

KARNATAK UNIVERSITY, DHARWAD
Department of Studies in Philosophy
Percentage (25%) of Revision of Syllabus

Course Code and Name	M.A. Philosophy Syllabus 2011-2012	M.A. Philosophy Syllabus 2020-2021
A01: Indian Epistemology	<ol style="list-style-type: none"> 1) Nature and scope of Epistemology – A comparative perspective: Indian and Western. 2) Nature and definition of prama and distinction between prama and aprama. 3) Kinds of Pramana: Perception, Inference, Analogy, Testimony, Postulation and Non-apprehension. 4) Theories of Error: Sat-khyati, Asat-khyati, Anyatha-khyati, Atma-khyati, Akhyati, Anirvachaniya-khyati vadas. 5) Theories of Truth: Correspondence, Coherence and Pragmatic theories. 6) Theories of Validity of Knowledge: Paratah and svatah pramanyavadas 	<ol style="list-style-type: none"> 1) Nature and scope of Epistemology – A comparative perspective: Indian and Western. 2) Salient features of knowledge Nature and definition of prama and distinction between prama and aprama. 3) Kinds of Pramana: Perception, (pratyaksa) Inference(Anumana) Analogy(Shabdha) Testimony(Upamana), Postulation (Arthapatti) and Non-apprehension(Anupalabdhi). 4) Theories of Error: Sat-khyati, Asat-khyati, Anyatha-khyati, Atma-khyati, Akhyati, Anirvachaniya-khyati vadas. 5) Theories of Truth: Correspondence, Coherence and Pragmatic theories. 6) Theories of Validity of Knowledge Pramanyavadas, Paratah and Svatah pramanyavadas
A02: Indian Logic	<ol style="list-style-type: none"> 1. General Characteristics of Indian Logic and utility of study of Indian Logic. 2. Anumana Pramana as Sound Inference: <ol style="list-style-type: none"> a) Elements of Sound Inference b) Kinds of Sound Inference: Anvaya-Vyatireki and Kevalanvayi inferences. c) Role of Tarka in determining the validity of sound inference. 3. Analogy and Arthapatti as the species of sound inference: <ol style="list-style-type: none"> a) Elements of Analogical reasoning b) Analogy as the instrumental cause of analogical knowledge. c) Structure and content of Arthapatti (Postulation), 	<ol style="list-style-type: none"> 1) Introduction to Logic (Western & Indian), Deductive & Inductive. Definitions of logic, its utility and scope. General Characteristics of Indian Logic - Anviksiki or nyaya. The utility of the study of Indian Logic. 2) Nature of Anumana Pramana (Inference): Its soundness. <ol style="list-style-type: none"> (i) Inference for oneself (svārtha) and Inference for others (parārtha). (ii) Inference for others: Pratijna(Thesis), hetu(Reason), nidarsana (Example Illustration), anusandhana (Subsumptive co-relation), nigamana (conclusion). Vyapti (pervasion): Concept, its ascertainment, its function.

	<p>validity and material correctness of postulational inference.</p> <p>4. Inferential Fallacies:</p> <p>a) Types of fallacies.</p> <p>b) Identification of fallacious inferences using the techniques of Indian Logic.</p>	<p>(iii) Varieties of inference: kinds of inferential mark (linga)-Drstam and adrastam (Samanyato drsta) lingam- Drst and samanyato drsta anumana.</p> <p>(iv) Elements of anumana pramana (Sound inference)- An explanation of the Pancavayava vakya-syllogism-and its members.</p> <p>(v) Inference: Classification recognized by Naiyayikas: 1) Kevalanyayi 2) Kevela-vyatireki and 3) Anvaya vyatireki, Role of vyapti (pervasion) inference, Samavyapti and asama (or visama) Vyapti, Anvaya vyapti vyatireka vyapti and kevala vyatireka vyapti.</p> <p>(vi) Tarka-its role in determining the validity of inference. Five kinds of tarka.</p> <p>3) Upamana (Analogy or comparism) and Arthapatti (postulation) as the species of sound inference. Kinds of Upamana-Sadharmuopamana, Vaidharmyopamana and dharma matropamana.</p> <p>a) Nyaya definition of upamana (analogy).Steps in the process of reasoning in upamana (analogy), Elements of Analogical reasoning.</p> <p>b) Upamana (Analogy) as the instrumental cause of analogical knowledge. Upamana as an independent source of knowledge.</p> <p>c) Structure and content of Arthapatti (Postulation), Formal validity and material correctness of postulational inference. Drstarathapatti and srutarthapatti. Is arthapatti and anumana?</p> <p>4) Inferential Fallacies: (Fallacies of Inference or Hetvabhasa)</p> <p>a) Types of fallacies-(i) savyabhicara, viruddha, prakaranasama or satpratipaksa, sadhyasama or asiddha, kalatita and badhita (ii) the fallacies of</p>
--	---	--

