COOCHBEHAR PANCHANANBARMA UNIVERSITY

SYLLABUS FOR M.A. IN PHILOSOPHY
NCCF (National Curriculum and Credit Framework)

Two-Year PG Programme:

TWO-YEAR (1st to 4th Semesters) M.A. under NEP 2020 (NCCF) SYLLABUS

One-Year PG Programme:

ONE-YEAR (3rd to 4th Semester of this syllabus to be treated as 1st and 2nd Semester) M.A. under NEP 2020 (NCCF) SYLLABUS

Effective from Academic Session2026-2027

Total Credit: 80 & Credit per Semester: 20

TOTAL MARKS: 1600 (for four Semesters)

THEORETICAL: 1200
CONTINUOUS EVALUATION: 320 +ATTENDANCE 80

08/10/26
Head
Department of Philosophy
Cooch Behar Panchanan Barma University

SEMESTER-I

Course Code	Name of Course	S.E.	Marks			Credit
			CE	A	Total	
CC-I	Classical Indian Ethics and Indian Political Thought	75	20 (Tutorial)	5	100	5
CC-II	Philosophy of Religion (Indian &Western)	75	20 (Tutorial)	5	100	5
CC-III	Phenomenology and Existentialism	75	20 (Tutorial)	5	100	5
DCE	Indian Knowledge System/ *Navya Nyāya*/ *Yoga Darshan* of Maharshi Patanjali/ Continental Philosophy Buddhist Philosophy (Any one of the Above)	75	20 (Tutorial)	5	100	5

SEMESTER-II

Course Code	Name of Course	ESE	Marks			Credit
			CE	A	Total	
CC-V	Epistemology (Indian & Western)	75	20 (Viva Voce)	5	100	5
CC-VI	Metaphysics (Indian & Western)	75	20 (Viva Voce)	5	100	5
CC-VII	Western Ethics	75	20 (Viva Voce)	5	100	5
GE	Any one of the following- Kathopaniṣad / Advaita Vedānta of Śankarācārya/ Peace and Conflict Studies/ Environmental Philosophy / Feminist Philosophy Philosophical Counseling/ Ethics of Artificial Intelligence SWAYAM	75	20 (Viva Voce)	5	100	5

SEMESTER-III

Course	Name of Course	Marks				Credit
		ESE	CE	A	Total Marks	
Coursework paper I	Philosophy of Language (Indian)	75	20	5	100	5
Coursework paper II	Philosophy of Language (Western)	75	20	5	100	5
Coursework paper III	Western Logic	75	20	5	100	5
Research paper I	Research Methodology and Research and Publication Ethics (RPE)	75	20	5	100	5

SEMESTER-IV

Course	Name of Course	Marks				Credit
		ESE	CE	A	Total Marks	
Research paper II	Philosophy of Mind and Consciousness	75	20	5	100	5
Research paper III	Contemporary Indian Philosophy	75	20	5	100	5
Research paper IV	Applied Ethics	75	20	5	100	5
Final submission of Research paper	Dissertation Paper (Students may opt any topic from Indian or Western Philosophy (Existing PG syllabus) for Dissertation	75	20	5	100	5

**S.E.: End of Semester Examination; CE: Continuing Evaluation; A: Attendance

SEMESTER I

CC- I

CLASSICAL INDIAN ETHICS AND INDIANPOLITICAL THOUGHT

Objectives:

The aim of this paper is to highlight the Cosmo-centric, community-centred and duty-oriented nature of ethical thinking in India. The paper is text-based and issue-oriented.

Thought differs in many ways from classical Indian thought, while classical Indian thought developed virtually without any outside influences the stamp of awareness of the west, its culture and its philosophy evident in modern Indian thought. There is an attempt at re-examining the past and appropriating whatever the thinker believes to be still relevant and of universal value. The course aims at introducing the students to this rich fare of modern Indian thought in a panoramic way.

Course outcome:

After completing the courses Classical Indian Ethics and Ancient Indian Political Thought, students will be able to:

Understand the fundamental concepts and major schools of Classical Indian ethical thought, particularly Mīmāṃsā, Vedānta-related ethical concepts, Jainism, Buddhism, and Cārvāka.

