



**Shri Vile Parle Kelavani Mandal's**  
**MITHIBAI COLLEGE OF ARTS, CHAUHAN INSTITUTE OF SCIENCE & AMRUTBE**  
**JIVANLAL COLLEGE OF COMMERCE AND ECONOMICS (AUTONOMOUS)**  
*NAAC Reaccredited 'A' grade, CGPA: 3.57 (February 2016),*  
*Granted under RUSA, FIST-DST & -Star College Scheme of DBT, Government of India,*  
*Best College (2016-17), University of Mumbai*

Affiliated to the  
**UNIVERSITY OF MUMBAI**

**Program: Bachelor of Arts**

**Course: SYBA (PAPER-II, III and Applied Component)**

**Semester- III AND IV**

**Choice Based Credit System (CBCS) for the Academic year**  
**2020-21**

## **PROGRAMME SPECIFIC OUTCOMES (PSO'S)**

On completion of the SYBA PAPER II and III (SEM III AND IV), the learners should be enriched with knowledge and be able to-

- **PSO1:** To introduce the basics of philosophical schools and their differences
- **PSO2:** To orient learners about the political thoughts and their philosophical foundation
- **PSO3:** To acquaint them with various political ideologies
- **PSO4:** To make learner understand the social philosophy and its availability to resolve social challenges
- **PSO5:** To acquaint them with traditional philosophers and their thoughts from different continents
- **PSO6:** To make them aware of challenges with textuality and other available sources of philosophy

### **Preamble**

Our contemporary thought has been influenced by such philosophers as Plato, Aristotle, Sankara, Buddha and others. The discipline of philosophy contributes in an indispensable way to the realization of certain goals of instilling habits of critical thinking in students; transmitting cultural heritages to them; stimulating them to engage in fundamental questions about reality, knowledge, and value. A central component of philosophy is learning how to challenge texts and their authors, not to see them as unquestionable authorities. Philosophy also emphasises on formulating, articulating and defending one's own viewpoint. Philosophy relies heavily on discussion based pedagogy to create opinions based on logic followed by pertinent questioning and use of relevant analogies. Philosophy studies ethical values, political systems and ideals, human rights, the human good, the nature of knowledge and science, religion, spirituality and the fundamental structure of reality. The students of philosophy find themselves engaging in metaphysical thought when they deal with subject matter like existence, reason of the world, Freedom of will, afterlife etc. They raise questions in epistemology when they inquire about the scope and limits of human knowledge.

The present papers (II & III) being offered at the SYBA level dealing with Moral dilemmas and Values also includes Social Political philosophy & introduction to Indian and Western philosophy which are among the most important and most tough questions that students face. The paper introduces students to methods for reasoning about ethical, social, political issues and to contemporary philosophical problems. It aims at giving students the conceptual tools necessary for thinking in greater depth about these problems, an appreciation for competing philosophical arguments, and an opportunity to develop and present their own views. Some of the central questions that Philosophy addresses are: What are the relations among morality, self-interest, religion, and law? What are the basic rights of persons? What obligations do we have to other persons, animals, the environment, and future generations? What is the importance and scope of Social, political philosophy?

The paper also deals with Greek and Oriental philosophy as well as Schools of Indian philosophy. The paper introduces students to compare between Western & Indian thought process and methods for reasoning about ethical, social, political issues and to contemporary philosophical problems. It aims at giving students the conceptual tools necessary for thinking in greater depth about these problems, an appreciation for competing philosophical arguments, and an opportunity to develop and present their own views.

**Evaluation Pattern**

The performance of the learner will be evaluated in two components. The first component will be a Continuous Assessment with a weightage of 25% of total marks per course. The second component will be a Semester end Examination with a weightage of 75% of the total marks per course. The allocation of marks for the Continuous Assessment and Semester end Examinations is as shown below:

**a) Details of Continuous Assessment (CA)**

25% of the total marks per course:

<b>Continuous Assessment</b>	<b>Details</b>	<b>Marks</b>
<b>Component 1 (CA-1)</b>	Research based assignment and presentation	15 marks
<b>Component 2 (CA-2)</b>	Class test	10 marks

**b) Details of Semester End Examination**

75% of the total marks per course. Duration of examination will be two and half hours.

