**Kultali Dr. B.R.Ambedkar College**

 **Department of Philosophy**

 **Under Graduate Programme**

 **Programme Specific Outcome(pso)- Course Outcome(CO)**

 **B.A. C.B.C.S. System, PHILOSOPHY HONOURS**

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| **Semester** | **Course/courses** | **Content of CU Syllabus**  | **Course Outcome(CO)** |
| 1ST | PHIA-CC1 | **Indian Philosophy – I**a) Introduction: Division of Indian Philosophical Schools:Āstika and Nāstika. b) Cārvāka School—Epistemology, Metaphysics, Ethics. c) Jainism—Concept of Sat, Dravya, Paryāya, Guṇa. Anekāntavāda, Syādvāda and Saptabhanginaya. d) Buddhism— Four noble Truths, Theory of Dependent Origination (Pratītyasamutpādavāda), Definition of Reality (Arthakriyākāritvamsattvam), Doctrine of Momentariness, (Kṣanabhangavāda), Theory of no-soul (Nairātmyavāda), Four Schools of Buddhism (Basic tenets). e) Nyāya –Pramā and Pramāṇa, Pratyakṣa (Definition), Sannikarṣa, Classification ofPratyakṣa: Nirvikalpaka, Savikalpaka, Laukika, Alaukika. f) Anumiti, Anumāna (Definition), vyāpti, parāmarśa, Classification of Anumāna: pūrvavat, śesavat, smānyatodṛsta, kevalānvayī, kevalavyātirekī, anvayavyātirekī, svārthānumāna, parārthānumāna, Upamāna (definition), Śabda (definition). g) Vaiśeṣika—Seven Padārthas, dravya, guṇa, karma, sāmānya, viśeṣa, samavāya, abhāva. | To make students acquainted with the general features of some Indian Philosophy: Carvaka, Jainism,Buddhism, Nyaya, Vaisesika.It mainly covers their epistemological, metaphysical and ethical standpoints. |
| 1ST | PHIA-CC2 | **History of Western Philosophy – I**a) Pre Socratic Philosophy: Thales, Heraclitus, Parmenides, Empedocles, Anaxagoras, Democritus, Protagoras. b) Plato: Theory of Knowledge, Theory of Forms. c) Aristotle : Critique of Plato’s theory of Forms, Doctrine of four causes, Form and Matter. d) St. Thomas Aquinas: Faith and Reason, Essence and Existence. e) Descartes: Cartesian method of doubt, Cogito ergo sum, Criterion of truth, Types of ideas, Proofs for the existence of God, Mind- body dualism , Proofs for the existence of the external world. f) Spinoza: Doctrine of substance, Attributes and Modes, Existence of God, Pantheism ,Three orders of knowing. g) Leibniz: Monads, Truths of reason, Truths of facts, Innateness of ideas, Some metaphysical principles : Law of Identity of indiscernibles, Law of sufficient reason, Law of continuity, Doctrine of Pre-established harmony. | To make students acquainted with the history of western philosophy – starting from the Greek philosophers , covering the philosophies of Plato, Aristotle, St.Thomas, ,Descartes, Spinoza, Leibnitz.  |
| 2nd | PHI-A-CC-3 | **Outlines of Indian Philosophy – II**a) Sāmkhya—Satkāryavāda, Nature of Prakṛti , its constituents and proofs for its existence. Nature of Puruṣa and proofs for its existence, plurality of puruṣas, theory of evolution. b) Yoga—Citta, Cittavṛtti, Cittabhūmi. Eight fold path of Yoga, God. c) Mīmāmsā (Prābhakara and Bhātta) :Anvitāvidhānvāda and Abhihitānvayavāda, Arthāpatti and Anupalabdhi as sources of knowledge d) Advaita Vedānta—Sankara’s view of Brahman, Saguṇa and Nirguṇa Brahman, Three grades ofSattā: prātibhāsika, vyavahārika and pāramārthika, Jīva, Jagat and Māyā. e) Viśistādvaita—Rāmānuja’s view of Brahman, Jīva, Jagat. Refutation of the doctrine of Māyā. | To make students acquainted with the outlines and general features of the other Indian schools like Samkhya, Yoga, Mimamsa, Advaita Vedanta and Visista Advaita. |
| 2nd | PHI-A-CC-4 | **History of Western Philosophy – II**a) Locke : Refutation of innate ideas, The origin and formation of ideas, Simple and Complex ideas, Substance, Modes and Relations, Nature of knowledge and its degrees, Limits of knowledge, Primary and Secondary qualities, Representative Realism. b) Berkeley: Refutation of Abstract ideas. Criticism of Locke’s distinction between Primary and Secondary qualities, Immaterialism, Esse-estpercipi, Role of God. c) Hume: Impression and ideas, Association of ideas, Distinction between Judgements concerning Relations of Ideas and Judgements concerning Matters of fact, Theory of causality, Theory of Self and Personal Identity, Scepticism. 9 d) Kant : Conception of Critical Philosophy, Distinction between A priori and A posteriori Judgements, Distinction between Analytic and Synthetic Judgements. Synthetic A priori Judgements, General problem of the Critique, Copernican Revolution in Philosophy ;Transcendental Aesthetic : Space & Time—Metaphysical & Transcendental expositions of the Ideas of Space & Time.  | To make students aquainted with the history of western Philosophy of empiricists philosophers like Locke, Berkeley, Hume and Kant. |
