

M.Phil./Ph.D. Course Work 2019

Perspectives on Contemporary Indian Philosophy

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Course Objective

The course intends to introduce the students to various perspectives of the contemporary Indian philosophy such as; the distinction between classical, modern and contemporary Indian philosophy, the myths and dogmas that were exploded, what is living and dead in Indian Philosophy, Indian philosophy in English etc. At the end of the course the student will be able to have an in depth understanding of some of the perspectives that were under discussion since the inception of Indian philosophy as an academic discipline to the contemporary times.

Course Outcomes

CO 1: To introduce and acquaint students with the distinctive character of Indian philosophy inquiry by introducing them to debates, discussion, and discourse related to the foundational issues prevalent in this discourse.

CO 2: The theoretical analyses of Indian philosophy will guide students to acquire a basic understanding of the core ideas of Indian philosophy and questions that arises related to its perception and tenets. The issues related to the nature, status, and structure of philosophical system will enable them to do research on the binaries and dichotomies related to truth, relativism, traditional philosophical virtues, contemporary Indian knowledge, theories of metaphysics and others.

CO 3: It aims to enhance student's ability to critically analyse, assess, reflect and evaluate while discussing the objectivity of ideas and concepts related to religion, reality and other dimensions.

CO 4: This course will nurture the minds of students to make them aware and help them in making understanding Indian philosophy in a different perspective.

UNIT 1: Classical and Modern

1. Debiprasad Chattopadhyaya. *What is Living and What is Dead in Indian Philosophy?* New Delhi: People's Publishing House, 1976.
2. Schreiner, Peter. The Indianness of Modern Indian Philosophy as a Historical and Philosophical Problem. *Philosophy East and West*, Vol. 28, No. 1. Jan., 1978, pp. 21-37.
3. Bhattacharya, Kalidas. 'Traditional Indian Philosophy as Modern Indian Thinkers view it' in *Indian Philosophy: Past and Future*, Pappu, Rama Rao, SS. And R. Puligandla, eds Delhi: Motilal Banarasi Dass, 1982. pp.171-224.
4. Raghuramaraju, A. Introduction to *Debates in Indian Philosophy: Classical, Colonial and Contemporary*. New Delhi: Oxford University publishers. 2006.
5. Ganeri, Jonardon. Contextualism in the Study of Indian Intellectual Cultures. *Journal of Indian Philosophy* 2008. 36. Pp.551-562.
6. Rajendra Prasad. "Tradition, Progress, and Contemporary Indian Philosophy." *Philosophy East and West*, Vol. 15, No. 3/4 (Jul. - Oct., 1965), pp. 251-258.

UNIT 2: West and India

1. Datta D. M. India's Debt to the West in Philosophy. *Philosophy East and West*, Vol. 6, No. 3. Oct., 1956, pp. 195-212.
2. Burt, E. A. What Can Western Philosophy Learn from India? *Philosophy East and West*, Vol. 5, No. 3 (Oct., 1955), pp. 195-210.
3. Roy W. Perrett. Truth, Relativism and Western conceptions of Indian philosophy, *Asian Philosophy: An International Journal of the Philosophical Traditions of the East*, 8:1, 1998.19-29.

UNIT 3: Myths and Dogmas:

1. Das Gupta SN. 'Dogmas of Indian Philosophy', in *Philosophical Essays*, Delhi: Motilal Banarasi Dass, 1982. pp. 208-33.
2. Daya Krishna. "Three Myths about Indian Philosophy" *Diogenes* 14 (55):89-103 (1966).

UNIT 4: New Historiography

1. Heehs, Peter. Shades of Orientalism: Paradoxes and Problems in Indian Historiography. *History and Theory*, Vol. 42, No. 2. May, 2003, pp. 169-195
2. Bhushan, Nalini, and Jay Garfield, 2011. "Pundits and Professors: The Renaissance of Secular India" in Nalini Bhushan and Jay Garfield (eds) *Indian Philosophy in English: From Renaissance to Independence*. New York: OUP.
3. Pollock, S. Is There an Indian Intellectual History? Introduction to "Theory and Method in Indian Intellectual History" *Journal Indian Philosophy* (2008) 36:533–542

Further readings:

1. Panikker, R. The Vitality and role of Indian Philosophy today. *Indian Philosophical Quarterly*, V (1978), p. 673-692.
2. Pappu, Rama Rao, SS. And R. Puligandla, eds *Indian Philosophy: Past and Future*, Delhi: Motilal Banarasidass, 1982.
3. Bhushan, Nalini, and Jay Garfield (eds) 2011. *Indian Philosophy in English: From Renaissance to Independence*. New York: OUP.
4. Anikeev, N. P. *Modern Ideological Struggle for the Ancient Philosophical Heritage of India*. Calcutta: Indian Studies: Past & Present. 1969.
5. Raghuramaraju, A. *Philosophy and India: Ancestors, predecessors*. New Delhi: Oxford University publishers.
6. Daya Krishna. *Indian Philosophy: A Counter Perspective*. (Revised & Enlarged edition) Delhi: Sai Satguru Publications. 2006.
7. Devaraja, N.K. What Is Living and What Is Dead in Traditional Indian Philosophy. *Philosophy East and West*, Vol. 26, No. 4 (Oct., 1976), pp. 427-442.
8. Ganeri, Jonardon. *Philosophy in Classical India. The Proper work of Reason*. London: Routledge. 2001.
9. Mohanty, J.N. *Reason and Tradition in Indian Thought: An Essay on the Nature of Indian Philosophical Thinking*. Oxford: Clarendon Press. 1992.
10. Mohanty, J.N. On Matilal's Understanding of Indian Philosophy. *Philosophy East and West*, Vol. 42, No. 3. Jul., 1992, pp. 397-406.
11. Dayakrishna, Three Conceptions of Indian Philosophy. *Philosophy East and West*, Vol. 15, No. 1 (Jan., 1965), pp. 37-51.
12. Dayakrishna, M.P. Rege, RD Dwivedi & Mukund Lath. (ed) *Samvad: A Dialogue between Two Philosophical Traditions*. Delhi: ICPR in association with Motilal Banarasidass. 1991.

13. Working Papers on Sanskrit Knowledge-Systems on the Eve of Colonialism I, *Journal of Indian Philosophy* 30(5), (2002); Working Papers on Sanskrit Knowledge-Systems on the Eve of Colonialism II, *Journal of Indian Philosophy*, 33(1), (2005).
14. Anna-PyaSjodin. Conceptualising Philosophical Tradition: A Reading of Wilhelm Halbfass, Daya Krishna, and Jitendranath Mohanty. *Philosophy East and West*, Vol61, No.3. July 2011. Pp.534-546.
15. Quentin Skinner. Meaning and Understanding in the History of Ideas. *History and Theory*, Vol. 8, No. 1 (1969), pp. 3-53.

Teaching/ Learning Process:

Learning is a lifelong activity and teaching is a two-way method of learning and imparting education. Besides lectures the teaching will incorporate the use of audio-visual resources (ppt presentations, YouTube videos, movies), group discussions and debates. Students will be encouraged to explore information and libraries, e-libraries and the web and discuss their views in class for more in-depth understanding and for keeping abreast with emerging ideas in the field.

Assessment Methods:

- End Semester Exam _____50
- 2 Term papers (2500-3000 words) ---30 (15*2)
- Term paper presentation -----(15+5)
- The theme of the term paper will be selected by the student again in consultation with his/her supervisor. (Word limit: 2500-3000; well documented).

Keywords:

Indian Philosophy, Western philosophy, Paradoxes, Truth, Modern intellectual culture