<b>Question Number</b>	<b>Description</b>	<b>Marks</b>	<b>Total Marks</b>
Q.1. to Q.4	Internal choice (A or B)	15 marks x 4 questions	(60 marks)
Q.5. (compulsory question) Short notes (Attempt any 2 out of 3)	Will be from all three Units	(15 marks in total, 7.5 mark each)	(15 marks)
<b>Total Marks</b>			<b>75</b>

Signature

Signature

Signature

HOD

Approved by Vice –Principal

Approved by Principal

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<b>Program: B.A (2020-21 )</b>				<b>Semester: III</b>	
<b>Course: Comparative Religion</b>				<b>Course Code: UAMACRAC3</b>	
<b>Teaching Scheme</b>				<b>Evaluation Scheme</b>	
<b>Lecture (Hours per week)</b>	<b>Practical (Hours per week)</b>	<b>Tutorial (Hours per week)</b>	<b>Credit</b>	<b>Continuous Assessment (CA) (Marks - 25)</b>	<b>Semester End Examinations (SEE) (Marks- 75 in Question Paper)</b>
4			2	25	75
<b>Learning Objectives:</b>					
<ul style="list-style-type: none"> <li>• To arrive at an informed understanding of the diversity and complexity of World Religions</li> <li>• To develop religious sensitivity necessary to understand the contemporary world</li> </ul>					
<b>Course Outcomes:</b>					
After completion of the course, learners would be able to:					
<ul style="list-style-type: none"> <li>• <b>CO1:</b> Learner would be able to have more inclusive approach to different religions</li> <li>• <b>CO2:</b> Learner would be able to understand the differences among faiths and able to rationalize it</li> </ul>					
<b>Outline of Syllabus: (per session plan)</b>					
<b>Module</b>	<b>Description</b>				<b>No of Hours</b>
<b>1</b>	<b>Unit-I Zoroastrianism</b> <ul style="list-style-type: none"> <li>• Beginnings of the Prophetic and monotheistic tradition. Foundation, rise and spread with reference to geography and cultural milieu.</li> <li>• Fundamental belief system—Ahura Mazda and Angra Mainyu in opposition, Spiritual and Material World, Man, Evil, Eschatology.</li> <li>• Practices—Ritual purity, Prayer, Worship, Rituals, Rites of Passage, Unique disposal of the dead and Ecology.</li> <li>• Zoroastrianism in confluence and divergence with other World Religions.</li> </ul>				15
<b>2</b>	<b>Unit-II Judaism</b> <ul style="list-style-type: none"> <li>• The Abrahamic tradition. Foundation, rise and spread with reference to geography and cultural milieu.</li> <li>• Significance of the Covenants with Abraham and Moses. Fundamental belief system-- God, Man, Creation, Evil, Eschatology.</li> <li>• Practices--Prayer, Worship, Rituals, Rites of Passage, Observance of the Sabbath and Kosher.</li> <li>• Festivals and their significance. Calendar. Canon, Judaism in confluence and divergence with other World Religions.</li> </ul>				15
<b>3</b>	<b>Unit-III Christianity</b> <ul style="list-style-type: none"> <li>• Continuing the Abrahamic tradition—the new covenant. Foundation, rise and spread with reference to geography and cultural milieu.</li> <li>• Life and teachings of Jesus Christ, the apostolic tradition.</li> <li>• The development of Christian Theology – The concepts of Trinity, Original Sin, Crucifixion and Redemption.</li> <li>• Evil, Eschatology. Practices--Prayer, Worship, Rituals, Sacraments, Festivals and their significance.</li> </ul>				15

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	<ul style="list-style-type: none"> <li>• Calendar. Canon, Christianity in confluence and divergence with other World Religions.</li> </ul>	
<b>4</b>	<b>Unit IV Islam</b> <ul style="list-style-type: none"> <li>• The place of Abraham in Islam. Socio-political conditions in Pre-Islamic Arabia and the age of jahiliyya.</li> <li>• Prophethood and the continuing tradition with other Abrahamic faiths. . The life of the Prophet. Foundation, rise and spread with reference to geography and cultural milieu</li> <li>• Fundamental belief system—Tauhid, Rasul, Kutub, Qiyamat. Practices— the five pillars of Islam, transactions: nikah, talaq, virasat, Mystical tradition-Sufism.</li> <li>• The two Jihads. Calendar. Canon. Islam in confluence and divergence with other World Religions.</li> </ul>	<b>15</b>
	<b>Total</b>	<b>60</b>

### Reading list

#### Books

Breuilly, Elizabeth, Joan O'Brien and Martin Palmer. *Religions of the World: The Illustrated Guide to Origins, Beliefs, Traditions & Festivals*. Checkmark Books. 2005

Burke, T. Patrick. *The Major Religions*. Cambridge, MA: Blackwell Publishers. 1996

Eastman Roger. *The Ways of Religion*. Oxford 1993

Hinnells, John Red. *A New Dictionary of Religions*. Cambridge, MA: Blackwell Publishers. 1997

Hinnells, John Red. *A New Handbook of Living Religions*. Cambridge, MA: Blackwell Publishers. 1997