		chala, jati aand nighrasthana
A03: Ancient Indian Philosophy	<ol style="list-style-type: none"> 1. Introduction: General Characteristics of Indian Philosophy. 2. The Upanisads: (a) Upanisads and their relation to the Vedas. (b) Levels of Consciousness (c) Atman-Brahman Identity (d) Sravana, Manana and nidid hyasana. 3. Bhagavadgita: Karma yoga and Jnana-yoga. 4. Carvaka : Epistemology, Metaphysics and Ethics. 5. Early Buddhism (a) Ksanikavada (b) Nirvana and Anatmavada (c) Pratityasamutpada-Vada (d) Astangamarga. 6. Early Jainism :(a) Jiva and Ajiva (b) Ethical code and values (c) Liberation and its means. 	<ol style="list-style-type: none"> 1) Introduction: General Characteristics of Indian Philosophy. 2) The Upanisads: (a) Upanisads and their relation to the Vedas.(b) Levels of Consciousness (c) Atman-Brahman Identity (d) Sravana, Manana and nidid hyasana nature(e) Liberation and its ideals of pravrtti and nivritti reconciled means jivamukti and videhamukti. 3) Bhagavadgita: Karma yoga, Bhakti yoga, Rajayoga and Jnana-yoga. 4) Carvaka : Epistemology, Metaphysics and Ethics. 5) Early Buddhism (a) Ksanikavada (b) Liberation; Nirvana and Anatmavada (c) Pratityasamutpad Vada (d) Astangamarga. 6) Early Jainism :(a) Metaphysics – substance and quality. Jiva and Ajiva (b) Ethical code and values (c) Liberation and its means.
A04: Ancient & Mediaeval Western Philosophy	<ol style="list-style-type: none"> 1) General Characteristics of Ancient Greek Philosophy. Pre-Socratic Philosophy 2) Socrates: (a) The Socratic Method (b) Virtue as Knowledge. 3) Plato: (a) Nature of philosophical method. Theory of Ideas (b) Conception of soul. 4) Aristotle :(a) Form (b) God and matter (c) Causation (d) Universals. 5) Main characteristics of medieval philosophy. 6) Salient features of Augustine’s Philosophy – Theory of perception: Sense Awareness and Imagination – Reason and truth – human will and action. God and the world. 7) Thomas Aquinas: Epistemological Views: Faith and Reason (two ways of knowing)- Nature of human 	<ol style="list-style-type: none"> 1) General Characteristics of Ancient Greek Philosophy. Pre-Socratic Philosophy 2) Socrates: (a) The Socratic Method (b) Virtue as Knowledge. 3) Plato: (a) Nature of philosophical method. Theory of Ideas (b) Conception of soul. 4) Aristotle :(a) Form (b) God and matter (c) Causation (d) Universals. 5) Main characteristics of Medieval philosophy. 6) Salient features of Augustine’s Philosophy – Theory of perception: Sense Awareness and Imagination – Reason and truth – human will and action. God and the world. 7) Thomas Aquinas: Epistemological Views: Faith and Reason (two ways of knowing)- Nature of human knowledge – Man and Morals. Concept of God.

	<p>knowledge – Man and Morals. Concept of God.</p> <p>8) St.Anslem: Proofs for the existence of God.</p>	<p>8) St.Anslem: Proofs for the existence of God.</p>
<p>A05: Contemporary Indian Philosophy</p>	<ol style="list-style-type: none"> 1. Main characteristics of contemporary Indian Thought. 2. Vivekananda : (a) God, World, Maya (b) Soul, its bondage and Liberation (c) The means to Liberation-Bhakti ,Karma, Jnana and Rajayog as. Universal Religion. 3. Rabindranath Tagore: (a) God (b) Degrees of Reality- Maya, (c) Man, Evil and Liberation (d) Humanism. 4.M.K. Gandhi: (a) God and Truth (b) World (c) Man, Karma and rebirth (d) Ahimsa and Satyagraha. 5.Sri Aurobindo: (a) Reality (Sat-cit-ananda) (b) World-Evolution and involution-maya and lila (c) Man, rebirth and karma (d) Supermind (e) Gnostic Being and Integral Yoga. 6.K.C. Bhattacharya: (a) Nature of Philosophy and Science (b) Concept of Consciousness (c) Theory of knowledge- notion of subjectivity (d) The concept of freedom and Metaphysics of the Absolute. 7. S. Radhakrishnan: (a) Nature of Philosophy (b) Ultimate Reality, World and Soul (c) Karma and Rebirth (d) Religion and ways of knowing. 	<ol style="list-style-type: none"> 1) Main characteristics of Contemporary Indian Philosophy. 2) Vivekananda : (a) Concept of God, World, Maya (b) Concept of Soul, its bondage and Liberation (c) The means to Liberation-Bhakti ,Karma, Jnana and Rajayoga Nature and Ideal of Universal Religion. 3) Rabindranath Tagore: (a) Concept of God (b) Degrees of Reality-Doctrine of Maya, (c) Nature of Man, Evil and Liberation (d) Humanism. 4) M.K. Gandhi: (a) God and Truth, Characteristics of God (b) Concept of World (c) Nature of Man, Karma and rebirth (d) Ahimsa and Satyagraha (e) Sarvodaya. 5) Sri Aurobindo: (a) Reality (Sat-Cit-Ananda) (b) World-Evolution and involution-maya and lila (c) Nature of Man, Rebirth and law of Karma (d) Supermind (e) Nature of Gnostic Being and Integral Yoga. 6) S. Radhakrishnan: (a) Nature of Philosophy (b) Concept of Ultimate Reality, World and Soul (c) Doctrine of Karma and Rebirth (d) Religion and ways of knowing.
<p>B01: Western Epistemology</p>	<ol style="list-style-type: none"> 1. Nature and characteristics of Western epistemology. 2. The Sources of Knowledge: Perception, Reasoning (Inference), Testimony, Intuition and Revelation 3. Nature of Knowledge: The Three conditions of knowledge: Truth, Belief and Justification. 4. Types of Knowledge: A Priori and A Posteriori knowledge. 5. Nature and criteria of Truth: Correspondence, Coherence, Pragmatic & Semantic theories. 	<ol style="list-style-type: none"> 1) Nature and characteristics of Western epistemology. 2) The Sources of Knowledge: Perception, Reasoning (Inference), Testimony, Intuition and Revelation 3) Nature of Knowledge: The Three conditions of knowledge: Truth, Belief and Justification. 4) Types of Knowledge: analytic and synthetic propositions; A Priori and A Posteriori knowledge. 5) Nature and criteria of Truth: Correspondence, Coherence, Pragmatic & Semantic theories.

