

SEMESTER II

Full Marks: 300 [Credit=22]

PHIPCOR06T

Social and Political Thought I

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 chronologically the views of some of the stalwart philosophers. 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 of 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 with Marxist interpretation which is a dynamic process going with and beyond Marx.

John Stuart Mill's *Subjection of Women*

OR

John Stuart Mill : *On Liberty*

View of liberty, Liberty of thought and discussion, Liberty of the limits to the authority of society over the individual, Application

Suggested Readings:

Mill on Liberty – C. L. Ten

J.S. Mill on Liberty in Focus – ed. by John Gray & G.W. Smith

Mill – *On Liberty* (Chapters- 1, 2, and 4.Ch- 5 in summary fashion)

John Stuart Mill's *Subjection of Women*

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.

Suggested Readings:

Dialectical Materialism – Maurice Cornforth. National Book Agency Pvt. Ltd

The Origin of the Family, Private Property and the State – Fredric Engels

The Manifesto of the Communist Party – Marx and Engels

State and Revolution – V.I. Lenin

Political Ideas & Movements in India – Sankar Ghosh Allied Publishers Ltd

Samakaler Katha – Muzaffar Ahmed

Paschatya Rashtrachintar Dhara: Plato theke Marx --- Amal Kr. Mukhopadhyaya (Tr by Arun Kr Raychoudhury) West Bengal State Book Board

Western Political Thought---Amal Kr. Mukhopadhyaya. West Bengal State Book Board.

Bharatbarsho : Rashtrabhabna – (ed.) Satyabrata Chakraborty. Ekushe, Kolkata

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

Marx with & Beyond, Amiya Bagchi & Amita Chatterjee (edt.)

A Possible India by Partha Chatterjee

Gandhi -Uttar Bharatbarsa [Bengali Translation published by *Ananda* , Kolkata]

PHIPCOR07T

Social and Political Thought II

The cardinal principles of Gandhi's thought are 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 first 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.

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.

Suggested Readings

Fusion of Horizons: K.Roy (ed)

The Evolution of Political Philosophy of Gandhi: Budhhadev Bhattacharya

Gandhi: D.M.Datta

Gandhimanas-(edt.)Mahaswata Devi

My Experiments with Truth – M.K.Gandhi

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

John Rawls

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

Suggested Readings

A Theory of Justice – John Rawls, Oxford University Press

Collected Papers- John Rawls – Edited by Samuel Freeman

PHIPCOR08T

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 - 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.

Logic I

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

‘Validity Is Not Enough’ by Srilekha Dutta published in *Logical Identity and Consistency*, (Jadavpur Studies in Philosophy) edited by P.K.Sen, Allied Publishers Limited, 1998

Logic II

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

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

Further Readings

Formal Logic: Its Scope And Limits : R. Jeffrey (McGraw Hill), Chapters 1-5

Introduction to Logic: H.J. Gensler

Logic: Chanda Chakravarti

Formal Logic: AN.Prior

Introduction to Symbolic Logic: Basson and Oconner

Philosophy of Logics: Susan

PHIPCOR09T

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. *Nyaya* 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 ;Karana&vyapara of Anumiti, jneyamanalinga

Paramarsa: Laksana and classifications

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

First *Laksana* of *vyapti*: Analysis of the meaning and significance of each of its constituents terms, inefficiency of this *Laksana*.

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

Paksata- analysis of the concept

Hetvabhasa- *Laksana* and classifications

Prescribed Texts:

Acarya Sri Viswanath Nyaya Pancanan ,Bhasaparincheda with Nyaya- Siddhanta -Muktavali-TikaAnumanakhanda - Karika 67 to 78

Tr. in Bengali by SrimatPancanan Bhattacharya, Sanskrit PustakBhandar

Suggested Readings:

Bhasaparincheda [Sidhantamuktavali-Sahita], Tr. by Dr. SriRabindranathShastri, Sanskrit PustakBhandar

