

Department of Philosophy
(Prof. Rajendra Singh (Rajju Bhaiya) University, Prayagraj)
COURSE STRUCTURE WITH CREDITS DISTRIBUTION

UG SEMESTER-VII/PG SEMESTER-I

| Course Code | Course Nature | Course Name | Maximum Credits (20) | MM=100 | |
|-------------|--|-------------------------------|----------------------|--------|-----|
| | | | | CIE | ETE |
| A100701T | Core | Classical Indian Philosophy-I | 4 Credits | 25 | 75 |
| A100702T | Core | Pre-Socratic Philosophy | 4 Credits | 25 | 75 |
| A100703T | Core | Research Methodology | 4 Credits | 25 | 75 |
| A100704T | Discipline Centric Elective (Select any one) | Advance Ethics | 4 Credits | 25 | 75 |
| A100705T | | Applied Ethics | | | |
| A100706T | Discipline Centric Elective (Select anyone) | Philosophy of Shamkaracharya | 4 Credits | 25 | 75 |
| A100707T | | Philosophy of Kant | | | |

UG Semester-VIII (for Four Year Undergraduate Programme)

| Course Code | | Course Name | Maximum Credits (20) | CIE | ETE |
|-------------|------------------|-----------------------------------|----------------------|-----|-----|
| A100801T | Core | Classical Indian Philosophy-II | 4 Credits | 25 | 75 |
| A100802T | Core | Modern Western Philosophy (Later) | 4 Credits | 25 | 75 |
| A100803R | Research Project | Research Project | 12 Credits | - | 100 |

OR

PG SEMESTER-II (For Two Year Post Graduate Programme-Lateral entry)

| Course Code | | Course Name | Maximum Credits (20) | CIE | ETE |
|-------------|--|--|----------------------|-----|-----|
| A100801T | Core | Classical Indian Philosophy-II | 4 Credits | 25 | 75 |
| A100802T | Core | Modern Western Philosophy (Later) | 4 Credits | 25 | 75 |
| A100803T | Discipline Centric Elective (Select any one) | Gandhian Philosophy | 4 Credits | 25 | 75 |
| A100804T | | Foundation of Yoga | | | |
| A100805T | Discipline Centric Elective (Select any one) | Greek and Medieval Philosophy | 4 Credits | 25 | 75 |
| A100806T | | Distinguish Contemporary Indian and Western Philosophers | | | |
| A100807R | Ability Enhancement Course (Select any one) | Project Presentation on Classical Indian Philosophy | 4 Credits | | 100 |
| A100808R | | Project Presentation on Philosophy through Literature. | | | |

Department of Philosophy
(Prof. Rajendra Singh (Rajju Bhaiya) University, Prayagraj)
COURSE STRUCTURE WITH CREDITS DISTRIBUTION

PG SEMESGER-III/PG SEMESTER-I (One Year PG Programme-Lateral Entry)

| Course Code | | Course Name | Maximum Credits(20) | CIE | ETE |
|-------------|--|---|---------------------|-----|-----|
| A100901T | Core | Contemporary Western Philosophy | 4 Credits | 25 | 75 |
| A100902T | Core | Contemporary Indian Philosophy | 4 Credits | 25 | 75 |
| A100903T | Discipline Centric Elective (Select any one) | Philosophy of Religion | 4 Credits | 25 | 75 |
| A100904T | | Symbolic Logic | | | |
| A100905T | Discipline Centric Elective (Select any one) | Socia-Political Philosophy | 4 Credits | 25 | 75 |
| A100906T | | Indian Epistemology | | | |
| A100907R | Ability Enhancement Course (Select any one) | Project Presentation on Contemporary Western/ Contemporary Indian | 4 Credits | - | 100 |
| A100908R | | Project Presentation on Contemporary Indian Philosophy/Philosophy of Religion | | | |

PG SEMESTER-VI/PG SEMESTER-II (One Year PG Programme)

| Course Code | | Course Name | Maximum Credits(20) | CIE | ETE |
|-------------|-----|---------------------|---------------------|-----|-----|
| A101001R | MRP | MASTER DISSERTATION | 20 Credits | - | 100 |

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

Aim and Objective:

- The Programme will acquaint the students with the distinctive character of philosophical inquiry by introducing them to the foundational issues in philosophy through a study of debates in metaphysics, epistemology, ethics, logic, etc.
- Since philosophical inquiry is not isolated but develops out of the basic questions in other academic disciplines and social life, students will be encouraged to comprehend the interdisciplinary character of philosophical studies.
- The Programme will review and attempt to overcome the received binaries and dichotomies, such as, study of philosophy in terms of geographical, civilizational and intra-disciplinary segregations.
- An intensive study of philosophical texts for a critical appraisal of concepts and arguments used by philosophers, and writing of philosophical essays will be an integral part of the Programme.
- The Programme is designed to develop philosophical aptitude and analytical skills among the students through a rigorous training in the discipline.

Subject Prerequisites:**Program Outcomes (POs):**

- After pursuing this course students will be enabled for critical and systematic inquiry into fundamental questions of right and wrong, truth and falsehood, the meaning of life, and the nature of reality, knowledge and society.
- It will develop the insight into the students to understand the basic nature of the reality.
- It will enhance the level of decision making among the students of the philosophy because they will be well aware of reality.
- More than any other discipline, philosophy explores the core issues of intellectual tradition. Therefore, it will encourage the student to formulate questions and follow arguments. Consequently it will promote the innovation in domain of ideas as well as in the world of reality.
- Philosophy has enriched the tradition of arguments for developing the wisdom. Therefore, it will lead the students from being wise to wisdom.

