

**B.A. First Semester**

**CORE COURSE**

**C.C. 1.1**

**Outlines of Indian Philosophy I**

**6X16=96 Credit Hours**

**Course Objective:**

**50 Marks**

Various schools of Indian philosophy constructed their own systems, each having their own metaphysical, epistemological and ethical stance. The present course is designed to familiarise the students with some important concepts of Classical Indian Philosophy and the significant contributions of different *nāstika* schools of Indian philosophy.

**1. Nature of Indian Philosophy**

- a) Plurality as well as common concerns

**2. Basic Concepts of the Vedic and Upaniṣadic World-views**

- a) *Ṛta*: the Divine and the Human Realms
- b) The Centrality of the Institution of *Yajña*
- c) *Ṛṇa*
- d) *Ātman*:
  - i. *Jāgrat*
  - ii. *Svapna*
  - iii. *Suṣupti*
  - iv. *Turīya*
- e) *Brahman*: *Śreyas* and *Preyas*
- f) *Mukti*

**3. Cārvāka School**

- a) Epistemology

b) Metaphysics

c) Ethics

#### 4. Jainism

a) Concepts of *Sat*

b) *Dravya*

c) *Guṇa*

d) *Paryāya*

e) *Jīva* and *Ajīva*

f) *Anekāntavāda*

g) *Syādvāda* and *Nayavāda*

h) *Ahiṃsā*

i) Bondage and Liberation

#### 5. Buddhism

a) The Four Noble Truths

b) *Pratītyasamutpāda*

c) *Nairātmyavāda* ( Theory of No- self)

d) *Kṣaṇikatvavāda* (Theory of Momentariness)

e) Integration of these theories in the following Schools of Buddhism :

i. Vaibhāṣika

ii. Sautrāntika

iii. Mādhyamika

iv. Yogācāra

### **Suggested Readings :**

1. M.Hiriyanna, *Outlines of Indian Philosophy*, George Allen and Unwin, London, 1951
2. C.D.Sharma, *A Critical Survey of Indian Philosophy*, Motilal Banarasidass, New Delhi, 1979
3. S.N.Dasgupta, *A History of Indian Philosophy* (Vols. I to VI),, Motilal Banarasidass, New Delhi, 1992
4. S. Radhakrishnan, *Indian Philosophy* (Vols. I & II), Blackie and Son, Bombay, 1977
5. D.M.Datta & S.C.Chatterjee, *An Introduction to Indian Philosophy*, University of Calcutta, Kolkata, 1960
6. Karuna Bhattacharya, *Nyaya-Vaisesika Darsan* (in Bengali), Paschim Banga Rajya Pustak Parsat ,Kolkata,
7. Dakshina Ranjan Sastri, *Carvaka Darsan* (in Bengali), Paschim Banga Rajya Pustak Parsat, Kolkata, 1982
8. Dipak Kumar Bagchi, *Bharatiya Darsan*, (in Bengali), Progressive Publishers, Kolkata, 2014
9. Debabrata Sen, *Bharatiya Darsan* (in Bengali), Paschim Banga Rajya Pustak Parsat, Kolkata, 2001
10. Pradyot Kumar Mandal, *Bharatiya Darsan*, Progressive Publishers, Kolkata, 2010

**C.C. 1.2**

### **Outlines of Indian Philosophy II**

**6X16=96 Credit Hours**

**Course Objective :**

**50 Marks**

The present course is designed to familiarise the students with the significant contributions of the different *āstika* schools of Indian philosophy from the standpoint of epistemology, metaphysics, ethics and logic.

### 1. Nyāya

- a) Theory of *Pramāṇas*
- b) Individual Self and its Liberation
- c) Idea of God and Proofs for His Existence

### 2. Vaiśeṣika

- a) *Padārthas*:
  - i. *Dravya*
  - ii. *Guṇa*
  - iii. *Karma*
  - iv. *Sāmānya*
  - v. *Samavāya*
  - vi. *Viśeṣa*
  - vii. *Abhāva*
- b) Causation :
  - i. *Asatkāryavāda*
  - ii. *Karaṇa*: *Samavāyī*, *Asamavāyī*, *Nimitta*
- c) *Paramāṇuvāda*

### 3. Sāṃkhya

- a) Causation: *Satkāryavāda*
- b) *Prakṛti*:
  - i. Its constituents
  - ii. Its evolutes and arguments for its existence

c) *Puruṣa*:

- i. Arguments for its Existence
- ii. Plurality of *Puruṣas*
- iii. Relation between *Prakṛti* and *Puruṣa*
- iv. *Kaivalya*

d) Atheism.

#### 4. Yoga

- a) Meaning of the term *yoga*
- b) *Citta* and *Citta-vṛtti*
- c) Eightfold Path
- d) Concept of God

#### 5. Pūrva-Mīmāṃsā

- a) *Śruti* and its importance
- b) Classification of *Śruti Vākyas*:
  - i. *Vidhi*
  - ii. *Niṣedha*
  - iii. *Arthavāda*
- c) Atheism

#### 6. Advaita

- a) *Nirguṇa Brahman*
- b) *Vivartavāda*
- c) *Māya*
- d) Three grades of *Sattā*
- e) *Jīva*
- f) *Jīvanmukti*.

## 7. Viśiṣṭādvaita

- a) *Saguṇa Brahman*
- b) *Refutation of Māya*
- c) *Pariṇāmavāda*
- d) *Apṛthaksiddhi*
- e) *Jīva:*

i. *Cit*

ii. *Acit*

### Suggested Readings

1. M.Hiriyanna, *Outlines of Indian Philosophy*, George Allen and Unwin, London, 1951
2. C.D.Sharma, *A Critical Survey of Indian Philosophy*, Motilal Banarasidass, New Delhi, 1979
3. S.N.Dasgupta, *A History of Indian Philosophy* (Vols. I to VI), Motilal Banarasidass, New Delhi, 1992
4. S. Radhakrishnan, *Indian Philosophy* (Vols. I & II), Blackie and Son, Bombay, 1977
5. D.M. Dutta & S.C. Chatterjee, *An Introduction to Indian Philosophy*, University of Calcutta, Kolkata, 1960
6. Karuna Bhattacharya, *Nyaya-Vaisesika Darsan* (in Bengali), Paschim Banga Rajya Pustak Parsat, Kolkata,
7. Dakshina Ranjan Sastri, *Carvaka Darsan* (in Bengali), Paschim Banga Rajya Pustak Parsat, Kolkata, 1982
8. Dipak Kumar Bagchi, *Bharatiya Darsan*, (in Bengali), Progressive Publishers, Kolkata, 2014

## **GENERAL ELECTIVE**

**G.E. 1.1**  
**Psychology**

**6x16=96 Credit Hours**

**Course Objective :**

**100 Marks**

This course is aimed to familiarise the students of philosophy with different theories and concepts of Psychology and its impact in human life. It explores various psychological methods as well as theories of learning, instinct, memory and intelligence and also some important concepts like attention, sensation and perception.

### **1. Methods of Psychology**

- a) Introspection
- b) Extrospection
- c) Experimental Method

### **2. Sensation and Perception**

- a) Sensation: nature and attributes
- b) Nature of Perception
- c) Relation between Sensation and Perception
- d) Gestalt's Theory of Perception.

### **3.**

### **Learning**

- a) Definition
- b) Different theories of Learning
  - i. Trial and Error
  - ii. Classical Conditioning
  - iii. Gestalt's Theory.

### **4. Attention**

- a) Attention and Inattention

- b) The Nature of Attention
- c) Duration and Kinds of Attention

### **5. Memory and Forgetting**

- a) Definition of Memory and its factors
- b) Forgetting and its causes.

### **6. Intelligence**

- a) Measurement and Tests of Intelligence: Binet-Simon, Terman Merrill, Wechsler.

### **7. Emotion and Instinct**

- a) Patterns of Bodily Response in Emotion.
- b) The Brain and Emotion
- c) Nature of Instinct

### **Suggested Readings:**

1. Morgan and King, *Introduction to Psychology*, Mc Graw Hill Education (India) Private Limited, 1993
2. P.N Bhattacharya: *A Textbook of Psychology* Part I &II, A Mukherjee & Co. Private Ltd, 1972
3. J.N. Singha, *A Manual of Psychology*, Central Book Agency, Kolkata, 1984
4. Stout, G.F, *A Manual of Psychology*, 5th edition, London, University Tutorial Press Ltd, 1949
5. Williams James, *The Principles of Psychology*, New York, Dover Publications
6. Charuchandra Singha, *Monobijnan*, Kolkata, University of Calcutta, 1941. (Bengali)
7. Ramesh Chandra Munshi and Arun Kumar Mukhopadhyay, *Nitibijnan o Monobijnan*, Kolkata, Baikuntha Book Hose, 2003. (Bengali)
8. Anil Kumar Mukherjee, *Monobijnan Parichay*, Kolkata, Progressive Publisher, 1983. (Bengali)



9. Pritibhushan Chattopdhyaya, *Monovidya*, 6th edition, Kolkata, Modern Book Agency, 1970. (Bengali)
10. Paresh Nath Bhattacharya, *Monovidya*.(Bengali)
11. Sengupta, Promodbandhu, *Monovidya*, Fifth Edition, Kolkata, Banerjee Publication, 1972. (Bengali)

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## **B.A. Second Semester**

### **CORE COURSE**

#### **C.C.2.1**

#### **History of Western Philosophy I      6x16=96 Credit Hours**

#### **Course Objective :**

**50 Marks**

Various western philosophers constructed their own systems, each having their own metaphysical, epistemological and ethical stance. The present course is designed to familiarise the students with the contributions of the Early Greek philosophers like Plato and Aristotle as well as the rationalist philosophers like Descartes , Spinoza and Leibnitz.

