M.A. Part II
Philosophy Syllabus

Total Marks: 475

1.   Core Papers:
            Course 10
            Course 11
            Course 12
      Each Course 50 Marks
      Total Marks: 50 X 3= 150

2.   Optional Papers (Any five from Course 13-75)
      Optional Papers are-
            Course 26
            Course 36
            Course 37
            Course 58
            Course 59
      Each Course 50 Marks
      Total Marks: 50X5=250

3.   **Assignment** -75 marks

Total Marks: = 1+2+3 =150+250+75=475 Marks

Course 10

PHILOSOPHY OF LANGUAGE (INDIA)

The Indian thinkers are not prone to treating the phenomenon of language as either typically human or social. The special role assigned to the Vedas in the Hidnu way of life and the belief that the Vedas are authorless coupled

with the widespread claim that Sanskrit is the language of Gods has almost naturally made Indian thinkers to treat the phenomenon of language as having a transcendental origin. But yet this has never prevented them from making minute as well as comprehensive study of language in strictly empirical terms. The Indian philosophers have long been engaged in fierce controversies concerning language and, for example the debate about meaning in India goes back to several centuries. This paper aims at providing a brief overview of the chief elements of the India philosophy of language.

1.   The problem of meaning : abhidha; classes of words; import of words: akrtivada-vyaktivada; jativada-jatyakrtivyaktivada; jativisistavyaktivada; apohavada; sabdabodha.
2.   Sphota: Pataμjali, Bhartrhari and others: arguments against sphota
3.   Conditions for knowing sentence-meaning: akanksa, yogyata, sannidhi,tatparyajnana;comprehension of sentence-meaning: anvitabhidhanavada and abhihitanvayavada
4.   Laksana: nature and classifications; vyanjana; the theory of dhvani
5.   The Mimamsaka theory of bhavana and its criticism by the Vaiyakaranas
6.   The metaphysical basis of language: Bhartrharis theory of sabdabrahman

SUGGESTED READINGS:

K. N. Chatterje : *Word and its Meaning-* A New *Perspecitve,* Varanasi, 1980

Gaurinath Sastri: *The Philosophy of Word and Meaning.* Calcutta. 1959

Gaurinath Sastri: *A Study in the Dialectics of Sphota,* Delhi, 1980

K. Kunjunni Raja: *Indian Theories of Meaning,* Adyar, 1977

K.A. Subramaniya Iyer: *Bhartrhari,* Poona, 1969

Tandra Patnaik : *Sabda: A Study of Bhartrhari's Philosophy of Language,* Delhi, 1994

Hari Mohan Jha: *Trends of Linguistic Analysis in Indian Philosophy*, Varanasi, 1981

.K. Mazumdar : *The Philosophy of Language: An Indian Approach,*
Calcutta,1977

Mandana Misra : *Sphotasiddhi*

Nagesa Bhatta : *Sphotavada* and *Laghumanjusa*(selections)

Prabhakara : *Brhati* (Selections)

Parthasarathi Misra : *Sastradipika* (selections)

Kumarila Bhatta : Slokavarttikam (selections)

Santaraksita : *Tattvasangraha* (selections)

Bhartrhari : *Vakyapadiyam* (selections)

Visvanatha : *Bhasaparichheda* (selections)

Course 11

ANALYTIC PHILOSOPHY

Metaphysics has been in trouble ever since Hume came up with an ingenious argument that all metaphysical assertions are *a priori* judgments about the world, but such judgments are in fact not possible at all. Kant took up this challenge and tried to prove that synthetic *a priori* judgments are indeed possible, but failed to establish that the classical metaphysical judgments about the world, the human self and God could be asserted *a priori.* Later on, logical positivists revived the Humean enterprise and came up with an even more radical thesis that all metaphysical statements are necessarily meaningless. This gave rise to a basic debate in the West on the very nature and function of language used in any philosophical discussion with a view to determining afresh the criteria for meaning and truth. The language of the philosopher, rather than the entities he talked about in his discourses, became the subject of analysis and very many fresh ideas emerged from it. The course aims to introduce the student to these new ideas and style of doing philosophy.

1. Introduction : the linguistic turn and the conception of philosophy

2. Issues and problems: sense and reference : concepts and objects: identity; negative existentials; indirect speech; prepositional attitudes; proper names; definite descriptions; demonstrative and other indexicals ; the relation between meaning and truth: holistic and atomistic approach to meaning.
3. Theories of meaning
4. Speech acts

The above problem-areas require a study of the works of Frege, Russell, Kripke, Wittgenstein, Austin, Quine, Strawson, Dividson, Dummett and Searle.

