

Maharashtra State Eligibility Test for Lectureship

महाराष्ट्र राज्य व्याख्यातापदासाठी राज्यस्तरीय पात्रता चाचणी (सेट) परीक्षा

Conducted by University of Pune

(AS THE STATE AGENCY)

SYLLABUS AND SAMPLE QUESTIONS

Subject
Code No.

12

Subject

Philosophy



UNIVERSITY OF PUNE
Ganeshkhind, Pune-411007

[12] : PHILOSOPHY

SYLLABUS AND SAMPLE QUESTIONS

NOTE : STRUCTURE OF PAPER II AND REVISED STRUCTURE OF PAPER III PLEASE SEE PAGE NUMBER ONE.

PAPER—II

1. Classical Indian Philosophy

Vedic and Upanisadic world-views : Rta-the cosmic order, the divine and the human realms; the centrality of the institution of yajna (sacrifice), the concept of rna-duty/obligation; theories of creation.

Atman-Self (and not-self), jagrat, svapna, susupti and turiya, Brahman, sreyas and preyas
Karma, samsara, moksa

Carvaka : Pratyaksa as the only pramana, critique of anumana and sabda, rejection of non-material entities and of dharma and moksa

Jainism : Concept of reality-sat, dravya, guna, paryaya, jiva, ajiva, anekantavada, syadvada and nayavada; theory of knowledge; bondage and liberation

Buddhism : Four noble truths, astangamarga, nirvana, madhyam pratipad prativityasamutpada, ksanabhangavada, anatmavada

Schools of Buddhism : Vaibhasika, Sautrantika, Yogacara and Madhyamika

Nyaya : Prama and aprama, pramanya and apramanya; pramana : pratyaks nirvikalpaka, savikalpaka, laukika and alaukika; anumana : anayavyatireka lingaparamarsa, vyapti; classification : vyaptigrahopayas, hetvabhava upamana; sabda : Sakti, laksana, akanksa, yogyata, sannidhi and tatparya concept of God. arguments for the existence of God, adrsta nihsryeasa

Vaisesika : Concepts of padartha, aravya, guna, karma, samanya, samavaya visesa, abhava, causation : Asatkaryavada, samavayi, asamavayi nimitte karana, paramanuvada, adrsta, nihsryeas

Samkhya : Satkaryavada, prakrti and its evolutes, arguments for the existence of Prakrti, nature of purusa, arguments for the existence and plurality of purusa relationship between purusa and prakrti, kaivalya, atheism

Yoga : Patanjali's concept of citta and citta-vrtti, eight-fold path of yoga the role of God in yoga
Purva-Mimamsa

Sruti and its importance, atheism of purvamimamsa, classification of srutivakyas, vidhi, nisedha and arthavada, dharma, bhavana sabdanityavada, jatisaktivada

Kumarila and Prabhakara Schools of mimamsa and their major points of difference, triputi-samvit, jnatata, abhava and anupalabdhanvitabhidhanavada, abihitanvayavada

Vedanta

Advaita-Rejection of difference : Adhyasa, maya, three grades of satta, jiva jivanmukti, vivartavada
Visistadvaita : Saguna, Brahman, refutation of maya, aprthaksiddh parinamavada, jiva, bhakti and prapatti

Dvaita-Rejection of nirguna brahman and maya, bheda and saksi, bhakti

2. Modern Indian Thinkers

Vivekananda-Practical vedanta, universal religion

Aurobindo-Evolution, mind and supermind, integral yoga

Iqbal-Self, God, man and superman

Tagore-Religion of man, ideas on education

K. C. Bhattacharyya-Concept of philosophy, subject as freedom, the doctrine of maya

Radhakrishnan-Intellect and intuition, the idealist view of life

J. Krishnamurti-Freedom from the known, analysis of self

Gandhi-Non-violence, satyagraha, swaraj, critique of modern civilization

Ambedkar-Varna and the caste system, Neo-Buddhism

3. Classical Western Philosophy

Early Greek philosophers, Plato and Aristotle

Ionians, Pythagoras, Parmenides, Heraclitus and Democritus

The Sophists and Socrates

Plato-Theory of knowledge, knowledge (episteme) and opinion (doxa), theory of Ideas, the method of dialectic, soul and God.