Hopfe, Lewis M. *Religions of the World*.(6th Ed). New York: Macmillan College Publishing. 1994

Markham, Ian S (ed.). *A World Religions Reader*. Cambridge, MA: Blackwell Publishers. 1996

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- Masih, Y. *A Comparative Study of Religions*. Delhi: Motilal Banarsidass. 2010 Matthews,  
Warren. *World Religions*. St. Paul, MN: West Publishing Company.1991 Muhiyaddin, M. A. A  
Comparative Study of the Religions of Today. Vantage Press. 1984. Paden E., William. Religious  
Worlds: *The Comparative Study of Religion*. Beacon  
Press. 1994
- Radhakrishnan, S. *Eastern Religions and Western Thought*. Oxford: Oxford University Press.  
1990
- Schade, Johannes P. (ch. ed). *Encyclopedia of World Religions*. Concord Publishing.2006
- Smith, Huston. *Forgotten Truth: The Common Vision of the World's Religions*. Harper-One.  
2009
- Smith, Huston. *The World's Religions* (ed. 2) HarperCollins.2009 Tiwari, K.N. *Comparative  
Religion*. Delhi: Motilal Banarsidass. 1983 Zaehner, R.C.(ed.) *The Concise Encyclopedia of  
Living Faiths*. Boston, MA: Beacon Press. 1959  
A Lion Handbook- The World Religions- Lion Publishing, 1992

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<b>Program: B.A./ (2020-21 )</b>				<b>Semester: IV</b>	
<b>Course: Comparative Religions</b>				<b>Course Code: UAMACRAC4</b>	
<b>Teaching Scheme</b>				<b>Evaluation Scheme</b>	
<b>Lecture (Hours per week)</b>	<b>Practical (Hours per week)</b>	<b>Tutori al (Hours per week)</b>	<b>Credit</b>	<b>Continuous Assessment (CA) (Marks - 25)</b>	<b>Semester End Examinations (SEE) (Marks- 75 in Question Paper)</b>
4			2	25	75
<b>Learning Objectives:</b>					
<ul style="list-style-type: none"> <li>• To arrive at an informed understanding of the diversity and complexity of World Religions</li> <li>• To develop religious sensitivity necessary to understand the contemporary world</li> <li>• Through this understanding to lay the foundations for inter-faith dialogue, necessary for peace and harmony in the society.</li> </ul>					
<b>Course Outcomes:</b>					
After completion of the course, learners would be able to:					
<ul style="list-style-type: none"> <li>• <b>CO1:</b> Learner would be able to have more inclusive approach to different religions</li> <li>• <b>CO2:</b> Learner would be able to understand the differences among faiths and able to rationalize it</li> </ul>					
<b>Outline of Syllabus: (per session plan)</b>					
<b>Module</b>	<b>Description</b>				<b>No of Hours</b>
<b>1</b>	<b>Unit-I Hinduism</b> <ul style="list-style-type: none"> <li>• Debates on constructing the category “Hinduism”, Pre-Vedic religions, origin and antiquity of the Vedas; Vedic Texts (Shruti and Smriti), an introduction to later Vedic scriptures (Brahmanas and Aranyakas).</li> <li>• The emergence and development of the Upanishads, fundamental concepts of Classical Hinduism: Brahman-atman, karma, mokhsa, and samsara; Epic literature: Mahabharata and Ramayana; the place of the Bhagwad Gita, the early and late Puranas.</li> <li>• Classical Hindu Society; the Dharma Shastrascorpus, classification and content; varna-asharma dharma and the four goals of life (purusharthas); the three paths to salvation. Philosophical worldviews (darshanas) Bhakti Tradition.</li> <li>• Religious Expressions (Puja, Vrata, Tirtha). Festivals and their significance. Calendar. Hinduism in confluence and divergence with other World Religions.</li> </ul>				15
<b>2</b>	<b>Unit-2 Buddhism</b> <ul style="list-style-type: none"> <li>• Shramanna tradition/ Nastik Darshana Genesis of Early Buddhism: Socio-historical roots, cultural milieu of the rise of early Buddhism and ideological</li> </ul>				15



