



**WEST BENGAL STATE UNIVERSITY
DEPARTMENT OF PHILOSOPHY
SYLLABUS FOR
2- YEAR POSTGRADUATE PROGRAMME (PG)
UNDER NEP 2020**

Syllabus of NEP Two-year Post-graduate program in Philosophy presented before and approved by the PG BOS in its meeting held on 29.05.2026. This Curriculum for Philosophy will be effective from the academic Session 2026-28.

Full marks=1150 Total Credit=88

The Course Distribution is as follows:

**Semester I: 05 CORE Courses carrying 50 marks each
01 AEC carrying 50 marks
Total marks=300 Total Credit= 22**

**Semester II: 05 CORE Courses carrying 50 marks each
Total marks=250 Total Credit= 20**

**Semester III: 04 CORE Courses carrying 50 marks each
01 DSE Course Carrying 50 marks
01 SEC carrying 50 marks
Total marks= 300 Total Credit= 22**

**Semester IV: 05 CORE Courses carrying 50 marks
01 DSE Courses carrying 50 marks
Total marks= 300 Total Credit= 24**

PROGRAM SPECIFIC OUTCOME FOR PG IN PHILOSOPHY

Socrates' statement, "The unexamined life is not worth living" forms the foundational stone of the entire Philosophy program in West Bengal State University. This message echoes in all the branches of Philosophy taught as part of the PG program in Philosophy. Students on completion of the said program will develop the skill of critical reasoning, rigorous argumentation and problem-solving skills in general. They will gain the competence in explaining the main Philosophical theories forwarded by the different schools of thought of Ancient, Modern and Contemporary times of both West and India. After completion of the program in Philosophy, a student will be able to demonstrate complete understanding of the main branches of the discipline taught.

Metaphysics: discussion on realism and anti-realism, nature of consciousness, the mind-body problem, the problem of self and personal identity, the nature of time, the problem of freedom and determinism, necessity and possibility.

Epistemology: skepticism, propositional knowledge, defining a priori knowledge, the structure of epistemic justification

Ethics: compare and contrast main ethical theories- utilitarianism, deontological ethics, meta-ethics and issues of applied ethics, care-ethics.

Logic: analyze arguments, avoid logical fallacies, and construct valid deductive arguments and strong inductive arguments

**Aesthetics: Western theories of aesthetic and Philosophy of *rasa*
Social and Political philosophy: Notion of justice and democracy.**

Semester	Course No and Name	Credit with lecture hours	Marks	Total
I	PHIP2PCOR01T Indian Ethics	4 60 lectures	50	Marks: 300
	PHIP2PCOR02T Western Ethics	4 60 lectures	50	
	PHIP2PCOR03T Indian Epistemology	4 60 lectures	50	
	PHIP2PCOR04T Western Epistemology	4 60 lectures	50	
	PHIP2PCOR05T Aesthetics: Indian and Western	4 60 lectures	50	
	PHIP2PAEC01M Contemporary Indian Thinkers on Humanism and Social Change	2 30 lectures	50	

Semester	Course No and Name	Credit with lecture hours	Marks	Total
II	PHIP2PCOR06T Social and Political Thoughts: Western Perspective	4 60 lectures	50	Marks: 250 Credits: 20
	PHIP2PCOR07T Social and Political Thoughts: Indian Perspective	4 60 lectures	50	
	PHIP2PCOR08T Western Logic	4 60 lectures	50	
	PHIP2PCOR09T Indian Logic	4 60 lectures	50	
	PHIP2PCOR10T Indian Theories of Language	4 60 lectures	50	

Semester	Course No and Name	Credit with lecture hours	Marks	Total
III	PHIP2PCOR11T Indian Theories of Self and Other: Classical and Contemporary	4 60 lectures	50	Marks: 300 Credits: 22
	PHIP2PCOR12T Metaphysics: Body, Self & Subjectivity	4 60 lectures	50	
	PHIP2PCOR13T Indian Metaphysics	4 60 lectures	50	
	PHIP2PCOR14T Language and Reality	4 60 lectures	50	
	PHIP2PDSE01T <i>Pracina Nyaya: Nyaya Kusumanjali of Acarya Udyana</i> OR <i>Navya Nyaya: Vyaptipancaka of Gangesha Upadhyaya</i> OR Meta-logic: Western Perspective OR Family Studies: A Philosophical Discourse OR Philosophical Theories of Consciousness OR Political Philosophy of Karl Popper	4 60 lectures	50	
	PHIP2SEC01T Module I Applied Ethics OR Module II Philosophy of Law	2 60 hours	50	

Semester	Course No and Name	Credit with lecture hours	Marks	Total
IV	PHIP2PCOR15T Democratic Socialism in India	4 60 lectures	50	Marks: 300 Credits: 24
	PHIP2PCOR16T Continental Philosophy	4 60 lectures	50	
	PHIP2PCOR17T Research Methodologies in Philosophy and IKS	4 60 lectures	50	
	PHIP2PDSE02T Indian Philosophical Text: Reading and Critical Appreciation: <i>Mulmadhyamaka Karika</i> by Nagarjuna	4 60 lectures	50	
	OR <i>Yoga-Sutra – Samadhipada</i>			
	OR Logic of Identity and Modal Logic: Western Perspective			
	OR Philosophy of Dalitism OR Feminist Philosophy OR Individual, Society and System: Marx and Tagore			
PHIP2PCOR18M Dissertation Submission	4 60 lectures	50		
PHIP2PCOR19M Seminar presentation and viva-voce	4 60 lectures	50		

**West Bengal State University
Department of Philosophy
Syllabus For**

Two-year Post-Graduate Programme under NEP, 2020

SEMESTER-I

Full Marks =300, Credit=22

PHIP2PCOR01T

Indian Ethics

Ethics as solely a theoretical pontification into conflicting criteria of morality is incomplete till fleshed out in terms of the needs and demands of modern society. The present course aims to unfold the true essence of Indian Ethics as lying not only in the attainment of mokṣa or liberation but rather in its universal prescriptions and sādhanas that need to be deployed in warding off social evils and achieving a harmonious development of individual and society in the modern context. The Śrīmadbhagavatgītā being an ideal moral guide for human life has acquired an iconic status in modern time as a set of reflections on ethics, war, justice, freedom and action. The teachings of the Śrīmadbhagavatgītā can be used to help men by enriching their spirituality, letting them to lead a quality life through the practice of jñānayoga and karmayoga. The second part of the course takes up the ethical dilemmas that form the intellectual and moral core of Indian Epics and are as relevant for our times as they were then.

Course Outcome:

Both the texts included in this course will enable the students to identify and analyze an ethical issue in general, how to tackle the multiple ethical interests at stake (ethical dilemmas) in a real-world situation, practice, assess their own ethical values and the problems from social contexts and most importantly integrate, synthesize, and apply knowledge of ethical dilemmas in resolving the issues arising even in non-classroom areas such as service-learning, internships, and field work and society at large.

Indian Ethics

Śrīmadbhagavadgītā: Chapters II (Sāṃkhyayoga) & III (Karmayoga)

Analysis of volition (pravṛtti),

Analysis of vidhivākya, niṣedhavākya and arthavādavākya

Four-fold strategies (upāyas) of Sāma, Dāna, Bheda & Daṇḍa & their relevance in Modern Governance.

Buddhist Ethics: The Dhammapada:

Yamakavarga, (Pratham Adhyāya)

Appramādavarga (Dvītiya Adhyāya)

Cittavarga (Trtīya Adhyāy)
Pāpavarga (Navam Adhyāy)
Daṇḍavarga (Dasam Adhyāy).
Jaina ethics: Evolution and Principles
Triratnas
Application of Jaina ethics in daily life
Basic principles of Islamic ethics
Tamil Tirukkural, Thiruvalluvar

Ethical Dilemmas

Moral Dilemma: Different views
Moral dilemma in different Indian epics
Problems regarding acceptance of dilemma
Ethical relativism and realism
Resolution of dilemma: Bankim Chandra and Rabindra Nath Tagore
Moral luck

Prescribed Text:

Saraswati, Madhusudhan. *Bhagavadgītā*
Motilal, Bimal Kr. *Epics and Ethics*

References:

Maitra, S.K. *The Ethics of the Hindus.*
Sharma, I.C. *Ethical Philosophies of India.*
Dasgupta, Surama. *Development of Moral Philosophy in India.*
Chatterjee, Amita (ed.). *Bhāratīya Dharmanīti.* Jadavpur University Pub. 2013
Prasad, Rajendra. *Karma, Causation and Retributive Morality*
Visvanatha, *Bhāṣāpariccheda* with *Siddhāntamuktāvalī*, ed. By Pt. Panchanan Shastri, Sanskrit
Pustak Bhandar.
Prasastapādabhāṣya with *Nyāya-kandalitika*: Prasastapadacarya (tr. in Bengali by Pandit
Dinanath Tripathi)
Dutta Sharma, Ratna. and Sanyal, Indrani. *Dharmanīti o Śruti.* Mahabodhi Book Agency with
Jadavpur University, 2009
Swami Bhargananda (Tr.) (Beng.) *Arthasaṃgraha of Laugākṣi Bhāskara*, Sanskrit
PustakBhandar, 2004

Motilal, Bimal Kr.(ed.).*Dilemmas in Mahabharata*.

Debate Concerning Krishna Character, Bharati Patrika

Motilal, Bimal Kr.. Niti, Yukti o Dharma.

Suggested Readings:

The Bhagavatgīta with Śāṅkarabhasya, tr. in English by Swami Gambhirananda& tr. in Bengali with explanation by Swami Basudevananda

Sen, Atul Chandra. *Śrīmadbhagavatgīta*. Haraf Prakasani, Kolkata-7

Arthasaṁgraha, Laugaski Bhaskara.

Quasem, Muhammad Abul. The Ethics of Al-Ghazali: A Composite Ethics in Islam. Caravan Books, 1978

Sachedina, Abdulaziz. Islamic Ethics: Fundamental Aspects of Human Conduct. Oxford University Press, 2022

Mawlana Abul Kalam Azad, The Tarjuman al-Quran, edited and rendered into English by Dr.Syed Abdul Latif, Vol.-I (Surat-ul-Fatiha), Asia Publishing House, Bombay,1962
[Preface, section-I -Importance of Surat-ul-Fatiha, section-IV-Divine benevolence , section-V-Divine Justice, section-VII-Divine guidance , Significance of Surat-ul-Fatiha]

Śrīmadbhagavatgīta, Gitashastri Jagadish Chandra Ghosh (Sampadita)

Purva-Mīmāṃsā Darśana, Sri Sukhyamay Bhattacharya Shastri Saptatirtha, Paschimbanga Rajya Pustak Parsad

Mahābhārater Samāj, Sukhyamay Bhattacharya Shastri Saptatirtha,
ViswabharatiGabesanaPrakasan Samiti, Santiniketan

Mahābhārat, Tr. in Bengali by Kaliprasanna Singha

Manusanhita, *Saptamadyay(Rajdharmah)* ed. By Sri Ashok Kumar Mukhopadhyay, Sanskrit Pustak Bhandar

Daṇḍanīti –Prācīn Bhāratīya Rājśāstra, Nrisinghaprasad Bhaduri, Sahitya Samsad, 2007

Tirukkural, English tr.with Commentary by Rev.G.U. Pope, Rev. W.H. Drew, Rev. John Lazarus, and Mr. F.W.Ellis, Published by W.H.Allen& C0., 1886, Reprinted by The South India Shaiva Siddhanta Works Publishing Society, 1962, 1982.

Tirukkural (Main Text written by Tivalluvar), tr. in Bengali from Tamil by Subramhaniyan Krishnamurti, published by Sahityika, 161/2/1 Rashbihari Avenue , Kolkata 19

Gupta, Mihir.(tr.& explanation).*Dhammapada*, Haraf Prakasani, Kolkata-7

Samanta, Sabita. *Bharatiya Darsan, Vividha Prasanga*, , Published by Sanskrit Pustak Bhandar, Kolkata, 2023

Samanta, Sabita. *NiṣkāṃKarmayoga: Krishna Chandra Bhattacharyer DristiteekiParyalocana*, JIJNASA, Ekacatvaringsa Varsa (41st Year), 1st& 2nd Issue, R.N. 73148/80, 2025-26

Further Readings:

Williams, Bernard. *Morality: An Introduction to Ethics*.

Hare, R. M. *Moral Thinking: Its Levels Methods and Points*

Dasgupta, Surama. *Development of Moral Philosophy in India*

Bhai Girishchandra Sen (translated), *Quran Sharif, (Centenary Volume)*, Haraf Prakashoni, Kolkata, June, 2011

Sir Saiyad Amir Ali, Translated in Bengali by Dr. Rashidul Alam, *The Spirit of Islam*, Ayesha Kitab Ghar, Dhaka, second reprint of the first Bangladesh edition, 2008

PHIP2PCOR02T

Western Ethics

Ethics is beyond studying what is legally or socially accepted and tolerated. It recommends what is right or wrong and thus attempts to discover reasonable general principles, which helps us to decide what we ought to do or ought not to do. The first half of the course discusses meta-ethics. The second and third part of the theoretical polemics about different criteria of morality reaches its most interesting depth and richness with respect to Mill and Kant (two classical standpoints) – Mill, seeking to derive goodness from utilitarian motives and results, while Kant seeking to purify ethics of all empirical and hypothetical content.

Course Outcome:

In this course, the students will first learn about the issues of universal truths, the role of reason in ethical judgments and the meaning of the ethical terms themselves—all that forms the kernel of meta-ethics. In the next two parts students will have an over-view of the different theories of western ethics (what makes an action right or wrong), whether they should ever act only in line with self-interest or take an altruistic attitude. Apart from this, the course will enable the students about how philosophical work in ethics can inform decisions that we regularly make in our lives.