Program Specific Outcomes (PSOs)**Fourth Year : Bachelor (Research) in Philosophy**

- After pursuing course, assigned for 4th year students, they will be enabled to understand the enriched tradition of argumentations available in classical Indian Philosophy through various schools.
- Simultaneously Students will be enabled to understand the grand methodology of dialogue/discussion available in Greek Philosophy.
- After pursuing the course assigned for this year students would be capable in understanding the analysis of ethical terminology.
- In the same year students will learn how grand tradition of Indian Philosophy is still alive in contemporary philosopher.
- After pursuing this course students will be able to know the basic tools and technique of the scientific research.

Fifth Year : Master in Philosophy

- In the 5th year of this program, it will offer a multifaceted dimensions that have endless depth and potential to study and learn from for years to come.
- Prepares for success in a wide variety of careers.
- Gain higher earning potential.
- Giving the sufficient weight age to Individual expertise and their temperament this program offers a variety of thinkers to learn, like- Dr. S. Radhakrishnan, Swami Vivekanand etc.
- It will make students as a valuable discussion partner and informed citizen.

| Course Code | Course Title | Credits | T/P | Evaluation |
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| | | | | | CIE | ETE |
|---|------------------|--|---|---|-----|-----|
| A | B | C | D | E | F | G |
| SEMESTER I (YEAR I) | | | | | | |
| Classical Indian Philosophy- I: | | | | | | |
| Course Outcomes: After studying this course, students will understand the philosophy of some important schools of our ancient knowledge tradition. | | | | | | |
| | CORE A100701T | <p>Unit-I • Introduction & Classification of Indian Philosophy.</p> <ul style="list-style-type: none"> • Philosophy of Veda: Ṛta- the cosmic order, the divine and the human realm, the centrality of the Yajña, Ṛṇa. • Philosophy of Upaniṣad: Ātman: jāgrat, svapna, suṣupti, turīya, Brahman, śreyas and preyas, samsāra, mokṣa, Bhagwadgita. <p>Unit-II Cārvāka School: Epistemology, Metaphysics, Ethics</p> <p>Unit-III Jainism: Concept of sat, dravya, paryāya, Guṇa; Anekāntavāda, Syādvāda and Sapta-bhaṅgi-naya, Nayavāda, Theory of Knowledge, Theory of Karma, Bondage and Liberation</p> <p>Unit-IV Four noble truths, Theory of dependent origination (Pratītyasamutpāda), Definition of Reality (Arthakriyākāritvamsattvam), Doctrine of momentariness (Kṣhaṇabhangavāda), Theory of no-soul (Nairātmyavāda), Nirvāṇa, Hīnyāna and Mahāyāna, Four School of Buddhism, Apohavāda, Distinction between Brahmiṇic and Śramiṇic traditions.</p> <p>Unit-V Samkhya: 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"> • Yoga: Citta, Cittavṛtti, Cittabhūmi, Eight fold path of Yoga (Aṣṭāṅga Yoga), God. | 4 | T | 25 | 75 |
| | CORE | Pre-Socratic Philosophy: | 4 | T | 25 | 75 |

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| A100702T | | <p>Course Outcomes: After pursuing this course students will be able to understand the development of basic ideas of philosophy in pre-Socratic period.</p> <p>Unit-I Ionic School: Thales, Anaximander, Anaximenes. • Pythagoras: Number, Universe and Soul</p> <p>Unit-II Eleatic School: Xenophanes, Parmenides: Concept of Being, Melissus and Zeno • Heraclitus: Logos, Becoming</p> <p>Unit-III Empedocles • Anaxagoras</p> <p>Unit-IV Atomic Philosophy: Leucippus and Democritus</p> <p>Unit-V Sophist : Protagoras, Gorgias</p> | | | | |
| CORE A100703T | | <p>Research Methodology</p> <p>Unit-I Introduction of Philosophy Definitions, Nature, Scope, Purpose, Functions, Concepts and Branches of Philosophy, Methodologies.</p> <p>Unit-II Methods of Research Analytical, Synthetical, Dialectical, Doubt, Phenomenological, Interdisciplinary.</p> <p>Unit-III Research Ethics Philosophical Reading and Writing, Plagiarism, References, Documentations, Citations, Glossary.</p> <p>Unit-IV Literature Review Nature and Kinds of Praman- Indian Philosophy. Theories of Truth, Hypothesis, Research Paper Writing.</p> | | | | |
| FIRST ELECTIVE (Select any one) A100704T | | <p>Advance Ethics:</p> <p>Course Outcomes: After studying this course, students will be able to know the basic nature of ethical judgments. They will be able understand the implications of basic ethical terms through various theories dedicated to this purpose.</p> | 4 | T | 25 | 75 |

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| | <p>Unit-I Advanced Ethics: Definition, Nature and Scope.</p> <ul style="list-style-type: none"> • Cognitivism (Sañjñānavāda) and Non-Cognitivism (Asañjñānavāda) <p>Unit-II Ethical Cognitivism: • G.E. Moore-Concept of Good, Its Indefinability and Naturalistic Fallacy.</p> <ul style="list-style-type: none"> • W.D. Ross-Intuitionism and its evaluation <p>Unit-III Ethical Non-Cognitivism: • A.J. Ayer - Emotivism and its evaluation.</p> <p>Unit-IV R.M. Hare-Prescriptivism and its evaluation</p> <p>Unit-V Ethical Neo-Naturalism:</p> <ul style="list-style-type: none"> • Philippa Foot's defense of ethical naturalism. | | | | |
| A100705T | <p>Applied Ethics:</p> <p>Course Outcomes: By studying this course, a student will learn various issues of Applied Ethics which are relevant in contemporary world.</p> <p>Unit-I Professional Ethics: Nature of Profession and Professional Ethics.</p> <ul style="list-style-type: none"> • Administrative Ethics: 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>Unit-II Environmental Ethics: Deep Ecology, Anthropocentric view and Non-Anthropocentric view, Eco-feminism, Animal Right</p> <p>Unit-III Medical Ethics: Doctor-patient relationship, Abortion, Euthanasia, Female-infanticide</p> <p>Unit-IV Media Ethics: Cyber space, Pornography, Ethical issues in privacy.</p> <ul style="list-style-type: none"> • Business Ethics: Definition, Corporate Moral agency, Corporate Governance and Ethical Responsibility, The ends and means of corporate governance. <p>Unit-V Legal Ethics: Law and Morality, Legal Obligation, Authority and validity of law. •</p> | 4 | T | 25 | 75 |

