

SYLLABUS

PHILOSOPHY

Note :

There are Three Papers for each of the subjects. Paper-I on Teaching and Research aptitude, Paper -II and Paper-III based on the syllabus of concerned subjects. Details are furnished below :

PAPER -I

Subject : General Paper on Teaching & Research Aptitude

The test is intended to assess the teaching/research aptitude of the candidate. They are supposed to possess and exhibit cognitive abilities like comprehension, analysis, evaluation, understanding the structure of arguments, evaluating and distinguishing deductive and inductive reasoning, weighing the evidence with special reference to analogical arguments and inductive generalization, evaluating, classification and definition, avoiding logical inconsistency arising out of failure to see logical relevance due to ambiguity and vagueness in language. The candidates are also supposed to have a general acquaintance with the nature of a concept, meaning and criteria of truth, and the source of knowledge.

There will be 60 questions, out of which the candidates can attempt any 50. In the event of the candidate attempting more than 50 questions, the first 50 questions attempted by the candidate will only be evaluated.

1. The Test will be conducted in objective mode from SET 2012 onwards. The Test will consist of three papers. All the three papers will consist of only objective type questions and will be held on the day of Test in two separate sessions as

under :

Session	Paper	Number of Questions	Marks	Duration
First	I	60 out of which 50 questions are to be attempted	50% 2=100	1¼ Hours
First	II	50 questions all of which are compulsory	50% 2=100	1¼ Hours
Second	III	75 questions all of which are compulsory	75% 2=150	2½ Hours

2. The candidates are required to obtain minimum marks separately in Paper-II and Paper -III as given below

Minimum marks (%) to be obtained			
Category	Paper-I	Paper-II	Paper-III
General	40 (40%)	40 (40%)	75 (50%)
OBC	35 (35%)	35 (35%)	67.5 (45%) rounded off to 68
PH/VH/ SC/ST	35 (35%)	35 (35%)	60 (40%)

Only such candidates who obtain the minimum required marks in each Paper, separately, as mentioned above, will be considered for final preparation of result.

However, the final qualifying criteria for eligibility for Lectureship shall be decided by Steering Committee before declaring of result.

3. The syllabus of Paper-I, Paper-II and Paper-III will remain the same.

PHILOSOPHY

PAPER - II

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 *yajña* (sacrifice), the concept of ṛṇa - duty/obligation; theories of creation

Âtman-Self (and not - self), *Jāgrat*, *svapna*, *susupti* and *turtya*, Brahman, *śreyas* and *preyas*

Karma, *Samsāra*,

Cārvāka : Pratyakṣa as the only pramāna, critique of anumāna and sabda, rejection of non-material entities and of dharma and mokṣa

Jainism : Concept of reality – sat, dravya, guna, paryāya, jiva, ajiva anekāntavāda, syādvāda and nayavāda; theory of knowledge; bondage and liberation

Buddhism : Four noble truths, astāṅgamārga, nirvāna, madhyam pratipad, pratityasamutpāda, kṣanabhangavāda, anātmavāda

Schools of Buddhism Vaibhāsika, Sautrantika, Yogācāra and Madhyamika

Nyāya : Pramā and apramā, prāmānya and aprāmānya; pramāna : pratyakṣa, nirvikalpaka, savikalpaka, laukika and alaukika; anumāna: anayavyātireka, lingaparāmarṣa, vyāpti; classification : vyāptigrahopāyas, hetvābhāsa, upamāna; śabda: Śakti, lakṣanā, ākāṅkṣā, yogyatā, sannidhi and tātparya, concept of God, arguments for the existence of God, , nihṣryeasa

Vaiśeṣika : Concepts of padārtha, dravya, guna, karma, sāmānya, samavāya, asamavāyi nimitta kāraṇa, paramānuvāda, , nihṣryeas

Sāmkhya : Satkāryavāda, and its evolutes, arguments for the existence of , nature of puruṣa, arguments for the existence and plurality of puruṣa relationship between puruṣa and prakṛti, kaivalya, atheism Yoga : Patanjali's concept of citta and citta-vṛtti, eight-fold path of yaga, the role of God in yoga

