



# PROF. RAJENDRA SINGH (RAJU BHAIYA) UNIVERSITY, PRAYAGRAJ

## Syllabus for the

Program: M.A.

Subject: Philosophy

Structure of Syllabus Developed by			
Name of BoS Convener/ BoS Member	Designation	Department	College/ University
Prof. Rajkumar Gupta	Professor & Dean of Arts	Dean of Arts	PRSU
Dr. Avinash Kumar Srivastava	Assistant Professor		PRSU
Dr. Yuvraj Singh	Assistant Professor		PRSU
Dr. Amit Kumar Mishra	Assistant Professor		HNB, NAINI
Dr. Ram Kumar Singh	Assistant Professor	Department of	HNB, NAINI
Dr. Pramila Verma	Assistant Professor	Philosophy	MPC, HADIYA
Prof. Narendra Kumar Singh	Professor		University of Allahabad
Prof. Gopal Sahu	Professor		University of Allahabad
Dr. Uttam Singh	Assistant Professor		SPMC, Prayagraj

Course Code		Course Title	Credits	T/P	Evaluation	
A	B				CIE	ETE
SEMESTER I (YEAR I)						
A100701T	CORE	<p><b>Classical Indian Philosophy- I:</b></p> <p><b>Unit-I</b> • Introduction &amp; Classification of Indian Philosophy.</p> <ul style="list-style-type: none"> <li>• Philosophy of Veda: Ṛta- the cosmic order, the divine and the human realm, the centrality of the Yajña, Ṛṇa.</li> <li>• Philosophy of Upaniṣad: Ātman: jāgrat, svapna, suṣṭi, turīya, Brahman, śreyas and preyas, samsāra, mokṣa, Bhagwadgita.</li> </ul> <p><b>Unit-II</b> Cārvāka School: Epistemology, Metaphysics, Ethics</p> <p><b>Unit-III</b> Jainism: Concept of sat, dravya, paryāya, Guṇa; Anekāntavāda, Syādvāda and Sapta-bhaṅginaya, Nayavāda, Theory of Knowledge, Theory of Karma, Bondage and Liberation</p> <p><b>Unit-IV</b> Four noble truths, Theory of dependent origination (Pratītyasamutpāda), Definition of Reality (Arthakriyākāritvamsattvam), Doctrine of momentariness (Kṣhaṇabhangavāda), Theory of no-soul (Nairātmyavāda), Nirvāṇa, Hīnyāna and</p>	5	T	25	75

		<p>Mahāyāna, Four School of Buddhism, Apohavāda, Distinction between Brahmiṇic and Śramiṇic traditions.</p> <p><b>Unit-V Samkhya:</b> Satkāryavāda, Nature of Prakṛti, its constituents and proofs for its existence, Nature of Puruṣa and proofs for its existence, plurality of the Puruṣas, theory of evolution, Atheism.</p> <ul style="list-style-type: none"> <li>• Yoga: Citta, Cittavṛtti, Cittabhūmi, Eight fold path of Yoga (Aṣṭāṅga Yoga), God.</li> </ul>				
<b>A100702T</b>	CORE	<p><b>Pre-Socratic Philosophy</b></p> <p><b>Unit-I</b> Ionic School: Thales, Anaximander, Anaximenes.</p> <ul style="list-style-type: none"> <li>• Pythagoras: Number, Universe and Soul</li> </ul> <p><b>Unit-II Eleatic School:</b> Xenophanes, Parmenides: Concept of Being, Melissus and Zeno</p> <ul style="list-style-type: none"> <li>• <b>Heraclitus:</b> Logos, Becoming</li> </ul> <p><b>Unit-III</b> Empedocles • Anaxagoras</p> <p><b>Unit-IV Atomic Philosophy:</b> Leucippus and Democritus</p> <p><b>Unit-V Sophist :</b> Protagoras, Gorgias</p>	5	T	25	75
<b>A100703T</b>	CORE	<p><b>Advance Ethics:</b></p> <p><b>Unit-I</b> Advanced Ethics: Definition, Nature and Scope.</p> <ul style="list-style-type: none"> <li>• Cognitivism (Saṅjñānavāda) and Non-Cognitivism (Asaṅjñānavāda)</li> </ul> <p><b>Unit-II</b> Ethical Cognitivism: • G.E. Moore- Concept of Good, Its Indefinability and Naturalistic Fallacy.</p> <ul style="list-style-type: none"> <li>• W.D. Ross-Intuitionism and its evaluation</li> </ul> <p><b>Unit-III</b> Ethical Non-Cognitivism: • A.J. Ayer - Emotivism and its evaluation.</p> <p><b>Unit-IV</b> R.M. Hare- Prescriptivism and its evaluation</p> <p><b>Unit-V</b> Ethical Neo-Naturalism:</p> <ul style="list-style-type: none"> <li>• Philippa Foot's defense of ethical naturalism.</li> </ul>	5	T	25	75
	FIRST ELECTIV					

