



							Problems of Philosophy -4 Credits, Research Methodology-4 Credits (16 Credit, 4 Course 4 Credits)	Mahāyāna Buddhism Or Kaśmīra Śaivism Or Jainism-4 Credits, Sāṅkhya and Yoga Philosophy Or The Philosophy of M. K. Gandhi and Pt. M. M. Malaviya Or Wittgenstein, L. Or Sartre, J. P. -4 Credits (16 Credit, 4 Course 4 Credits)	
<b>*Minor</b>	Indian Philosophy 4- Credits	Western Philosophy 4- Credits	Philosophical Counselling 4- Credits (Vocational/ Minor)	An Introduction to Philosophy of Religion	Yoga and Stress Management 4- Credits (Vocational/ Minor)	Gita and Management 4- Credits (Vocational/ Minor)	Problems of Philosophy 4- Credits	Methods in Philosophical Research 4- Credits	Methods in Philosophical Research

				4- Credits	Minor)				4- Credits
<b>*Course from other discipline as Multidisciplinary (MD) Foundation Course</b>	Essentials of Indian Philosophy 3- Credits	Introduction to Western Philosophy 3- Credits	Indian Religions 3- Credits	-----	-----	-----	-----	-----	-----
<b>*Ability Enhancement Course (AEC): MIL, English Language (General), Communication Skills, Mathematical Ability</b>	2- Credits Offered by University	2- Credits Offered by University	2- Credits Offered by University	2- Credits Offered by University	-----	-----	-----	-----	-----
<b>*Skill Enhancement Courses (SE)/Internship /Dissertation</b>	Critical Thinking 3- Credits	Logic and Reasoning 3- Credits	Indian Methods of Argumentation 3- Credits	-----	2 Credits Summer Internship	-----	-----	-----	12- Credits (Research Project Dissertation)
<b>*Value Added Course (VAC): Understanding India, Environmental Science and</b>	Offered by University 4 Credits	Offered by University (2Credits+2Credits) 4 Credits	-----	-----	-----	-----	-----	-----	-----

<b>Education, Digital Technology, Health and Wellness</b>									
<b>Total Credits (120 Credits)- 3 Year UG Degree (160 Credits)- 4 Year UG Degree</b>	<b>20 Credits</b>	<b>20 Credits</b>	<b>20 Credits</b>						

- MIL (Modern Indian Language) and English Language.

\*\* Value added Optional Courses: Community Engagement, NCC, NSS, Sports, Culture and Yoga.

\*\*\* Multidisciplinary Course opted for shall not be repeated in any semester.

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. I

Course Title	Indian Philosophy			
Category of Course	Major			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4 Credits	Nil	4 Credits
	Hours of Teaching	60 Hours	Nil	60 Hours
Course Objectives (not more than 100 words)	This course introduces students to the major schools of Indian Philosophy. The objective of this course is to develop a clear understanding of Metaphysics, Epistemology and Ethics, elucidated in the Heterodox and the Orthodox schools of Indian Philosophy.			
Units	Course content		Hours of teaching	
I	Origin, Meaning and Definition of Darśana, Characteristics of Indian Philosophy and its Classification.  Upaniṣads: Brahman and Ātman  Cārvāka: Metaphysics and Epistemology		15 Hours	
II	Jainism: Substance, Syādvāda, Anekāntavāda  Buddhism: Four Noble Truths, Pratītyasamutpāda, Anātmavāda		15 Hours	
III	Sāṅkhya: Satkāryavāda, Puruṣa and Prakṛti, Evolution  Yoga: Eight fold Path  Nyāya: Pramāṇas, Proofs for the Existence of God  Vaiśeṣika: Padārthas, Atomism		15 Hours	

IV	Mīmāṃsā: Dharma Advaita Vedānta: Nature of Brahman, Māyā, Liberation Viśiṣṭādvaita: God and Liberation	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Datta and Chatterjee. <i>An Introduction to Indian Philosophy</i>. University of Calcutta, 1968.</li> <li>2. Sharma, C. D. <i>A Critical Survey of Indian Philosophy</i>. MLBD, New Delhi, 1973.</li> <li>3. Radhakrishnan, S. <i>Indian Philosophy</i>. Vol. I &amp; II, Oxford University Press, New Delhi, 1999.</li> <li>4. Tiwari, D. N. <i>The Upaniṣadic View of Life</i>. Uma Books, Varanasi, 1986.</li> <li>5. Dasgupta, S. N. <i>A History of Indian Philosophy</i>. Vol. I, Motilal Banarsidass, Delhi, 1975.</li> <li>6. Devaraja, N. K. (ed.), <i>Bhāratīya Darśana</i>. UP. Hindi Grantha Academy, 1975.</li> <li>7. Upadhyay, Baladeva. <i>Bhāratīya Darśan</i>. Sharada Mandira, Varanasi, 1997. Krishna, Daya. <i>Indian Philosophy</i>. Oxford University Press, 1996.</li> <li>8. Pandey, S. L. <i>Bhāratīya Darshana Ka Sarveksana</i>. Allahabad, 1994.</li> <li>9. Hiriyanna, M. <i>Outlines of Indian Philosophy</i>. Motilal Banarasidas, Delhi, 1994.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>The Students of Indian Philosophy will be able to know the prosperity of Indian Intellectual Tradition through various concepts, envisaged in different schools. From this course students will get the knowledge about Classical Indian Philosophy. This course will help to evolve logical and rational inquiry for understanding the Indian Philosophical Systems. At the end of the course student will be able to understand, the antiquity of Indian Philosophy and Upaniṣadic conception of Brahman and Atman. They will get thorough knowledge about Cārvāka, Jainism and Buddhism. They will become aware of the metaphysics, epistemology and ethics of different schools.</p>	

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. I

Course Title	Indian Philosophy			
Category of Course	Minor			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4 Credits	Nil	4 Credits
	Hours of Teaching	60 Hours	Nil	60 Hours
Course Objectives (not more than 100 words)	This course introduces students to the major schools of Indian Philosophy. The objective of this course is to develop a clear understanding of Metaphysics, Epistemology and Ethics, elucidated in the Heterodox and the Orthodox schools of Indian Philosophy.			
Units	Course content		Hours of teaching	
I	Origin, Meaning and Definition of Darśana, Characteristics of Indian Philosophy and its Classification.  Upaniṣads: Brahman and Ātman  Cārvāka: Metaphysics and Epistemology		15 Hours	
II	Jainism: Substance, Syādvāda, Anekāntavāda  Buddhism: Four Noble Truths, Pratītyasamutpāda, Anātmavāda		15 Hours	
III	Sāṅkhya: Satkāryavāda, Puruṣa and Prakṛti, Evolution  Yoga: Eight fold Path  Nyāya: Pramāṇas, Proofs for the Existence of God  Vaiśeṣika: Padārthas, Atomism		15 Hours	

IV	Mīmāṃsā: Dharma Advaita Vedānta: Nature of Brahman, Māyā, Liberation Viśiṣṭādvaita: God and Liberation	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Datta and Chatterjee. <i>An Introduction to Indian Philosophy</i>. University of Calcutta, 1968.</li> <li>2. Sharma, C. D. <i>A Critical Survey of Indian Philosophy</i>. MLBD, New Delhi, 1973.</li> <li>3. Radhakrishnan, S. <i>Indian Philosophy</i>. Vol. I &amp; II, Oxford University Press, New Delhi, 1999.</li> <li>4. Tiwari, D. N. <i>The Upaniṣadic View of Life</i>. Uma Books, Varanasi, 1986.</li> <li>5. Dasgupta, S. N. <i>A History of Indian Philosophy</i>. Vol. I, Motilal Banarsidass, Delhi, 1975.</li> <li>6. Devaraja, N. K. (ed.), <i>Bhāratīya Darśana</i>. UP. Hindi Grantha Academy, 1975.</li> <li>7. Upadhyay, Baladeva. <i>Bhāratīya Darśan</i>. Sharada Mandira, Varanasi, 1997.</li> <li>8. Krishna, Daya. <i>Indian Philosophy</i>. Oxford University Press, 1996.</li> <li>9. Pandey, S. L. <i>Bhāratīya Darshana Ka Sarveksana</i>. Allahabad, 1994.</li> <li>10. Hiriyanna, M. <i>Outlines of Indian Philosophy</i>. Motilal Banarasidas, Delhi, 1994.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>The Students of Indian Philosophy will be able to know the prosperity of Indian Intellectual Tradition through various concepts, envisaged in different schools. From this course students will get the knowledge about Classical Indian Philosophy. This course will help to evolve logical and rational inquiry for understanding the Indian Philosophical Systems. At the end of the course student will be able to understand, the antiquity of Indian Philosophy and Upaniṣadic conception of Brahman and Atman. They will get thorough knowledge about Cārvāka, Jainism and Buddhism. They will become aware of the metaphysics, epistemology and ethics of different schools.</p>	

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. I

Course Title	Essentials of Indian Philosophy			
Category of Course	Multidisciplinary (MD) Foundation Course			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	3 credits		3 Credits
	Hours of Teaching	45 Hours		45 Hours
Course Objectives (not more than 100 words)	The objective of this course is to evolve a clear understanding of the antiquity and peculiarities of Indian Philosophy. The purpose of unit-I is to present a systematic development of Indian Philosophy in which the concepts regarding Vedas, Upanishads and Bhagavadgītā are incorporated. Apart from this, the students will get knowledge about metaphysics, epistemology and ethics from this course, mentioned in the heterodox and the orthodox schools of Indian Philosophy.			
Course Content	The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.			
Units	Course content		Hours of teaching	
I	Origin and Development of the Vedas  Upanishads: Nature of Brahman and Ātman  Bhagavadgītā: Nature of Self, Niṣkāma Karmayoga, Lokasaṅgraha		15 Hours	
II	Common Characteristics and Classification of Indian Philosophy (Heterodox and Orthodox)  Cārvāka: Metaphysics and Epistemology  Jainism: Substance, Syādvāda, Anekāntavāda  Buddhism: Four Noble Truths, Pratītyasamutpāda, Momentariness,		15 Hours	

	Aṣṭāṅgika-Mārga	
III	Sāṅkhya-Yoga: Satkāryavāda, Puruṣa and Prakṛti, Eight-fold Path Nyāya- Vaiśeṣika: Prāma and Pramāṇa Padārthas, Atomism Mīmāṃsā -Vedānta: Dharma, Brahman, Māyā, Mukti	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Datta and Chatterjee. <i>An Introduction to Indian Philosophy</i>. University of Calcutta, 1968.</li> <li>2. Sharma, C. D. <i>A Critical Survey of Indian Philosophy</i>. MLBD, New Delhi, 1973.</li> <li>3. Radhakrishnan, S. <i>Indian Philosophy</i>. Vol. I &amp; II, Oxford University Press, New Delhi, 1999.</li> <li>4. Tiwari, D. N. <i>The Upaniṣadic View of Life</i>. Uma Books, Varanasi, 1986.</li> <li>5. Dasgupta, S. N. <i>A History of Indian Philosophy</i>. Vol. I, Motilal Banarsidass, Delhi, 1975.</li> <li>6. Devaraja, N. K. (ed.), <i>Bhāratīya Darśana</i>. UP. Hindi Grantha Academy, 1975.</li> <li>7. Upadhyay, Baladeva. <i>Bhāratīya Darśan</i>. Sharada Mandira, Varanasi, 1997.</li> <li>8. Krishna, Daya. <i>Indian Philosophy</i>. Oxford University Press, 1996.</li> <li>9. Pandey, S. L. <i>Bhāratīya Darshana Ka Sarveksana</i>. Allahabad, 1994.</li> <li>10. Hiriyanna, M. <i>Outlines of Indian Philosophy</i>. Motilal Banarasidas, Delhi, 1994</li> </ol>	
Learning outcomes (not more than 100 words)	The Students of Indian Philosophy will be able to know the multiplicity of Indian Intellectual Tradition. From this course students will get knowledge about the schools of Indian Philosophy. This course will help to develop logical and rational inquiry for understanding the Indian Philosophical Systems. Through comparative analysis of all systems, student will enhance their debating skill as well.	

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. I

<b>Course Title</b>	<b>Critical Thinking</b>			
<b>Category of Course</b>	<b>Skill Enhancement Course (SEC)</b>			
<b>Credits &amp; Hours of Teaching</b>		<b>Theory</b>	<b>Practical</b>	<b>Cumulative</b>
	<b>Credits</b>	3	Nil	3 credits
	<b>Hours of Teaching</b>	45 hours	Nil	45 hours
<b>Course Objectives (not more than 100 words)</b>	<p>In this course, we will discuss the skills involved in “critical thinking”—the process by which we develop and support our beliefs and evaluate the strength of arguments. This study will focus on reasonable and reflective thinking to decide what to do or believe. It improves our ability to rigorously understand and evaluate arguments and evidence, and to use these things to come to a reasoned judgment. The course will have the following objectives:</p> <ol style="list-style-type: none"> <li>i. Demonstrate the ability to recognize deductive and inductive arguments.</li> <li>ii. Formulate and present convincing reasoning in support of conclusions.</li> <li>iii. Draw appropriate inferences from given reasons / evidences.</li> <li>iv. Identify language problems such as ambiguity, vagueness, and emotionally loaded language.</li> <li>v. Recognize and critically assess extended arguments in every day contexts and in various fields.</li> </ol>			
<b>Units</b>	<b>Course content</b>			<b>Hours of teaching</b>
<b>I</b>	<ol style="list-style-type: none"> <li>i. Introduction to Critical Thinking - Meaning, Definition, Nature and Scope.</li> <li>ii. Standards of Critical Thinking - Clarity, Precision, Accuracy, Logical Correctness, Completeness and Fairness</li> <li>iii. Elements of thought, Concept of thought, Reflective thought, Methods of thinking</li> </ol>			11 hours

<b>II</b>	<ul style="list-style-type: none"> <li>i. Argument: basics and patterns.</li> <li>ii. Reasons for Belief, Doubt, Fact, Opinion &amp; Assertion</li> <li>iii. Intellectual Virtues: Perseverance, Integrity, Deep commitment and intellectual autonomy.</li> </ul>	11 hours
<b>III</b>	<ul style="list-style-type: none"> <li>i. Persuasion through logic: Logos, Ethos, Pathos</li> <li>ii. Persuasion through rhetoric and its fallacies</li> <li>iii. Inference to the best explanation and Justification of scientific theories.</li> </ul>	11 hours
<b>IV</b>	<ul style="list-style-type: none"> <li>i. Identity, Ostension, and Hypostasis</li> <li>ii. Open-mindedness, World-views, Ego &amp; Socio Centrism</li> <li>iii. Evaluating decision options from multiple perspectives: consistencies and inconsistencies, dilemma and solution</li> </ul>	12 hours
<b>Texts/references</b>	<ol style="list-style-type: none"> <li>1. McLaughlin, Jeff. <i>How to Think Critically: A Concise Guide</i>. Ontario: Broadview Press, 2014.</li> <li>2. Parker &amp; Moore. <i>Critical Thinking</i>. McGraw Hill, New Delhi (Ch. 1,2,3 &amp; 8) 13th ed. 2023.</li> <li>3. Dewey, John. <i>How We Think</i>. Wyatt North Publishing, LLC, 2012.</li> <li>4. Hospers, John. <i>An Introduction to Philosophical Analysis</i>. Oxfordshire: Taylor &amp; Francis, 1990.</li> <li>5. Warburton, Nigel. <i>Thinking from A to Z</i>. Routledge Study Guide Series. Routledge, 2000.</li> <li>6. Vaughn, Lewis. <i>The Power of Critical Thinking: Effective Reasoning about Ordinary and Extraordinary Claims</i>. Fifth Edition. Oxford University Press, 2015.</li> <li>7. Copi &amp; Cohen. <i>Introduction to Logic</i>. Pearson, New Delhi (Ch. 1 &amp; 10) 12th ed. 2006.</li> <li>8. Sen, Madhuchanda. <i>An Introduction to Critical Thinking</i>. Pearson, New Delhi, 2010.</li> <li>9. Patrick, J. Hurley. <i>A Concise Introduction to Logic</i>. Cengage, Delhi (Ch. 1 &amp; 3) 2018.</li> <li>10. Bassham, G., Irwin, W., Nardone, H., &amp; Wallace, J. (2013). <i>Critical thinking: A student's introduction</i>. 5th Edition, New York, NY: McGraw-Hill.</li> <li>11. Quine, Willard V. <i>From a Logical Point of View: Nine Logico-Philosophical Essays, Second Revised Edition</i>. Cambridge: Harvard University Press, 1961.</li> </ol>	

	<p>12. Weston, Anthony. <i>A Rulebook for Arguments</i>. Fourth Edition. Indianapolis, Hackett Publishing Co., 2009.</p> <p>13. Mayfield, Marlys. <i>Thinking for Yourself: Developing Critical Thinking Skills through Reading and Writing</i>. Eighth Edition. Boston: Wadsworth. Cengage Learning, 2010.</p> <p>14. Anderson, Marilyn. <i>Critical Reasoning, Academic Writing and Presentation Skills</i>. New Delhi: Pearson Education, 2010.</p>
<p><b>Learning outcomes (not more than 100 words)</b></p>	<p>This course describes the knowledge, skills enhancement and attitudes that learners gain as the result of a particular learning experience. It can help students focus on the big picture of the learning experience and can help inform potential employers about a graduate's knowledge and skills.</p>

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. II

Course Title	Western Philosophy			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	This course explores the development and the key philosophical ideas, arguments of major philosophers of Western Philosophical Tradition and emphasizes the historical and intellectual context of their work. This course also explores how these concepts and theories evolved over time and were influenced by preceding and contemporary thinkers. It provides a solid foundation for further study in philosophy and related disciplines. This course compares and contrasts the ideas of different philosophers and philosophical schools and examines how various philosophical approaches address similar questions and problems and come out with new solutions.			
Course Content	The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.			
Units	Course content		Hours of teaching	
I	Pre-Socratic Period  The Socratic Method, Plato: Theory of Forms  Aristotle: Form and Matter, Causation		15 Hours	
II	Augustine: Problem of Evil, Aquinas: God  Descartes: Substance, Interactionism  Spinoza: Monism, Parallelism  Leibnitz: Monadology, Pre-Established Harmony		15 Hours	

III	<p>Locke: Refutation of Innate Ideas, Theory of Knowledge, Substance</p> <p>Berkeley: Esse est percipi, Subjective Idealism</p> <p>Hume: Refutation of Metaphysical Entities, Skepticism</p>	15 Hours
IV	<p>Kant: Reconciliation of Rationalism and Empiricism,</p> <p>Hegel: Dialectic Method</p>	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Anthony, Kenny (ed.), <i>The Oxford History of Western Philosophy</i>. OUP Oxford, 2000.</li> <li>2. Russell, Bertrand. <i>A History of Western Philosophy</i>. Union Paper Backs, London, 1987.</li> <li>3. Thilly, Frank. <i>History of Western Philosophy</i>. Central Book Depot, Allahabad, 1975.</li> <li>4. Nagel, Thomas. <i>What Does It All Mean? A Very Short Introduction to Philosophy</i>. Oxford University Press, 1987.</li> <li>5. Falkenberg, Richard. <i>History of Modern Philosophy</i>. Progressive Publishers Calcutta, 1977.</li> <li>6. Srivastava, Jagdish Sahai. <i>Aādhunik Paschayta Darśana ka Vaigyanik Itihasa</i>. Pustak Sthan, Gorakhpur, 1973.</li> <li>7. Sharma, C. D. <i>Pashchayatya Darśana</i>, Motilal Bnarsidass, 1972.</li> <li>8. Krishna, Daya (ed.). <i>Pashchayatya Darśana. Vol. 1-2</i>, Rahasthan Hindi Granth Academy, 1988.</li> <li>9. Masih, Y. <i>A Critical History of Western Philosophy</i>. Motilal Banarsidass, Delhi, 1994.</li> <li>10. Stace, W.T. <i>A Critical History Greek Philosophy</i>. Macmillan, New Delhi, 1985.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>Upon successful completion of this course, students will be able to:</p> <ul style="list-style-type: none"> <li>• Understand the historical development of Western philosophy from Socrates to Hegel.</li> <li>• Identify and explain the key philosophical movements and periods, including Classical, Medieval and Modern philosophy.</li> <li>• Analyse and explain core philosophical concepts and theories such as metaphysics, epistemology and logic as developed by these philosophers.</li> <li>• Assess the relevance of historical philosophical ideas to contemporary issues and debates.</li> <li>• Appreciate the methodological innovations introduced by each philosopher and their significance for the development of philosophical inquiry.</li> <li>• By achieving these learning outcomes, students will gain a comprehensive understanding of Western philosophy from Socrates to Hegel, equipping them with the analytical tools and intellectual foundation necessary for further their study.</li> </ul>	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. II