Meta-ethics

Introduction to meta-ethics

Cognitivism and non-cognitivism

Emotivism

Intuitionism

Prescriptivism and Descriptivism
Moore's concept of 'Good'
Naturalistic Fallacy

Utilitarianism

Utilitarianism – its different kinds and interrelations
Negative utilitarianism
Problems of the theory- negative responsibility
Bernard Williams' view

Kantian Ethics

Need for pure ethics
Aim of the *Groundwork*
Good-will
Formal principle of duty
Reverence for the law
Categorical and Hypothetical imperatives
Possibility of imperatives
Formula of the universal law
Formula of the end in itself
Formula of the autonomy

Prescribed Texts

Mill, John Stuart. *Utilitarianism*. Parker, Son and Bourn, 1863.

Smart, J.J.C., and Bernard Williams. *Utilitarianism: For and Against*. Cambridge University Press, 1973.

Kant, Immanuel. *The Moral Law: Groundwork of the Metaphysic of Morals*. Translated by H.J. Paton, Harper & Row, 1967.

Further Readings:

Sen, Amartya and Bernard Williams, editors. *Utilitarianism and Beyond*. Cambridge University Press, 1982.

Frankena, William K. *Ethics*. Prentice Hall, INC. Englewood Cliffs, New Jersey, 1973.

Popper, Karl R. *The Open Society and its enemies*. Vol. I, *The Spell of Plato*. Princeton University Press, 1945.

Popper, Karl R. *The Open Society and its enemies: Hegel and Marx*. Vol. I, Princeton University Press, 1945.

Wood, Allen W. *Kant's Ethical Thought*. Cambridge University Press, 1999.

Paton, H. J. *The Categorical Imperative: A Study in Kant's Moral Philosophy*. The University of Chicago Press, 1948.

Sullivan, Roger. J. *An Introduction to Kant's Ethics*. Cambridge University Press, New York 1994.

Acton, H. B. *Kant's Moral Philosophy*. Macmillan, 1970.

Kant, Immanuel. *Critique of Practical Reason*. Translated by L.W.Beck, University of Chicago Press, 1960.

Kant, Immanuel. *Critique of Judgment (1790)*. Translated by Werner. S. Pluher, Hackett Publishing Company.

PHIP2PCOR03T

Indian Epistemology

This course surveys two major schools of Indian philosophy – the Nyāya and the Bhāṭṭa Mīmāṃsakas – their respective views on the nature, sources (pramāṇas) and validity of cognition (prāmāṇya.) It also includes theories of the validity of cognition (prāmāṇyavāda) considering two main theories svataḥprāmāṇyavāda and parataḥprāmāṇyavāda and also a brief account on Khyātivāda, specially Anyathākhyātivāda, Akhyātivāda and Anirvacanīya.

Course Outcome

The course will enable critical appreciation of the richness of the classical Indian philosophical tradition, understanding of the main arguments and counter-arguments of the valid means of knowing or pramāṇa-s in one part as well as theories of false knowledge or khyātivāda-s. and its significance to the contemporary philosophy in the other part.

Nyāya Epistemology

Brief introduction of some basic concepts of Nyāya epistemology:

Jñāna/buddhi, samvit, niścaya, saṃśaya, saṃvādibhrama, āhāryajñāna

The Debate regarding *pramāṇasaṃplava* and *pramāṇavyavasthā*

The Debate concerning the nature (*svarūpa*), origin (*utpatti*) and ascertainment (*jñapti*) of cognition (*pramāṇa*): *svataḥprāmāṇyavāda* and *parataḥprāmāṇyavāda*

Theories concerning invalid perceptual cognition (*Khyātivāda*): Brief Introduction of the *Viparītkhyāti, Ātmakhyāti, Asatkhyāti, Satkhyāti, Sadasatkhyāti*.

Detail discussion on *Anyathākhyāti, Akhyāti* and *Anirvacanīyakhyāti*.

Mīmāṃsā Epistemology

Definition of *pramāṇa* and classification of *pramāṇas* as enumerated by *Mīmāṃsā* School
Upamānapramāṇa: Definitionas given in *Mānameyodaya*, Difference between *Naiyāyikas* and
Mīmāṃsakas considering the nature of *Upamāna*

Arthāpatti Pramāṇa

Abhāva-pramāṇa or *Anupalabdhi*

Arthāpatti and *Anupalabdhi* as distinct *pramāṇa*

Prescribed Text:

Maharsi Gautama, *Nyāyasūtra* with *Vātsyāyana Bhāṣya*, tr. by Phanibhusan Tarkavagis, *Pratham Adhyāya*, (selected portions),

Visvanātha, *Bhāṣāpariccheda–Sidhantāntamuktavalī*, tr.. By Pt. Panchanan Shastri, Sanskrit

Pustak Bhandar

Nārāyana Bhaṭṭa, *Mānomeyodaya*., (Tr: by Pdt.Dinanath Tripathi)

Pramāṇaparichheda: Upamānapramāṇam, Arthāpattipramāṇam and Abhāvapramāṇam

Mula-1-14

Upamānapramāṇam: 54/33/1---55/34/2

Arthāpattipramāṇam: 56/35/1---59/38/4

Abhāvapramāṇam: 60/39/5---62/41/7

Suggested Readings:

Vedānta Darśana, tr. & illustrated by Swami Viswarupananda, 1st part [*Jijñāsādhikaraṇam*-selected portions].

Bagchi, Mahamahopadhyay Jogendranath. *PrācīnaNyāya O Mīmāṃsāsammata Prāmāṇyavicār*.

Vidyaranyamuni, *Vivaraṇa-Prameya-Saṃgraha*

Annambhatta, *Tarkasaṃgraha*., Bengali commentary by Shree Narayan Chandra Goswami, Sanskrit Pustak Bhandar.

Kesba Misra, *Tarkabhāṣa*, , 1st part, tr. into Bengali by Sri Gangadhar Kar Nyayacharya
Prathama Khanda, Centre for Advanced Studies in Philosophy, Jadavpur University, with Mahabodhi Book Agency, Kolkata

Samanta, Sabita. *Bhāratīya DarśaneBhramajñāna Prasāṅga*, Published by ‘EbangMushayera’, 2022

Dutta, D.M. Six ways of Knowing

Bhatt, Govardhan P. Basic Ways of Knowing.

Motilal, B.K. Perception.

Mohanty, J.N. Gangesa's Theory of Truth,

Samanta, Sabita. 'Prāmāṇyavāda: A Critique from the Nyāya Perspective' published in the book "Glimpses of Classical Indian Philosophy" edited by Professor Nirmalya Narayan Chakraborty, Dev Publishers, New Delhi, 2025

Bhatta, Kumarila. and Misra, Parthasarathi. Ślokavārttika.

Dutta, D.M. Six Ways of Knowing.

Bhattacharya, Sukhamaya. Purva-Mīmāṃsā Darśana.

PHIP2PCOR04T

Western Epistemology

This course begins with the revolution brought by Kant in the field of Epistemology - the various technical aspects of his Metaphysics of experience as set forth in The Critique of Pure Reason. From there it moves down to some modern epistemological queries, particularly those challenging the traditional definition of knowledge and E.L. Gettier's arguments against it. It also incorporates some contemporary theories of justification linking it up with certain aspects of virtue epistemology.

Course Outcome

The course will enable the students to critically reason and thus be able to become worthy citizens of the twenty-first century epistemological community within philosophical circle. It will also deepen their understanding about the complexity and dynamics of the basic epistemological issues, the different theories of justification and knowledge.

Kant

Pure and Empirical Knowledge, Analytic-Synthetic distinction, General problems of Pure Reason, Metaphysics as science and its objects, Possibility of Metaphysics, Metaphysics of nature, Claims of Metaphysics, Scepticism, Transcendental Aesthetics- Space and time, Transcendental Logic: logic in general, the division of general logic into analytic and dialectic, the division of Transcendental logic into Transcendental analytic and dialectic, Transcendental analytic- the logical employment of understanding in general, the pure concepts of understanding or categories.

Contemporary Epistemological Thoughts

Definition of Knowledge, Possibility of knowledge- different skeptical views, Theories of Justification, Gettier's Problem and responses to Gettier, Foundationalism, Coherentism, Social-epistemology.

Prescribed Texts:

Kant, Immanuel. *Critique of Pure Reason*. Translated by N. K. Smith, Macmillan and Co., 1929.

Dancy, Jonathan. *Introduction to Contemporary Epistemology*. Blackwell publisher, 1985.

Suggested Readings:

Audi, Robert. *Epistemology: A Contemporary Introduction to the Theory of Knowledge*. Routledge, 1997.

Beck, Lewis White, editor. *Kant's Theory of Knowledge*. D. Reidel Publishing Company, 1974.

Bhadra, Mrinal Kanti. *Bishuddha Pragyar Bichar*.

Bhattacharyya, S. Doubt, *Belief and Knowledge*. Progressive Publishers.

Bonjour, Laurence, editor. *Knowledge, Belief and Character: Readings in Virtue Epistemology*. Rowman & Littlefield, 2003.

Broad, C. D. *Kant: An Introduction*. Cambridge University Press, 1978.

Basu, Sandhya. *Justification: Concepts and Theories*. Levant Books, 2010.

Choudhury, Sujata. *Nature of Knowledge*. Progressive Publishers.

Das, Rasvihari. *A Handbook on Kant's Critique of Pure Reason*. Progressive Publishers.

Das, Rasvihari. *Kanter Darshan*. Progressive Publishers, 1979.

Ewing, A. C. *A Short Commentary on Kant's Critique of Pure Reason*. Methuen, 1938.

Lehrer, Keith. *Theory of Knowledge*. Westview Press, 2000.

Pollock, John L. *Contemporary Theories of Knowledge*. Rowman & Littlefield, 1986.

Sarkar, Tushar. *Knowledge, Truth & Justification*. Progressive Publishers, 1992.

Sosa, Ernest, Jaegwon Kim, Jeremy Fantl, and Matthew McGrath, editors. *Epistemology: An Anthology*. 2nd ed., Wiley-Blackwell, 2008.

Wilkerson, T. E. *Kant's Critique of Pure Reason: A Commentary for Students*. Oxford University Press, 1976.

PHIP2PCOR05T

Aesthetics: Indian and Western

This course aims at providing students with an introduction to aesthetics and the philosophy of art in general. The first part of the course starts with the wide-ranging discussion of philosophical aesthetics and philosophy of art and their meaning and relation. In the second part the students are introduced to the discussion of Aesthetics from ancient Indian perspective under the coinage of Rasa theory pioneered by Abhinava Gupta on one hand while Marxian thesis on Aesthetics on the other. In the last part of the course students are introduced to neuro-aesthetics, an emerging

sub-field of study in aesthetics where students are clarified as to how modern brain research may provide insight into creative mechanisms at play in human-beings.

Course Outcome

The student will be encouraged to see connections between the different parts of the modules and to understand how contemporary debates can be traced back to or even helpfully illuminated by ancient philosophical debates. Students will learn the relation between philosophy and aesthetics and art and its value from societal point of view. They will also develop a basic understanding of how aesthetic stimuli activate specific anatomical structures in the brain and how cognitive and affective factors interact in aesthetic perception is also.

Aesthetics: General Introduction

Aesthetics of Aristotle, Kant and Croce

Marxist view on Aesthetics

Abhinava Gupta: Nature of Indian Aesthetics (brief introduction)

Bharata: *Nāṭyaśāstra*-theory of *Rasa*, relation between *rasa* and *bhāva*, aesthetic experience

Ānandavardhana: Dhvani theory- suggestion, levels of meaning, poetic-meaning

Neuroaesthetics and Cognitive Science: Future Directions

Suggested Readings:

Anandavardhana. *Dhvanyaloka. With the Locana commentary of Abhinavagupta*. Compiled, translated, and annotated by Bimal Kanti Mukhopadhyay, Akhanda Prakashan.

Bhattacharyya, Debiprasad. *Rupa, Rasa O Sundara*.

Bottomore, Tom, editor. *A Dictionary of Marxist Thought*. Blackwell Reference, 1983.

Chattopadhyay, Suhas, editor. *Marxbad O Nandantattva (Marxism and Aesthetics)*. West Bengal State Book Board, Kolkata.

Meskin, Aaron, Jon Robson, Anna Ichino, Kris Goffin, et al. *Philosophical Aesthetics and Cognitive Science*. Bloomsbury Academic, 2018.

Nandi, Sudhir Kumar. *Nandan Tattva*.

Pearce, Marcus T., et al. *Neuroaesthetics: The Cognitive Neuroscience of Aesthetic Experience*. Oxford University Press, 2022.

Pollock, Sheldon, editor. *A Rasa Reader: Classical Indian Aesthetics*. Columbia University Press, 2016.

Sheppard, Anne. *Aesthetics: An Introduction to the Philosophy of Art*. Oxford University Press, 1987.

Stokes, Dustin. "Aesthetics and Cognitive Science." *Philosophy Compass*, vol. 4, no. 5, Wiley-Blackwell, 2009, pp. 715–733.

Thakur, Abanindranath. *Bageswari Shilpo Prabandhaboli*.

Umar, Badruddin. *Marxio Darshan and Sanskriti (Marxist Philosophy and Culture)*.

Samanta, Sabita, & Sarkar Saptaparni. "The Inter-relationship between Aesthetic and Ethics: An Appraisal". *Philosophical Papers*, Journal of the Department of Philosophy, University of North Bengal, 2021

"Marx and Engels on Aesthetics". *A Dictionary of Marxist Thought*, edited by Tom Bottomore, Blackwell Reference, 1983.

PHIP2PAEC01M

Contemporary Indian Thinkers on Humanism and Social Change

Humanism as a philosophy focusing prime importance on human-being, is getting more and more relevant in contemporary world. It provides a common spiritual shelter for the entire mass irrespective of class, caste, race and religion.