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	<p>setting; Buddhism as a protest movement? Spread of Buddhism and causes for its decline in India.</p> <ul style="list-style-type: none"> <li>• Fundamental Buddhist Thoughts: The Four Noble Truths; The Eight Fold Path (Astamârga), Dependent Origination; philosophy of Non-self (anattâ/anâtman).</li> <li>• Concept of nirvâna; Karma/kamma and rebirth and its divergence with the Jaina and Brahmanical notions of karma. Festivals and their significance. Buddhism in confluence and divergence with other World Religions.</li> </ul>	
<b>3</b>	<p><b>Unit-3 Jainism</b></p> <ul style="list-style-type: none"> <li>• Shramanna tradition/ Nastik Darshana. Genesis of Jainism: Socio-historical roots, cultural milieu of the rise of early Jainism and ideological setting; Jainism as a protest movement?</li> <li>• The world, Karma and rebirth, the soul. The triratnas, mahavrattas and anuvrattas. Special place of ahimsa.</li> <li>• Women and environmental movements: Chipko movement, Narmada BachaoAndolan, Tribal movements in Orissa</li> <li>• Fast, worship, pilgrimage. Festivals and their significance. Canon. Jainism in confluence and divergence with other World Religions</li> </ul>	<b>15</b>
<b>4</b>	<p><b>Unit-4 Sikhism</b></p> <ul style="list-style-type: none"> <li>• Fast, worship, pilgrimage. Festivals and their significance. Canon. Jainism in confluence and divergence with other World Religions</li> <li>• The practice. Simran, Seva, The formation of the Khalsa, Sangat, Langar Dasvandh.</li> <li>• 5 Ks, concept of haumia, liberation, three core values: naam japna, kirt karna, wand chakkna. The ascetic path.</li> <li>• Festivals and their significance. Canon. Sikhism in confluence and divergence with other World Religions.</li> </ul>	<b>15</b>
	<b>Total</b>	<b>60</b>

**Readings**

Breuilly, Elizabeth, Joan O'Brien and Martin Palmer. Religions of the World: *The Illustrated Guide to Origins, Beliefs, Traditions & Festivals*. Checkmark Books. 2005

Burke, T. Patrick. *The Major Religions*. Cambridge, MA: Blackwell Publishers. 1996

Eastman Roger. *The Ways of Religion*. Oxford 1993

Hinnells, John Red. *A New Dictionary of Religions*. Cambridge, MA: Blackwell Publishers. 1997

Hinnells, John Red. *A New Handbook of Living Religions*. Cambridge, MA: Blackwell Publishers. 1997

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Publishing. 1994

Markham, Ian S (ed.). *A World Religions Reader*. Cambridge, MA: Blackwell Publishers.

Masih, Y. *A Comparative Study of Religions*. Delhi: Motilal Banarsidass. 2010 Matthews,

Warren. *World Religions*. St. Paul, MN: West Publishing Company. 1991 Muhiyaddin, M. A. A

Comparative Study of the Religions of Today. Vantage Press. 1984. Paden E., William. Religious

Worlds: *The Comparative Study of Religion*. Beacon

Press. 1994

Radhakrishnan, S. *Eastern Religions and Western Thought*. Oxford: Oxford University Press.

1990 Schade, Johannes P. (ch. ed). *Encyclopedia of World Religions*. Concord Publishing. 2006

Smith, Huston. *Forgotten Truth: The Common Vision of the World's Religions*. Harper-

One. 2009 Smith, Huston. *The World's Religions* (ed. 2) HarperCollins. 2009 Tiwari, K.N.

*Comparative Religion*. Delhi: Motilal Banarsidass. 1983 Zaehner, R.C.(ed.) *The Concise*

*Encyclopedia of Living Faiths*. Boston, MA: Beacon

Press. 1959 A Lion Handbook- The World Religions- Lion Publishing, 1992 .

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<b>Program: B.A (2020-21 )</b>				<b>Semester: III</b>	
<b>Course: Social Philosophy</b>				<b>Course Code: UAMAPHI302</b>	
<b>Teaching Scheme</b>				<b>Evaluation Scheme</b>	
<b>Lecture (Hours per week)</b>	<b>Practical (Hours per week)</b>	<b>Tutori al (Hours per week)</b>	<b>Credit</b>	<b>Continuous Assessment (CA) (Marks - 25)</b>	<b>Semester End Examinations (SEE) (Marks- 75 in Question Paper)</b>
3			3	25	75
<b>Learning Objectives:</b>					
<ul style="list-style-type: none"> <li>• To acquaint students with the basic philosophical questions and issues that current in social philosophy</li> <li>• To equip students with argumentative and analytical skills involved in philosophizing through these issues</li> <li>• To encourage a spirit of rationality in philosophizing while appreciating and respecting differing philosophical ideas and perspectives</li> </ul>					
<b>Course Outcomes:</b>					
After completion of the course, learners would be able to:					
<ul style="list-style-type: none"> <li>• <b>CO1:</b> Analyze social issues on philosophical merits and demerits</li> <li>• <b>CO2:</b> learner would be sensitive towards global and local social problems</li> </ul>					
<b>Outline of Syllabus: (per session plan)</b>					
<b>Module</b>	<b>Description</b>				<b>No of Hours</b>
<b>1</b>	<b>Unit I Family and Gender Issues</b> <ul style="list-style-type: none"> <li>• Perspectives on Family &amp; Marriage, Feminism: Gender as a construct, Claims of Masculinity</li> </ul>				12
<b>2</b>	<b>Unit II Social Awareness</b> <ul style="list-style-type: none"> <li>• Class discrimination – Marx, Religious Discrimination – Kabir, Caste Discrimination – Gadge Baba</li> </ul>				11
<b>3</b>	<b>Unit III War and Pacifism</b> <ul style="list-style-type: none"> <li>• What is War and theories of War, Principles of Just War, Justice of War (jus ad bellum); Justice in war (jus in bello), jus post bellum, Pacifism</li> </ul>				11
<b>4</b>	<b>Unit IV Engaging Diversity</b> <ul style="list-style-type: none"> <li>• Philosophical Perspective of Multiculturalism -Bhikhu Parekh, Critique of Multiculturalism-Brian Barry, Claims of Refugees and Immigrants – Michael Dummett</li> </ul>				<b>11</b>
	<b>Total</b>				<b>45</b>