Course Title	Western Philosophy			
Category of Course	<b>Minor</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	<p>This course explores the development and the key philosophical ideas, arguments of major philosophers of Western Philosophical Tradition and emphasizes the historical and intellectual context of their work. This course also explores how these concepts and theories evolved over time and were influenced by preceding and contemporary thinkers. It provides a solid foundation for further study in philosophy and related disciplines. This course compares and contrasts the ideas of different philosophers and philosophical schools and examines how various philosophical approaches address similar questions and problems and come out with new solutions.</p>			
Units	Course content	Hours of teaching		
I	<p>Pre-Socratic Period</p> <p>The Socratic Method, Plato: Theory of Forms</p> <p>Aristotle: Form and Matter, Causation</p>	15 Hours		
II	<p>Augustine: Problem of Evil, Aquinas: God</p> <p>Descartes: Substance, Interactionism</p> <p>Spinoza: Monism, Parallelism</p> <p>Leibnitz: Monadology, Pre-Established Harmony</p>	15 Hours		

III	Locke: Refutation of Innate Ideas, Theory of Knowledge, Substance  Berkeley: Esse est percipi, Subjective Idealism  Hume: Refutation of Metaphysical Entities, Skepticism	15 Hours
IV	Kant: Reconciliation of Rationalism and Empiricism,  Hegel: Dialectic Method	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Anthony, Kenny (ed.), <i>The Oxford History of Western Philosophy</i>. OUP Oxford, 2000.</li> <li>2. Russell, Bertrand. <i>A History of Western Philosophy</i>. Union Paper Backs, London, 1987.</li> <li>3. Thilly, Frank. <i>History of Western Philosophy</i>. Central Book Depot, Allahabad, 1975.</li> <li>4. Nagel, Thomas. <i>What Does It All Mean? A Very Short Introduction to Philosophy</i>. Oxford University Press, 1987.</li> <li>5. Falkenberg, Richard. <i>History of Modern Philosophy</i>. Progressive Publishers Calcutta, 1977.</li> <li>6. Srivastava, Jagdish Sahai. <i>Aādhunik Paschayta Darśana ka Vaigyanik Itihasa</i>. Pustak Sthan, Gorakhpur, 1973.</li> <li>7. Sharma, C. D. <i>Pashchayatya Darśana</i>, Motilal Bnarsidass, 1972.</li> <li>8. Krishna, Daya (ed.). <i>Pashchayatya Darśana. Vol. 1-2</i>, Rahasthan Hindi Granth Academy, 1988.</li> <li>9. Masih, Y. <i>A Critical History of Western Philosophy</i>. Motilal Banarsidass, Delhi, 1994.</li> <li>10. Stace, W.T. <i>A Critical History Greek Philosophy</i>. Macmillan, New Delhi, 1985.</li> </ol>	
Learning outcomes (not more than 100 words)	Upon successful completion of this course, students will be able to: <ul style="list-style-type: none"> <li>• Understand the historical development of Western philosophy from Socrates to Hegel.</li> <li>• Identify and explain the key philosophical movements and periods, including Classical, Medieval and Modern philosophy.</li> <li>• Analyze and explain core philosophical concepts and theories such as metaphysics, epistemology and logic as developed by these philosophers.</li> <li>• Assess the relevance of historical philosophical ideas to contemporary issues and debates.</li> <li>• Appreciate the methodological innovations introduced by each philosopher and their significance for the development of philosophical inquiry.</li> <li>• By achieving these learning outcomes, students will gain a comprehensive understanding of Western philosophy from Socrates to Hegel, equipping them with the analytical tools and intellectual foundation necessary for further their study.</li> </ul>	

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. II

Course Title	<b>Introduction to Western Philosophy</b>			
Category of Course	<b>Multidisciplinary (MD)</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	3	nil	3
	Hours of Teaching	45	nil	45
Course Objectives (not more than 100 words)	<p>The Introduction to Western Philosophy course aims to provide students with a foundational understanding of key philosophical concepts, figures, and movements from ancient Greece to Modern Western thought. Objectives include fostering critical thinking skills through the examination of major philosophical questions and arguments, encouraging the development of analytical writing and discussion abilities, and exploring the relevance of philosophical ideas to contemporary issues. Students will engage with texts, understand the historical context of philosophical developments, and reflect on their beliefs and assumptions. The course seeks to cultivate a deeper appreciation of the intellectual tradition and its impact on various aspects of human knowledge and culture.</p>			
Units	Course content	Hours of teaching		
I	Pre-Socratic Period  The Socratic Method, Plato: Theory of Ideas  Aristotle: Form and Matter, Causation	15 Hours		
II	Descartes: Substance, Interactionism  Spinoza: Monism, Parallelism  Leibnitz: Monadology, Pre-Established Harmony	15 Hours		
III	Locke: Refutation of Innate Ideas  Berkeley: Esse est percipi, Subjective Idealism	15 Hours		

	<p>Hume: Skepticism</p> <p>Kant: Reconciliation of Rationalism and Empiricism,</p>	
<p>Texts/references</p>	<ol style="list-style-type: none"> <li>1. Anthony, Kenny (ed.), <i>The Oxford History of Western Philosophy</i>. OUP Oxford, 2000.</li> <li>2. Russell, Bertrand. <i>A History of Western Philosophy</i>. Union Paper Backs, London, 1987.</li> <li>3. Thilly, Frank. <i>History of Western Philosophy</i>. Central Book Depot, Allahabad, 1975.</li> <li>4. Nagel, Thomas. <i>What Does It All Mean? A Very Short Introduction to Philosophy</i>. Oxford University Press, 1987.</li> <li>5. Falkenberg, Richard. <i>History of Modern Philosophy</i>. Progressive Publishers Calcutta, 1977.</li> <li>6. Srivastava, Jagdish Sahai. <i>Aādhunik Paschayta Darśana ka Vaigyanik Itihasa</i>. Pustak Sthan, Gorakhpur, 1973.</li> <li>7. Sharma, C. D. <i>Pashchyatya Darśana</i>, Motilal Bnarsidass, 1972.</li> <li>8. Krishna, Daya (ed.). <i>Pashchyatya Darśana. Vol. 1-2</i>, Rahasthan Hindi Granth Academy, 1988.</li> <li>9. Masih, Y. <i>A Critical History of Western Philosophy</i>. Motilal Banarsidass, Delhi, 1994.</li> <li>10. Stace, W.T. <i>A Critical History Greek Philosophy</i>. Macmillan, New Delhi, 1985.</li> </ol>	
<p>Learning outcomes (not more than 100 words)</p>	<p>By the end of a Western Philosophy course from Greek to Kant, students will understand key philosophical concepts (metaphysics, epistemology, and ethics) and major thinkers (Socrates, Plato, Aristotle, Augustine, Descartes, and Kant). They will critically evaluate philosophical arguments, recognizing historical and cultural contexts. Students will apply ancient and modern ideas to contemporary issues, enhancing their critical thinking and communication skills. The course prepares students for advanced philosophical study, fostering the ability to write and argue persuasively about complex philosophical topics while appreciating the evolution of Western thought from antiquity to the Enlightenment.</p>	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. II

Course Title	Logic and Reasoning			
Category of Course	<b>Skill Enhancement Course (SEC)</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	3	Nil	3
	Hours of Teaching	45	Nil	45
Course Objectives (not more than 100 words)	<p>This course aims to provide students with a foundational understanding of logic and its significance in critical thinking and reasoning. Students will explore both deductive and inductive reasoning, learning the basic concepts of propositions, arguments, premises, and conclusions. By engaging with propositional and syllogistic logic, students will develop the ability to analyze arguments, assess their validity, and identify common fallacies. The course will also introduce students to Mill's Methods of Experimental Inquiry, equipping them with the skills to apply logical reasoning in everyday situations and academic contexts, thereby enhancing their analytical abilities regardless of their academic backgrounds.</p>			
Course Content	The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.			
Units	Course content	Hours of teaching		
I	<p>Introduction to Logic:                      Definition and importance of logic and reasoning,                      Types of Reasoning: Deductive and Inductive,                      Basic logical concepts:                      Proposition, Argument, Premise, Conclusion                      Validity, Soundness, and Cogency</p>	13 Hours		
II	<p>Propositional Logic:                      Symbols and syntax of propositional logic,                      Truth tables and logical connectives (AND, OR, NOT, IF...THEN, EQUIVALENCE)</p>	13 Hours		

III	Syllogistic Logic: Syllogisms and Venn diagrams, Six rules of validity of syllogism & related fallacies, Determining validity of deductive arguments	13 Hours
IV	Introduction to inductive reasoning, Mill's Methods of Experimental Inquiry	6 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Copi, I.M., &amp; Cohen, C. <i>Introduction to Logic</i> (11th Edition). Pearson Education Inc., 2002.</li> <li>2. Copi, I.M., &amp; Cohen, C. <i>Tarkashastra: Eka Parichaya</i> (Hindi Translation of Introduction to Logic, 11th Edition). Pearson Education, 2006.</li> <li>3. Cohen, M.R., &amp; Nagel, E. <i>Introduction to Logic &amp; Scientific Method</i>. Allied Publishers Ltd., New Delhi, 1990.</li> <li>4. Copi, I.M. <i>Tarkashastra Ka Parichaya</i>. Asia Book Company, Allahabad, 2002.</li> <li>5. Chakraborti, Chhanda. <i>Logic: Informal, Symbolic and Inductive</i>. Prentice Hall of India, New Delhi, 2007.</li> <li>6. Seth, Shyam Kishor, &amp; Mishra, Neelima. <i>Tarkashastra Eka Adhunik Parichaya</i>. Lokabharati, Allahabad, 2004.</li> <li>7. Jaiswal, Arvind, &amp; Singh, Neeti. <i>Tarkashastra ke Prarambhika Siddhanta</i>. Vartani Publication, Allahabad, 2019.</li> <li>8. Jain, Krishna. <i>A Textbook of Logic</i> (5<sup>th</sup> Revised Edition). D. K. Printworld, New Delhi, 2012.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>Upon completing this course, students will understand the importance of logic in forming clear arguments and differentiate between deductive and inductive reasoning. They will grasp basic logical concepts, including propositions, premises, conclusions, validity, soundness, and cogency. Students will analyze complex statements using propositional logic and truth tables, apply syllogistic logic and Venn diagrams to evaluate argument validity, and recognize fallacies. They will also employ Mill's Methods of Experimental Inquiry to construct inductive arguments. These skills will enhance students' critical thinking and analytical abilities, applicable across various disciplines, ensuring they can effectively apply logical reasoning in their academic and professional lives.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. III

<b>Course Title</b>	<b>Ethics</b>			
<b>Category of Course</b>	<b>Major</b>			
<b>Credits &amp; Hours of Teaching</b>		<b>Theory</b>	<b>Practical</b>	<b>Cumulative</b>
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
<b>Course Objectives (not more than 100 words)</b>	<p>The object of this course is to induce among students the habit to think philosophically about morality. The basic concepts of ethics are to be internalized by the students so that they can have clarity about the import of fundamental ethical terms. The first unit is devoted to this end. The second unit will seek to introduce to the students the utilitarian theory of J. S. Mill with focus on learning the distinction between psychological and ethical hedonism. The third unit shall deal with Kant's Moral theory along with Plato and Aristotle's perfectionist theory with the view to acquainting the pupils with the variety of ethical approaches. The fourth unit will be concerned with some of the basic concepts of Hindu ethics such as the concepts of Rat, Ran and Purusharth, followed by Dr. B. R. Ambedkar's critique Hindu Ethics.; the purpose of this unit is to offer a perspective on the Hindu ethics and its critique by B. R Ambedkar.</p>			
<b>Units</b>	<b>Course content</b>			<b>Hours of teaching</b>
<b>I</b>	Nature and Scope of ethics; ethical concepts; Good, Right, Duty and Value; Postulates of morality; the Nature and Object of moral judgement			15 Hours
<b>II</b>	Teleological theories: Utilitarianism of Jeremy Bentham, J. S. Mill and Henry Sidgwick			15 Hours
<b>III</b>	Deontological Theory of Kant: the concepts of the goodwill and the categorical imperative, the virtue ethics: Plato and Aristotle's ethics; Theories of Punishments			15 Hours

<b>IV</b>	The Hindu ethics: the concept of Rta, R̥ṇa and Puruṣārtha, Dr. B. R. Ambedkar's Critique of Hindu Ethics	15 Hours
<b>Texts/references</b>	<ol style="list-style-type: none"> <li>1. Ambedkar, B.R. <i>Writing and Speeches</i>. Vol. I &amp; V., Government of Maharashtra, 1989.</li> <li>2. McIntyre, Alasdair. <i>A Short History of Ethics</i>. Routledge Paperback, 1964.</li> <li>3. Lillie, William. <i>An Introduction to Ethics</i>. Methuen: London, Reprinted 1957.</li> <li>4. Makanzie, J. S. <i>Manual of Ethics</i>. New York City: Hinds and Noble, 1901.</li> <li>5. Frankena, Williams. <i>Ethics</i>. Englewood Cliffs, N.J. : Prentice-Hal, 1963.</li> <li>6. Rawls, John. <i>Lectures on the History of Moral Philosophy</i>. Harvard University Press, 200.</li> <li>7. Verma, Vedprakash. <i>Neetishashtra Ke Mool Siddhant</i>. Allied Publishers, New Delhi, Reprinted 2013.</li> <li>8. Williams, Bernard. <i>Morality</i>. Cambridge University Press, 1993.</li> <li>9. Maitra, S. K. <i>The Ethics of Hinduism</i>. Calcutta University Press, 1925.</li> </ol>	
<b>Learning outcomes (not more than 100 words)</b>	<p>Through this course pupils will absorb the essentials of normative ethics. They will have mastered the basic concepts of normative ethics with basic understanding of various approaches to morality such as teleology and deontology. The lessons on virtue ethics would give them a perspective on the difference between the morality of principles and that of character, enabling them to reconcile two seemingly discordant approaches. The forth unit instructs them about the Hindu ethics with Ambedkar's searching critique, providing them with the critical stance.</p>	

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. III

Course Title	Introduction to Logic			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	<p>The course "Introduction to Logic" aims to familiarize students with the fundamental principles and techniques of logical analysis. Students will learn the nature of logic, the structure of propositions, and the differentiation between deduction and induction. The course covers categorical propositions, syllogistic arguments, and the application of Venn diagrams. Through the exploration of propositional logic and truth functions, students will develop skills in testing arguments for validity. Additionally, the course will introduce inductive reasoning, probability, and Mill's methods of experimental inquiry.</p>			
Units	Course content	Hours of teaching		
I	<p>Nature of Logic, Propositions, Arguments and their forms, Deduction and Induction, Truth and Validity.</p> <p>Categorical Propositions and Classes, Quality, quantity and distribution of terms, Traditional Square of Opposition, Immediate inference.</p>	15 Hours		
II	<p>Categorical Syllogism: Standard form of Categorical Syllogism, The Formal Nature of Syllogistic Argument, Venn-Diagram Technique for Testing Syllogism, Rules and Fallacies.</p>	15 Hours		

III	Propositional Logic, Basic Truth-functions of the Propositional Calculus, Testing arguments by truth table method. Relation between Truth functions.	15 Hours
IV	Inductive Reasoning and Probability, Simple Enumeration and Analogy. Mill's Methods of Experimental Enquiry.	15 Hours
Texts/references	<p>Copi, I.M., &amp; Cohen, C. <i>Introduction to Logic</i>. (11th Edition). Pearson Education Inc., 2002.</p> <p>Copi, I. M., &amp; Cohen, C. <i>Tarkashastra: Eka Parichaya</i>. (11th Edition). Pearson Education, 2006.</p> <p>Cohen, M. R., &amp; Nagel, E. <i>Introduction to Logic &amp; Scientific Method</i>. Allied Publishers Ltd., New Delhi, 1990.</p> <p>Copi, I.M. <i>Tarkasastra Ka Parichaya</i>. Asia Book Company, Allahabad, 2002.</p> <p>Chakraborti, Chhanda. <i>Logic: Informal, Symbolic and Inductive</i>. Prentice Hall of India, New Delhi, 2007.</p> <p>Seth, Shyam Kishor, &amp; Mishra, Neelima. <i>Tarkshastra Eka Adhunika Parichaya</i>. Lokabharati. Allahabad, 2004.</p> <p>Jaiswal, Arvind, &amp; Singh, Neeti. <i>Tarkashastra ke Prarambhika Siddhanta</i>. Vartani Publication, Allahabad, 2019.</p> <p>Jain, Krishna. <i>A Textbook of Logic</i>. (5<sup>th</sup> Revised Edition). D. K. Printworld, New Delhi, 2012.</p>	
Learning outcomes (not more than 100 words)	<p>By the end of this course, students will gain a solid understanding of fundamental logical concepts and techniques. They will be able to analyze and construct both categorical and propositional arguments, employing tools like Venn diagrams and truth tables. Students will also develop skills in distinguishing between deductive and inductive reasoning, applying rules to evaluate syllogisms, and understanding the principles of probability and inductive methods such as Mill's methods of experimental inquiry. These analytical skills will enhance their critical thinking and problem-solving abilities in various contexts.</p>	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. III

Course Title	Philosophical Counselling			
Category of Course	<b>Minor (Vocational)</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	This course introduces students to philosophical Counselling, an approach that uses philosophical methods to address life challenges. The objective is to provide students with a deep understanding of how philosophy can be applied in Counselling contexts, allowing them to help individuals navigate existential dilemmas, ethical conflicts, and personal crises. By exploring various philosophical traditions and techniques, students will develop skills to facilitate dialogue and offer practical guidance. They will be prepared to apply philosophical reasoning to real-world problems and contribute to the well-being of others.			
Units	Course content	Hours of teaching		
I	Introduction to Philosophical Counselling: Definition, scope, and historical background Distinction from psychological therapy  Ethical considerations	15 Hours		
II	Philosophical Approaches in Counselling: Stoicism, Virtue Ethics The Socratic method and philosophical dialogue	15 Hours		
III	Existential Counselling: meaning, freedom, Anxiety, death, and responsibility. Ethical dilemmas and moral decision-making.	15 Hours		

IV	<p>Philosophical Counselling in Contemporary Society Impact of modern life, technology, and societal changes</p> <p>Integration with other forms of counselling</p> <p>Future directions in philosophical counselling</p>	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Marinoff, L. <i>Plato, Not Prozac! Applying Eternal Wisdom to Everyday Problems</i>. Harper Collins Publisher, 2002.</li> <li>2. Marinoff, L. <i>Philosophical practice</i>. Elsevier, 2001.</li> <li>3. Achenbach, G. <i>Philosophical Practice</i>. Rowman &amp; Littlefield, 1995.</li> <li>4. Lahav, R., &amp; Tillmanns, M. (Eds.). <i>Essays on Philosophical Counselling</i>. University Press of America, 1995.</li> <li>5. Schuster, S. C. <i>Philosophical Practice as a Therapeutic Activity</i>. Journal of the Society for Existential Analysis, 1999.</li> <li>6. Raabe, P. <i>Philosophical Counselling: Theory and Practice</i>. Praeger, 2001.</li> <li>7. Raabe, P. B. <i>Issues in philosophical Counselling</i>. Bloomsbury Publishing USA, 2002.</li> <li>8. Amir, L. <i>Taking philosophy seriously</i>. Cambridge Scholars Publishing, 2019.</li> <li>9. Amir, L. <i>Rethinking philosophers' responsibility</i>. Cambridge Scholars Publishing, 2017.</li> <li>10. Sharma, K. L. <i>Mānaviya Yathārtha Ke Svava</i>. Philosophical Practice, Counselling and Spiritual Healing Society, Jaipur, 2016.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>By completing this course, students will gain the ability to apply philosophical methods to Counselling situations, offering practical guidance on life challenges. They will develop skills in philosophical dialogue and reasoning, particularly in addressing ethical and existential issues. Students will be able to differentiate philosophical Counselling from psychological therapy and understand the ethical implications of their practice. They will be prepared to engage with individuals in a Counselling setting and contribute to discussions on the relevance of philosophy in modern society.</p>	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. III