	6. Nature of Induction, its problem and justification.	6) Nature of Induction, its problem and justification.
B02: Logic and Scientific Method.	<ol style="list-style-type: none"> 1. Nature, definition and scope of Deductive logic, and its utility. 2. Theory of terms-simple, compound, singular, general, abstract, concrete, denotative & connotative terms. 3. Categorical propositions. Analysis of A.E.I. and O propositions, Square of opposition of propositions. Diagrammatic representations of A.E.I and O propositions. 4. Syllogism, rules and Validity – Categorical, Hypothetical and disjunctive. syllogisms. 5. Nature and kinds of logical fallacies 6. Aim and characteristics of Inductive logic. Its role in scientific reasoning. 7. Scientific method – Hypothesis, observation and Experiment. 8. Mill’s Experimental methods. 9. Nature of scientific explanation. 	<ol style="list-style-type: none"> 1. Nature ,definition and scope of Deductive logic, and its utility. Analysis of Proposition; what is a proposition? Traditional Analysis of propositions; compound, simple and general propositions. 2. <u>Categorical Propositions.</u> <ul style="list-style-type: none"> ➤ Categorical Propositions and classes, Analysis of A,E,U, and O propositions. ➤ Quality, Quantity and distribution ➤ Standard form categorical propositions ➤ The traditional square of opposition – contradictories, contraries, sub contraries, sub alternation, the square of opposition. <u>Immediate inferences:</u> <ul style="list-style-type: none"> ➤ Conversion, obversion, contraposition ➤ Diagrams for categorical propositions 3. <u>Categorical Syllogisms:</u> <ul style="list-style-type: none"> ➤ Standard form categorical syllogisms. ➤ Major, minor and middle term ➤ Mood and figure ➤ Formal nature of syllogistic arguments, ➤ Venn diagram technique for testing syllogism. ➤ Rules and fallacies (of syllogism). ➤ Disjunctive and Hypothetical syllogisms: ➤ The Dilemma 4. <u>Fallacies:</u> <ul style="list-style-type: none"> ➤ What is a fallacy? Nature and Kinds of logical fallacies. ➤ Fallacies of relevance- Argument from ignorance (Argument Ad Ignorantiam); Appeal to Inappropriate Authority (Argument Ad Verecundiam); complex Question; Argument Ad

		<p>Hominem; Accidents, converse Accident: False cause; Begging the question, Petitio Principii; Appeal to emotion (Argument Ad populum); appeal to pity (Argument Ad Misericordiam); Appeal to force (Argument Ad Baculum); Irrelevant conclusion (Ignorato Elenchi).</p> <p>➤ Fallacies of Ambiguity - Equivocation, Amphiboly, accent, Composition, Division.</p> <p>5. Aim and characteristics of Inductive logic. Its role in scientific reasoning.</p> <p>6. Scientific method – What is Science? Aim and mission of Science, Essential steps in scientific or inductive method. Hypothesis its nature, origin, formation, verification and role of hypothesis in science. Kinds of Hypothesis, observation and Experiment.</p> <p>7. Mill’s Experimental methods -5 methods</p> <p>8. Nature of scientific explanation; evaluating scientific explanation.</p>
<p>B03: Mediaeval Indian Philosophy</p>	<p>1. General characteristics of medieval heterodox systems.</p> <p>2. Pluralistic realism of the Jaina.</p> <p>3. Theory of knowledge – five kinds of knowledge.</p> <p>4. Nature of consciousness.</p> <p>5. Realistic metaphysics and epistemology of vaibhasikas and saurantikas.</p> <p>6. Nature of Yoga-cara idealism.</p> <p>7. Madhyamika views on degree of truth and reality.</p> <p>8. Sunya-vada and its implications.</p>	<p>1) General characteristics of Medieval Heterodox systems; Its general characteristics</p> <p>2) Pluralistic realism of the Jainism</p> <p>3) Jainism: Theory of knowledge – five kinds of knowledge; Matijnana, Srutajnana, Avadhijnana manahparyajnana, kevalajnana.</p> <p>4) Nature of consciousness in Jainism and its kinds.</p> <p>5) Vaibhasikas and Saurantikas.-Their realistic metaphysics and epistemology.</p> <p>6) Nature of Yoga-cara idealism.</p> <p>7) Madhyamika views on degree of truth and reality.</p> <p>8) Sunya-vada and its implications.</p>
<p>B04: Orthodox Systems of Indian Philosophy</p>	<p>1. Sankhya: (a) Purusa and Prakriti (b) Theory of Evolution (c) Satkaryavada.</p> <p>2. Yoga: Aim and Characteristics of Astanga yoga.</p>	<p>1) Sankhya: Purusa and Prakriti, Theory of Evolution, Satkaryavada.</p> <p>2) Yoga: Aim and Characteristics of Astanga yoga.</p>