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| | <p>SECOND ELECTIVE (Select any one) A100706T</p> | <p>Ethical implication of information technology, bio-technology.</p> <p>Philosophy of Adi Shamkaracharya:</p> <p>Course Outcomes: After pursuing this course, a student will understand the philosophical ideas of great Indian Advaita Acharya Samkara in the prespectives of whole Indian philosophical traditions.</p> <p>Unit-I Pre-Samkara Advaita Vedānta: Ajātivāda, Asparśayoga • Adhyāsa Bhāṣya, Concept of Māyā</p> <p>Unit-II Criticism of views of other schools of Indian Philosophy: Sāṅkhya, Nyāya-Vaiśeṣika, Jaina, Buddhism, Schools of Buddhism, Bhāgavata</p> <p>Unit-III Concept of Brahman, Ātman, God, Sākṣī, Jīva and Mokṣa.</p> <p>Unit-IV Role of Śruti, Smṛti and Reason Shamkara as Crypto Buddhisyt.</p> <p>Unit-V Chatuhsutri: Athāto Brahmjijñāsā, Janmādyasya Yataḥ, Śāstrayonitvāt and Tattusamanvayāt</p> | 4 | | | |
| | A100707T | <p>Philosophy of Immanuel Kant:</p> <p>Course Outcomes: After pursuing this course, a student will understand many important aspects of Kant’s philosophy.</p> <p>Unit-I •The Idea of criticism and its reconciliation of the theories of Rationalism and Empiricism. • Synthetic a priori Judgements</p> <p>Unit-II Transcendental Aesthetics: Metaphysical and Transcendental exposition of Space and Time</p> | | | | |

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| | | <ul style="list-style-type: none"> The theory of the transcendental synthetic unity of apperception Unit-III Transcendental Logic: Metaphysical deduction of categories, Transcendental deduction of categories Unit-IV Critiques of practical reason. Good will, Duty for duty's sake, categorical imperative, postulates of morality. Unit-V Critique of Judgement nature of beauty, Phenomena and Noumena, Sublime. | | | | |
| | (Select any one) | Project Presentation on a topic in Classical Indian Philosophical System. | 4 | P | 50 | 50 |
| | | Practical on 'Exploring philosophy through films'. | | | | |

SEMESTER II (YEAR I)

Classical Indian Philosophy-II

Course Outcomes: After studying this course, students will understand the philosophy of some important schools of our ancient knowledge tradition.

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| | | Unit-I Nyāya: 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 Unit-II Vaiśeṣika: Padārtha, Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya, Abhāva, Parmāṇukāraṇavāda Unit-III Mīmāṃsā: Nature of Knowledge, Source of Knowledge, Validity of Knowledge: Svataḥprāmāṇyavāda and Parataḥprāmāṇyavāda, Tripuṭipratyakṣhavāda, Jñātātāvāda, Anvitābhīdhānavāda, Abhihitānvayavāda, Śabdānityavāda, Jāti-śaktivāda, Theories of error: | | T | | |
| | CORE A100801T | | 4 | | 25 | 75 |

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| | <p>Akhyātivāda and Viparītakhyātivāda, Classification of Śruti-vākyās: vidhi, niśedha and arthavāda.</p> <p>Unit-IV Advaita Vedānta: Śāṅkara's view of Brahman, Saguṇa and Nirguṇa Brahman, Three grades of Sattā:Prātibhāsika, Vyāvahārika,Pāramārthika, Jīva, Jagat, Māyā and Mokṣa, Anirvacnīyakhyātivāda, Vivartavāda.</p> <p>Unit-V Viśiṣṭādvaita Vedānta: Rāmānuja's view of Brahman, Jīva, Jagat, Refutation of the doctrine of Māyā, Aprthaksiddhi, Brahmapariṇāmavāda, Satkhyātivāda, Mokṣa.</p> | | | | |
| <p>CORE A100802T</p> | <p>Modern Western Philosophy- (Later):</p> <p>Course Outcomes: After pursuing this course, a student will learn the various thinkers who shaped the basic ideas of the Modern Western Philosophy.</p> <p>Unit-I Descartes: Cartesian method of doubt, cogito ergo sum, criterion of truth, types of ideas, Proofs for the existence of God, Mind-body relation: Interactionism</p> <p>Spinoza: Doctrine of substance, attributes and modes, Existence of God, Pantheism, Parallelism</p> <p>Unit-II Leibnitz: Monads, Truth of reason, Truth of facts, Innateness of ideas, Doctrine of pre-established harmony</p> <p>Unit-III 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.</p> <p>Unit-IV Berkeley: Refutation of abstract ideas, criticism of locke's distinction between primary and secondary qualities, Immaterialism, esse est percipi, role of God</p> <p>Hume: Impression and Ideas, distinction between judgements concerning relations of ideas and judgements concerning matters of fact,</p> | 4 | T | 25 | 75 |