A100704T	E (Select any one)	<p><b>Philosophy of Adi Shamkaracharya:</b></p> <p><b>Unit-I</b> Pre-Samkara Advaita Vedānta: Ajātivāda, Asparśayoga</p> <ul style="list-style-type: none"> <li>• Adhyāsa Bhāṣya, Concept of Māyā</li> </ul> <p><b>Unit-II</b> Criticism of views of other schools of Indian Philosophy: Sāṅkhya, Nyāya-Vaiśeṣika, Jaina, Buddhism, Schools of Buddhism, Bhāgavata</p> <p><b>Unit-III</b> Concept of Brahman, Ātman, God, Sākṣī, Jīva and Mokṣa.</p> <p><b>Unit-IV</b> Role of Śruti, Smṛti and Reason Shamkara as Crypto Buddhists.</p> <p><b>Unit-V</b> Chatuhsutri: Athāto Brahmjijñāsā, Janmādyasya Yataḥ, Śāstrayonitvāt and Tattusamanvayāt</p>	5	T	25	75
A100705T		<p><b>Philosophy of Immanuel Kant:</b></p> <p><b>Unit-I</b> •The Idea of criticism and its reconciliation of the theories of Rationalism and Empiricism.</p> <ul style="list-style-type: none"> <li>• Synthetic a priori Judgements</li> </ul> <p><b>Unit-II</b> Transcendental Aesthetics: Metaphysical and Transcendental exposition of Space and Time</p> <ul style="list-style-type: none"> <li>• The theory of the transcendental synthetic unity of apperception</li> </ul> <p><b>Unit-III</b> Transcendental Logic: Metaphysical deduction of categories, Transcendental deduction of categories</p> <p><b>Unit-IV</b> Critiques of practical reason. Good will, Duty for duty's sake, categorical imperative, postulates of morality.</p> <p><b>Unit-V</b> Critique of Judgement nature of beauty, Phenomena and Noumena, Sublime.</p>				
A100706P	SECOND ELECTIVE E (Select any one)	<p><b>Project Presentation on a topic in Classical Indian Philosophical System.</b></p>	4	P	50	50
A100707P		<p><b>Practical on 'Exploring philosophy through films'.</b></p>				

