

WEST BENGAL STATE UNIVERSITY
DEPARTMENT OF PHILOSOPHY
SYLLABUS FOR
POSTGRADUATE PROGRAMME (PG)
UNDER
CHOICE BASED CREDIT SYSTEM [CBCS]



Draft syllabus of PG CBCS in Philosophy presented before and approved by the PG BOS in its meeting held on 12.06.2019. This Curriculum for Philosophy will be effective from the academic session 2019-21.

Full marks=1150/ Total Credit=92

The Course distribution is as follows:

Semester I: 05 CORE Courses carrying 50 marks each
AECC carrying 25 marks

Total marks=275

Semester II: 05 CORE Courses carrying 50 marks each
SEC carrying 25 marks

Total marks=275

Semester III: 04 CORE Courses carrying 50 marks each
GEC carrying 50 marks,
Total marks=300
01 DSE Course carrying 50 marks

Semester IV: 03 CORE Courses carrying 50 marks each
01 DSE Courses carrying 50 marks each
02 Projects carrying 50 marks each

Total marks=300

Anita
12/06/19

Iden
12.6.19

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12/6/19

Anita Chatterjee
12/6/19

Anita Chatterjee
12/6/19

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. 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	Credit with lecture hours	Marks	Total
I	PHPCOR01T Course Name: Indian Ethics Group A: Hindu Ethics Group B: Epics & Ethics	4 60 lectures	50	Marks: 300 Credits: 22
	PHPCOR02T Course Name: Western Ethics Group A:Utilitarianism Group B:Kantian Ethics	4 60 lectures	50	
	PHPCOR03T Course Name: Indian Epistemology Group A: <i>Nyaya</i> Epistemology Group B: <i>Mimamsa</i> Epistemology	4 60 lectures	50	
	PHPCOR04T Course Name: Western Epistemology Group A:Kant Group B:Contemporary Epistemological Thought	4 60 lectures	50	
	PHPCOR05T Course Name: Aesthetics: Indian and Western	4 60 lectures	50	
	PHIPAEC01M Course Name: Humanism	2 30 lectures	50	

Semester	Course	Credit with lecture hours	Marks	Total
II	PHPCOR06T Social and Political Thoughts- I Group A: John Stuart Mill's <i>Subjection of Women</i> OR John Stuart Mill's <i>On Liberty</i> Group B: Marx & Beyond	4 60 lectures	50	Marks: 300 Credits: 22
	PHPCOR07T Social and Political Thoughts II Group A: Gandhian Philosophy Group B: Rawls	4 60 lectures	50	
	PHPCOR08T Western Logic Group A: Logic Group B: Philosophical Logic	4 60 lectures	50	
	PHPCOR09T Indian Logic Group A: <i>Nyaya</i> Logic Group B: <i>Bauddha</i> Logic	4 60 lectures	50	
	PHPCOR10M Seminar Presentation on Selected Philosophical Texts	4 60 lectures	50	
	PHIPSEC01T Logical Reasoning and Applications: Indian and Western OR Digital Literacy and Liberal Art	2 30 lectures	50	

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Semester	Course	Credit with lecture hours	Marks	Total
III	PHPCOR11T Course Name: Contemporary Discourse on Indian Theories of Self and Consciousness	4 60 lectures	50	Marks: 300 Credits: 24
	PHPCOR12T Course Name: Western Metaphysics Group A: Metaphysics Group B: Philosophy of Mind	4 60 lectures	50	
	PHPCOR13T Course Name: Indian Metaphysics Group A: <i>Nyaya Vaisesika</i> Metaphysics Group B: <i>Vedanta</i> Metaphysics	4 60 lectures	50	
	PHPCOR14T Course Name: Language and Reality Group A: Analytic Philosophy & Early Wittgensteinian Thought Group B: Later Wittgensteinian Thought	4 60 lectures	50	
	PHIPDSE01T Course Name: Indian Logic -I (<i>Navya-Nyaya Bhasa-Pradip</i>)	4 60 lectures	50	
	OR Western Logic- I (Meta logic) OR Indian Theories of Language-I OR Classical Indian Text –I (<i>Nyaya Kusumanjali</i>) OR Philosophy as Life and Living – I (Ancient Indian Thinkers) OR Family and Feminism –I (Family) OR Ethical Theories and Its Applications- I (Meta-ethics) OR			

	Studies on Consciousness-I (Dennett's MDM of Consciousness) PHIPGEC01T Jostein Gaarder, Sophie's World OR Politics, Justice and Human Rights	4 60 hours	50	
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Semester	Course	Credit with lecture hours	Marks	Total
IV	PHIPCOR15T Course Name: Democratic Socialism in India	4 60 lectures	50	Marks: 300 Credits: 24
	PHIPCOR16T Course Name: Phenomenology and Existentialism Group A: Phenomenology Group B: Existentialism	4 60 lectures	50	
	PHIPCOR17P Grand -Viva	4 60 lectures	50	
	PHIPDSE02T Course Name: Indian Logic - II (<i>Vyaptipancaka</i>) OR Course Name: Western Logic- II (Logic of Identity and Modal Logic) OR Course Name: Indian Theories of Language-II OR Course Name: Classical Indian Text – II (<i>Yoga-sutra</i>) OR Course Name: Philosophy as Life and Living – II (Contemporary Indian Thinkers) OR Course Name:	4 60 lectures	50	

	<p>Family and Feminism – II (Feminist Movement) OR Course Name: Ethical Theories and Its Applications- II (Issues in Applied Ethics) OR Course Name: Studies in Consciousness-II (Marx on Consciousness and Human Subjectivity)</p> <p>PHPCOR18M (PROJECT/DISSERTATION)</p>	<p>8 120 lectures</p>	<p>100</p>	
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SEMESTER I

Full Marks =300, Credit=22

PHIPCOR01T

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 *moksa* or liberation but rather in its universal prescriptions and *sadhanas* that need to be deployed in warding off social evils and achieving a harmonious development of individual and society in the modern context. The *Srimad BhagavatGita* 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 *SrimadBhagavatGita* can be used to help men by enriching their spirituality, letting them to lead a quality life through the practice of *jnanayoga* 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.

Group A

Hindu Ethics

1. *Śrīmadbhagavadgītā*: Chapters II (*Sankhyayoga*)&III (*Karmayoga*)
2. Analysis of volition (*pravrtti*),
3. Analysis of *vidhivakya*, *nisedhavakya* and *arthavadavakya*
4. *Mahabharat-Santiparva - Sam,Dana, Bheda & Dandaniti*
5. *Tamil Tirukkural or shortly the Kural*, Thiruvalluvar [It is a classic Tamil Text consisting of 1,330 couplets or *Kurals*, dealing with the everyday virtues of an individual.]