SUGGESTED READINGS:

Donald Davidson : *Inquiries into Meaning and Truth,* OUP, 1984

Michael Davitt & Kim Sterelney : *Language and Reality,* MIT Press, 1987

Michael Dummett : *The Seas of Language,* Oxford: Oxford University Press, 1993

Saul Kripke : *Naming and Necessity*

Frege : *"On Sense and Reference"* and *"On Concepts and Objects"*

A.P. Martinich : *The Philosophy of Language,* OUP, 1996

Quine : Word and object, and *"Two Dogmas of Empiricism"*

Russell : *Logic and Knoledge*

J. Searle : *Speech Acts*

P.F. Strawson : *Logico-linguistic Papers*

Wittgenstein : *Tractatus Logico Philosophicus and Philosophical Investigations*

Austin : *How to Do Things with Words*P.T. Geach & Max Black : (Trs): *Philosophical Writings of Gottlob Frege*

Course 12

PHENOMENOLOGY AND EXISTENTIALISM

PART I: PHENOMENOLOGY

The ground in Europe was being prepared for quite some time before Edmund Husserl launched a new method of philosophizing by advocating and employing his phenomenological method. He argued that the world was very much an object of our experience long before it became an object of our knowledge. But all science and philosophy began their reflections rather arbitrarily by presupposing that there is an objective world existing independently of the experiences of the knowing subject. He thought that this presupposition was at the root of all problems and hence proposed his presuppositionless method to resolve the problems. This very original approach of Husserl resulted in a wholly new movement in European philosophy that eventually led to many different streams of thought like existentialism, critical theory and hermeneutics. The course aims to briefly introduce the student to this new current of thought initiated by Husserl and his followers.

1. Phenomenology : a movement of thought; a radical method of investigation; a presuppositionless philosophy; a rigorous science.

2. Edmund Husserl : development of his thought; the natural world thesis; essence and essential intuition; phenomenological reduction and its stages; pure consciousness and transcendental subjectivity; internationality of consciousness.

3. Heidegger : Being; *Dasein*

4. Merleau-Ponty : phenomenology of perception

SUGGESTED READINGS:

Herbert Spiegelberg : *The Phenomenological Movement,* Vols. I & II, The Hauge: Martinus Nijhoff. 1971.

Paul Ricoeur : *Husserl : An Analysis of his Phenomenology.* Trs. G.

Ballard & Lester Embree, Evanston: North Western University Press, 1967.

J.J. Kockelmans : *A First Introduciton to Husserls Phenomenology,* Pittsburgh: Duquesne University Press, 1967.

Marvin Farber : *The Aims of Phenomenology,* New Yourk: Harper Row, 1966

M.K. Bhadra : A *Critical Survey of Phenomenology and Existentialism,* New Delhi : ICPR, 1990.

Edmund Husserl : *Ideas : A General Introduction to Pure Phenomenology,* Tr. W.R. Boyce Gibson, London: George Allen & Unwin Ltd., 1931.

Edmund Husserl : *Experience and Judgement,* Trs. James Churchill & Karl Americks, London: Routledge & Kegan Paul, 1973

Maurice Merleau - Ponty : *Phenomenology of Perception*, Tr. Colin Smith, London: Routledge & Kegan Paul, 1962.

Maurice Merleau - Ponty : *The Primacy of Perception,* Tr. James E. Edic, Evanston: North-Western University Press, 1964.

Jean-Paul Sartre : *The Transcendence of the Ego.* Trs. F. illiams & R. Kirkepatrick, New York: Noonday Press, 1957.

Jean-Paul Sartre : *The Psychology of Imagination* Tr. B. Frechtman, London: Rider Press 1949.

Jean-Paul Sartre : *Being and Nthingness,* Tr. Hazel Barness. New York: Philosophical Library, 1956.

Martin Heidegger : *Being and Time,* Tr. John Macquarrie & Edward Robinson, Oxford: Basil Blackwell, 1978.

Martin Heidegger : *Introduction to Metaphysics,* Tr.R. Mannheim, New York: Doubleday Anchor, 1961.

J.L. Mehta

J.L.Mehta : *The Philosophy of Martin Heidegger, Varanasi:* Banaras Hindu University, 1967

PAERT II : EXISTENTIALISM

Existentialism has very close links to phenomenology especially in its post-Husserlian phase. In his search for invariant essences in order to build up a rigorous science on solid foundations, Husserl had disregarded the categories of both time and existence. The search for timeless, unchanging essences was not acceptable to his disciple Heidegger who thought that Being mattered most to philosophy and that the essence of the being of man was that he was a historical entity existing in time i.e. continuously involved in becoming. In following him, all existentialists advocated that existence precedes essence and this led to a minute examination of man and his being in the world. Each existentialist has his own fascinating way of presenting and analyzing this phenomenon of being-in-the-world. This part of the course aims at introducing the student to this rich variety of existentialist thought.

1.   Existentialism   : its distinctive characteristics; varieties: common ground as well as diversity among existentialists

2.   Some recurring themes: existence preceding essence; man's being-in-the world; man's being-in-the-body; man's being-with others; man's being-in-feeling; man's being-in-action

3.   Freedom; decision and choice

4.   The necessity of existence: death: temporality

5.   Existence: authentic and non-authentic

SUGGESTED READINGS:
Walter Kaufmann (Ed): *Existentialism from Dostoevsky to Sartre,* New York, 1956.