#### **1. Plato's Theories:**

- a) Knowledge
- b) Doxa
- c) Matters and Forms

#### **2. Aristotle:**

- a) Dialogue and Assessment with Plato on his Theory of Forms
- b) Causation

### **3. Descartes:**

- a) Method
- b) Method of Doubt
- c) Cogito ergo sum
- d) Criterion of Truth
- e) Types of Ideas
- f) Substance
- g) External World

### **4. Spinoza:**

- a) Three Ways of Knowing
- b) Substance, Attributes and Modes
- c) The Idea of God or Nature
- d) Pantheism and Mind-Body Issues.

### **5. Leibniz:**

- a) Monads
- b) Pre-Established Harmony
- c) Innate Ideas
- d) Non-Contradiction Principles
- e) Sufficient Reasons and Indiscernible Identity

### **Suggested readings:**

1. F.Copleston : *A History of Philosophy*, Paulist Press,, US, 1946, 1975
2. D.J O. Connor : *A Critical History of Western Philosophy* , The Free Press, 1940
3. W.T. Stace : *A Critical History of Greek Philosophy* ,Macmilan & Co. Ltd. New York , 1960( First Edition 1920)

4. Falckenberg : *History of Modern Philosophy*, Project Gutenberg, 1920
5. Shibapada Chakraborty and Ramaprasad Das : *Paschatya Darshaner Ruparekha* (in Bengali) Paschimbanga Rajya Pustak Parsad, 1992

### **C.C.2.2**

#### **History of Western Philosophy II      6x16=96 Credit Hours**

#### **Course Objective :**

**50 Marks**

Various western philosophers constructed their own systems, each having their own metaphysical, epistemological and ethical stance. The present course is designed to familiarise the students with the contributions of the empiricist philosophers like Locke, Berkeley and Hume. The course also aims at introducing the philosophy of Immanuel Kant – a critical philosopher, whose ideas are widely believed to have revolutionised western philosophical thought.

#### **1. Locke**

- a) Ideas and their classifications
- b) Refutation of Innate Ideas
- c) Knowledge and its grades
- d) Substance
- e) Qualities: Primary and Secondary.

#### **2. Berkeley**

- a) Rejection of Abstract Ideas
- b) Rejection of the distinction between Primary and Secondary Qualities
- c) Immaterialism
- d) *Esse est percipi* and *Esse est percipii*

e) The Problem of Solipsism.

### 3. Hume

a) Impressions and Ideas

b) Knowledge concerning Relations of Ideas and Knowledge concerning Matters of Fact

c) Causality

d) External world

e) Scepticism.

### 4. Kant

a) Conception of Critical Philosophy

b) Possibility of Synthetic A priori Judgements

c) Copernican Revolution

d) The Forms of Sensibility.

### Suggested readings:

1. F.Copleston : *A History of Philosophy*, Paulist Press,, US, 1946, 1975
2. D.J O. Connor : *A Critical History of Western Philosophy* , The Free Press, 1940
3. C.R Morris : *Locke, Berkeley and Hume* , Greenwood Press, 1980
4. S.Korner : *Kant* , Penguin Books ,New Edition , 1990
5. Falckenberg : *History of Modern Philosophy*, Project Gutenberg, 1920
6. Shibapada Chakraborty and Ramaprasad Das : *Paschatya Darshaner Ruparekha* (in Bengali) Paschimbanga Rajya Pustak Parsad, 1992

## GENERAL ELECTIVE

### G.E. 2.1

**Philosophy of Technology**

**6x16=96 Credit Hours**

**Course Objective :****100 Marks**

The Philosophy of Technology is a sub-field of philosophy that explores the nature of technology and its social effects related to technology (natural and artificial). It also pays heed to the effects and contributions of modern technology on human kind.

**1. Historical Developments:**

- a) History of Technology (Ancient and Medieval)

**2. Later Developments (modern):**

- a) Methodological issues, designs and decisions.
- b) Technology and Neutrality
- c) Computer Ethics and its Values
- d) Reason and Rationality of Technology

**3. Ethical and Social Aspects of Technology**

- a) Development of Ethics of Technology
- b) Technology, Moral Responsibility, Value and Attachment
- c) Impact on Contemporary Culture, Society, Life and its influence
- d) Heidegger: The Question Concerning Technology
- e) Humanity, Artificial Intelligence and Conflict

**Suggested Readings:**

- 1.A. Borgmann: *Technology and the Character of Contemporary Life: A Philosophical Enquiry* , The University of Chicago Press, Chicago and London, 1984
2. Martin Heidegger: *The Question Concerning Technology and Other Essays*, Garland Publishing, Inc, New York and London, 1977

3. Val Dusek , Robert C. Scharff : *Philosophy of Technology : The Technological Condition-An Anthology* ,Wiley, 2003
4. Robert C. Scharff (Ed.) *Philosophy of Technology* , John Wiley and Sons , 2014

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### **B.A. Third Semester**

### **CORE COURSE**

### **C.C.3.1**

### **Indian Epistemology**

**6X16= 96 Credit Hours**

### **Course Objective:**

**50 Marks**

The course tries to give a comprehensive account of the theories of cognition carried out in the texts of different schools of Indian Philosophy. It focuses on their distinctive views regarding the cognition, generation and apprehension of valid cognition, sources of valid cognition and invalid cognition or illusion.

1. **Definition and Classification of Cognition (*Buddhi*): Nyāya School**
2. **Definition of Valid Cognition (*pramā*) and Invalid Cognition (*Apramā*): Nyāya School**
3. **Validity of Cognition(*Prāmāṇya*):**
  - a) Theory of Intrinsic Validity (*Svatahprāmāṇyavāda*): Pūrva-Mīmāṃsā School (all the three subsects)
  - b) Theory of Extrinsic Validity (*Paratahprāmāṇyavāda*):Nyāya School
4. **Definition and Classification of Source of Valid Cognition (*Pramāṇa*):**

- a) Nyāya School
- b) Pūrva Mīmāṃsā School (the Bhāṭṭa School)
- c) Sautrāntika-Yogācāra School of Buddhism

**5. Indian Theories of Illusion (*Khyātivāda*) : A Brief Overview.**

**Suggested Readings:**

- 1) Annambhatta, *Tarkasaṃgrahadipika on Tarkasaṃgraha*, translated and elucidated by Gopinath Bhattacharya , Progressive Publisher, 1976
- 2) Annambhatta, *Tarkasaṃgraha with Tarkasaṃgrahadipika*, elucidated by Narayan Chandra Goswami (in Bengali), Sanskrit Pustak Bhandar , Kolkata
- 3) Moksakaragupta, *Tarkabhāṣā* Asha Prakashan, Varanasi,1942,1985
- 4) D.M. Dutta, *Six Ways of Knowing*, University of Calcutta, 1960
- 5) M.Hiriyanna, *Outlines of Indian Philosophy*, George Allen and Unwin, London, 1951
- 6) C.D.Sharma, *A Critical Survey of Indian Philosophy*, Motilal Banarasidass, New Delhi, 1979
- 7) Kesava Misra, *Tarkabhasa*, translated and elucidated by Gangadhar Kar , Volume 1 (in Bengali) ,Centre of Advanced Study in Philosophy, 2009

**C.C.3.2**

**Indian Logic**

**6X16=96 Credit Hours**

**Course Objectives:**

**50 Marks**

Indian Logic is basically knowledge - based logic. Logic has developed in India out of two slightly distinct traditions:(i) *Vāda* tradition, i.e. tradition of debate which was concerned with dialectical tricks, eristic arguments and sophistry; and (ii) *Pramāṇa* tradition, which was

concerned with the criteria of empirical knowledge, *anumāna* in particular. It is generally held that the most significant contribution to Indian logic was made by the Nyāya School of thought. But the development of the Nyāya logic was almost entirely due to its interaction with other Indian philosophical schools, especially the Buddhist school. This course focuses on the Nyāya and the Buddhist conceptions of *anumāna* and different issues related to it.