Bhasaparinchedatr.Dr.AnamikaRoychowduri

Bhasapariccheda-Samiksa—Dr. Dipak Kr. Ghosh, (Elaborate introduction by Pdt. ShyamapadaMisra, Sanskrit PustakBhander
Bhasapariccheda(Karikavali o SidhantamuktavalirsavisadBanganuvada), Sri Gopal Chandra MukhopadhyayTarkatirtha (Sampadita)
Annambhatta,*TarkasaṃgrahawithDipika*, ed. by PanditPanchananShastri, SanskritaPustak Bhander (Bengali)
Annambhatta,*TarkasaṃgrahawithDipika*, trans. by Prof. Gopinath Bhattacharya in English, Progressive Pub, 1976
B.K. Matilal,*Logic, Language and Reality*, MotilalBanarsidass; 1st edition (February 8, 2008)
RatnaDuttaSharma,*Philosophical Discourse*, Allied Publishers Pvt. Ltd, 2000
SrilekhaDatta, 'Validity is Not Enough' in P.K. Sen (ed.): *Logical Identity and Consistency*, Allied Publishers Limited, 1998

Bouddha Logic

Definition of *Pramana*, Nature of *Pramana*and its Varieties, Validity of Knowledge,
Definition of perception and its types, Erroneous Perception
Definition of Inference and its different types, *Vyapti*and Fallacies of inference
Pramanaphalavyavastha, detailed analysis of three types of *linga*.

Text:

Nyayabindu-AcharyaDharmakirti (Akandasanskaran)

Suggested Readings:

Nyayabindu-AcharyaDharmakirti (Akandasanskaran) edt.by Sanjit Kumar Sadhukhan (Bengali)
Abhidharmakosa- AcaryaDharmakirti
SayanaMadabiyaSarvadarsanaSamgraha, DvitiyaKhanda, BouddhaDarsana.,edt.
byAmitBhattcharya
Chattopdhay, Madhumita,*Walking along the Path of Buddhist Epistemology*, DK Printworld, 2008.

PHIPCOR10T

Indian Theories 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 Nyaya School, though other views also are taken up in brief. The course delves into critical debate generated by the Nyaya, Prabhakara-s and Bhatta 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. *Varnasamuha*

*Pada*as *Vibhaktanta*

*Saktam**Padam*

Madhva view of *Sabda*- *Nirdosa**Sabda* as *Pramana*, seven types of *Sabdadosa*

Relation between *Pada* (word) & *Artha*(Meaning):*Śakti, lakṣaṇā, Śaktigrahopāya*

Ground for admitting *Laksana*: *Anvayanupapattior tatparyanupapatti, Vyanjana*

Import of Words: *Vyaktisaktivada* or meaning as bare particulars—*Prabhakara* view

Akritisaktivada-Jaina view

*Jatisaktivada*i.e. meaning as generalities—*Bhatta*and *Advaita Vedanta* view

Vyaktakritisaktivada- *Pracina Nyaya* view

Jativisistavyaktisaktivada –*Navya Nyaya* view

Conditions for knowing sentence meaning (*Vakyartha*): *akamsa, yogyata, sannidhi* and *tatparya*

Meaning of *tatparya* –Debate between *Nyaya* and *Vedanta* school

Comprehension of sentence-meaning:

Anvitabhidānavāda, Abhihitānvayavāda.

Saṃsargamaryādāvād

*Sphotat*theory of meaning

Text:

Acarya Sri Viswanath Nyaya Pancanan ,Bhasaparincedha with *Nyaya- Siddhanta -Muktavali-Tika, Sabdaknadam* Tr. in Bengali by *SrimatPancanan Bhattacharya*, Sanskrit PustakBhandar

SuggestedReadings:

GangadharKarNyayacarya, Sabdārtha-sambandha-samīkṣā, pub. By Mahabodhi Book Agency, Kolkata, 2015

Sabdasaktiprakasika, Sabdapramanyanirupanam,GangadharKarNyayacharya

Ranjana Mukherjee, SarbaniBandopadhyay, KuntalaBhattacharya (ed.), BharatiyaDarsaneSabdatattvaParicrama, RabindraBharati University, 2014

*MaharsiGoutam, Nyāyasūtra, Nyāyabhāṣyaadhyaya*aaphorisms: 1-26, tr. by *PhanibhusanTarkavagis, Dvitiyaadhyaya*, PaschimbangaRajyaPustakParsad

Sri Rabindranath Bhattacharya, SiddhantashastriPancatirtha, *Sabdarthatattva*, SadeshPrakasan