SEMESTER II (YEAR I)						
A100801T	CORE	<p><b>Classical Indian Philosophy: II</b></p> <p><b>Unit-I Nyāya:</b> Pramā and Pramāṇa, Pratyakṣa (definition), Sannikarṣa, Classification of Pratyakṣa: Nirvikalpa, Savikalpa, Laukika, Alaukika; Anumiti, Anumāna (definition), Vyāpti, Parāmarśa, Classification of Anumāna: Pūrvavat, Śeṣavat, Sāmānyatodṛṣṭa, Kevalānvayi, Kevalavyatireki, Anvaya-vyatireki, Svārthanumāna, Parārthanumāna, Upmāna, ŚabdaPramāṇa, Debate between Buddhism and Nyāya about Pramaṇa-vyavastha and Pramaṇasamplava, Asatkāryavāda, Anyathākhyātivāda</p> <p><b>Unit-II Vaiśeṣika:</b> Padārtha, Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya, Abhāva, Parmāṇukāraṇavāda</p> <p><b>Unit-III Mīmāṃsā:</b> Nature of Knowledge, Source of Knowledge, Validity of Knowledge: Svataḥprāmāṇyavāda and Parataḥprāmāṇyavāda, Triputīpratyakṣhavāda, Jñātatāvāda, Anvitābhidhānavāda, Abhihitānvayavāda, Śabdānityavāda, Jāti-śaktivāda, Theories of error: Akhyātivāda and Viparītakhyātivāda, Classification of Śruti-vākyās: vidhi, niśedha and arthavāda.</p> <p><b>Unit-IV Advaita Vedānta:</b> Śaṅkara's view of Brahman, Saguṇa and Nirguṇa Brahman, Three grades of Sattā:Prātibhāsika, Vyāvahārika,Pāramārthika, Jīva, Jagat, Māyā and Mokṣa, Anirvacnīyakhyātivāda, Vivartavāda.</p> <p><b>Unit-V Viśiṣṭādvaita Vedānta:</b> Rāmānuja's view of Brahman, Jīva, Jagat, Refutation of the doctrine of Māyā, Apr̥thaksiddhi, Brahmapariṇāmavāda, Satkhyātivāda, Mokṣa.</p>	5	T	25	75
A100802T	CORE	<p><b>Greek &amp; Medieval Philosophy</b></p> <p><b>Unit-I Socrates:</b> Virtue, Knowledge and Socratic Method</p> <p><b>Unit-II Plato</b> Theory of knowledge, knowledge and opinion, theory of Ideas, the method of dialectic, Idea of soul and God</p> <p><b>Unit-III Aristotle–</b> Classification of the sciences: The theoretical, the practical and the productive,</p>	5	T	25	75

		critique of Plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God <b>Unit-IV Medieval Philosophy : St. Augustine:</b> Problem of Evil. <b>• St. Anselm:</b> Ontological argument <b>Unit- V St. Thomas Aquinas:</b> Faith and Reason, Essence and Existence, Proofs for the Existence of God				
<b>A100803T</b>	CORE	<b>Modern Western Philosophy- (Later):</b>  <b>Unit-I Descartes:</b> Cartesian method of doubt, cogito ergo sum, criterion of truth, types of ideas, Proofs for the existence of God, Mind-body relation: Interactionism <b>Spinoza:</b> Doctrine of substance, attributes and modes, Existence of God, Pantheism, Parallelism <b>Unit-II Leibnitz:</b> Monads, Truth of reason, Truth of facts, Innateness of ideas, Doctrine of pre-established harmony <b>Unit-III Locke:</b> 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. <b>Unit-IV Berkeley:</b> Refutation of abstract ideas, criticism of locke's distinction between primary and secondary qualities, Immaterialism, esse est percipi, role of God <b>Hume:</b> Impression and Ideas, distinction between judgements concerning relations of ideas and judgements concerning matters of fact, theory of causality, theory of self and personal identity, Scepticism <b>Unit-V Kant:</b> Conception of critical Philosophy, distinction between a priori and a posteriori judgements, distinction between analytical and synthetic judgements, Possibility of synthetic a priori judgements, Copernican revolution.	5	T	25	75

A100804T	THIRD	<p><b>Gandhian Worldview:</b></p> <p><b>Unit-I Religious and Ethical worldview:</b> • Truth and God, Relation between Truth and Non-violence, Sarva-Dharma-Sama-Bhava, Swaraj, Concept of seven sins</p> <p><b>Unit-II Social &amp; Political worldview:</b> • Approach to Varna, Jati and untouchability, The Status and role of women. Conception of ideal society (Ramarajya), Doctrine of Sarvodaya, Critique of modern civilization. The doctrine of Satyagraha.</p> <p><b>Unit-III Economic, Educational and Ecological worldview:</b> • The doctrine of Bread labour, Trusteeship and Socialism. The doctrine of Swadeshi (self-reliance), Gandhi's views on education, Gandhian understanding of Ecology and Development, Critique of Development.</p> <p><b>Unit-IV Some Controversies:</b> • Tilak-Gandhi controversy on interpretation of Bhagavad-Gita. • Tagore-Gandhi controversy on nationalism and modernity. • Ambedkar-Gandhi controversy on Varna and Caste.</p>	5	T	25	75
A100805T	ELECTIVE  (Select any one)	<p><b>Foundations of Yoga</b></p> <p><b>Unit-I</b> Yoga for Social, Personal and Spiritual development: Concept, meaning and historical tradition of Yoga.</p> <p><b>Unit-II</b> The Essence of the Pātañjali Yogasūtras</p> <p><b>Unit-III</b> Kinds of Yoga: Bhakti Yoga, Jñāna Yoga, Karma Yoga, Raj Yoga and Kriya Yoga (Shyama Charan Lahiri and Paramhansa Yogananda), Hath Yoga</p> <p><b>Unit-IV</b> Modern Yogis: Swami Vivekananda, Sri Aurobindo, Shyama Charan Lahiri, Paramhansa Yogananda, Shivananda, and Maharshi Mahesh Yogi.</p>				
A100806P	FOURTH	Project Presentation on a topic in Classical Western Philosophy.				
A100807P	ELECTIVE (Select any one)	Project Presentation on 'Philosophy through literature'.	4	P	50	50