**1. Definition of *Anumāna*: Nyāya and Bauddha.**

**2. Classification of *Anumāna***

a) *Svārthānumāna*

b) *Parārthānumāna*

**3. Different types of *Liṅga* or *Hetu*: Nyāya and Bauddha**

**4. *Vyāpti* and *Vyāptigraha* : Nyāya and Bauddha.**

**5. *Hetvābhāsa*: Nyāya and Bauddha.**

**Suggested Readings :**

- 1) Annambhatta, *Tarka Samgraha* with *Dipika*, edited by Narayan Chandra Goswami, Sanskrit Pustak Bhandar, Kolkata , 1974
- 2) Annambhatta, *Tarka Samgraha* with *Dipika*, edited by, Gopinath Bhattacharya, Progressive Publisher, Kolkata 1976
- 3) Annambhatta, *Tarka Samgraha* with *Dipika*, edited by, Panchanan Shastri, Kanthi, Midnapore.
- 4) Debabrata Sen, *Bharatiya Darsan*, Paschimbanga Rajya Pustak Parsad, Kolkata. 1970
- 5) Dipak Kumar Bagchi, *Bharatiya Darsan*, Pragatisil Prakashan, Kolkata , Progressive Publishers, 2008
- 6) D.M. Dutta, *Six Ways Of Knowing*, University Of Calcutta , 1960



### **C.C.3.3**

#### **Western Epistemology**

**6x16=96 Credit Hours**

#### **Course objective:**

**50 Marks**

Scientists as well as ordinary humans claim to have knowledge, but it is the task of a philosopher to analyse the concept of 'knowledge'. Unless we know what does it mean to have knowledge we would not be able to know when our knowledge claim is true. This course is designed to initiate students to some fundamental epistemic concepts and issues in the Western tradition.

#### **1. Knowledge**

- a) Different uses of the verb 'to know'
- b) Conditions of Propositional Knowledge
- c) Knowing how and Knowing that
- d) Knowledge by Description and Knowledge by Acquaintance.

#### **2. Theories of Knowledge**

- a) Rationalism
- b) Empiricism
- c) Kant's theory

#### **3. Belief in the Existence of Physical Objects**

- a)** Objects of Perception: Physical Objects and Sense-data
- b)** Problems of Direct Realism or Naïve Realism
- c)** Sense-data : Arguments for and against
- d)** Justification for Belief in the Existence of Physical Objects

#### **4. Introduction to the Theories of Truth:**

- a) Correspondence Theory
- b) Coherence Theory

c) Pragmatic Theory.

**Suggested Readings:**

- 1) J. Hospers, *An Introduction to Philosophical Analysis*, Prentice-Hall, Inc. 153, 1967; Indian Reprint, Allied Publishers Private Limited, New Delhi, 2006
- 2) A. D. Woozley, *Theory of Knowledge : An Introduction*, Hutchinson's University Library, London, 1949; reprint, Routledge, 2016
- 3) A. J. Ayer, *The Problem of Knowledge*, Macmillan, London, 1956
- 4) A.C. Ewing, *The Fundamental Questions of Philosophy*, Routledge & Kegan Paul, 1951
- 5) Richard L. Kirkham, *Theories of Truth: A Critical Introduction*, MIT Press, Cambridge, MA, 1992
- 6) Bertrand Russell, *The Problems of Philosophy*, (1912), Oxford University Press, New Delhi, 1980.
- 7) Samarikanta Samanta, *Darshanik Bisleshaner Ruprekha*, Banerjee Publishers, Kolkata, 1987 (in Bengali)

**SKILL ENHANCEMENT COURSE**

**SEC 3.1:**

**Critical Thinking**

**2X16=32 Credit Hours**

**Course Objective :**

**50 Marks**

Critical Thinking is the ability to think clearly, systematically and rationally about what to do or what to believe. The practice of Critical Thinking enhances the skill to understand logical connections between ideas, to identify , construct and evaluate arguments, to find out the relevance of ideas and facts, and through all these to think independently . As such, critical thinking is a domain-general skill. The following course is designed to acquaint the students with the characteristic features of critical thinking and to train them to think critically through exercises.

## **1. Introductory Note on Critical Thinking**

- a) What is Critical Thinking
- b) Standards of Critical Thinking
- c) Why should we become Critical Thinkers

## **2. Critical Thinking and Logic**

- a) What is an Argument and how can we recognise an Argument?
- b) Distinction between Formal Argument and Informal Argument
- c) Deductive Argument - Formal Validity and Soundness
- d) Inductive Argument - Inductive Force and Cogency
- e) Reconstructing Arguments :
  - i. Uncovering Hidden Premises
  - ii. Understanding the Intention of a Speaker
  - iii. Producing an Argument in a Context
  - iv. Tackling Vagueness ,Ambiguity and Generality in Ordinary Language

## **3. Logical Persuasion vs. Non-Logical Persuasion**

- a) Rhetorical Ploys
- b) Fallacies- Formal and Informal.

## **4. Practical Reasoning**

### **Suggested Readings:**

1. Madhucchanda Sen, *An Introduction to Critical Thinking*, Pearson, New Delhi, 2010
2. Tracy Bowell and Gary Kemp, *Critical Thinking: A Concise Guide*, Routledge, London & New York

## **GENERAL ELECTIVE G.E. 3.1**

**Man and Environment**

**6x16=96 Credit Hours**

**Course Objective:****100 Marks**

Ever since people have become aware of the environmental crisis, philosophers have started pondering over the genesis of this crisis and the moral dimension in man-nature relation. Different moral concepts have been applied to explore the man-nature dynamics. The realm of morality has been extended not only to include the biotic community, but also the entire creation. This course is designed to give the student an overview of the main issues and debates in Environmental Ethics

**1. Western Attitude to Environment**

- a) Introduction
- b) Ambiguity in the word 'Nature'
- c) Graeco-Christian Western Idea of Nature
- d) Cartesian Dualism
- e) Hegelian Conception of Nature

**2. Classical Indian Attitude to Environment**

- a) The Vedic View
- b) The Upanisadic World-view
- c) Rabindranath Tagore's Understanding of Nature

**3. Respect for Nature**

- a) The Attitude of Respect
- b) Bio-centric Outlook to Nature
- c) Ethical Standards and Rules that follow from the Attitude of Respect to Nature
- d) The Idea of Inherent Worth of Nature.

**4. Intrinsic Value of Nature**

- a) Moore's Talk of 'Intrinsic Properties'
- b) Paul Taylor on the Intrinsic Value of nature

- c) Attfield on the Intrinsic Value of Nature
- d) Callicott's Idea of Intrinsic Value of Nature
- e) Rolston III on Intrinsic Value of Nature
- f) Intrinsic Value and Objective Value

## **5. Deep Ecology and its Third World Critique**

- a) Arne Naess on Deep Ecology
- b) Ramchandra Guha's Critique of Deep Ecology

## **6. Eco-feminism**

- a) Understanding Nature and the Feminine
- b) Dualisms in Western Tradition
- c) Masculinity, Humanity and Nature.

## **Suggested Readings :**

1. John Passmore, 'Attitudes to Nature', *Environmental Ethics* (ed.) Robert Elliot, Oxford University Press, Oxford, 1998
2. Rabindranath Tagore, *Sadhana* (first Chapter), Macmillan, New York, 1915
3. Paul Taylor, *Respect for Nature: A Theory of Environmental Ethics* (Select Parts), Princeton University Press, Princeton, 1986
4. Robert Elliot, 'Intrinsic value, Environmental Obligation and Naturalness' *Monist*, 1975
5. Arne Naess, 'The Shallow and the Deep, Long-Range Ecology Movements: A Summary', *Inquiry*, 1973
6. Val Plumwood, 'Nature, Self and Gender: Feminism, Environmental Philosophy and the Critique of Rationalism', *Environmental Ethics* (ed.) Robert Elliot, Oxford University Press, Oxford, 1998
7. N.N. Chakraborty, *Paribesh o Naitikata*, Progressive Book Forum, Kolkata, 2002
8. Dr. Santosh Kumar Pal, *Phalita Nitishastra*, Levant Books, Kolkata, 2<sup>nd</sup> Edition, 2017

9. Debolina Mukhopadhyay , *Paribesh- Bhabna O Proyoge Rabindranath* , Gangchil, Kolkata, 2012
10. Ujjwal Kumar Majumdar, *Biswa Bhara Praan* , Ebong Mushaayera, Kolkata, 2009
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## **B.A. Fourth Semester**

### **CORE COURSE**

#### **C.C.4.1**

#### **Western Logic -1      6x16=96 Credit Hours**

#### **Course Objective:**

**50 Marks**

The course aims at developing the reasoning skill. At the same time, it also emphasizes on the significance of propositions and arguments and the concepts of truth and falsity, as well as validity and invalidity in Aristotelian Deductive Logic.