Text:

The Bhagavatgita with Sankara –Bhasya

Suggested Readings:

Srimadbhagavatgita, Atul Chandra Sen, Haraf Prakasani, Kolkata-7
Bhagabadgita(Bengali version), Madhusudhan Saraswati
Arthasamgraha, Laugaski Bhaskara.
SrimadBhagabadgita, Gitashastri Jagadish Chandra Ghosh (sampadita)
Purva-Mimamsa Darsana, Sri Sukhyamay Bhattacharya Shastri Saptatirtha, Paschimbanga Rajya
Pustak Parsad
Mahabharater Samaj, Viswabharati Publication
Mahabharat, Kaliprasanna Singha

References:

The Ethics of the Hindus: S.K. Maitra
Ethical Philosophies of India: I.C.Sharma
Development of Moral Philosophy in India: Surama Dasgupta
Amita Chatterjee (ed.), *Bharatiya Dharmaniti*, Jadavpur University Pub. 2013
Karma, Causation and Retributive Morality: Rajendra Prasad:
Visvanātha, *Bhaṣāpariccheda with Sidhantamuktavali*, ed. By Pt. Panchanan Shastri, Sanskrit
Pustak Bhandar
Prasastapadabhasya with Nyaya Kandalitika: Prasasthapadacarya (tr in Bengali by Pandit Dina nath
Tripathi)
Ratna Dutta Sharma and Indrani Sanyal, *Dharmaniti o Sruti*, Mahabodhi Book Agency with
Jadavpur University, 2009
Swami Bharagananda (Tr.) (Beng.) *Arthasamgraha of Laugakṣi Bhāṣkara*, Sanskrit Pustak
Bhandar, 2004

Group B

Epics and Ethics

Moral Dilemma, Different views, Its existence in different Indian epics, Problems regarding acceptance of genuine dilemma, Ethical relativism and realism, Resolution of dilemma, Bankim Chandra and Rabindra Nath Tagore's view in this respect, Moral luck.

Prescribed Text:

Epics and Ethics – Bimal Kr. Motilal

Suggested Readings:

Dilemmas in Mahabharata– (Ed.) by Bimal Kishna. Motilal
Debate Concerning Krishna Character, Bharati Patrika
Niti, Yukti o Dharma, B.K.Motilal

Further Readings:

Morality: An Introduction to Ethics – Bernard Williams
Moral Thinking: Its Levels Methods and Points – R. M. Hare
Development of Moral Philosophy in India - Surama Dasgupta

PHIPCOR02T

Western Ethics

Theoretical polemics about different criteria of morality reaches its most interesting depth and richness with respect to Mill and Kant – Mill seeking to derive goodness from utilitarian motives and results, while Kant seeking to purify ethics of all empirical and hypothetical content. This course is a text-based study of these two classical standpoints.

Course Outcome:

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.

Group A

Utilitarianism

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

Suggested Readings:

Utilitarianism : J.S.Mill
Utilitarianism For & Against – J.J.C. Smart & Bernard Williams
Ethics – William Frankena
Utilitarianism and Beyond – Ed. by Amartya Sen & Bernard Williams

Further Readings:

The Open Society and its enemies – Karl Popper, Volume-I & II.

Group B

Kantian Ethics

Need for pure ethics, Aim of the *Groundwork*, Good will, Formal principle of duty, Reverence for the law, Categorical and Hypothetical imperatives, How are imperatives possible, Formula of the universal law, Formula of the end in itself, Formula of the autonomy.

Prescribed Text:

Groundwork of the Metaphysic of Morals - Immanuel Kant (tr. by H.J. Paton)

Suggested Readings:

Kant's Ethical Thought – Allen Wood

The Categorical Imperative: A Study in Kant's Moral Philosophy – H. J. Paton

An Introduction to Kant's Ethics- R. Sullivan

Kant's Moral Philosophy - H. B. Acton

Further Readings:

Critique of Practical Reason –Immanuel Kant, Tr: L.W.Beck

Critique of Judgment – Immanuel Kant, Tr: Werner. S. Pluher

PHPCOR03T**Indian Epistemology**

This course surveys two major schools of Indian philosophy – the *Nyaya* and the *Bhatta Mimamsakas* – their respective views on the nature, sources (*pramanas*) and validity of cognition (*pramanya*.) It also includes theories of the validity of cognition (*pramanyavada*) considering two main theories *svatahpramanyavada* and *paratahpramanyavada* and also a brief account on *Khyativada*, specially *Anyathakhyativada*, *Akhyativada* and *Anirvacaniya*.

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 *pramana*-s as well as theories of false knowledge or *khyativada*-s. and its significance to the contemporary philosophy.

Group-A***Nyaya* Epistemology:**

Brief introduction of some basic concepts of *Nyaya* epistemology:

Jnana/buddhi, samvit, niscaya, samsaya, samvadibhrama, aharjajnana

The Debate regarding *pramana samplava* and *pramana vyavastha*

The Debate concerning the nature (*svarupa*), origin (*utpatti*) and ascertainment (*jnapti*) of cognition (*pramana*): *svatahpramanyavada* and *paratahpramanyavada*

Theories concerning invalid perceptual cognition (*Khyativada*): Brief Introduction of the *Viparitkhyayti, Atmakhyati, Asatkhyati, Satkhyati, Sadasatkhyati*.

Detail discussion on *Anyathakhyati, Akhyati* and *Anirvacaniyakhyati*.

Prescribed Text:

Nyaya Sutra with Vatsyayana Bhasya , 1st part (selected portions)

Visvanātha, *Bhāṣā Pariccheda – Sidhantāntamuktavali*, ed. By Pt. Panchanan Shastri, Sanskrit Pustak Bhandar

Vedanta Darsana, tr. & illustrated by Swami Viswarupananda, 1st part [*jijnasadhikaranam*-selected portions.

Suggested Readings:

Pracina Nyaya O Mimamsasammata Pramanyavicar by Mahamahopadhyay Jogendranath Bagchi Vivarana-Prameya Samgraha—Vidyaranya muni

Tarkasamgraha: Annambhatta, Bengali commentary by Shree Narayan Chandra Goswami, Sanskrit Pustak Bhandar.

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

Six ways of Knowing, D.M. Dutta

Basic Ways of Knowing, Govardhan P. Bhatt

Perception, B.K.Motilal

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

Group B***Mimamsa Epistemology***

Text Mānomeyodaya: Nārāyana Bhatta, *Pratyakṣapramāṇa & Pramāṇaparichhedā*

1. Definition of *pramana* and classification of *pramanas* as enumerated by *Mimamsa* School.
2. *Upamana pramana*: Definition as given in *Manameyodaya*, Difference between Naiyayikas and *Mimansakas* considering the nature of *Upamana*.
3. *Arthapatti Pramana*
4. *Abhava-pramana* or *Anupalabdhi*
5. *Arthapatti* and *Anupalabdhi* as distinct *pramana*

Prescribed Text:

Manomeyodaya – Narayana Bhatta (Tr: by Pdt.Dinanath Tripathi)

Mula-1-14 (Topic 1)

Upamana pramanam 54/33/1-55/34/2 (Topic 2)

Arthapatti pramanam 56/35/1-59/38/4 (Topic 3)

Abhava pramanam 60/39/562/41/7 (Topic 4 & 5)

Suggested Readings:

Slokavārttika, Kumarila Bhatta, Parthasarathi Misra.
Six Ways of Knowing- D.M.Dutta
Purva-Mimansa Darsana—Sukhamaya Bhattacharya.

