SYLLABUS

PHILOSOPHY

Note :

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

PAPER - I

Subject : General Paper on Teaching & Research Aptitude

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

There will be 50 questions for Paper- I. There is a prescribed syllabus for Paper-I.

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

Session	Paper	Number of Questions	Marks	Duration
First	I	50 questions	50×2=100	1 Hour
Second	II	100 questions	100×2=200	2 Hours

2. Candidates who appear in two Papers and secure at least 40% aggregate marks for candidates belonging to General category and atleast 35% aggregate marks for candidates belonging to reserved categories will be declared qualifies for Eligibility for Assistant Professor by following the reservation policy of the State Government.

3. The Syllabus of Paper–1 and paper – II will remain the same.

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SLET Commission, Assam
(N.E. Region)
Subject : PHILOSOPHY Code No. : 06

SYLLABUS

UNIT-I

Classical Indian: Epistemology and Metaphysics

- **Vedic and Upanisadic:** Rta- the cosmic order, the divine and the human realms; the centrality of the institution of yajña (sacrifice), theories of creation Ātman- Self (and not-Self), Jāgrat, Svapna, Susupti and turiya, Brahman.
- **Cārvāka:** Pratyaksa as the only pramāna, critique of anumāna and śabda, Consciousness as epi-phenomenon.
- **Jainism:** Concept of reality- sat, dravya, guna, paryāya, Jiva, ajiva, anekāntavāda, syādvāda and nayavāda; theory of knowledge.
- **Buddism:** Four Noble Truths, Āstangika Mārga, Distinction between Brahminic and Śraminic traditions. Pratityasmutpāda, ksanabhahgavāda, anātmavāda. Schools of Buddhism: Vaibhāsika, Sautrāntika , Yogacāra, Mādhyamik and Tibetan Buddhism.
- **Nyāya :**Pramā and apramā, theories of Pramāna: Pratyaksa, anumāna, upamāna, śabda. Hetvabhāsa. Concept of God. Debate between Buddhism and Nyāya about Pramāna-Vyavasthā and Pramāna Samplava. Anyathākhyati.
- **Vāisesika :** Concept of padārtha and its kinds, *Asatkāryavāda*, kinds of Kārana; samavāyi, asamavāyi, and nimitta kārana: paramanukaranavāda.
- **Sāmkhya:** Satkāryavāda, prakrti and its evolutes, arguments for the existence of prakrti, nature of purusa , arguments for the existence and plurality of purusa and, relation between purusa prakrti, atheism.
- **Yoga:** Patañjali's Theory of prāmana, concept of citta and citta- vrtti, stages of citt-bhumi, the role of God in Yoga.

- **Purva-Mimāmsā:** Prąmānyavāda: Svatah- Pramānyavāda and paratah- Pramānyavāda, Śruti and its importance, classification of śruti-vākyas, vidhi, nisedha and arthavāda, dharma bhāvanā, śabdha-nityavāda, jāti, śaktivada, Kumārila and prabhākara Schools of Mimāmsa and their major points of difference, triputi-Samvit, jñatatā,, abhāva and anupalabdhi, anvitadbhidhanavāda, abhihitanvayavāda, Theories of error: Akhyāti, Viparitakhyāti, atheism.
- **Vedānta:**
- **Advaita:** Brahman, relation between Brahman and Ātman, three grades of sattā, Adhyāsa, māya, Jiva, vivartavāda, Anirvachniya-khyāti.
- **Viśistādvaita:** Saguna Brahman, refutation of māya, aprthasiddhi parināmavāda, Jiva, bhakti and prapatti, Brahma-parināmavāda, Sat-Khyāti.
- **Dvaita:** Rejection of nirguna Brahman and māya, bheda and sāksi, bhakti.
- **Dvaitavaita:** Concept of Jñānaswaroop, kinds of inanimate
- **Sudhadvaita:** Concept of Avikrta-parināmavāda.

Unit-2 : Classical Western : Ancient, Medieval, and Modern: Epistemology and Metaphysics

Pre-Socratic Philosophers: Thales, Anaxagoras, Anaximenies, Ionians, Pythagoras, Parmenides, Heraclitus and Democritus.

The Sophists and Socrates

Plato and Aristotle:

- Plato- Theory of knowledge, knowledge and opinion, theory of ideas, the method of dialectic, soul and God.
- Aristotle- Classification of the sciences, the theoretical, the practical and the productive, logic as an organon, critique of plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God.