Aristotle-Classification of the sciences, the theoretical, the practical and the productive (theoria, praxis, techne), logic as an organon, critique of Plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God

Medieval Philosophy

St. Augustine-Problem of evil

St. Anselm-Ontological argument

St. Thomas Aquinas-Faith and reason, essence and existence, the existence of God

4. Modern Western Philosophy

Rationalism

Descartes : Conception of method and the need for method in philosophy, clarity and distinctness as the criterion of truth, doubt and methodological scepticism, the cogito-intuition or inference? innate ideas, the 'real' distinction between mind and matter, role of God, proofs for the existence of God, mind-body interactionalism

Spinoza : Substance, Attribute and Mode, the concept of 'God or Nature', the mind-body problem, pantheism, three orders of knowing

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Leibniz : Monadology, truths of reason and truths of fact, innateness of all 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 and philosophy

Empiricism

Locke : Ideas and their classification, refutation of innate ideas, theory of knowledge, three grades of knowledge, theory of substance, distinction between primary and secondary qualities

Berkeley : Rejection of the distinction between primary and secondary qualities, immaterialism, critique of abstract ideas, *esse est percipi*, the problem of solipsism; God and self

Hume : Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, induction and causality, the external world and the self, personal identity, rejection of metaphysics, scepticism, reason and the passions

Critical Philosophy and After

Kant : The critical philosophy, classification of judgements, possibility of synthetic a priori judgements, the Copernican revolution, forms of sensibility, categories of understanding, the metaphysical and the transcendental deduction of the categories, phenomenon and noumenon, the Ideas of Reason-soul, God and world as a whole, freedom and immortality, rejection of speculative metaphysics

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

Nietzsche : Critique of western culture, will to power

Moore : Refutation of idealism, defence of commonsense, philosophy and analysis

Russell : Refutation of idealism, logic as the essence of philosophy, logical atomism

Wittgenstein : language and reality, facts and objects, names and propositions, the picture theory, philosophy and language, meaning and use, forms of life

Husserl : The Husserlian method, intentionality

Heidegger : Being and nothingness, man as being-in-the-world, critique of technological civilization

Logical Positivism : The verifiability theory of meaning, the verification principle, rejection of metaphysics, unity of science

C. S. Peirce and William James : Pragmatic theories of meaning and truth

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

PAPER—III (A)

(CORE GROUP)

Unit—I

Vyāvahārika and Pāranārthika Sattā

Nitya and anitya Dravy

Kāranatā

Ākāsa, Dik and Kāla

Sāmānya and Sambantha

Cit, Acit and tman

Unit—II

Appearance and reality
Being and becoming
Causality, Space and Time
Matter, Mind and Self
Substance and Univesals
The problem of personal identity

Unit—III

Pramā
Kinds of Pramānas
Khyātivāda
Prāmānyavāda
Anvitābhīdhānavāda and Abhihitānvayavāda
Sabdagraha

Unit—IV

Definition of knowledge
Ways of knowing
Theories of error
Theories of truth
Belief and scepticism
Problem of induction

Unit—V

Concept of Pratyaksa in Nyāya
Concept of Pratyaksa in Buddhism
Concept of Pratyaksa in Sāmkara Vedānta
Nature and kinds of Anumāna
Definition and Nature of Vyāpti
Hetvābhāsas

Unit-VI

Rna and Rta
Purusārthas, Svadharma
Varnadharmā and Āsramadharmā
Niskāmakarma and Lokasangraha
Pancāsila and Triratnas
Brahmavihāras

Unit—VII

Good, right, justice
Duty and obligation
Cardinal virtues
Eudaemonism
Freedom and responsibility
crime and punishment

Unit—VIII

Ethical cognitivism and non-cognitivism
Ethical realism and intuitionism
Kant's moral theory
Kinds of utilitarianism
Human rights and social disparities
Feminism

Unit—IX

Truth and validity
Nature of propositions
Categorical syllogism
Laws of thought
Classification of propositions
Square of opposition