PHIPCOR04T

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.

Group A

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.

Suggested Readings:

Critique of Pure Reason – Immanuel Kant (Tr by N. K. Smith)
A Short Commentary on Kant's Critique of Pure Reason – A. C. Ewing
A Commentary on Kant's Critique of Pure Reason – N. K. Smith
Kant's Theory of Knowledge – Ed. by L. W. Beck
A Handbook on Kant's Critique of Pure Reason – Rasvihari Das
Kant : An Introduction – C. D. Broad
Kant's Critique Of Pure Reason – T.E.Wilkerson
Bishuddha Pragyar Bichar – Mrinal Kanti Bhadra
Kanter Darshan – Rashvihari Das

Group B

Contemporary Epistemological Thoughts

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

Suggested Readings:

Introduction to Contemporary Epistemology – Jonathan Dancy (Sections 1, 2, 4, 8, 9)

Justification: Concepts and Theories – Sandhya Basu

Knowledge, Truth & Justification – Tushar Sarkar

Nature of Knowledge - Sujata Choudhury

Doubt, Belief and Knowledge – S. Bhattacharyya

Epistemology: An Anthology – Ernest Sosa

Epistemology – A Contemporary Introduction to the Theory of Knowledge – Robert Audi

Theory of Knowledge - Keith Lehrer

Knowledge, Belief and Character – Readings in Virtue Epistemology – Lorence Bonjour

Contemporary Theories of Knowledge - J.L.Pollock

PHIPCOR05T

Aesthetics: Indian and Western

This course aims to provide 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 hand. 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

Abhinava Gupta: Nature of Indian Aesthetics (brief introduction), Meaning and types of *Rasa*

Marxist view on Aesthetics

Philosophical Aesthetics and Cognitive-science: Future Directions

Suggested Readings:

Pollock, Sheldon, *Aesthetics*

Sheppard, Anne, *An Introduction to Philosophy of Art*

'Marx and Engels on Aesthetics', From Bottomore, Tom [ed.] *A Dictionary of Marxist Thought*, Blackwell Reference.

Pradhan, Sudhi. '*Marxbad O Nandantattva Ba Saundarya sristi Bishayak Tattva*' in Suhas Chattopadhyay [ed.] *Marxbad O Nandantattva* [Marxism and Aesthetics], West Bengal State Book Board, Kolkata.

Bhattacharya, Hiren. '*Natak O Natya Andolaner Samajik Dayitva*' [The Social responsibility of Drama and Drama Movement] Suhas Chattopadhyay [ed.] *Marxbad O Nandantattva* [Marxism and Aesthetics], West Bengal State Book Board, Kolkata.

Chowdhury, Narayan. '*Marxio Nandantattver Alope Bharatiya Sangeet*' [Indian music in the Light of Marxist Aesthetics], Suhas Chattopadhyay [ed.] *Marxbad O Nandantattva* [Marxism and Aesthetics], West Bengal State Book Board, Kolkata.

Umar, Baddruddin. '*Shilpi Sahityiker samaaj chetana o Srijansil Shilpa Sahitya*' [The social Consciousness of Artists and Literary personalities and Constructive Art and Literature], Marxio Darshan and Sanskriti [Marxist Philosophy and Culture]

Philosophical aesthetics and cognitive-science Aaron Meskin, Jon Robson Anna Ichino, Kris Goffin *et al*

Aesthetics and Cognitive Science, Dustin Stokes

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

Acarya Anandabardhan, *Dvanyalok*, (*Acarya Abhinaba Guptakrita Locanatikasahitaha*) Aknada, Dr. Bimalkanti Mukhopadhyay Sankalita, anudita, Vhyakhyata.

Rupa, Rasa O Sundara, Debiprasad Chottopadhyay

Nandan Tattva, Sudhin Nandi

Bageswari Shilpo Prabandhaboli, Abanindranath Thakur.

PHIPAEC01M

Course Name: Humanism

Course Outcome

Humanism, as a philosophy focusing prime importance on human-being, is getting more and more relevant in contemporary world. It promises a common spiritual shelter for the entire mass irrespective of class, caste, race and religion. The course provides the students with the opportunity to be enlightened with various colours of humanism. The integral humanism of Deendayal Upadhyay is supplemented by the Radical humanism of M.N.Roy and the humanist approach of Maulana Abul Kalam Azad. Thus an open intellectual environment is developed for the proper grooming of budding philosophers.

[Students are required to give presentation along with a written paper on any one or on all of the views of the mentioned philosophers. They will be divided in groups and will be guided by the internal faculties.]

D.D. Upadhyay

Maulana Azad

M.N. Roy

Suggested Readings:

Integral Humanism: An Analysis of Some Basic Elements, D.D.Upadhyay

India after Gandhi, Ramchandra Guha

Gandhi -Uttar Bharatvarsa[Bengali Translation], Ananda ,Kolkata

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.

Group A

John Stuart Mill's *Subjection of Women*

OR

John Stuart Mill's *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*

Group B

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. Mukhopadhyay. 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.

Group A

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: Buddhadev 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.) Satyabrata Chakroborty. Ekushe, Kolkata

Group-B

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

The Frontiers of Justice – Martha C Nussbaum

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.

Group A

Logic

Prescribed Texts

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

Group B

Philosophical Logic

An Introduction to Logical Theory: P F Strawson, Chs 4,5,6

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)

Logic, Identity and Consistency, 'Validity Is Not Enough' by Srilekha Dutta (Jadavpur Studies in Philosophy) edited by P.K.Sen.

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: A N.Prior

Introduction to Symbolic Logic: Basson and Occoner

Philosophy of Logics: Susan

Sanketik Yuktivijnan: Ramaprasad Das, (Bangla) Volumes I-3

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.

GROUP A

***Nyaya* Logic**

Brief Introduction on i) Logic, epistemology and metaphysics in Indian philosophical tradition

ii) Necessity of logical reasoning in order to establish one's own position (*svapaksashapana*) and to refute the opponent's position (*purvapaksa khandana*)

iii) General concepts on *anviksiki* and *anumiti*

Anumiti: Definition, *karana* of *Anumiti*, *jneyamana linga*

Paramarsa: definition and classifications

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

1st definition of *vyapti*: Analysis of the meaning and significance of each of its constituents terms, inefficiency of this definition.