Pūrva-Mimāṃsā

Śruti and its importance, atheism of pūrvamimāṃsā, classification of śrutivākyas, vidhi nisedha and arthavāda, dharma, bhāvanā, sabdānityavāda, jātiśaktivāda

Kumarila and Prabhakara Schools of mimāṃsā and their major points of difference, triputi-samvit, jñātātā, abhāva and anupalabdhī, anvitābhidhanavāda, abihitānvayavāda Vedānta

Vedānta Advaita – Rejection of difference : Adhyāsa, māyā, three grades of sattā, jiva, jivanmukti, vivartavāda

Viśiṣṭadvaita : Saguna Brahman, refutation of māyā, aprthaksiddhi, parināmavāda, jiva, bhakti and prapatti Dvaita – Rejection of nirguna Brahman and māyā, bheda and sāksi, bhakti

2. Modern Indian Thinkers

Vivekananda – Practical Vedānta, universal religion

Aurobindo – Evolution, mind and supermind, integral yoga

Iqbal – Self, God, man and superman

Tagore – religion of man, ideas on education

K. C. Bhattacharyya – Concept of philosophy, subject as freedom, the doctrine of māyā

Radhakrishna – Intellect and intuition, the idealist view of life.

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

Gandhi – Non-violence, satyāgraha, swaraj, critique of modern civilization

Ambedkar – Varna and the caste system, Neo-Buddhism

3. Classical Western Philosophy

Early Greek philosophers, Plato and Aristotle

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

St. Thomas Aquinas – Faith and reason, essence and existence, the existence of God

4. Modern Western Philosophy

Rationalism

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* – intuition or inference ? innate ideas, the 'real' distinction between mind and matter, role of God, proofs for the existence of God, mind-body interactionalism

Spinoza : Substance, Attribute and Mode, the concept of God or Nature, the mind – body problem, pantheism, three orders of knowing

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

Empiricism

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

Berkeley : Rejection of the distinction between primary and secondary qualities immaterialism, critique 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 identify, rejection of metaphysics, scepticism, reason and the passions

Critical Philosophy and After

Kant : The critical philosophy, classification of judgements, possibility of synthetic a priori judgements, the Copernican revolution, forms of sensibility, categories of understanding the metaphysical and the transcendental deduction of the categories, phenomenon and noumenon, the ideas of Reason – soul, God and world as whole, freedom and immortality, rejection of speculative metaphysics

Hegel : the conception of *Geist* (Spirit), the dialectical method, Concepts of being, non-being and becoming, absolute idealism

Nietzsche : Critique of western culture, will to power

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

Russell : Refutation of idealism, logic as the essence of philosophy, logical atomism

Wittgenstein : Language and reality, facts and objects, names and propositions, the picture theory, philosophy and language, meaning and use, forms of life

Husserl : The Husserlian method, intentionality

Heidegger : Being and nothingness, man as being-in-the-world, critique of technological civilization

Logical Positivism : The verifiability theory of meaning, the verification principle, rejection of metaphysics, unity of science