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| | | theory of causality, theory of self and personal identity, Scepticism Unit-V Kant: 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. | | | | |
| | Research Project | Research Project | 12 Credits | | | |
| SEMESTER II (YEAR I) | | | | | | |
| Classical Indian Philosophy-II | | | | | | |
| Course Outcomes: After studying this course, students will understand the philosophy of some important schools of our ancient knowledge tradition. | | | | | | |
| | CORE A100801T | Unit-I Nyāya: 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 Pramāṇa-vyavastha and Pramāṇasamplava, Asatkāryavāda, Anyathākhyātivāda Unit-II Vaiśeṣika: Padārtha, Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya, Abhāva, Parmāṇukāraṇavāda Unit-III Mīmāṃsā: Nature of Knowledge, Source of Knowledge, Validity of Knowledge: Svataḥprāmāṇyavāda and Parataḥprāmāṇyavāda, Triputīpratyakṣhavāda, Jñātatāvāda, Anvitābhīdhānavāda, Abhihitānvayavāda, Śabdānityavāda, Jāti-śaktivāda, Theories of error: Akhyātivāda and Viparītakhyātivāda, Classification of Śruti-vākyās: vidhi, niśedha and arthavāda. Unit-IV Advaita Vedānta: Śaṅkara's view of Brahman, Saguṇa and Nirguṇa Brahman, Three grades of Sattā:Prātibhāsika, | | T | | |
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| | | <p>Vyāvahārika, Pāramārthika, Jīva, Jagat, Māyā and Mokṣa, Anirvacnīyakhyātivāda, Vivartavāda.</p> <p>Unit-V Viśiṣṭādvaita Vedānta: Rāmānuja's view of Brahman, Jīva, Jagat, Refutation of the doctrine of Māyā, Aprthaksiddhi, Brahmapariṇāmavāda, Satkhyātivāda, Mokṣa.</p> | | | |
| | <p>Modern Western Philosophy- (Later):</p> <p>Course Outcomes: After pursuing this course, a student will learn the various thinkers who shaped the basic ideas of the Modern Western Philosophy.</p> <p>Unit-I Descartes: Cartesian method of doubt, cogito ergo sum, criterion of truth, types of ideas, Proofs for the existence of God, Mind-body relation: Interactionism</p> <p>Spinoza: Doctrine of substance, attributes and modes, Existence of God, Pantheism, Parallelism</p> <p>Unit-II Leibnitz: Monads, Truth of reason, Truth of facts, Innateness of ideas, Doctrine of pre-established harmony</p> <p>Unit-III 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.</p> <p>Unit-IV Berkeley: Refutation of abstract ideas, criticism of Locke's distinction between primary and secondary qualities, Immaterialism, esse est percipi, role of God</p> <p>Hume: 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</p> <p>Unit-V Kant: 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.</p> | | T | | |
| | <p>CORE A100801T</p> | | 4 | 25 | 75 |

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| | <p>SECOND ELECTIVE (Select any one) A100803T</p> | <p>Gandhian Philosophy: Course Outcomes: After pursuing this course, a student will understand many important aspects of Gandhi's philosophy in the context of India and the world.</p> <p>Unit-I Religious and Ethical worldview: • Truth and God, Relation between Truth and Non-violence, Sarva-Dharma-Sama-Bhava, Swaraj, Concept of seven sins</p> <p>Unit-II Social & Political worldview: • 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>Unit-III Economic, Educational and Ecological worldview: • 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>Unit-IV Some Controversies: • Tilak-Gandhi controversy on interpretation of Bhagavad-Gita. • Tagore-Gandhi controversy on nationalism and modernity. • Ambedkar-Gandhi controversy on Varna and Caste.</p> | 4 | T | 25 | 75 |
| | A100804T | <p>Foundations of Yoga: Course Outcomes: After pursuing this course, a student will understand many important aspects of Yoga along with hidden and basic meaning of Yoga.</p> <p>Unit-I Yoga for Social, Personal and Spiritual development: Concept, meaning and historical tradition of Yoga.</p> <p>Unit-II The Essence of the Pātañjali Yogasūtras</p> <p>Unit-III Kinds of Yoga: Bhakti Yoga, Jñāna Yoga, Karma Yoga, Raj Yoga and Kriya Yoga</p> | | | | |

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| | | (Shyama Charan Lahiri and Paramhansa Yogananda), Hath Yoga Unit-IV Modern Yogis: Swami Vivekananda, Sri Aurobindo, Shyama Charan Lahiri, Paramhansa Yogananda, Shivananda, and Maharshi Mahesh Yogi. | | | | |
| | CORE SECOND ELECTIVE (Select any one) A100805T | Greek & Medieval Philosophy: Course Outcomes: After pursuing this course students will be able to understand, that how serious questions of philosophy took place in Greek and Medieval age and how philosophers like Socrates, Plato, Aristotle, Anselm, Aquinas, etc. responded to them. Unit-I Socrates: Virtue, Knowledge and Socratic Method Unit-II Plato Theory of knowledge, knowledge and opinion, theory of Ideas, the method of dialectic, Idea of soul and God Unit-III Aristotle– Classification of the sciences: The theoretical, the practical and the productive, critique of Plato’s theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God Unit-IV Medieval Philosophy: St. Augustine: Problem of Evil. • St. Anselm: Ontological argument Unit- V St. Thomas Aquinas: Faith and Reason, Essence and Existence, Proofs for the Existence of God Distinguish Contemporary Indian and Western Philosophers: Unit-I Philosophy of J. Krishnamurti: Conception of Thought, Freedom from the known, Analysis of self. Unit-II Philosophy of Deen Dayal Upadhyaya: Integral Humanism. | 4 | T | 25 | 75 |
| | A100806T | | | | | |

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| | | <p>Unit-III M. N. Roy Critique of Marxism, Concepts of Freedom, Radical Democracy and New Humanism.</p> <p>Unit-IV Edmund Husserl: Phenomenological method, Philosophy as a rigorous science, Intentionality, Phenomenological Reduction, Inter-subjectivity.</p> <p>Unit-V Martin Heidegger: The concept of being (Dasein), Man as being in the world, Critique of technological civilization.</p> <p>• Soren Kierkegaard: Truth as subjectivity, Leap of faith</p> | | | | |
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| Ability Enhancement Course (Select any one) | Project Presentation on a topic of Classical Indian Philosophy | 4 Credits |
| | Project Presentation on Philosophy through Literature. | |