**References and reading list-**

Unit I Bertrand Russell *Marriage and Morals* Routledge Publications, 1985

Deborah Satz "Feminist Perspectives on Reproduction and the Family" *Stanford Encyclopedia of Philosophy* 2013 (on line <https://plato.stanford.edu/entries/feminismfamily/>)

Barrie Thorne "Feminist Rethinking of the Family: An Overview" *Rethinking the Family: Some Feminist Questions* ed. Barrie Thorne and Marilyn Yalom Longman: New York and London, 1982

Simone de Beauvoir "Introduction" *The Second Sex* (a new translation by Constance Borde and Sheila Malovany-Chevallier) Vintage: London, 2009 Jack Sawyer "On Male Liberation" in *Feminism and Masculinities* ed. Peter Murphy OUP, Oxford 2004

Unit II

. Gandhi. *Trusteeship* Navjeevan Publication, 1990

. Kripalani *All men are brothers*, Chapter- Poverty in the midst of plenty- Navjeevan Publication 1960 Karl Marx and Friedrich Engels *A Manifesto of the Communist Party* 1848 [https:// www.marxists.org/archive/marx/works/download/pdf/Manifesto.pdf](https://www.marxists.org/archive/marx/works/download/pdf/Manifesto.pdf)

Tagore, Rabindranath. Trans. "Introduction". *Songs of Kabir*. Ed. Evelyn Underhill. California: Evinity Publishing Inc., 2009. Print. Hess Linda. *The Bijak Of Kabir*, New York., Oxford University Press, 2002. "The Last Kirtan of Gadge Baba by G. N. Dandekar Translated by Maxine Berntsen with Jayant Karve" in "*The Experience of Hinduism : Essays On Religion in Maharashtra*". Unit III

Nicholas Fotion *War and Ethics: a New Just War Theory* (Continuum, 2007) Stanford Encyclopedia of Philosophy (on line source) readings on war and pacificism.  
Unit IV

Charles Taylor "The Politics of Recognition" in Colin Farrelly (ed) *Contemporary Political Theory: A Reader* (Sage Publishers, 2004) Bhiku Parekh. "Equality of Difference" in Colin Farrelly (ed) *Contemporary Political Theory: A Reader* (Sage Publishers, 2004) Brian Barry "The Muddles of Multiculturalism" *New Left Review* 8, March-April 2001 Edward Said *Orientalism* (New York: Pantheon, 1978) Michael Dummett *Immigration and Refugees* Routledge London and New York, 2001 (chapters 1-5) Stanford Encyclopedia of Philosophy (on line source) reading on multiculturalism

