U.P. EDUCATION SERVICE SELECTION COMMISSION, PRAYAGRAJ

Syllabus

PHILOSOPHY

(Assistant Professor-Higher Education)

(Subject Code-39)

1. **Classical Indian Philosophy**

Vedic and Upanisadic world – views: Rta – the cosmic order, the divine and the human realms; the centrality of the institution of yajna (sacrifice), the concept of rna – duty /obligation; theories of creation

Atman– Self (and not – self), Jagrat, svapna, susupti and turiya, Brahman, sreyas and preyas Karma, samsara, moksa.

Carvaka: Pratyaksa as the only pramana, critique of anumana and sabda, rejection of non – material entities and of dharma and moksa.

Jainism: Concept of reality – sat, dravya, guna, paryaya, Jiva, ajiva, anekantavada, syadvada and nayavada; theory of knowledge; bondage and liberation.

Buddhism: Four noble truths, astangamarga. nirvana, madhyam pratipad, pratityasamutpada, ksanabhangavada, anatmavada.

Schools of Buddhism: Yogacara and Madhyamika , Vaibhasika, Sautrantika.

Nyaya: Prama and aprama, pramanya and apramanya; parataha pramanyavada, pramana : pratyaksa, nirvikalpaka, savikalpaka, laukika and alaukika; anuman anvayavyatireka, lingaparamarsa, vyapti; Classification: vyaptigrahopayas, hetvabhasa, upamana. Sabda: Sakti, laksana, akanksa, yogyata, sannidhi and tatparya, concept of God, arguments for the existence of God, adrsta, nihsryasa.

Vaisesika: Concepts of padartha, dravya, guna, karma, samanya, samavaya, visesa, abhava, causation: Asatkaryavada, samavayi asamavayi nimitta karana, paramanuvada adrsta, nihsryasa.

Samkhya: Satkaryavada, prakrti and its evolutes, arguments for the existence of prakrti, nature of purusa, arguments for the existence and plurality of purusa relationship between purusa and prakrti (evolution), kaivalya, atheism.

Yoga: Patanjali's concept of citta and citta – vritti, eight – fold path of yoga, the role of God in yoga.

Purva– Mimamsa : Prama, nature and validity of knowledge and svataha pramanyavada, Sruti and its importance, atheism of purvamimamsa, classification of srutivakyas, vidhi, nisedha and arthavada, dharma, bhavana, sabdanityavada, Jatisaktivada, Kumarila and Prabhakara Schools of mimamsa and their major points of difference, triputi – samvit, jnatata, abhava and anupalabdhi, anvitabhidhanavada, abihitanvayavada

Vedanta: Advaita– Rejection of difference: Adhyasa, maya, three grades of satta, Jiva, Brahman Ishvar vivartavada, Relation between Jiva and Brahman Moksha.

Visistadvaita: refutation of maya, Nature of Brahman, aprthaksiddhi, parinamavada, Jiva, bhakti and prapatti,

2. **Modern Indian Thinkers**

Vivekananda: Practical Vedanta, Universal Religion.

Aurobindo: Evolution, Mind and Supermind, integral Yoga.

Tagore: Religion of Man, Ideas on Education.

K. C. Bhattacharyya: Concept of Philosophy, four grades of consciousness, Subject as freedom, the Doctrine of Maya.

Radhakrishnan: Intellect and intuition, the idealist view of life.

J. Krishnamurti: Freedom from the known, analysis of self.

Gandhi: Non – violence, Satyagraha, Swaraj, Critique of Modern Civilization.

M.N.Roy: Materialism, New Humanism.

Ambedkar: Varna and the caste system, and annihilation of caste Neo – Buddhism.

Classical Western Philosophy

Early Greek Philosophers; Ionians, Pythagoras, Parmenides, Heraclitus and Democritus.

The Sophists and Socrates

Plato: Theory of knowledge, knowledge (episteme) and opinion (doxa), theory of Ideas, the method of dialectic, soul and God.

Aristotle: Classification of the sciences, the theoretical, the practical and the productive (theoria, praxis, techne), logic as an organon, critique of Plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God.

Medieval Philosophy.

St. Augustine: Problem of Evil.

St. Anselm: Ontological argument for the existing of God.

St. Thomas Aquinas: Faith and Reason, Essence and Existence, the Existence of God.

4. **Modern Western Philosophy**

Descartes: Conception of method and the need for method in philosophy, clarity and distinctness as the criterion of truth, doubt and methodological scepticism, the Cogito Ergo Sum, innate ideas, absolute and relative substance, role of God, proofs for the existence of God, mind – body interactionism.

Spinoza: Substance, Attribute and Mode, the concept of 'God or Nature', the mind– body problem: parallelism, pantheism, three levels of knowledge.

Leibniz: Monadology, truths of reason and truths of fact, innateness of all ideas, proofs for the existence of God, principles of non – contradiction, sufficient reason and identity of indiscernibles, the doctrine of pre – established harmony, problem of freedom and philosophy.

Locke: Ideas and their classification, refutation of innate ideas, theory of knowledge, theory of substance, distinction between primary and secondary qualities.