SEMESTER III (YEAR II)
Contemporary Western Philosophy-I:

Course Outcomes: After pursuing this course, a student will be able to understand a great variety of philosophical thinking prevailed in contemporary world. In this paper they will see how they challenged the previously prevailed thinking on the various grounds

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| CORE A100901T | <p>Unit-I G. E. Moore: Refutation of Idealism, Defense of common sense, Proof of an external world.</p> <p>• Bertrand Russel: Logical Atomism, Refutation of Idealism, Knowledge by Acquaintance & Knowledge by Description, Definite Description, Neutral Monism</p> <p>Unit-II Early Wittgenstein: 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> | 4 | T | 25 | 75 |
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| | <p>Unit-III Later Wittgenstein: Critique of private language, Language Game, Notion of Philosophy, Wittgensteinian Fideism, On Certainty.</p> <p>Unit-IV J. L. Austin: Constative and Performative</p> <p>• P.F. Strawson: In defense of dogma, Concept of Person, Basic Particular, Identification</p> <p>Unit- V W.V.O. Quine: 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> | | | | |
| CORE A100902T | <p>Contemporary Indian Philosophy:</p> <p>Course Outcomes: After pursuing this course, a student will understand the philosophy of the great thinkers of modern India, who's progressive and revolutionary thoughts gave a new direction to the society and the nation.</p> <p>Unit-I Philosophy of Swami Vivekananda: Practical Vedanta, Universal Religion, Religious Experience, Concept of Maya</p> <p>Unit-II Philosophy of Ravindra Nath Tagore: Religion of Man, Ideas of Education, Concept of Nationalism.</p> <p>Unit-III Sri Aurobindo : Evolution, Mind and Supermind, Integral Yoga, Integral Advaitism</p> <p>Unit-IV Philosophy of Radhakrishnan: Intellect and Intuition, The idealist view of life, Concept of Universal Religion, Hindu view.</p> <p>Unit-V Philosophy of K.C. Bhattacharya: Swaraj in Ideas, Concept of Philosophy, Subject as freedom, The doctrine of Maya</p> | 4 | T | 25 | 75 |
| A100903T | <p>Philosophy of Religion:</p> <p>Course Outcomes: After pursuing this course, a student will be able to understand that how Present notion or religion came into existence by</p> | 4 | T | 25 | 75 |

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| | <p style="text-align: center;">Third ELECTIVE (Select any one)</p> | <p>overcoming the logical challenges presented by their counterparts. Simultaneously students will be able to understand the essential of religion.</p> <p>Unit-I Nature and Scope of Philosophy of Religion • Notion of God: Attributes; Relation to man and the world (Indian and Western)</p> <p>Unit-II 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>Unit-III Immortality of Soul; Transmigration; Doctrine of Karma and rebirth, Doctrine of Liberation • Problem of Evil and Its solutions. • Religion without God</p> <p>Unit-IV • Religion and Morality • Nature of Religious Language: Analogical and Symbolic; Cognitive and Non-Cognitive</p> <p>Unit-V Religious Pluralism and Problem of Absolute Truth; Religious Tolerance; Conversion; Secularism and the Possibility of Universal Religion.</p> | | | | |
| | <p>A100904T</p> | <p>Symbolic Logic:</p> <p>Course Outcomes: This course introduces the Symbolic Logic. After pursuing this course, a student will develop an understanding of various concepts and theories related to symbolic logic.</p> <p>Unit-I • 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>Unit-II 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> | | | | |

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| | | <p>Unit-III 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>Unit-IV 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>Unit-V Incompleteness of the Nineteen rules • Stroke and Dagger Operators</p> <ul style="list-style-type: none"> • The Algebra of classes | | | | |
| | A100905T | <p>Socio-political Philosophy:</p> <p>Course Outcomes: Socio-Political philosophy talks about the ideal form of governance structures in search for good life. After pursuing this course students will be able to understand those ideal form of governance structures in search for good life, produced by Indian Scholars.</p> <p>Unit-I Individual Society and State, equality, Freedom, Justice</p> <p>Unit-II Sovereignty, Rights and duties.</p> <p>Unit-III Democracy, Socialism, Marxism, Gandhism, Constitutionalism, Humanism, Secularism.</p> <p>Unit-IV Gender equality, Female foeticide, Land and Property rights of women, Social Justice, Multiculturalism.</p> <p>Unit-V Mahabharata: Danda-niti, foundations, Rajdharma, Law and Governance. Kautilya-Sovereignty, Seven pillars of state craft.</p> | 4 | T | 25 | 75 |
| | <p>Fourth ELECTIVE (Select any one)</p> <p>A100906T</p> | <p>Kamandaki: Social order and State elements.</p> <p>Indian Epistemology:</p> <p>Course Outcomes: After Only philosophy claim for their dedication of real knowledge. After pursuing this paper Students will get aware of not</p> | | | | |