| 3rd | PHI-A-CC-5 | **Philosophy of Mind:** a) Psychology: Definition, Nature and Scope. b) Methods of Psychology: Introspection, Extrospection, Experimental Methods—variables—dependent & independent, Controls in experiment, Limitations of experimental method. c) Sensation and perception: Nature of sensation, Nature of perception, Relation between sensation and perception, Gestalt theory of perception. Illusion and Hallucination. d) Learning: Theories of Learning—Trial and error theory, Thorndike’s laws of learning, Gestalt theory, Pavlov’s theory of conditioned response, B.F. Skinner’s theory of Operant Conditioning (reinforcement, extinction, punishment). e) Philosophical Theories of Mind: Interactionism, Double-aspect theory, Philosophical Behaviorism, Materialism- mind-brain identity theory, The Person theory (Strawson). f) Consciousness: Levels of mind—Conscious, Sub-conscious, Unconscious, Proofs for the existence of Unconscious, Freud’s theory of Dream. g) Intelligence : Measurement of intelligence, IQ, Measurement of IQ, BinetSimon test. h) Personality: Types, Factors and Traits of Personality. | To make students aquainted with philosophy of Mind – various methods of psychology, various mental states , activities,external behaviour , their attitudes and outcome etc like perception,sensation, learning, consciousness,intelligence, personality. |
| 3rd | PHI-A-CC-6 | **Social and Political Philosophy:** a) Nature and Scope of i) Social Philosophy ii) Political Philosophy iii)Relation between Social and Political Philosophy. b) Primary concepts: Society, community, association, institution, family: nature, different forms of family, role of family in the society. c) Social Class and Caste: Principles of class and caste, Marxist conception of class, Varṇāśrama dharma. d) Theories regarding the relation between individual and society: i) Individualistic theory ii) Organic theory iii) Idealistic theory e) Secularism—its nature, Secularism in India. f) Social Change: Nature, Relation to social progress, Marx-Engles on social change, Gandhi on social change. g) Political Ideals: Nature of Democracy and its different forms, Direct and Indirect democracy, Liberal democracy, Democracy as a political ideal, Socialism: Utopian and Scientific, Anarchism | To make students know the nature and scope of social and political philosophy - Primary concepts, Social Class and Caste, Theories regarding the relation between individual and society, Social Change, Political Ideals like democracy and socialism. |
| 3rd | PHI-A-CC-7 | **Philosophy of Religion:** a) Nature and scope of Philosophy of Religion. Doctrine of karma and rebirth, doctrine of liberation, (Hindu, Bauddha and Jaina views). b) The Philosophical teachings of the Holy Quran: God the ultimate Reality, His attributes, His relation to the world and man. c) Some basic tenets of Christianity: The doctrine of Trinity, The theory of Redemption . d) Religious Pluralism, Inter-religious dialogue and Possibility of Universal Religion. e) Arguments for the existence of God: Cosmological, Telelogical and Ontological arguments, Nyāya arguments. f) Grounds for Disbelief in God: Sociological theory (Durkheim), Freudian theory, Cārvāka, Bauddha and Jaina views . g) The Peculiarity of Religious Language: The doctrine of analogy, Religious statements as Symbolic, Religious language as Non-Cognitive (Randal’s view), the language game theory (D.Z. Phillip). | To make students know about the philosophy of Religion – an overall view of religion – various basic concepts, views of varous philosophical schools,concept of God – arguments for its existence and also for its disbelief, and lastly the peculiarity of religious language.  |