Course Title	Indian Religions			
Category of category	Major/Minor/Minor (Vocational)/SEC/AEC/VAC/MD/Internship/Dissertation			
Credits & Hour of Teaching		Theory	Practical	Cumulative
	Credits	3		3
	Hours of Teaching	45		45
Course Objectives (not more than 100 words)	<p>Indian Religions are also major religions of the World. Material advancement alone cannot fill the vacuum that every human has. In such areas religions play a profound and crucial role and make life worth-living. We find many important moral, spiritual values along with our sense of ought towards the Supernatural being, fellow beings both biotic and abiotic beings in the Universe and every being in it. Sense of Awe and gratitude and also selfless service to others is important giving us a sense of fulfillment in life. Studying Religions of Indian Origin is also very important.</p>			
Units	Course content			Hours of teaching
I	<p><b>Hinduism:</b> Sources, Introduction to the Vedas, Upaniṣads, Epics and Purānas, Kalpaśūtras; Purusārtha, Ṛta, Ṛṇa, Yajña, Varṇāśramadharmā, Śaivism, Bhakti Movement and Vaisṇavism.</p>			12 Hours
II	<p><b>Jainism:</b> Background, The life of Mahāvīra, Triratna, Anekāntavāda, Svetāmbara-Digambara, Aṇuvrata-Mahāvratā, Bondage and Liberation</p>			11 Hours
III	<p><b>Buddhism:</b> Background, The Life of Buddha, The Three Jewels, Four Noble Truths, Eightfold Path, Pratīyasamutpāda, Hīnayāna and Mahāyāna, Ideal of Arhat and Bodhisattva, Nirvāna</p>			11 Hours
IV	<p><b>Sikhism:</b> History and Sources, Life of Guru Nanak, Ten Sikh Gurus and their Contributions, Mūlamantra, Ethics and Social Aspects of Sikhism, Philosophical and Religious Ideas in Sikhism.</p>			11 Hours

<p>Texts/reference s</p>	<p><b>Suggested Readings:</b></p> <ol style="list-style-type: none"> <li>1. Upadhaya, Baldev. <i>Arya Sanskriti</i>. Sharada Mandir Benaras, 1945.</li> <li>2. Goswami, B. K. <i>Bhakti Cult in Ancient India</i>. Chowkhamba Sanskrit Series, Varanasi, 1965.</li> <li>3. Sarma, D.S. <i>Hinduism Through the Ages</i>. Bhāratīya Vidya Bhawan, 1973.</li> <li>4. Jaini, J. <i>Outlines of Jainism</i>. Cambridge, 1940.</li> <li>5. Sinha, H. P. <i>Dharma Darśana Ki Ruparekha</i>. Bharati Bhawan, Patna, 1973.</li> <li>6. Conze, E. <i>Buddhism: Its Essence and Development</i>. Philosophical Library, 1954.</li> <li>7. Singh, Jodh. <i>The Religious Philosophy of Guru Nanak</i>. Motilal Banarsi Das, New Delhi, 1983.</li> <li>8. Sarswati, Baidyanath. <i>The Eternal Hinduism</i>. D.K. Printworks, India, 2004.</li> <li>9. Sharma, C.D. <i>A Critical Survey of Indian Philosophy</i>. Motilal Banarsidas, Delhi, 1964.</li> <li>10. Bhandarkar, R.G. <i>Vaisṇavism, Śaivism and Minor Religious Systems</i>. Indological Book House, Delhi-1978.</li> <li>11. Bhattacharya, H.D. <i>Cultural, Heritage of India</i>. Vol. IV. Ramkrishna Mission, Calcutta, 1956.</li> <li>12. Mehta, Mohan Lal. <i>Outline of Jain Philosophy</i>, Jain Mission society. Bangalore, 1955.</li> <li>13. Datta &amp; Chatterjee. <i>An Introduction to Indian Philosophy</i>. University of Calcutta, 1968.</li> </ol>
<p>Learning outcomes (not more than 100 words)</p>	<p>Students can learn the importance of knowing one's own religion and also the religions of others. They can learn to understand, appreciate the many good teachings of various religions and learn to live together in peace and harmony. Science and Religion needs to be balanced with religious, ethical values. Mechanical materialistic progress alone cannot give peace and a deep sense of fulfillment in human life. There is always a vacuum and lack of completeness besides all material development around. Therefore, it is likely that studies in religions can make people a better human being along with other studies.</p>

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. III

Course Title	Indian Methods of Argumentation			
Category of Course	<b>Skill Enhancement Course (SEC)</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	3	Nil	3
	Hours of Teaching	45	Nil	45
Course Objectives (not more than 100 words)	<p>This course aims to provide students with a comprehensive understanding of the traditional Indian methods of argumentation used in classical philosophical and logical systems. It focuses on the study of the techniques and principles of debate, inference, and reasoning as developed in major Indian philosophical schools, including Nyaya, Mimamsa, and Buddhist logic. Students will learn how these methods are applied in various texts to establish or refute propositions. The course will enable students to engage critically with classical texts and enhance their skills in logical analysis and argumentation.</p>			
Units	Course content			Hours of teaching
I	Debate structures in classical Indian texts; Dialectical methods in Indian philosophy; Upaniṣadic Methods of Dialogues;			12 Hours
II	Nyāya Ways of Argumentation: Anumāna, Vāda, Jalpa, Vitanḍā, Chala, Jāti, and Nigraha-sthāna			12 Hours
III	Dialogical Method of Buddhist School: Saṃvāda-vidhi, Syllogism			12 Hours
IV	Jaina Method of Relativism: Syādvāda, Naya, and Nikṣepa;			9 Hours

Texts/references	<ol style="list-style-type: none"> <li>1. Matilal, B. K. <i>The character of logic in classical India</i>. Oxford University Press, 1999.</li> <li>2. Solomon, E. <i>Indian Dialectics: Methods of Philosophical Discussion</i>. (Vol. 2). B.J. Institute of Learning and Research, 1976.</li> <li>3. Tripathi, R. V. <i>Sanvāadopaniṣad: Sanskrit Paramparā ke Vaiśvika Sanvāda par Vimarṣa</i>. Varanasi: BHU, 2017.</li> <li>4. Wayman, A. "The Rules of Debate According to Asaṅga." <i>Journal of the American Oriental Society</i>, 78(1), 29-40, 1958.</li> <li>5. Davis, L. "Tarka in the Nyaya Theory of Inference." <i>Journal of Indian Philosophy</i>, 9(1), 105-120, 1981.</li> <li>6. Vaidya, A. Does Critical Thinking and Logic Education have a Western bias? The Case of the Nyāya School of Classical Indian Philosophy. <i>Journal of Philosophy of Education</i>, 50(1), 1-19, 2016</li> <li>7. Mīśra, K. <i>Tarkabhāṣā</i>. (B. Shukla, Ed.). Motilal Banarsidass, 2017.</li> <li>8. Lele, V. K. <i>The Doctrines of Tantrayukti</i>. Chaukhamba Surabharati Prakashana, 1981.</li> <li>9. Ranade, R. D. <i>A Constructive Survey of Upaniṣadic Philosophy</i>. Oriental Books Agency, 1926.</li> <li>10. Mehta, M. L. <i>Jaina-dharma darśana</i>. Setha Mutha Chagana Lal Memorial Foundation, 1999.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Upon completing this course, students will have acquired a thorough understanding of the principles and techniques of Indian methods of argumentation. They will be able to critically analyze and apply the reasoning methods of the Nyaya, Mimamsa, and Buddhist schools in philosophical debates. Students will also develop skills in identifying logical fallacies and constructing valid arguments. By the end of the course, they will be proficient in using traditional Indian logical frameworks to interpret and evaluate classical texts, contributing to a deeper understanding of Indian philosophy and its relevance to contemporary discourse.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. IV

Course Title	Contemporary Indian Philosophy			
Category of Course	Major			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4 credits	Nil	4 Credits
	Hours of Teaching	60 Hours	Nil	60 Hours
Course Objectives (not more than 100 words)	<p>This course is an endeavour to introduce the notions of Contemporary Indian Philosophy. Every civilization is known for its cultural values. Everybody is familiar with the Ancient Intellectual Tradition of India. Modern India also produced a number of philosophers like Vivekananda, Mahatma Gandhi, Rabindra Nath Tagore, Sri Aurobindo, Dr. Radhakrishnan, Krishna Chandra Bhattacharya and Iqbal. The objective of this course is to develop a clear understanding of the work and studies related to Contemporary Indian Thought. This course is framed in such a way where the students can understand the nuances of Classical Indian Philosophy and Contemporary Indian Philosophy.</p>			
Units	Course content		Hours of teaching	
I	<p>Background and characteristics of Contemporary Indian Philosophy.</p> <p>Swāmī Vivekānanda: God, Māyā, Spirit, Liberation</p>		15 Hours	
II	<p>M.K. Gandhi: Truth, Non-violence, Satyāgrah, Means and End</p> <p>R.N. Tagore: Reality, Māyā, Soul, Humanism</p>		15 Hours	
III	<p>Sri Aurobindo: Absolute, Supermind, Involution, Evolution</p> <p>S. Radhakrishnan: Absolute, Spirit, Intellect and Intuition</p>		15 Hours	

IV	K.C. Bhattacharya: Concept of Philosophy.  Mohammad Iqbal: God, Self, Intuition.	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Mahadevan, T.M.P. and Saroja, G.V. <i>Contemporary Indian Philosophy</i>. Sterling Publication pvt. ltd, 1983.</li> <li>2. Bhattacharya, Haridas. <i>The Cultural Heritage of India</i>. Vol. IV, Ramakrishnan Mission Calcutta, 1956.</li> <li>3. Lal, B.K. : <i>Contemporary Indian Philosophy</i>. Motilal Banarsidas, Varanasi, 2009.</li> <li>4. Narvane, V.S. <i>Modern Indian Thought</i>. Asia Publishing House, Bombay, 1964.</li> <li>5. Srivastava, R. S. <i>Contemporary Indian Philosophy</i>. Munshi Ram Manohar Lal, 1965.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>From this course the students will be able to know the quintessence of Contemporary Indian Philosophy. They will get thorough knowledge regarding background and peculiarities of Contemporary Indian Philosophy. A number of philosophical notions, as expounded by the contemporary philosophers, are incorporated in the syllabus so that students may know the nuances of Contemporary Indian Tradition.</p>	

# Banaras Hindu University

## Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. IV

Course Title	<b>Contemporary Western Philosophy</b>			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	<p>The “Contemporary Western Philosophy” course aims to provide students with a comprehensive understanding of key philosophical movements and thinkers of the 20th century. Focusing on Existentialism, Phenomenology, and Pragmatism, the course explores the works of prominent philosophers such as Russell, Wittgenstein, Moore, Austin, and Ryle. Students will critically engage with these philosophies, examining their contributions to language, logic, ethics, and metaphysics. By the end of the course, students will develop the analytical skills necessary to interpret and critique contemporary philosophical arguments, gaining a deeper insight into the evolving landscape of Western philosophy.</p>			
Units	Course content	Hours of teaching		
I	Phenomenology: Edmund Husserl’s Transcendental Phenomenology  Existentialism: Sartre’s Existential Phenomenology  Logical Positivism: Refutation of Metaphysics.	15 Hours		
II	G.E. Moore: Refutation of Idealism, Russell: Logical Atomism  Ludwig Wittgenstein: Picture theory of meaning, Language game	15 Hours		
III	Pragmatism: Charles Sanders Peirce: Theory of Meaning, William James: Theory of Truth	15 Hours		

IV	Gilbert Ryle: Category mistake J. L Austin: Constatives and Performatives	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Passmore, J. <i>Hundred Years of Philosophy</i>. Hindi Prakashan Vibhaga Rajasthan Vishwavidyalay, Jaipur, 1966.</li> <li>2. Passmore, J. <i>Recent Philosophers</i>, Penguin Books, 1968.</li> <li>3. Copleston, Frederick. <i>Contemporary Philosophy</i>. Newman Press, 1965.</li> <li>4. Datta, D. M. <i>Chief Currents of Contemporary Philosophy</i>, The University of Calcutta, 1970.</li> <li>5. Lal, B.K. <i>Samkaleen Pashchatya Darshan</i>. Motilal Banarsidass, 1996.</li> <li>6. Mishra, Nityananda. <i>Samkaleen Pashchatya Darshan</i>. Motilal Banarsidass, 2007.</li> <li>7. Saxena, Lakshmi, ed. <i>Samkaleen Pashchatya Darshan</i>. U.P. Hindi Sansthan, 1991.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>Upon completing the “Contemporary Western Philosophy” course, students will be able to critically analyze and interpret key philosophical ideas from Existentialism, Phenomenology, Pragmatism and Analytic philosophers. They will demonstrate an understanding of the contributions of philosophers like Russell, Wittgenstein, Moore, Austin, and Ryle to contemporary thought. Students will be equipped to engage with complex philosophical texts, articulate informed critiques, and apply these philosophical frameworks to broader intellectual contexts. Additionally, they will develop the ability to synthesize and evaluate diverse perspectives within modern Western philosophy, fostering a nuanced appreciation of its impact on current philosophical discourse.</p>	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. IV

Course Title	An Introduction to Philosophy of Religion			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	NIL	4
	Hours of Teaching	60	NIL	60
Course Objectives (not more than 100 words)	The Introduction to Philosophy of Religion course aims to familiarize students with fundamental questions and concepts in the field, including the nature and existence of God, the problem of evil, the interplay between faith and reason, and the nature of religious experiences. Students will engage with classical and contemporary philosophical arguments, fostering critical thinking and analytical skills. The course encourages open-minded discussion and the development of personal viewpoints on complex religious issues. By examining diverse religious and philosophical perspectives, students will gain a deeper understanding of religion's role in human life and its broader societal implications.			
Course Content	The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.			
Units	Course content	Hours of teaching		
I	Nature and scope of Philosophy of Religion, Relationship between Religion and Philosophy, Theology and Philosophy of Religion.	15 Hours		
II	Definition, origin and development of Religion, Religion and Morality, Religion and Science. Grounds of Religious Knowledge: Faith, Intuition, Reason, Revelation and its validity.	15 Hours		

III	Concept of God: Theism, Deism, Pantheism, Polytheism and Monotheism, The argument to prove the existence of God: Ontological, Cosmological, Teleological and Moral arguments.	15 Hours
IV	The problem of religious language: Symbolic and analogical theories. The problem of evil, nature and kinds of evil and its solution.	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Edwards, D.M. <i>Philosophy of Religion</i>. Progressive Publishers, Calcutta, 1968.</li> <li>2. Caird, John. <i>An Introduction to the Philosophy of Religion</i>. Chatterjee and co., Calcutta, 1956.</li> <li>3. Frederick, F. <i>Basic Modern Philosophy of Religion</i>. New York, Scribner, 1967.</li> <li>4. Ducasse, C. J. <i>A Philosophical Scrutiny of Religions</i>. The Ronald Press co., New York, 1953.</li> <li>5. Dasgupta, S.N. <i>Religious and the Rational Outlook</i>. Motilal Banarsidass, Delhi, 1974.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>By the end of the Introduction to Philosophy of Religion course, students will be able to critically analyze key philosophical arguments regarding the existence of God, the problem of evil, and the relationship between faith and reason. They will understand and articulate major concepts and issues in the Philosophy of Religion, engage thoughtfully with diverse religious perspectives, and develop strong skills in philosophical reasoning and argumentation. Students will also be able to express their own views on religious matters clearly and respectfully, demonstrating a nuanced understanding of how philosophical inquiry informs and challenges religious beliefs and practices.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. IV

<b>Course Title</b>	<b>An Introduction to Political Philosophy</b>			
<b>Category of Course</b>	<b>Major</b>			
<b>Credits &amp; Hours of Teaching</b>		<b>Theory</b>	<b>Practical</b>	<b>Cumulative</b>
	Credits	2	Nil	2
	Hours of Teaching	30	Nil	30
<b>Course Objectives (not more than 100 words)</b>	<p>The avowed object of this course is to offer a philosophical understanding of the phenomenon called politics. Aristotle characterised politics as the activity par excellence, which did not find favor with the modern humans as they regarded it derision and contempt. The object of this paper is to reorient the pupils to reflect philosophically at politics of their times. The First unit aims to acquaint students with certain political ideologies apart from giving them an account of the nature and the scope of political philosophy. Second unit deals with the Greek political philosophy, while third unit is concerned with certain principal theoretical concepts of political philosophy such as law, justice and equality.</p>			
<b>Units</b>	<b>Course content</b>			<b>Hours of teaching</b>
<b>I</b>	Nature and scope of political philosophy, sovereignty, power authority, politics and the state			10 Hours
<b>II</b>	Plato's ideal state, Aristotle's views on nature of family, slavery and the state; the concept of the political obligation, different notions of the political obligations, nation and nationalism			10 Hours
<b>III</b>	Some political ideals: freedom, equality, fraternity: principal political ideologies, democracy, fascism, communism, socialism and Sarvodaya			10 Hours

<p><b>Texts/references</b></p>	<ol style="list-style-type: none"> <li>1. Sabine, George H. <i>A History of Political Theory</i>. George G. Harrap and Co. Ltd. 1937.</li> <li>2. Roy, Krishna, Chhanda Gupta (ed.) <i>Essays in Social and Political Philosophy</i>. ICPR, 2022.</li> <li>3. Raphael, D.D. <i>The Problems of Political Philosophy</i>. London : Macmillan Education, 1990.</li> <li>4. Bhargava, Rajiv. <i>What is Political Theory? And Why do We need It?</i> Oxford University Press, 2012.</li> <li>5. Acharya, Ashok. (Ed.) <i>An Introduction to Political Theory</i>. Pearson Education India, 2008.</li> <li>6. Rawls, John. <i>Lectures on the History of Political Philosophy</i>. Harvard University Press, 2007.</li> <li>7. Kymillica, Will. <i>Contemporary Political Philosophy</i>. Oxford University Press, 2001.</li> </ol>
<p><b>Learning outcomes (not more than 100 words)</b></p>	<p>After studying this course, students will have grasped the significance of political philosophy and politics, which constitute the background of modern life. They will have learnt the difference between politics and philosophical speculation about politics. They will have mastered the basic theoretical framework of the institutional arrangements which shaped their lives. They will have absorbed the significance of such ideals as freedom, equality and fraternity.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. IV

Course Title	An Introduction to Philosophy of Religion			
Category of Course	<b>Minor</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	NIL	4
	Hours of Teaching	60	NIL	60
Course Objectives (not more than 100 words)	<p>The Introduction to Philosophy of Religion course aims to familiarize students with fundamental questions and concepts in the field, including the nature and existence of God, the problem of evil, the interplay between faith and reason, and the nature of religious experiences. Students will engage with classical and contemporary philosophical arguments, fostering critical thinking and analytical skills. The course encourages open-minded discussion and the development of personal viewpoints on complex religious issues. By examining diverse religious and philosophical perspectives, students will gain a deeper understanding of religion's role in human life and its broader societal implications.</p>			
Course Content	The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.			
Units	Course content	Hours of teaching		
I	Nature and scope of Philosophy of Religion, Relationship between Religion and Philosophy, Theology and Philosophy of Religion.	15 Hours		
II	Definition, origin and development of Religion, Religion and Morality, Religion and Science. Grounds of Religious Knowledge: Faith, Intuition, Reason, Revelation and its validity.	15 Hours		

III	Concept of God: Theism, Deism, Pantheism, Polytheism and Monotheism, The argument to prove the existence of God: Ontological, Cosmological, Teleological and Moral arguments.	15 Hours
IV	The problem of religious language: Symbolic and analogical theories. The problem of evil, nature and kinds of evil and its solution.	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Edwards, D.M. <i>Philosophy of Religion</i>. Progressive Publishers, Calcutta, 1968.</li> <li>2. Caird, John. <i>An Introduction to the Philosophy of Religion</i>. Chatterjee and co., Calcutta, 1956.</li> <li>3. Frederick, F. <i>Basic Modern Philosophy of Religion</i>. New York, Scribner, 1967.</li> <li>4. Ducasse, C. J. <i>A Philosophical Scrutiny of Religions</i>. The Ronald Press co., New York, 1953.</li> <li>5. Dasgupta, S.N. <i>Religious and the Rational Outlook</i>. Motilal Banarsidass, Delhi, 1974.</li> </ol>	
Learning outcomes (not more than 100 words)	By the end of the Introduction to Philosophy of Religion course, students will be able to critically analyze key philosophical arguments regarding the existence of God, the problem of evil, and the relationship between faith and reason. They will understand and articulate major concepts and issues in the Philosophy of Religion, engage thoughtfully with diverse religious perspectives, and develop strong skills in philosophical reasoning and argumentation. Students will also be able to express their own views on religious matters clearly and respectfully, demonstrating a nuanced understanding of how philosophical inquiry informs and challenges religious beliefs and practices.	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. V