COURSE OUTCOME

The course provides the students with the opportunity to be enlightened with the various colours of humanism. Students will be enriched (self-learning process) by reading the life and thought of these distinguished thinkers, gradually develop personal intellectual intimacy which will culminate in forming their power of critical assessment in life.

Students must give a seminar presentation in any one of the prescribed readings along with a written term paper.

Suggested Readings

Aurobindo, Sri. *The Ideal of Human Unity*. Sri Aurobindo Ashram Publication Department, 1970.

Aurobindo, Sri. *Bharatiya Samskṛtir Vitti [The Foundations of Indian Culture]*. Sri Aurobindo Pathamandir.

Azad, Maulana Abul Kalam. *The Selected Works of Maulana Abul Kalam Azad*. Edited by Ravindra Kumar, Atlantic Publishers and Distributors, 1991–92.

Azad, Maulana Abul Kalam. *Selected Speeches and Statements, 1940–47*. Edited by P. N. Chopra, Reliance Publishing House, 1990.

Bhattacharya, Krishna Chandra. *Swaraj in Ideas*. Visva-Bharati, 1954.

Bhattacharya, Krishna Chandra. *Mananer Swaraj*. Sutradhar Prakashani

Chakraborty, Nirmalya Narayan, editor. *Smarane Manane Brajendranath Seal*. Alochanachakra, Kolkata.

Chattopadhyay, Bankim Chandra. *Dharmatattva*. Included in *Bankim Rachanabali*. Sahitya Samsad, various editions.

Krishnacharitra. *Bankim Rachanabali*. Sahitya Samsad, various editions.

Guha, Ramachandra. *India after Gandhi: The History of the World's Largest Democracy*. Picador India, 2007.

Krishnamurti, Jiddu. *Education and the Significance of Life*. Harper & Brothers, 1953.

Krishnamurti, Jiddu. *On Education*. Krishnamurti Foundation India, 1974.

Nandakumar, Prema. *S. Radhakrishnan*. Sahitya Akademi, 1999.

Roy, M. N. *New Humanism: A Manifesto*. Renaissance Publishers, 1947.

Rokeya Sakhawat Hossain. *Rokeya Rachanavali*. Bangla Academy, various editions.

Seal, Brajendranath. *Acarya Brajendranath Sil*. By Amita Chatterjee, Sahitya Akademi, 2002.

Tagore, Rabindranath. *Gitanjali*. Macmillan, 1913.

Tagore, Rabindranath. *The Religion of Man*. George Allen & Unwin, 1931.

Upadhyaya, Deendayal. *Integral Humanism: An Analysis of Some Basic Elements*. Prabhat Prakashan, 2020.

SabitaSamanta. “*Vikalpa Śikṣā bhavanāy Jiddu Krishnamurti*.” *Darśana-samīkṣā*, vol. 1, no. 1, Department of Philosophy, Jadavpur University, 2023–24

Gandhi: Uttar Bharatvarsa [Bengali Translation]. Ananda Publishers, Kolkata.

SEMESTER II

Full Marks: 250 [Credit=20]

PHIP2PCOR06T

Social and Political Thoughts: Western Perspective

Social and Political thoughts always entail the question of their application since they are directly related to the everyday life of people. Here we have tried to introduce the views of some of the stalwart philosophers from West. The critical analysis of those thoughts, we hope, may help the students to understand not only those views but also their proponents, to some extent, from a broader perspective.

Course Outcome:

The first half of the course will enable the students to have a proper grasp of the liberal philosophy of Mill with its moral restrictions and thus will develop their power to critically evaluate social and political rights and liberties. The women question, as a contemporary issue with multidimensional perspectives, will be introduced to the students with its basic philosophical foundation from liberal perspective. The second part of the course will provide the students an open arena of critical discourse on Marxist studies along with praxis. The Marxist Philosophy, in the sense of a philosophy of process instead of a system, encourages budding philosophers to engage themselves in critical survey of their day to day life and experiences. The third half of the course deals with the Rawlsian approach of justice will provide ethical, political and psychological support to those who are a little behind the social milestone.

John Stuart Mill

Introduction-Social and philosophical backdrop

Any one of the two essays are to be offered:

***Subjection of Women* [Selected portion]**

Or

***On Liberty* [Selected portion]**

Marx and Beyond

Dialectical Materialism, Historical Materialism, Theory of surplus value, State, Class and class-struggle, alienation, revolution, Socialism, Communism, Theory and Praxis- An Introduction to

Marxist-socialist thoughts and movements in colonial India- particularly the questions on Nationalism, Internationalism and Gandhism.

John Rawls

Justice as fairness, Veil of ignorance, Equilibrium, Different formulations of the principles of justice, Contrasts with Utilitarianism and Marxism, Original Position, Priority Problems.

Prescribed Text:

Mill, John Stuart. *The Subjection of Women*. Longmans, Green, Reader, and Dyer, 1869.

Mill, John Stuart. *On Liberty*. John W. Parker and Son, 1859.

Rawls, John. *A Theory of Justice*. Oxford University Press, 1971.

Suggested Readings:

Rawls, John. *Collected Papers*. Edited by Samuel Freeman, Harvard University Press, 1999.

Nussbaum, Martha C. *Frontiers of Justice: Disability, Nationality, Species Membership*. Harvard University Press, 2006.

Ten, C. L. *Mill on Liberty*. Clarendon Press, 1980.

Gray, John, and G. W. Smith, editors. *J. S. Mill: On Liberty in Focus*. Routledge, 1991.

Maurice Cornforth, *Dialectical Materialism*, National Book Agency, Kolkata

Marta Harnecker, *Introduction to Elementary Concepts of Historical Materialism, Translated ed, January 2025 translated software edition is available in <https://www.marxists.org>*

Fredric Engels, *The Origin of the Family, Private Property and the State*, National Book Agency, Kolkata

Marx and Engels, *The Manifesto of the Communist Party (1848)*, National Book Agency, Kolkata

V.I. Lenin, *State and Revolution(1917)*, National Book Agency, Kolkata

Sankar Ghosh, *Political Ideas & Movements in India*, Allied Publishers LTD, Bombay, 1975.

Sobhanlal Datta Gupta, *Marxio Rastrachinta*, West Bengal State Book Board, Kolkata, 1984.

Sobhanlal Datta Gupta, Prasanga: *Pashchimi Marxbad: Gramsci Theke Habermas*, Seribaan, Kolkata, 2022.

Amal Kr. Mukhopadhyay (Tr by Arun Kr Raychoudhury), *Paschatya Rashtrachintar Dhara: Plato theke Marx*, West Bengal State Book Board, Kolkata.

Amal Kr. Mukhopadhyay, *Western Political Thought: From Plato to Marx*, K.P. Bagchi, Kolkata, 1980.

Satyabrata Chakraborty, *Bharatbarsho :Rashtrabhabna* , Ekushe, Kolkata.

Tom Bottomore (ed.) *A Dictionary of Marxist Thought*, Basil Blackwell Publishers LTD,Oxford, 1983.

Dev Narayan Modak, *Dynamics of National Question in India: The Communist Approach (1942-64)*, Progressive Publishers, Kolkata,2006.

Further Readings:

Sobhanlal Datta Gupta, *Comintern and the Destiny of Communism in India 1919-1943*

Amiya Kumar Bagchi & Amita Chatterjee (ed.), *Marxism With & Beyond: With and Beyond Marx*, Routledge, New Delhi, 2014.

Aditi Dasgupta, ‘Swadhinotar Manob Jamin : Marxio Beekshay Kantio Dhruba Pod’, Nirmalyanarayan Chakraborty [ed] , *Bangalir Kant chorchha*

Debarshi Talukdar and Amit Bandyopadhyay [ed.], *Karl Marx*

Ramchandra Guha, *Gandhi Uttar Bharatborsho (Bengali translation)*, Ananda Publishers, Kolkata.

Earnst Fischer, *How to read Karl Marx*, Monthly Review Press, Aakar Books, New Delhi2008.

PHIP2PCOR07T

Social and Political Thought: Indian Perspective

The present course proceeds to unfold the depths of ancient oriental wisdom as penetrating pervasively into human life, studying its multiple facets and many-layered crises following social and political life depicted in Manu and Kautilya. The other part of the course focuses on the cardinal principles of Gandhi’s thought which is truth and nonviolence. Based on these principles, Gandhi lays down his views and perceptions on economic, political and social philosophy and their relevance in the contemporary world. As a guide to action, Gandhian philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously in accordance with the principles of truth and nonviolence. The historic task before humankind is to progress towards the creation of a nonviolent political, economic and social order by nonviolent struggle.

Course Outcome

The students will learn in this course in details portions of the two important ancient Indian texts- Manusanhita and Arthashastra, dedicated to solving problems arising in our socio-political life. The other half of the course will enable the students to grasp the alternative meaning of power ---the power of non-violence and love. They will have that positive confidence to fight against all kinds of incivility, cruelty and inequality with the weapon of truth, love and fellow feeling as propounded by Gandhi, while the Rawlsian approach of justice will provide ethical, political and psychological support to those who are a little behind the social milestone.

Manu and Kautilya - Socio-historical background and a comprehensive philosophical analysis

Manusanhita, Manu (Selected portions)

Arthashastra, Kautilya (Selected portions)

Gandhian Philosophy

Truth and Non-violence, Satyagraha, Sarvodaya, Trusteeship, Swaraj, Khadi, Panchayat-Raj, Industrialization, Marx and Gandhi: A Comparative Analysis on the issue of State.

Prescribed Text:

Manusanhita, Manu (ed). Manobendu Bandopadhyay, Sanskrit Pustak Bhandar.Kolkata.

Arthashastra, Kautilya Sanskrit Pustak Bhandar.Kolkata

My Experiments with Truth – M.K.Gandhi

Suggested Readings:

Dandaniti, ,Nrisinha Prasad Bhaduri, Sahityam

State in Plato's Republic &Kautilya'sArthashastra, Sanghamitra Dasgupta, Standard Publishers India, New Delhi.

Kautilya On an Exposition of His Social Ideal and Political Theory--
Narayan Chandra Bandyopadhaya. R. Cambridge & Company Booksellers & Publishers, Kolkata.1927

Kautilya's Political Theory Yogakshema----The Concept of Welfare State. Ritu Kohli, Deep & Deep Publications, New Delhi.1995

Essentials of Indian Statecraft, T.N. Ramaswamy, Asia Publishing House, Bombay1962

Kautilya on Love & Morals--- Pratap Chandra Chander.

'Manusanhita:Phire Dekha'---Sati Chattopadhyay, *Sunday Evening Lecture*, National Council of Education

Fusion of Horizons: K.Roy (ed)

The Evolution of Political Philosophy of Gandhi: Budhhadev Bhattacharya

Gandhi: D.M.Datta

Gandhimaanasa-(edt.)Mahaswata Devi

Political Philosophy of Gandhi – Bhikhu Parekh

Studies in Gandhism – Nirmal Kumar Bose

Selections from Gandhi – Nirmal Kumar Bose

Studies in Gandhism--- Nirmal Kumar Bose,

Bharatbarsho :Rashtrabhabna – (ed.)SatyabrataChakroborty. Ekushe, Kolkata

PHIP2PCOR08T

Western Logic

The course takes up propositional logic and first order predicate logic at a higher level, introducing the tree-method of proof, new set of quantification-rules, multiple generality and relations. It seeks to integrate conceptual issues like logical form, logical system, the parity and disparity between logical symbolism and natural language, with computational operations. Some key metalogical concepts – concepts of a formal language, properties of a logical system and fallacies experienced in our mundane day to day life - are also absorbed into the course. Finally, a comparative and contrastive analysis of the salient features of Western and Indian logic sets the tune for the next module.

Course Outcome

Students will gain expertise on their ability to use the specific tools of critical thinking and logic distinguishing between truth and validity, validity and invalidity of deductive arguments, identifying the common syllogisms and the informal fallacies. They will be able to distinguish between philosophic inquiry and mere scientific investigation. They will also be able to identify the premises and conclusions in both formal as well as informal proofs, and demonstrate an awareness of the limits of deductive forms as well as linguistic ambiguities, finding examples of fallacious forms of reasoning, etc. from drawing and analyzing Venn diagrams.

Symbolic Logic- I.M Copi, (Chs 3– 5, Up to section 5.3, Ch 6)

Formal Logic: Its Scope And Limits, R. Jeffrey, Tata McGraw Hill, New Delhi TMH Edition, 1980, Chapters 4,5 (Selected sections) and 6

Reasoning in practice and informal Fallacies:

The Problem of Induction: Fallacy of Relevance, Fallacies of Ambiguity, Fallacies of weak -induction and avoiding fallacies.

P.F. Strawson .An Introduction To Logical Theory:, (Ch1, Ch 2 Section 2 (Form), Section 3 (System)), Chapter 3, Section 2 (Truth functional Constants and Ordinary words)

Dutta, Srilekha. “Validity Is Not Enough.” Logical Identity and Consistency, edited by P. K. Sen

Prescribed Text:

Copi, Irving M. Symbolic Logic. 5th ed., Macmillan Publishing Co., 1979.

Jeffrey, Richard C. Formal Logic: Its Scope and Limits. 2nd ed., McGraw-Hill, 1981.

Strawson, P. F. Introduction to Logical Theory. Methuen, 1952.

Dutta, Srilekha. “Validity Is Not Enough.” Logical Identity and Consistency, edited by P. K. Sen, Allied Publishers, 1998, pp.

Suggested Readings

Gensler, Harry J. Introduction to Logic. 2nd ed., Routledge, 2017.

Chakrabarti, Chanda. *Logic: Informal, Symbolic and Inductive*. Prentice-Hall of India, 2006.

Prior, A. N. *Formal Logic*. 2nd ed., Oxford University Press, 1962.

Basson, Albert H., and William J. O'Connor. *Introduction to Symbolic Logic*. Holt, Rinehart and Winston, 1967.

Haack, Susan. *Philosophy of Logics*. Cambridge University Press, 1978.