**SEMESTER III (YEAR II)**

A100901T	CORE	<p><b>Contemporary Western Philosophy-I:</b></p> <p><b>Unit-I G. E. Moore:</b> Refutation of Idealism, Defense of common sense, Proof of an external world.</p> <p>• <b>Bertrand Russel:</b> Logical Atomism, Refutation of Idealism, Knowledge by Acquaintance &amp; Knowledge by Description, Definite Description, Neutral Monism</p> <p><b>Unit-II Early Wittgenstein:</b> Language and Reality, Facts and Objects, Names and Propositions, The Picture Theory, Saying and Showing. • Logical Positivism: Verification theory of meaning, Elimination of Metaphysics, Concept of Philosophy, Linguistic theory of necessary proposition</p> <p><b>Unit-III Later Wittgenstein:</b> Critique of private language, Language Game, Notion of Philosophy, Wittgensteinian Fideism, On Certainty.</p> <p><b>Unit-IV J. L. Austin:</b> Constative and Performative</p> <p>• <b>P.F. Strawson:</b> In defense of dogma, Concept of Person, Basic Particular, Identification</p> <p><b>Unit- V W.V.O. Quine:</b> Two Dogmas of Empiricism, Radical Translation</p> <p>• Gilbert Ryle: Systematically misleading expressions, Category Mistake, Knowing-how and Knowing-that. • H. P. Grice: In defense of dogm</p>	5	T	25	75
A100902T	CORE	<p><b>Contemporary Indian Philosophy-I:</b></p> <p><b>Unit-I Philosophy of Swami Vivekananda:</b> Practical Vedanta, Universal Religion, Religious Experience, Concept of Maya</p> <p><b>Unit-II Philosophy of Ravindra Nath Tagore:</b> Religion of Man, Ideas of Education, Concept of Nationalism.</p> <p><b>Unit-III Sri Aurobindo :</b> Evolution, Mind and Supermind, Integral Yoga, Integral Advaitism</p> <p><b>Unit-IV Philosophy of Radhakrishnan:</b> Intellect and Intuition, The idealist view of life, Concept of Universal Religion, Hindu view.</p>	5	T	25	75

		<b>Unit-V Philosophy of K.C. Bhattacharya:</b> Swaraj in Ideas, Concept of Philosophy, Subject as freedom, The doctrine of Maya				
<b>A100903T</b>	CORE	<p><b>Applied Ethics:</b></p> <p><b>Unit-I Professional Ethics:</b> Nature of Profession and Professional Ethics.</p> <p>• <b>Administrative Ethics:</b> Integrity and Impartiality, Objectivity and Commitment, Accountability and Conscientiousness, Empathy and Tolerance, Probity and Transparency, Emotional Intelligence. Ethical concerns and dilemmas in government and private institutions.</p> <p><b>Unit-II Environmental Ethics:</b> Deep Ecology, Anthropocentric view and Non-Anthropocentric view, Eco-feminism, Animal Right</p> <p><b>Unit-III Medical Ethics:</b> Doctor-patient relationship, Abortion, Euthanasia, Female-infanticide</p> <p><b>Unit-IV Media Ethics:</b> Cyber space, Pornography, Ethical issues in privacy. • <b>Business Ethics:</b> Definition, Corporate Moral agency, Corporate Governance and Ethical Responsibility, The ends and means of corporate governance</p> <p><b>Unit-V Legal Ethics:</b> Law and Morality, Legal Obligation, Authority and validity of law. • Ethical implication of information technology, bio-technology.</p>	5	T	25	75
<b>A100904T</b>	FIFTH ELECTIVE (Select any one)	<p><b>Philosophy of Religion:</b></p> <p><b>Unit-I</b> Nature and Scope of Philosophy of Religion</p> <p>• Notion of God: Attributes; Relation to man and the world (Indian and Western)</p> <p><b>Unit-II</b> Arguments for the Existence of the God: Ontological, Cosmological and Teleological Arguments, Nyaya Arguments</p> <p>• Foundations of Religious Belief: Faith, Reason, Revelation and Mystical Experience</p> <p><b>Unit-III</b> Immortality of Soul; Transmigration; Doctrine of Karma and rebirth, Doctrine of</p>	5	T	25	75



