

## **SYLLABUS**

**Subject: PHILOSOPHY**

**Note:**

**There are two Papers for each of the subjects. Paper – I on Teaching and Research aptitude, Paper – II 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 rising 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 50 questions for Paper – I.

1. The Test will be conducted in objective mode. The Test will consist of two Papers. All the two Papers will consist of only objective type questions and will be held on the day of Test in two separate sessions as under :

<b>Session</b>	<b>Paper</b>	<b>Number of Questions</b>	<b>Marks</b>	<b>Duration</b>
First	I	50 question	$50 \times 2 = 100$	1 Hours
Second	II	100 questions	$100 \times 2 = 200$	2 Hours

2. Candidates who appear in two Papers and secure at least 40% aggregate marks for candidates belonging to General Category and at least 35% aggregate marks for candidates belonging to reserved categories will be declared qualifies for Eligibility for Assistant Professor by following the reservation policy of the State Government.
3. The Syllabus of Paper – II and Paper – III will be combined for Paper – II of each subject.

## 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

Ātman-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, , nihśryeasa

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

Sāṃkhya : 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

Viśiṣṭādvaita : 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

Ābdagraha

**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

Varnadharmā and Asramadharmā

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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