Das, Ramaprasad. *Sanketik Yuktivijnan*. Vols. 1–3, West Bengal State Book Board.

PHIP2PCOR09T

Indian Logic

Logic developed in India out of two distinct traditions. One is Vada tradition and the other is Pramana tradition. This Pramana tradition is concerned with the criteria of empirical knowledge. Now, the model of reasoning with which the Indian logicians are concerned was not purely Deductive. But here evidence or premises justify the conclusion. Indian logicians tried to formulate the rules of logic from other paradigm cases of sound inference. Actually, there are some basic differences that the Indian logic has from the Western Formal logic. That is why we introduced Indian logic in this course so that the students can understand the basic features of both types of reasoning. This course includes the discussion of the theory of inference and the related notions with regard to the two important Indian schools viz. Nyāya and Bauddha.

Course Outcome

Students will learn in particular to distinguish between different kinds of reasoning and informal fallacies, to recognize the basic psychological impediments to good reasoning, to identify and clarify ambiguities in language and to show how tools of logic may be applied to issues in everyday life and enhance our grasp over empirical knowledge.

Nyaya Logic

Anumiti; Karaṇa and vyāpāra of Anumiti, jñeyamāna liṅga

Parāmarśa: Lakṣana and classifications

The Debate concerning the necessity of *parāmarśa* in the origination of inferential cognition

First *lakṣaṇa* of *vyāpti*: Analysis of the meaning and significance of each of its constituent terms, inefficiency of this *lakṣaṇa*.

Need for 2nd *lakṣaṇa* of *vyāpti*, 2nd *lakṣaṇa* of *vyāpti*, analysis of the meaning and significance of each of its constituent's terms

Pakṣatā-Lakṣaṇa and detail analysis of each of the constituent terms of *pakṣatā*

Hetvābhāsa- Lakṣaṇa and classifications

Bauddha Logic

Definition of *Pramāṇa*, Nature of *Pramāṇa* and its Varieties, Validity of Knowledge,

Definition of perception and its types, Erroneous Perception

Definition of Inference and its different types, *Vyāpti* and Fallacies of inference

Pramāṇa phalavyavasthā, detailed analysis of three types of *liṅga*.

Prescribed Texts:

Acarya Sri Viswanath Nyaya Pancanan, Bhāṣāpariccheda with *Nyāya-Siddhāntamuktāvalī-Tika, Anumānakhaṇḍa-Kārikā* 67 to 78

Tr. in Bengali by SrimatPancanan Bhattacharya, Sanskrit Pustak Bhandar

Nyāyabindu-Acharya Dharmakirti (Akanda sanskaran)

Suggested Readings:

Bhāṣāpariccheda[*Siddhāntamuktāvalī-sahita*], Tr. by Dr. Sri Rabindranath Shastri, Sanskrit Pustak Bhandar

*Bhāṣāpariccheda*tr.Dr. Anamika Roychowduri

Ghosh, Dr. Dipak Kr. *Bhāṣāpariccheda-Samīkṣā*, (Elaborate introduction by Pdt. Shyamapada Misra). Sanskrit Pustak Bhandar.

Bhāṣāpariccheda(*Kārikāvalī o Siddhāntamuktāvalīr SaviṣadBaṅgānuvāda*), *Sri Gopal Chandra Mukhopadhyay Tarkatirtha (Sampādita)*.

Annambhatta, *Tarkasaṁgraha*with *Dipika*, ed. by Pandit Panchanan Shastri, Sanskrita Pustak Bhandar (Bengali)

Annambhatta, *Tarkasaṁgraha*with *Dipika*, trans. by Prof. Gopinath Bhattacharya in English, Progressive Pub, 1976

Matilal, B.K. *Logic, Language and Reality*, Motilal Banarsidass; 1st edition (February 8, 2008)

Sharma, Ratna Dutta. *Philosophical Discourse*, Allied Publishers Pvt. Ltd, 2000

Datta, Srilekha. ‘Validity is Not Enough’ in P.K. Sen (ed.): *Logical Identity and Consistency*, Allied Publishers Limited, 1998

Nyāyabindu-Acharya Dharmakirti (Akanda sanskaran) ed. by Sanjit Kumar Sadhukhan (Bengali)

Abhidharmakosa- Acarya Dharmakirti

Sayana Madabiya *SarvadarśanaSamgraha*, Dvitiya Khanda, BauddhaDarsana,edt.ByAmit Bhattacharya.

Chattopadhyay, Madhumita. *Walking along the Path of Buddhist Epistemology*, DK Printworld, 2008.

PHIP2PCOR10T

Indian Theories of language

A word has the power to stand for a particular object. So, the meaning (artha) of a word is to be identified with that particular object for which the word stands. When we can understand words, we acquire the power to receive knowledge. The meaning generating power of a word i.e. the semantic power of words and epistemic power of hearer or reader are closely related and this relationship has been a core concern for Indian Philosophers over a long period. Here we will concentrate primarily on Nyāya School, though other views also are taken up in brief. The course delves into critical debate generated by the Nyāya, Prābhākara- s and Bhāṭṭa philosophers on the way in which we grasp the meanings of a word in a sentence.

Course Outcome

The aim of this optional course is to help the student to grasp and analyze the problems concerning word-meaning, sentence-meaning, highlighting the significant relationship between words, meaning, knowledge etc. The students will have grasp on the various theories of language in details along with the debate generated between different schools of Indian Philosophy.

Nature of Pada:

Pada as collection of letters-i.e. *Varṇasamūha*

Pada as *Vibhaktyanta*

Śaktam Padam

Relation between *Pada* (word) & *Artha* (Meaning):

Śakti, Śaktigrahopāya

Lakṣaṇā: Lakṣaṇa (Definition) and Ground for admitting *Lakṣaṇā: Anvayānupapattior tātparyānupapatti,*

Vyañjanā

Import of Words: *Vyaktiśaktivāda* or meaning as bare particulars—*Prābhākara* view

Ākṛtiśaktivāda-Jaina view

Jātiśaktivāda or meaning as generalities—*Bhāṭṭa* and *Advaita Vedānta* view

Vyaktyākṛtiśaktivāda- Prācīna Nyāya view

Jātivīśiṣṭavyaktiśaktivāda –Navya Nyāya view

Conditions for knowing sentence meaning (*Vākyārtha*): *ākāṅkṣā*, *yogyatā*, *sannidhi* and *tātparya*

Meaning of *tātparya* –Debate between *Nyāya* and *Vedānta* school regarding *tātparya*

Comprehension of sentence-meaning:

Anvitābhīdānavāda, *Abhihitānvayavāda*.

Sāmsargamaryādāvāda

Sphotatheory of meaning

Prescribed Texts:

Acarya Sri Viswanath Nyaya Pancanan, Bhasapariśeḍha with *Nyaya- Siddhanta -Muktavali-Tika*, *Sabdakhnadam* Tr. in Bengali by SrimatPancananBhattacharya, Sanskrit Pustak Bhandar.

Suggested Readings:

Kar, Gangadhar, Nyayacharya. *Sabdārtha-sambandha-samīkṣā*, pub. By Mahabodhi Book Agency, Kolkata, 2015

Sabdasaktiprakasika, Sabdapramanyanirupanam, Gangadhar Kar Nyayacharya

Mukherjee, Ranjana, Sarbani Bandopadhyay and Kuntala Bhattacharya (ed.), *Bharatiya Darsane Sabdatattva Paricrama*, Rabindra Bharati University, 2014

Maharsi Goutam, Nyāyasūtra, Nyāyabhāṣyāadhyaya aphorisms: 1-26, tr. by Phanibhusan Tarkavagis, Dvitiyaadhyaya, Paschimanga Rajya Pustak Parsad

Bhattacharya, Sri Rabindranath. *Siddhantashastri Pancatirtha, Sabdarthatattva, Sadesh Prakasan*

Bhartrihari, *Vakyapadiyam (Brahmakanda)*, ed. & trans. by Bishnupada Bhattacharya, pub.

Rajya Pustak Parshat, WB

Sastri, Gaurinath. *The Philosophy of Word and Meaning*. Calcutta, 1959

Sastri, Gaurinath. *A Study in the Dialectics of Sphoṭa*. Delhi, 1980

K. Kunjunni Raja. *Indian Theories of Meaning*, Adyar, 1977

Jha, Hari Mohan. *Trends of Linguistic Analysis in Indian Philosophy*. Varanasi, 1981

Mazumdar, P. K. *The Philosophy of Language: An Indian Approach*, Calcutta, 1976

Bhatta, Kumarila. *Slokavarttikam* selected portions.

Mukhopadhyay, P. K. *The Nyaya Theory of Linguistic Performance*, Jadavpur University, & K.P Bagchi, Calcutta, 1992

Saha, S. R. *Meaning, Truth, and Predication*, Jadavpur University, Calcutta in collaboration with K.P. Bagchi & Company, 1991

Ganeri, Jonardon. *Semantic Powers, Meaning and the Means of Knowing in Classical Indian Philosophy*. Bagchi, Mahopadhyaya Yogendranath. Sitangsu Shekhar Bagchi (ed.). Vol.2, *Vakyartha Nirupaner Darshanik Paddhati*

Palit, P. *Basic Principles of Indian Philosophy of Language*, CAS Publication, Dept of Philosophy, Jadavpur University in collaboration with Munshiram Manoharlal Publishers, New Delhi, 2005

Gautam, Maharsi. *Nyaya-sutra with Vatsyanabhasya* (tr. In Bengali by Phanibhusan Tarkavagish Bhattacarya, Gadadhar. *Saktivada*

Jaimini. *Mimamsasutra*.

Bhaskar, Laugakshi. *Arthasamgraha*

Bhatta, Kumarila. *Slokavartika*.

Chakraborti, T.K. *Vedante Mahavakyartha Vicar*

Motilal, B.K. *The word and the world*.

Mohanta, Dilip Kumar. *Sabda Keno Noi Pramana?*

SEMESTER III

FULL MARKS=300 [Credit-22]

PHIP2PCOR11T

Indian Theories of Self and Other: Classical and Contemporary

The issues related to Self (Ātman) and Other (opar) preoccupied classical philosophical thoughts for centuries. The most crucial issues related to Self and Other have been discussed in the various Indian schools of thought highlighting on the metaphysical status as well as psychological insight of these issues. This course will focus on the critical analysis of the traditional views on Self and Other as well as the thoughts of two eminent Indian philosophers of contemporary times namely B.K. Motilal and J.N. Mohanty.

Course Outcome

Students will be acquainted for the first time with the complete overview of the theories of Self and Other propounded by the different schools of thought in Indian system from traditional and contemporary Indian perspective. It is also intended that they will be able to draw a comparative analysis between traditional and contemporary views of the same and building upon those take forward our classical tradition to new avenues.

The Nyāya –Vaiśeṣika view of Self (Ātman)---Consciousness as an accidental property of the Self (Atman), Self as distinct from Body, Sense organs, Mind-

Refutation of *Dehātmavāda*, *Indriyātmavāda* & *Manātmadāva* and *Sanghātavāda*

The Sāṃkhya-Yoga view of Self (*Puruṣa* as pure consciousness)

The *Advaita Vedānta* (Sankara Vedanta) conception of Consciousness-Brahman

Āmi o Āmār Man, B.K. Motilal (Selected)

The Self and Its Other -Philosophical Essays, J.N. Mohanty (Selected)

Suggested Readings:

Acarya Sri Viswanath Nyaya Pancanan, *Bhāṣāpariccheda* with *Nyāya- Siddhānta -Muktāvalī-Tika*, *Ātmaparīkṣā Karika 47-50*tr. in Bengali by SrimatPanchanan Bhattacharya, Sanskrit Pustak Bhandar

Goutam, Maharsi. *Nyāyasūtra*, *Nyāyabhāṣyaadhyaya* Aphorisms: 1-26, tr. by Phanibhusan Tarkavagis, Tiritiya adhyaya, Paschimbanga Rajya Pustak Parsad

Īśvarakṛṣṇa, *Sāṃkhyakārika*—Karikas---4,5,17,18,19,20

Sāṃkhyatattvakaumudī, tr.in Bengali by Sri Narayan Chandra Goswami, Sanskrit Pustak Bhandar

Chakraborti, Sambhunath. *Samagra Sāṃkhyasamīkṣā*, Samkhyatirtha, Abhijan Publisher, 2020

Swami Viswarupananda (Tr.) *Vedāntadarśanam*, Pratham Adhyaya, *Janmādyadhikaraṇam*

Roy Chowdhury, A.K. *Advaita Theory of Self and Falsity*.

Chakraborti, Satyajyoti. *Sayan Madhaviya Sarvadarśan Saṃgraha*, first part & second part, Sahityashri.

Chattopadhyay, Madhumita. *Prasaṅga Bauddha Darśan*, Sutradhar, 2024

Choudhuri, Dr. Sukomal. (Edt.) *Gautam Buddher Dharma o Darśan*, Mahabodhi Book Agency

Bhattacharya, Amit. *Sayan-Madhaviya Sarvadarśan Saṃgraha Cārvāka-Bauddha –Jainadarśana*, (Akhandā Sanskaran) Sanskrit Pustak Bhandar

Motilal, B.K. *Āmi o Āmār Man*, Anutup Prakasan

Mohanty, J.N. *The Self and Its Other Philosophical Essays* Oxford University Press

Chattopadhyay, Tara (Tr.). *Ātma Ebang Tār Apar :KayektiDārśanikPrabandha*. Oxford University Press

Chatterjee, Amita. *Kalpagalpe Manodarśan*, , Sahitya Samsad, 2021

Samanta, Sabita. *Ātmā Vimarśa*, Ebang Musayera, 2025

Samanta, Sabita. *A Critical Survey of Manas in Indian Philosophy*, Sanskrit Pustak Bhandar, 2012

PHIP2PCOR12T

Metaphysics: Body, Self and Subjectivity

Metaphysics as always presupposed in all discourses (in some form or other) receives a direct and fairly detailed treatment in this course. This journey through key metaphysical issues - Space and Time, Realism and Anti-Realism, Persistence of matter and person, finally shifts its focus on the relation of body and mind, with a chronological and comprehensive portrayal of the major theories on the subject.