#### **1. Basic concepts**

- a) Sentence and Proposition
- b) Logical Form
- c) Truth, Validity and Soundness.

#### **2. Outlines of Aristotelian Logic**

#### **3. Boolean Interpretation of Propositions**

#### **4. Venn Diagram Technique of Testing the Validity of Syllogisms.**

#### **5. Difference between Aristotelian Logic and Boolean Interpretation**

#### **6. Truth Functional Logic**

- a) Truth Functions
  - i. Negation
  - ii. Conjunction
  - iii. Disjunction
  - iv. Implication
  - v. Equivalence
- b) Interdefinability of Truth Functions
- c) Techniques of Symbolization.
- d) Argument and Argument-form
- e) Decision Procedure and Method of Proof
- f) Testing validity by Truth-table Method
- g) Shorter Truth-table Method of Truth Validity

**Suggested Readings:**

- 1) I. M. Copi and C. Cohen : *Introduction to Logic (14<sup>th</sup> Edition )*, Macmillan Publishing Company, New York, 2010
- 2) Morris R. Cohen and Ernest Nagel : *Introduction to Logic and Scientific Method*, Allied Publishing Limited, New Delhi, 1968, 1995
- 3) B. K. Bhattacharya : *Logic, Value and Reality*, University of Calcutta, Kolkata, 1961
- 4) Rama Prasad Das : *Pashchatya Darshana O Yuktibijnana* , Modern Book Agency: Kolkata, 1980
- 5) Shukla Chakraborty : *Tarkabijnana* , Progressive Publishers, Kolkata, 2005, 2014
- 6) Samir Kumar Chakraborty : *Pashchatya Darshana O Yuktibijnana* , Disha Publishers, Hooghly, 2004
- 7) Ramaprasad Das : *Sangketik Yuktibijnana* , West Bengal State Book Board, Kolkata , 1978

8) Indra kumar Roy : *Pratiki Nyaya* ,West Bengal State Book Board, Kolkata, 1977, 1989

## **C.C. 4.2**

### **Quantification and Induction**

**6x16=96 Credit Hours**

#### **Course Objective:**

**50 Marks**

The course aims at developing the logical skill, exploring different theories and concepts of Deductive Logic including the Quantification Theory, Rules of Quantification and Proof of Invalidity Model Construction . On the other hand, it also gives an overview of the Inductive Logic, giving importance to the distinction between Induction and Deduction, different types of Inductive Arguments, Analogical Arguments and Mill's Methods. It also pays heed to the different theories and concepts of Science and Hypothesis including Scientific and Unscientific Explanation, Crucial Experiments and Ad hoc Hypothesis. Besides, it also introduces the preliminary concepts and theories of Probability.

#### **1. Quantification Theory:**

- a) Singular and Single General Propositions
- b) Technique of Symbolization in Quantification Logic

#### **2. Rules of Quantification**

- a) Instantiation and Generalisation
- b) Proof Construction

#### **3. Proof of Invalidity by Model Construction**

#### **4. Induction**

- a) Distinction between Inductive Argument and Deductive Argument
- b) Characteristic features of Induction
- c) Classification of Induction
- d) Appraising Analogical Argument
- e) Universality of Nature
- f) Cause and Condition



- g) Plurality of Causes

### **5. Mill's Methods of Experimental Enquiry**

- a) Distinctive Features of Mill's Methods
- b) Method of Agreement
- c) Method of Difference
- d) Joint Method of Agreement and Difference
- e) Method of Residues
- f) Method of Concomitant Variation

### **6. Scientific Hypothesis**

- a) Science and Hypothesis
- b) Explanations : Scientific and Unscientific
- c) Evaluating Scientific Explanations
- d) Crucial Experiment and Ad hoc Hypothesis

### **7. Probability**

- a) Meaning and Definition
- b) Joint Occurrences
- c) Alternative Occurrences ( Exclusive and Non- exclusive)

### **Suggested Readings:**

1. I. M. Copi and C. Cohen : *Introduction to Logic (14<sup>th</sup> Edition )* ,Macmillan Publishing Company, New York, 2010
2. Morris R. Cohen and Ernest Nagel : *Introduction to Logic and Scientific Method* ,Allied Publishing Limited, New Delhi, 1968,1995
3. B. K. Bhattacharya : *Logic, Value and Reality*, University of Calcutta, Kolkata, 1961
4. Rama Prasad Das : *Pashchatya Darshana O Yuktibijnana* , Modern Book Agency: Kolkata, 1980

5. Shukla Chakraborty : *Tarkabijnan* ,Progressive Publishers, Kolkata, 2005, 2014
6. Samir Kumar Chakraborty :*Pashchatya Darshana O Yuktibijnana* , Disha Publishers, Hooghly, 2004
7. Ramaprasad Das :*Sangketik Yuktibijnana*, West Bengal State Book Board, Kolkata , 1978
8. Indra kumar Roy : *Pratiki Nyaya* ,West Bengal State Book Board, Kolkata, 1977, 1989

### **C.C- 4.3**

#### **Social and Political Philosophy**

**6x 16=96 Credit Hours**

#### **Course Objective:**

**50 Marks**

This course is designed to provide the students with the basic concepts of social and political philosophy. It also includes the views of Marx and Gandhi on social change and a study of political ideals like Democracy and Socialism.

#### **1. Nature, Scope and Relation**

- a) Social and Political Philosophy

#### **2. Basic concepts**

- a) Society
- b) Community
- c) Association
- d) Institution
- e) Social Codes and Mores
- f) Family and its role

#### **3. Marxist Conception of Class**

#### **4. Social change**

- a) Marx on Social Change
- b) Gandhi on Social Change

#### **5. Political Ideas**

- a) Democracy (Nature and Forms)
- b) Socialism (Utopian and Scientific)

#### **Suggested Readings:**

- 1) R.M. MacIver, *Society: An Introductory Analysis*, RM, Maciver and Charles .H.Page, London, Macmillian and Co.Ltd, 1962
- 2) J.S. Mackenzie, *Outlines of Social Philosophy*, London: George Allen and Unwin, 1963
- 3) Jagadiswar Sanyal, *Guide to Social Philosophy*, Kolkata, Sribhumi Publishing House,1994
- 4) Dr. Aniruddha Chowdhury , ,Krishnadas Chattopadhyay, Dr, Shantanu Ghosh, *Samprotik Samajtattva* ,Chatterjee Publishers, Kolkata ,2003(Bengali)
- 5) Ramesh Chandra Munshi, *Samajdarshan*, Kolkata, Baikuntha Book House,1983(Bengali)
- 6) Shobhonlal Duttgupta and Utpal Ghosh, *Markshiyo Samajtattva*, Kolkata,Pashchimbanga Rajya Pustak Parshad,2000(Bengali)
- 7) J.S.Mackenzie, *Samdarshaner Ruprekha*,; translated by Gautama Sanyal,Kolkata, Scientific Book,1967(Bengali)

### **SKILL ENHANCEMENT COURSE**

#### **SEC-4.1**

**Course Objective:****50 Marks**

With the arrival of computer, the possibility of intelligent machine seems obvious. This throws several important questions about the nature of human mind, its reasoning capacity, learning language etc. This course is designed to familiarise the student with some of the most intriguing questions and puzzles that philosophers have been talking about keeping the computational model in view.

**1. Science of Cognition**

- a) Human Beings as Thinking Beings
- b) Explaining Human Behaviour
- c) Scientific Theories and Laws

**2. Mind and Machine**

- a) Turing Machine
- b) The Imitation Game
- c) The Chinese Room
- d) Understanding Natural Language

**3. The Nature of Language**

- a) Physical Symbol Systems
- b) The Computational Conception
- c) The Problem of Representation
- d) The Primacy of Primitives

**4. The Nature of the Mental**

- a) Intentionality/Intensionality
- b) Intensional Context

- c) Semiotic Systems
- d) Modes of Mentality

## **5. Are Humans Rational?**

- a) The Nature of Logic
- b) Human Rationality
- c) Rationality of Action
- d) Rationality of Belief

## **6. Emotion and Consciousness**

- a) The Mind-Body Problem
- b) The Emotion Challenge
- c) Expanding the Computational Representational Understanding of Mind
- d) Supplementing the Computational Representational Understanding of Mind
- e) The Consciousness Challenge
- f) Denial of Consciousness
- g) Expanding the Computational Representational Understanding of Mind to accommodate Consciousness.