	<p>3. Nyaya Theory of Pramanas; 4. Vaisesika theories : (a) Categories and (b) Atomism. 5. Purvamimamsa: (a) Categories (b) Pramanas. 6. Advaita of Sankara:(a) Brahman, Jiva and Atman (b) Vivartavada – Moksa & its menas. 7. Visistadvaita of Ramanuja: (a) Brahman, cit and acit. (b) Moksa and its means. 8. Dvaita of Madhva: (a) God (b) Classification of souls (c) Panca-Bheda-Moksa and its means. 9. Virasaivism: (a) Siva and Sakti (b) Evolution of 36 Principles (c) Sat-Sthala-Linganga Samarasya .</p>	<p>3) Vaisesika theories: Categories and Atomism. 4) Nyaya theory of pramanas 5) Purvamimamsa: Categories, Pramanas. 6) Advaita of Sankara: Brahman, Jiva and Atman, Vivartavada – Moksa & its menas. 7) Visistadvaita of Ramanuja: Brahman, cit and acit. Moksa and its means. 8) Dvaita of Madhva: God, Classification of souls, Panca-Bheda-Moksa and its means. 9) Virasaivism: Siva and Sakti, Evolution of 36 Principles, Sat-Sthala-Linganga Samarasya</p>
B05: Modern Western Philosophy	<p>1. General Characteristics of modern western philosophy. 2. Descartes: Method of Philosophy, Cogito ergo-sum, Body-mind relation. Proofs for the existence of God. 3. Spinoza: Substance, attributes and modes; Determinism. 4. Leibnitz: doctrine of monads, pre-established harmony. 5. Locke: (a) Origin and limits of knowledge (b) Substance-Primary, Secondary and tertiary qualities. 6. Berkeley: (a) Immaterialism, rejection of Locke's distinction between primary and secondary qualities (b) Esse est percipi. 7. Hume: (a) Impressions and Ideas (b) Distinction between relations of ideas & matters of fact (c) Causation.</p>	<p>1) General Characteristics of modern Western philosophy. 2) Descartes: Method of Philosophy, Cogito ergo-sum, Body-mind relation. Proofs for the existence of God. 3) Spinoza: Substance, attributes and modes; Determinism. 4) Leibnitz: doctrine of monads, pre-established harmony. 5) Locke: (a) Origin and limits of knowledge (b) Substance-Primary, Secondary and tertiary qualities. 6) Berkeley: (a) Immaterialism, rejection of Locke's distinction between primary and secondary qualities (b) Esse est percipi. 7) Hume: (a) Impressions and Ideas (b) Distinction between relations of ideas & matters of fact (c) Causation.</p>
Open Elective: H61: Philosophy of Bhagavadgita	<p>1. Importance of Bhagavadgita in Indian Culture 2. Phenomenal characteristics of External World 3. The Individual Self and the Goal of life 4. The ethical principles for individuals and society 5. The nature and functions of jnanamarga 6. The theory of Karmayoga and its applications 7. Moksha: as human freedom and its methods of Realizations</p>	<p>1) The nature and scope of Bhagavadgita, The Importance of Bhagavadgita in Indian Culture. Pravrtti and nivrtti 2) Phenomenal characteristics of External World (jagat), Higher and lower prakrti. 3) The Individual Self and the Goal of life 4) The ethical principles for individuals and society 5) The nature and functions of jnanamarga 6) The theory of Karmayoga and its applications</p>

	8. Relevance of Bhagavadgita for modern life.	7) Moksha: as human freedom and its methods of Realizations. 8) Relevance of Bhagavadgita for modern life.
C01: Indian Moral Philosophy	<ol style="list-style-type: none"> 1. Introduction: 2. Nyaya-Vaisesika: Classification of duties. <ol style="list-style-type: none"> (a) Samanya-Dharmas-Generic duties. (b) Visesa-Dharmas-Specific duties. 3. Mimamsa: Classification of duties. <ol style="list-style-type: none"> (a) Nityakarmas-unconditionally obligatory duties. (b) Naimittikakarmas-obligatory duties on special occasions. (c) Kamyakarmas-Duties conditional on subjective desire. (d) Vidhis as positive injunctions and Nishedhas as mere Prohibitions. 4. The Nature of Nishkama Karma. 5. Classification of virtues and vices. <ol style="list-style-type: none"> (a) Nyaya-Classification of Virtues and Vices. (b) Patanjali's Classification of virtues. (c) Jain views on virtues. (d) Buddhist classification of virtues. 6. The Moral Standards (Criteria) <ol style="list-style-type: none"> (a) Custom and Tradition (b) Social Category (c) Moral Utility (d) Moral Law 	<ol style="list-style-type: none"> 1) Introduction: Nature and scope of Dharma, Dharma as universal moral law. 2) Nyaya-Vaisesika Classification of duties: Samanya-Dharmas-Generic duties. Visesa-Dharmas-Specific duties. 3) Mimamsa: Classification of duties: Nityakarmas-unconditionally obligatory duties. Naimittikakarmas-obligatory duties on special occasions. Kamyakarmas-Duties conditional on subjective desire. Vidhis as positive injunctions and Nishedhas as mere Prohibitions. Ramanujas Classification of duties 4) Classification of Virtues and vices: Nyaya-Classification of Virtues and Vices, Patanjali's Classification of Virtues, Jain Classification of Virtues. Buddhist Classification of Virtues. 5) The Moral Standards (Criteria), Custom and Tradition; Social; Category; Moral Utility; Moral Law. 6) The Nature of Nishkama Karma Bhagavadgita.
C08: Contemporary Western Philosophy	<ol style="list-style-type: none"> 1. Philosophy of Frege - Concept and Object – Sense and Reference 2. Russell's Theory of definite descriptions and logical Atomism. 	<ol style="list-style-type: none"> 1) Introduction: characteristics of Contemporary Western Philosophy. 2) Philosophy of Frege - Concept and Object – Sense and Reference.