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| | <p>only real knowledge but also find out the theories, sources, tools and techniques of valid knowledge. Simultaneously they will get aware of false knowledge through various theories available for this purpose.</p> <p>Unit-I Cognition: its definition and nature; Division of cognition: Valid (Pramā) and Invalid (Apramā), Validity (Prāmānya): its nature, conditions and definitions</p> <p>Unit-II The debate about the nature, origin (Utpatti) and ascertainment (Jñapti) of validity: Svataḥprāmāṇyavāda and Parataḥprāmāṇyavāda</p> <p>Unit-III The debate about knowledge: Saviṣayatva, Sākāratva, Svaparakāśatva, Paraparakāśatva</p> <p>Dravya-guna debate between Nyāya and Buddhism.</p> <p>Unit-IV A brief study of Pramāṇas: Pratyakṣa (Prāpyakāritva), Anumāna, Upamāna, Śabda (Anvitābhīdhānavāda, Abhihitānvyavāda), Arthāpatti, Anupalabdhi</p> <p>Unit-V The theories about invalid perceptual cognitions (Khyātivāda)</p> <p>The debate concerning Pramāṇa Vyavastha and Pramāṇa Samplava.</p> | | | | |
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| Ability Enhancement Course (Select any one) | Project Presentation on a topic in Contemporary Western/ Contemporary Indian | 4 Credits |
| | Project Presentation on a topic in Contemporary Indian Philosophy/Philosophy of Religion | |

PG SEMESTER-VI/PG SEMESTER-II (One Year PG Programme)

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| Course Code | Course Name | Maximum Credits (20) |
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| | MRP | MASTER DISSERTATION | 20 Credits |
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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. **EIE** 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.
4. Hill, T.E., "Contemporary Ethical Theories", The Macmillan Co., New York, 1952.
4. Jatashankar, "Naitik Darshan ke Vividh Ayam", Shri Bhuvaneshvari Vidya Pratishthan, Allahabad, 2003.
5. Mishra, H.N., "Unnat Nitishastra", Shekhar Prakashan, Allahabad, 1995.
6. Sinha, J.N., "Niti Shastra (A Manual Of Ethics)", Jai Prakash Nath and Company, Meerut, 1981. 11th Hindi Edition.
7. Verma, V.P., "Adhi-Niti Shashtra ke Mukhya Sidhant", Allied Publishers Limited, New Delhi, 1995(2nd Edition).
8. Verma, Ved Prakash, "Neetishastra ke Mool Siddhanta", Hindi Madhyam Karyanvayan (Theory) Nideshalaya, New Delhi, 1991.
9. Warnock, Mary, "Ethics Since 1900", Oxford University Press, Oxford, 1960.

Books for Shamkaracharya:- Suggested Readings:

1. Dharmarajadhvarindra, "Vedanta Paribhasha", Gajanan Shastri Musalgankar (Trans.), Chaukhamba Vidyabhavan, Varanasi, 2010.
2. Kirtikar, Rao Bahadur Vasudeva J., "Studies in Vedanta", D.B. Taraporevala Sons & Co., Bombay, 1924.
3. Mahadevan, T.M.P., "Sankaracharya", National Book Trust, New Delhi, 2014.
4. Mahadevan, T.M.P., "The Philosophy of Advaita", Bhartiya Kala Prakashan, Delhi, 2011.
5. Mishra, Arjun and Mishra, Hridaya Narayana, "Advaita Vedanta", Madhya Pradesh Hindi Granth Academy, Bhopal, 2010.
6. Prof. Kant, Rama, 'Chtuhsutriy', Chaukhambha Prakashan, 2006
7. Pandey, Sangam Lal, "Pre-Samkara Advaita Philosophy", Darshan Peeth, Allahabad, 1983.
8. Pandey, Sangam Lal, "Mool Shankar Vedanta", Central Book Depot, Allahabad, 1979.
9. Sadananda, "Vedantasar", Ramashankar Tripathi (Trans.), Chaukhamba Publishers, Varanasi, 2005.
10. Sharma, Rammurty, "Advaita Vedanta", Eastern Book Linkers, Delhi, 1998.
11. Srivastava, Jagdish Sahay, "Advaita Vedanta ki Tarkik Bhumika", Kitab Mahal, Allahabad, 2005.

Immanuel Kant:- Suggested Readings:

1. Kant, Immanuel, "Critique of Pure Reason".
2. Kant, Immanuel, "Prolegomena to any future metaphysics"
3. Smith, N. Kemp, "Commentary to Kant's Critique of Pure Reason"

4. Ewing, A.C., “Short Commentary of Kant’s Critique of Pure Reason”
5. Paton, H.J., “Kant’s Metaphysics of Experience”
6. Pandey, S.L. “Kant ka Darshan”
7. Mishra, Sabhajeet, “Kant ka Darshan” Uttar Pradesh Hindi Sansthan Lucknow, 2017

Modern Western Philosophy:- Suggested readings:

1. Connor, D.J.O., “A Critical History of Western Philosophy”, Free Press, Parent Company Simon and Schuster, New York, 1985.
2. Ewing, A.C., “The Fundamental Question of Philosophy”, Routledge and Kegan Paul Ltd., New York, 2012.
3. Falckenberg, R., “History of Modern Philosophy”, Create Space Independent Publishing Platform, Scotts Valley, Carolina, 2015.
4. Kenny, Anthony, “A New History of Western Philosophy”, Oxford University Press, Oxford, 1985.
5. Masih, Y., “A Critical History of Western Philosophy (Greek, Medieval, Modern)”, Motilal Banarasidass Publication Pvt. Ltd., New Delhi, 2017.
6. Russel, Bertrand, “History of Philosophy”, Routledge, New York, 2004.
7. Scruton, R, “A Short History of Modern Philosophy from Descartes to Wittgenstein”, Routledge Publishers, Pustak Mahal, New Delhi, 2001.
8. Srivastava, J.S., “Adhunik Darshan ka Vaijñānik Itihas”, Kitab Mahal, Allahabad, 2012.
9. Sharma, Chandradhar, “Pashchatya Darshan”, Motilal Banarasidass, Delhi, 1998.
10. Thilly, F., “A History of Philosophy”, SBW Publishers, New Delhi, 2018.
11. Upadhyaya, Harishankar, “Pashchatya Darshan ka Udbhav aur Vikas”, Anusheelan Prakashan, Allahabad, 2004.
12. Wright, W.K., “A History of Modern Philosophy”, Macmillan Company, Mumbai, 1952.