## **Suggested Readings**

1. James H. Fetzer, *Philosophy and Cognitive Science*, Paragon House, New York, 1991
2. Paul Thagard, *Mind*, MIT, Cambridge, Mass., 1996
3. J.R.Anderson, *Cognitive Science and its Implications*, Freeman, New York, 1990
4. M.Boden, *Computer Models of Mind*, Cambridge University Press, Cambridge, 1988
5. P.S.Churchland & T.Sejnowski, *The Computational Brain*, MIT, Cambridge, Mass., 1992
6. H.L.Dreyfus, *What Computers Still Can't Do*, MIT, Cambridge, Mass., 1992

7. J. Searle, *Minds, Brains and Science*, Harvard University Press, Cambridge, Mass., 1984
8. A.M.Turing, 'Computing Machinery and Intelligence', *Computers and Thought*, (eds.) E. Feigenbaum & J. Feldman, McGraw-Hill, New York, 1963

## **GENERAL ELECTIVE**

### **G.E.-4.1**

#### **Philosophy of Music**

**(6x16=96 Credit Hours)**

#### **Course Objective:**

**100 Marks**

Music is based on the human capacity to hear sequences of bare sounds in various ways. The nature and significance of music as an art-form is essentially related to emotions that are involved in understanding and appreciating music. The present course is designed to familiarise the student with the debate regarding the relation of music to emotion. A philosophical analysis of the very experience of listening to music is also undertaken in this course.

#### **1. The Value of Music in Arousal of Emotion**

- a) What is Music ?
- b) What is Emotion?
- c) How are different Emotions distinguished?
- d) How are different Emotions to be defined?

#### **2. Music does not represent emotion**

- a) Influence of Emotion in Music
- b) Configurationism in Music
- c) Theory of Imitation and Theory of Emotion
- d) Hanslick's View on Emotion and Music

### **3. Motion and Emotion in Music**

- a) Relationship between Motion and Music
- b) Significance of Movement in Music
- c) Concept of Self-motion
- d) Significance of Rhythm

### **4. The World as Embodied Music**

- a) Schopenhauer's View Concerning the Nature of the World: World as Representation and World as Will
- b) Aesthetic Experience consists in the Pure, Will-less Contemplation of the Object
- c) Music is Independent of the Phenomenal World and Related to the Will Immediately
- d) Schopenhauer on the Nature of Melody

### **5. Music as Unconsummated Symbol**

- a) Distinction between Signs and Symbols
- b) Susan Langer on Music as a Symbol

### **6. Meaning, Emotion and Information in Music**

- a) The Meaning of Music
- b) Music as transmitting information

### **Suggested Readings :**

1. Malcolm Budd, *Music and the Emotions*, Routledge and Kegan Paul, London, 1985
2. Eduard Hanslick, *The Beautiful in Music*, London, 1891
3. Leonard B. Meyer, *Emotion and Meaning in Music*, Chicago, 1956
4. Carroll C. Pratt, *The Meaning of Music*, New York, 1931
5. Arthur Schopenhauer, *The World as Will and Representation*, New York, 1969
6. Susanne K. Langer, *Philosophy in a New Key*, New York, 1951

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**B.A. Fifth Semester**

**CORE COURSE**

**CC.5.1**

**Indian Metaphysics**

**6x16=96 Credit Hours**

**Course Objective :**

**50 Marks**

Indian metaphysicians have always thought of reality in terms of fundamental kinds called *padārtha*-s. The word *padārtha* literally means "the meaning of word" and is generally translated as "category". This course includes the different metaphysical discourses regarding the nature of categories. It also discusses the different theories of causality advocated by Indian philosophical schools.

**1. *Padārtha*-s (Categories)**

- (a) *Dravya*: Nyaya - Vaiśeṣika and Bauddha.
- (b) *Sāmānya*: Nyāya - Vaiśeṣika and Bauddha
- (c) *Abhāva*: Nyāya- Vaiśeṣika and Mīmāṃsā.

**2. *Kārya - Kāraṇa Sambandha* (Causality).**

- a) *Asatkāryavāda* (*Ārambhavāda*)-Nyāya
- b) *Pariṇāmavāda*- Sāṃkhya
- c) *Vivartavāda* – Advaita Vedānta.

**Suggested Reading:**

- 1) C.D. Sharma, *A Critical Survey of Indian Philosophy*, Motilal Banarasidass, Delhi, 2003
- 2) M. Hiriyanna, *Outlines of Indian Philosophy*, Motilal Banarasidass, Delhi 2005 (reprint).
- 3) Dipak kumar Bagchi, *Bharatiya Darshan*, Pragatisil Prakashan, Kolkata., 2008
- 4) Debabrata Sen, *Bharatiya Darshan*, Paschimanga Rajya Pustak Parsad, Kolkata 1970



- 5) Karuna Bhattacharya, *Nyaya-Vaisesika Darsan*, Paschimanga Rajya Pustak Parsad, Kolkata, 1990 (reprint)
- 6) Panchanan Shastri, *Bauddha Darsan*, Sanskrit Pustak Bhandar, Kolkata.

### **C.C.5.2**

#### **Western Metaphysics**

**6x16=Credit Hours**

#### **Course Objective :**

**50 Marks**

This course endeavours to explore the fundamental nature of reality. It mainly emphasises on the ontology of the world and its objects. It also tries to unearth the mystery of eternity and transcendence; paying heed to the meaning and significance of substance, quality, universal, space, time, self, mind, God and many other debatable philosophical concepts.

#### **2. Introduction**

- a) Meaning and Definition
- b) Nature and Possibility
- c) Classifications

#### **3. Problem of Universals**

- a) Nominalism
- b) Realism

#### **4. Metaphysical Theories**

- a) Idealism
- b) Realism
- c) Materialism

#### **5. Metaphysical Concepts**

- a) Substance
- b) Causality
- c) Space
- d) Time

## **6. Mind-Body Problem**

- a) Monism
- b) Dualism
- c) Pluralism

## **7. Mental Content**

- a) Internalism
- b) Externalism

### **Suggested Readings:**

1. Alfred Edward Taylor, *Elements of Metaphysics* , Macmillan Publishing Company, New York, 1909
2. Richard Taylor , *Metaphysics* (4<sup>th</sup> Edition) ,Prentice Hall, USA , 1991
3. John Hospers , *An Introduction to Philosophical Analysis* ,Prentice- Hall Inc., USA , 1953
4. Shibapada Chakraborty & Ramaprasad Das , *Pashchatya Darshaner Rooprekha* ,West Bengal State Book Board, Kolkata, 1974, 2011
5. Dikshit Gupta , *Bishleshani Darshaner Bhumika* ,Progressive Publishers , Kolkata,2008
6. Ram Chandra Pal , *Darshana Parichay* , Progressive Publishers, Kolkata,1955, 2004
7. Ramaprasad Das , *Pashchatya Darshana O Yukti Bijnana* , Modern Book Agency, Kolkata ,1980,2006

8. Rabindranath Das , *Darshanik Bishleshaner Bhumika* , Progressive Publishers, Kolkata, 1997, 2007
9. Proyash Sarkar , *Jnana* , *Samsayavad O Yuktisiddhi Prasange* ,Jadavpur University and Papyrus, Kolkata, 2009

## **DISCIPLINE SPECIFIC ELECTIVE**

### **DSE 1**

#### **Introducing Aesthetics**

#### **Unit 5.1 Introduction**

**6x16=96 Credit Hours**

#### **Course Objective:**

**50 Marks**

Aesthetics is a branch of philosophy concerned with the whole nature of experience itself, explored through our perceptions, feelings and emotions in the light of the concepts of Art and Beauty. It goes beyond the simple experience of art-enjoyment. The course , hence endeavours to analyse the concepts of Art and Beauty following the views of different eminent aesthetes.

#### **1. Meaning, Definition and Subject-matter**

- a) What is Aesthetics
- b) Etymological Meaning
- c) Problems of Aesthetics
- d) Scope of Aesthetics

#### **2. What is Art**

- a) Nature and Definition
- b) Functions of Art
- c) Art for Art's Sake
- d) Distinction between Fine Arts and Craft
- e) Personality of an Artist

#### **3. What is Beauty**

- a) Nature and Definition
- b) Views and Indian and Western Aesthetes

#### **4. Form and Content**

- a) What is Form
- b) What is Content

#### **Suggested Readings :**

1. Dr. Ajit kumar Bandyopadhyay, *Bangla Sahitye Saundaryatattva* ,Dey Book Store , Kolkata , 1985
2. Surendranath Dasgupta, *Saundaryatattva* ,Chirayata Prakashan, Kolkata,1950
3. Kul Want Christopher , *Introducing Aesthetics* ,Icon Books, UK, 2007
4. Dwijendralal Nath, *Shilper Swarupa* , West Bengal State Book Board, Kolkata, 1981, 2002
5. Sitangshu Roy, *Saundarya-darsana*, Subarnarekha, Kolkata,1987, 2001
6. R.N Tagore , *What is Art* [Lectures and Addresses],Macmillan India Limited , Madras,1970
7. Leo Tolstoy , *What is Art* ,Penguin Books, England, 1995

### **Unit 5.2 : Historical Background : Different Stages of Aesthetics 6x16=96 Credit Hours**

#### **Course Objective:**

**50 Marks**

In order to analyse different aesthetic concepts and theories, it is very important to know the different stages of Aesthetics. The course explores the development of aesthetic thought in different stages paying heed to the impact of time and society on the changing views of aesthetics in different stages. It also explains different aesthetic values that plays a very significant role in aesthetic notions.