	<ol style="list-style-type: none"> 3. Wittgenstein's picture theory of meaning, limits of language 4. Wittgenstein's later Philosophy – language-games and use theory of meaning 5. Philosophy of W.V.Quine – Critique of empiricism 6. P.F.Strawson's Descriptive metaphysics – Its main features. 7. General characteristics of phenomenology and existentialism. 8. Whitehead's organic theory of reality 	<ol style="list-style-type: none"> 3) Russell's Theory of Definite Descriptions and Logical Atomism. 4) Wittgenstein's Picture theory of Meaning, Limits of Language. Wittgenstein's later Philosophy – Language-Games, Family Resemblance Theory and Use Theory of Meaning 5) Philosophy of W.V. O Quine – Critique of Empiricism 6) Phenomenology and Existentialism and its characteristics.
<p>C03: Philosophy of Religion – Indian</p>	<ol style="list-style-type: none"> 1. The Nature and Scope of Philosophy of Religions in Indian Tradition. 2. Theism and Athiesm. 3. Nature of God and his relation to world and finite individuals. 4. Human bondage and liberation-Soul and its immortality – Doctrine of Karma. 5. Indian conception of purusarthas 6. Nyaya proofs for the existence of God. Realization of ultimate values according to Vedanta. 	<ol style="list-style-type: none"> 1) The Nature and Scope of Philosophy of Religions in Indian Tradition. 2) Theism (Vaidika) and Athiesm (Avaidika) 3) Nature of God and his relation to world (Jagat) and finite individuals (jiva). 4) Human bondage and liberation-Soul (Atma) and its immortality (Amaratva)– Doctrine of Karma. 5) Indian conception of purusarthas; Dharma, Artha, kama and moksa. 6) Nyaya proofs for the existence of God. Realization of ultimate values according to Vedanta. (Advaita, Vishistadvaita and Dvaita)
<p>C04: Modern Symbolic logic</p>	<ol style="list-style-type: none"> 1. Introduction: <ol style="list-style-type: none"> a) Definition and Utility of Symbolic Logic. b) Argument and its elements. c) Formal Characteristics of Logic – Forms of arguments and forms of propositions. d) Validity and Invalidity as distinguished from truth and falsity. 2. Propositional Theory <ol style="list-style-type: none"> a) Simple and compound statements (Propositions), Truth functions – Negation, Conjunction, 	<ol style="list-style-type: none"> 1. Introduction: <ol style="list-style-type: none"> a) Definition and Utility of Symbolic Logic. b) Nature of Argument. Its elements- Propositions-(subject-copula-predicate)? Premises and conclusion. c) Formal Characteristics of Logic – Forms of arguments and forms of propositions. d) Validity and Invalidity as distinguished from truth and falsity. 2. Propositional Theory <ol style="list-style-type: none"> a) Simple and compound statements (Propositions), Truth

	<p>disjunction, conditional and bi-conditional statements.</p> <p>b) Truth-Table: Tautology, contradiction and contingency.</p> <p>c) The Nature of truth-functional arguments – Means of establishing the validity of such arguments.</p> <p>d) Construction of formal proofs-rules of Inference for propositional (sentential) Logic.</p> <p>3. Quantification Theory:</p> <p>a) Singular and General Propositions.</p> <p>b) Construction of Formal Proofs of validity using Preliminary Quantification Rules</p> <p>c) Proving Invalidity of Invalid arguments.</p> <p>d) Structures of Multiply General propositions.</p> <p>e) Logical truth involving Quantifiers.</p>	<p>functions – Negation, Conjunction, disjunction, conditional and bi-conditional statements.</p> <p>b) Truth-Table: <i>Statement forms and argument forms. Statement variables, substitution instances, specific form</i>, a form. Tautology, contradiction and contingency.</p> <p>c) The Nature of truth-functional arguments – <i>Use of truth tables to decide the validity/invalidity of arguments/argument forms</i>. Means of establishing the validity of such arguments.</p> <p>3. Construction of formal proofs (<i>Method of Deduction</i>), <i>Elementary valid argument forms</i>. -rules of Inference for propositional (sentential) Logic. (<i>including and Rule of Replacement</i>). <i>Proving the invalidity of arguments by the method of assigning truth values; the Rule of Conditional Proof, Indirect Proof; shorter Truth-table Technique</i>.</p> <p>4. Quantification Theory:</p> <p>a) Singular and General Propositions.</p> <p>b) Construction of Formal Proofs of validity using Preliminary Quantification Rules</p> <p>c) Proving Invalidity of Invalid arguments.</p> <p>d) Structures of Multiply General propositions.</p> <p>e) Logical truth involving Quantifiers.</p>
Optional Course:		
C05: Traditional Virasaivism (Lingayatism)	<p>1) Introduction:</p> <p>a) Pre-historic origin of Saivism.</p> <p>b) Fundamental concepts of Siva, Sakti etc. in Indus valley civilization and their philosophical and religious significance.</p> <p>2) Virasaiva Philosophical concepts in Vedas and Sivagamas.</p> <p>3) Pramanas: a) Pratyaksa b) Anumana and c) Sabda as</p>	<p><i>Classical Virasaivism/ Lingayatism</i></p> <p>1. Introduction: Pre-historic origin of Saivism. Fundamental concepts of Siva, Sakti, etc in Indus valley civilization and their Philosophical and Religious significance.</p> <p>2) Virasaiva philosophical concepts in Vedas and Sivagamas.</p> <p>3) Pramanas: <i>Perception</i> (Pratyaksa) <i>Inference</i> (Anumana) and <i>Testimony</i> (Sabda).</p>