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<b>Program: B.A./ (2020-21 )</b>				<b>Semester: IV</b>	
<b>Course: Political Philosophy</b>				<b>Course Code: UAMAPHI402</b>	
<b>Teaching Scheme</b>				<b>Evaluation Scheme</b>	
<b>Lecture (Hours per week)</b>	<b>Practical (Hours per week)</b>	<b>Tutori al (Hours per week)</b>	<b>Credit</b>	<b>Continuous Assessment (CA) (Marks - 25)</b>	<b>Semester End Examinations (SEE) (Marks- 75 in Question Paper)</b>
3			3	25	75
<b>Learning Objectives:</b>					
<ul style="list-style-type: none"> <li>• To acquaint students with the basic philosophical questions and issues that current in social philosophy</li> <li>• To equip students with argumentative and analytical skills involved in philosophizing through these issues</li> <li>To encourage a spirit of rationality in philosophizing while appreciating and respecting differing philosophical ideas and perspectives</li> </ul>					
<b>Course Outcomes:</b>					
After completion of the course, learners would be able to:					
<ul style="list-style-type: none"> <li>• <b>CO1:</b> Students would be able to differentiate among various political ideology</li> <li>• <b>CO2:</b> Students would be able to appreciate and analyze fundamentals of political thoughts</li> </ul>					
<b>Outline of Syllabus: (per session plan)</b>					
<b>Module</b>	<b>Description</b>				<b>No of Hours</b>
<b>1</b>	<b>Unit I Political ideologies</b> <ul style="list-style-type: none"> <li>• Liberalism, socialism, Totalitarianism</li> </ul>				12
<b>2</b>	<ul style="list-style-type: none"> <li>• <b>Unit II Liberty</b></li> <li>• Two Concepts of Liberty (Berlin): Negative liberty- Hobbes, Locke, Positive liberty- Rousseau</li> </ul>				11
<b>3</b>	<b>Unit III Equality</b> <ul style="list-style-type: none"> <li>• Dworkin on the primacy of equality</li> <li>• Phule- Social equality, Pandita Ramabai- Gender Equality</li> </ul>				11
<b>4</b>	<b>Unit IV Justice</b> <ul style="list-style-type: none"> <li>• What is Justice? Justice as preservation – Plato, Justice as distribution – Rawls, Social Justice - Ambedkar</li> </ul>				<b>11</b>
	<b>Total</b>				<b>45</b>

## **References and reading list**

Unit. 1.

Robert Goodman, Philip Pettit and Thomas Pogge *A Companion to Contemporary Political Philosophy* Blackwell: 2007 ( 2 volumes) Baradat, Leon. *Political Ideologies: their origins and impact* (Pearson-Prentice Hall, 2008) Bird, Colin. *An Introduction to Political Philosophy* (Cambridge University Press, 2006) Heywood, Andrew. *Political Theory: An Introduction* (Palgrave Macmillan, 2012/13) Knowles, Dudley. *Political Philosophy* (London: Routledge, 2001)

Unit. 2. David Miller ed. *The Liberty Reader* Routledge 2006 : Readings from the above text as follows: (a)Two Concepts of Liberty by Isaiah Berlin (b) Negative and Positive Freedom by Gerald C. MacCallum, Jr. (c)The Republican Ideal of Freedom by Philip Pettit (d)A Third Concept of Liberty by Quentin Skinner

Martin Luther King. "Letter from Birmingham Jail" [https://web.cn.edu/kwheeler/documents/Letter\\_Birmingham\\_Jail.pdf](https://web.cn.edu/kwheeler/documents/Letter_Birmingham_Jail.pdf) 1963

- Unit.3. Stephan Goosepath "Equality" in *Stanford Encyclopedia of Philosophy* <https://plato.stanford.edu/entries/equality/> 2007 Raymond Plant *Modern Political Thought* Wiley Blackwell 1991 (chapter on Dworkin) Ronald Dworkin "What is Equality? Part 1: Equality of Welfare" *Philosophy & Public Affairs*, 10 (3) (Summer, 1981), pp. 185-246 Ronald Dworkin "What is Equality? Part 2: Equality of Resources" *Philosophy & Public Affairs*, Vol. 10, No. 4 (Autumn, 1981), pp. 283-345

- Mahatam Phule in Guha, Ramachandra, ed. (2011). *Makers of Modern India*. Harvard Sridvidya Natarajan, Aparajita Ninan *A Gardener in the Wasteland: Jotiba Phule's Fight for Liberty* , Navayana Publishing 2002

- *Pandita Ramabai Through Her Own Words: Selected Works* (translated, edited and compiled) New Delhi; New York: Oxford University Press 2000

Unit.4. Julian Lamont "Distributive Justice" *Stanford Encyclopedia of Philosophy* <https://plato.stanford.edu/entries/equality/> 1993/2013 Mark Lebar "Justice as Virtue" *Stanford Encyclopedia of Philosophy* <https://plato.stanford.edu/entries/equality/> 2002/2016 Robert Nozick *Anarchy, State and Utopia*, New York: Basic Books, 1974 (chapter 7) John Rawls *A Theory of Justice*, Cambridge, MA Harvard University Press, 1971(chapter 1 and chapter 2)

Raymond Plant *Modern Political Thought* Wiley Blackwell 1991 (Relevant chapters)

Plato, *Republic* New Haven: Yale University Press, 2006 (Book 1)

B.R. Ambedkar "Annihilation of Caste" in *Dr. Babasaheb Ambedkar: Writings and Speeches*,

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Vol. 1. Bombay: Education Department, Government of Maharashtra, 1979, pp. 25-96. (also available online)

Arun P. Mukherjee "B.R. Ambedkar, John Dewey, and the Meaning of Democracy" *New Literary History* (2009) 40 (2): 345-370 Valerian Rodrigues "Ambedkar on Preferential Treatment" *Seminar* (2005), 549, pp 55–61.