2nd definition of *Vyapti*, need for 2nd definition of *vyapti*, analysis of the meaning and significance of each of its constituent's terms

Paksata- analysis of the concept

Hetvabhasa- definition and classifications

Prescribed Texts:

Viśvanātha, *Bhasapariccheda* by Pandit Panchanan Shastri with commentary *Muktavali-Samgraha*, Sanskrita Pustak Bhandar
Anumanakhanda - Karika 67 to 78

Suggested Readings:

Bhasapariccheda [Sidhantamuktavalisahita], Tr. by Dr. Rabindranath Shastri, Sanskrit Pustak Bhandar

Bhasapariccheda tr. Dr. Anamika Roychowduri

Bhasapariccheda-Samiksa—Dr. Dipak Kr. Ghosh, (Elaborate introduction by Pdt. Shyamapada Misra, Sanskrit Pustak Bhandar

Bhasapariccheda (Karikavali o Sidhantamuktavalir savisad Banganuvada), Sri Gopal Chandra Mukhopadhyay Tarkatirtha (Sampadita)

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

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

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

Randle, *Indian Logic in the Early Schools*, Munshiram Manoharlal Publishers, 1930

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

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

GROUP B

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

Pramana phalavyavastha, detailed analysis of three types of *linga*.

Text:

Nyayabindu-Acharya Dharmakirti (Akanda sanskaran)

Suggested Readings:

Nyayabindu-Acharya Dharmakirti (Akanda sanskaran) ed.by Sanjit Kumar Sadhukhan (Bengali)
Abhidharmakosa- Acarya Dharmakirti
Sayana Madabiya Sarvadarsana Samgraha, Dvitiya Khanda, Bouddha Darsana., ed.
by Amit Bhattacharya
Chattopdhay, Madhumita, *Walking along the Path of Buddhist Epistemology*, DK Printworld,
2008.

PHIPCOR10M**Seminar Presentation on Selected Philosophical Texts:**

Students have to give presentation in any one of the prescribed readings along with a written paper. Internal faculties will supervise them in group.

Course Outcome:

The course material along with its mode of teaching will encourage students to be enriched with the life and thought of distinguished thinkers in self- learning process. Thus their gradually developing personal intellectual intimacy with the reading will develop their power of critical assessment.

Acarya Brajendranath Sil, Amita Chatterjee, Sahitya Academi
Radhakrishnan, Sahitya Academi
J.Krishnamurti, *On Education*, Krishnamurti foundation, Amer
J.Krishnamurti, *Education and the Significance of Life*
Swaraj in Ideas, Krishna Chandra Bhattacharya
Mananer Swaraj, Sutradhar Publisher
Mananer Madhu, Arindam Chakraborti (Any one Essay selected by the Department)
Conquest of Happiness, Russell

PHIPSEC01T**Logical Reasoning and Applications: Indian and Western**

Logic is the fundamental vehicle of human's communication. Whether it is our public debates or private reasoning, all must pass the test of 'being logical'. The course will teach the students the basics of logic, which provides grounds for representing and assessing the logical form of arguments both from western tradition and Indian tradition. They will fair well in jobs as data analysis, market research analysis & journalists.

Course outcome

This course will enable the students to reason clearly and carefully, employing the principles of logic to construct sound arguments. It will also enhance their capacity to reason clearly and carefully will be manifest in their use of a) deductive reasoning skills, wherein the conclusion is embedded in the conditions that are known, given, or accepted, and b) inductive reasoning skills, wherein one must reason beyond the conditions that are known, given, or accepted. In this context they will also gain the skill to distinguish between false causes (*hetvabhasa-s*) and true causes (*hetu-s*).

Western Logic : Sentence, Proposition and argument, Truth and Validity, Rules of Inference, Classification of Proposition, Categorical Syllogism, Difference between Deductive and Inductive Logic,

Indian Logic: *Inductive elements in Indian Logic: Sad hetu*, Conditions of *Sad hetu*, the concepts of *vyāptigrahopāya*, *upādhi* ,*hetvabhasa*.

Suggested Readings:

Irving M. Copi, *An Introduction to Logic*
Annanbhatta, *Tarkasangraha with Dipika*

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

SEMESTER III

FULL MARKS=300 [Credit-24]

PHIPCOR11T

Contemporary Discourse on Indian Theories of Self and Consciousness [Selections]

The issues related to self and consciousness preoccupied ancient philosophical thoughts for centuries. The most crucial issues related to self and consciousness includes highlighting on the metaphysical status as well as psychological insight on these issues. The various discussion on self and consciousness discussed in the various Indian schools of thought by the 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 consciousness propounded by the different schools of thought in Indian system from contemporary Indian perspective. It is also intended that they will be able to do a comparative analysis of the same and hence do justice to this system we coin as 'Indian' to some extent.

1. *Ami o Amar Mon*, B.K. Motilal Anutup Prakasan
2. *The Self and Its Other Philosophical Essays*, J.N. Mohanty, Oxford University Press
3. *Atma Ebang Tar Apar Kaekti Darsanik Prabandha* (tr. in Bengali by Tara Chattopadhyay) Oxford University Press.

PHIPCOR12T

Western Metaphysics

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 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 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, 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.*

Group A

Metaphysics

- (i) (a) Is Metaphysics possible?
(b) Scope and Concern of metaphysics
- (c) Different Types of metaphysics
- (ii) Realism and Anti-Realism: Their Internal Variations
- (iii) Problem of Persistence and Change in Attributes

(A) Persistence of Material Objects

(a) Endurantism and Perdurantism

- (b) Three dimensionalism and Four dimensionalism
- © Problems of Qualitative Change: Temporary Intrinsic

(B) Persistence of Persons

Concept of Personhood

Psychological Continuity Approach, Animalistic Approach, Anti criterialism

The Fusion-Problem: Various Responses

Prescribed Texts:

Metaphysics - D.W. Hamlyn

Individuals - Strawson

Metaphysics – Richard Taylor

Appearance and Reality - F.H. Bradley

Descriptive Metaphysics and Phenomenology – Kalyan Sengupta

Metaphysics: A Contemporary Introduction

Metaphysics: Big Questions- P.V. Inwagner & D.W. Zimmerman

Personal Identity - H. Noonan

Individuals, P.F. Strawson

Personal Identity, Shoemaker and Swinburn

Suggested Readings:

Guide to Metaphysics-Blackwell

Space and Time - Richard Swinburn

Persistence: Contemporary Readings - S. Haslanger & R.M. Kurtz (ed)

Occasions of Identity - A. Gallois

Four Dimensionalism - T. Sider

Metaphysics: Contemporary Readings - David Heles

On Essentialist Claims - I. Sanyal

Realism versus Realism - Chanda Gupta

On the Plurality of Worlds - D. Lewis

Sameness and Substance Renewed - D. Wiggins

Metaphysics- M. Rea (ed)