Course Outcome

In this course a student will be acquainted with the core issues of philosophy- what kinds of things there are in this world (ontological issues) and what they are their nature, sense, meaning and reference in the most general terms. We have both a common-sense picture of the world and a scientific picture of the world, and sometimes these two pictures appear to contradict, the language of science; the aim of this course on metaphysics is to try to resolve this conflict. Central questions in metaphysics (discussed in the first part) with which students are broadly familiarized are: objects, names, meaning, time and persons, while in the second part students will gain a more skilled enquiry into the nature of persons, mind-body relationship et al.

Metaphysics

General Introduction

Is Metaphysics possible?

Scope and Concern of metaphysics

Different Types of metaphysics

Realism, Anti-Realism and Naturalism

Two Dogmas of Empiricism: Quine's view

Matter and Self: Problem of Persistence

Persistence of Material Objects: Endurantism and Perdurantism

Concept of Personhood and Persistence of Persons

Bodily continuity Approach, Psychological Continuity Approach, Memory-criterion Approach

Philosophy of Time

Philosophy of Mind

Historical Development of Mind-body problem

Varieties of dualism, behaviourism and identity-theory

Functionalism and eliminative materialism

AI and Chinese Room Argument

Computational theory of the Mind

Embodiment thesis

Problem of other-minds *vis-a-via* theory-theory and simulation theory debate

Prescribed Texts:

Bradley, F. H. *Appearance and Reality: A Metaphysical Essay*. Oxford University Press, 1930.

Fodor, Jerry A. "The Mind-Body Problem." *Scientific American*, vol. 244, no. 1, 1981, pp. 114–123.

Hamlyn, D. W. *Metaphysics*. Cambridge University Press, 1984.

Loux, Michael J. *Metaphysics: A Contemporary Introduction*. 4th ed., Routledge, 2006.

Noonan, Harold W. *Personal Identity*. 2nd ed., Routledge, 2003.

Shoemaker, Sydney, and Richard Swinburne. *Personal Identity*. Basil Blackwell, 1984.

Strawson, P. F. *Individuals: An Essay in Descriptive Metaphysics*. Routledge, 1959.

Taylor, Richard. *Metaphysics*. 4th ed., Prentice Hall, 1992.

van Inwagen, Peter, and Dean W. Zimmerman, editors. *Metaphysics: The Big Questions*. 2nd ed., Wiley-Blackwell, 2008.

Suggested Readings:

Ammerman, Robert R., editor. *Classics of Analytic Philosophy*. McGraw-Hill, 1965.

Blackburn, Simon, editor. *Guide to Metaphysics*. Oxford University Press, 1995.

Boden, Margaret A., editor. *The Philosophy of Artificial Intelligence*. Oxford University Press, 1990.

Carnap, Rudolf. "Testability and Meaning." *Philosophy of Science*, vol. 3, no. 4, 1936, pp. 419–71; vol. 4, no. 1, 1937, pp. 1–40.

Chatterjee, A., M. N. Mitra, and P. Sarkar. *Manodarshan*. Progressive Publishers, 1995.

Chisholm, Roderick M. "Parts as Essential to Their Wholes." *The Review of Metaphysics*, vol. 26, no. 4, 1973, pp. 581–603.

Chisholm, Roderick M. *Person and Object: A Metaphysical Study*. Open Court Publishing, 1976.

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Clark, Andy. *Being There: Putting Brain, Body, and World Together Again*. MIT Press, 1997.

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- Gallois, André. *Occasions of Identity: A Study in the Metaphysics of Persistence, Change, and Sameness*. Oxford University Press, 1998.
- Ghosh, Ranjit. *Idea of a Person*. Punthi Pustak, 1990.
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- Gupta, Chanda. *Realism versus Realism*. Progressive Publishers, 2005.
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- Parfit, Derek. *Reasons and Persons*. Clarendon Press, 1984.
- Putnam, Hilary. "Psychological Predicates." *Philosophy of Mind: A Guide and Anthology*, edited by John Heil, Oxford University Press, 2004, pp. 45–52.
- Putnam, Hilary. "The Nature of Mental States." *Philosophy of Mind: Classical Problems and Contemporary Issues*, edited by Brian Beakley and Peter Ludlow, MIT Press, 1992, pp. 73–79.
- Rea, Michael C., editor. *Metaphysics: Contemporary Readings*. Routledge, 2003.

- Ryle, Gilbert. *The Concept of Mind*. Hutchinson, 1949.
- Sanyal, Indranil. *On Essentialist Claims*. Allied Publishers, 1998.
- Sengupta, Kalyan. *Descriptive Metaphysics and Phenomenology*. Progressive Publishers, 2003.
- Shaffer, Jerome A. *Philosophy of Mind*. Prentice-Hall, 1968.
- Sider, Theodore. *Four-Dimensionalism: An Ontology of Persistence and Time*. Oxford University Press, 2001.
- Smart, J. J. C. "Is Consciousness a Brain Process?" *Philosophy of Mind: Classical Problems and Contemporary Issues*, edited by Brian Beakley and Peter Ludlow, MIT Press, 1992, pp. 45–53.
- Smart, J. J. C. "Sensations and Brain Processes." *Philosophical Review*, vol. 68, no. 2, 1959, pp. 141–56.
- Stillings, Neil A., et al. *Cognitive Science: An Introduction*. MIT Press, 1987.
- Swinburne, Richard. *Space and Time*. St. Martin's Press, 1968.
- Wiggins, David. *Sameness and Substance Renewed*. Cambridge University Press, 2001.
- Williams, Bernard. "The Self and the Future." *The Problems of the Self*, Cambridge University Press, 1973, pp. 46–63.
- Wittgenstein, Ludwig. *Philosophical Investigations*. Translated by G. E. M. Anscombe, Blackwell, 1953.

PHIP2PCOR13T

Indian Metaphysics

This course introduces some vital issues and problems of metaphysics as discussed in Indian traditions, focusing primarily on Nyāya-Vaiśeṣika and Vedānta. While Indian philosophy is a comprehensive study of life and world without splintering it into distinct branches viz. epistemology, logic, metaphysics etc., yet in a sense, its subject-matter divides into two main classes, viz. Pramāṇa (means of cognition) and Prameya (object of cognition). The theory of Pramāṇa is sometimes roughly equated with logic and epistemology, while the theory of Prameya may be regarded as the Indian counterpart of Metaphysics.

Course Outcome

Like the western counterpart of the earlier course, in this course a student will be acquainted with the core issues of Indian philosophy- what kinds of things there are in this world (padārtha-s) and what are their nature and classification in the most general terms.

Nyāya-Vaiśeṣika Metaphysics

Text: *Praśastapādabhāṣyam: Dvitiya Kanāda*

Maṅgalācaraṇa, Sādharmya, Vaidharmya of seven categories, ordering of categories (*padārthas*)

The concept of God (*Iśvara*), Proofs for and against the existence of God

The Metaphysical Status of the World, the creation of the world, World as a product of atoms and produced by God

Causation: Different theories of causation, debate between *Asatkāryavāda* or *Ārambhavāda* of *Nyāya-Vaiśeṣika* and *satkāryavāda* of *Sāṃkhya* philosophy, Refutation of *svabhāvavāda, ākasmikatāvāda*.

Vedānta Metaphysics:

Maṅgalācaraṇa (from *Vedāntasāraḥ* and *Vedānta-paribhāṣā*)

Meaning of *Vedānta*

Nature of *Brahman*:

Distinction between *Taṭasthalakṣaṇa* and *Svarūpalakṣaṇa*

Distinction between *Prātibhāsika, Vyāvahārika* and *Pāramārthikasattā*

Nature of *Jagat: Avidyā* as the cause of the world

Meaning of *Avidyā* or *Ajñāna*,

Āvaraṇa and *Vikṣepa śakti* of *ajñāna*,

Vyaṣṭi ajñāna or *samaṣṭi ajñāna*

Arguments for and against *ajñāna*

Creation of the world,

Method of *pañcīkaraṇa*, difference from *trivṛtkaraṇa*

Nature of *Jīva*:

Relation between *Jīva* and *Brahman*

Vākya and *Mahāvākya*: Distinction, Classification & analysis and significance.

Prescribed Text

Praśastapādabhāṣya with *Nyāyakandalī*-1st part, tr. by Pandit Dinanath Tripathi (Damodarashramah) (selected portions)

Bhāṣāpariccheda of *Visvanath Nyayapancanan*, tr. By Pancanan Shastri (selected portions)

Misra, Vacaspati. *Sāṃkhyatattvakaumudī*, tr. by Narayana Chandra Goswami (selected Portions)

Nyāyasūtra of Goutama with *Vātsyāyanabhāṣya*, Pratham Khanda, Prathamadhyay

Dharmarajadharindra, *Vedānta-paribhāṣa*: *viśayapariccheda, svarūpa* and *taṭasthalakṣaṇa* of

Brahman

Sadananda Yogindra, Vedāntasāra Tr.&edt. By Brahmācārī Medha Chaitanya, Pandulipi, Kolkata-73
(Selected portions)

Suggested Readings:

Vedānta Darśana[Pratham Adhyāya], tr. in Bengali by Swami Viswarupananda [selected portions]

Bhattacharya, Dr. Asutosh, Shastri. *Vedānta Darśana- Advaitavāda*[Pratham Khandā],
Vedāntacintārkramavikāś

Tarkasaṃgraha-Annambhatta (selected portions)

Banerjee, Kali Krishna. *Nyāya Tattva Parikramā*.

Bhattacharya, Gopinath. *Essays in Analytic Philosophy*.

Bhattacharya, Karuna. *Nyāya-Vaiśeṣika Darsana*.

Logic, Identity and Consistency—Studies in Philosophical and Nonstandard Logic 1 and 2 (Relevant Articles)-P.K.Sen(ed)

Mukhopadhyay, P.K. *Indian Realism*. K.P.Bagchi, Kolkata, 1985

Bhaduri, Sadananda. *Nyāya-Vaiśeṣika Metaphysics*

Phillips, Stephen H. *Classical Indian metaphysics*, Delhi, Motilal Benarasidass, 1997

Roy Chowdhury, Anilbaran. *The doctrine of Maya*

Chakraborty, Tapan Kumar. *Vedānta Mahāvākyaṛtha Vicāra*

Samanta, Sabita. *Bhāratīya Darśan: Vividha Prasanga*, Sanskrit Pustak Bhandar,

PHIP2PCOR14T

Language and Reality

Metaphysical discourse calls forth a linguistic treatment in the shape of the fundamental question as to how language relates to reality. Starting with the Fregean insight that this relation obtains in thoughts one moves on to see how this transparency and determinacy of meaning was sought to be ensured in both logical atomism (Russell and early Wittgenstein) and logical positivism (Carnap). The course finally enters into an attack on this essentialism or self-interpretively of thought in different tracks with special reference to later Wittgenstein.

Course Outcome

The course will initially familiarize the students with the analytic method of philosophizing and develops their interest and power of critical thinking in the arena of language and reality. In due course they will

learn about the early and later philosophical works of Ludwig Wittgenstein. The idea of structural parallelism between language and world, as highlighted in Tractatus Logico-Philosophicus, ultimately surrenders itself to game theory of meaning in Philosophical Investigations providing the students the opportunity to enjoy the thrill of discovering the dynamic nature and meaning of language in their lived experiences

Introduction to Analytic Turns in Philosophy

Metaphysical Turn to Linguistic Turn

Theories of Meaning

Meaning and Reference

Sense and Reference

Proper-names and Description

Theory of Acquaintance and Description (Special reference to Russell)

Early Wittgenstein- *Tractatus LogicoPhilosophicus*(1-4)

From *Tractatus Logico Philosophicus* to *Philosophical Investigations*

Later Wittgenstein: *Philosophical Investigations* (1-80)

Prescribed Text

Wittgenstein L, *Tractatus Logico Philosophicus*, Pears & McGuinness (Trans.) Routledge and Kegan Paul.

Wittgenstein L, *Philosophical Investigations*, G.E.M. Anscombe, R Rhees (edited & translated), Blackwell.

Suggested Readings:

George Pitcher, *The Philosophy of Wittgenstein*, Prentice Hall, 1964, (Indian Print, 1985)

G.P. Baker and P.M.S. Hacker, *Wittgenstein-Understanding and Meaning: An Analytical Commentary on the Philosophical Investigations*, Vol. 1, Basil Blackwell, Oxford, 1980.

Lycan, William G. *Philosophy of Language: A Contemporary introduction*, Routledge, London.

Ammermann, Robert R, *Classics of analytic Philosophy*, Tta Mc Grawhill Publishing Company Ltd, Bombay.

Chakroborty, Arindam, 'Mane BisahayakPrabandha:EktiDigdarshan', *Mananer Madhu*, Anustup, Kolkata.

S. Moitra, et al (Ed), *Wittgenstein: Jagat, Bhasha O Chinton*, Allied Publishers (with Jadavpur University, Calcutta), 1998. (Bengali)

PHIP2PDSE01T

Students will opt any one of the optional courses offered. Optional courses are designed by the individual teacher so that their research interest can be directly reflected.

Course Outcome

This course aimed at providing the fundamental issue of the classical Text *Nyaya Kusumanjali of Acharya Udayana*. Students who opt this course learn in details about the essential tenets of Nyaya philosophy through this text.

Prācīna Nyāya

Nyāya Kusumāñjali of Acharya Udayana

This optional course proceeds to deal with an important classical Indian Text of *Pracina Nyaya*

-*Nyāya Kusumāñjali of Acharya Udayana*.