		<p>Liberation • Problem of Evil and Its solutions. • Religion without God</p> <p><b>Unit-IV</b> • Religion and Morality • Nature of Religious Language: Analogical and Symbolic; Cognitive and Non-Cognitive</p> <p><b>Unit-V</b> Religious Pluralism and Problem of Absolute Truth; Religious Tolerance; Conversion; Secularism and the Possibility of Universal Religion.</p>				
<b>A100905T</b>		<p><b>Symbolic Logic:</b></p> <p><b>Unit-I</b> • What is Symbolic Logic? • Truth tables: Truth Tables for determining Tautologies, Contradiction and Contingent, Truth Table Test for Validity, Shorter Truth Table- Reductio Ad Absurdum Method.</p> <p><b>Unit-II</b> The Method of Deduction: Formal proof of Validity, Proving Invalidity, The Rule of Conditional Proof, The Strengthened rule of Conditional Proof, The Rule of Indirect Proof.</p> <p><b>Unit-III</b> Quantification Theory: Singular and General Proposition, Propositional function, Universal and Existential Quantifiers, Symbolization of sentences, Proving Validity: Quantification Rules, Proving Invalidity, Multiply-General Propositions.</p> <p><b>Unit-IV</b> The Logic of Relations: Symbolizing relations, Binary relations: Reflexive, Totally Reflexive, Irreflexive and Non-reflexive, Symmetric, Asymmetric and Non-symmetric, Transitive, Intransitive and Non-transitive</p> <p><b>Unit-V</b> Incompleteness of the Nineteen rules • Stroke and Dagger Operators</p> <p>• The Algebra of classes</p>				
<b>A100906P</b>	<b>SIXTH ELECTIVE</b> (Select any one)	Project Presentation on a topic in Applied ethics.	4	P	50	50
<b>A100907P</b>		Project Presentation on a topic in Contemporary Indian Philosophy/ Philosophy of Religion				
<b>SEMESTER IV (YEAR II)</b>						
<b>A101001T</b>	<b>CORE</b>	<b>Contemporary Western Philosophy- II:</b>	5	T	25	75

		<p><b>Unit-I Edmund Husserl:</b> Phenomenological method, Philosophy as a rigorous science, Intentionality, Phenomenological Reduction, Inter-subjectivity.</p> <p><b>Unit-II Martin Heidegger:</b> The concept of being (Dasein), Man as being in the world, Critique of technological civilization.</p> <ul style="list-style-type: none"> <li>• <b>Soren Kierkegaard:</b> Truth as subjectivity, Leap of faith</li> </ul> <p><b>Unit-III J. P. Sartre:</b> Concept of freedom, Bad-faith, Humanism</p> <ul style="list-style-type: none"> <li>• <b>Morleau Ponty:</b> Perception, Embodied Consciousness.</li> </ul> <p><b>Unit-IV Richard Rorty:</b> Critique of Representationalism, Against epistemological method, Edifying Philosophy</p> <p><b>Unit-V Immanuel Levinas:</b> Ethics as a first Philosophy, Philosophy of Other</p>				
A101002T	CORE	<p><b>Contemporary Indian Philosophy-II:</b></p> <p><b>Unit-I Philosophy of J. Krishnamurti:</b> Conception of Thought, Freedom from the known, Analysis of self.</p> <p><b>Unit-II Philosophy of Deen Dayal Upadhyaya:</b> Integral Humanism.</p> <p><b>Unit-III M. N. Roy</b> Critique of Marxism, Concepts of Freedom, Radical Democracy and New Humanism.</p> <p><b>Unit-IV M.K. Gandhi</b> Non-Violence, Satyagraha, Means and Ends and Sarvodaya.</p> <p><b>Unit-V B.R. Ambedkar</b> Views on caste system Ideas on Social Justice and Equality, Socio-Economic Independence.</p>	5	T	25	75
A101003T	SEVENTH ELECTIVE (Select any one)	<p><b>Socio-political Philosophy:</b></p> <p><b>Unit-I</b> Individual Society and State, equality, Freedom, Justice</p> <p><b>Unit-II</b> Sovereignty, Rights and duties.</p> <p><b>Unit-III</b> Democracy, Socialism, Marxism, Gandhism, Constitutionalism, Humanism, Secularism.</p>	4	T	25	75