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| 3RD | PHI-A-SEC- A | b)**Man and Environment:** a) Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore’s understanding of nature, iii) The post-Upanisadic view of nature b)Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature. c)Intrinsic Value of nature i)Moore’s talk of ‘intrinsic properties’, ii) Chilsom’s idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott’s idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value d)Deep Ecology and its Third World Critique i)Arne Naess on Deep Ecology, ii) Ramchandra Guha’s critique of Deep Ecology e)Eco-feminism i)Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature. | To give an overall view about environment and its relationship with man. |
| 4th | PHI-A-CC-8 | **Western Logic –I :** a) Logic and Arguments, Deductive and Inductive Arguments, Argument forms and arguments, Statement forms and statement, Truth and Validity. 15 Categorical propositions and classes: quality, quantity and distribution of terms, Translating categorical propositions into standard form. b) Immediate inferences: Conversion, Obversion and Contraposition, Traditional square of opposition and Immediate Inferences based thereon; Existential Import, symbolism and Diagrams for categorical propositions. c) Categorical Syllogism: Standard Form categorical Syllogism; The Formal nature of Syllogistic Argument, Rules and Fallacies, General Rules; To test Syllogistic Arguments for validity (by applying general rules for syllogism); To solve problems and prove theorems concerning syllogism. d) Boolean Interpretation of categorical propositions; Review of the Traditional Laws of Logic concerning immediate inference and syllogism; Venn Diagram Technique for Testing Syllogisms, Hypothetical and Disjunctive Syllogisms, Enthymeme, The Dilemma. e) Induction: Argument by Analogy, Appraising Analogical Arguments, Refutation by Logical Analogy. f) Causal Connections: Cause and Effect, the meaning of “Cause”; Induction by Simple Enumeration; Mill’s Method of Experimental Inquiry; Mill’s Method of Agreement, Method of Difference, Joint Method of Agreement and Difference, Method of Residues, Method of Concomitant Variations; Criticism of Mills Methods, Vindication of Mill’s Methods. g) Science and Hypothesis: Explanations; Scientific and Unscientific, Evaluating Scientific Explanations; The pattern of Scientific Investigation; Crucial Experiments and Ad Hoc Hypotheses. h) Probability: Alternative Conception of Probability; The Probability Calculus; Joint Occurrences; Alternative Occurrences. | To make students aquainted with the basic concepts of logic, logical reasoning and its application. |
|  | PHI-A-CC-9- | **Western Logic – II**:a) Symbolic Logic: The value of special symbols; Truth-Functions; Symbols for Negation, Conjunction, Disjunction, Conditional Statements and Material Implication; Material Equivalence and Logical Equivalence; Dagger and stroke functions; inter-definability of truth functors. b) Tautologous, Contradictory and Contingent Statement-Forms; the Paradoxes of MaterialImplication; The Three Laws of Thought. c) Determining the logical character of statement form and statements by i) The Method of Truth-table. ii) The Method of Resolution [dot notation excluded] d) Testing Argument Form and Argument for validity by i) The Method of Truth-table. ii) The Method of Resolution (Fellswoop & Full Sweep)[dot notation excluded]. e) The Method of Deduction: Formal Proof of Validity: Difference between Implicational Rules and the Rules of Replacement; Construction of Formal Proof of Validity by using nineteen rules; Proof of invalidity by assignment of truth-values. f) Quantification Theory: Need for Quantification Theory, Singular Propositions;Quantification; Translating Traditional subject predicate proposition into the logical notation of propositional function and quantifiers. g) Quantification Rules and Proving Validity; Proving Invalidity for arguments involving quantifiers. | To make students learn symbolic logic – symbols, basic concepts, various methods of determining the truth value of statement and statement form, validity of argument and argument form |