Berkeley: Rejection of the distinction between primary and secondary qualities, immaterialism, Rejection of abstract ideas, esse est percipi, the problem of solipsism; God and self.

Hume: Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, induction and causality, the external world and the self, personal identity, rejection of metaphysics, scepticism, reason and the passions.

Kant: The critical philosophy, classification of judgements, possibility of synthetic a priori judgements, the Copernican revolution, forms of sensibility: Space and Time, categories of understanding, the metaphysical and the transcendental deduction of the categories, phenomenon and noumenon, the Ideas of Reason – soul, God and world as a whole, freedom and immortality, impossibility of speculative metaphysics, refutation of arguments for the existence of God.

Hegel: The conception of Geist (spirit), the dialectical method, concepts of being, non – being and becoming, absolute idealism.

5. **Contemporary Western Philosophy**

Moore: Refutation of idealism, defence of commonsense, philosophy and analysis.

Russell: Knowledge by acquaintance and knowledge by description, Logical Construction and logical atomism.

Wittgenstein: Language and reality, facts and objects, names and propositions, the picture theory, function of philosophy, meaning and use, Language –game, Private Language.

Phenomenonlogy of Husserl : The Husserlian method, intentionality.

Existentialism- Kierkegaard : Truth as subjectivity, three stages of Existence.

J.P. Sartre: existence proceeds essence, Freedom and responsibility, Humanism.

Heidegger: Concept of being in the world (Dasein).

P.F. Strawson: Person, Basic particular, Identification.

W.V.O. Quine: Two Dogmas of empiricism, radical translation.

Logical Positivism: The verifiability theory of meaning, elimination of metaphysics, linguistic theory of necessary proposition

Pragmatism: William James, John Dewey, C. S. Pierce: Theory of Truth.

6. **Logic: Classical Logic**

Truth and Validity

Nature of Propositions
Categorical Syllogism
Laws of thought
Classification of Propositions
Square of Opposition
Venn Diagram for proving validity of arguments
Symbolic Logic
Truth table for proving validity and Invalidity of arguments
Former Proof of argument
Fallacies

7. **Ethics: Traditional and Applied**
Rna and Rta, Purusarthas
Ethics of Geeta: Karmayoga Svadharma and Loksangraha, Shtitapranjna.
Ethics of Gandhi: End and Means, Truth and non-violence, Satyagraha.
Concept of Good, Right, Justice Duty and Obligation.
Concept of values
Hedonism and Utilitarianism
Intuitionism
Perfectionism
Kant's Moral Philosophy
Crime and Punishment
Applied Ethic: Business Ethics, Medical Ethics, Media Ethics, Legal Ethics, Environmental Ethics

8. **Socio-Political Philosophy**
Individual Society state and nation.
Tradition, change and modernity with special reference to Indian social institutions.
Political Ideals: Justice, Liberty, Equality
Political Ideologies: Democracy, Marxism, socialism, Communism Sarvodaya.
Means of political Action: Satyagraha, Revolution, Constructionalism.
Humanism, Multiculturalism, Feminism.
Humann Rights: Origin and Development, Universal Human Rights
Socio-Political Philosophy in Mahabharat and Ramayana
Socio-Political Philosophy in Indian Philosophical System
Socio-Political Philosophy of Kautilya
Socio-Political Philosophy in Indian Constitution

9. **Philosophy of Religion**
World Religions: Hinduism, Christianity, Islam, Judaism, Buddhism, Sikhism.
God Proofs for the Existence of God: Ontological, Teleological, Cosmological and Moral Arguments.
Concept of Immortality of Soul and Rebirth.
Concept of Liberation: Pathways of Moksha: Jnana, Bhakti, Karma, Dhyana. Dhyana with special reference to Swami Vivekananda, Sri Aurobindo and Paramhans Yoganand.
Problem of Evil.
Foundation of Religious Belief: Faith, Revelation and Reason, Mysticism.
Religious Experience: Verifiability and Falsifiability of Religious Experience, Religious Language: Symbolic, Analogical and Non-cognitive.
Problems of Religions: Religious Pluralism, Intolerance, Religious Conflicts Religion and Peace: Universal Religion, Secularism, Conflict Resolution, Interfaith Dialogue

10. **Applied Philosophy**
Philosophy of Yoga: Yoga for Social personal and spiritual development : Concept, meaning and historical tradition of Yoga

Kinds of Yoga: Bhakti Yoga, Jnana Yoga, Karma Yoga, Raj Yoga and Kriya Yoga (Shyama Charan Lahiri and Paramhansa Yogenand)
Modern Yogis: Swami Vivekanda, Sri Aurobindo, Shyama Charan Lahiri, Paramhansa Yogananda, Shivanand and Maharshi Mahesh Yogi.
Asana, Pranayam, Mudra Bandh
Dhyana (Meditation): Vipasana (Buddha), Kriya Yoga Dhyana (Shyama Charan Lahiri and Paramhans Yoganand), Transcendental Meditation (Maharshi Mahesh Yogi)
Philosophy of Technology: Technology, Dominance, Power and Social Inequality, Democratization of Technology.
Ethical Implications of Information Technology (IT) and Bio Technology.
Philosophical counselling: Managing everyday problems.