		<p><b>Unit-IV</b> Gender equality, Female foeticide, Land and Property rights of women, Social Justice, Multiculturalism.</p> <p><b>Unit-V</b> Mahabharata: Danda-niti, foundations, Rajdharma, Law and Governance. Kautilya-Sovereignty, Seven pillars of state craft. Kamandaki: Social order and State elements.</p>				
A101004T		<p><b>Indian Epistemology:</b></p> <p><b>Unit-I</b> Cognition: its definition and nature; Division of cognition: Valid (Pramā) and Invalid (Apramā), Validity (Prāmānya): its nature, conditions and definitions</p> <p><b>Unit-II</b> The debate about the nature, origin (Utpatti) and ascertainment (Jñapti) of validity: Svataḥprāmāṇyavāda and Parataḥprāmāṇyavāda</p> <p><b>Unit-III</b> The debate about knowledge: Saviṣayatva, Sākāratva, Svaparakāśatva, Paraparakāśatva</p> <p>Dravya-guna debate between Nyāya and Buddhism.</p> <p><b>Unit-IV</b> A brief study of Pramāṇas: Pratyakṣa (Prāpyakāritva), Anumāna, Upamāna, Śabda (Anvitābhīdhānavāda, Abhihitānvyavāda), Arthāpatti, Anupalabdhi</p> <p><b>Unit-V</b> The theories about invalid perceptual cognitions (Khyātivāda)</p> <p>The debate concerning Pramāṇa Vyavastha and Pramāṇa Samplava.</p>				
A101005R	RESEARCH PROJECT/DISSEMINATION	Major Research Project/ Dissertation	10	R	50	50

**NOTE:**

1. Do not mark any Code/Information in Column-A, it will be indorsed by the University.
2. T/P in Column-E stands for Theory/Practical.
3. CIE in Column-F stands for 'Continuous Internal Evaluation' and depicts the maximum internal marks. Respective examination will be conducted by subject teacher.

4. **ETE** in Column-G stands for '**External Evaluation**' and depicts the maximum external marks. Respective Examination will be conducted by the University.
5. Column-B defines the nature of course/paper. The word **CORE** herein stands for **Compulsory Subject Paper**.
6. Column-D depicts the credits assigned for the corresponding course/paper.
7. **First Elective**: It will be a Subject Elective. Students may select one of the two subject papers under this category.
8. **Second Elective**: It will designate a Practical Paper or equivalently a Field Visit or Project Presentation. In case of Field Visit, student is required to submit a detailed report of the visit for the purpose of evaluation. The report should include the observational features and benefits of the visit. In case of Project Presentation, the student may be assigned to go for a survey/practical or theoretical project/assignment or seminar with presentation.
9. **Third Elective**: It will be a Subject Elective. Students may select one of the two subject papers under this category.
10. **Fourth Elective**: It will accommodate a practical paper or Industrial Training or Project Presentation. In case of Industrial Training, student may be allowed for the summer training and is required to submit a detailed training report including training certificate for the evaluation.
11. **Fifth Elective**: It will be a Subject Elective. Students may select one of the two subject papers under this category.
12. **Sixth Elective**: It will be a Practical Paper or equivalently a Project Presentation based on Survey/ Seminar/ Assignment. In case of Project Presentation, student has to submit an exhaustive report on respective topic and to face an open presentation for the evaluation.
13. **Seventh Elective**: It will be a Generic Elective. The student may study or receive training of the any subject of his interest (depends on the availability in his institution of enrollment).
14. **Master Research Project**: It will be a Major Research Project or equivalently a research-oriented Dissertation on the allotted topic. The student will have to complete his/her research project under any supervisor. The supervisor and the topic for research project shall be allotted in second semester. The student straight away will be awarded 05 credits if he publishes a research paper on the topic of Research Project or Dissertation.