‘Parts are Essential to their Wholes’ - R.Chisholm *Review of Metaphysics*
 ‘Preserving the Principle of One Object to a Place’ - M Burke, *Philosophy and Phenomenological Research*,
 Derek Parfit: *Reasons and Persons*, Clarendon Press, 1984
 Bernard Williams, ‘The Self and the Future’, in *The Problems of the Self*, CUP, 1973
 J Locke: *An Essay Concerning Human Understanding*
The Human Animal - E. Olson OUP, 1997
Person and Object - R.Chisholm, Open Court Publishing, 1976
 ‘Survival and Identity’ - D.Lewis, *Philosophical Papers*, Vol I, OUP, 1983
 ‘There is no Criteria of Identity over Time’ - T.Merricks, *Nous* 32, 1998
 Idea of a person: Ranjit Ghosh, Punthi Pustak, Calcutta, 1990

Group B

Philosophy of Mind:

1. Historical Development of Mind-body problem:
 Varieties of dualism, behaviourism and identity-theory (Briefly)
 Functionalism and eliminative materialism
2. Philosophy of AI and Searle’s Chinese Room Argument
 Computational theory of the Mind
3. Embodiment thesis
4. Problem of other-minds vis-a-via theory-theory and simulation theory debate

Suggested Readings:

Matter and Consciousness - Paul Churchland
 Philosophical Investigations - Ludwig Wittgenstein
 Wittgenstein’s Later Philosophy - Oswald Hanfling
 Concept of Mind – Gilbert Ryle
 Pashcatya Darshan O Yukti Vijnan – Ramaprasad Das
 Philosophy of Mind - J.A.Shaffer
 ‘Is Consciousness a Brain-Process?’-U.T.Smart in *Philosophy of Mind: Classical Problems and Contemporary Issues*, (ed) Brian Beakley & Peter Ludlow
 ‘Sensations and Brain-Processes’ – J.J.C.Smart (same as above)
 ‘The Nature of Mental States’ - H.Putnam (same as above) ‘Psychological Predicate’ –
 H.Putnam in
Philosophy of Mind: A Guide and Anthology, (ed) John Heal
 ‘Mind-Body Problem’ - J Fodor (mentioned above)
 ‘Eliminative Materialism and the Propositional Attitudes’ in *Philosophy of Mind: Classical Problems and Contemporary Issues*, (ed) Brian Beakley & Peter Ludlow
 Donald Davidson – Simon Evnine
 Embodiment and the Philosophy of Mind, A.Clarke
 (1990) M.Boden (ed) *The Philosophy of AI*(OUP)
 Stillings et al (ed) *Cognitive-science: An Introduction*
 Manodarson-(Bengali) A. Chatterjee, M.N.Mitra and P. Sarkar

Further Readings

Guttenplan: Companion to Philosophy of Mind

Kim: Philosophy of Mind

PHIPCOR13T

Indian Metaphysics

This course introduces some vital issues and problems of metaphysics as discussed in Indian traditions, focusing primarily on *Nyaya-Vaisesika* and *Vedanta*. 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. *Pramana* (means of cognition) and *Prameya* (object of cognition). The theory of *Pramana* 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(*padartha*-s) and what are their nature and classification in the most general terms.

GROUP A

***Nyaya-Vaisesika* Metaphysics:**

Text: *Praśastapādabhāṣyam: Dvitiya Kanāda*

Mangalācaraṇa, Sādharmya, Vaidharmya of seven categories, ordering of categories (*padarthas*)

The concept of God (*Isvara*), 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 *Asatkaryavada* or *Arambhavada* of *Nyaya-Vaisesika* and *satkaryavada* of *Samkhya* philosophy, Refutation of *svabhavada, akasmikatavada*.

Prescribed Text

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

Bhasaparincheda-of Visvanath Nyayapancanan,tr. By Pancanan Shastri(selected portions)

Vacaspatimisra, *Samkhyatattvakaumudi*, tr. by Narayana Chandra Goswami (selected Portions)
Nyayasutra of Goutama with *Vatsyayanbhasya*, Pratham Khanda,Pratham adhyay

Suggested Readings:

Vedanta Darsana[Pratham Adhyaya], tr. in Bengali by Swami Viswarupananda [selected portions]
Vedanta Darsana- Advaitavada[Pratham Khanda], *Vedantacintar kramavikas* by Dr. Asutosh Bhattacharya, Shastri
Tarkasamgraha-Annambhatta (selected portions)
Nyaya Tattva Parikrama- Kali Krishna Banerjee
Gopinath Bhattacharya, Essays in Analytic Philosophy
Nyaya Vaisesika Darsana- Karuna Bhattacharya
Logic, Identity and Consistency—Studies in Philosophical and Nonstandard Logic 1 and 2(Relevant Articles)-P.K.Sen(ed)
P.K. Mukhopadhyay, Indian Realism, K.P.Bagchi, Kolkata, 1985
Sadananda Bhaduri, Nyaya-Vaisesika Metaphysics
Stephen H. Phillips, Classical Indian metaphysics, delhi, Motilal Benarasidass, 1997
A Critical Survey of Manas in Indian Philosophy, Professor Sabita Samanta, Published in 2012, Sanskrit Pustak Bhandar

GROUP B

Vedanta Metaphysics:

Mangalacarana (from Vedantasarah and Vedanta Paribhasa)

Meaning of *Vedanta*

Nature of *Brahman*:

Distinction between *Tathastha laksana* and *Svarupa laksana*

Distinction between *Pratibhasika*, *Vyavaharika* and *Paramarthika satta*

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

Meaning of *Avidya* or *Ajnana*,

Avarana and *Viksepa sakti* of *ajnana*,

Vyasti ajnana or *samasti ajnana*

Arguments for and against *ajnana*

Creation of the world,

Method of *pancikarana*, difference from *trivrtkaran*

Nature of Jiva:

Relation between Jiva and Brahman

Vakya and *Mahavakya*: Distinction, Classification & analysis and significance.

Text:

Dharmarajadharindra, VedāntaParibhāṣa: viṣayaparichheda, svarupa and *tatasthalakṣaṇa* of *Brahman*

Sadananda Yogindra, Vedantasara Tr.& ed. By Brahmachari Medhachaitanya, Pandulipi, Kolkata-73
(Selected portions)

Suggested Readings:

The doctrine of Maya-Anilbaran Roy Chowdhury
Vedante Mahavakyartha Vicara- Tapan Kumar Chakraborty

PHIPCOR14T

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.

Group A

Analytic Philosophy and Early Wittgensteinian Thought

Introduction to Analytic Turns in Philosophy
Early Wittgenstein- *Tractatus Logico Philosophicus* (1-4)

Group- B

Later Wittgensteinian Thought

From *Tractatus Logico Philosophicus* to *Philosophical Investigations*
Later Wittgenstein *Philosophical Investigations* (1-80)

Suggested Readings:

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.