Explain important ethical concepts such as *Dharma, Karma, Apūrva, Adṛṣṭa, Bhāvanā, Puruṣārtha, Śreyas, Preyas, Ṛta, Satya,* and *Yoga-kṣema.*

Analyse the ethical significance of *Karma-yoga, Svadharma, Lokasaṃgraha, Sthitaprajña, Varṇāśrama-dharma* and *Sādhāraṇa-dharma.*

Understand and compare Jain and Buddhist ethical principles such as *Saṃvara, Nirjarā, Triratna, Pañcavrata, Brahmavihāra* and *Upāya-kauśala*, along with Cārvāka hedonism.

Develop an understanding of major concepts of ancient Indian political thought, including *Rāṣṭra, Svarājya, Vairājya, Dharma, Rājadharma,* and *Daṇḍanīti.*

Explain the status, duties, qualities, education, and responsibilities of the ruler and the relationship between the ruler and the ruled.

Analyse Kautilya's concepts of the state, including the organic theory of the state, sovereignty, origin, purpose, goals, and forms of government.

Understand the ancient Indian methods of governance and norm enforcement, particularly *Sāma, Dāna, Bheda,* and *Daṇḍa.*

Critically examine ancient Indian ideas of political authority, governance, justice, social order, and welfare in their historical and philosophical contexts.

Content:

CLASSICAL INDIAN ETHICS

- The first five Sutras of *PūrvaMimāṁsāSūtras* of Jaimini with *Sabara Bhāṣya. Arthasaṁgrahaḥ* of Laugākṣi Bhāskara
- *Śabda (Veda Prāmāṇya)* , *Apauruṣeyatva*, *Puruṣa*
- *Dharma, Apūrva, Bhāvanā, Iṣṭasādhanatā, Vidhi, Niṣedha, Arthavāda*
- *Rules of textual interpretation*
- *Concept* of *Puruṣārtha, Śreyasand Preyas*
- The Law of *Karma* and its ethical implications. *Varṇāshrama Dharma, Sādhāraṇa Dharma*
- *Ṛna* and *Yajña, Karma-yoga, Sthitprajña, Svadharma, Lokasaṃgraha*
- *Apurva*and*Adṛṣta, Sādhya-Sādhana,Itikartavyata*
- *LawofKarma:ethicalimplications, Ṛta* and *Satya*
- *Yoga-kśema*
- *Jainism:Samvara and Nirjarā,Triratna,Panchvrata.*
- *Buddhism: Upāya-Kaushala, Brahmavihāra: Maitri, Karuṇā, Muditā, Upeksha*
- Carvaka's Hedonism

Suggested Readings:

1. Maitra S.K. *The Ethics of the Hindus*. Macmillan and Co., London. 1963.
2. Prasad R. *Causation and Retributive Morality* (*Conceptual Essays in Ethics and Metaethics*). Indian Council of Philosophical Research Association with Munshiram Manohalal, 2004.
3. Prasad, R. *Varnadharma, Niṣkāma Karma and Practical Morality: A Critical Essay on Applied Ethics*. D.K. Print World Ltd: India. 1998.
4. Barma N.K. *Philosophy of the Hindu Sādhanā*. PHIL earning. 2008.
5. Aurobindo. *Essays on the Gita*. Aurobindo Ashram Press: Pondicherry.1915.
6. Tilak B.G. *Srimadbhagavadgītā Rahasya*. Vijay Goel Books: India. 2010.
7. Hiriyanna M. *The Indian Conception of Values*. Preksha Pratishtana: India.
8. SharmaI.C.*EthicalPhilosophiesofIndia*.GeorgeAllen&UnwinLtd.:London.1965.
9. Dasgupta, Surama. *Development of Moral Philosophy in India*. Munshiram Manoharlal, 1994.
10. JhingranSaral.*AspectsofHinduMorality*.MotilalBanarsidass:Delhi.1989.
11. Verma Pratibha, *Social Philosophy of the Mahābharata and the Manusmṛti*, Classical Publishing, New Delhi,1988

ANCIENT INDIAN POLITICAL THOUGHT

Content—

- Concept of *Rastra, Swarajya and Vairajya* in the *Vedas*.
- Concept of *Dharma and Rajadharma*.
- Concept of *Dandaniti*.
- Concept of the ruler: status, characteristics and role of the ruler, education for the rulers.
- Relationship between the ruler and the ruled.
- Organic theory of the state according Kautilya.
- Origin, purpose and the goal of the state.
- Forms of government in the ancient India.
- Concept of sovereignty

- Modes of Norm enforcement: *Sama, Dana, Bheda, Danda.*
- Thiruvalluvar's concept of state Silappadikaram.