	<p>Veda and agamas</p> <p>4) Ethical Philosophy: a) Pancacaras in Sivagamas b) Ethical codes and sthalas in Siddhanta Shikhamani.</p> <p>5) Theory of bheda-abheda in Srikara-bhasya.</p> <p>6) Metaphysics: a) Concept of Parasiva and Parasakti, and their relation b) Concept of soul c) Concept of world d) Relation of Parasiva to soul and world e) concept of liberation and method of realization.</p>	<p>7) Ethical Philosophy: a) <i>Pancacaras</i> in Sivagamas b) <i>Sat-Sthalas</i> in Siddhanta Shikhamani, <i>and the criticisms</i>.</p> <p>8) Theory of Bheda-Abheda in Srikara-Bhasya.</p> <p>9) Metaphysics: a) Concept of <i>God</i> (<i>Parasiva</i>) and Parasakti, and their relation b) Concept of soul (<i>jiva</i>) c) Concept of world (<i>jagat</i>) d) Relation of <i>Parasiva</i> to Soul and world e) Concept of Liberation (<i>Linganga samarasya</i>).</p>
<p>OR</p> <p>C06: Advaita Vedanta of Sankara</p>	<p style="text-align: center;">OR</p> <p>1) Metaphysics: (a) Nirguna-Brahman (b) Maya (c) Adhyasa (d) Saguna Brahman (Isvara) (e) Jiva (f) jagat (g) Atman (h) Atman-Bhahman Identity (i) Vivarta vada.</p> <p>2) Epistemology: (a) The nature of Janana (b) Pramanas (c) Theory of Truth and (d) Theory of error.</p> <p>3) Ethics: (a) Nature of liberation (b) Means of Liberation-Relations between reason and revelation (c) Jivanmukti and Social concern.</p> <p>4) Relation of Advaita to other systems, especially Buddhism and Sankhya.</p>	<p style="text-align: center;">OR</p> <p>1) Metaphysics: (a) Nirguna-Brahman (b) Maya (c) Adhyasa (d) Saguna Brahman (Isvara) (e) Jiva (f) jagat (g) Atman (h) Atman-Bhahman Identity (i) Vivarta vada.</p> <p>2) Epistemology: (a) The nature of Janana (b) Pramanas (c) Theory of Truth and (d) Theory of error.</p> <p>3) Ethics: (a) Nature of liberation (b) Means of Liberation-Relations between reason and revelation (c) Jivanmukti and Social concern.</p> <p>4) Relation of Advaita to other systems, especially Buddhism and Sankhya.</p>
<p>OR</p> <p>C07: Philosophy of Aristotle</p>	<p style="text-align: center;">OR</p> <p>1. Logic: (a) Logic of form: Terms, Proposition, Syllogism, Enthymeme. (b) Logic of Science: Demonstration, Definition and fallacies.</p> <p>2. Epistemology: (a) Nature of Knowledge: Sources of Knowledge. (b) Perception and Reason.</p> <p>3. Metaphysics: (a) Matter and form: Analysis of becoming (b) Potentiality and actuality.</p> <p>4. Ethics: The ideal life and its goodness, voluntary action choices, Moral virtues, justice and continence.</p>	<p style="text-align: center;">OR</p> <p>1. Logic: (a) Logic of form: Terms, Proposition, Syllogism, Enthymeme. (b) Logic of Science: Demonstration, Definition and fallacies.</p> <p>2. Epistemology: (a) Nature of Knowledge: Sources of Knowledge. (b) Perception and Reason.</p> <p>3. Metaphysics: (a) Matter and form: Analysis of becoming (b) Potentiality and actuality.</p> <p>4. Ethics: The ideal life and its goodness, voluntary action choices, Moral virtues, justice and continence.</p> <p>5. Philosophy of Nature: (a) Substratum, form privation, and four causes and (b) Teleology and necessity.</p>