#### **1. Different Stages of Aesthetics**

- a) Classical Aesthetics
- b) Medieval Aesthetics
- c) Renaissance Aesthetics
- d) Modern Aesthetics
- e) Modernist Aesthetics

#### **2. Aesthetic Values**

- a) Facts and Values
- b) Three Values of Aesthetics
- c) Relationship between Three Values

d) Subjectivity and Objectivity

**Suggested Readings :**

1. Dr. Ajit kumar Bandyopadhyay, *Bangla Sahitye Saundaryatattva* ,Dey Book Store , Kolkata , 1985
2. Piero Kul Want Christopher, *Introducing Aesthetics* , Icon Books, UK, 2007
3. Dr. S.K. Nandi, *Nandantattva* ,West Bengal State Book Board , Kolkata,1979,2013

**DSE 2**

**Social and Political Philosophy**

**Unit: 5.1 Western Political Thought**

**6X16=96 Credit Hours**

**Course Objective:**

**50 Marks**

This course is meant to introduce the students with the basic concepts of Western and Indian Social and Political Thought giving an overview of State, Sovereignty, Right, Liberty and Equality.

**1. State**

- a) Definition of State
- b) Different Theories of the Origin of State
- c) Nature of State

**2. Sovereignty**

- a) Meaning, Characteristics, Kinds
- b) Theory of Bodin
- c) Austin's Theory of Sovereignty

**3. Right, Liberty and Equality**

- a) Rights:

- i. Meaning and Nature
- ii. Theories
- iii. Kinds
- iv. Rights and Obligations
- v. Protection of Rights

b)Liberty:

- i. Real Meaning and Nature
- ii. Kinds
- iii. Liberty and Authority

d) Equality:

- i. Real Meaning and Nature
- ii. Kinds
- iii. Affirmative Action of the State
- iv. Relation between Liberty and Equality

**Suggested Readings:**

1. J.C. Johari, *Political Theory and Socio-Political Philosophy*, Sterling, India, 2015
2. O.P. Gauba, *Social and Political Philosophy*, Mayur Paperbacks, New Delhi, India, 2006.
3. Jagadiswar Sanyal, *Guide to Social Philosophy*, Sribhumi, Kolkata, 1994.
4. Dr.Aniruddha. Chowdury, Dr.Krishnadas Chattopadhyay, Dr.Santanu Ghosh , *Sampratik Samajtattva*, Chatterjee Publishers,Kolkata,2003
5. Dr.Amit Bhowmick, *Samajtattver Pratay o Dharanasutra*, Rita Book Agency, Kolkata, 2015

**Unit 5.2:Great Social and Political Thinkers (Western)      6x16=96 Credit Hours**

**Course Objective:**

**50 Marks**

This course endeavours to introduce the basic socio-political concepts and theories propounded by some of the great political thinkers like Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, Bentham, Mill and Hegel.

**1. Plato** (*The Republic*)

- a) Ideal State
- b) Justice
- c) Philosopher-King
- d) Education
- e) Communism

**2. Aristotle**

- a) Origin
- b) Nature and End of State
- c) Slavery
- d) Citizenship
- e) Constitution

**3. Machiavelli** (*The Prince*)

- a) Ethics and Politics
- b) Statecraft

**4. Hobbes**

- a) Methodology
- b) Power
- c) Social Contract
- d) Sovereignty

**5. Locke**

- a) Social Contract
- b) Sovereignty
- c) Constitutional Government
- d) Natural Rights
- e) Property

**6. Rousseau**

- a) General Will
- b) Sovereignty
- c) Government
- d) Freedom.

**7. Bentham**

- a) Utilitarianism

- b) State
- c) Reforms

### **8. Mill**

- a) Liberty
- b) Democracy

### **9. Hegel**

- a) Dialectical Method
- b) Freedom
- c) Nation State

### **Suggested Readings:**

1. R Brian Nelson, *Western Political Thought, From Socrates to the Age of Ideology*, Pearson, India, 2007
2. John Somerville and Ronald E.Santoni , (ed.), *Social and Political Philosophy, Readings from Plato to Gandhi*, Anchor Books, New York.
3. Dr.Aniruddha Chowdury, Dr Krishnadas Chattopadhyay & Dr.Santanu Ghosh,*Sampratik Samajtattva*,Chatterjee Publishers,Kolkata,2003
4. Dr.Amit Bhowmick, *Samajtattver Pratay o Dharanasutra, Vol: 2*, Rita Book Agency, Kolkata, 2015
5. Subrata Mukherjee and Sushila Ramaswamy , *A History of Political Thought*, Prentice-Hall of India, New Delhi, 2004
- 6.Sukhbir Singh, *History of Political Thought*,Vol:1 and 2, Rastogi Publications, Meerut:India, 2004

### **DSE -3**

#### **Reading Classical Philosophical Text**

#### **5.1 Descartes on Self**

**6x16=96 Credit Hours**

#### **Course Objective:**

**50 Marks**



The main objective of the course is to train the students of philosophy to read and understand original texts by the philosophers from the Western tradition .In this unit the views of Rene Descartes will be discussed by analysing select portions of his text.

Select Portion of the following Text:

***Meditations on First Philosophy, Rene Descartes***, 1641; English translation, John Cottingham, Cambridge: Cambridge University Press, 1996

Suggested Reading:

J. G. Cottingham (ed.), *The Cambridge Companion to Descartes*, Cambridge: Cambridge University Press, 1992

## **5.2 Hume on Self**

**6x16=96 Credit Hours**

### **Course Objective :**

**50 Marks**

The main objective of the course is to train the students of philosophy to read and understand original texts by the philosophers from the Western tradition .In this unit the views of David Hume will be discussed by analysing select portions of his text.

Select Portion of the following Text :

***A Treatise of Human Nature, David Hume***, 1738; Dover Publications Inc. 2003

**Suggested Reading:**

D. F. Norton and J. Taylor (eds.), *The Cambridge Companion to Hume*, Cambridge, New York: Cambridge University Press, 2009

**DSE-4**

**Nyaya**

## **Unit 5.1 : Nyaya Metaphysics**

**6x16=96 Credit Hours**

### **Course Objective :**

**50 Marks**

The Nyāya School is often considered as the strongest of the Indian philosophical schools which advocate realism. This school of thought is also described as pluralistic because it maintains that reality is many. The data of knowledge here, however, are not thought of as disconnected but are classified into different interlinked categories. *Dravya* is considered as the most important of these categories because, first, in this world view, the basic stuff of the cosmos is atomic and atoms are uncreatable, indestructible, non-compound *dravya*-s and; second, the *dravya*-s, with their various properties and relations, explain the whole universe. This course is designed to acquaint the students with the different kinds of *dravya*-s – corporeal or non-corporeal. It also introduces the Nyāya notion of liberation – a state of *ātman* (a form of non-corporeal *dravya*) which signifies the final end of human life.

- 1. Substance (*dravya*) and the five material elements (*pañcabhūta*): Definition and examination.**
- 2. Concept of Individual Self (*jīvātman*) and God (*paramātman*).**
- 3. Concept of Mind (*manas*) and Proofs for its Atomic Nature(*aṇutvasādhaka anumāna*)**
- 4. Notion of Liberation (*apavarga*)**

**Suggested Reading:**

1. Annambhaṭṭa, *Tarkasaṃgraha* with *Tarkasaṃgrahadīpikā* Progressive Publisher, Kolkata, 1976
2. Phanibhusana Tarkavagisa, *Nyayaparichaya*, Paschim banga Raajya Pusta Parsad, 1978 (3<sup>rd</sup> Edition)
3. Karuna Bhattacharya, *Nyaya-Vaisesika Darsan* (in Bengali), Paschim Banga Rajya Pustak Parsat, Kolkata, 1990 (Reprint)
4. C.D.Sharma, *A Critical Survey of Indian Philosophy*, Motilal Banarasidass Private Limited, Delhi, 2003 (Reprint)
5. M.Hiriyanna, *Outlines of Indian Philosophy*, Motilal Banarsidass Publishers Private Limited, Delhi, 2005 (Reprint)

## Unit 5.2 : Nyaya Epistemology

6x16=96 Credit Hours

### Course Objective:

50 Marks

Most of the Indian philosophical schools admit that reality is that which is accessible to thought generated from some special, acceptable source called the *pramāṇa*. The Nyāya School is often referred to as the *pramāṇaśāstra* because it, especially in the later stage of development, was primarily occupied with analyses and examinations of these sources. The present course focuses on the Nyāya views on *pramāṇa*, on generation and apprehension of validity of cognition or *prāmāṇya*, on error or *khyāti* and on the arguments that the Nyāya philosophers offer to defend their epistemological stance.