Suggested Readings:

1. RigvedaSamhitā
2. Atharva Veda Samhitā
3. RāmāyanaandSāntiparvaof theMahābhārata
5. ManusamhitaandViduraniti
7. ArthasāstraofKautilya
8. KāmandakaNitisara

Further Readings:

1 Altekar, A. S. (1949). *State and Government in Ancient India*. Motilal Banarsidass.

2. K. P. Jayaswal. *Hindu Polity: A Constitutional History of India in Hindu Times*.. 3. R. C. Majumdar (Ed.). *The History and Culture of the Indian People*. Bharatiya Vidya Bhavan.

4. R. P. Kangle. *The Kautiliya Arthasastra*. 3 vols. Motilal Banarsidass.

5. R. Shamasastry. *Kautilya's Arthashastra*. — A classic English translation useful for direct study of Kautilya's political concepts.

6. D. R. Bhandarkar. *Some Aspects of Ancient Hindu Polity*

CC-II

PHILOSOPHY OF RELIGION (INDIAN & WESTERN)

Objective:

The objective of studying Philosophy of Religion is to critically and rationally examine the fundamental questions, concepts, beliefs, and experiences associated with religion. It seeks to understand the nature and significance of religion in human life and to investigate philosophical questions concerning the existence and nature of God, religious experience, faith, reason, revelation, immortality, and salvation. It also examines important problems such as the problem of evil, the relationship between religion and morality, and the nature and meaningfulness of religious language. The study further encourages an understanding of different religious traditions and promotes religious tolerance and pluralism. Above all, Philosophy of Religion aims to develop critical, logical, and objective thinking about religious

beliefs and to explore how religion contributes to questions concerning human existence, meaning, purpose, morality, and ultimate reality.

Course Outcome:

At the completion of the course, students will be able to:

1. Define and explain the meaning and significance of Religion and Dharma.
2. Describe and illustrate the fundamental principles and philosophical teachings of different religions like – Hinduism, Buddhism, and understand their ethical and spiritual dimensions. Compare the basic principles of one religion with those of the others and analyse the underlying unity among religions.
3. Explain and critically examine the concept of*Avatāra* and *Daśāvatāra* in classical Hindu philosophy and analyse and compare the interpretations of *Avatāra* in contemporary Indian philosophy.
4. Distinguish between Ramanuja's concepts of *Bhakti* from that of others.
5. Explain and distinguish the nature, scope, and relationship between Theology and Philosophy.
6. Identify and analyse the major theories concerning the origin of religion and evaluate their philosophical implications.
7. Analyse the nature of religious language and theological discourse.
8. Critically evaluate how religious beliefs and values contribute to ethical living and the search for meaning and purpose.

Group A: INDIAN

1. Religion and *Dharma*
2. The notion of *Dharma* in the *Vedas*, *Purāṇas*and the *Dharmaśāstras*
3. The concept of *Avatāra*and *Daśāvatāras*in Classical Hindu Philosophy: *Vishnupurāṅa*, *Bhagavat Gita* and *Śāntiparba* of *Mahābhārata*
4. *Avatāra*in Contemporary Indian Philosophy (Gandhi, Rabindranath, Vivekananda, Aurobindo)
5. The concept of Prayer-Classical (Advaita Vedanta, *Bhagavadgītā* etc)and contemporary (Gandhi, Vivekananda, Aurobindo).
6. The concept of *Bhakti*:Nārada, Ramanuja, Vivekananda and Sri Chaitanya.