Medieval philosophy:

- St. Augustine: Problem of evil.
- St. Anselm: Ontological Argument
- St. Thomas Aquinas: Faith and Reason , Essence and Existence, the Existence of God.

Modern Western Philosophy:

- **Descartes:** Conception of method, Criteria of truth, doubt and methodological skepticism, cogito ergo sum, innate ideas, Cartesian dualism: mind and matter, proofs for the existence of God, interactionism.
- **Spinoza:** Substance, Attribute and Mode, the concept of 'God or Nature', intellectual love of God, Parallelism, pantheism, three orders of knowing.
- **Leibnitz:** Monadology, truths of reason and fact, innateness of ideas, proofs for the existence of God, principles of non-contradiction, sufficient reason and identity of indiscernibles, the doctrine of pre-established harmony, problem of freedom.
- **Locke:** Ideas and their classification, refutation of innate ideas, theory of substance, distinction between primary and secondary qualities, theory of knowledge, three grades of knowledge.
- **Berkeley:** Rejection of the distinction between primary and secondary qualities, immaterialism, critique of abstract ideas, esse est percipi, the problem of solipcism; God and self.
- **Hume:** Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, induction and causality , the external world and the self, personal identity, rejection of metaphysics, skepticism, reason and the passions.
- **Kant:** The critical philosophy, classification of judgments, possibility of synthetic a priori judgments, the Copernican revolution, forms of sensibility, categories of understanding, the metaphysical and the transcendental deduction of the categories,

phenomenon and noumenon, the ideas of Reason- Soul, God and world as a whole, rejection of speculative metaphysics.

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

Unit- 3: Indian Ethics

- Concept of Purusārtha, Śreyas and Preyas
- Varnāshrama, Dharma, Sādhārana Dharma
- Rna and yajna, Concept of duty
- Karma-yoga, Sthitprajña, Svadharma, Lokasamgraha
- Apurva and Adrsta
- Sādhya-sādhana, Itikartavyata
- Law of Karma: Ethical implications
- Rta and Satya
- Yoga-kśema
- Astānga Yoga
- Jainism: Samvara- nirjarā, Tri-ratna, Panch-vrata.
- Buddhism: Upāya-kaushal, Brahma-Vihāra: matri, karunā, muditā, upeksha, bodhi sattva
- Carvaka's Hedonism.

Unit-4: Western Ethics

- Concepts of Good, right, justice, duty, obligation, cardinal, Virtues, Eudaemonism, Intuition as explained in Teleological and Deontological Theories.
- Egoism, Altruism, Universalism
- Subjectivism, Cultural Relativism, Super-naturalism
- Ethical realism and Intuitionism.
- Kant's moral theory: Postulates of morality , Good-will, categorical imperative , Duty, Mean and ends, Maxims.

- Utilitarianism: Principle of utility, problem of sanction and justification of morality, kinds of utilitarianism, Moral theories of Bentham, J.S. Mill, Sidgwick.
- Theories of Punishment.
- Ethical cognitivism and non-cognitivism: Emotivism, prescriptivism, Descriptivism.

Unit 5: Contemporary Indian Philosophy

- **Vivekananda :** Practical Vedanta, Universal Religion, Religious Experience , Religious Rituals
- **Sri Aurobindo:** Evolution, mind and Supermind, Integral Yoga.
- **Iqbal:** Self, God, man and superman, Intellect and Intuition.
- **Tagore:** Religion of man, ideas on education, Concept of Nationalism.
- **K.C. Bhattacharyya:** Swaraj in ideas, Concept of Philosophy, subject as Freedom, the doctrine of Maya.
- **Radhakrishnan:** Intellect and intuition, the idealist view of life, concept of Universal Religion, Hindu view of life.
- **J. Krishnamurti:** Conception of thought, Freedom from the known, analysis of self, choiceless awareness.
- **Gandhi:** Truth, Non-violence, Satyagraha, Swaraj, Critique of modern civilization.
- **Ambedkar:** Annihilation of caste, philosophy of Hinduism, Neo-Buddhism.
- **D.D. Upadhaya:** Integral Humanism, Advaita Vedanta, Purusartha.
- **Narayana Guru:** the spiritual freedom and social equality, one caste, one religion, one God.
- **Tiruvallur:** Tirukkural
- **Jyotiba phule:** Critical understanding of Caste-system.
- **M.N. Roy:** Radical Humanism, Materialism.
- **Maulana Azad:** Humanism.

Unit-6 : Recent Western Philosophy

Analytic and Continental philosophy:

Frege: Sense and Reference

Logical positivism: Verification theory of meaning, Elimination of metaphysics, concept of philosophy.