Gandhian Philosophy:- Suggested Readings:

1. Chakrabarty, Bidyut, “Social and Political Thought of Mahatma Gandhi”, Routledge, London, 2006.
2. Choudhary, Manmohan, “Exploring Gandhi”, Gandhi Peace Foundation, New Delhi, 1987.
3. Gandhi, M.K., “Hind Swaraj”, Navajivan Publishing House, Ahmedabad, 1921.
4. Ganguly, B.N., “Gandhi’s Social Philosophy; Perspective and Relevance”, Vikas Publishing House Pvt. Ltd., Delhi, 1973.
5. Haksar, Vinit, “Rights Communities and Disobedience: Liberalism and Gandhi”, New Delhi, Oxford University Press, 2001.

6. Iyer, N. Raghavan, "The Moral and Political Thought Of Mahatma Gandhi", Oxford University Press, New Delhi, 1973.
7. Jolly, Surjit Kaur (ed.), "Reading Gandhi", Concept Publishing Company, New Delhi, 2006.
8. Mishra, Anil Dutta, "Fundamentals of Gandhism", Mittal Publications, New Delhi, 1995.
9. Pandey, Sangam Lal, "Gandhi Ka Darshan", Darshanpeeth, Allahabad, 1985.
10. Parekh, Bhikhu, "Gandhi: A Very Short Introduction", Oxford University Press, London, 1997.
Parekh, Bhikhu, "Gandhi's Political Philosophy: A Critical Examination", Palgrave Macmillan, London, 2020.

Foundation of Yoga:- Suggested Readings:

1. Adityanath, Yogi, "Hathyoga: Swaroop and Sadhna", Gorakhnath Mandir Math Trust, Gorakhpur, 2015.
2. Cheema, Pooja Lamba, "Vipassana", Prabhat Prakashan, New Delhi, 2017.
3. Gheranda Samhita
4. Iyengar, B. K. S., "Yoga for Everyone", Dorling Kindersley, Noida, 2018.
5. Patanjali Yogasutra
6. Ramdev, Swami, "Yoga Sadhna evam Yoga Chikitsa Rahasya", Divya Prakashan, Haridwar, 2004.
7. Saraswati, Swami Satyananda, "Asana Pranayama Mudra Bandh", Bihar School of Yoga, Bihar, 2013.
8. Vivekananda, Swami, "The Complete Book of Yoga : Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga", Fingerprint Publishing, New Delhi, 2019
9. Yogananda, Paramhansa, "Autobiography of a Yogi", Yogoda Satsanga Society of India, Ranchi, 1998
10. Yogananda, Paramhansa, "Yogi Kathamrit", Yogoda Satsanga Society of India, Ranchi, 2005.
11. Yogi, Maharshi Mahesh, "Bhavateet Dhyana", Nabhi Publication, New Delhi, 2018.

Contemporary Western Philosophy-I,II: Suggested Readings:

1. Ayer, Alfred, Jules, "Language Truth & Logic", Dover Publications, Inc., New York, 1976.

2. Lal, B. K., “Samkaleen Pashchatya Darshan”, Motilal Banarasidass, Delhi, 2012.
3. Lycan, William G., “Philosophy of Language: A Contemporary Introduction”, Taylor & Francis Group, New York, 2008. Second Edition.
4. Mishra, Nityananda, “Samkaleen Pashchatya Darshan”, Motilal Banarasidass, Delhi, 2014.
5. Pandey, Rishikant, “Speech Act and Linguistic Communication”, Concept Publishing Co., Delhi, 2008.
6. Saxena, Laxmi, “Samkaleen Pashchatya Darshan”, Uttar Pradesh Hindi Sansthan, Lucknow, 2009.
7. Shand, John, “Philosophy and Philosophers: An Introduction to Western Philosophy”, UCL Press Limited, London, 1993.
8. Upadhyaya, Harishankar, “Jñānamimansa ke Mool Prashna”, Penman Publishers, Delhi, 2006.
9. Upadhyaya, Harishankar, “Pashchatya Darshan ka Udbhav aur Vikas”, Anusheelan Prakashan, Allahabad, 2020. Fifth Edition
10. Davis, Colin, “Levinas: An Introduction”, University of North Dame Press, USA, 1990.
11. Malachowsky, Alan R., “Richard Rorty”, Princeton University Press, 2002.
12. Malachowsky, Alan R. (ed.), “Reading Rorty”, Basil Blackwell, Oxford, 1990.

Applied Ethics: Suggested Readings:

1. Frey, R. G. and Wellman, Christopher Heath, “A Companion to Applied Ethics” (ed.), Blackwell Publishing Ltd, Germany, 2003.
2. Guha, Debashis, “Practical and Professional Ethics (Vol. 2): Environmental Ethics”, Concept Publishing Co., New Delhi, 2007.
3. Naagarazan, R.S., “A Textbook On Professional Ethics and Human Values”, New Age International (P) Limited Publishers, New Delhi, 2006.
4. Singer, Peter (ed.), “Applied Ethics”, Oxford University Press, Oxford, 1986.
5. Subramanian, R., “Professional Ethics”, Oxford University Press, USA, 2013.
Srivastava, A.K. “A Critical Introduction to Ethics”, Sanrachna Pub Prayagraj, 2nd Ed, 2018

Contemporary Indian Philosophy I & II:- Suggested Readings:

1. Lal, B. K., “Samkaleen Bhartiya Darshan”, Motilal Banarasidass, Delhi, 2006.

2. Maitra, S. K., “An Introduction to the Philosophy of Sri Aurobindo”, Sri Aurobindo Ashram Publication Department, Pondicherry, 2019.
3. Iqbal, Mohammad, “Six Lectures on the Reconstruction of Religious Thought in Islam”, Kanpur Art Printing Works, Lahore, 1930.
4. Narvane, V. S., “Modern Indian Thought”, Asia Publishing House, Bombay, 1964.
5. Saxena, Laxmi (ed.), “Samkaleen Bhartiya Darshan”, Uttar Pradesh Hindi Sansthan, Lucknow, 2005.
6. Singh, Dharmपाल, “Sri Arvind krit Divya Jeevan: Ek Antaryatra”, Axis Book Private Limited, New Delhi, 2018.
7. Tauk, Om Prakash, “Adhunik Bhartiya Chintan”, Rajasthan Hindi Grantha Academy, Jaipur, 2008.