Course Title	Indian Epistemology			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	The "Indian Epistemology" course aims to provide students with an in-depth understanding of the nature of knowledge (Jñāna) within Indian philosophical traditions. Students will explore the distinctions between valid cognition (Pramā) and invalid cognition (Apramā), examining their main characteristics and forms. The course covers various theories of truth and error, such as Svataḥprāmāṇyavāda and Parataḥprāmāṇyavāda, and investigates sources of valid cognition, including perception, inference, verbal testimony, comparison, presumption, and non-apprehension.			
Course Content	The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.			
Units	Course content		Hours of teaching	
I	<b>Nature of Knowledge (Jñāna):</b> Difference between <i>Pramā</i> (valid cognition) and <i>Apramā</i> (invalid cognition); Main characteristics of <i>Pramā</i> ;  Forms of <i>Apramā</i> ;  Theories of Truth ( <i>Prāmāṇyavāda</i> ): <i>Svataḥprāmāṇyavāda</i> (Theory of Intrinsic Validity): Mīmāṃsā view  <i>Parataḥprāmāṇyavāda</i> (Theory of Extrinsic Validity): Nyāya view		15 Hours	

II	Theories of Error ( <i>Khyātivāda</i> ) in different philosophical traditions: <i>Asatkhyātivāda</i> <i>Ātmakhyātivāda</i> <i>Anyathākhyātivāda</i> <i>Akhyātivāda</i> <i>Anirvacanīyakhyātivāda</i>	15 Hours
III	Sources of Valid Cognition ( <i>Pramāṇas</i> ): Perception ( <i>Pratyakṣa</i> ): Nature of perception and its different forms (Jaina and Nyāya views only)  Inference ( <i>Anumāna</i> ): Nyāya view only: Nature and forms of inference, grounds of inference ( <i>Vyāpti</i> and <i>Pakṣadharmatā</i> ), fallacies of inference ( <i>Hetvābhāsa</i> )	15 Hours
IV	Nyāya, Mīmāṃsā and Vedānta's views on Verbal Testimony ( <i>Śabda</i> ); Comparison ( <i>Upamāna</i> ); Presumption ( <i>Arthāpatti</i> ); and Non-Apprehension ( <i>Anupalabdhi</i> )	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Datta, D. M. <i>The Six Ways of Knowing</i>. University of Calcutta, 1997.</li> <li>2. Chatterjee, S. C. <i>The Nyāya Theory of Knowledge</i>. University of Calcutta, 1965.</li> <li>3. Bhatt, G. P. <i>Epistemology of the Bhāṭṭa School of Pūrvamīmāṃsā</i>. Chowkhamba Sanskrit Series, 1962.</li> <li>4. Vidyabhusana, S. C. <i>History of Indian Logic</i>. Motilal Banarsidass, 1971.</li> <li>5. Prasad, J. <i>History of Indian Epistemology</i>. Munshiram Manoharlal, 1958.</li> <li>6. Matilal, B. K. <i>Perception</i>. Clarendon Press, 1986.</li> <li>7. Kar, B. <i>Indian Theories of Error</i>. (Reprint 1989). Ajanta Books International, 1990.</li> <li>8. Sinha, N. <i>Bhāratīya Pramāṇa Mīmāṃsā</i>. Motilal Banarsidass, 2005.</li> <li>9. Sharma, N. K. <i>Bhāratīya Darśanik Samasyāyen</i>. Rajasthan Hindi Granth Academy, 1984.</li> <li>10. Bijalvan, C. D. <i>Bhāratīya Nyāyaśāstra</i>. Uttar Pradesh Hindi Sansthan, 1983.</li> </ol>	
Learning outcomes (not more than 100 words)	Upon completing the "Indian Epistemology" course, students will have a comprehensive understanding of the differences between valid and invalid cognition. They will be proficient in the key theories of truth and error from Indian philosophical perspectives and will understand the nature and forms of various sources of valid cognition. Students will also be able to identify and explain fallacies related to these sources. This knowledge will equip them with critical thinking skills applicable to both philosophical inquiry and practical reasoning.	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. V

Course Title	Western Epistemology			
Category of category	Major			
Credits & Hour of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	<p>The course on epistemology is the core area of Philosophy. It will deal with the epistemological concepts and theories of knowledge. The course will discuss the nature of knowledge, truth, and justification along with the sources of knowledge and the process of knowing. The debate around whether the sense or the reason is the source of knowledge will be emphasized. The discussion on the Gettier problem will shed light on the difficulty of the traditionally envisaged conditions of knowledge. It will also explore the correspondence, coherence, and pragmatic theories of truth to bring forth a comprehensive understanding of the concept of Truth.</p>			
Units	Course content			Hours of teaching
I	Nature of knowledge, Distinguishing 'knowing that 'from 'knowing how', Definition of knowledge. The Gettier Problem, The Structure of knowledge (Foundationalism and Coherentism)			15 Hours
II	Kinds of knowledge: a priori and a posteriori. Sources of knowledge: Sense-experience, Reason, Authority, Intuition and Revelation.			15 Hours
III	Subject-Object Relation: Idealism (Subjective idealism), Realism (Naïve Realism, Representative realism, Neo-realism & Critical realism) Limits of knowledge: Scepticism and Agnosticism.			15 Hours
IV	Nature of truth, Criteria of truth and Bearers of truth, Correspondence Theory of truth. Coherence theory of truth and Pragmatic theory of truth.			15 Hours

<p><b>Texts/references</b></p>	<ol style="list-style-type: none"> <li>1. Ewing, A. C. <i>The Fundamental Questions of Philosophy</i>. Allied Publishers, New Delhi, 1984.</li> <li>2. Patrick, G.T.W. <i>Introduction to Philosophy</i>. Surjeet Publications, Delhi, 1978.</li> <li>3. Hospers, John. <i>An Introduction to Philosophical Analysis</i>. Allied Publishers, New Delhi, 1983.</li> <li>4. Prasad, Rajendra. <i>Darshanshastra ki Rooprekha</i>. Shukla Book Depot, Patna, 1993.</li> <li>5. Tiwari, K.N. <i>Tattva-mimamsa evam Jnanamimamsa</i>. M.L.B.D., Delhi, 1986.</li> <li>6. Seth, S. K. &amp; Mishra, N. <i>Jnana-Darshan</i>. Lokbharati Prakashan, Allahabad, 2000.</li> <li>7. Chisholm, Roderick, M. <i>Theory of Knowledge</i>. Prentice-Hall of India Private Ltd., New Delhi, 1992.</li> <li>8. Pollock, John. <i>Contemporary Theories of Knowledge</i>. Hutchinson, London, 1987.</li> </ol>
<p><b>Learning outcomes (not more than 100 words)</b></p>	<p>The students will be trained in the concepts and theories of knowledge. They will be familiarised with the concepts of Knowledge, Truth, and Justification. Students will also learn the sources of knowledge and the process of knowing. After Completing this course, students will be better equipped to have a comprehensive understanding of the theories of knowledge and acquire the necessary ability to examine and evaluate them to drive home a consistent and tenable theory of knowledge.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. V

Course Title	<b>Symbolic Logic</b>			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	<p>The course aims to introduce students to the foundational principles of Symbolic Logic and its distinction from Classical Logic, focusing on propositional calculus and quantification theory. Students will learn about logical connectives, inference, implication, and the paradox of material implication, along with methods for constructing truth tables. The course also explores tautologies, contradictions, and contingent propositions. Through the study of deduction methods and the rules of quantification, students will develop the ability to assess the validity and invalidity of arguments. The objective is to equip students with critical thinking skills and a rigorous understanding of logical reasoning processes in both theoretical and practical contexts.</p>			
Course Content	<p>The course content be divided into minimum 3 Units to maximum 5 units along with defined hours of teaching for each unit.</p>			
Units	Course content		Hours of teaching	
I	<p>Introduction to Symbolic Logic and Classical Logic, Inference and Implication, Paradox of Material Implication, Existential Presupposition.</p>		15 Hours	

II	Propositional Calculus, Basic logical connectives, Truth Table Method, Shorter truth table method, Tautology, Contradiction & Contingent propositions Stroke & Dagger functions	15 Hours
III	Methods of Deduction, Nineteen rules, Formal Proof of Validity, Proof of Invalidity, Inconsistency and its proof.	15 Hours
IV	Quantification Theory, Singular Propositions and General Propositions, Predicates & Quantifiers, Traditional & Boolean Square of Opposition, Preliminary rules of Quantification, Proving Validity & Invalidity of arguments involving quantified statements.	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Copi, I.M., &amp; Cohen, C. <i>Introduction to Logic</i>. (11th Edition). Pearson Education Inc., 2002.</li> <li>2. Copi, I.M., &amp; Cohen. <i>Tarkashastra: Eka Parichaya</i>. (11th Edition). Pearson Education, 2006.</li> <li>3. Copi, I.M. <i>Tarkasastra Ka Parichaya</i>. Asia Book Company, Allahabad, 2002.</li> <li>4. Basson, A.H., &amp; O'Connor, D.J. <i>Introduction to Symbolic Logic</i>. (Third Edition). Indian Impression by Oxford University Press, Calcutta, 1981.</li> <li>5. Copi, I.M. <i>Symbolic Logic</i>. (Fifth Edition). Pearson Education Inc. First Indian Impression, 2006.</li> <li>6. Suppes, P. <i>Introduction to Logic</i>. Princeton N. J., 1957.</li> <li>7. Chakraborti, Chhanda. <i>Logic: Informal, Symbolic and Inductive</i>. Prentice Hall of India, New Delhi, 2007.</li> </ol>	

<p>Learning outcomes (not more than 100 words)</p>	<p>Upon successful completion of this course, students will be able to understand and apply basic logical connectives in symbolic logic. They will demonstrate proficiency in constructing truth tables and shorter truth table methods to determine the validity of propositions. Students will also be adept at using the nineteen rules of deduction to construct formal proofs of validity and identify inconsistencies. They will grasp quantification theory, including predicates and quantifiers, and apply the traditional and Boolean square of opposition to analyze arguments. Ultimately, students will be capable of rigorously evaluating logical statements and constructing coherent, valid arguments in diverse scenarios.</p>
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**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. V

Course Title	Tarkabhāṣā (Pramāṇa Prakaraṇa only)			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	2	Nil	2
	Hours of Teaching	30	Nil	30
Course Objectives (not more than 100 words)	This course aims to introduce students to <i>Tarkabhāṣā</i> as a foundational text in Indian logic and epistemology, exploring its role as a <i>Prakaraṇa-grantha</i> (introductory text). Students will examine the three essential characteristics of <i>Śāstra</i> -writing— <i>uddeśa</i> , <i>lakṣaṇa</i> , and <i>Parīkṣā</i> —and develop a comprehensive understanding of <i>Pramāṇa</i> (means of knowledge). The course will also delve into different types of <i>Pramāṇa</i> , such as <i>Pratyakṣa</i> (perception), <i>Anumāna</i> (inference), <i>Upamāna</i> (comparison), and <i>Śabda</i> (verbal testimony), along with associated concepts like <i>Pramā</i> (valid knowledge), <i>Anumiti</i> (inference), and <i>Prāmāṇyavāda</i> (theories of knowledge validity).			
Units	Course content	Hours of teaching		
I	Introduction to Tarkabhāṣā as a Prakaraṇa-grantha; three characteristics of Śāstra-writing: uddeśa, lakṣaṇa, and Parīkṣā; definition of Pramāṇa	10 Hours		
II	Pratyakṣa Pramāṇa and Pramā, karaṇa, kāraṇa, Sannikarṣas	05 Hours		
III	Anumāna Pramāṇa and Anumiti (Inference), Kinds of Anumāna: Svārthānumāna and Parārthānumāna, fallacies of inference ( <i>Hetvābhāsa</i> )	10 Hours		
IV	<i>Upamāna</i> Pramāṇa (Comparison); <i>Śabda</i> Pramāṇa (Verbal Testimony); and <i>Prāmāṇyavāda</i>	05 Hours		

Texts/references	<ol style="list-style-type: none"> <li>1. Míśra, K. <i>Tarkabhāṣā</i>. (B. Shukla, Ed. &amp; Trans.). Motilal Banarsidass, Varanasi, 2017.</li> <li>2. Iyer, S. R. (Ed.). <i>Tarkabhāṣā of Keśavamiśra</i>. Varanasi: Chaukhamba Orientalia, 1979.</li> <li>3. Gajendragadkar, A. B. &amp; Karmakar, R. D. <i>The Tarkabhāṣā of Keśavamiśra</i>. Pune: Sir Parshuram Bhau College, 1934.</li> <li>4. Chatterjee, S. C. <i>The Nyāya Theory of Knowledge</i>. University of Calcutta, 1965.</li> <li>5. Sinha, N. <i>Bhāratīya Pramāṇamīmāṃsā</i>. Motilal Banarsidass, 2005.</li> <li>6. Bijalvan, C. D. <i>Bhāratīya Nyāyaśāstra</i>. Uttar Pradesh Hindi Sansthan, 1983.</li> </ol>
Learning outcomes (not more than 100 words)	<p>By the end of the course, students will have acquired a nuanced understanding of <i>Tarkabhāṣā</i> and its significance in the context of Indian logic and epistemology. They will be able to articulate the three characteristics of <i>Śāstra</i>-writing and apply them to the analysis of various philosophical texts. Additionally, students will develop the ability to identify and differentiate between the types of <i>Pramāṇa</i> and their respective roles in the acquisition of knowledge. The course will also enable students to critically engage with concepts such as <i>Anumāna</i>, <i>Hetvābhāsa</i> (fallacies of inference), and <i>Prāmāṇyavāda</i>, developing their analytical skills that are essential for advanced philosophical inquiry.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. V

Course Title	Yoga and Stress Management			
Category of Course	Minor ( vocational)			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4 Credit	Nil	4 Credit
	Hours of Teaching	60 Hours	Nil	60 Hours
Course Objectives (not more than 100 words)	This course offers an introduction to the principles and practices of yoga as a method for managing stress and enhancing well-being. Students will learn about the physiological, psychological, and philosophical aspects of stress and how yoga can be applied to reduce stress and improve mental and physical health. The course combines theoretical learning with practical sessions, including yoga postures, breathing techniques, and meditation practices.			
Units	Course content			Hours of teaching
I	Meaning, Definition, Importance and Historical Aspect of Yoga  The concept of Stress and its impact on Physical and Mental health			15 Hours
II	Definition and types of stress (eustress vs. distress).  The physiological and psychological impacts of stress.  Stress response: Fight or flight mechanism.  Effects of chronic stress on physical and mental health.  Common stress-related disorders (anxiety, depression, hypertension).  The role of lifestyle in stress management.			15 Hours

III	<p>Aṣṭāṅga-Yoga: Restraint, observance, Posture, Regulation of Breath, Abstraction, Concentration, Meditation and Trance.</p> <p>Prāṇāyāmas: Meaning, Procedure, Precautions and Benefits of eight different forms of Prāṇāyāma: Bhrāmari, Kapālbhāti, Bhastrikā, Nāḍī Śodhana, Śītālī, Ujjāyī, Anulom-Viloma, Sītkārī</p> <p>Ṣaṭkarmas: Meaning, Procedure, Precautions and Benefits of six forms of Ṣaṭkarmas: Neti, Dhauti, Basti, Nauli, Trāṭaka and Kapālbhāti</p>	15 Hours
IV	<p>Basic Yoga Postures for Stress Relief:</p> <p>Child’s Pose (Bālāsana), Corpse Pose (Śavāsana), Legs-up-The-Wall Pose (Viparīta Karaṇī), Cat-Cow Pose (Marjaryāsana-Bitilāsana), Standing Forward Bend (Uttānāsana), Triangle Pose (Trikoṇāsana), Bridge Pose (Setubandh Sarvāṅgāsana), Sun Salutations (Sūrya Namaskāra), Alternate Nostril Breathing (Nāḍī Śodhana Prāṇāyāma), Belly Breathing (Diaphragmatic Breathing), Meditation and Yoga Nidrā (Yogic Sleep).</p>	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Aranya, Swami Hariharanand. <i>Yoga Philosophy of Patanjali</i>. University of Calcutta, 1963.</li> <li>2. Aranya, Swami Hariharanand. <i>Patanjala Yoga Darsana</i>. Motilal Banarsidass, 1980.</li> <li>3. Dasgupta, S. N. <i>Yoga Philosophy in Relation to Other Systems of Indian Thought</i>. Motilal Banarsidass Publishing House, 1996.</li> <li>4. Elide, M. <i>Yoga: Immortality and Freedom</i>. Princeton University Press, 1958.</li> <li>5. Bourne, Edmund J. <i>The Anxiety and Phobia Workbook</i>. New Harbinger Publications. 7th edition 2020.</li> <li>6. Chatterjee, Rangan. <i>The Stress Solution</i>. Harper Thorsons, 2019.</li> <li>7. Arya, Satish (Tr.). <i>Paatanjal Yoga-Darshan</i>, Parimal Publications, Delhi, 2017.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>This syllabus offers a well-rounded exploration of yoga and its application to stress management, combining theoretical knowledge with practical skills development. The four-unit structure ensures that students gain a comprehensive understanding of both the principles and practices essential to managing stress through yoga.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VI

Course Title	<b>Indian Metaphysics</b>			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	The “Indian Metaphysics” course aims to explore the foundational concepts and debates in Indian metaphysical thought. It covers key topics such as the nature of reality, the self, causality, and the relationship between the material and spiritual realms, as presented in major Indian philosophical traditions, including Vedānta, Sāṅkhya and Nyāya. Students will examine the works of influential Indian Philosophers. The course encourages critical engagement with these traditions, fostering an appreciation of their contributions to metaphysical discourse and their impact on broader philosophical and cultural contexts.			
Units	Course content	Hours of teaching		
I	Basic concepts of Metaphysics: Materialism, Realism & Idealism. The nature of physical world: Atomism, Prakṛiti and Māyā	15 Hours		
II	Theories of Causation: Pratītyasamutpāda, Asatkāryavāda, Satkāryavāda and Vivartavāda	15 Hours		
III	Nature and Proofs for the existence of God. (Nyāya-Vaiśeṣika and yoga philosophy). The Nature of Absolute (Brahman) according to Advaita Vedānta	15 Hours		
IV	Concept of self: Cārvāka, Jainism, Buddhism, Sāṅkhya, Nyāya-Vaiśeṣika and Advaita Vedānta	15 Hours		

Texts/references	<ol style="list-style-type: none"> <li>1. Hiriyanna, M. <i>Indian Philosophical Studies</i>. Kavyalaya Publishers, Mysore, 1957.</li> <li>2. Phillips, Stephen H. <i>Classical Indian Metaphysics</i>. Motilal Banarsidass, 1997.</li> <li>3. Sinha, J. N. <i>Indian Realism</i>. Motilal Banarsidass, Delhi, 1972.</li> <li>4. Radhakrishnan S. <i>Indian Philosophy. Vol I and II</i> (Hindi Trans.), Rajpal &amp; Sons, New Delhi, 1966.</li> <li>5. Shastri, D. N. <i>Critique of Indian Realism</i>. Motilal Banarasidass, 1964.</li> <li>6. Sharma, N. K.: <i>Bhāratīya Darshanik Samasyayen</i>. Rajasthan Hindi Granth, Academy, 1984.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Upon completing the “Indian Metaphysics” course, students will gain a comprehensive understanding of core metaphysical concepts from Indian philosophical traditions, including Vedānta, Sāṅkhya, and Nyāya. They will be able to analyze and interpret key texts and theories concerning the nature of reality, the self, and causality. Students will develop skills in comparing Indian metaphysical ideas with other philosophical traditions, critically assessing their implications and relevance. Additionally, they will be equipped to articulate their own perspectives on Indian metaphysical questions, fostering a deeper appreciation of the traditions' contributions to global philosophical discourse.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VI

Course Title	<b>Western Metaphysics</b>			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	<p>The “Western Metaphysics” course aims to introduce students to the foundational questions and theories in metaphysical thought from ancient to contemporary Western philosophy. The course will cover key topics such as the nature of being, causality, substance, identity, time, and space, as explored by major philosophers including Plato, Aristotle, Descartes, Kant, and more recent thinkers. Students will engage in critical analysis of metaphysical arguments, learning to assess and formulate their own perspectives on complex metaphysical issues. By the end of the course, students will have a solid grasp of the central debates and concepts that shape Western metaphysical inquiry.</p>			
Units	Course content		Hours of teaching	
I	Metaphysics: the Nature and Problems, the need for metaphysics, Causation: Aristotle and Hume		15 Hours	
II	Universals and Particulars: Realism, Nominalism and Conceptualism.		15 Hours	
III	Concept of Substance: Plato, Aristotle, Rationalists, Empiricists and Kant.		15 Hours	
IV	Mind-Body problem: Interactionism, Occasionalism, Parallelism, Double aspect Theory, Epiphenomenalism, Philosophical Behaviorism, Identity theory & Person Theory.		15 Hours	