	5. Philosophy of Nature: (a) Substratum, form privation, and four causes and (b) Teleology and necessity.	
Open Elective: I62: Philosophy of Swami Vivekananda	<ol style="list-style-type: none"> 1. Nature and characteristics of Vedanta Philosophy. 2. Vedic Teaching in theory and practice. 3. The common basis of Hinduism. 4. Vedanta and Vedantism. 5. The Influence of Vedantic thought in England. 6. Nature of duty, and realization of reality. 7. God, world and soul. 8. The mission of Vedanta. 	<ol style="list-style-type: none"> 1. Introduction: Life Swami Vivekananda – Ramakrishna, Paramahansa 2. Nature and characteristics of Practical Vedanta Philosophy. 3. Vedic Teaching in theory and practice. 4. The common basis of Hinduism. 5. Vedanta, Upanishads, Vedas. 6. The Influence of Vedantic thought in England. 7. The nature of duty, and realization of reality. 8. God, world and soul. 9. The mission of Vedanta.
D01: Western Moral Philosophy	<ol style="list-style-type: none"> 1. Introduction <ol style="list-style-type: none"> (a) Nature and definition of morality (b) Scope of Moral Philosophy. 2. Relation between first order moral discourse and second order moral discourse. Nature of moral reasoning. 3. Normative Ethics.(a) Utilitarianism: Act Utilitarianism and Rule Utilitarianism.(b) Kant's Categorical Imperative, Kant and Rawls. 4. Distinction between Normative Ethics and Meta-Ethics. <ol style="list-style-type: none"> (a) Naturalism of Perry (b) Intuitionism of Moore. (c) Emotivism of Ayer and Stevenson. (d) Prescriptivism of Hare. 5. Descriptivism: Relation between fact and value (Is-ought relation) 6. Professional ethics, moral freedom and responsibility. 	<ol style="list-style-type: none"> 1) Introduction: Nature and definition of morality, Scope of Moral Philosophy. 2) Relation between first order moral discourse and second order moral discourse. Nature of moral reasoning, moral standards 3) Normative Ethics; Utilitarianism: Act Utilitarianism and Rule Utilitarianism, Ross's egoism, Kant's Categorical Imperative, Rawls's Social contract theory. Kant and Rawls. 4) Meta-Ethics: Naturalism of Perry, Intuitionism of Moore, Emotivism of Ayer and Stevenson, Prescriptivism of Hare. 5) Distinction between normative Ethics and meta-ethics 6) Descriptivism: Relation between fact and value (Is-ought relation) 7) Professional ethics: moral freedom and responsibility.

D08: Dissertation/Projects work	The topics to be given to the students for dissertation work be decided in the Departmental Council meetings as per the University rules.	The topics to be given to the students for dissertation work be decided in the Departmental Council meetings as per the University rules.
D03: Philosophy of Religion – Western	<ol style="list-style-type: none"> 1. The nature and scope of philosophy of religion. 2. Religious language: Characteristics of religious language- religious statements as symbolic-religious language as non-cognitive-paradox in religious language. 3. God and Religion: Meaning, Nature and Attributes of God-Theories of God-Proofs for the Existence of God-Cosmological, Teleological, Ontological and Ethical Religion without God. 4. Religious Experience: Religion as Experience-The Nature, the foundations and the validity of religious experience-The nature, characteristics, kinds and evaluation of mysticism. 5. Religious values: Kinds of values – Nature and uniqueness of religious value – Belief in immortality as an aspect of religious values. 6. Religion and Evil: The problem of evil in religion – origin, nature and kinds of evils – Theories of evil and possible solutions. 	<ol style="list-style-type: none"> 1) The nature and scope of philosophy of religion. 2) Religious language: The general Characteristics of religious language- religious statements as symbolic - religious language as non-cognitive-paradox in religious language. 3) God and Religion: Introduction, Meaning, Nature and Attributes of God - Different theories of God-Proofs for the Existence of God-Cosmological, Teleological, Ontological and Ethical Religion without God. 4) Religious Experience: Religion as Experience-The Nature, the foundations and the validity of religious experience-The nature, characteristics, kinds and evaluation of mysticism. 5) Religious values: Kinds of values – Nature and uniqueness of religious value – Belief in immortality as an aspect of religious values. 6) Religion and Evil: The problem of Good and evil in religion – origin, nature and kinds of evils – Theories of evil and possible solutions.
D04: Virasaivism (Lingayatism) of Vacanakaras	<ol style="list-style-type: none"> 1) The Philosophy of the Vacanakaras. <ol style="list-style-type: none"> a) The concept of Reality – Concept of God, man and the world and their relation. b) Anubhavamantapa – An academy of Philosophical and religious dialogues. 2) Ethics of the Vacanakaras: Practical application of the philosophical and religious principles in actual life – Satsthalamarga. Asthavarana, Pancacara. 3) Concept of Liberation in Vacana Linganga Samarasya. 	<ol style="list-style-type: none"> 1) The Philosophy of the <i>Vacanakaras</i>. <ol style="list-style-type: none"> a) The concept of Reality – concept of God (Parasiva), man (<i>jiva</i>) and the world (jagat) and their relation. b) <i>Anubhavamantapa</i> – An Academy of Philosophical and Religious dialogues. 2) Ethics of the <i>Vacanakaras</i>: Practical application of the philosophical and religious principles in actual life – <i>Sat-sthala, Asthavarana, Pancacara</i>.