Suggested Readings: Indian

1. Smart. N, *The Religious Experience of Mankind*
2. J. Hick: *An Interpretation of Religion.*
3. Jagadiswarananda, Swami. *Śrīmadbhagavadgītā.* Udbodhan Karjalaya: Kolkata. 2019
4. *Srimad-bhagavatam.* Gita Press: Gorakhapur. UttarPradesh
5. *AdiparvaandShantiparvaofMahābhārata.*GitaPress:Gorakhpur.UttarPradesh
6. Radhakrisnan, S.*TheBhagavadgītā.*HarperCollinsPublishers:India.2010
7. Sri Aurobondo .*Essays on the Gītā.* SriAurobindo Ashram: Pondicherry.2018
8. Vivekananda Swami. *The Complete Works of Swami Vivekananda.* Vol.III
9. M.K. Gandhi. *Hindu Dharma.* Orient Paper backs: New Delhi. 2005
10. Bose, N.K.*SelectionsfromGandhi.*NavajivanMudranalaya:Ahemadabad.1960
11. *Bhaktisutra of Narada*; Mani Ratnam
12. Chetty K. *Gandhiji's Conception of Avatāra.*
13. Naravane V.S. *Rabindranath Tagore, A Philosophical Study.* Allahabad Central Book Depot. 1947

Group B: WESTERN

1. Theology and Philosophy
2. Nature of Religion
3. Theories of the Origin of Religion
4. Classical Religion
5. Comparative Religion
6. Religious Language (Theological discourse)
7. Religion, Morality and Meaning of Life

Suggested Readings: Western

1. Fredrick Ferre: *Language Logic and God*; J.L.M. Haire and I. Henderson: *The Knowledge of God* and the *Service of God* (Holder and Stoughton).
2. EricJ.Sharpe: *Comparative Religion* (Duckworth); A.C. Bouquet: *Comparative Religion* (Penguin).
3. S. Radhakrishnan: *Eastern Religions and Western Thought* (OUP); W.C. Smith:

Towards a World Theology. Nesbitt: Sikhism (Oxford).

4. Eliade, M. (1996). *The patterns in comparative religion.* Bison Books.
5. James, E. O. (2013). *Comparative religion.* Literary Licensing.
6. Radhakrishnan, S. (1997). *Eastern religion and Western thought.* Oxford University Press.
7. Wach, J. (1961). *The comparative study of religion.* Columbia University Press.

CC- III

Phenomenology and Existentialism

PHENOMENOLOGY

Objective:

The ground in Europe was being prepared for quite some time before Edmund Husserl launched a new method of philosophizing by advocating and employing his phenomenological method. He argued that the World was very much an object of our experience long before it became an object of our knowledge. But all science and philosophy began their reflections rather arbitrary by presupposing that there is an objective world existing independently of the experiences of the knowledge of subject. He thought his presupposition less method to resolve the problems. This very proposition approach of Husserl resulted in a wholly new movement in European philosophy that eventually led to many different streams of thought like existentialism, critical theory and hermeneutics. Through Merleau-Ponty's phenomenology of perception, students will critically evaluate the role of embodiment in shaping consciousness, moving beyond purely intellectualist accounts.

Course Outcome:

The course aims to briefly introduce the student of this new current of thought initiated by Husserl and his followers.

- To introduce phenomenology as a radical method of philosophizing.
- To study Husserl's contribution to the foundations of phenomenology.

- To explore the transition from Husserl to Merleau-Ponty and the emphasis on perception.
- To situate phenomenology within the broader European intellectual tradition.
- To prepare students for advanced research in phenomenology and its applied aspects.

1. Phenomenology

1.1 Phenomenology: A movement of thought; a radical method of investigation; presupositionless philosophy; a rigorous science.

1.2 Edmund Husserl: Development of his thought; the natural world thesis; essence and intuition; intuition phenomenological reduction and its stages; pure consciousness and transcendental subjectivity; intentionality of consciousness.

1.3 Merleau-Ponty: Phenomenology of perception

Suggested Readings:

1. R.C. Solomon, *From Rationalism to Existentialism*, Rowman and Littlefield, 2001
2. Herbert Spiegel berg. "The Phenomenological Movement", Vol. I & II The Hague; Mgtinus Nijhoff, 1971.
3. Paul Ricoeur. *Husserl: An Analysis of his Phenomenology*. Trs. G. Balled & Lester Embree, Evanston: North Western University.
4. J.J. Kockelmans. *A first Introduction to Husserl's Phenomenology*, Pittsburt: Duquesne University, 1967.
5. Marvin Faber. *The Aims of Phenomenology*, New York: Harpar Row, 1996.
6. M.K. Bhadra. *A Critical Survey of Phenomenology and Existentialism*, New Delhi. ICPR, 1990.
7. Edmund Husserl. *Ideas: A General Introduction to Pure Phenomenology*, Trs. W.R. Boyce Givson, London: George Allen & Unwin Ltd., 1931.
8. Edmund Husserl. *Experience and Judgment*, Trs. James Churchill & Karl Americks, London: Rout ledge & Kegan Paul, 1973.
9. Maurice Merleau-Ponty. *The Primacy of Perception*. Trs. James E. Edie, Evanston: North-Western University Press, 1964.