Texts/references	<ol style="list-style-type: none"> <li>1. Ewing, A. C. <i>The Fundamental Questions of Philosophy</i>. Allied Publishers, New Delhi, 1984.</li> <li>2. Grayling, A. C. <i>Philosophy: A Guide through the Subject</i>. O.U.P., 1996.</li> <li>3. Patrick, G.T.W. <i>Introduction to Philosophy</i>. Surjeet Publications, Delhi, 1978.</li> <li>4. Prasad, Rajendra. <i>Darshanshastra ki Rooprakha</i>. Shukla Book Depot, Patna, 1993.</li> <li>5. Tiwari, K.N. <i>Tattva-mimamsa evam Jnanamimamsa</i>. M.L.B.D. Delhi, 1986.</li> <li>6. Taylor, Richard. <i>Metaphysics</i>. Prentice-Hall of India Private Ltd., New Delhi, 1994.</li> <li>7. Conee, E. and Sider T. <i>Riddles of Existence</i>. Clarendon Press, Oxford, 2005.</li> <li>8. Bhatnagar, R. S. (Ed.). <i>Darshanik Samasyayen: Tattvamimamsa</i>. Rajasthan Hindi Granth Akadamy, Jaipur, 1987.</li> <li>9. Heil, John. <i>Philosophy of Mind: A Contemporary Introduction</i>. Routledge, London, 2002.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Upon completing the “Western Metaphysics” course, students will demonstrate a thorough understanding of key metaphysical concepts such as being, identity, mind-body problem, substance, universal and so on. They will be able to analyze and critique influential metaphysical theories from historical and contemporary perspectives, including those of Plato, Aristotle, Descartes, and Kant. Students will develop skills in constructing and defending their own metaphysical arguments, as well as interpreting complex philosophical texts. Additionally, they will be adept at applying metaphysical insights to broader philosophical and real-world contexts, fostering a deeper appreciation of the role of metaphysics in shaping human understanding and inquiry.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VI

Course Title	<b>INDIAN PHILOSOPHY OF LANGUAGE</b>			
Category of course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	This course of study puts a brief account of the various developments in classics of Indian Philosophy related to the descriptions of language and meaning. The role of letters, sounds, words and sentences are of utmost uses for unfolding the crux of the metaphysical as well as ontological nature of language. Indian philosophy from its classical to the latest has been intervening the dense debates regarding such roles of the language and its philosophical theories. This course shall open the debates in those directions and covers a wide spectra of the theories related to the philosophy of language.			
Units	Course content	Hours of teaching		
I	The Problem of Meaning, Abhidhā: The primary meaning- Methods of understanding meaning, Nature of Human word, Vedic word segmentation (pāṭha tradition) Classes of words, import of words, View of Śabda according to Mīmāṃsā, Nyāya-Vaiśeṣika, Meaning according to Yāska, Pāṇini and Post-Pāṇinian grammarians	15 Hours		
II	Conditions for Knowing Sentence- Meaning: Ākaṅkṣā, Yogyatā, Sannidhi, Tātparyajñāna, Comprehension of Sentence-Meaning – Anvitābhidhānavāda and Abhihitānvayavāda, Lakṣaṇā: Nature and Classifications, Theory of Dhvani	15 Hours		

III	<p>Vyakti-Jāti-Ākr̥tivāda, Dinnāga's theory of semantics, Apoha-vāda, Language and Pratyabhijñā-darśana</p> <p>SphoṭaVāda: Sphoṭasiddhānta of Patañjali, Sphoṭasiddhānta of Bhartrhari, Arguments in favour of Sphoṭavāda, Refutation of Sphoṭavāda</p>	15 Hours
IV	<p>Śālikānātha's Philosophy: Fundamentals of Sentence Meaning, Language Acquisition; Deontic language in Mīmāmsa and Vedānta</p> <p>Akhaṇḍārthavāda in Advaita-vedānta, Vyañjanā – Rasa as sentence meaning</p>	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Kunjunni, Raja. <i>Indian Theories of Meaning</i>. Adyar: Adyar Library and Research Centre, 1963.</li> <li>2. Graheli, Alessandro. <i>The Bloomsbury Research Handbook of Indian Philosophy of Language</i>. Great Britain: Bloomsbury Academic, 2020.</li> <li>3. Ferrante, Marco. <i>Indian Perspectives on Consciousness, Language and Self: The School of Recognition on Linguistics and Philosophy of Mind</i>. Routledge, 2020.</li> <li>4. Perrett, Roy W. <i>Indian Philosophy A Collection of Readings</i>. New York: Routledge, 2001.</li> <li>5. Matilal, Bimal Krishna. <i>Logic, Language, and Reality: Indian Philosophy and Contemporary Issues</i>. Motilal Banarsidass, 1990.</li> <li>6. Chatterjee, N. <i>Word and its Meaning – A New Perspective</i>. Varanasi: Chaukhambha, 1980.</li> <li>7. Shastri, Gaurinath Bhattacharya. <i>The Philosophy of Word and Meaning</i>. Calcutta: Sanskrit College, 1983.</li> <li>8. Iyer, Subramaniya A. <i>Bhartrhari</i>. Poona: Deccan College Postgraduate and Research Institute, 1969.</li> <li>9. Patnaik, Tandra. <i>Sabda: A Study of Bhartrhari's Philosophy of Language</i>. Delhi: D. K. Print world, 1994.</li> <li>10. Mazumdar, P. K. <i>The Philosophy of Language: An Indian Approach</i>. Calcutta: Sanskrit Pustak Bhandar, 1977.</li> <li>11. Siderits, Mark. <i>Indian philosophy of language: Studies in selected issues</i>. Vol. 46. Springer Science &amp; Business Media, 2012.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>The Students will be able to critique philosophical positions about language in general and Indian Philosophy in particular. Students will become aware of their own position as a language-user and become more reflective about the way language functions. The learners will also understand some major positions among Indian thinkers about word and sentence meaning and will be aware of the debate over Dhvani in Alaṅkāra also.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VI

<b>Course Title</b>	<b>WESTERN PHILOSOPHY OF LANGUAGE</b>			
<b>Category of category</b>	Major			
<b>Credits &amp; Hour of Teaching</b>		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
<b>Course Objectives (not more than 100 words)</b>	This course deals with the problems of meaning and reference and how language hooks upon the world. The linguistic turn in philosophy came with the idea that all the traditional philosophical issues can be better understood if we understand the language better. So language became key to the philosophical issues with the linguistic turn. Understanding philosophical issues through language begins first by understanding what we mean by the terms we use in our language. Hence, the primary task of the philosophy of language is to talk about meaning and truth, sense and reference, semantics, syntactic, and pragmatics. Students will be trained to understand these issues through primary texts or articles necessary for the course.			
<b>Units</b>	Course content			Hours of teaching
<b>I</b>	An Introduction to Philosophy of Language: Linguistic Turn, Ordinary Language and Meta-language The problem of meaning in linguistics: Semantics and Syntax and Pragmatics			15 Hours
<b>II</b>	<i>Gottlob Frege: "Sense and Reference"</i> <i>Russell: "On Denoting"</i> <i>Early Wittgenstein: Picture Theory of Meaning</i>			15 Hours
<b>III</b>	Strawson: "On Referring" <i>Later Wittgenstein: Use Theory of Meaning</i> <i>J.L. Austin: Constatives and Performatives, Speech act</i>			15 Hours
<b>IV</b>	<i>W.V.O. Quine: "Two Dogmas of Empiricism"</i> <i>Donald Davidson: "Truth and Meaning"</i> <i>Saul Kripke: Naming and Necessity (Lecture I)</i>			15 Hours

Texts/references	<ol style="list-style-type: none"> <li>1. Baghramian, Maria. <i>Modern Philosophy of Language</i>. Catapult, 1999.</li> <li>2. Chapman, Siobhan and Routledge, Christopher. <i>Key Thinkers in Linguistics and the Philosophy of Language</i>. New York: Oxford University Press, USA, 2005.</li> <li>3. Daly, Chris. <i>Philosophy of Language: An Introduction</i>. London: A&amp;C Black, 2013.</li> <li>4. Hacking, Ian. <i>Why Does Language Matter to Philosophy?</i>. Cambridge: Cambridge University Press, 1975.</li> <li>5. Lee, Barry. <i>Philosophy of Language: The Key Thinkers</i>. London: Bloomsbury Publishing, 2011.</li> <li>6. Lycan, William G. <i>Philosophy of Language: A Contemporary Introduction</i>. London: Routledge, 2012.</li> <li>7. McGinn, Colin. <i>Philosophy of Language: The Classics Explained</i>. Cambridge: MIT Press, 2015.</li> <li>8. Pradhan, R. C. <i>Philosophy of Meaning and Representation</i>. D. K. Printworld, 1996.</li> <li>9. Quine, Willard V. <i>From a Logical Point of View: Nine Logico-Philosophical Essays</i>. Second Revised Edition. Cambridge: Harvard University Press, 1961.</li> <li>10. Martinich, A. P (Ed.). <i>The Philosophy of Language</i>. Oxford University Press, Third Edition, 1996.</li> <li>11. Kripke, S. <i>Naming and Necessity</i>. Harvard University Press, 1980.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Students will benefit immensely from this course as they get to read and understand the original texts of the philosophers. They will get acquainted with the problems and issues in Philosophy of Language. And how this movement in contemporary Western philosophy has attempted to address the same age-old philosophical problems through language. They will be equipped to understand the complex theories of meaning, reference, and truth of distinctive philosophers mentioned in the course.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VI

Course Title	Gītā and Management			
Category of Course	Minor (Vocational)			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4 Credits	Nil	4 Credits
	Hours of Teaching	60 Hours	Nil	60 Hours
Course Objectives (not more than 100 words)	The course aims to integrate the teachings of the Bhagavad Gita with modern management practices, fostering a holistic approach to leadership and decision-making. Students will explore the Gita's philosophical insights to develop ethical leadership, emotional intelligence, and conflict resolution skills. The course encourages self-awareness, resilience, and the ability to balance personal values with professional responsibilities. By analyzing real-world case studies and engaging in reflective discussions, students will gain practical tools for managing stress, motivating teams, and making strategic decisions, preparing them to lead with integrity and purpose in dynamic organizational environments.			
Units	Course content			Hours of teaching
I	Introduction to Bhagavadgītā: Jñānayoga, Karmayoga and Bhakti yoga, Lokasaṅgraha			15 Hours
II	The Significance of Gītā in the context of management The concept of Dharma (Duty) in management			15 Hours
III	Stress Management and Work-Life Balance Conflict Resolution and Negotiation The Gītā on Teamwork and Collaboration			15 Hours
VI	Decision Making and Strategic Thinking Motivation and Self-Management Leadership Qualities in the Bhagavadgītā			15 Hours
Texts/references	1. <i>The Bhagavadgītā</i> (English Translation by S. Radhakrishnan). George Allen and Unwin Ltd, London, 1963. 2. Tilak, B. G. <i>Gītā Rahasya</i> . R. B. Tilak, Poona City, 1926.			

	3. Bhave, Vinoba. <i>Gītā Pravacana</i> .
Learning outcomes (not more than 100 words)	By the end of the course, students will have a deep understanding of how the Bhagavad Gita's principles can be applied to modern management. They will be able to make ethical decisions, manage stress effectively, and lead with emotional intelligence. Students will demonstrate the ability to apply Gita's teachings to resolve conflicts and motivate teams. They will develop a balanced approach to professional challenges, integrating personal values with organizational goals. The course will equip students with the skills to lead with integrity, foster harmonious work environments, and make strategic decisions in complex business scenarios.

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VII

Course Title	Classical Indian Philosophy: Nyāyabinduṭīkā and Vedāntasāra			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	This course aims to provide a comprehensive understanding of the classical Indian texts, <i>Nyāyabinduṭīkā</i> and <i>Vedāntasāra</i> . Students will explore the foundational concepts of Buddhist logic and Vedānta philosophy, with a focus on the interpretation and commentaries of these texts. The course will help students develop a critical understanding of key philosophical arguments and their application in broader philosophical discourse. Through detailed textual analysis, students will gain insight into the methodologies employed in Indian philosophical traditions.			
Units	Course content	Hours of teaching		
I	Overview of Buddhist and Vedānta traditions; <i>Nyāyabinduṭīkā</i> : Pramāṇa-Vyavasthā; Svalakṣaṇa and Sāmānyalakṣaṇa	15 Hours		
II	Definitions and Kinds of Pramāṇas: Perception and Anumana	15 Hours		
III	<i>Vedāntasāra</i> : Anubandha-catuṣṭaya; Sadhan-catuṣṭaya; <i>Ignorance and its Power</i>	15 Hours		
IV	<i>Vedāntasāra</i> : Pancikaraṇa, Sthūla, Sūkṣma, Kāraṇa and Śarīra	15 Hours		
Texts/references	<ol style="list-style-type: none"> <li>1. Stcherbatsky, T. <i>Buddhist logic</i>. Vol. 2. The Academy of Sciences of the USSR, 1932.</li> <li>2. Shastri, S. N. (Trans.). <i>Nyāyabindu</i>. Sahitya Bhandar, Meerut, 2007.</li> <li>3. Jacob, G. A. (Ed.). <i>Vedānta-sāra of Sadānanda</i> (with commentaries and notes). Bombay: Government Central Book Depot, 1894.</li> <li>4. Shukla, B. N. (Trans. &amp; Comm.). <i>Vedānta-sāra</i>. Motilal Banarsidass,</li> </ol>			

	Varanasi, 1979.
Learning outcomes (not more than 100 words)	Upon completing this course, students will have a nuanced understanding of <i>Nyāyabinduṭīkā</i> and <i>Vedāntasāra</i> . They will be equipped with the skills to critically engage with classical Indian philosophical texts and apply logical reasoning in philosophical arguments. The course will enhance their ability to interpret and compare different schools of Indian thought and contribute to contemporary philosophical debates by applying classical insights.

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VII

Course Title	Contemporary Indian Philosophy: K.C. Bhattacharya and Sri Aurobindo			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	This course aims to provide a comprehensive understanding of the philosophical contributions of K.C. Bhattacharya and Sri Aurobindo. Students will explore Bhattacharya's ideas on self, freedom, and the notion of Swaraj in ideas, alongside Aurobindo's integrative philosophy, including his spiritual vision as expressed in works like <i>The Life Divine</i> . The course will foster critical engagement with their philosophies in relation to contemporary issues, emphasizing their relevance to modern Indian thought.			
Units	Course content	Hours of teaching		
I	<i>Introduction to Contemporary Indian Philosophy:</i> <i>K.C. Bhattacharya: The Concept of Philosophy ( Four grade of theoretic Consciousness, philosophy of Object, Philosophy of Subject, Philosophy of Truth)</i>	15 Hours		
II	<i>K.C. Bhattacharya: The Concept of Philosophy (The process of Negation, Theory of Knowledge, Concept of Subjectivity, and its different grades)</i>	15 Hours		
III	Introduction to Sri Aurobindo's key philosophical concepts,  Theory of Knowledge and Ignorance in Aurobindo <i>Sri Aurobindo: The Life Divine</i> Book One : Chapters 2,3,4, & 14	15 Hours		

IV	<p>Book Two (Part I): Chapters 5 &amp; 7</p> <p>Book Two (Part II): Chapters 18, 20 &amp; 25</p> <p>Critical reflections on Sri Aurobindo's influence on modern Indian philosophy;</p> <p>Philosophical synthesis and his relevance to contemporary Indian society.</p>	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Bhattacharya, K. C. <i>Studies in Philosophy</i>. (The concept of Philosophy Only). Motilal Banarsidass, 1993.</li> <li>2. Bhattacharya, K. D. <i>Studies in K.C. Bhattacharya</i>. K.P. Bagchi &amp; Company, 1995.</li> <li>3. Chattopadhyaya, D. P. "The Concept of Freedom and Krishna Chandra Bhattacharyya." In <i>The Making of Contemporary Indian Philosophy</i> (pp. 209-234). Routledge, 2023.</li> <li>4. Aurobindo, S. <i>The life divine</i> (Vols. 1-2). Sri Aurobindo Ashram Trust, 1990.</li> <li>5. Chaudhuri, H. <i>The Philosophy of Integralism: The Metaphysical Synthesis in Sri Aurobindo's Teachings</i>. The Theosophical Publishing House, 1954.</li> <li>6. Maitra, S. K. <i>An Introduction to the Philosophy of Sri Aurobindo</i>. Firma KLM Pvt Ltd., 1956.</li> <li>7. Maitra, S. K. <i>The Meeting of the East and the West in Sri Aurobindo's Philosophy</i>. Bharatiya Vidya Bhavan, 1963.</li> <li>8. Misra, R. S. <i>The Integral Advaitism of Sri Aurobindo</i>. Motilal Banarsidass, 1957.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>Upon completion of this course, students will have a deep understanding of the philosophical contributions of K.C. Bhattacharya and Sri Aurobindo. They will be able to critically analyze and compare their philosophies, particularly in the context of contemporary Indian thought. Additionally, students will develop the ability to apply the philosophical concepts learned to current philosophical and social issues, fostering a broader perspective on the relevance of Indian philosophy in the modern world.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) Sem. VII

<b>Course Title</b>	<b>Modern Western Philosophy</b>			
<b>Category of Course</b>	Major			
<b>Credits &amp; Hours of Teaching</b>		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
<b>Course Objectives (not more than 100 words)</b>	This paper deals with the two very important philosophers in the history of modern western philosophy, Hume and Kant. First, it deals with David Hume who belongs to the empiricist tradition and happens to be the last classical empiricist philosopher. Hume not only critiqued his preceding philosophers Locke and Berkeley but also became skeptic by being true to the very spirit of empiricism. Second it deals with Immanuel Kant who is known for being critical of both empiricist as well as rationalist schools which advocated for sense experience and reason as the only source of knowledge respectively. Kant's importance lies in developing a synthesised view of sense and reason for the possibility of knowledge. Both these philosophers constitute a comprehensive understanding of the conditions of knowing during enlightenment period in the history of western philosophical thought.			
<b>Units</b>	Course content			Hours of teaching
<b>I</b>	Hume : A Treatise of Human Nature Book I Part I & Part & II			15 Hours
<b>II</b>	Hume : A Treatise of Human Nature Book I Part III & Part & IV			15 Hours
<b>III</b>	Kant : Prolegomena to Any Future Metaphysics (First Part & Second Part)			15 Hours
<b>IV</b>	Kant : Prolegomena to Any Future Metaphysics (Third Part & Conclusion)			15 Hours

<b>Texts/references</b>	<ol style="list-style-type: none"> <li>1. Hume, David. <i>A Treatise of Human Nature</i>. Edited by D. F. Norton and Mary J. Norton, OUP, New York, 2000.</li> <li>2. Korner, S. <i>Kant</i>. Penguin Books, 1955.</li> <li>3. Misra, S. <i>Kant Ka Darshana</i>. Uttar Pradesh Hindi Sansthan, 2017.</li> <li>4. Flew, A. F. N. <i>Hume's Philosophy of Belief</i>. Routledge and Kegan Paul, 1961.</li> <li>5. Smith, N. K. <i>Philosophy of David Hume</i>. Macmillan and Company Limited, 1941.</li> <li>6. Ayer, A. J. <i>Hume: A Very Short Introduction</i>. OUP Oxford, 2000.</li> </ol>
<b>Learning outcomes (not more than 100 words)</b>	<p>This paper aims to introduce the students with the texts of two important Philosophers, David Hume of empiricist tradition and Kant of critical tradition. The study of Hume's Text <i>A treatise of Human Nature</i> will make students learn about sense experience as a source of knowing empiricism. Hume has taken empiricism to its logical culmination by ending up into skepticism. The study of Kant's <i>Prolegomena to Any Future Metaphysics</i> will make students understand the critique of both empiricist and rationalist schools standing independently as the only source of knowledge, wherein lies the significance of his attempt to synthesise the sense experience and reason to facilitate the knowledge.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VII