|  | PHI-A-CC-10 | **Epistemology and Metaphysics:** a) Concepts, Truth b) Sources of Knowledge c) Some Principal uses of the verb “To know”, Conditions of Propositional Knowledge, Strongand weak senses of “know” d) Analytic truth and logical possibility e) The apriori f) The Problem of Induction g) Cause and Causal Principles h) Realism, Idealism i) Phenomenalism j) Substance and Universal | To make students know various basic concepts of epistemology and metaphysics. |
|  | PHI-A-SEC- B | **Philosophy of Human Rights:** 1. A Definition and Nature of Human Rights 2. The Idea of Human Rights: Its Origins and Historical Developments during Ancient period, Modern period and Contemporary period 3. The Idea of Natural Law and Natural Rights: Thomas Hobbes and John Locke. 4. The Natural Rights Tradition: Some Reactions from Jeremy Bentham, Edmund Burke and Thomas Paine 5. Natural Right, Fundamental Right and Human Right 6. Preamble, Fundamental Rights and Duties (Indian Constitution) 7. Contemporary Perspectives: Joel Feinberg—Basic Rights | To make students understand the concept of human rights, its nature and developments and various theories related with it. |
| 5th | PHI-A-CC-11 | **Nyāya Logic and Epistemology –I:** a) Definition of buddhi or jñāna (cognition), its two kinds; Definition of smṛti; Two kinds of smṛti (memory); Definition of anubhava, its division into veridical (yathārtha) and non-veridical (ayathārtha);Three kinds of non-veridical anubhava; Definitions clarified in Tarkasaṁgraha Dīpikā. b) Four-fold division of pramā and pramāṇa. Definition of “Karaṇa” (special causal condition) and “kāraṇa” (general causal condition). The concept of anyathāsiddhi (irrelevance) and its varieties.The definition of kārya (effect). Kinds of cause: samavāyi, a-samavāyi and nimitta kāraṇa (definitions and analysis). c) Definition of pratyakṣa and its two-fold division : nirvikalpaka and savikalpaka jñāna. Evidence for the actuality of nirvikalpaka. d) Sannikarṣa and its six varieties. Problem of transmission of sound; The claim of “anupalabdhi” as a distinctive pramāṇa examined. | To make students understand Nyaya logic and epistemology |
|  | PHI-A-CC-12 | **Ethics (Indian):** a) Introduction: Concerns and Presuppositions, Concept of Sthitaprañjna, Karmayoga: (Gīta) Puruṣārthas and their inter-relations. b) Meaning of Dharma, Concept of Ṛṇa and Ṛta. Classification of Dharma: sādhāraṇadharma and Asādhārana dharma,Varnāsrama dharma. c) Vidhi and Niṣedha. d) Buddhist Ethics: Pañcaśīla, Brahmavihārabhāvanā (Bauddha) Anuvrata, Mahāvrata, Ahimsā. e) Jaina Ethics: anubtrata, mahabrata. 19 f) Mimamsa Ethics: nittya naimittika karma and kāmya karma, the imperative in kāmya karmas and in kāmya karmas involving himsā. | To make students know some basic concepts of Indian ethics. |
|  | PHI-A-DSE-A(1) | **c)Philosophy of Language (Indian):** 1) Definition and classification of pada 2) Introduction of concepts of āsatti, yogyatā, tātparya, ākāṁṣā 3) Different types of lakṣaṇā 4) śābdabodha 5) anvitābhidhānvāda and avihitānvayavāda. | To make students aquainted with the philosophy of language from Indian standpoint. |

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|  | PHI-A-DSE-B(1) | **An Enquiry Concerning Human Understanding -D. Hume:** Chapter 1—3 • Chapter 4—6 • Chapter 7- 9 • Chapter 10--- 12 | To give an overall view of the philosophy of David Hume |
| 6th | PHI-A-CC-13- | **Nyaya Logic and Epistemology –II:** a) Definiton of anumāna, anumiti and parāmarśa. Analysis of pakṣatā. Definition of vyāpti;Vyāptigraha. b) Definition of pakṣadharmatā—svārthānumiti and parārthānumiti; Analysis of pañcāvayavi Nyāya. Necessity of parāmarśa. Three kinds of linga or hetu: kevalānvayi, kevalayatirekī and anvayavyatirekī. Definiton of pakṣa, Sa-pakṣa and vipakṣa with illustrations. Marks of sat hetu. c) Hetvābhāsa-two types of definition. Five kinds of hetvābhāsa: (1) “Savyabhicāra and its three kinds-defined and illustrated; (2) “Viruddha” defined and illustrated: (3) “Satpratipakṣa” defined and illustrated; (4) Three kinds of “Asiddha” enumerated; (a) āśrayāsiddhi (b) svarūpāsiddhi and (c) vyāpyatvāsiddhi. Vyāpyatvāsiddhi defined as“sopādhika hetu”. Upādhi and its four kinds (definition and illustration) (5) “Bādhita” (definition and illustration). d) “Upamāna pramāṇa” :Definition and analysis.