**SVKM's Mithibai College of Arts, Chauhan Institute of Science & Amrutben  
Jivanlal College of Commerce & Economics (AUTONOMOUS)**

<b>Program: B.A (2020-21 )</b>				<b>Semester: III</b>	
<b>Course: Schools of Indian Philosophy</b>				<b>Course Code: UAMAPHI303</b>	
<b>Teaching Scheme</b>				<b>Evaluation Scheme</b>	
<b>Lecture (Hours per week)</b>	<b>Practical (Hours per week)</b>	<b>Tutori al (Hours per week)</b>	<b>Credit</b>	<b>Continuous Assessment (CA) (Marks - 25)</b>	<b>Semester End Examinations (SEE) (Marks- 75 in Question Paper)</b>
3			3	25	75
<b>Learning Objectives:</b>					
<ul style="list-style-type: none"> <li>• To acquaint students with the basic philosophical questions that philosophers in India have addressed.</li> <li>• To equip students with argumentative and analytical skills involved in philosophical reasoning.</li> <li>• To encourage a spirit of rationality in philosophizing while appreciating and respecting differing philosophical systems and perspectives.</li> </ul>					
<b>Course Outcomes:</b>					
After completion of the course, learners would be able to:					
<ul style="list-style-type: none"> <li>• <b>CO1:</b> Apply the fundamental teachings of scriptures on contemporary metaphysical and epistemological problems</li> <li>• <b>CO2:</b> Able to differentiate the fundamentals of epistemology in various Indian school of thought</li> </ul>					
<b>Outline of Syllabus: (per session plan)</b>					
<b>Module</b>	<b>Description</b>				<b>No of Hours</b>
<b>1</b>	<b>Unit 1: Introduction and Beginnings</b> <ul style="list-style-type: none"> <li>• Vedic Cosmology, Upanishadic philosophy (Brahman, atman and world), various classifications of schools of Indian Philosophy, Introduction to six Darsanas (General features of the Darsanas)</li> </ul>				12
<b>2</b>	<b>Unit 2: Introduction of Vedic Text</b> <ul style="list-style-type: none"> <li>• Vedas and Upanishad, Epics and Puranas, Contributions of Contemporary Thinkers</li> </ul>				11
<b>3</b>	<b>Unit 3. Carvaka Philosophy</b> Metaphysics (denial self, liberation and God), Epistemology (perception as the only valid source of knowledge, Rejection of inference and testimony), Ethics (Hedonism)				11
<b>4</b>	<b>Unit 4. Jaina and Buddhist philosophy</b> <ul style="list-style-type: none"> <li>• Schools of Jainism, Schools of Buddhism, Ethics of Jainism and Buddhism</li> </ul>				<b>11</b>
	<b>Total</b>				<b>45</b>



**References and reading list**

- Bishop, Donald (ed.) *Indian Thought: An Introduction* (New Delhi: Wiley Eastern Private Ltd., 1975)
  - • Chattopadhyay D.P., *Lokayata: A Study in Ancient Indian Materialism* (people's Publishing House; Third edition (2006)
  - Deussen, Paul. *Outlines of Indian Philosophy* (New Delhi: Crest Publishing House, 1996)
  - Gethin, Rupert .*The Foundations of Buddhism* (Oxford University Press, 1998)
  - Glasenapp, Helmuth Von. *Jainism: An Indian Religion of Salvation* (Delhi: Motilal Banarasidas Publishers, 1998)
  - Gokhale, Pradeep P *Lokayata/Carvaka* OUP, New Delhi, 2015 •
- Nagin shah. *Jaina philosophy and religion*, Motilal Banarsidass, (2001)
- Hiriyanna, M. *Outlines of Indian Philosophy* (Delhi: Motilal Banarasidas, 1993)
  - Humphreys, Christmas. *The Buddhist Way of Life* (New Delhi: Indus Publishers, 1993)
  - Raju, T. *The Philosophical Traditions of India* (London: George Allen & Unwin Ltd., 1971)
  - Sangharakshita .*The Essential Teachings of the Buddha* (New Delhi: New Age Books, 2000)
  - Shah Nathubhai. *Jainism: The World of Conquerors* (Delhi: Motilal Banarasidas Publishers, 1999)
- Srinivasachari, P.N. *Ethical Philosophy of the Gita* (Madras: SriRamakrishna Matt,