1. A General Understanding of the Instrument of Valid Cognition (*pramāṇa*)
2. Theory of Validity of Cognition ( *prāmāṇyavāda*)
3. Theory of Error ( *khyātivāda*)
4. Refutation of other *pramāṇa*-s ( *arthāpatti* and *anupalabdhi*)

### Suggested Reading:

1. Annambhatta : *Tarkasamgraha* with *Tarkasamgrahadipika*, Progressive Publishers, Kolkata, 1960
2. D.M. Dutta: *The Six Ways of Knowing*, University of Calcutta , 1960

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## B.A. Sixth Semester

### CORE COURSE

#### C.C.6.1

Indian Ethics

6X16=96 Credit Hours

**Course Objective:****50 Marks**

Indian Philosophical Schools do not have separate and systematic discussions on moral issues. Nevertheless, moral ideals can be gleaned from theoretical statements that are apparently metaphysical or epistemological in nature, or from prescriptive and practical sayings that are aimed at improving moral behaviour. In this course some basic concepts, which are presupposed whenever ethical issues are dealt with in orthodox schools of Indian Philosophy, will be discussed. The course will also focus on distinctive features of ethical ideals of the heterodox systems.

**1. Basic concepts and presuppositions of Vedic ethics:**

- a) Meaning of the term '*dharma*'
- b) Concept of the Unseen Regulatory Cause (*adṛṣṭa*) and the Doctrine of Action (*karmavāda*)
- c) Notion of Value (*puruṣārtha*)

**2. Duties Specific to Social Class (*varṇa*) and Disposition (*aśrama*).****3. Concept of Selfless Action (*niṣkāma karma*)****4. Buddhist Ethics**

- a) The Four Noble Truths (*āryasatya*)
- b) The Eight Fold Path (*aṣṭāṅgamārga*)

**5. Jaina ethics:**

- a) The Great Vows (*mahāvratā*) and the Small Vows (*anuvratā*)

**6. Cārvāka Ethics****Suggested Readings**

1. Amita Chatterjee, (ed.), *Bharatiya Dharmaniti* (in Bengali), Jadavpur University Press, Kolkata , 2013 (Second Edition)
2. Dikshit Gupta, *Bharatiya Nitividya* (in Bengali)
3. S. K.Maitra, *Ethics of the Hindus*, Calcutta University Press 1925
4. Indrani Sanyal and Ratna Dutta Sharma, (ed.), *Dharmaniti O Sruti* (in Bengali)
5. I.C.Sharma, *Hindu Ethics*

## **C.C.6.2**

### **Western Ethics: Theoretical & Practical Issues**

**6x16 =96 Credit Hours**

#### **Course objective:**

**50 Marks**

In the history of evolution , development of rationality is simultaneous with the development of the sense of morality. Moral sense distinguishes human beings from other creatures just as rationality is supposed to do so. Ethics as a study of morality is divided into three major areas – Meta-ethics, Normative Ethics and Applied Ethics. This course is designed to acquaint students with some fundamental moral concepts and some major theories of moral standards of judging morally right behaviour. It also aims to help students understand how ethical theories are applied in practical situations.

#### **1. Introduction:**

- a) Nature of Ethics
- b) Concerns and Presuppositions of Ethics
- c) Concept of Free Will
- d) Object of Moral Judgment

#### **2. Distinction between Teleological and Deontological Ethics:**

- a) Ethical Egoism
- b) Hedonism

c) Utilitarianism and its type

d) Kant's Moral theory

### **3. Virtue Ethics**

### **4. Theories of Punishment**

a) Retributive theory

b) Deterrent theory

c) Reformatory theory

### **5. Applied Ethics**

Issues and concerns

### **6. Capital Punishment**

a) Pros and Cons

### **7. Terrorism**

a) Two types of Definitions

b) Terrorism

c) Moral Justifiability of Terrorism

### **8. Suicide**

a) What is Suicide?

b) Moral Justifiability of Suicide

### **Suggested Readings:**

1. William K. Frankena, *Ethics*, Prentice-Hall Inc., 1963

2. James Rachels, *The Right Thing To Do: Basic Readings in Moral Philosophy*

3. H.J. Paton, *The Moral Law: Kant's Groundwork of the Metaphysics of Morals*, Routledge, 1976.

4. Dikshit Gupta, *Nitividya*

5. Somnath Chakraborty, *Kathay Karma Ethics*

## DISCIPLINE SPECIFIC ELECTIVE

### DSE 1

#### Introducing Aesthetics

**Unit 6.1: Some Basic Concepts and A Few Aesthetic Issues      6x16=96 Credit Hours**

**Course Objective :**

**50 Marks**

This course crucially opens out onto issues of subjectivity and identity. Besides, it explores different issues of art and culture, namely, beauty, ugliness, subjectivity, objectivity, and bliss. It also analyses art in terms of imagination, representation and amusement.

**1. Some Basic Concepts**

- a) Concept of Beauty and Ugliness
- b) Subjectivity and Objectivity
- c) Concept of Bliss or *Ananda*

**2. A Few Aesthetic Issues**

- a) Art and Representation
- b) Art and Imagination
- c) Art and Amusement
- d) Art and Imitation

**Suggested Readings :**

1. Hiren Chattopadhyay, *Sahityatattva Prachya O Pashchatya* ,Deys Publishing , Kolkata,2010
2. Prabas Jiban Choudhury,*Rabindranather Saundarya Darsana*, Visva Bharati Granthanbibhag, Kolkata,1954,1997
3. Prabas Jiban Choudhury, *Saundarya-Darsana*,Rabindra Bharati University , Kolkata, 1964,2008
4. Prabas Jiban Choudhury, *Studies In Aesthetics* ,A.Mukherjee and Co. Pvt. Ltd., Calcutta, 1956
5. Prabas Jiban Choudhury ,*Tagore on Literature and Aesthetics*,Rabindra Bharati University , Kolkata, 1965
6. Dwijendralal Nath, *Shilper Svarup*,West Bengal State Book Board , Kolkata,1981,2002

7. Sitangshu Roy, *Saundaryadarsana*, Subarnarekha, Kolkata, 1987, 2001
8. Abanindranath Tagore, *Bagishwari Shilpa Prabandhabali*, Ananda Publishers, Kolkata, 1941, 2010
9. Rabindranath Tagore, *Saundaryabodha*, [ *Sahitya* ], Visva Bharati Granthan Bibhaga, Kolkata, 1907, 2004
10. R.G. Collingwood, *The Principle of Art*, Oxford University Press, USA, 1938, 1958
11. Dr. Ramdulal Roy, *Nandantattva*, Surabhi Publication, Dhaka, 2017

## **6.2 Theories of Art and Different Art Forms**

**6x16=96 Credit Hours**

### **Course Objective :**

**50 Marks**

This course focuses on some basic aesthetic concepts and issues; also giving an overview of different art –forms like poetry, music, dance, fine arts and sculpture.

### **1. Theories of Art**

- a) Art as Expression
- b) Art as Language
- c) Art as Form
- d) Art as Amusement

### **2. Introduction to Different Art-forms**

- a) Music
- b) Poetry
- c) Dance
- d) Fine Arts and Sculpture

### **Suggested Readings :**

1. Debi Prasad Chattopadhyay, *Rup Rasa O Sundara*, Naya Udyog, Kolkata, 2007
2. Hiren Chattopadhyay, *Sahityatattva : Prachya O Pashchatya*, Deys Publishing, Kolkata, 2010
3. Prabhas Jiban Choudhury, *Saundaryadarsana*, Visva Bharati Granthan Bibhaga, Kolkata, 1964, 2008