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 Bisahayak Prabandha:Ekta Digdarshan', *Mananer Madhu*, Anustup, Kolkata.

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

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.

Candidates who will opt Part I of DSE [PHIPDSE01T] in Sem. III will have to compulsorily opt for corresponding Part II of DSE [PHIPDSE02T] in Sem. IV.

PHIPDSE01T

Indian Logic I

***Navya Nyaya Bhasha-Pradipa* by M.M. Mahesha Chandra Nyayaratna**

This course takes off from where the compulsory courses on Indian logic left. This course is primarily text-based. The first part of the course introduces to the students the classical Indian text namely *Navya-Nyaya Bhasha-Pradipa* which is aimed at providing the fundamental concepts of *Navya-Nyaya*, thereby setting sufficient background for the study and understanding of another text *Vyaptipancaka* of Gangesh Upadhyay with *Mathuritik* developed during 16th to 18th century which is included in the second part of the course.

Course Outcome

Students who opt this course learn the canons of Indian logic directly from the prescribed text *Navya Nyaya Bhasha-Pradipa*.

Prescribed Text:

Navya Nyaya Bhasha-Pradipa, *M.M.Mahesha Chandra Nyayaratna*

Suggested Reading:

A primer of Navya-Nyaya Language and Methodology *Navya-Nyaya Bhasha-Pradipa*, MM.Mahesha Chandra Nyayaratna, English translation, Ujjwala Jha.

Western logic I

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 metalogic, and in particular demonstrations of the correctness of systems used in predicate logic.

Metalogic

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.

Suggested Readings:

Symbolic Logic, Copi, I.M., Chapter-5, Section on Identity and Definite descriptions (for 1)

Indian Theories language-I

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.

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 word, meaning, knowledge etc.

Debate concerning Sabda as an independent Pramana:

1. Carvaka view of Sabda as reducible to Perception and its evaluation,
2. Bauddha view of Sabda as reducible to mental Perception and its evaluation,
3. Vaisesika view of Sabda as reducible to Inference and its evaluation,
4. Nyaya and Vedanta view.

Meaning of Sabda or Pada:

1. *Sabda* as collection of letters-i.e. *Varnasamuha* and arguments against this view
2. *Sabda* as *Vibhaktanta*
3. *Saktam Padam-Iswareccha* as *Sakti*
4. Madhva view of *Sabda*- *Nirdosa Sabda* as *Pramana*, seven types of *dosa*

Sphota theory of meaning with special reference to *Bhatihari Vakyapadiya*.

Text:

Viswanath, Bhāṣāparichheda with Siddhāntamuktāvali-Śabdakhanda edt. by Pdt. Pancanan Shastri

Suggested Readings:

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

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

Sabdasaktiprakashika, Sabdapramanyanirupanam, Gangadhar Kar Nyayacharya.

Ranjana Mukherjee, Sarbani Bandopadhyay, Kuntala Bhattacharya (edt.), Bharatiya Darsane Sabdatattva Parierama, Rabindra Bharati University, 2014

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

Rajya Pustak Parshat, WB

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

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

K. Kunjuni Raja, *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

Kumarila Bhatta, *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

Semantic Powers, Meaning and the Means of Knowing in Classical Indian Philosophy:
Jonardon Ganeri

Vakyartha Nirupaner Darshanik Paddhati: Mahopadhyaya Yogendranath Bagchi,
Sitangsu Shekhar Bagchi (ed.) 2 Vols.

Classical Indian Text-I

This optional course proceeds to deal with an important classical Indian Text namely-Nyaya Kusumanjali of Acharya Udayana.

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.

Nyaya Kusumanjali

NyayaKusumanjali with Haridasi Tika by Acharya Udayan

Topics:

Mangalacharana

1st *Stavaka*- 1-20 *Slokas*

2nd *Stavaka* -1-4 *Slokas*

Suggested Readings:

Nyayakusumanjali, Acharya Udayan

Nyayakusumanjali, Sri Sreemohan Bhattacharya *Tarkavedantatirtha* (Tr.)

Nyayakusumanjali, Shyamapada Mishra (Tr.)

Philosophy as Life and Living-I

Course VI and VII (Socio-political Thoughts) had already dealt with certain classical theories in their practical relationship to individual and society in a general fashion. The present course proceeds to unfold the depths of oriental wisdom as penetrating pervasively into human life, studying its multiple facets and many-layered crises.

Course Outcome

The students opting this course will learn in details portions of two important ancient Indian texts- Manusanhita and Arthashastra, dedicated to solve problems arising in our socio-political life.

Ancient Indian Thinkers

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

Suggested Readings:

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

Arthashastra, Kautilya Sanskrit Pustak Bhandar.Kolkata.

Dandaniti, Nrisinha Prasad Bhaduri, Sahityam

State in Plato's Republic & Kautilya's Arthashastra, 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, Bombay 1962

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

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

Family and Feminism-I

The course will focus on the institution family. Any moral analysis on the institution family seeks a clear definition of the term and the course will see whether such a definition is possible in case of family or not. After the conceptual analysis some moral issues regarding family will be addressed following different philosophical viewpoints.

Course Outcome

The course will help students to develop a kind of intellectual vigilance against ethnocentrism which is an enemy against sincere Socio- Philosophical research. They will be able to question the myths and anecdotes related to human and animal society and will have a critical vision essential for a normative analysis of the age old institution family.

Family

Family-Challenges against this institution (A conceptual analysis- The taken for granted notion and its difficulties, nature-nurture debate, the justifiability of family, post-modernism and feminism, the future of family)

Care Perspective: Views on family and children

Suggested Readings:

The Second Sex- Simone De Beauvoir

Dvitiya Linga-Humaun Azad

Parents and Children: The Ethics of the Family- Jeffery Blustein

Justice, Gender and the Family- Susan Moller Okin

In Search of Just Families- Chhanda Gupta

The Origin of Family-Frederick Engels

The Subjection of Women- Mill

The Family: Its structures and functions-Rose Laub Coser(ed) (Selected Papers)

A Dictionary of feminist Thought-Tom Bottomore

Feminist Morality: Transforming Culture, Society and Politics- Virginia Held

Companion to Applied Ethics- Peter Singer

Family: Maladies and Melodies- Aditi Dasgupta

Further Readings:

A Collection of Essays- Peter Singer

Nisiddha Katha aar Nisiddha Desh- Debi Prasad Chattopadhyaya

Ethical Theories and its Applications -I

Meta-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. Since normative ethics has been included in the compulsory part of the course work, it has been purposefully excluded here. This course discusses meta-ethics. It attempts to investigate where our ethical principles originate from and what do they mean.