Course Title	<b>Problems of Philosophy</b>			
Category of Course	Major			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	The course on the Problem of Philosophy aims to introduce students to the fundamental questions and challenges that have shaped philosophical inquiry throughout history. It explores key philosophical issues such as the nature of reality, knowledge, ethics, and the existence of God. By engaging with the works of major philosophers and contemporary debates, students will develop critical thinking skills and the ability to analyze complex arguments. The course encourages a deeper understanding of how philosophical problems influence various areas of human thought, fostering a reflective and open-minded approach to addressing life's profound questions.			
Units	Course content	Hours of teaching		
I	Nature of Philosophy in the West and its Distinction from Science and Religion.	15 Hours		
II	Methods of Philosophy: Speculative versus Critical Method, the Method of Doubt, the Method of Phenomenological Description, the Method of Analysis, Dialectical Method.	15 Hours		
III	Epistemological Problems: Necessary and Empirical Knowledge. Sources of knowledge. Validity of Knowledge (Theories of Truths) (a) Correspondence, (b) Coherence, (c) Pragmatic Theory. Limits of knowledge: Scepticism, Agnosticism.	15 Hours		

IV	Ontological problems: Mind, Matter, God. Mind-body Problems, Idealism, Realism, Materialism.	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Korner, S. <i>Fundamental Questions in Philosophy</i>. Penguin Books, Harmondsworth, England, 1971.</li> <li>2. Hospers, John. <i>An Introduction to Philosophical Analysis</i>. Routledge and Kegan Paul Ltd., 1959.</li> <li>3. Titus, H. H. <i>Living Issues in Philosophy</i>. American Book Company, New York, 1964.</li> <li>4. Eving, A.C. <i>Fundamental questions of Philosophy</i>. Routledge and Kegan Paul Limited, 1952.</li> <li>5. Russell, B. <i>Problems of Philosophy</i>. Oxford University Press, 1997.</li> <li>6. Prasad, Rajendra. <i>Darsanasastra ki Rooprekha</i>. Motilal Banarsidass Publishers, 2007.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>By the end of the Problems of Philosophy course, students will have developed a strong foundation in critical thinking and philosophical analysis. They will be able to identify and articulate key philosophical problems, assess various philosophical arguments, and understand the historical and contemporary significance of these issues. Students will also gain the ability to critically engage with complex texts, construct coherent arguments, and apply philosophical reasoning to real-world situations. The course will enhance their capacity for reflective thinking, fostering an appreciation for the depth and diversity of philosophical inquiry and its relevance to broader intellectual and ethical challenges.</p>	

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. With Research) VII

Course Title	RESEARCH METHODOLOGY			
Category of course	Major			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	This course offers an introductory readings and a comprehensive practice based study of the general research methodology in humanities subjects. This course covers a wide range of research selections, designs, styles of drafts and plagiarism ethics. A research in humanities subject shall learn a method of online search of required research materials as well.			
Units	Course content	Hours of teaching		
I	Nature and Scope of Academic Research:  The concept of research, characteristics of good research, Application of Research, Meaning and sources of Research problem, characteristics of good Research problem, Research process, outcomes, application of Research, Meaning and types of Research hypothesis, Importance of Review of Literature, Organizing the Review of Literature	15 Hours		
II	Types of Research and Research Design: Types of research, pure (basic, fundamental) and applied research, qualitative and quantitative  Research Design: Meaning, need, types of research design – Exploratory, Descriptive, Casual research Design, Components of research design, and Features of good Research design. Experiments, surveys and case study Research design	15 Hours		

III	<p>Transliteration, Citation Styles and ICT Tools for Research :</p> <p>Standard International Transliteration Schemes, Citation Styles: Chicago Manuals, MLA Styles, APA Styles, Role of computers in research, maintenance of data using software such as Mendeley, Endnote, Tabulation and graphical presentation of research data and software tools. Web search: Introduction to Internet, use of Internet and WWW, using search engines and advanced search tools.</p>	15 Hours
IV	<p>Research Ethics and Plagiarism:</p> <p>Ethics in Research - Plagiarism - Definition, different forms, consequences, unintentional plagiarism, copyright infringement, collaborative work. Qualities of good Researcher. The consequence of plagiarism and the moral standards of research individuals, Institutions, and the operative sanctions for publications.</p>	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Tan, Willie. <i>Research Methods: A Practical Guide for Students and Researchers</i>. World Scientific Publishing Company, Singapore, 2017.</li> <li>2. Mishra, Shanti Bhushan and Shashi, Alok. <i>Handbook of Research Methodology: A Compendium for Scholars and Researchers</i>. Educreation Publishing, New Delhi, 2017.</li> <li>3. Williamson, Kirsty and Johanson, Graeme. <i>Research Methods: Information, Systems, and Contexts</i>. Elsevier Science, USA, 2017.</li> <li>5. Ramchandran, T. P. <i>The Methodology of Research in Philosophy</i>. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1984.</li> <li>6. MLA Handbook for Writers of Research Paper, Seventh Edition, Affiliated East-West Press Pvt. Ltd, New Delhi, 2008.</li> <li>7. Kumar, Ranjit. <i>Research Methodology</i>. 2nd edition, Pearson Education, 2005.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>By following this course the students will learn how and wherefrom the research should be initiated. They will be able to understand the various kinds of research theses, their drafting as well as publication of their works. They will find it helpful in writing the research papers, articles and monographs also. This course makes the researchers aware of the plagiarism and its consequences also.</p>	

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VII

Course Title	<b>Problems of Philosophy</b>			
Category of Course	Minor			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	The course on the Problem of Philosophy aims to introduce students to the fundamental questions and challenges that have shaped philosophical inquiry throughout history. It explores key philosophical issues such as the nature of reality, knowledge, ethics, and the existence of God. By engaging with the works of major philosophers and contemporary debates, students will develop critical thinking skills and the ability to analyze complex arguments. The course encourages a deeper understanding of how philosophical problems influence various areas of human thought, fostering a reflective and open-minded approach to addressing life's profound questions.			
Units	Course content			Hours of teaching
I	Nature of Philosophy in the West and its Distinction from Science and Religion.			15 Hours
II	Methods of Philosophy: Speculative versus Critical Method, the Method of Doubt, the Method of Phenomenological Description, the Method of Analysis, Dialectical Method.			15 Hours
III	Epistemological Problems: Necessary and Empirical Knowledge. Sources of knowledge. Validity of Knowledge (Theories of Truths) (a) Correspondence, (b) Coherence, (c) Pragmatic Theory. Limits of knowledge: Scepticism, Agnosticism.			15 Hours

IV	Ontological problems: Mind, Matter, God. Mind-body Problems, Idealism, Realism, Materialism.	15 Hours
Texts/references	<ol style="list-style-type: none"> <li>1. Korner, S. <i>Fundamental Questions in Philosophy</i>. Penguin Books, Harmondsworth, England, 1971.</li> <li>2. Hospers, John. <i>An Introduction to Philosophical Analysis</i>. Routledge and Kegan Paul Ltd., 1959.</li> <li>3. Titus, H.H. <i>Living Issues in Philosophy</i>. American Book Company, New York, 1964.</li> <li>4. Eving, A.C. <i>Fundamental questions of Philosophy</i>. Routledge And Kegan Paul Limited, 1952.</li> <li>5. Russell, B. <i>Problems of Philosophy</i>. Oxford University Press, 1997.</li> <li>6. Prasad, Rajendra. <i>Darsanasastra ki Rooprekha</i>. Motilal Banarsidass Publishers, 2007.</li> <li>7. Misra, H. N. <i>Paschatya Darsana ki Samasyayen</i>.</li> </ol>	
Learning outcomes (not more than 100 words)	<p>By the end of the Problems of Philosophy course, students will have developed a strong foundation in critical thinking and philosophical analysis. They will be able to identify and articulate key philosophical problems, assess various philosophical arguments, and understand the historical and contemporary significance of these issues. Students will also gain the ability to critically engage with complex texts, construct coherent arguments, and apply philosophical reasoning to real-world situations. The course will enhance their capacity for reflective thinking, fostering an appreciation for the depth and diversity of philosophical inquiry and its relevance to broader intellectual and ethical challenges.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	<b>PHILOSOPHY OF SCIENCE</b>			
Category of course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	The course on Philosophy of Science discusses on the fundamental questions as to why the varieties of events might be analyzed as the structures of Science. The very grounds which deal with the philosophy of science is not the science itself, but to have knowledge about those features which make the science. This comprehensive course covers a range from classics to the latest burning and perennial problems in philosophical views about the science.			
Units	Course content			Hours of teaching
I	An Introduction to Philosophy of Science, its Branches and their Truth Claims  Philosophy of Science: Classical to Contemporary Debates, Standard Problems  Problems of Demarcation: Science Versus Non-Science.			15 Hours
II	Problems of Explanation (Ernest Nagel's The Structure of Science) Structure of Scientific Revolution (Thomas Kuhn's The Structure of Scientific Revolution) Problems of Experiment, Observation and Measurement Problems of Falsification and Conventionalism Problems of Induction and Probability.			15 Hours
III	Problems of Classical and Quantum Mechanics Problem of Evolution and Cosmology Behaviourism in Cognitive Science Understanding of Psychology and Neuro-Science.			15 Hours
IV	Methodological Problems and Explanation in Social Science Popper's Contribution to Philosophy of Science Indian Philosophy and Philosophy of Science.			15 Hours

Texts/references	<ol style="list-style-type: none"> <li>1. Machamer, Peter and Silberstein, Michael. <i>The Blackwell Guide to the Philosophy of Science</i>. Blackwell Publishers, 1st Published 2002.</li> <li>2. Nagel, Ernest. <i>The Structure of Science</i>. Harcourt, Brace &amp; World, Inc., New York, 1961.</li> <li>3. Kuhn, Thomas S. <i>The Structure of Scientific Revolutions</i>. The University of Chicago Press, Chicago, 3rd edition, 1996.</li> <li>4. Popper, Karl. <i>The Logic of Scientific Discovery</i>. London, 2nd Ed. 2012. Rescher, Nicholas, <i>Scientific Explanation</i>, The Free Press, New York, 1970.</li> <li>5. Miller, David. <i>Popper Selections</i>, Princeton University Press, Princeton, New Jersey, 1st Published, 1985.</li> <li>6. Giargio de Santillana and Zilsel, Edgar. <i>The Development of Rationalism and Empiricism</i>. VI. II, No. 8. Univ. of Chicago Press, 7th Impression, 1970.</li> <li>7. Hatfield, Gary. <i>Prolegomena to Any Future Metaphysics</i>. Cambridge University Press, 2004.</li> <li>8. Danin, Daniel. <i>Probabilities of the Quantum World</i>. Rahul Foundation, 2010.</li> <li>9. Bhattacharya, B. K., <i>Causality in Science: A Historical and Critical Survey</i>. Sanskrit Pustak Bhandar, Calcutta, 1969.</li> <li>10. Sarukkai, Sunder. <i>Indian Philosophy and Philosophy of Science</i>. Centre for Studies in Civilisation, New Delhi, 2005.</li> <li>11. Okasha, Samir. <i>Philosophy of Science: A Very Short Introduction</i>. OUP, 2008.</li> <li>12. Verma, Ashok Kumar. <i>Vaigyanika Pravidhi evam Tarkashaahtra</i>. MLBD, Delhi, 2008.</li> </ol>
Learning outcomes (not more than 100 words)	<p>The Students of this course will be able to learn about the fundamental questions regarding the factors that make the very structure of the Science. Philosophy of science is more about the learning of causes and explanations that inquires about the crux of different branches of science. The learners shall also know about the Truth claims of sciences and the difference between the science and non-science.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

<b>Course Title</b>	<b>PHILOSOPHY OF MIND</b>			
<b>Category of Course</b>	Major			
<b>Credits &amp; Hours of Teaching</b>		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
<b>Course Objectives (not more than 100 words)</b>	The course on Philosophy of mind is the core area in philosophy. It will aim to introduce to the students the central concepts and theories in this area and the relation of mind to the external world. How the understanding about the mind grew to the great extent in the domain of philosophy of mind, beginning from the mind-body dualism and identity theory to behaviourism, qualia and functionalism to cognitive science. This course will enhance the ability of the students to understand the concepts and theories of mind and ably examine and evaluate them and drive home a consistent and tenable theory of mind.			
<b>Units</b>	Course content			Hours of teaching
<b>I</b>	Introduction to Philosophy of Mind: Nature of the mind and its relation to the external world Attribute of Mental States — Beliefs, Intents, Desires, Emotions, and Knowledge			15 Hours
<b>II</b>	Cartesian Dualist Theory Ryle's Myth of the Ghost in the Machine The Modern Study of Mind: Cognitive Science and Embodied cognition Theory of Consciousness in Qualia			15 Hours
<b>III</b>	J. J. C Smart's Identity Theory Hilary Putnam's Functionalism Jerry Fodor's Computational Functionalism Biological Naturalism Anomalous Monism			15 Hours
<b>IV</b>	David Armstrong's Materialistic Theory of Mind La Mettrie's Epiphenomenalism John R. Searle's Chinese Room Argument. Problem of the Mind: Mind-Brain Dichotomy, Other mind, Intentionality and Machine Mind			15 Hours

<p><b>Texts/references</b></p>	<ol style="list-style-type: none"> <li>1. Campbell, N. <i>A Brief Introduction to the Philosophy of Mind</i>. Broadview Press, 2005.</li> <li>2. Carruthers, P. <i>The Nature of the Mind: An Introduction</i>. Routledge, 2004.</li> <li>3. Chalmers, D. J. <i>Philosophy of Mind: Classical and Contemporary readings</i>. Oxford University Press, USA, 2021.</li> <li>4. Cunningham, S. <i>What is a Mind?: An Integrative Introduction to the Philosophy of Mind</i>. Hackett Publishing, 2000.</li> <li>5. Curado, M., &amp; Gouveia, S. S. <i>Philosophy of Mind: Contemporary Perspectives</i>. Cambridge Scholars Publishing, 2017.</li> <li>6. Feser, E. <i>Philosophy of Mind: A Beginner's Guide</i>. Simon &amp; Schuster, 2006.</li> <li>7. Johnson-Laird, P. N. <i>The Computer and the Mind: An Introduction to Cognitive Science</i>. Harvard University Press, 1988.</li> <li>8. Kind, A. <i>Philosophy of Mind: The Basics</i>. Routledge, 2020.</li> <li>9. Lowe, E. J. <i>An Introduction to the Philosophy of Mind</i>. Cambridge University Press, 2000.</li> <li>10. Mandik, P. <i>This is Philosophy of Mind: An Introduction</i>. John Wiley &amp; Sons, 2022.</li> <li>11. McClelland, T. <i>What is Philosophy of Mind?</i> John Wiley &amp; Sons, 2021.</li> <li>12. McLaughlin, B. P., &amp; Cohen, J. <i>Contemporary Debates in Philosophy of Mind</i>. John Wiley &amp; Sons, 2009.</li> <li>13. Morick, H. <i>Introduction to the Philosophy of Mind: Readings from Descartes to Strawson</i>, 1981.</li> <li>14. Morton, P. A. <i>A Historical Introduction to the Philosophy of Mind: Readings with Commentary</i>. Broadview Press, 1996.</li> </ol>
<p><b>Learning outcomes (not more than 100 words)</b></p>	<p>This course completion will improve the understanding of students with regard to the complex nature of mind and its development to the modern time of cognitive science and to age of machine learning. The students will be better equipped with the required tools and concepts to navigate their path in the realm of philosophy of mind while dealing with the rich resources available in the domain. They will learn how mind and body are related or completely disconnected from each other, about the relation between mind and brain, whether brain gives rise to a mental state or vice versa, whether mind functions like a computer and so on.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

<b>Course Title</b>	<b>Contemporary Pragmatism</b>			
<b>Category of Course</b>	Major			
<b>Credits &amp; Hours of Teaching</b>		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
<b>Course Objectives (not more than 100 words)</b>	<p>This paper engages with a brief account of classical pragmatism and contemporary philosophers whose philosophical work has shown a considerable discussion on pragmatist themes. Pragmatism as a whole can be taken as an anti-metaphysical enterprise. Contemporary pragmatist philosophers argue that the world is never available to us as it is or from God's eye point of view. The world we inhabit is contingent; everything is the product of history, language, and human conversation. This course aims to introduce the students with the philosophical issues from pragmatist perspective. They will learn to understand the same age old philosophical issues of truth, reality, self, ethics etc. from anti-metaphysical and historicist perspectives.</p>			
<b>Units</b>	Course content			Hours of teaching
<b>I</b>	<p>A Brief Survey of Classical Pragmatism: C. S. Peirce, William James and John Dewey                      Davidson: 'On the Very Idea of a Conceptual Scheme'                      Quine: 'Ontological Relativity'</p>			15 Hours
<b>II</b>	<p>Rorty: <i>Philosophy and the Mirror of Nature</i>, (Introduction)                      Rorty: 'Truth without Correspondence to Reality'                      Rorty: 'The World Well Lost'</p>			15 Hours
<b>III</b>	<p>Rorty: 'Pragmatism, Relativism, and Irrationalism'                      Rorty: <i>Contingency, Irony, and Solidarity</i>, (Introduction &amp; chapter 1)</p>			15 Hours

IV	Putnam: 'The Three Enlightenments' Putnam: 'Skepticism about Enlightenment'	15 Hours
<b>Texts/references</b>	<ol style="list-style-type: none"> <li>1. Putnam, Hilary. <i>Ethics without Ontology</i>. Harvard University Press, 2005.</li> <li>2. Rorty, Richard. <i>Philosophy and the Mirror of Nature</i>. Princeton: Princeton University Press, 1980.</li> <li>3. Rorty, Richard. <i>Consequences of Pragmatism</i>. Minneapolis: University of Minnesota Press, Sixth Printing 1994.</li> <li>4. Rorty, Richard. <i>Contingency, Irony, and Solidarity</i>. Cambridge: Cambridge University Press, 1995.</li> <li>5. Quine, WVO. <i>Ontological Relativity, and Other Essays</i>, New York, Columbia University Press, 1969.</li> <li>6. Rorty, Richard. <i>Philosophy and Social Hope</i>, London: Penguin Books, 1999.</li> <li>7. Goodman, Russell B. ed. <i>Pragmatism: A Contemporary Reader</i>. Routledge, New York, 1995.</li> </ol>	
<b>Learning outcomes (not more than 100 words)</b>	<p>The students will adapt to alternative ways of thinking about the traditional philosophical issues. They will be better equipped to address the philosophical question about truth, reality, self, ethics, and language as the pragmatist way of thinking emphasizes changing the older ways of looking at things and replacing them with a more historical and contingent perspective. The course will also provide the opportunity to understand the emergence and development of pragmatism from a historical perspective. It will also evaluate the merits and weaknesses of pragmatism in contrast with the traditional and contemporary analytic philosophy.</p>	

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

<b>Course Title</b>	<b>Contemporary Ethical Theories</b>			
<b>Category of category</b>	<b>Major</b>			
<b>Credits &amp; Hour of Teaching</b>		<b>Theory</b>	<b>Practical</b>	<b>Cumulative</b>
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
<b>Course Objectives (not more than 100 words)</b>	The object of this course is to educate students about the contemporary ethical theories. The idea is to acquaint the students with novel developments in the sphere of ethical thinking. The first unit is devoted to making the distinction between ethics and metaethics clear to students. Moore, W. D. Ross and A.C. Ewing who represented the intuitionist school will also be taught in this unit. Second unit will include A. J. Ayer and C. L. Stevenson, who are the advocates of the school called emotivism. Toulmin and Urmson's ethical theories form the part of the third unit. The fourth unit will be concerned with R. M. Hare's prescriptivism.			
<b>Units</b>	<b>Course Content</b>			<b>Hours of teaching</b>
I	The distinction between normative ethics and metaethics; cognitivism versus non-cognitivism debate; the varieties of metaethical theories			15 Hours
II	Intuitionism: Moore's intuitionism, Naturalistic fallacies, ideal utilitarianism W. D. Ross: The right and the good, prima facie duties A. C. Ewing: Conception of ought, definition of the good			15 Hours
III	Emotivism: Ayer's emotive theory of ethics based on logical positivism. C. L. Stevenson: ethics and language, criticism of intuitionism by emotive theories			15 Hours
IV	Prescriptivism and other Trends: R. M. Hare Prescriptive ethics Toulmin: good reasons in ethics, limiting problems of ethics Urmson: grading in moral sphere			15 Hours