4. Prabas Jiban Choudhury , *Tagore on Literature and Aesthetics*, Rabindra Bharati University ,Kolkata, 1965
5. R.G. Collingwood , *The Principle of Art*, Oxford University Press, USA, 1938,1958
6. SitangshuRoy , *SaundaryaDarsan* ,Subarnarekha, Kolkata, 1987, 2001
7. S.K.Saxena, *Aesthetics* ,Sangit Natak Academy, New Delhi, 1967, 2010
8. S.K.Saxena, *Art and Philosophy*,Indian Council of Philosophical Research , New Delhi, 1994
9. Anne Sheppard , *Aesthetics : An Introduction to the Philosophy of Art* ,Oxford University Press , New York , 1987
10. Alokranjan Dasgupta, *Sundarer Abhyarthana* ,Rabindra Bharati University, Kolkata,1997
11. Pratima Devi, *Nritya* , Visva Bharati Granthan Bibhaga, Kolkata
12. AmiyanathSanyal , *Prachin Bharater Sangitchinta* , Visva Bharati Granthan Bibhaga,Kolkata,1931
13. Dr.Sadhankumar Bhattacharya , *Sangite Sundar* ,Deys Publishing Kolkata,1969
14. Abanindranath Tagore, *Shilpayan* , Ananda Publishers,Kolkata,1989 (This Publisher's First Edition)
15. Shantideb Ghosh ,*Nrityakala O Rabindranath* ,Ananda Publishers, Kolkat,1999
16. Nandalal Bose, *Drishti O Shrishti* , Visva Bharati GranthanBibhaga, Kolkata
17. Rabindranath Tagore , *Sangit Chinta*,Visva Bharati GranthanBibhaga, Kolkata
18. Abanindranath Tagore , *Bagishwari Shilpa Prabandhabali*, Ananda Publishers, Kolkata, 1941, 2010
19. Nandalal Basu, *Shilpacharcha*,Visva Bharati GranthanBibhaga, Kolkata, 1956

## DSE-2

### Social and Political Philosophy

#### 6.1: Indian Socio-Political Thought

**6X16=96 Credit Hours**

#### Course Objective :

**50 Marks**

The course intends to analyse a few concepts of social philosophy like family, institution, caste. It further explores the views of different ancient Hindu Socio-political thinkers like Manu, Vālmīki, Vyāsa Śukra and Bṛhaspati .It further explores the Buddhist tradition on this issue.

## 1. Concept of Society in Earlier Indian Thought

## 2. Concept of Family

## 3. Concept of Institution

## 4. Hindu conception of Caste

- a) Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra
- b) Distinction between Class and Caste
- c) Hindu Conception of *VarṇāśramaDharma*

## 5. Hindu Tradition of *Dharmśāstra* and *Arthaśāstra*

## 6. Hindu Socio-Political Thinkers

- a) The Cosmic Vision: Manu
- b) The Heroic Vision: Vālmīki and Vyāsa
- c) The Moral Vision: Śukra and Bṛhaspati
- d) The Pragmatic Vision: Kautilya and his Successors

## 2. Buddhist Traditions

### Suggested Readings:

- 1. V.R.Mehta, *Foundations of Indian Political Thought*, Manohar, India, 2017.
- 2. S.C.Dube, *Indian Society*, National Book Trust, New Delhi, 1990.
- 3. Ram Ahuja, *Society in India*, Rawat Publications, New Delhi, 1999
- 4. Amit Bhattacharya, *Prachin Bharater Sanskar-Charcha*, Sanskrit Book Depot, Kolkata, 2002
- 5. Dr.Amit Bhowmick, *Samajtattva Pratyay o Dharanasutra*, Vol: 2, Rita Book Agency, Kolkata, 2015
- 6. Bimanbihari Majumdar, *History of Indian Social and Political Idea*

## 6.2 : Political Principles

6x16=96 Credit Hours

### Course Objective :

50 Marks

This course explores and analyses different political principles mostly of Western tradition, namely Socialism, Marxism. Humanism, Multiculturalism and Anarchism.

## 1. Socialism

- a) Meaning and types

## 2. Marxism

- a) Dialectical Materialism
- b) Historical Materialism
- c) Class Consciousness
- d) Class Struggle

## 3. Humanism

- a) Basic tenets
- b) Philosophical Foundation of Humanism: Immanuel Kant
- c) Varieties of Humanism

## 4. Multiculturalism

- a) Multiculturalism
- b) Liberalism and its Inadequacy
- c) Nature and Varieties.

## 5. Anarchism

- a) Anarchism
- b) Philosophical Anarchism.

### Suggested Readings:

1. Subrata Mukherjee and Sushila Ramaswamy ,*A History of Political Thought*, Prentice-Hall of India, New Delhi,2004
2. Alexander Moseley, *An Introduction to Political Philosophy*, Bloomsbury, India, 2016
3. J.C..Johari, *Political Theory and Socio-Political Philosophy*, Sterling, India, 2015
4. O.P.Gauba, *Social and Political Philosophy*, Mayur Paperbacks, New Delhi, India, 2006.

### DSE-3 Reading Classical Philosophical Text (Indian)

#### Unit 6.1: The Traditional Indian View of Self

6x16=96 Credit Hours

#### Course Objective:

50 Marks

The main objective of the course is to train the students of philosophy to read and understand original texts of Indian Philosophy. In this course, the significance of the concept of self will be discussed from the traditional Indian standpoint, following the select portions of *Kaṭhōponiṣad* and *Śrīmadbhagavadgītā* .

1. *Kāthopaniṣad* (Select portions)
2. *Śrīmadbhagavadgītā* (Select portions)

## Unit 6.2: The Buddhist View of Self

6x16=96 Credit Hours

### Course Objective :

50 Marks

The main objective of the course is to train the students of philosophy to read and understand original texts of Indian Philosophy. In this course, the significance of the concept of self will be discussed from the Buddhist standpoint, following the select portions of *Milinda Pañha*.

### 1. Select portions of *Milinda Pañha*:

#### Suggested Readings:

*Milinda Pañha*, translated by Dharmadhar Mahasthabira, Mahabodhi Book Agency, 2013

## DSE-4

### Nyaya

## 6.1 Nyāya Theory of Language

6x16=96 Credit Hours

### Course objective:

50 Marks

Philosophy of language in India developed not as an independent branch of study, but as part of the philosopher's general epistemic enquiry, part of the theory of evidence for belief or knowledge. The Nyāya philosophy of language, for example, was founded on acceptance of the view that language constitutes a distinct means of knowledge that cannot be reduced to any of the other acknowledged means. The primary question, however, which any theory of language faces is: how does a linguistic utterance, through the communication of its meaning, impart knowledge to the hearer? The present course is programmed to discuss the Nyāya philosopher's answer to this question. It, therefore, focuses on the Nyāya analysis of sentences and words (for sentences, which are collocation of words, are units of language), the relationship between words and their meanings and the logical and psychological factors involved in knowing the meanings of sentences.

1. **Word (*pada*) and Sentence (*Vākya*): Definition and Classification**
2. **Instrument of Verbal Knowledge ( *śabdapramāṇa*): Definition and classification**

**3. Relation between Word and its Meaning (*pada-padārthasambandhaor vṛtti*):**

**Different kinds**

**4. Conditions for the Generation of Verbal Knowledge: Expectation (*ākāṅkṣā*), Compatibility (*yogyatā*) and Proximity (*sannidhi*)**

**5. Defense of the view that the Veda-s are Authored(*pauruṣeya*) texts**

**Suggested Reading:**

1. Annambhaṭṭa, *Tarkasaṃgraha* with *Tarkasaṃgrahadīpikā* Progressive Publisher, Kolkata, 1976
2. Phanibhusana Tarkavagisa, *Nyayaparichaya*, Paschim banga Raajya Pusta Parsad, 1978 (3<sup>rd</sup> Edition)

**6.2 :Nyāya Ethics**

**6x16=96 Credit Hours**

**Course objective:**

**50 Marks**

Indian philosophers no doubt were keen on interpreting the world, but their theoretical enterprises were usually founded on practical considerations. For the Nyāya school of thought, accordingly, philosophy was the study of the means of knowing (*pramāṇa*) by virtue of which our actions are rewarded with success, we are turned away from the sources of suffering, and so towards the final goal of life which is described as that ‘than which there is nothing better’ (*niḥśreyasa*). That is, the primary task of philosophy lies in the making of an ‘ethical’ individual. This course tries to introduce the students to the Nyāya notions of volition (*pravṛtti*), agency (*kartṛtva*) and enjoyment (*bhoga*) - characteristics of self which are intimately associated with their understanding of morality.

1. **Concepts of *Sukha*, *Duḥkha*, *Dharma* and *Adharma***
2. **Concept of Volition (*pravṛtti*)**
3. **Concept of Agent (*kartā*)**
4. **Concept of Enjoyer (*bhoktā*)**

**Suggested Reading:**

1. Annambhaṭṭa, *Tarkasaṃgraha* with *Tarkasaṃgrahadīpikā* Progressive Publisher, Kolkata, 1976

2. PhanibhusanaTarkavagisa , *Nyayaparichaya* , Paschim banga Raajya Pusta Parsad, 1978 (3<sup>rd</sup> Edition)
  3. Viśvanātha, *Bhāṣāpariccheda* with *Siddhāntamuktāvalī* , Macmillan and Co. Ltd, University of California Libraries (Contributor), 1940
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