“Śabda pramāṇa” : Definition and analysis. “Śakti” (the direct signifying power), the padapadārtha- sambandha considered as Īśvara-saṁketa, Controversy between the Mīmāṃsakas and the Naiyāyikas regarding the nature of Śakti as universal or particular. e) “Śaktigraha” (ascertainment of the meaning-relation), lakṣaṇa, varieties of lakṣaṇa, Analysis of “Gauṇī-vṛtti” (the secondary signifying power of a term), “Vyānjanā-vṛtti” (the suggestive power of a term) analysed as a kind of śakti or lakṣaṇā. f) The question of lakṣanā-bīja tātparya, The concept of “yoga-rūḍhi”. The three conditions of “śābda-bodha”—ākānkṣā, yogyatā and sannidhi. Two kinds of statements distinguished— Vaidika and Laukika. g) “Arthāpatti” as a distinctive pramāṇa: Controversy between the Mīmāṃsakas and the Naiyāyikas. h) The theory of prāmānya:the issue between svataḥ-prāmānyavāda and parataḥ-prāmānyavāda regarding utpatti and jñapti; The Prābhākara theory of akhyāti. | To make students understand Nyaya logic and epistemology – starting from anumana to sabda pramana -its definition and analysis. |
| 6th | PHI-A-CC-14 | **Ethics (Western):** A. Nature and Scope of Ethics, Classification of Ethics: a) Prescriptive, b) Meta Ethics, c)Applied Ethics. B. Moral and Non-moral actions, Object of Moral Judgement—Motive and Intention C. Moral Theories: Plato and Aristotle D. Standards of Morality: Hedonism—Ethical, Psychological. Utilitarianism: Act-utilitarianism, Rule-utilitarianism. Deontological Theories: Act-Deontological Theories, Rule-Deontological Theories— Kant’s Theory E. Theories of Punishment | To make students various concepts of ethics, related theories , which will help to develop ethical standpoint – to distinguish right from wrong, good from bad , ethical from unethical. |
| 6th | PHI-A-DSE-A(2) | **c) Philosophy of Language (Western):** 1) Syntax, Semantics, Pragmatics. 2) Word-meaning, Definitions. 3) Vagueness. 4) Sentence-meaning. 5) Testability and Meaning. | To give students an overall picture of western philosophy of language – some basic concepts and application. |
| 6th | PHI-A-DSE-B(2) | **d) M.K.Gandhi:** 1. God and Truth. 2. Nature of Man. 3. Non-Violence 4. Satyāgraha 5. Swaraj 6. Theory of Trusteeship | To make students acquainted with the philosophy of M.K.Gandhi.His views on some important topics as stated. |
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**BA (General)-CBCS Syllabus in Philosophy**

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| 1st | PHI-G-CC-1 | **Indian Epistemology and Metaphysics:** A. Cārvāka Epistemology: Perception as the only source of knowledge; Refutation of Inference and Testimony as source of knowledge. B. Nyāya Epistemology: The nature of perception; laukikasannikarṣa; Determinate (savikalpaka) and Indeterminate (nirvikalpaka): anumāna; sādhya, pakṣa, hetu,vyāpti, parāmarśa and vyāptigraha. Svārthānumitiand parārthānumiti, pañcāvayavīnyāya. C. Vaiśeṣika Metaphysics: Categories – dravya, guna, karma, sāmānya, viśeṣa, samavāya and abhāva. D. Advaita Metaphysics: Brahman, māyā, The relation between jīva and Brahman. | To give an overall view some schools of Indian philosophy like: carvaka, nyaya, vaisesika, advaita Vedanta. |
| 2nd | PHI-G-CC-2 | **Western Epistemology and Metaphysics:** A. Different senses of ‘Know’. Conditions of Propositional Knowledge, Origin of Concepts. Concept Rationalism-Views of Descartes and Leibniz, Concept Empiricism –Views of Locke, Berkeley and Hume. 41 B. Theories of the origin of Knowledge:Rationalism, Empiricism, Kant’s Critical Theory. C. Realism: Naive Realism, Locke’s Representative, Realism, Subjective Idealism (Berkeley). D. Causality: Entailment Theory, RegularityTheory. E. Mind- Body Problem: Interactionism, Parallelism and the Identity Theory. | To let students know about western epistemology and metaphysics – views of rationalist and empiricist philosophers. Kant’s view – reconciliation of rationalism and empiricism.Some metaphysical theories and problem have been discussed.  |