J.N. Mohanty, "Husserl's Concept of Intentionality" Analecta Husserliana, 1:100, 1971

EXISTENTIALISM

Objective:

Existentialism has very close links to phenomenology especially in its post-Husserlian phase. In his search for invariant essences in order to build up a rigorous science on solid foundations, Husserl had disregarded the categories of both time and existence. This search for timeless, unchanging essences was not acceptable to his disciple Heidegger who thought that Being mattered most to philosophy and that the essences of the being of man was that he was a historical entity existing in time, i.e., continuously involved in becoming. In following him, all existentialists advocated that existence precedes essence and this led to a minute examination of man and his being in the world. Each existentialist has his own fascinating way of presenting and analyzing this phenomenon of being-in-world. This part of the course aims at introducing the student to this rich variety of existentialist thought.

Course Outcome:

On completion of this course, students will be able to:

- Explain the foundations of existentialism as a philosophical movement emerging from phenomenology, emphasizing existence over essence and the temporality of human life.
- Critically analyze Heidegger's philosophy, particularly the problem of *Being*, the concept of *Dasein*, the world as equipment, and the notion of *Care*, situating them within the existentialist tradition.
- Evaluate Sartre's contributions through his ideas of *Being-for-itself*, radical freedom, and humanism, and assess their implications for responsibility, authenticity, and social engagement.
- Compare and contrast existentialist thinkers, identifying both the common ground and the diversity of approaches within existentialist thought.
- Apply existentialist insights to contemporary issues, reflecting on questions of meaning, freedom, and authenticity in the context of modern human existence.

2.1 Existentialism: its distinctive characteristics; varieties; common ground as well as diversity among existentialist.

2.2 Heidegger: The problem of Being, Dasein, The world as equipment, Care

2.3 Sartre: Being-for-itself, Freedom, Humanism.

Suggested Readings:

1. Kaufinan, Walter(ed.). Existentialism from Dostoevsky to Sartre, New York, 1956.
2. Blackham, H.J. Six Existentialist Thinkers, (Second Edition). New York, 1959.
3. Macquirre, John. Existentialism, Penguin, 1973.
4. Macquirre, John. Studies in Christian Existentialism. MacGill-Queen University Press: London. 1966.
5. Kingston, F. Existentialism: A Christian Critique, Toronto, 1961.
6. Allenm, E.L. An Existentialism from Within, London. 1958.
7. Barnes, H.E. An Existentialist Ethics, New York. 1967.
8. Fallico, A.B. Art and Existentialist, Prentice-Hall. 1962.
9. Luitfen, A. William. Existentialist Phenomenalism, (revised edotion), Tr. Henry J. Koren, Pittburg. Duquence University Press, 1960.
10. Jean-Paul Sartre. The Transcendence of The Ego, Trs. F. Williams & R. Kirkepatrick, New2 York; Noonday Press, 1957.
11. Jean-Paul Sartre. The Psychology of Imagination. Trs. B. Frechtman, London: Rider Press, 1949.

DCE

INDIAN KNOWLEDGE SYSTEM

Objective

This course will introduce a brief understanding of Indian Knowledge System which has many rich diversified perspectives. In this course the students will be acquainted with some areas of it. They will learn *Caturdasavidyāsthānas*, Sixvedāngas, Four *Vedas*.

Upavedas, śāstras, 18*purāṇāsas, Vedāngs,* a little phonetics and grammar. The course is also designed to make students aware of the distinctive nature of Mind and its functioning in cognitive and emotional spheres in Indian Philosophy, and also the depth of Health and well-being in the sphere of mainly *Āyurveda* and *Yoga* Philosophy.

Course Outcome

On completion of this course, students will be able to:

- The students will be oriented to think about the nature of *Darśana*and its importance in contemporary Context.
- The students will develop their analytical abilities by reflecting on Indian methodology.
- The students will understand the philosophical significance of spirituality and Psychology in Indian Philosophical perspective and in life.
- The students will develop insight into the overall need of the Philosophy of health and wellbeing.