Course Outcome

In this course 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.

Introduction to meta-ethics
Cognitivism and non-cognitivism
Emotivism
Intuitionism
Descriptivism and Prescriptivism
Moore's concept of 'Good'
Naturalistic Fallacy
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*,

Studies on Consciousness-I

Dennett's Multiple-Draft's Theory 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. A non-exhaustive list of six main specific theories of consciousness namely

higher-order theories, representational theories, interpretative narrative theories, cognitive theories, neural theories and quantum theories helps us to indicate the diverse range of perspectives. However these theories are never mutually exclusive. Discussions in this group will be confined to the most prominent philosophical thesis the Multiple Drafts Model (MDM) of consciousness pioneered by Daniel Dennett (1991).

Course outcome

Being a text-based course, students will learn in details about Drafts Model (MDM) of Consciousness pioneered by Daniel Dennett.

Main Text

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

Suggested Readings

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

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.

PHIPGEC01T

This course through the prescribed text introduces to the students who are not from philosophy background the various queries that arise in philosophy and how they were resolved and argued and counter-argued in the history of philosophy but in a layman's language.

Course Outcome

Sophie's World, written by Jostein Gaarder , has been introduced for the students who are not from the department of Philosophy. In the manner of a thriller, it will develop in them the habit of questioning each and everything surrounding us and at the same time will develop their interest in our wonderful universe.

Jostein Gaarder, *Sophie's World*

OR

Politics, Justice and Human Rights

The course will explicate the meaning of human rights, understanding it as a fundamental right and also its relation to justice and politics through the lens of Amartya Sen.

Course Outcome

This course is primarily designed to make the students understand the topics of politics, justice and human rights following thoughts of Amartya Sen. The consciousness of human rights, justice and politics may resolve or obliterate the tension among individuals as well as nations which leads to world-peace.

Amartya Sen-*Idea of Justice* (selected portions)

SEMESTER IV
F.M. 300 (Credit=24)

PHIPCOR15T

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.

Course-Coverage:

Origin of Democratic socialism; definition and meaning of Democratic socialism; difference between Democratic socialism and Social democracy.
Democratic socialism and socialists in India – central points of Indian Democratic Socialism, its difference with Communism.
Nehru, Jayaprakash Narayan and D.D. Upadhyay on Democratic Socialism

Suggested Readings

A Dictionary of Marxist Thought, Tom Bottomore
Political Ideals and Movements in India, Sankar Ghosh, Allied Publishers, Bombay
Bharatbarsha: Rastra bhabana, Satyabrata Chakraborty [ed.], Ekushe, Kolkata
দার্শনিক পরিক্রমায় সমাজ, রাষ্ট্র, ভারতের সামাজিক ধর্মনীতি, অদিতি দাশগুপ্ত, পশ্চিমবঙ্গ রাজ্যপুস্তক পর্ষৎ, কলকাতা
Towards Total Evolution, Jayprakash Narayan
India After Gandhi, Ramchandra Guha
Gandhi Uttar Bharatbarsha [Translation of the Above Book]
Integral Humanism: An Analysis of Some Basic Elements, D.D. Upadhyay

PHIPCOR16T

Phenomenology and Existentialism

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. His doctrine of essence was geared to answering his chief epistemological queries viz.

- (a) How can one know objects as opposed to contents of consciousness and
- (b) How one can know a priori and necessary truths.

20th century's existentialism 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.

Course Outcome

Students are expected to be familiarized with the main lines of thought in the phenomenological tradition. In this process they will also gain a good knowledge of the different phenomenological and existentialist approaches to perception, meaning, language, intersubjectivity and culture in general but an expertise on Husserlian, Sartre's and Heidegger's thoughts in particular.

Group A

Phenomenology

Introduction

Phenomenology as Presuppositionless philosophy

Phenomenology as Rigorous Science

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

Philosophy and Life-World

Group B

Existentialism

Existentialism: An Introduction

Heidegger's Thought: The Problem of Being and World as equipment

Sartre's thought: Being for itself and being in-itself

Freedom and Humanism

Suggested Readings:

Cartesian Meditations—Edmund Husserl (tr) Dorion Cairns, Martinus Nijhoff).

From Rationalism to Existentialism—R.C. Solomon (selected chapters).

Being and Nothingness—J.P. Sartre.

Being and Time—M. Heidegger.

Further Readings:

Phenomenology—E. Husserl, (Tr) C.V. Solomon, in Encyclopaedia Britannica, 14th edition, 1927, Vol XVII, pp.699 – 702

The Idea of Phenomenology – E. Husserl, (tr) Alston and Nakhlikian

Edmund Husserl's Theory of Meaning, J.N.Mohanty
Phenomenology and Linguistic Analysis – A.J.Ayer and Charles Taylor, in *PAS, Supp.* Vol 33, 1959
Critical Study of Phenomenology and Existentialism, M.K. Bhadra

PHIPCOR17P

Grand Viva

50 marks viva-voce will be taken giving equal weightage to all the courses taught throughout the four semesters.

Course Outcome

This course will enhance the student's ability to pronounce aloud his/her personal philosophical grasp over the subject taught over the last four semesters and her ability to defend her own views in front of experts.

PHIPDSE02T

Indian Logic-II

Vyaptipancaka

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

Course Outcome

Students who opt this course learns the techniques of Indian logic, especially the logic propounded by the *Nyaya* school from the prescribed text *Vyaptipancaka* of Gangesha Upadhyaya with *Mathuritika* which is considered to be a seminal book of the said school.

Prescribed Text:

Vyaptipancaka by Gangesha Upadhyaya with *Mathuritika* (upto Second definition of *vyapti*)

Suggested Readings:

Vyaptipancaka, Tr.by Srijukta Rajendranath Ghosh, (Bengali), Paschimbanga Rajya Pustak Parsad.
'Some aspects of Navya-Nyaya theory of Inference'- Sibjiban Bhattacharya, in *Indian Logic-A Reader*, (ed) Jonardon Ganeri, Curzon, 2001

Western logic-II

Logic of Identity and Modal Logic

After completion of first in-depth course on Meta-logic in Western Logic-I, 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*).

Suggested Readings:

Symbolic Logic, Copi, I.M., Chapter-5, Section on Identity and Definite descriptions (for 1)

G. Hughes & M.Creswell, *An Introduction to Modal Logic*, (Chapters 2 and 3) Methune, 1968.(for 2)

Introduction to Metamathematics –S.C.Kleene,

‘Metatheory of Logics and Characterisation-Problem’ in *A Companion to Philosophical Logic* - Dale Jacquette, Blackwell Publishing, 2002

Metalogic – G.Hunter, Macmillan, London, 1971, Parts One, Two and Three (Selections).