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

GaurinathSastri,*The Philosophy of Word and Meaning*, Calcutta, 1959

GaurinathSastri,*A Study in the Dialectics of Sphota*, Delhi, 1980

K. KunjunniRaja,*Indian Theories of Meaning*, Adyar, 1977

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

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

KumarilaBhatta,*Slokavarttikam*selected portions

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

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

JonardonGaneri, *Semantic Powers, Meaning and the Means of Knowing in Classical Indian Philosophy*:

MahopadhyayaYogendranathBagchi, SitangsuShekharBagchi (ed.) 2 Vols.
,*VakyarthaNirupanerDarshanikPaddhati*

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

MaharsiGautam,*Nyaya-sutra* with Vatsyanabhasya(tr. In Bengali by PhanibhusanTarkavagish

GadadharBhattacharya, Saktivada

Jaimini,*Mimamsasutra*

LaugakshiBhaskar,*Arthasamgraha*

KumarilaBhatta,*Slokavartika*

T.K.Chakraborti,*VedanteMahavakyartha* Vicar

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

Dilip Kumar Mohanta, *Sabda Keno NoiPramana?*

PHIPSEC01T

Ethical Theories and its Applications

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. Since normative ethics has been included in the earlier part of the core course, it has been purposefully excluded here. The first half of the course discusses meta-ethics. It attempts to investigate where our ethical principles originate from and what do they mean.

Applied ethics, which constitutes the other part of the course, involves examining specific controversial issues that arise in our daily life. By using the conceptual tools of metaethics studied in the first half, 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 on the one hand the students learn 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, on the other hand 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.

1. Introduction to meta-ethics
 - Cognitivism and non-cognitivism
 - Emotivism
 - Intuitionism
 - Descriptivism and Prescriptivism
 - Moore's concept of 'Good'
 - Naturalistic Fallacy
2. Issues in Applied Ethics
 - Child-Labour
 - Terrorism and Nationalism
 - Ancient Environmental Ethics
 - Animal-Rights
 - Gender questions
 - Medical ethics and Gerontology
- Neuro-ethics
 - Media Ethics

References:

Ayer, A. J., **Language, Truth and Logic** (New York: Dover Publications, 1946)
 Mackie, John L., **Ethics: Inventing Right and Wrong**, (New York: Penguin Books, 1977).
 Mill, John Stuart, "Utilitarianism," in **Collected Works of John Stuart Mill**, ed., J.M. Robson (London: Routledge and Toronto, Ont.:University of Toronto Press, 1991).
 Moore, G.E., **Principia Ethica**, (Cambridge: Cambridge University Press, 1903).
 Stevenson, Charles L., **The Ethics of Language**, (New Haven: Yale University Press, 1944).
 William, Frankena, *Ethics*,
 Miller, H. and W. Miller, eds. **Ethics and Animals** (Clifton, NJ: Humana Press, 1983).
 Regan, T. and P. Singer, eds. **Animal Rights and Human Obligations 2/e** (Englewood Cliffs, NJ: Prentice Hall, 1989).
 Carruthers, Peter. **The Animals Issue: Morality in Practice** (Cambridge: Cambridge University Press, 1992).
 Clark, Stephen. **The Moral Status of Animals** (Oxford: Clarendon Press, 1977).
 Singer, Peter. **Animal Liberation**, 2/e (New York: Avon Books, 1990).
 Singer, Peter. **Practical Ethics**, 2/e (Cambridge: Cambridge University Press, 1993).
 Vandana Shiva, *Staying Alive: Women, Ecology and Development*, New York St Martin's Press, 1989.
 Blackwell Companion to Ethics
 Cambridge Companion to Ethics

OR

Digital Literacy and Liberal Art

This course on Digital Literacy and Liberal Arts seeks to equip students with the competencies (knowledge, skills and attitudes) in the use of digital technology needed to access learning opportunities, pursue their chosen careers particularly as programmers or web-developer and interests to contribute to society as active citizens.

Course Outcome

The course seeks to provide to the students a critical understanding of the implications of digital technology for individuals and society at a large. Good digital literacy practice will contribute towards students' effective engagement in learning environments. These skills also impact students' employability, with recruitment being increasingly undertaken via social media and a professional digital identity being key to future networking within a profession, seeking opportunities and ensuring mobility over a career.

- i) Digital literacy and Self Development
- ii) Digital identity and Well-being

Suggested Readings:

Criss Abort, *ICT Changing Education*, Routledge