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<b>Program: B.A (2020-21 )</b>				<b>Semester: IV</b>	
<b>Course: Greek and Medieval Philosophy</b>				<b>Course Code: UAMAPHI403</b>	
<b>Teaching Scheme</b>				<b>Evaluation Scheme</b>	
<b>Lecture (Hours per week)</b>	<b>Practical (Hours per week)</b>	<b>Tutori al (Hours per week)</b>	<b>Credit</b>	<b>Continuous Assessment (CA) (Marks - 25)</b>	<b>Semester End Examinations (SEE) (Marks- 75 in Question Paper)</b>
3			3	25	75
<b>Learning Objectives:</b>					
<ul style="list-style-type: none"> <li>• To acquaint students with the basic philosophical questions that philosophers in the Greek and medieval tradition have addressed.</li> <li>• To equip students with argumentative and analytical skills involved in philosophical reasoning.</li> <li>• To encourage a spirit of rationality in philosophizing while appreciating and respecting differing philosophical systems and perspectives.</li> <li>•</li> </ul>					
<b>Course Outcomes:</b>					
After completion of the course, learners would be able to:					
<ul style="list-style-type: none"> <li>• <b>CO1:</b> Apply the fundamental teachings of ancient western philosophical thoughts on contemporary metaphysical and epistemological problems</li> <li>• <b>CO2:</b> Able to differentiate the fundamentals of epistemology, axiology and ontology of various continents in ancient and medieval time</li> </ul>					
<b>Outline of Syllabus: (per session plan)</b>					
<b>Module</b>	<b>Description</b>				<b>No of Hours</b>
<b>1</b>	<b>Unit- 1 Pre-Socratics and sophists</b> <ul style="list-style-type: none"> <li>• Natural philosophers (Thales, Anaximander and Anaximenes), the problem of change (Parmenides and Heraclites), Pluralists (Empedocles, Anaxagoras, Democritus), Sophists (Epistemology and ethics)</li> </ul>				12
<b>2</b>	<b>Unit- 2. Socrates and Plato</b> <ul style="list-style-type: none"> <li>• Socratic Method, Socratic definition, Plato's theory of knowledge, criticisms against sense perception, theory of Forms</li> </ul>				11
<b>3</b>	<b>Unit- 3 Aristotle</b> <ul style="list-style-type: none"> <li>• Aristotle's theory of Causation (reference to the notion of teleology), Form and Matter; actuality and potentiality</li> </ul>				11
<b>4</b>	<b>Unit- 4. Oriental Philosophy</b> <ul style="list-style-type: none"> <li>• Japanese - D. T. Suzuki</li> <li>• Chinese-Lao tzu</li> <li>• Persian- Rumi</li> </ul>				<b>11</b>
	<b>Total</b>				<b>45</b>

**References and reading list**

- Annas, Julia. *Ancient Philosophy: A Very Short Introduction* (Oxford University Press, 2000)
- Barnes, Jonathan. *Early Greek Philosophy*, (Penguin; Revised edition 2002)
- Elrouayheb K, S Schmidtke S, *Oxford handbook of Islamic Philosophy*, Oxford University Press, 2017
- G. S. Kirk and J. E. Raven. *The Pre-Socratic Philosophers*. (Cambridge University Press, 1957)
- Grube, G. M. *Plato's Thought* (London: Methuen, 1935)
- Guthrie, W. K. C. 1962, 1965, 1969, *A History of Greek Philosophy*, Vols. I, II, and III, IV, V, VI (Cambridge University Press. 1962, 1965, 1969)
- Jones, W.T. *A History of Western Philosophy: The Medieval Mind* (Harcourt, Brace and World, Inc. 1969)
- Michael Marmura, Etienne Gilson. *'Al Ghazali, The incoherence of the Philosophers'* (University of Chicago Press 1998)
- Osborne, Catherine. 2004 *PreSocratic Philosophy: A Very Short Introduction* (Oxford University Press 2004)
- Simon van den Bergh *Tahafut al tahafat*, Gibb Memorial Trust; 2008)
- Simpson, J.R.R. Marianna Shreve (1997). *Sultan Ibrahim Mirza's Haft Awrang: A Princely Manuscript from Sixteenth-Century Iran*. Yale University Press. hardback: ISBN 978-0-300-06802-3
- Stace, W.T. *A Critical History of Greek Philosophy* (Macmillan, 1985, 1992)
- Stumpf, S.E. & Fieser, J. *Philosophy: History and Problems* (McGraw-Hill, 1971)
- Walsh, Martin *A History of Philosophy* (London: Geoffrey Chapman, 1985)
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- Gunnar Skirbekk and Nils Gilje *History of Western Thought* Routledge, 2001
- D.J. O'Connor *Critical History of Western Philosophy* Free Press, 1985
- *An Introduction to Zen Buddhism*, Kyoto: Eastern Buddhist Soc. 1934. Republished with Foreword by C.G. Jung, London: Rider & Company, 1948
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