| 3rd | PHI-G-CC-3 | **Western Logic:** A. Introductory topics: Sentence, proposition, argument, truth and validity. B. Aristotelian classification of categorical propositions, distribution of terms. Existential Import, Boolean interpretation of categorical propositions. Immediate inference. Immediate inference based on the square of opposition, conversion, obversion and contraposition. C. Categorical syllogism: Figure, mood, rules for validity, Venn Diagram method of testing validity, fallacies. D. Symbolic Logic: Use of symbols, Truth-functions: Negation, Conjunction, disjunction, implication, equivalence. E. Tautology, Contradiction, Contingent statement forms. Construction of truth-table, using truth-tables for testing the validity of arguments and statement forms. 42 F. Mill’s methods of experimental inquiry.  | To let students know about some basic concepts of logic and its application. |
| 4th | PHI-G-CC-4 | **Philosophy of Mind:** A. Sensation: What is sensation? Attributes of sensation. Perception: What is perception? Relation between sensation and perception, Gestalt theory of perception, illusion and hallucination. B. Consciousness: Conscious, Subconscious,Unconscious,Evidence for the existence of the Unconscious, Freud’s theory of dream. C. Memory: Factors of memory, Laws of association, Forgetfulness. Learning: The trialand Error theory, Pavlov’s Conditioned Responsetheory, Gestalt theory. D. Intelligence: Measurement of Intelligence, I.Q.,Testof Intelligence, Binnet-Simon test.  | To have an overall view about the philosophy of mind.some basic concepts and theories have been discussed. |
| 5th | PHI-G-DSE-A | **b)Social and Political Philosophy:** A. Relation between Social Philosophy and Political Philosophy B. Primary Concepts: Society, Community, Association, Institution, Family. C. Social Class and Caste: Principles of Class and Caste; Marxist conception of class; ClassAttitudes and Class consciousness D. Social Codes and Sanctions; Custom and Law; Culture and Civilisation. E. Social Changes: Marx and Gandhi. F. Political Ideals: Democracy: Its Different Forms. Socialism: Utopian and Scientific Socialism. | To let students know about some basic concepts and theories of social and political philosophy. |
| 6th | PHI-G-DSE-B | **a)Applied Ethics and Philosophy of Religion:** A. Concepts of Applied Ethics. B. Killing: Suicide, Euthanasia. C. Famine, Affluence and Morality. D. Environmental Ethics: Value Beyond Sentient Beings, Reverence for life, Deep Ecology. E. Nature & Concerns of Philosophy of Religion. Argument for the existence of God: Cosmological argument, Ontological argument and Teleological argument. F. Problem of Evil and Suffering. G. Grounds for disbelief in God: Sociological theory of Durkheim, Freudian Theory, CārvākaView | To let students know about some basic concepts and theories of applied ethics and philosophy of religion |
| In Semester 3 or in Semester 5 | PHI-G-SEC-A | **a)Logical Reasoning and Application:** 1.The main objective of logical reasoning. 2. Definitions: Pakṣa, sᾱdhya, hetu, sapakṣa and Vipakṣa. 3.Construction of kevalᾱnvayῑ, kevalavyᾱtirekῑ anvayvyᾱtirekῑ anumiti. 4.Hetvᾱbhᾱsa and its different kinds, detection of hetvᾱbhᾱsa. 5.Reasoning in practice: i)Fallacy of relevance, Fallacies of ambiguity, Fallacies of weak induction, Avoiding fallacies ii)Logical applications of the concept of pakṣatā iii)Functional applications of ordinary operative relations between sense-organs and respective objects. 6.Inductive reasoning in Law (i) The method of Inquiry in Law 47 (ii) Causation in Legal reasoning (iii)Analogical Reasoning in legal argument (iv) Probability in legal argument. 7.Deductive Reasoning in Law (i) Determining the correct rule of Law (ii) Identifying, formulating, and applying rules of law. (iii) The law of libel (iv) Logic is right reasoning | To give an overall view of some basic concepts of logic and its application (both Indian and western). |
|  In Semester 4 or in Semester 6 | PHI-G-SEC-B | **a)Man and Environment:** A. Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore’s understanding of nature, iii) The post-Upanisadic view of nature B. Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature. C. Intrinsic Value of nature B.Moore’s talk of ‘intrinsic properties’, ii) Chilsom’s idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott’s idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value D. Deep Ecology and its Third World Critique i)Arne Naess on Deep Ecology, ii) Ramchandra Guha’s critique of Deep Ecology E. Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature. | To let students know what is meant by environment , various theories related with it and its relation to man. |