First *Stavaka*- 1-20 *Ślokas*

2nd *Stavaka*-1-4 *Ślokas*

Prescribed Text

Nyāya-kusumāñjali with Haridasi Tika by Acharya Udayana

Suggested Readings:

Nyāyakusumāñjali, Tr. by Sri Sreemohan Bhattacharya *Tarkavedantatirtha*

Nyāyakusumāñjali, Tr. by Shyamapada Mishra

kusumāñjalisaurav, ed. By Sri Ramkrishna Tarkatirtha

Nyāyakusumāñjali of Udayanacharya with the kusumāñjalivistāra, a lucid Commentary and Annotation on Particular topics, by Uttamur T. Viraraghavacharya, Kendriya Sanskrit Vivyapith, Tirupati

OR

Navya Nyāya

Vyāptipañcakaof Gangesha Upadhyaya

This course is primarily text-based. It discusses in details the seminal text Vyāptipañcakaof Gangesha Upadhyaya with Mathurītīka, developed during the 16th to 18th century.

Course Outcome

Students who opt this course learn the techniques of Indian logic, especially the logic propounded by the Navya Nyaya School from the prescribed text Vyāptipañcakaof Gangesha Upadhyaya with Mathurītīka.

Prescribed Text:

Vyāptipañcakaby Gangesh Upadhaya with Mathurītīka (Selected)

Suggested Readings:

Vyāptipañcaka, Tr.by SrijuktaRajendranath Ghosh, (Bengali), Paschimbanga Rajya Pustak Parsad.

‘Some aspects of Navya-Nyāya theory of Inference’ - SibjibanBhattyacharya, in Indian Logic-A Reader, (ed) Jonardon Ganeri, Curzon, 2001

OR

Meta-logic: Western Perspective

A comprehensive analysis of the Propositional Logic in the course VII, now the student is prepared to face the more vital issues and arguments concerning Meta-logic and First-order Predicate Logic. This course starts with a brief historical survey of Meta-logic and notion of Formal System.

Course Outcome

Students will learn the fundamentals of predicate logic including how to translate English to logical notation and to use trees and proofs to evaluate the validity of arguments. Students will learn meta-logic, and in particular demonstrations of the correctness of systems used in predicate logic.

What is Metalogic – A Historical Background?

Notion of a Formal System, Formal Language, Syntax and Semantics of a Formal System, Axiomatisation

Properties of a Formal System: Consistency, Soundness, Completeness and Decidability of a Formal System

Axiomatic Presentation of Truth-functional Logic – Proof of Consistency, Soundness, Completeness, Decidability with reference to PS

Standard 1st order Predicate-logic – Formal Language of FOL and its Interpretation.

Prescribed Text:

Copi, Irving M. *Symbolic Logic*. 5th ed., Macmillan Publishing Co., 1979. Chapter 5, “Identity and Definite Descriptions.”

OR

Family Studies: A Philosophical Discourse

Since the last half of the 20th century, the institution family has been getting a serious focus in contemporary philosophical discourse. Growing disenchantments and grievances against this age old institution from multiple social and moral points of view is now challenging the very future of this age old institution. When some accept this institution as a natural organisation of human existence some challenge its naturalness and claim it to be an arbitrarily contrived institution. Philosophical discussion on family has a long history but the historians of philosophy has shown some kind of reluctance to cover this area .A deeper analysis reveals the fact that the pro and antifamily crusade dates back to the age of ancient civilizations. However, the moral discourse on family demands a conceptual analysis of the very concept family.A focus on methodology, in this context, seems imperative.

Course Outcome:

The course will help students to develop a critical view regarding the institution which is taken for granted as a part and parcel of our very existence. The conceptual and methodological analysis will develop in them some kind of intellectual vigilance against ethnocentrism which is an enemy against sincere objective research. The moral discourse will enlighten them about various questions on right, justice and overall human wellbeing.

Introduction: Family- An important subject of philosophical discourse often neglected by the historians of philosophy -Family in religion and social thought--an introduction to the past and contemporary challenges against this institution. The taken for granted notion ---the conceptual and the moral.

Conceptual:

The generally accepted notion of family and difficulties in establishing the same with examples of different ways of living arrangements – past, present and predicted ---Family as a matter of more and less.

Biology and culture---The Nature-nurture debate-biologists- socio biologists-sociologists--challenging the so called purely biological aspects relevant to family behaviour.

Moral:

The justifiability of family---Pro and Anti family positions - brief discussion.

Marxist, Feminist, Egalitarian, Individualist –children right 8x4.

Care Perspective: A different interpretation of individual, right and power ----local and global approach relevance.8

Suggested Readings:

William J.Goode, *Family*, second edition (1982) Prentice Hall India.New Delhi,1994

Suzanne Keller, ‘Does the Family have a future’? Rose Laub Coser(ed.),*The Family: Its structures and functions, The Macmillan Press Ltd. London,Second edition,1974*

J. S.Mill, *The Subjection of Women(1869)*

Frederick Engels, *The Origin of Family Private Property and the State,National Book Agency, Kolkata*

August Bebel, *Woman: In the Past, Present and Future(1885),Kissinger Publication,2010*

August Bebel, Nari: Atit,Bartoman,Bhabishyat, (Trans.by Kanak Mukhopadhyay)NBA, Kolkata,2012

Richard Dien Winfield,*The Just Families*,State University of New York Press,New York,1998

Chhanda Gupta, *In Search of Just Families:A Philosophical View, Lexington Books, Maryland, USA,2018*

Jeffery Blustein, *Parents and Children: The Ethics of the Family,Oxford University Press,1982*

John Rawls, *A Theory of Justice (1971),Revised edition,Belknap Press,1999*

Susan Moller Okin, *Justice, Gender and the Family,Basic Books, USA,1989*

Shefali Moitra, *Naitikotha O Naribad,New Age,Kolkata,2003*

Humaun Azad, *Dvitiya Linga, Agami Prakashoni,Dhaka,1998*

Simone De Beauvoir(1949),*The Second Sex, Trans. By H.M.Parshley,Pan Books Ltd.,London,1988*

Tom Bottomore, *A Dictionary of Marxist Thought,Basil Blackwell Publishers Ltd.,Oxford,1983*

Aditi Dasgupta, *Family: Maladies and Melodies ,Baulmon Prakashon, Kolkata,2015*

Bidhisha Chatterjee, *Redefining Ethics as Care,Amal Kanti Chatterjee,Kolkata,2008*

Further Readings:

William D. Gairdner, *The War Against The Family,Stoddart Publishing Co.Ltd.Toronto,1992*

Debi Prasad Chattopadhyaya, *Nisiddha Katha ar Nisiddha Desh, 3rd edition, New Age,Kolkata,1996*

Virginia Held, *Feminist Morality: Transforming Culture, Society and Politics,The University of Chicago Press,Chicago,1993*

Alvin Toffler, *The Future Shock, Bantam Books,New York,August,1971*

Alvin Toffler, *The Third Wave,Bantam Books,New York,1981*

OR

Philosophical Theories of Consciousness

Understanding consciousness involves a multiplicity not only of explananda but also of questions that they pose. The relevant questions can be gathered under three crude rubrics as the What, How, and Why questions. In response to these questions, many theories of consciousness have been proposed over the recent years. Discussions in this group will be confined to the most prominent contemporary philosophical thesis of consciousness pioneered by Chalmers, Daniel Dennett and Francisco Varela.

Course outcome

Students will learn in details about theories of consciousness pioneered by David Chalmers, Daniel Dennett and Francisco Varela.

Prescribed Text:

Chalmers, D. 1996. *The Conscious Mind*. Oxford: Oxford University Press.

Churchland, Patricia., *Brain-Wise: Studies in Neurophilosophy*, MIT Press, 2002, M.A.

Dennett, D. C. 1991. *Consciousness Explained*. Boston: Little, Brown and Company.

Varela F., Thompson E. (et. al) 1991. *The Embodied Mind: Cognitive Science and Human Experience*. MIT Press.

Suggested Readings

Churchland, P. M., *The Engine of Reason, the Seat of The Soul: A Philosophical Journey into the Brain*, MIT Press, 1995, M.A / Cambridge.

Coplestone, Frederick.,*A History of Philosophy*, (Vol. 4), 1963, New York.

Dennett, Daniel.,*Consciousness Explained*, Little Brown, 1991, Boston.

Descartes, Rene.,*Passions of Soul*, 1649.

Flanagan, O. 1992. *Consciousness Reconsidered*. Cambridge, MA: MIT Press.

Gardiner, H. 1985. *The Mind's New Science*. New York: Basic Books.

Gazzaniga, M. 1988. *Mind Matters: How Mind and Brain Interact to Create our Conscious Lives*. Boston: Houghton Mifflin.

Mohanty, J. N., *The Self and Its Other: Philosophical Essays*, OUP, 2000, New Delhi.

Mukherjee A. *Denettian Story of Self*. Cognition Publications, 2024.

Parfit, Derek., *Reasons and Persons*, Clarendon Press, 1984, Oxford.

Ricoeur, P., *Time and Narrative*, University of Chicago Press, 1984, Chicago.

Ruddick, Sara.,*Maternal Thinking: Towards a Politics of Peace*, Beacon Press, 1989, Boston.

Ryle, Gilbert.,*The Concept of Mind*, The University of Chicago Press, 1949, Chicago.

Siderits, Mark., *Personal Identity and Buddhist Philosophy: Empty Persons*, Ashgate Publishing Company, 2003, Vermont.

Williams, Bernard., *Problems of the Self*, Cambridge University Press, 1973, Cambridge.

OR

Political Philosophy of Karl Popper

Popper is well-known in Philosophy circle for his enterprising epistemological thoughts and his contribution in Philosophy of science. But to give full-blown reading of Popperian Philosophy his political Philosophy also needs attention.

Course Outcome

This course aims at imparting knowledge concerning historicism, a famous socio-political theory of human history. It also aims at providing critical analysis of Karl Popper's philosophical critique of historicism and its fallouts. This module also includes and index study of Popper's own ideas concerning human history.

Historicism and its varieties.

Authoritarianism and Totalitarianism based on historicism.

Critique of assumptions behind historicism.

Defense of open society

Prescribed Text:

Popper, Karl R. *The Open Society and Its Enemies*. vol.2, Routledge & Kegan Paul, 1945.

Popper, Karl R. *The Poverty of Historicism*. Routledge & Kegan Paul, 1957.

Suggested Readings

Cornforth, Maurice. *The Open Philosophy and the Open Society: A Reply to Dr. Karl Popper's Refutations of Marxism*. Lawrence & Wishart, 1968.

Ackermann, Robert J. *The Philosophy of Karl Popper*. University of Massachusetts Press, 1976.

Burke, T. E. *The Philosophy of Popper*. Manchester University Press, 1983.

Currie, Gregory, and Alan Musgrave, editors. *Popper and the Human Sciences*. Martinus Nijhoff Publishers, 1985.

Doshi, S. L. *Modernity, Postmodernity and Neo-Sociological Theories*. Rawat Publications, 2006.

PHIP2PSEC01T

Module I

Applied Ethics

Applied ethics involves examining specific controversial issues that arise in our daily life. By using the conceptual tools of metaethics studied in the first semester, applied ethics try to resolve these controversial matters. However often these lines of distinction between metaethics and applied ethics become blurred.

Course Outcome

In this course students are taught to apply the ethical theories learnt so far in the PG program in Philosophy to resolve conflicts arising in our day-to day life both at individual level and social level.

Applied Ethics: Definition and scope

Child-Rights

Ethics of War & Terrorism

Environmental Ethics

Animal-Rights

Gender ethics

Medical ethics and Gerontology

Bio-Medical ethics

Media Ethics

Ethics of AI and Technology

Prescribed Text:

Ayer, A. J. *Language, Truth and Logic*. Dover Publications, 1946.

Mill, John Stuart. "Utilitarianism." *Collected Works of John Stuart Mill*, edited by J. M. Robson, University of Toronto Press, 1969–91.

Moore, G. E. *Principia Ethica*. Cambridge University Press, 1903.

Suggested Readings:

Mackie, John L. *Ethics: Inventing Right and Wrong*. Penguin Books, 1977.

Frankena, William K. *Ethics*. 2nd ed., Prentice-Hall, 1973.

Stevenson, Charles L. *Ethics and Language*. Yale University Press, 1944.

- Robson, J. M., editor. *The Collected Works of John Stuart Mill*. Routledge and University of Toronto Press, 1991.
- Miller, Harlan B., and William H. Williams, editors. *Ethics and Animals*. Humana Press, 1983.
- Regan, Tom, and Peter Singer, editors. *Animal Rights and Human Obligations*. 2nd ed., Prentice Hall, 1989.
- Carruthers, Peter. *The Animals Issue: Moral Theory in Practice*. Cambridge University Press, 1992.
- Clark, Stephen R. L. *The Moral Status of Animals*. Clarendon Press, 1977.
- Singer, Peter. *Animal Liberation*. 2nd ed., Avon Books, 1990.
- Singer, Peter. *Practical Ethics*. 2nd ed., Cambridge University Press, 1993.
- Shiva, Vandana. *Staying Alive: Women, Ecology and Development*. St. Martin's Press, 1989.
- Singer, Peter, editor. *A Companion to Ethics*. Blackwell Publishers, 1991.
- Singer, Peter, editor. *The Cambridge Companion to Ethics*. Cambridge University Press, 1991.

Module II

Philosophy of Law

Philosophy of Law course explores the foundational nature of law and its intersection with morality, politics, and society. It investigates what law is, why it holds authority, how judges interpret it, and the moral justifications for legal concepts like rights and punishment.