C.S. Peirce and William James : Pragmatic theories of meaning and truth

G. Ryle : Systematically misleading expressions, category mistake, Concept of mind, critique of Cartesian dualism

**Paper – III (A)
(Core Group)**

Unit – I

Vyāvahārika and Pāramārthika Sattā

Nitya and anitya Dravya

Kāranāta

Akāṣa, Dik and Kāla

Sāmānya and Sambandha

Cit, Acit and Âtman

Unit – II

Appearance and reality

Being and becoming

Casuality, Space and Time

Matter, mind and Self

Substance and Universals

The problem of personal identity

Unit – III

Pramâ

Kind of Pramânas

Khyâtivada

Prâmâyavâda

Anvitabhidhânavâda and Abhihitânvyavâda

Ṣabdagraha

Unit – IV

Definition of knowledge

Ways of knowing

Theories of error

Theories of truth

Belief and scepticism

Problem of induction

Unit – V

Concept of Pratyaksa in Nyâya

Concept of Pratyaksa in Buddhism

Concept of Pratyaksa in Śâmkara Vedânta

Nature and kinds of Anumāna

Definition and Nature of Vyâpti

Hetvâbhâsas

Unit – VI

Rna and Rta

Purusârtha and Svadharma

Varnadharma and Asramadharma

Niskâmakarma and Lokasamgraha

Pancasila and Triratnas

Brahmavihâras

Unit – VII

Good, right, justice

Duty and obligation

Cardinal virtues

Eudaemonism

Freedom and responsibility

Crime and punishment

Unit – VIII

Ethical cognitivism and non-cognitivism

Ethical realism and intuitionism

Kant's moral theory

Kinds of utilitarianism

Human rights and social disparities
Feminism

Unit – IX

Truth and validity
Nature of propositions
Categorical syllogism
Laws of thought
Classification of propositions
Square of opposition

Unit – X

Truth functions and propositional logic
Quantification and rules of quantification decision procedures
Proving validity
Argument and Argument-form
Axiomatic system, consistency, completeness

PAPER - III (B)
(Elective/Optional)

Elective - I

(Candidates will be expected to be familiar with the main tenets and practices of the following groups of religions : (1) Hinduism, Buddhism, Jainism and Sikhism; (2) Zoroastrianism, Judaism, Christianity and Islam, (3) Tribal religions of India)
Possibility and need of comparative religion, commonality and differences among religions, the nature of inter-religious dialogue and understanding, religious experiences, modes of understanding the divine, the theory of liberation, the means for attaining liberation, the God-man relation in religions, world-views (*Weltanschauungen*) in religions, immortality, the doctrine of incarnation and prophethood, religious hermeneutics, religion and moral social values, religion and secular society.

Elective - II**General :**

The linguistic turn and the conception of philosophy

Problems :

Semantics : Frege's distinction between sense and reference, concepts and objects, related problems and their proposed solutions : (a) identity, (b) negative existentials, (c) indirect speech, (d) propositional attitudes, the meaning and role of singular terms : (a) Proper names, (b) definite descriptions, (c) demonstratives and other indexicals; the relation between meaning and truth, holistic and atomistic approach to meaning, what is a theory of meaning?
Pragmatics : Meaning and use; speech acts
(The above problem areas require candidate's familiarity with the works of Frege, Russell, Wittgenstein, Austin, Quine, Strawson, Davidson, Dummett and Searle.)

Elective - III

(The purpose here is to assess the candidate's acquaintance with the central concepts in phenomenology and hermeneutics)

Phenomenology as an approach to the understanding of the human condition, consciousness and intentionality, phenomenology and solipsism, the life-world (*Lebenswelt*), interpretation, understanding and the human sciences, the idea of the text, conflict of interpretation and the possibilities of agreement, culture, situatedness and interpretation.

Elective - IV

(This covers vedanta philosophy with special reference to five main acharyas viz. Sankara, Ramanuja, Madhava, Nimbarka and Vallabha. The purpose is to test the candidate's acquaintance with vedanta philosophy in its rich and divergent forms)

Sources, General features, similarities and differences, Brahman : Definition and interpretations, distinction between *saguna* and *nirguna* and its relevance in the formation of different schools of vedanta, *mâyâ* : Its nature, arguments for and against *mâyâ*, *âtman* : Its nature, relation between *âtman* and Brahman; *jwa*; interpretation of *mâhâvâkyas*, e.g. *tat tvam asi*, *moksa*; Nature and types, *mârga* or *sâdhanâ*, roles played by *jñâna*, *karma* and *bhakti*, different conceptions of *bhakti*, theories of causation, Brahman as the cause of the world : Different interpretations, *pramâ*, *pramânas*, special role played by *sabda pramânya* and intuition (*saksatkara/aparoksanubhuti*), theories of *khyâtis*.

Elective - V

(This intention here is to explore the availability of Gandhian ideas in the central debates in philosophy)
Conceptions of knowledge, truth and love and their relationship, language, understanding and culture, engagement with tradition, self, world and God, woman, sexuality and *brahmacharya*, moral foundations of good life : *Dharma*, *swaraj*, *satyagraha* and *ahimsa*, community and fellowship; the good society; statelessness, trusteeship, *sarvodaya*, *panchayati raj*, religion, *tapasya*, service, means-end relationship, Gandhi and the Gandhians : break, continuity and innovation.

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