness* (For connectionism and eliminativism against folk psychology.)


Further Reading:

1. John Haugeland. *Artificial Intelligence: The very idea*. (Good intro to computational theory of mind.)


**Further reading:**


**Further reading:**

(c) What is the relation among apparently competing accounts of mind involving symbolic processing, neural networks and dynamical systems?

**Essential Readings:**


6. Tim van Gelder & Rober Port. "It's about time: An overview of the dynamical approach to cognition. Chapter one of *Mind as Motion: Explorations in the Dynamics of Cognition*. Edited by Port & van Gelder.

7. Philip Johnson- Laird “Mental Models”

**Further reading:**


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Department of Philosophy  
School of Humanities  
University of Hyderabad

Title of the course: Western Philosophy – IV  
(M.A. IV Semester)

Course No. PH - 552  
No. of Credits: 4 (Four)  
Prerequisite: Nil

The objective of the course is to expose the students to the broad contours of the Kantian and the post Kantian German Philosophy as well as to identify the thread that runs through the philosophical frameworks provided by Kant, Hegel and Marx, with particular reference to modernity both as a concept and as a phenomenon. The course takes note of the ways their ideas have resonance in the current philosophical thinking.

Course Outline:

PART I : KANT

1. Introduction:
   i. The Aims of Critical Philosophy.  
   ii. Classification of Judgements.  
   iii. Sense, Understanding and Reason.

2. Transcendental Aesthetic:
   i. Theory of Space and Time.  
   ii. Philosophy of Mathematics.

3. Transcendental Analytic:
   i. Need for and Identification of Categories.  
   ii. Transcendental Deduction of Categories.  
   iii. Legitimate and Illegitimate use of Categories.  
   iv. Synthetic a priori Principles of Pure Understanding.  
   v. The Phenomenal and the Noumenal Worlds.

4. Transcendental Dialectic:
   i. Ideas of Pure reason and Absolute Metaphysical Judgements.  
   ii. Legitimate use of the Ideas of Pure Reason.

5. Ethics:
   i. The Concept of Practical Reason.  
   ii. The Moral Law as the Categorical Imperative.  
   iii. The Objectivity of the Categorical Imperative.  
   iv. The Autonomy of the Will.

6. Aesthetics:
   i. Nature of Aesthetic Judgements.  
   ii. Beauty and Sublimity.  
   iii. Nature of Art.
PART II : HEGEL

1. The significance of Hegelian Philosophy.
2. The Philosophical context of Hegelian Thought.
3. The idea of Spirit.
4. The concept of Dialectic.

PART III : MARX

3. Negation of Human Nature : Alienation

*****
Is science value-free? The traditional ideal is that science is built on objective facts, that is, claims that can be shown to be true on the basis of evidence and are independent of subjective moral or political values. The value-neutrality of science is thought to be important, since medicine and engineering as well as government policy regarding things like climate change depend on it—or should. The problem with this ideal is that, from a logical point of view, scientific claims cannot actually be confirmed or disconfirmed on the basis of evidence alone. Instead, scientists tend to choose those theories that explain the largest number or variety of facts, are the most precise, the most consistent, the most promising, or the most simple. These considerations are what philosophers call “epistemic values.” But what happens if scientists cannot agree which of these values are the most important, or which theory exemplifies these values best? And if epistemic values can influence science, can political, moral, religious, and social values influence it as well? Could there be an alternative science that is shaped by different values and yet is nevertheless rational and progressive?

First, the internal challenges to the ideal of value free science that arise form consideration of inductive risk, as developed by Rudner and Churchman in the 1950s, are considered in the light of the questions raised above. The responses from Jeffrey, Hempel, and McMullin, for example, consolidate what may be called the canonical account of the distinction between the types of values that can play a legitimate role in science and the contexts in which they can figure. Second, the work of later contextualist critics are taken up. They insist that social interests and values are ineliminable from science on the basis of arguments from underdetermination, holism, theory ladenness, and an appreciation of the social, conventional dimensions of scientific practice (e.g., Collins, Douglas, Lacey, Longino). Although some see in such arguments the threat of a corrosive relativism that irrevocably undermines ideals of objectivity, their advocates typically make the case for a systematic (constructive) reframing of key epistemic ideals. There is a growing recent literature in which contextual values are recognized to play a constructive, not just a compromising role in scientific inquiry. There is a growing body of recent work on individual norms of epistemic integrity (Douglas, Lacey), and on social/cognitive norms of procedural objectivity (Longino, Intemann and de Melo-Martin). Third, this extended debate about science and values reinforces the post-positivist turn to (socially) naturalized modes of philosophical analysis, and adds an emphasis on direct (normative) engagement with scientific practice. This should lead to a discussion of its meta-philosophical implications.

Readings:


Oxford University Press, 2007).


Grading: There will be six take-home assignments. Five best will be chosen for consideration of one Unit (20 percent) of semester long evaluation. There will be a term paper at the end of the semester which will be the second Unit (20 percent) of semester long evaluation. There will be a mid-semester examination worth 20 percent and will constitute the third Unit for the semester long assessment. Submission of the term paper is a MUST for getting a grade in this course. The end semester examination is worth 60 percent of the total course evaluation.

Prof. Prajit K. Basu