H.J. Blackham   : *Six Existentialist Thinkers,* (second edition), New York, 1959

John Macquarrie : *Existentialism,* Penguin Books, 1973

John Macquarri : *Studies in Christian Existentialism,* London. 1966

F. Kingston : *French Existentialism: A Christian Critique,* Toronto, 1961

E. L. Allen : *Existentialism from Within,* London, 1958

H.E. Barnes : *An Existentialist Ethics,* New York, 1967

A. B. Fallico: *Art and Existentialism,* Prentice-Hall, 1962

William A. Luitfen :*Existentialist Phenomenology,* (revised edition). Tr. Henry J. Koren, Pittsburgh; Duquesne University Press, 1960.

Course 26
MODEL PROPOSITIONAL LOIC

PART – I : HISTORY OF MODAL LOGIC

1.   Logical interconnections between necessary, the impossible and the permitted

2.   Modal syllogisms

3.   Stoic treatment of modality

4.   Modal logic in the Middle Ages

PART – II : MODEL PROPOSITIONAL CALCULUS

5.   Some normal prepositional modal system: The Systems of T. S4 and S5

6.   The Lewis system of strict implication

RECOMMENDED TEXTS

Aristotle : De *Interpretatione* (Chapters 12 & 13)

Aristotle : *Prior Analytics* (1. Ce, 3, 8-22)

Storrs McCall : *Aristotle's Modal Syllogisms,* Amsterdam: North Holland Publishing Co., 1963

Benson Mates : *Stoic Logic,* Berkeley:University of California Press, 1953

W. and M. Kneale : *The Development of Logic, Oxford: Clarendon Press, 1962*

I.M. Bochenski : *A History of Logic,* Indiana: University of Notre Dame Press,1961

Hughes and Cresswell : *An Introduction to Modal Logic* (Chapter 1 to 4,12 & 13)

SUGGESTED FURTHER READINGS:

Lewis & Langford : *Symbolic Logic,* 2nd Edition. Dover Publications Inc., 1959

B.F. Chellas : *Modal Logic: An Introduction,* Cambridge University Press, 1980.

Course 36

APPLIED ETHICS I

The aim of this course is to acquaint the student with the various concepts of ethics, ethical issues, practices in business, corporate and social responsibility, strengthening personal and organizational integrity, ethics and ecology, work ethics, professional ethics and responsibility.

1.   Nature and scope of applied ethics: theoretical formulation of applied ethics; analysis of the concept of *prima facie obligation.*

2.   Deontological and teleological approaches to moral action

3.   Values: value and disvalue; value neutrality and culture-specific values

4.   Private and public morality

5.   Social justice: philosophical perspectives and presuppositions

6.   Legal implications of social justice, equity and good conscience; their relevance for social progress and development

7.   Limits of applied ethics

Course 37

APPLIED ETHICS II

1.   Fundamentals of legal ethics: advocate-client-Bar and Bench coordination

2.   Fundamentals of medical ethics: doctor-patient relationship; euthanasia; abortion

3.   Applied ethics and ecology

4.   Applied ethics an politics

5.   Applied ethics and business: business ethics and practical morality

6.   Applied ethics and human resource development

7.   Professional ethics: profession and business; morals and laws in profession

8.   Ethical codes of conduct for various kinds of professionals

SUGGESTED READINGS FOR PAPER 1 & II:

Peter Singer (Ed) : *Applied Ethics,* in the Oxford Reading in Philosophy Series

W.K. Frankena : *Ethics,* Prentice-Hall, 1973

T.L. Beauchamp & Walters (Eds): *Contemporary Issues in Bioethics*

David Lamb : *Down the Slipery Slope: Arguing in Applied Ethics, 1998*

Winkler E.R. & Combe. J. R. (Eds): *Applied Ethics: A Reader, Blackwell,* 1993

Almond, Brenda & Hill, Donald: *Applied Philosophy: Morals and Metaphysics in Contemporary Debaes,* London: Routledge & Kegan Pal, 1991.

Chidrese J.F. & Beauchap T.L.: *Principles of Bio-medical Ethics,* New York: Oxford University Press, 1989.

Graber G.C. & Thomasma, D.C. : *Theory and Practice in Medical Ethics,* New York: The Cntinum Co. 1989.

Springge, T.I.S. : *The National Foundation of Ethics, London:* Routledge & Kegan Paul, 1997

Hanfling Osald : *The Quest for Meaning.* Oxford: Basil & Blackwell, 1999.

Course 58

NYAYA
Special Texts (Any one of the following)

1.   Vatsyayana : *Nyayasutrabhasya*

Course 59

NAVYA NYAYA

Intensive study of Gangesa's *Tattvacintamani* with *Didhiti* of Raghunatha (selections)

Assignment : 75 Marks

End