Course Outcome:

Upon successful completion of the Skill Enhancement Course on Philosophy of Law, students will acquire a comprehensive understanding of major jurisprudential theories, concepts of justice, rights, duties, morality, and the relationship between law and society. The course will enhance their critical thinking, analytical reasoning, and ethical decision-making abilities in interpreting legal principles and institutions. Students will be able to examine the philosophical foundations of legal systems, compare different schools of legal thought, and apply jurisprudential perspectives to contemporary legal and social issues. The course will also encourage reflective thinking, argumentation skills, and a deeper appreciation of law as an instrument of social order and justice.

Understanding the Philosophy of Law

Definition of Morality

Definition of Law

Relationship between Law and Morality

Critique of the Arguments on the Relationship between Law and Morality

Concept of Constitutional Morality

Crime and Punishment

Significance of *Bharatiya Nyaya Sanhita*

Between Scientific Reasoning and Legal Reasoning

Legal Responsibility and Legal Reasoning

Philosophical Development of Right

Prescribed Text:

Kant, Immanuel. *The Philosophy of Law*. Indian Economy Reprint, Law & Justice Publishing Co., 2025.

Suggested Readings:

Pound, Roscoe. *An Introduction to the Philosophy of Law*. Indian Reprint, Universal Law Publishing Co., 2021.

Tebbit, Mark. *Philosophy of Law: An Introduction*. Routledge, 2000.

SEMESTER IV

F.M. 300 (Credit=24)

PHIP2PCOR15T

Democratic Socialism in India

The course includes one of the most fascinating areas of philosophical enquiry, scholarly debates and discussions on Socialism in contemporary India. This study is significant in the sense that it highlights the shift or excessive reliance on Eurocentric views, methods and concepts to study and interpret Indian society and its politics.

Course Outcome

The major objective of this course is to familiarize the students with the socialist views of key modern Indian thinkers and their ideas which actually shaped the society and politics of modern India. Thus they will gain a hold on the different debates and discussions generated by these contemporary Indian socio-political leaders.

Origin of the thought- definition and meaning of Democratic socialism- difference between Democratic socialism and Social democracy.

Democratic socialism and the Indian socialists – central points of Indian Democratic socialism- its difference with Communism.

Nehru, Jayaprakash Narayan on Democratic Socialism

Prescribed Text:

Jayaprakash Narayan, *Selected Works: Socialism Sarvodaya and Democracy (online)*, Asia Publishing House, India, 1964,

Jawaharlal Nehru, *The Discovery of India(1946)*, India Penguin, 2025.

Suggested Readings:

Mrityunjay, Banerjee, *The Fifth General Election, Vis-à-vis Democratic Socialism in India*, Katyayni Publishers, 1971.

Tom Bottomore, *A Dictionary of Marxist Thought*, Basil Blackwell Publishers LTD, Oxford, 1983.

Sankar Ghosh, *Political Ideals and Movements in India*, Allied Publishers LTD, Bombay, 1975.

Jawaharlal Nehru, *An Autobiography (1934-1935)*, Oxford University Press, India, 1991

Jawaharlal Nehru, *Glimpses of World History (1934)*, India Penguin, 2025.

V.K.R.V. Rao, *Indian Socialism: Retrospect and Prospect*, Concept Publishing, 1982.

Satyabrata Chakraborty [ed.], *Bharatbarsha: Rastra bhabana*, Ekushe, Kolkata, 2014.

Aditi Dasgupta, *Darshanik Porikromay Samaj Rashtra Bharoter Samajik Dharmaniti*, West Bengal State Book Board, Kolkata, 2019.

Gregory Smulewicz-Zucker, Michael J. Thompson [ed.], *Democratic Socialism: Contemporary Wisdom*

Ramchandra Guha, *Gandhi Uttar Bharatbarsha* [Translation of the Book], Ananda Publishers, Kolkata.

Ambrose Pinto, *From Democratic Socialism to Neo Liberalism: The Story of India's Democracy*, Indian Institute of Advanced Study, Simla, 2014.

Dev Narayan Modak, *Rastra Samaj Rajniti: Sampratik Vabna*, Ekush shotok, Kolkata, 2018.

Dev Narayan Modak, *Bharatiya Rajniti: Nirbachito Prosongo*, Ebhenel Press, Kolkata, 2024.

Dev Narayan Modak, *Bharatiya Samaj o Rajniti: Poribortanshil Prekshapoter Bishleshon*, Ekush shotok, Kolkata

Dev Narayan Modak, *Nehru Vabna: Itihas o Uttaradhikar*, Ebhenel Press, Kolkata, 2026.

PHIP2PCOR16T

Continental Philosophy

This course explores primarily major European philosophical tradition such as phenomenology, existentialism, hermeneutical tradition and postmodernism.

One part consists of Husserl's philosophy, though best known for its method, is primarily focused on the application of his method to issues that are almost exclusively epistemological.

The other part consists of 20th century's existentialism which is heavily influenced by the philosophy of Husserl. While both Heidegger and Husserl consider themselves as phenomenologist, there is a significant difference. Husserl's phenomenology is primarily concerned with the foundation of logical mathematics and theory of knowledge, having little to say about freedom, morality, individual choice and responsibility. These themes came to dominate existentialism particularly with reference to Heidegger and Sartre. Hermeneutics and Post-modernism on the other hand challenges the objective nature of truth and provides alternative methods of interpretation.

Course Outcome

Students are expected to be familiarized with the main lines of thought in the continental tradition. In this process they will gain a good knowledge of the different phenomenological and existentialist approaches to perception, meaning, language, intersubjectivity and culture in general but also an expertise on Husserlian, Sartre's and Heidegger's thoughts in particular. Students will also simultaneously develop critical thinking and will be able to explain the cultural history of ideas through anti/meta-theoretical tools of hermeneutics and 20th century postmodern thought.

Phenomenology

Introduction

Phenomenology as Rigorous Science

Husserl's Philosophy: Intentionality, Essence, Method of Reduction

Phenomenology as Presupposition-less philosophy

Philosophy and Life-World

Existentialism

Existentialism: An Introduction

Heidegger: The Problem of Being

World as equipment

Sartre: Being for itself and being in-itself

Freedom and Humanism

Hermeneutics

Methodological Hermeneutics

Ontological Hermeneutics

Postmodernism

Modernism and Postmodernism

Postmodern Condition

Prescribed Text:

Solomon, Robert C. *From Rationalism to Existentialism: The Existentialists and Their Nineteenth-Century Backgrounds*. Rowman & Littlefield Publishers, 2001

Sartre, Jean-Paul. *Being and Nothingness: An Essay on Phenomenological Ontology*. Translated by Hazel E. Barnes, Philosophical Library, 1956.

Heidegger, Martin. *Being and Time*. Translated by John Macquarrie and Edward Robinson, SCM Press, 1962.

Richard Harvey Brown, editor. *Postmodern Representations: Truth, Power, and Mimesis in the Human Sciences*. University of Illinois Press, 1995.

Suggested Readings:

Edmund Husserl. *Cartesian Meditations: An Introduction to Phenomenology*. Translated by Dorion Cairns, Martinus Nijhoff, 1960.

Edmund Husserl. "Phenomenology." Encyclopaedia Britannica, 14th ed., vol. 17, Encyclopaedia Britannica, Inc., 1929, pp. 699–702.

Edmund Husserl. *The Idea of Phenomenology*. Translated by William P. Alston and George Nakhnikian, Martinus Nijhoff, 1964.

Jitendra Nath Mohanty. *Edmund Husserl's Theory of Meaning*. Martinus Nijhoff, 1964.

A. J. Ayer, and Charles Taylor. "Phenomenology and Linguistic Analysis." Proceedings of the Aristotelian Society, Supplementary Vol. 33, Aristotelian Society, 1959, pp. 191–222.

M. K. Bhadra. *A Critical Study of Phenomenology and Existentialism*. Firma KLM Private Ltd., 1974.

Moitra, Shefali. *Feminist Thought: Androcentrism, Communication and Objectivity*. Munshiram Manoharlal Publishers Pvt. Ltd., 2002.

PHIP2PCOR17T

Research Methodologies in Philosophy and IKS

The present course being the last Core Course included in the post-graduate level syllabus, the expected outcome of the syllabus has great significance. The course has been designed in a manner to include two distinct yet pertinent concern and lesson a student must take home, before stepping into the real world. One part of the course serves as a prerequisite for the PG students who would formally be introduced to writing dissertation, master the techniques of research, and methodologies to be adopted while doing research,

while in the other part of the course, students will explore and create connections between the popular and contemporary research methodologies applied in philosophy with the principles of IKS.

Course Outcome

Research is a process which must be mastered with time, following the correct research methodology. But prior to this process of selection of methodology, there is the identification or selection of a research problem. Introducing dissertation-writing at the P.G. level would hence remain incomplete without formally introducing them to the primary techniques of research.

The course takes care to bring to focus the differences in research in any social-science discipline (which is a first-order enquiry) and meta-level enquiry in philosophy. Along with techniques of carrying out research, the present course also enlightens the budding researchers with the plethora of methodologies undertaken in doing philosophical research.

In the third part of the course, students move beyond the introductory knowledge of the research methodologies taught and critically create connections and blend them with the traditional wisdom, thereby disseminating indigenous knowledge. This would also help to understand and solve contemporary societal problems using traditional techniques and indigenous knowledge.

Basics of Research:

Philosophical Enquiry and Social-science Enquiry

Critical Thinking

Locating the Problematic

Meaning of a “perspective”

Methodology Selection in Research

Literature Review

Ethics of Plagiarism and Intellectual Property Rights

Techniques of Referencing

Philosophical Methods:

Analytical Method

Logical Method

Indian-philosophical Method

Hermeneutical Method: Indian and Western Approach

Feminist Methodology

Postmodern methodology

Historicism and Historical Materialism

Phenomenological and Heterophenomenological Method

IKS

Introduction to IKS: Method of Study and Preservation of IKS

Vedic System of Education: Goal, Method & Curriculum

Indigenous and Main Stream: Definition and Relationship

Health & Wellness: Practice of Yoga

Oral-tradition and story-telling in knowledge preservation

Role of women in knowledge transmission

Prescribed Text:

Karl Marx, and Friedrich Engels. *Manifesto of the Communist Party*. Edited by David McLellan, Oxford University Press, 2008.

Friedrich Engels. *The Origin of the Family, Private Property and the State*. Penguin Books, 2010.

Suggested Readings:

Veit, Richard, Christopher Gould, and John Clifford. *Writing, Reading, and Research*. 2nd ed., Macmillan Publishing Co., 1985.

Ramachandran, T. P. *The Methodology of Research in Philosophy*. University of Madras Press, 1988.

Hubbel, George Shelton. *Writing Term Papers and Reports*. Barnes & Noble Books, 1962.

Norman Blaikie. *Approaches to Social Enquiry*. Polity Press, 1993.

Chris Daly. *An Introduction to Philosophical Methods*. Broadview Press, 2010.

Christopher Norris. *Deconstruction: Theory and Practice*. Methuen, 1982.

Alexander Spirkin. "Philosophy as a World View and a Methodology." *Dialectical Materialism*, Progress Publishers, 1983, pp. 13–34.

Krishna Chandra Bhattacharyya. "Concept of Philosophy." *Studies in Philosophy*, Motilal Banarsidass, 1956, pp. 1–16.

C. R. Kothari. *Research Methodology: Methods and Techniques*. New Age International Publishers, 2004.

Atreyee Mukherjee. "Feminist Research: Beyond 'Add Women and Stir' Methodology." *Philosophy and the Life-World*, vol. 24, 2021–2022, Vidyasagar University, pp. 23–35.

Gautama. *Nyāyasūtra with Vātsyāyana Bhāṣya*. Edited by Pt. Phanibhusan Tarkabagish, Sanskrit Pustak Bhandar, various editions.

Bimal Krishna Matilal. *Epistemology, Logic and Grammar in Indian Philosophical Analysis*. Edited by Jonardon Ganeri, Oxford University Press, 2005.

Duttasharma, Ratna. *Nigrahasthāna*. Sanskrit Book Depot, 1996.

Alan Ryan. *The Philosophy of the Social Sciences*. Macmillan, 1970.

Martin Hollis. *The Philosophy of Social Science: An Introduction*. Cambridge University Press, 1994.

Dong Lorimer. *Fundamentals of Historical Materialism: The Marxist View of History and Politics*. Aakar Books, 2006.

Maurice Cornforth. *Dialectical Materialism*. Lawrence & Wishart, 1953.

Karl Popper. *The Poverty of Historicism*. Routledge & Kegan Paul, 1957.

The Logic of Scientific Discovery. Hutchinson, 1959.

Objective Knowledge: An Evolutionary Approach. Oxford University Press, 1972.

Richard Rorty. *Contingency, Irony, and Solidarity*. Cambridge University Press, 1989.

Richard Harvey Brown, editor. *Postmodern Representations: Truth, Power, and Mimesis in the Human Sciences*. University of Illinois Press, 1995.

Mats Alvesson. *Postmodernism and Social Research*. Open University Press, 2002.

Khasnabis, Ratan. *Uttar Adhunikata O Marxbad*. Rupali Prakashani, 2003.

Altekar, A. S. *Education in Ancient India*. Nand Kishore & Bros., 1994.

PHIP2PDSE02T

Students will opt any one of the optional courses offered. Optional courses are designed by the individual teacher so that their research interest can be directly reflected.

Indian Philosophical Text: Reading and Critical Appreciation

*In this course students are expected to study critically a certain **Philosophical Text**. A student is expected to critically read the text with a view to able to present the arguments in his/her own words and to formulate his/her appraisal of arguments of the text with proper justifications. Again it is also expected that the student will critically evaluate opponent's appraisals of the argument of the text. He/she will also be able to point out the interrelation between or among the arguments presented in the text.*

Course Outcome

The intended outcome of this course is to gain an appreciation for the richness and diversity of Indian Philosophical traditions and also to engage the students philosophically with some of the prominent concerns and strategies of Indian Philosophy.

Students who will opt this course learn in details about the essential tenets of Yoga philosophy through this text.