<p><b>Texts/references</b></p>	<ol style="list-style-type: none"> <li>1. Binkley. L. J. <i>Contemporary Ethical Theories</i>. Philosophical Library, 1961.</li> <li>2. Warnock, G. J. <i>Contemporary Ethical Theories</i>. London: Macmillan, 1967.</li> <li>3. Ross, W. D. <i>Foundations of Ethics</i>. Oxford at the Clarendon Press, 1951.</li> <li>4. Toulmin, Stephen. <i>The Place of Reason in Ethics</i>. Chicago: University of Chicago Press, 1950.</li> <li>5. Hare, R. M. <i>Ethics and Language</i>. Oxford Clarendon Press, 1992.</li> <li>6. Verma, V. P. <i>Adhineetishashtra Ke Mool Siddhant</i>. Allied Publishers Pvt. Ltd., 2023.</li> </ol>
<p><b>Learning outcomes (not more than 100 words)</b></p>	<p>Students will have learnt the distinction between normative ethics and metaethics. The varieties of metaethical theories and debates that students will imbibe will make them capable of understanding the nuances of contemporaries theories. They will comprehend how analytic philosophy has influenced contemporary ethical thinking.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	Philosophy of Religion			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	<p>The Philosophy of Religion course aims to explore fundamental questions about the nature and existence of God, the problem of evil, faith and reason, religious experience, and the interplay between religion and science. Students will critically examine classical and contemporary arguments for and against theism, engage with philosophical analyses of religious concepts and language, and understand diverse religious perspectives. The course fosters analytical thinking, encourages open-minded discussion, and enhances the ability to articulate and defend one's views on complex religious issues. Through rigorous examination of texts and theories, students will develop a deeper understanding of religion's role in human life and society.</p>			
Units	Course content	Hours of teaching		
I	Concept of the Philosophy of Religion, The Judaic-Christian Concept of God	15 Hours		
II	Arguments for the Existence of God: The Ontological Argument, Cosmological Arguments, Teleological Argument, The Moral Argument	15 Hours		
III	The Problem of Evil: Augustinian Theodicy, Irenaean Theodicy, Process Theodicy, Revelation, Reason and Faith	15 Hours		
IV	Problems of Religious Languages: Cognitive and Non-cognitive  Issues of Religious Pluralism	15 Hours		

Texts/references	<ol style="list-style-type: none"> <li>1. Hick, John. <i>Philosophy of Religion</i>. Prentice Hall of India Pvt. New Delhi, 1987.</li> <li>2. Flew, Antony. <i>New Essays in Philosophical Theology</i>. London : SCM Press, 1963.</li> <li>3. MacGregor, Geddes. <i>Philosophical Issues in Religious Thought</i>. Washington: University Press of America, 1979.</li> <li>4. Dasgupta, S. N. <i>Religion and The Rational Outlook</i>. Allahabad Law Journal Co. Ltd., Allahabad, 1954.</li> <li>5. Herman, A. L. <i>The Problem of Evil and Indian Thought</i>. Delhi : Motilal Banarsidass, 1976.</li> <li>6. O’Flaherty, W. D. <i>Karma and Rebirth in Classical Indian Traditions</i>. University of California Press, 1980.</li> <li>7. Gangadhar, D. A. <i>Essays in Philosophy of Religion</i>. Vimala Devi, 1980.</li> <li>8. Masih, Y. <i>Samanya Dharma Darsan</i>. Motilal Banarsidass, 2015.</li> </ol>
Learning outcomes (not more than 100 words)	<p>By the end of the Philosophy of Religion course, students will be able to critically evaluate arguments for and against the existence of God, understand and analyze key concepts such as faith, reason, and the problem of evil, and assess the implications of religious beliefs on ethics and science. They will develop skills in philosophical analysis and argumentation, effectively communicate complex ideas, and appreciate diverse religious perspectives. Students will also learn to articulate their own positions on religious matters thoughtfully and respectfully, demonstrating a comprehensive understanding of the philosophical issues surrounding religion and its impact on human thought and society.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	<b>Feminism</b>			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	<p>The “Feminism” course aims to provide students with a comprehensive understanding of feminist theory and its evolution across different historical, social, and cultural contexts. It explores key concepts such as gender, patriarchy, intersectionality, and empowerment, analyzing how these ideas shape societal structures and individual experiences. The course covers various feminist movements, including liberal, radical, Marxist, and postcolonial feminism, encouraging critical engagement with diverse perspectives. Students will examine the impact of feminism on law, politics, literature, and media, developing the ability to apply feminist frameworks to contemporary issues and contribute to ongoing discussions about gender equality and social justice.</p>			
Units	Course content			Hours of teaching
I	Introduction to Feminism, The Importance of feminist thought in contemporary society, Current challenges, and debates in feminism			15 Hours
II	Understanding the concept of Gender and Sex Understanding Patriarchy Historical stages of Feminism			15 Hours
III	Selected Feminist Theories: Liberal, Radical, Postmodern			15 Hours
IV	Feminism and Intersectionality The Social Construct of Women Women, Media and Language			15 Hours

Texts/references	<ol style="list-style-type: none"> <li>1. Tandon, Neeru. <i>Feminism A Paradigm Shift</i>. Atlantic Publishers, 2008.</li> <li>2. Geetha, V. <i>Patriarchy</i>. Calcutta: Street, 2007.</li> <li>3. Menon, Nivedita. <i>Seeing like a Feminist</i>. Penguin Books, 2012.</li> <li>4. Beauvior, Simone de. <i>The Second Sex</i>. trans. by Constance Borde and Sheila Malovany-Chevallier, Vintage Books, 2011.</li> <li>5. Wolf, Naomi. <i>The Beauty Myth</i>. Chattos and Windus, 1990.</li> <li>6. Adichie, Chimamanda Ngozi. <i>We Should All be Feminists</i>. London: Fourth Estate, 2014.</li> <li>7. Hook, Bell. <i>Feminist Theory: From Margin to Centre</i>. South End Press Classics, 2000.</li> <li>8. Arya, Sunaina and Rathore, Akash Singh (ed.). <i>Dalit Feminist Theory</i>. Routledge, India, 2019.</li> <li>9. Kalpana, E.A. <i>Women and Film: Both Sides of the Camera</i>. New York and London: Methuen, 1983.</li> <li>10. Hornsby, Jennifer. "Feminism in Philosophy of Language: Communicative speech Acts". In <i>Feminism in Philosophy</i>. Edited by Miranda Fricker and Jennifer Hornsby. Cambridge University Press, 2000.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Upon completing the "Feminism" course, students will be able to critically analyze and articulate key feminist theories and concepts, including gender, patriarchy, and intersectionality. They will demonstrate an understanding of the historical development of feminist movements and their impact on various social, political, and cultural arenas. Students will be equipped to apply feminist frameworks to analyze contemporary issues, evaluate gender dynamics, and advocate for social justice. Additionally, they will develop skills in recognizing and challenging systemic inequalities, fostering a nuanced appreciation of diverse feminist perspectives and their relevance to current global challenges.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	Advaita Vedānta: Brahmasūtras and Śārīraka-bhāṣya			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	This course aims to provide a comprehensive understanding of Śaṅkara's interpretations and critiques of various philosophical systems through his commentaries on the Brahmasūtras. Students will explore Śaṅkara's foundational concepts, such as adhyāsa (superimposition), and examine his rigorous critiques of other Indian philosophical traditions, including Sāṅkhya, Vaiśeṣika, Buddhism, Jainism, Pāñcarātra, and Pāśupata. By engaging with Śaṅkara's critical analyses, students will gain insights into the methodologies and philosophical arguments employed by Śaṅkara to establish Advaita Vedānta as a coherent and comprehensive philosophical system.			
Units	Course content	Hours of teaching		
I	Adhyāsa-bhāṣya Śārīraka-bhāṣya 1.1.1 and 1.1.2	15 Hours		
II	Śārīraka-bhāṣya 1.1.3 and 1.1.4	15 Hours		
III	Refutation of Sāṅkhya and Vaiśeṣika Śārīraka-bhāṣya 2.2.1 to 2.2.17	15 Hours		
IV	Refutations of Buddhism, Jainism, and Pāñcarātra and Pāśupata Śārīraka-bhāṣya 2.2.18 to 2.2.45	15 Hours		

Texts/references	<ol style="list-style-type: none"> <li>1. Deussen, P. <i>The System of the Vedānta: According to Bādarāyaṇa's Brahma-Sūtras and Śaṅkara's Commentary Thereon</i>, Open Court Publishing Company, Chicago, 1912.</li> <li>2. Śrīvāstava, J. S. <i>Advaita Vedānta kī Tārīkika Bhūmikā</i>. Kitāb Mahal, Allahabad, 1986.</li> <li>3. Dasgupta, S. N. <i>A History of Indian Philosophy: Volume II</i>, Cambridge University Press, Cambridge, 1932.</li> <li>4. Coward, H. G. (Ed.). <i>Studies in Indian Thought: Collected Papers of Professor S. Radhakrishnan</i>. Motilal Banarsidass, Delhi, 1976.</li> <li>5. Thibaut, G. <i>The Vedānta-Sūtras with Śaṅkarācārya's Commentary (Sacred Books of the East, Vols. 34 &amp; 38)</i>. Oxford: Clarendon Press, 1890.</li> <li>6. Tripathi, R. K. <i>Brahmasūtra Śaṅkara-Bhāṣya Catuḥsūtrī</i>, Vishwavidyalaya Prakashan, Varanasi, 1982.</li> <li>7. Saraswati, Satyananda. <i>Brahmasūtra Śaṅkara-Bhāṣya</i>, Bharatīya Vidya Prakashan, Varanasi, 1971.</li> <li>8. Sharma, C. D. <i>Bauddha Darśana aur Vedānta</i>. Motilal Banarsidass, Delhi, 1996.</li> <li>9. Das, R. <i>Introduction to Śaṅkara</i>, University of Calcutta, Calcutta, 1968.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Upon completion of this course, students will be able to critically analyze Śaṅkara's commentaries on the Brahma-sūtras, specifically Sūtras 1.1.1 to 2.2.45, and articulate the philosophical significance of adhyāsa. They will evaluate Śaṅkara's refutations of Sāṃkhya, Vaiśeṣika, and various heterodox traditions, such as Buddhism and Jainism, as well as the theistic schools of Pāñcarātra and Pāśupata. Students will develop the ability to compare these philosophical systems, understand their core tenets, and assess Śaṅkara's arguments within the broader context of Indian philosophy, fostering a deeper appreciation for Advaita Vedānta.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	Mahāyāna Buddhism			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	This course aims to provide a comprehensive understanding of Mahāyāna Buddhism. Students will explore key concepts and trace the historical development of Mahāyāna Buddhism from its origins to its spread across Asia. The course will also examine the ethical and social implications of Mahāyāna teachings, including compassion and altruism, and engage with contemporary practices and interpretations. By comparing Mahāyāna with other Buddhist traditions, students will develop critical analytical skills and reflect on how these teachings can be applied to personal and societal contexts.			
Units	Course content	Hours of teaching		
I	Origin and Development of Mahāyāna Buddhism. Nāgārjuna theory of Mādhyamika Śūnyavāda Conception of Śūnyatā , Absolute and Phenomena	15 Hours		
II	Mādhyamika Interpretation of the Doctrine Pratītyasamutpāda and Four Noble truths Concept of Nirvāṇa	15 Hours		
III	Origin and Development of Yogācāra Vijnānavāda, Statement of Idealism	15 Hours		
IV	Diversification of Consciousness, the three Vijnānas, Consciousness as Absolute, Concept of Nirvāṇa	15 Hours		

Texts/references	<ol style="list-style-type: none"> <li>1. Chatterjee, A. K. <i>Yogācāra Idealism</i>. Motilal Banarasidas, Banaras, 1987.</li> <li>2. Pandey, G. C. <i>Bauddha Dharma ke Vikasa ka Itihasa</i>. Uttar Pradesh Hindi Sansthan, Lucknow, 2015.</li> <li>3. Coward, H. G. (ed) <i>Studies in Philosophy</i>.</li> <li>4. Stcherbatsky, Theodore. <i>The Conception of Buddhist Nirvana</i>. Bharatiya Vidya Prakashan, Varanasi.</li> <li>5. Murti, T. R. V. <i>Central Philosophy of Buddhism: A Study of the Madhyamika System</i>, George Allen and Unwin, London, 1955.</li> <li>6. Misra, R. K. <i>Levels of Madhyamika Thought</i>.</li> <li>7. Streng, F. I. <i>Emptiness: A study in Religious Meaning</i>. Nashville, Abingdon Press, New York, 1967.</li> <li>8. Misra, H. N. <i>Madhyamika Darsana</i>. Ārādhana Bradarsa, 1980.</li> <li>9. Mishra, S.N. <i>Kendriya Bauddha Darshana</i>. MLBD, Varanasi.</li> <li>10. Prasad, H. S. <i>Centrality of Ethics in Buddhism: Explanatory Essays</i>. Motilal Banarsidass, 2007.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Upon completing this course, students will have a deep understanding of Mahayana Buddhism's core teachings, including the concepts of emptiness and the bodhisattva path. They will be familiar with major Mahayana texts and their historical contexts, and be able to trace the development of Mahayana Buddhism across different regions. Students will gain insights into the ethical and social dimensions of Mahayana practice, including compassion and altruism, and will be able to apply these principles to contemporary issues. They will develop critical skills for comparing Mahayana with other Buddhist traditions and reflect on the practical application of its teachings in their own lives.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	Kaśmīra Śaivism			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	The Kaśmīra Śaivism course aims to provide an in-depth understanding of the non-dualistic tradition of Shaivism that originated in Kashmir. Students will explore the key philosophical tenets, historical development, and core texts of Kaśmīra Śaivism, such as the Shiva Sutras and Spanda Karikas. The course examines concepts like consciousness, the nature of reality, and the role of meditation and rituals. Through critical analysis and interpretation of primary and secondary sources, students will gain insights into the spiritual practices and metaphysical ideas of Kaśmīra Śaivism, appreciating its influence on Indian philosophy and its relevance to contemporary spiritual discourse.			
Units	Course content	Hours of teaching		
I	Characteristics of Nigama and Āgama traditions; History and literature of Kaśmīra Śaivism; Epistemology of Kaśmīra Śaivism: Pramā, Pramāṇa, Prāmāṇya and Apūrṇakhyātivāda, Comparison with Anirvacanīyakhyaativāda.	15 Hours		
II	Śiva-Śakti as Absolute: Concept of Sat-Cit-Ānanda, Spanda, Prakāśa and Vimarśa, Svātantrya; Pañcakṛtya of Śiva; Creative Process: Ābhāsavāda, 36 elements - Śuddhādhvā and Aśuddhādhvā.	15 Hours		
III	Bondage and Liberation: Concept of Pratyabhijñā, Bauddha and Pauruṣa Jñāna/Ajñāna, Concept of three Mala-s, Concept of the four Upāya-s, Concept of Śaktipāta, Sapta-pramātā theory.	15 Hours		
IV	Paramārthasāra (sections relevant to syllabus); Śiva sūtra (Śāmbhavopāya section only).	15 Hours		

Texts/references	<ol style="list-style-type: none"> <li>1. Mishra, Kamalakar. <i>Kaśmīra Śaivism: The Central Philosophy of antrism</i>, Indica Books, Varanasi, 2011.</li> <li>2. Sharma, L. N. <i>Kaśmīra Śaivism</i>. Bharatiya Vidya Prakashan, Varanasi, 1972.</li> <li>3. Pandit, B. N. <i>History of Kaśmīra Śaivism</i>. Utpal Publications, Srinagar, 1990.</li> <li>4. Rudrappa, J. <i>Kaśmīra Śaivism</i>. Mysore University, Mysore, 1969.</li> <li>5. Mishra, Kailash Pati. <i>Kashmir Śaiva Darshan: Mūl Siddhānt</i>. Ardhanarishwar Prakashan, Varanasi, 1982.</li> </ol>
Learning outcomes (not more than 100 words)	<p>By the end of the Kaśmīra Śaivism course, students will be able to critically analyze and interpret the core texts and philosophical concepts of Kaśmīra Śaivism, such as the Shiva Sutras and Spanda Kārikās. They will understand the tradition's non-dualistic worldview, including notions of consciousness and reality. Students will appreciate the historical and cultural context of Kaśmīra Śaivism and its influence on broader Indian philosophy. Additionally, they will be able to articulate the spiritual practices and metaphysical ideas central to this tradition, demonstrating their relevance to contemporary spiritual and philosophical discussions. Students will develop skills in textual analysis and philosophical argumentation.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	Jainism			
Category of Course	Major			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	60
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	The course on Jainism aims to provide an in-depth understanding of the principles, practices, and philosophical foundations of the Jain tradition. It explores the core concepts of non-violence (ahimsa), karma, and the path to liberation (moksha), as well as the historical development and cultural impact of Jainism in India and beyond. Students will engage with primary texts, rituals, and ethical teachings to appreciate the unique contributions of Jainism to global religious and philosophical discourse. The course encourages critical reflection on how Jain principles can be applied to contemporary ethical and environmental challenges.			
Units	Course content		Hours of teaching	
I	Metaphysics & Epistemology		15 Hours	
II	Karma and Punarjanma		15 Hours	
III	Syādvāda, Anekāntavāda		15 Hours	
IV	Anuvrata and Mahāvratā, Bondage and Liberation		15 Hours	
Texts/references	<ol style="list-style-type: none"> <li>1. Mahendra Kumar. <i>Jain Darsana</i>, Jain Granthmala, Banaras, 1955.</li> <li>2. Mehta, Mohan Lal. <i>Jain Darsana</i>. Sanmati Gyan Pith, Agra, 1951.</li> <li>3. Mehta, Mohan Lal: <i>Outlines of Jain Philosophy</i>. Jain Mission Society, Bangalore, 1954.</li> <li>4. Tatia, Nathmal. <i>Studies in Jain Philosophy</i>. Jain Cultural Research Society, Banaras, 1951.</li> </ol>			
Learning outcomes (not more than 100 words)	By the end of the Jainism course, students will have a comprehensive understanding of Jain philosophical doctrines, ethical principles, and religious practices. They will be able to analyze the concepts of non-violence, karma, and the path to liberation within the Jain context and compare these with other philosophical and religious traditions. Students will gain the ability to critically engage with Jain texts and interpret their relevance to contemporary issues. The course will enhance their appreciation of Jainism's role in shaping cultural and ethical perspectives, particularly in addressing modern challenges such as environmental sustainability and social justice.			