Unit—X

Truth-functions and propositional logic
Quantification and rules of quantification
decision procedures
Proving validity
Argument and argument-form
Axiomatic system, consistency, completeness

PAPER—III (B)

(ELECTIVE / OPTIONAL)

Elective—I

(Candidates will be expected to be familiar with the main tenets and practices of the following groups of religions : (1) Hinduism, Buddhism, Jainism and Sikhism; (2) Zoroastrianism, Judaism, Christianity and Islam; (3) tribal religions of India)

Possibility and need of comparative religion, commonality and differences among religions, the nature of inter-religious dialogue and understanding, religious experience, modes of understanding the divine, the theory of liberation, the means for attaining liberation, the God-man relation in religions, world-views (Weltanschauungen) in religions, immortality, the doctrine of incarnation and prophethood, religions hermeneutics, religion and moral social values, religion and secular society

Elective—II

General :

The linguistic turn and the conception of philosophy

Problems :

Semantics : Frege's distinction between sense and reference, concepts and objects, related problems and their proposed solutions : (a) identity, (b) negative existentials, (c) indirect speech, (d) propositional attitudes, the meaning and role of singular terms : (a) Proper names, (b) definite descriptions, (c) demonstratives and other indexicals; the relation between meaning and truth, holistic and atomistic approach to meaning, what is a theory of meaning ?

Pragmatics : Meaning and use; speech acts

[The above problem areas require candidate's familiarity with the works of Frege, Russell, Wittgenstein, Austin, Quine, Strawson. Davidson, Dummett and Searle.]

Elective—III

[The purpose here is to assess the candidate's acquaintance with the central concepts in phenomenology and hermeneutics]

Phenomenology as an approach to the understanding of the human condition, consciousness and intentionality, phenomenology and solipsism, the life-world (Lebenswelt), interpretation, understanding and the human sciences, the idea of the text, conflict of interpretation and the possibilities of agreement, culture, situatedness and interpretation

Elective—IV

[This covers vedanta philosophy with special reference to five main acharyas viz. Sankara, Ramanuja, Madhava, Nimbarka and Vallabha, The purpose is to test the candidate's acquaintance with vedanta philosophy in its rich and divergent forms]

Sources, general features, similarities and differences, Brahman : Definition and interpretations, distinction between saguna and nirguna and its relevance in the formation of different schools of vedanta, *māyā* : Its nature, arguments for and against *māyā ātman* : Its nature, relation between *atmān* and Brahman; *jīva*; interpretation of *māhāvākyas*, e.g. *tat tvam asi*, moksa : Nature and types, marga or *sādhana*, roles played by *jñāna*, karma and bhakti, different conceptions of bhakti, theories of causation, Brahman as the cause different conceptions of bhakti, theories of causation, Brahman as the cause of the world : Different interpretations, *pramā*, *pramānas*, special role played by *sabda pramāna* and intuition (*saksatkara/aparoksanubhuti*), theories of *khyātis*

Elective—V

[The intention here is to explore the availability of Gandhian ideas in the central debates in philosophy]

Conceptions of knowledge, truth and love and their relationship, language, understanding and culture, engagement with tradition, self, world and God. woman, sexuality and brahmacharya, moral foundations of good life : Dharma. swaraj, satyagraha and ahimsa, community and fellowship; the good society : statelessness, trusteeship, sarvodaya, panchayati raj, religion, tapasya, service, means-end relationship, Gandhi and the Gandhians : break, continuity and innovation

SAMPLE QUESTIONS

PAPER—II

1. Which of the following pairs is acceptable to the Carvaka ?
 - (A) Pratyaksa and Anumana
 - (B) Air and Water
 - (C) Fire and Ether
 - (D) Sabda and Anumna

 2. The concept of manahpariyaya pertains to
 - (A) Jain Metaphysics
 - (B) Jain Epistemology
 - (C) Buddhist Metaphysics
 - (D) Yoga Metaphysics

 3. Identify the coherent combination
 - (A) atmavada madhyamapratipad, pratityasamutpada
 - (B) anatmavada, nityavada, madhyamapratipad
 - (C) madhyamapratipad, anatmavada, ksanikavada
 - (D) madhyamapratipad, nityavada, ksanikavada
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