Mulmadhyamaka Karika by Nagarjuna, Firma K.L. Mukhopadhyay,1957

OR

Yoga-Sūtra – Samādhīpād

This course is primarily text-based. It discusses in details the seminal text of Yoga philosophy namely Yoga-Sūtra with Vyāsa-Bhāṣya by Maharsi Patanjali.

Course Outcome

Prescribed Text:

Patanjali, Maharsi. *Yogasūtra with Vyāsabhāṣya*

Suggested Readings:

Patanjali Yogadarśan with Sūtra, Vyāsabhāṣya, Bhāṣyānubād, Bhāṣyatīka, Tr. by Sreemad Hariharananda, Sankhayogacharya.

Sri Dineshchandra Bhattacharya Shastri. *Saḍadarśan: Yoga*.

OR

Logic of Identity and Modal Logic: Western Perspective

After completion of first in advance issues on Meta-logic in Western Logic in the third semester, the student gradually proceeds to deal with the deeper issues like Modal Logic, the concept of Identity and Definite Description and Modal Inferences.

Course Outcome

The student on completing this course will be able to demonstrate knowledge of formal systems of modal logic (proof theory and semantics), understand the relationships between these formal systems and questions, e.g., about the nature of modality, identity, or conditionals and use and define concepts with precision, both within formal and discursive context.

Identity and Definite descriptions

Modal Logic (System T,S4, S5), upto proof of Invalidity (pg 116).(G. Hughes &M.Creswell, *An Introduction to Modal Logic*).

Prescribed Text:

Irving M. Copi. *Symbolic Logic*. 5th ed., Macmillan Publishing Co., 1979.

P. F. Strawson, editor. *Philosophical Logic*. Oxford University Press, 1967.

Suggested Readings:

Dale Jacquette. "Metatheory of Logics and the Characterization Problem." *A Companion to Philosophical Logic*, edited by Dale Jacquette, Blackwell Publishing, 2002, pp. 287–318.

Geoffrey Hunter. *Metalogic: An Introduction to the Metatheory of Standard First Order Logic*. Macmillan, 1971.

Ganeri, Jonardon, editor. *Indian Logic: A Reader*. Curzon Press, 2001.

Hughes, G. E., and M. J. Cresswell. *An Introduction to Modal Logic*. Methuen & Co. Ltd., 1968.

Hunter, Geoffrey. *Metalogic: An Introduction to the Metatheory of Standard First Order Logic*. Macmillan, 1971.

Jacquette, Dale, editor. *A Companion to Philosophical Logic*. Blackwell Publishing, 2002.

Kleene, Stephen Cole. *Introduction to Metamathematics*. North-Holland Publishing Company, 1952.

OR

Philosophy of Dalitism

This course securitizes the philosophical bases of Dalitism as a social-ethical-religious, political, and emancipatory tradition. It further explores how caste-hierarchy discriminates against the advancement of Dalits. It also involves scrutinizing the concepts of human dignity, social justice, equality, resistance, and liberation articulated by Dalit thinkers. Special attention is given to the works of Jyotirao Phule, Sabitribai Phule, E.V. R. Periyar, B. R. Ambedkar, and other Dalit intellectuals, as well as contemporary debates on caste, religion, identity, and human rights.

Course outcome:

Students will be able to understand socio-philosophical foundation of Dalit thoughts. They will also be able to analyze traditional-Hindu-social order and the contribution of Dalits leaders and intellectuals to change the dark aspects of the Hindu Society with especial reference to Manuvadi Politics.

Philosophy and Ideology

Social Justice and Economic Justice

Medieval Bhakti Tradition: Bhakti as People's Philosophy against Casteism and other forms of injustice

E.V.R. Periyar: Critique of Religion, Self-Respect Movement and Gender Equality

Jyotirao Phule and Savitribai Phule: Crusade against Casteism, Enlightenment of Women and Dalit through education, Satya Shodhak Samaj

Narayana Guru: One Caste, One Religion, and One God for all human beings

Dr. B.R. Ambedkar: The Liberator of the Dalit, Philosophical Analysis of Religion, *Varnabaaad* and Casteism, Neo-Buddhism/*Nava-yana* Buddhism

Kancha Illiah: Socio-Political Critic of Contemporary *Manuvadi* Politics

Prescribed Text:

Ambedkar, B.R. *Annihilation of Caste: An Undelivered speech*. Mulk Raj Anand(Ed.). Arnold publishers, 1990.

Ambedkar, B.R. *Buddha and His Dhamma.*) In V. Moon (Ed.), Dr. Babasaheb Ambedkar: Writings and Speches (Vol.11), Government of Maharashtra. 1992.

Ambedkar, B.R. “The philosophy of Hinduism” (1987). In V. Moon (Ed.), Dr. Babasaheb Ambedkar: Writings and Speches (Vol.3, pp3-99), Government of Maharashtra.

Jyotirao Phule. (2003) Gulamgiri(slavery)(P.G. Patil, Trans.) critical Quest. (Original work published 1873

Ilaiyah, Kancha. Why I Am Not a Hindu: A Sudra critique of Hindutva philosophy. Culture and Political Economy. Calcutta: Samya, 1996.

Suggested Readings:

A History of Indian Philosophy, Vol.4. Cambridge: Cambridge University Press, 1949 (Bhakti Tradition discussed). 1949.

Contemporary Dalit Philosophers: eGyankosh, IGNAU. StudyMat

Swami Muni Narayana Prasad,*The Philosophy of Naraya Guru*, D.K. Printworld, New Delhi, 2003.

Diehl, Anita. Periyar E. V. Ramasamy: A Study of the Influence of a Personality in Contemporary South India. New Delhi: B.J. Publications, 1978.

Dumont Louis, *Homo Hierarchy: The Caste System and Its Implications*, University of Chicago Press, 1980.

Gopu Sudhakar (Ed.) *Savitribai Phule: Pioneer of Women Empowerment*, Avni Publication, New Delhi, 2018.

Ilaiyah, Kancha. *Buffalo Nationalism: A Critique of Spiritual Fascism*. Calcutta: Samya, 2004.

Ilaiyah, Kancha. *God as Political Philosopher: Buddha's Challenge to Brahminism*. Calcutta: Samya, 2001.

Keer, Dhananjay, *Dr Ambedkar: Life and Mission*. Mumbai, Popular Prakashan, 2016.

Moon, Vasant. ed. *Dr Babasaheb Ambedkar: Writings and Speeches*. Bombay: Education Department, Govt. of Maharashtra, 1989, 16 Vols.

P.K. Sasidharan Nair, *The philosophy of Naran Guru*, Madurai Kamaraj University, 1903.

Rodrigues, Valerian. ed. *The Essential Writings of B. R. Ambedkar*. Delhi: OUP, 2002.

Shashi, S. S. ed. *Ambedkar and Social Justice*. Delhi: Publications Division Government of India, 1992. 2 Vols.

The Bhakti Movement in India. Bangalor: Rao and Raghavan Publishers, 1966.

OR

Feminist Philosophy

Students will be introduced to the different terms found in the feminist literature with aid of which they will understand the significance of the whole range of feminist agendas.

Course Outcome

The course aims to introduce the rapid development of feminist movement over the past few decades. Understanding this development will remain incomplete without students being familiarized with the different jargons used in feminist literature, so notions of sex, gender, sexism, patriarchy et al are taught in the course. Apart from this wide range of feminist critiques of the different branches of philosophy is also included in the course.

Women's Liberation: Origin and Development

Ideological issues in Women Empowerment

Sex/Gender Divide

Three Levels of Gender Discrimination

Feminist Critique of Mainstream Logic

Heterogeneity of the Feminist Movement

Feminist Epistemology

Feminist Ethics

Prescribed Text:

Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Harvard University Press, 1982.

Suggested Readings:

Moitra, Shefali. *Naitikata O Naribad: Darshanik Prekshiter Nana Matra*. Progressive Publishers, 2011.

Code, Lorraine. *What Can She Know?: Feminist Theory and the Construction of Knowledge*, Cornell University Press, 1991, pp. 67–91.

Keller, Evelyn Fox, and Helen E. Longino, editors. *Feminism and Science*. Oxford University Press, 1996.

Moitra, Shefali. *Feminist Thought: Androcentrism, Communication and Objectivity*. Munshiram Manoharlal Publishers Pvt. Ltd., 2002.

OR

Individual, Society and System: Marx and Tagore

The main focus of this course is on the meaning and value of individual autonomy and its co-existence and conflicts with society and system.

Course Outcome

A nation or a welfare state, for example, promises an individual multidimensional security and provisions for self-development. On the other hand, the authoritarian face of that nation or state often challenges her freedom of thought, freedom of speech and even the right to express her potentialities. Similarly, an individual may develop a sense of solidarity with her fellow people through the spirit of nationalism, but the extreme version of nationalism, as history shows, comes out as fascism which not only challenges individual autonomy but also human solidarity as a whole! This age old dialectics between individual freedom and authoritarian vigilance, either in conceptual form or in actual praxis, has been lucidly analyzed by two stalwart philosophers --- Marx and Rabindranath. In spite of their manifold differences, they had a common concern and that is the freedom of human soul. Both of them had the firm belief that a complete man must be a free man. The course intends to provoke an analytical attitude towards the issue.

I. Rabindranath on Nationalism: Patriotism, the spirit of nationalism, nationalism in Europe, nationalism in India, alienation of the ruled, human freedom, human solidarity.

II. Marx on Human Freedom:

Individual, human consciousness, problem of alienation, concept of freedom and complete man, State, Class, Cast and question of human solidarity.

III. A comparative analysis.

Suggested Readings:

Rabindranath Tagore, 'Nationalism' (1917)

Rabindranath Tagore, 'The Nation'[1917]

Rabindranath Tagore, 'Man' (1937): published in Sisir Kumar Das (ed.), *The English Writings of Rabindranath Tagore: Volume 3*, Sahitya Akademi, New Delhi 1996

Ashish Nandy, *The Illegitimacy of Nationalism: Rabindranath Tagore And The Politics of Self*, Oxford India Paperbacks, 1994

Partha Chatterjee, *Praja o Tantra* [Subjects and System] (in Bengali), Anustup, Calcutta, 2005

Karl Marx, *Economic and Philosophical Manuscripts*, in *Karl Marx: Early Writings*, translated and edited by T.B. Bottomore, C.A. Watts, London, 1963

Marx, *Contribution to the Critique of Hegel's Philosophy of Right* in *ibid.*

Marx, *Capital*, Vol.1 [Selected part]

Marx and Frederick Engels, The Communist Karl, Radical, Kolkata [Translated and edited with notes by David Riazanov]

F. Engels, *The Origin of the Family, Private property and the State*, NBA, Kolkata

V. I. Lenin, 'The State'

Lenin, *State and Revolution*.

Ernst Fisher, *How to Read Karl Marx*[translated by Anna Bostok with an introduction and historical note by John Bellamy Foster, commentary by Paul M. Sweezy], Akar Books, New Delhi, 2008

Marx and Engels: *Individual and Society*, Progress Publishers, Moscow, 1984

Irfan Habib, 'Role of Marxist Intellectuals in India Today', *Social Scientist*, vol.1, number, 5, December, 1972

Sudipta Kaviraj, 'Marx's Truth: A Historical Reading of his Thought', Ashoke Kumar Sarkar and Abdus Samad Gayen (ed.) *Karl Marks Bicentennial (1818-2018) Lectures, Seriban, 2020*

Sobhanlal Dutta Gupta, 'Exploring Marx in Post-Soviet Era: New Frontiers, New Perspectives', *ibid*, p. 9

Aditi Dasgupta, 'A Contextual Negotiation Between Ambedkar and The Indian Marxists',
Philosophical Papers, Vol. XIV, March, 2018

Further Readings:

Rabindranath Tagore, 'The Future of India' (1911)

.Rabindranath Tagore, 'My Interpretation of India's History' (1913)

.Rabindranath Tagore, 'The Small and the Great' (1917);

Rabindranath Tagore, 'Thou Shalt Obey' (1917).

Rabindranath Tagore, 'The Home and the World' [1916]

Rabindranath Tagore, 'Gora'.-[1880]

.Nepal Majumdar, *Bharate Jatiyatabad Antarjatikata O Rabindranath*. Deys, Kolkata, 1963

David McLellan, 'Marx and the Whole Man' in Bhiku Parekh [ed.] *The Concept of Socialism*, Ambika, New Delhi, 1976.

Adam Schaff, *Marxism and the Human Individual*, McGraw-Hill, New York, 1970.

Irfan Habib, 'Marxism and History' Seminal Paper International Conference on Marx with and Beyond, 2012.

SobhanlalDutttagupta, *Political Thoughts of Marx*, West Bengal State Book Board, Kolkata, 1984.

Jyoti Bhattacharya, *Sramiker Darshan* [Philosophy of The Working People], National Book Agency, Kolkata, 1995.

Amiya Kumar Bagchi and Amita Chatterjee (ed.) *Marxism: With and Beyond Marx*. Routledge, Delhi, 2014

Himani Banerjee, 'Beyond the Binaries:Notes on Karl Marx's and Rabindranath Tagore's Ideas on Human Capacities and Alienation', *ibid*, p. 25

Sobhanlal Dutta Gupta, *Samaj, Marxtatta O Samakal:Nirbachita Prabandha*, Seriban, 2013.

Eric Hobsbawm, *The History of Marxism: Marxism in Marx's Day* (1982), Aakar Books, Delhi, 2021.

PHIP2PCOR18M

Dissertation Submission

Students have to write one dissertation on any topic related with the core courses offered by the department. A supervisor will be assigned to each student under whose guidance she/he will write her/his dissertation. Each dissertation paper should be written within 6000 words. Written projects will be evaluated by the Internal Supervisors.

PHIP2PCOR19M

Seminar Presentation and Viva-voce

The external subject experts will evaluate the dissertation in the form of presentation and viva-voce.