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	Sāṅkhya and Yoga Philosophy			
Category of Course	Major			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4 credits	Nil	4 Credits
	Hours of Teaching	60 Hours	Nil	60 Hours
Course Objectives (not more than 100 words)	The objective of this course is to develop a clear understanding of Metaphysics, Epistemology and Ethics, elucidated in the Sāṅkhya-Yoga schools of Indian Philosophy. A number of concepts like Satkāryavāda, Puruṣa, Prakṛti, Evolution, Suffering, Pramāna, Citta and Cittavṛtti, Abhyasa-Vairagya, Aṣṭāṅga-Yoga, Kleśa, Kaivalya etc. of Sāṅkhya-Yoga, have been incorporated in the syllabus through which the students could know the richness of Indian Intellectual Tradition.			
Units	Course content		Hours of teaching	
I	Satkāryavāda, Puruṣa and Prakṛti		15 Hours	
II	Evolution, Bondage, Liberation and Pramāṇa		15 Hours	
III	Citta, Cittavṛtti, Cittabhūmi and Kleśa.		15 Hours	
IV	Aṣṭāṅga-Yoga and Kaivalya		15 Hours	
Texts/references	<ol style="list-style-type: none"> <li>1. Chakravarti, P. <i>Origin and Development of the Samkhya System of Thought</i>. Metropolitan Printing and Publishing; Calcutta; 1951.</li> <li>2. Kripa Shanker. <i>Yuktidipika Ka eka Samiksatamaka Adhyayana</i>.</li> <li>4. Urmila Chaturvedi. <i>Vijnanabhiksu Aur Samkhya Darsana</i>. Kala Prakashan, Varanasi, 1981.</li> <li>5. Larson, G. J. <i>The Classical Samkhya</i>. Motilal Banarsidass, Delhi, 1979.</li> <li>6. Woods J. H. <i>The Aphorism of Patanjali</i>.</li> <li>7. Aranya, Swami Hariharanand. <i>Yoga Philosophy of Patanjali</i>. University of Calcutta, 1963.</li> <li>8. Aranya, Swami Hariharanand. <i>Patanjali Yoga Darsana</i>. Motilal Banarsidass,</li> </ol>			

	<p>Delhi, 1980.</p> <p>9. Dasgupta, S. N. <i>Yoga Philosophy in Relation to Other Systems of Indian Thought</i>. Motilal Banarsidass Publishing House, 1996.</p> <p>10. Brahmalina, Muni. <i>Patanjali Yoga Darsanam</i>.</p> <p>11. Elide, M. <i>Yoga: Immortality and Freedom</i>. Princeton University Press, 1958.</p> <p>12.. Gokhale, Pradeep P. <i>The Yogsūtra of Patañjali</i>, Routledge, New York, 2020</p>
<p>Learning outcomes (not more than 100 words)</p>	<p>At the end of the course the student will get thorough knowledge about Sāṅkhya-Yoga Philosophy. They will become aware of the Metaphysics, Epistemology and Ethics of allied system. The student will be able to know the science behind yoga and stress reduction through Yoga poses and techniques. Apart from this they will be able to understand (1) structure of Yoga Philosophy (2) The importance and the goal of yoga practices.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	The Philosophy of M. K. Gandhi & Pt. M.M. Malaviya			
Category of Course	Major			
Credits & Hour of Teaching	Major	Theory	Practical	Cumulative
	Credits	04	Nil	04
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	Pt. M.M. Malaviya envisioned the objectives of Higher Education to be the promotion of learning and research across all branches of Arts and Science. Mahatma Gandhi's philosophy is not merely a political philosophy, but it is a philosophy of life. Gandhi served as an inspiration for Non-Violence, Civil Rights and Social reforms around the globe. At the core of Gandhian Philosophy were the principles of Ahimsa and Non-Violence. Its objective is to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence. The students of any stream should study both the Philosophers.			
Units	Course content			Hours of teaching
I	Gandhian Philosophy Metaphysical Aspects: Background of Gandhian Philosophy, Truth, God, Relation of Man to God, Gandhi's thoughts on religion and God, Concept of Rāma-Rājya.			15 Hours
II	Ethical and Social Aspects: Gandhi's Philosophy on education, Democracy, Socialism, Sadhya – Sādhan, Religious Harmony, Removal of Untouchability, Vratas. Swadeśi and Khādī - Self-Sufficient Village System.			15 Hours
III	Philosophy of Pt. M.M. Malaviya Metaphysics and Religion: Introduction, Brahman, Iśwara, Jīva, Sanātan Dharma			15 Hours
IV	Social and Political Philosophy: Varṇas, Untouchables, Dikṣā, Coolie- Prathā (System), Gau-Rakṣā, Swadeśi, Swarājya , Scouts and Guides Ethical and Educational Philosophy : Good Conduct, Values, Rṇa, Traditional and Modern Education			15 Hours

Texts/references	<ol style="list-style-type: none"> <li>1. Datta, D. M. <i>The Philosophy of Mahatama Gandhi</i>. Toronto, University of Wisconsin, 1953.</li> <li>2. Dhawan, G. N. <i>The Political Philosophy of Mahatma Gandhi</i>. The Popular Book Depot, 1946.</li> <li>3. Pandey, Sangamlal. <i>Gandhi Ka Darśana</i>. Darśana Peeth, Allahabad, 1985.</li> <li>4. Parekh, B. <i>Gandhi's Political Philosophy</i>. Macmillan Press, 1989.</li> <li>5. Tiwari, Umesh Datt. <i>Bharat Bhushan, Mahamana Pt. Madan Mohan Malaviya</i>. BHU Publication, 1988.</li> <li>6. Mahamana Malaviya Birth Centenary Commemoration Volume 25<sup>th</sup> December, 1961, The Secretary, All India Malaviyaji Centenary Celebration Committee, BHU, 1961.</li> <li>7. Tiwari, Umesh Datt. <i>Inspiring Episodes on Mahamana Pt. Madan Mohan Malaviya Part-I</i>, Mahamana Malaviya Foundation, Varanasi, 2002.</li> <li>8. Somaskandan, S. and Venkataraman, Rama. <i>Mahamana &amp; Mahatma</i>, Payasvati Publication, Radhakunj, Karaundi, Varanasi, 2011.</li> <li>9. Malaviya, Pt. Madan Mohan. <i>Sanatan Dharma</i>. Pradeepaka, Tara Publications, Varanasi 1921.</li> </ol>
Learning outcomes (not more than 100 words)	<p>The students will learn from Gandhian philosophy as it is relevant to today's global concerns, including human rights, sustainable development, climate change, socio-political instability, war and peace, terrorism, political and administrative corruption. Gandhi's primary concern is with developing moral character and practice and with ethics as first philosophy.</p> <p>Malviya ji believed in peace and helped many people. He wanted education to be available for everyone. Malaviya's educational philosophy emphasized the integration of traditional Indian knowledge with modern education, character-building, moral values, and equal access to education for all.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	<b>Ludwig Wittgenstein</b>			
Category	<b>Major</b>			
Credits & Hour of Teaching	<b>Credit</b>	<b>Theory</b> 4	<b>Practical</b> Nil	<b>Cumulative</b> 4
	Hours of Teaching	60	Nil	60
Course Objectives	This course will provide students advanced knowledge of one of most important twentieth century philosophers of Analytic Philosophy, who influenced two major trends of philosophy, Logical Positivism and Ordinary Language Philosophy.			
Units	Course content		Hours of teaching	
I	Early Wittgenstein: Logical Atomism, Nature of language, Nature of world, The Limits of language.		15 Hours	
II	Early Wittgenstein: Picture theory of meaning, Function of philosophy, Solipsism,		15 Hours	
III	Later Wittgenstein: Rejection of Logical Atomism. Attack on essentialism, Use theory of meaning, Language game, Family resemblance.		15 Hours	
IV	Later Wittgenstein: Understanding and rule-following, Nature of philosophical problems, Therapeutic method, Private language argument.		15 Hours	
Texts/references	<ol style="list-style-type: none"> <li>1. Wittgenstein, L. <i>Tractatus Logico - Philosophicus</i>. tran. by D.F. Pears and B.F. McGuinness, Routledge, London,1974.</li> <li>2. Wittgenstein, L. <i>Philosophical Investigations</i>. tran. by G.E.M. Arscombe, Blackwell, Oxford, 1958.</li> <li>3. Pears, David. <i>Wittgenstein</i>. Fontana Press, London, 1997.</li> <li>4. Grayling, A.C. <i>Wittgenstein</i>. O.U.P., 1988.</li> <li>5. Pitcher, George. <i>The Philosophy of Wittgenstein</i>. Prentice -Hall of India, New Delhi, 1985.</li> </ol>			

	<ol style="list-style-type: none"> <li>6. Hacker, P.M.S. <i>Insight and Illusion</i>. Clarendon press Oxford, 1986.</li> <li>7. Kenny, Anthony. <i>Wittgenstein</i>. Penguin, England, 1983.</li> <li>8. Dwivedi, D. N. <i>A study of Wittgenstein's Philosophy</i>. Darshana Peeth, Allahabad, 1977.</li> <li>9. Pradhan, R. C. <i>The Great Mirror</i>. Kalki Prakash, New Delhi, 2007.</li> </ol>
<p>Learning outcomes</p>	<p>Studying the philosophy of Ludwig Wittgenstein will give students alternative point of seeing and understanding the classical problems of philosophy. Wittgenstein has provided a new way of analysing and seeing the problems which is novel in the history of philosophy. They will learn new ways of thinking about language, about the nature of philosophy and also about their own selves.</p>

## Banaras Hindu University

### Detailed Syllabus of Different Courses under NEP 2020

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	J. P. Sartre			
Category of Course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	Nil	4
	Hours of Teaching	60	Nil	60
Course Objectives (not more than 100 words)	<p>This course offers an in-depth exploration of Jean-Paul Sartre's philosophical thought, focusing on his existentialist and phenomenological contributions. Students will critically examine Sartre's major texts and concepts, engaging with his impact on 20th-century philosophy and literature. Reading Jean-Paul Sartre is essential for grasping the core of existentialist philosophy, which addresses profound questions about human freedom, responsibility, and the search for meaning. Sartre's exploration of concepts like authenticity, bad faith, and existential angst offers valuable insights into personal identity and moral choices. His influence extends beyond philosophy into literature, psychology, and political theory, shaping contemporary thought. Additionally, Sartre's approach to phenomenology and ontology provides a rigorous framework for analyzing human experience. Engaging with his work fosters a deeper understanding of oneself and the world, making Sartre's ideas relevant and thought-provoking across various disciplines.</p>			
Units	Course content		Hours of teaching	
I	Defense of Existentialism The Pursuit of Being		15 Hours	
II	The Origin of Negation Dialectic of Nothingness		15 Hours	
III	Bad Faith The Look		15 Hours	
IV	Freedom and Responsibility Ethical Implications		15 Hours	

Texts/references	<ol style="list-style-type: none"> <li>1. Sartre, Jean-Paul. <i>Existentialism is a Humanism</i>. Yale University Press, 2007.</li> <li>2. Sartre, Jean-Paul. <i>Being and Nothingness: An Essay in Phenomenological Ontology</i>. Routledge, 2003.</li> <li>3. Bakewell, Sarah. <i>At the Existentialist Café</i>. Other Press, 2017.</li> <li>4. Kaufmann, Walter. <i>Existentialism from Dostoevsky to Sartre</i>. New American Library, 1975.</li> <li>5. Cooper, David Edward. <i>Existentialism</i>. Wiley-Blackwell, 1999.</li> </ol>
Learning outcomes (not more than 100 words)	<p>Taking a course on Jean-Paul Sartre offers deep insights into existentialist philosophy, enhancing critical thinking about freedom, responsibility, and identity. Students gain the ability to analyze complex philosophical texts, exploring Sartre’s influential concepts like bad faith and authenticity. The course also bridges philosophy with literature and politics, showing Sartre’s impact across disciplines. By understanding Sartre’s views on human existence and ethical responsibility, students can apply these ideas to contemporary issues and personal life choices. Ultimately, the course cultivates intellectual rigor, self-reflection, and a nuanced appreciation of modern philosophical thought. By engaging with Sartre’s ideas, students develop a nuanced perspective on identity, ethics, and human experience, equipping them to tackle contemporary issues with a well-rounded, philosophical approach.</p>

**Banaras Hindu University**

**Detailed Syllabus of Different Courses under NEP 2020**

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	<b>METHODS IN PHILOSOPHICAL RESEARCH</b>			
Category of course	<b>Major</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	<p>This course of study on methods in philosophical research covers a wide and deep inquiry into the methods and techniques as applied in both Indian and western traditions of philosophical thinking. Almost all major trends in Indian and western philosophies have multiple application in understanding of facts, truth and reality. From classical to the latest coverage of the thinking patterns has a rich source of textual and conceptual studies which is essential for a comprehensive understanding of the variety of themes.</p>			
Units	Course content			Hours of teaching
I	<p>Uddeśa, Lakṣaṇa and Parīkṣā;                      Tantra-Yukti,                      Nyāya Ways of Argumentation: Anumāna, Vāda, Jalpa, Vitaṇḍā, Chala, Jāti, and Nigraha-sthāna                      Upaniṣadic Methods of Dialogues;                      Mīmāṃsā Rules of Interpretation.</p>			15 Hours
II	<p>Dialogical Method of Buddhist Canonical Study,                      Jaina Method of Relativism: Syādvāda, Naya, and Nikṣepa,                      Indian Skeptical Methods                      The Vedantic techniques of Adhyāropa and Apavāda;                      Vedantic Hermeneutics.</p>			15 Hours
III	<p>Socratic Method, Rationalist-empiricist-Critical Method,                      Dialectical Method, Method of Analysis, Pragmatic Method.</p>			15 Hours
IV	<p>Phenomenological Method, Hermeneutical Method,                      Subaltern Method, Methods of Structuralism and                      Deconstructionism.</p>			15 Hours

Texts/references	<ol style="list-style-type: none"> <li>1. Miśra, Keśava. <i>Tarkabhāṣā</i>. edited by Badrinath Shukla. Motilal Banarsidass, Varanasi, 2017.</li> <li>2. Lele, V. K. <i>The Doctrines of Tantrayukti</i>. Chaukhamba Surabharati Prakashana, Varanasi, 1981.</li> <li>3. Ranade, R. D. <i>A Constructive Survey of Upniṣadic Philosophy</i>. Oriental Books Agency, Pune, 1926.</li> <li>4. Maitra, S. K. <i>An Introduction to the Philosophy of Sri Aurobindo</i>. Sri Aurobindo Ashram Publications Department; 2nd edition, 1993.</li> <li>5. Bhattacharya, K. C. <i>Studies in Philosophy</i>. Motilal Books, UK, 1983.</li> <li>6. Scott A. Mitchell. <i>Methods in Buddhist Studies</i>. Bloomsbury Academic, USA, 2019.</li> <li>7. Datta, D. M. <i>Six Ways of Knowing</i>. Motilal Banarsidass, New Delhi, 2017.</li> <li>8. Sarkar, K. L. <i>Mīmāṃsā Rules of Interpretation as Applied to Hindu Law</i>, Gale, Making of Modern Law. USA, 2013.</li> <li>9. Matilal, B. K. <i>The Character of Logic in India</i>. edited by Jonardon Ganeri &amp; Heeraman Tiwari, SUNY Press, USA, 1998.</li> <li>10. Raman, N. S. S. <i>Methodological Studies in the History of Religions</i>. Indian Institute of Advance Studies, Shimla, 1998.</li> <li>11. Eliade M. &amp; J. M. Kitagawa (Ed.). <i>The History of Religions: Essays in Methodology</i>. Chicago, 1967.</li> <li>12. Wach, Joachim. <i>The Comparative Study of Religions</i>. New York, 1958.</li> <li>13. Mehta, Mohan Lal. <i>Jaina-dharma Darsana</i>. Setha Mutha Chagana Lal Memorial Foundation, Bangalore, 1999.</li> <li>14. Matilal, B. K. <i>Perception</i>. Clarendon Press, Oxford 1986. (Chapter 03 only).</li> <li>15. Rai, Chhaya. <i>Studies in Philosophical Methods</i>. University of Jabalpur, 1980.</li> <li>16. Ramchandran, T. P. <i>The Methodology of Research in Philosophy</i>. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1984.</li> <li>17. Taylor, Charles. <i>Hegel</i>. Cambridge University Press, UK, 1977.</li> <li>18. Descartes, R.: <i>Discourse on Method</i>, Hackett Publishing Company, Inc., Indianapolis, 1998.</li> <li>19. Henry, Bergson: <i>An Introduction to Metaphysics</i>, Hackett Publishing Company, 1999.</li> <li>20. Rorty, Richard: <i>The Linguistic Turn</i> (Introduction only), The University of Chicago Press, USA, 1992.</li> <li>21. Beaney, Michael (Ed.): <i>The Analytic Turn</i>, Routledge, 2009.</li> <li>22. Sundara Rajan R.: <i>Studies in Phenomenology, Hermeneutics and Deconstruction</i>, I.C.P.R. New Delhi, 1991.</li> <li>23. Lyotard, Jean-Francois: <i>The Postmodern Condition</i>, University of Minnesota</li> </ol>
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	<p>Press, USA, 1984.</p> <p>24. Cappelen Heman, Gendler Tamar Szabo, and Hawthorne John (Eds.): <i>The Oxford Handbook of Philosophical Methodology</i>, OUP, Oxford, 2016.</p> <p>25. Stausberg Michael and Engler Steven: <i>The Routledge Handbook of Research Methods in the Study of Religion</i>, USA, 2011.</p>
<p>Learning outcomes (not more than 100 words)</p>	<p>By the pursuit of this course, the candidates will be able to have acquaintance with the methods of inquiry as applied in both Indian and western philosophies. This course will help the learners train in understanding of Indian and western philosophical texts and conceptual frameworks adopted in different styles in variety of philosophical schools of both Indian and western traditions. The basic feature of this course is to cover almost all the developments from classical thinking up to the recent.</p>

Department of Philosophy and Religion

Faculty of Arts

BA (Hons. with Research) VIII

Course Title	<b>METHODS IN PHILOSOPHICAL RESEARCH</b>			
Category of course	<b>Minor</b>			
Credits & Hours of Teaching		Theory	Practical	Cumulative
	Credits	4	nil	4
	Hours of Teaching	60	nil	60
Course Objectives (not more than 100 words)	This course of study on methods in philosophical research covers a wide and deep inquiry into the methods and techniques as applied in both Indian and western traditions of philosophical thinking. Almost all major trends in Indian and western philosophies have multiple application in understanding of facts, truth and reality. From classical to the latest coverage of the thinking patterns has a rich source of textual and conceptual studies which is essential for a comprehensive understanding of the variety of themes.			
Units	Course content	Hours of teaching		
I	Uddeśa, Lakṣaṇa and Parīkṣā; Tantra-Yukti, Nyāya Ways of Argumentation: Anumāna, Vāda, Jalpa, Vitaṇḍā, Chala, Jāti, and Nigraha-sthāna Upaniṣadic Methods of Dialogues; Mīmāṃsā Rules of Interpretation.	15 Hours		
II	Dialogical Method of Buddhist Canonical Study, Jaina Method of Relativism: Syādvāda, Naya, and Nikṣepa, Indian Skeptical Methods The Vedantic techniques of Adhyāropa and Apavāda; Vedantic Hermeneutics.	15 Hours		
III	Socratic Method, Rationalist-empiricist-Critical Method, Dialectical Method, Method of Analysis, Pragmatic Method.	15 Hours		
IV	Phenomenological Method, Hermeneutical Method, Subaltern Method, Methods of Structuralism and Deconstructionism.	15 Hours		

Texts/references

1. Mīśra, Keśava. *Tarkabhāṣā*. edited by Badrinath Shukla. Motilal Banarsidass, Varanasi, 2017.
2. Lele, V. K. *The Doctrines of Tantrayukti*. Chaukhamba Surabharati Prakashana, Varanasi, 1981.
3. Ranade, R. D. *A Constructive Survey of Upaniṣadic Philosophy*. Oriental Books Agency, Pune, 1926.
4. Maitra, S. K. *An Introduction to the Philosophy of Sri Aurobindo*. Sri Aurobindo Ashram Publications Department; 2nd edition, 1993.
5. Bhattacharya, K. C. *Studies in Philosophy*. Motilal Books, UK, 1983.
6. Scott A. Mitchell. *Methods in Buddhist Studies*. Bloomsbury Academic, USA, 2019.
7. Datta, D. M. *Six Ways of Knowing*. Motilal Banarsidass, New Delhi, 2017.
8. Sarkar, K. L. *Mīmāṃsā Rules of Interpretation as Applied to Hindu Law*, Gale, Making of Modern Law. USA, 2013.
9. Matilal, B. K. *The Character of Logic in India*. edited by Jonardon Ganeri & Heeraman Tiwari, SUNY Press, USA, 1998.
10. Raman, N. S. S. *Methodological Studies in the History of Religions*. Indian Institute of Advance Studies, Shimla, 1998.
11. Eliade M. & J. M. Kitagawa (Ed.). *The History of Religions: Essays in Methodology*. Chicago, 1967.
12. Wach, Joachim. *The Comparative Study of Religions*. New York, 1958.
13. Mehta, Mohan Lal. *Jaina-dharma Darsana*. Setha Mutha Chagana Lal Memorial Foundation, Bangalore, 1999.
14. Matilal, B. K. *Perception*. Clarendon Press, Oxford 1986. (Chapter 03 only).
15. Rai, Chhaya. *Studies in Philosophical Methods*. University of Jabalpur, 1980.
16. Ramchandran, T. P. *The Methodology of Research in Philosophy*. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1984.
17. Taylor, Charles. *Hegel*. Cambridge University Press, UK, 1977.
18. Descartes, R.: *Discourse on Method*, Hackett Publishing Company, Inc., Indianapolis, 1998.
19. Henry, Bergson: *An Introduction to Metaphysics*, Hackett Publishing Company, 1999.
20. Rorty, Richard: *The Linguistic Turn* (Introduction only), The University of Chicago Press, USA, 1992.
21. Beaney, Michael (Ed.): *The Analytic Turn*, Routledge, 2009.
22. Sundara Rajan R. *Studies in Phenomenology, Hermeneutics and Deconstruction*, I.C.P.R. New Delhi, 1991.

	<p>23. Lyotard, Jean-Francois: <i>The Postmodern Condition</i>, University of Minnesota Press, USA, 1984.</p> <p>24. Cappelen Heman, Gendler Tamar Szabo, and Hawthorne John (Eds.): <i>The Oxford Handbook of Philosophical Methodology</i>, OUP, Oxford, 2016.</p> <p>25. Stausberg Michael and Engler Steven: <i>The Routledge Handbook of Research Methods in the Study of Religion</i>, USA, 2011.</p>
<p>Learning outcomes (not more than 100 words)</p>	<p>By the pursuit of this course, the candidates will be able to have acquaintance with the methods of inquiry as applied in both Indian and western philosophies. This course will help the learners train in understanding of Indian and western philosophical texts and conceptual frameworks adopted in different styles in variety of philosophical schools of both Indian and western traditions. The basic feature of this course is to cover almost all the developments from classical thinking up to the recent.</p>