Further Readings:

A Companion to Philosophical Logic - Dale Jacquette, Blackwell Publishing, 2002
(Selected papers)

Strawson, P.F. (ed), *Philosophical Logic*, OUP, 1967 (Selected papers)

Indian Logic-A Reader, (ed) Jonardon Ganeri, Curzon

Indian Theories of language-II

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. In this context the different types of meaning of words namely-*Vacyartha* and *Laksyartha* and their critical analysis is also included.

Course Outcome

The students will have grasp on the various theories of language in details along with the debate generated between different schools of Indian Philosophy.

Indian Theories of Language II:

Two types of meaning of a word-*Vacyartha* and *Laksyartha*,

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

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

Ground for admitting *Laksana:Anvayanupapatti* or *tatparyanupapatti*

Śaktigrahopāya or means of knowing the meaning of a word

Locus of *Sakti*/ 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

Jativistavyaktisaktivada –*Navya Nyaya* view

Comprehension of sentence-meaning:

Anvītabhidānavāda, *Abhihitānvayavāda*.

Sāmsargamaryādāvāda

Suggested Readings:

Viswanath Nyayapancanan, *Bhasaparicheda* with *Siddhantamuktavali*

Bhatr Hari, *Vakyapadiya*(Kanda-II)

Jagadisa Tarkalankar, *Sadasaktiprakasika*

Annambhatta , *Tarkasamgraha*(-tr. In Bengali by Narayan ch. Goswami.)

Acarya Jagadish, *Pramanacandrika*

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

Udyanacarya, *Nyayakusumanjali*

Dharmaraj Adhvarendra, *Vedanta Paribhasa*(Agama pariccheda)

Sadananda Yogindra, *Vedantasara*

Asutosh Shastri., *Vedantadarsana-Advaitavada*(three parts)

Gadadhar Bhattacarya, *Saktivada*

Jaimini, *Mimamsasutra*

Laugakshi Bhaskar, *Arthasamgraha*

Kumarila Bhatta, *Slokavartika*

T.K.Chakraborti, *Vedante Mahavakyartha* Vicar

Yogendranath Bagchi, *Vakyartha NirupanerDarsanik Paddhati*

Further Readings:

Bhatr Hari, *Vakyapadiya*, Kanda-II Tr. By Subramaniya Iyer, Motilal Benarasidas

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

Janardon Ganeri, *Artha: Meaning, Foundations of philosophy in India series, Vol. II*

Classical Indian Text-II

This course is primarily text-based. It discusses in details the seminal text of Yoga philosophy namely Yoga-Sutra with Vyasa-Bhasya by Maharsi Patanjali.

Course Outcome

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

Yoga-Sutra – Samadhipad

Text:

Yogasutra with Vyasabhasya by Maharsi Patanjali.

Suggested Readings:

Patanjali Yogdarshan with Sutra, Vyasbhasya, Bhasyanubad, Bhasyatika, Tr. by Sreemad Hariharananda, Sankhayogacharya.

Sadadarsan : Yoga, Sri Dineshchandra Bhattacharya Shastri

Philosophy as Life and Living-II

The course is based on views of one of the foundational personality of contemporary Indian thinkers and his role in attempting to eradicate social evils like untouchability arising due to discrimination over caste, religion etc.,

Course outcome

This course will sensitize the students with social evils like untouchability arising due to discrimination over caste, religion etc.

Contemporary Indian Thinkers

Criticism of Caste System, Jyotiba Phule,

Sabitribai Phule, Sabujkoli sen

B.R. Ambedkar : On Religion and Dharmma, Democracy, Untouchability, Caste and Class, Democracy, A debate between M.K.Gandhi and B.R.Ambedkar on the concept of Untouchability and of *Varna System*

Suggested Readings:

Valerian Rodrigus(ed.) *The Essential Writings of B.R. Ambedkar*

C.D. Naik: *Social and Political Thought of B.R.Ambedkar* by C.D. Naik

Christofer Taffrelot: *Dr.Ambedkar and Untouchability*

B.R. Ambedkar: *Annihilation of caste*

B.R. Ambedkar: *Buddha and his dhamma*

Family and Feminism-II

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.

Course Outcome

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.

Feminist Movement

Women's Liberation: Origin and Development
Sex/Gender Divide
Three Levels of Gender Discrimination
Feminist Critique of Mainstream Logic
Heterogeneity of the Feminist Movement
Introduction to Feminist Epistemology

Suggested Readings:

Feminism and Science-(ed) Keller and Longino
Taking Subjectivity into Account by Lorraine Code
Naitikata O Naribad: Darshanik prekhsiter Nana Matra- Shefali Moitra
Feminist Thought: Androcentrism, Communication and Objectivity- Shefali Moitra
In a Different Voice-Carol Gilligan

Ethical Theories and its Applications -II

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

Course Outcome

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.

Issues in Applied Ethics

Child Labour
Terrorism and Nationalism
Ancient Environmental Ethics
Animal-Rights
Gender questions
Medical and Neuro-ethics
Media Ethics

Suggested Readings:

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.

Asoka Bandarage, *Women, Population and Global Crisis: A Political-Economic Analysis*, London and New Jersey, Zed Books, 1997.

Blackwell Companion to Ethics

Cambridge Companion to Ethics

Hudson, *Modern Moral Philosophy*.

Studies on Consciousness-II

Marx on Consciousness and Human Subjectivity

Marx has presented his integrated explanation of human existence as well as of the whole world in a materialistic way of understanding. However, the primacy of matter as the foundation stone of his dialectical materialism is often confused with the supremacy of matter. Dialectical materialism never accepts the supremacy of matter. The creative role of human consciousness is not only recognized but also respected in the world philosophy of Marx. It is not ready to accept the supremacy of either matter or mind. The question of human freedom is deeply related to this understanding of human consciousness which, in spite of its origin from matter, has boundless possibilities to blossom. It is a matter of regret that over emphasis on 'materialism' and the reluctance to give adequate importance to the 'dialectics' in Marx's Philosophy often misrepresent Marxism as philosophy which subscribe to a dull, colorless, mechanistic and deterministic explanation to life.

Course Outcome

Discussions in this course will help the students to have a clear vision on the relationship between dialectics and materialism as propounded by Marxist philosophy. Consciousness, as the real product of dialectical progress of material world, plays an enormous role in changing the human society. The course will help the students to keep themselves free from the popular confusion that the explanation of material origin undermines non material creative consciousness.

Suggested Readings

Ernst Fisher, *How to Read Karl Marx* [selected portions]

Amiya Bagchi and Amita Chatterjee [ed.], *Marx: with and Beyond* [selected portions]

PHIPCOR18M (PROJECT/DISSERTATION)

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.

For the dissertation paper, 70 marks will be allotted to written and rest 30 for viva-voce. Written projects will be evaluated by the External subject experts and the internal subject experts will evaluate in the form of viva-voce out of 30 marks. Each dissertation paper should be written within 6000 words.