Moore: Distinction between Sense and Reference, Refutation of Idealism, Defense of Common sense, Proof of an External World.

Russell: Logical Atomism, Definite Descriptions , Refutation of Idealism.

Wittgenstein: Language and Reality, facts and objects, names and propositions, the picture theory, critique of private language, meaning and use, forms of life , notion of philosophy, wittgensteinian Fideism, on certainty.

Gilbert Ryle: Systematically misleading expressions, category mistake, concept of mind, critique of Cartesian dualism

A.J. Ayer: The problem of knowledge.

W.V.Q. Quine: Two Dogmas of Empiricism

H.P.Grice and P.F. Strawson: In Defense of a dogma

Phenomenology and Existentialism.

Husserl: Phenomenological Method, Philosophy as a rigorous science, Intentionality. Phenomenological Reduction, Inter-subjectivity.

Heidegger: The concept of Being (Dasein), Man as being in the world, critique of technological civilization.

Kierkegaard: Subjectivity as Truth, Leap of faith.

Sartre: Concept of Freedom, Bad-faith, Humanism.

Morleau-Ponty: Perception, Embodied Consciousness

Pragmatism:

William James: Pragmatic Theories of Meaning and Truth, Varieties of Religious experience

John Dewey: Concept of Truth, common –faith, education

Post-Modernism:

Nietzsche: Critique of Enlightenment, will to power, Genealogy of Moral.

Richard Rorty: Critique of representationalism, Against Epistemological method, Edifying philosophy

Immanuel Levinas: Ethics as a first philosophy, philosophy of 'other'.

UNIT-7: Social and Political philosophy: Indian

Mahabharata: Danda-niti, foundations , Rajdharma, law and Governance, Narada's Questions to king Yudhisthir.

Kautilya: Sovereignty, Seven pillars of state-craft, state, society, social-life, state administration, state economy , law and justice ,internal security, welfare and external affairs

Kamandaki: Social order and state elements.

Constitutional Morality , Secularism and Fundamental Rights

Constitutionalism, Total revolution, terrorism, Swadeshi, Satyagrah, Sarvodaya, Social Democracy, State socialism, Affirmative Action, Social Justice

Social Institutions: Family, Marrigae, property, education and religion colonialism.

UNIT-8 : Social and Political Philosophy: Western

Plato: Ideal State and Justice

Locke, Hobbes, Rousseau: Social contract theory

Isaiah Berlin: Conceptions of Liberty

Bernard Williams: Idea of Equality

Liberalism: Rawls; Distributive Justice, Nozick; Justice as Entitlement, Dworkin; Justice as equality; Amartya Sen: Global Justice, Freedom and Capability.

Marxism: Dialectical Materialism, Alienation, Critique of Capitalism, Doctrine of class struggle and Classless society.

Communitarianism: Communitarian critique of liberal self, Universalism Vs. Particularism, theory of Charles Taylor, MacIntyre, Michael Sandel

Multiculturalism: Charles Taylor; Politics of recognition, Will kymlicka; conception of minority rights

Feminism: Basic Concepts: Patriarchy, misogyny, Gender, Theories of Feminism; Liberal, Socialist, radical and eco-feminism

UNIT-9: Logic

Truth and Validity

Denotation and connotation

Nature of propositions

Categorical syllogism

Laws of thought

Classification of propositions

Square of opposition

Truth-Functions and propositional Logic

Quantification and Rules of Quantification

Symbolic Logic: Use of symbols

Decision procedures: Truth Table, Using Truth –tables for testing the validity of arguments

Venn Diagram, informal and formal Fallacies

Proving validity, Argument and Argument-form

Axiomatic system, consistency Completeness

Differences between deductive and Inductive Logic

UNIT-10: Applied Philosophy

What is applied philosophy?

Philosophy of Technology; technology, dominance, power and social inequalities

Democratization of Technology

Public evaluation of science and technology

Ethical Implication of information technology, bio-technology, non-technology

Environmental Ethics: Nature as means or end, Aldo-Leopold; land-ethics, Arne Naess: Deep Ecology, Peter Singer; Animal Rights

Medical-Ethics: Surrogacy, Doctor –patient relationship, abortion, Euthanasia, female-infanticide

Professional Ethics: Corporate Governance and ethical responsibility

Media Ethics: Ethical issues in privacy, cyber space, pornography, representation and differences-marginalization

Legal Ethics: law and morality. Legal Obligation, Authority and Validity of Law

Philosophical Counseling: Managing everyday problems.

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