**Suggestive digital platforms web links-** <http://heecontent.upsdc.gov.in/Home.aspx>

**Suggested equivalent online courses: SWAYAM, COURSERA**

### **History of Indian Philosophy-I,II -Suggested Readings:**

1. Datta, D.M. & Chatterjee, S. C., "An Introduction to Indian Philosophy", Rupa Publication India Pvt. Ltd., New Delhi, 2007.
2. Pathak, Ram murti, 'Bhartiya Darshan ki Samikshatmak Ruprekha', Abhimanya Prakashan, 2016
3. Datta, D.M. & Chatterjee, S. C., "Bhartiya Darshan", Pustak Mahal, Patna, 2013. 3. Hiriyanna, M., "Outlines of Indian Philosophy", Motilal Banarasidass Publishers Pvt. Ltd., Delhi, 2014.
4. Mohanty, J. N., "Classical Indian Philosophy", Rowman and Littlefield Publishers INL Maryland, U.S.A., 1992.
5. Pandey, S.L., "Bhartiya Darshan ka Sarvekshana", Central Publishing House, Allahabad, 2008.
6. Radhakrishnan, S., "Indian Philosophy (Vol. I & II)", Oxford University Press, New Delhi, 2008.
7. Raju, P.T., "The Philosophical Traditions of India", Motilal Banarasidass Publication Pvt. Ltd., New Delhi, 2009.

8. Sharma, C.D., “Bhartiya Darshan: Aalochan evam Anusheelan”, Motilal Banarasidass Publication Pvt. Ltd., New Delhi, 2013.
9. Sharma, C.D., “A Critical Survey of Indian Philosophy”, Motilal Banarasidass Publication Pvt. Ltd., New Delhi, 2016

### **History of Western Philosophy:-I,II -Suggested Readings:**

1. D.J.O’ Conner, “A Critical History of Western Philosophy”, Free Press of Glencoe, New York, 1964.
2. K.C. Guthrie, “The Greek Philosophers from Thales to Aristotle”, Methuen and Co. Ltd. London, 1967.
3. Kenny, Anthony, “A New History of Western Philosophy”, Oxford University Press, Oxford, 1985.
4. Masih, Yakoob, “A Critical History of Western Philosophy (Greek, Medieval and Modern), Motilal Banarasi Das, 1994.
5. Sharma, Chandradhar, “Pashchatya Darshan”, Motilal Banarasi Das, Delhi, 1992.
6. Srivastava, J.S., “Greek Evam Madhyakalin Darshan ka Vaigyanik Itihas”, Kitab Mahal, Allahabad, 1968.
6. Stace, W.T. “A Critical History of Greek Philosophy”, Macmillan Martin’s Press, 1969.
7. Thilly and Wood, “A History of Philosophy”, Central Book Depot, Allahabad, 1965.
8. Tripathi, C.L., “Greek Evam Madhyakalin Darshan”, Prayag Pustak Sadan, Allahabad, 2006(6th)edition.
9. Upadhyay, H.S., “Pashchatya Darshan Ka Udbhaw aur Vikas”, Anusheelan Prakashan, Allahabad, 2020. Fifth Edition.

### **Advance Ethics: -Suggested Readings:**

1. Ayer, A.J., “Language, Truth and Logic”, Penguin Books, London, 1971.
2. Broad, C.D., “Five types of Ethical Theories” Routledge and Kegan Paul, London, 1959.
3. Hare, R.M., “The Language and Moral”, Oxford University Press, Oxford, 1963.
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