Philosophy of Religion:- Suggested readings:

1. Bhattacharya, H.D., “Foundations of Living Faith”, Motilal Banarasidass, New Delhi, 1994. Second Edition.
2. Chatterjee, P.B., “Comparative Religion”, Ramkrishna Mission Institute of Culture, Kolkata, 1996.
3. Chatterjee, S.C., “The fundamentals of Hinduism: A Philosophical Study”, Calcutta, 1950.
4. Davies, Brian, “An Introduction to the Philosophy of Religion”, Oxford University Press, New York, 2004. Third Edition.
5. John, H., “Philosophy of Religion”, Pearson India Educational Services Private Ltd., New Delhi, 2016. Fourth Edition.
6. Masih, Y., “Tulnatmaka Dharma-Darshan”, Motilal Banarasidass, New Delhi, 2018.
7. Pandey, Rishi Kant, “Dharma-Darshan”, Pearson India Educational Services Private Ltd., New Delhi, 2016.
8. Verma, Ved Prakash, “Dharma Darshan Ki Mool Samasyaein”, Hindi Madhyam Karyanvyan Nideshalaya, Delhi Vishvavidyalaya, Delhi, 2010.

Symbolic Logic:- Suggested readings:

1. Copi, Irving M., “Symbolic Logic”, Prentice Hall of India Private Limited, New Delhi, 2005.
2. Copi, Irving M., Cohen, Carl & McMohan, Kenneth, “Introduction to Logic”, Pearson India Education Service Pvt. Ltd., Delhi, 2016. Fourteenth Edition.
3. Chakraborti, Chhanda, “Logic: Informal, Symbolic & Inductive”, PHI Learning Private Limited, Delhi, 2016. Second Edition.
4. Tiwari, Avinash, “Pratikatmak Tarkshastra: Ek Parichay”, Saraswati Prakashan, Allahabad, 2004.

5. Verma, Ashok Kumar, “Pratikatmak Tarkshastra Praveshika”, Motilal Banarasidass Publishers Pvt. Ltd., New Delhi, 2013.
6. Pathak, Rammurti, “Tarkashastra Praveshika”, Abhimanyu Prakashan, Allahabad, 2004.
7. Seth, Shyam Kishor & Mishra, Neelima, “Tarkashastra: Ek Adhunik Parichaya”, Lokabharti Prakashan, Allahabad, 2004

Socio-Political Philosophy:- Suggested readings:

1. Gauba, O.P., “Social and Political Philosophy”, Mayur Books, New Delhi, 2018. Fifth Edition.
2. Joad, C.E.M., “A Guide to Modern Thought”, Kessinger Publishing LLC, USA, 2007.
3. Joad, C.E.M., “Introduction to Modern Political Theory”, Oxford University Press, London, 1953.
4. Mackenzie, J.S., “Outlines of Social Philosophy”, George Allen & Unwin Ltd., London, 2003.
5. Srivastava, A.K. “A Manual of Socio-Philosophy”, Sanrachna Pub., 2nd Ed., Prayagraj, 2018
6. Mishra H.N.,”Samajik Rajnitik Darshan”,Shekhar Prakashan, Allahabad,2018. 6. Pandey, S.L., “Samaj Darshan ki ek Pranali”, Asia Prakashan, Allahabad, 1984.
7. Pathak, Rammurti, “Samajik-Rajnitik Darshan ki Ruprekha”, Abhimanyu Prakashan, Allahabad, 2008.
8. Rajyashree, “Darshan, Manav evam Samaj”, Madhya Pradesh Hindi Granth Academy, Bhopal, 2006.
8. Raphael, D.D., “Problems of Political Philosophy”, Macmillan Press Ltd., Hampshire, London, 1990.
9. Singh, Shiv Bhanu & Shukla, S. K., “Critique of Justice”, Philosophy Department, Ewing Christian College, Allahabad, 2009.
10. Singh, Shiv Bhanu, “Samaj Darshan”, Sharda Pustak Bhawan, Allahabad, 2008.

Indian Epistemology:- Suggested Readings:

1. Bandishtey, Dr. D.D. & Sharma, Dr. Ramashankar, “Bhartiya Darshnik Nibandh” (ed.), Madhya Pradesh Hindi Grantha Academy, Bhopal, 2008.
2. Bijalvan, C.D., “Bhartiya Nyayashastra”, Uttar Pradesh Hindi Sansthan, Lucknow, 1983
3. Chatterjee, S.C., “The Nyaya Theory of Knowledge”, Rupa Publication, New Delhi, 2015.
4. Datta, D.M., “The Six ways of knowing”, Calcutta, 1960.

5. Misra, Amit, “Pramana Mimamsa: Advaita Vedanta Evam Anya Bhartiya Sampradaya”, Satyam Publishing House, New Delhi, 2012.
6. Pandey, S.L., “Jñāna, Mulya evam Sat”, Central Publishing House, Allahabad, 1988.
7. Rao, Srinivasa, “Perceptual error: The Indian Theories”, University Press of Hawaii, Honolulu, 1998.