	<p>4) Vacanakara's concept of Religion; Universal religion – its characteristics.</p> <p>5) Social Philosophy of the Vacanakaras. Kayaka, dasoha, sacredness and equality of professions leading to linganga samarasya. Peace and harmony in society.</p> <p>6) Relevance of the above scheme of the Vacanakaras to the present society – Moral behaviour. commitment, sincerity and integrity.</p>	<p>3) Concept of Liberation (<i>Linganga Samarasya</i>) in Vacanas.</p> <p>4) <i>Vacakara's</i> concept of Religion; Universal Religion – its characteristics.</p> <p>5) Social Philosophy of the <i>Vacakaras- Kayaka, Dasoha, Sacredness and Equality of professions leading to Linganga Samarasya. Peace and Harmony in Society.</i></p> <p>6) Relevance of the above scheme of the <i>Vacakaras</i> to the present society – Moral Behaviour, commitment, sincerity and integrity.</p>
<p>Optional Course:</p>		
<p>D05: Theistic Vedanta of Ramanuja and Madhva</p>	<p><u>Ramanuja's Visistadvaita:</u></p> <ol style="list-style-type: none"> 1. Metaphysics: (a) Criticism of Advaita (b) Brahman, (c) Cit and, (d) Acit 2. Epistemology: (a) The concept of Jnana-distinction between substantive and attributive knowledge (b) Pramanas, (c) Theory of error. 3. Ethics: (a) Nature of Liberation – Videha Mukti, (b) Means of liberation; Jnana, Sruti, Tarka, anubhava and relation of revelation to reason; Karma, Bhakti and Prapatti <p><u>Madhva's Dvaita:</u></p> <ol style="list-style-type: none"> 1. Metaphysics: (a) Criticism of Sankara's Advaita and Ramanuja's Visistadvaita (b) Brahman, (c) Jiva, (d) Jagat, (e) Panchabheda and (f) Pratibimbhavada. 2. Epistemology: (a) The concept of Jnana (b) Pramanas, (c) Theory of error, (d) The concept of saksi. 3. Ethics: (a) Nature of liberation (b) Means of Liberation: Jnana-Sruti, tarka and anubhava; Karma and Bhakti. 	<p><u>Ramanuja's Visistadvaita:</u></p> <ol style="list-style-type: none"> 1. Metaphysics: (a) Criticism of Advaita (b) Brahman, (c) Cit and, (d) Acit 2. Epistemology: (a) The concept of Jnana-distinction between substantive and attributive knowledge (b) Pramanas, (c) Theory of error. 3. Ethics: (a) Nature of Liberation – Videha Mukti, (b) Means of liberation; Jnana, Sruti, Tarka, anubhava and relation of revelation to reason; Karma, Bhakti and Prapatti <p><u>Madhva's Dvaita:</u></p> <ol style="list-style-type: none"> 1. Metaphysics: (a) Criticism of Sankara's Advaita and Ramanuja's Visistadvaita (b) Brahman, (c) Jiva, (d) Jagat, (e) Panchabheda and (f) Pratibimbhavada. 2. Epistemology: (a) The concept of Jnana (b) Pramanas, (c) Theory of error, (d) The concept of saksi. 3. Ethics: (a) Nature of liberation (b) Means of Liberation: Jnana-Sruti, tarka and anubhava; Karma and Bhakti. <p>OR</p> <ol style="list-style-type: none"> 1) Nature of Integral Philosophy. 2) The origin and remedy of falsehood and error.

<p style="text-align: center;">OR</p> <p>D06: Philosophy of Sri. Aurobindo</p>	<p style="text-align: center;">OR</p> <ol style="list-style-type: none"> 1. Nature of Integral Philosophy. 2. The origin and remedy of falsehood and error. 3. Nature and function of Reason, need to cultivate the habits of logical thinking. 4. The Graded worlds, the ascending and the descending movements. 5. The structural and functional aspects of Purusa, Ishwara, Maya, Prakrit and Shakti. 6. Western metaphysics and yoga, the problems of rebirth and personality. <p style="text-align: center;">OR</p>	<ol style="list-style-type: none"> 3) Nature and function of Reason, need to cultivate the habits of logical thinking. 4) The Graded worlds, the ascending and the descending movements. 5) The structural and functional aspects of Purusa, Ishwara, Maya, Prakrit and Shakti. 6) Western metaphysics and yoga, the problems of rebirth and personality. <p style="text-align: center;">OR</p>
<p style="text-align: center;">OR</p> <p>D07: A.N.Whitehead's Philosophy of Organism.</p>	<ol style="list-style-type: none"> 1. Speculative Philosophy and its defence-Philosophic method. The role of Language. Science and Philosophy; Science and religion; Religion and Philosophy; Literature and Philosophy. 2. Experience: Its structure and content. Experience, knowledge and clarity, Exactness, vagueness as morbid craving for metaphysics. Impossibility of any existence beyond experience. 3. Organic theory of reality: Actual entities, the becoming, the being and the objective immortality of actual entities; Reconciliation of permanence and flux, one and many (i.e. unity and plurality) in the concept of process. 4. Necessity of God as the principle of concretion. Nature of God. 	<ol style="list-style-type: none"> 1) Speculative Philosophy and its defence-Philosophic method. The role of Language. Science and Philosophy; Science and religion; Religion and Philosophy; Literature and Philosophy. 2) Experience: Its structure and content. Experience, knowledge and clarity, Exactness, vagueness as morbid craving for metaphysics. Impossibility of any existence beyond experience. 3) Organic theory of reality: Actual entities, the becoming, the being and the objective immortality of actual entities; Reconciliation of permanence and flux, one and many (i.e. unity and plurality) in the concept of process. 4) Necessity of God as the principle of concretion. Nature of God.