1. Understanding Indian Knowledge System

Note: The faculty may choose selected portions

1.1 CaturdaśaVidyāsthānas: Outline of 14 branches of learning in ancient India - Purāṇa, Nyāya, Mīmāṁsā, Dharmaśāstra

1.2 Six Vedāngas: Outline ofśikṣā, Vyākaraṇa, Nirukta, Chanda, Jyotiṣa, Kalpa

1.3 Four Vedas: Brief introduction ofRgveda, Yajurveda, Sāmaveda, Atharvaveda

1.4 The Upavedas and the Sāstras

1.5 18 Purāṇas: Outline oftheir names, Five general characteristics of Purāṇas:Sarga, Pratisarga, Vaṃśa, Manvantara, Vaṃśānucarita

1.6 Vedāngas: Outline oftheir names, Objectives, Scientific nature and some details.

Suggested Readings:

1. Kapoor, Kapil (2014). Nature, Philosophy and Character in Indian Knowledge Systems. Shimla, Indian Institute of Advanced Studies and Delhi.DK Prints world.

2. Ranganāthānanda, Swāmi (2016). *The Message of Upanisads(Lectures onKathopanisad).* New Delhi, BhārtiyaVidyā Bhawan.

2. Indian Psycho-Philosophical Tradition

Note: The faculty may choose selected portions

2.1 A brief study of Mind-Consciousness in *Upaniṣad*

2.2 Mind and Mental Affliction in Jain and Buddhist Philosophies: A brief understanding

Suggested Readings:

1. *Māndukya Upanishad* (1949). Chapter II (Illusion) Translated by Swami Nikhilananda. Sri Ramakrishna Asrama, Mysore
2. Asanga, (2001). *Abhidharmasamuccaya*, Chapter1. Translated by Sara Boin Webb. AsianHumanities Press
3. Mehta, Mohan Lal. (1957) *Jaina Psychology*. Chapter V: Sense feelings and Emotions pp.113-140. Amritsar, SohanlalJaindharmaPracharak Samiti

3. Health and Well-being

Note: The faculty may choose selected portions

3.1 *Āyurveda*:

- Historical development and milestones
- Foundational concepts of *Ayurveda: Doṣadhātumalasiddhānta*, Definition of health (*svastha*), daily routine (*dinacaryā*), seasonal routine (*ṛtucaryā*), good conduct (*Sadvṛtta*), Definition and classification of diseases – *Ādhidaivika, Ādhyātmika, Ādhibhautika*, sevenfold classification, Current status of *Ayurveda* in India and the World

3.2 *Yoga:*

Historical development and milestones, Definition of *Yoga, Yoga* as therapy for health and wellness, *Aṣṭāṅga yoga*, Primary health care in *Āyurveda* and *Yoga* medical knowledge in India

Suggested Readings:

- *A History of Indian Medicine* by Dr. GirindranathMukhopadhyaya
- *The Roots of Ayurveda* by Dominik Wujastyk
- *Caraka Saṁhitā* (Translated by P.V. Sharma)

- *AṣṭāṅgaHṛdayam* by Vāgbhaṭa
- *Ayurveda and Panchakarma* by Dr. Sunil V. Joshi
- *Yoga Mala* by Sri K. Pattabhi Joshi
- *Light on Yoga* by B.K.S. Iyengar
- The *Yoga Sutras* of Patanjali (Translated by Swami Satchidananda or B.K.S. Iyengar)
- *Health, Healing, and Beyond* by T.K.V. Desikachar

NAVYA NYĀYA

Objective:

The objective of studying Navya Nyāya is to develop a systematic and critical understanding of its sophisticated logical and epistemological methods through an intensive study of Gaṅgeśa's*Tattvacintāmaṇi*, along with selected portions of Raghunātha Śiromaṇi's *Dīdhiti*. The study also aims to examine the concept of *Sambandha* (relation) and its various forms, thereby enabling students to understand the precise relational structures employed in Navya Nyāya analysis. Furthermore, it seeks to familiarize students with the distinctive techniques, analytical methods, and technical terminology of Navya Nyāya, enabling them to appreciate its contribution to Indian logic, epistemology, and philosophical analysis.

Course Outcome:

After completing the course, students will be able to:

- Explain the fundamental concepts and methodological features of Navya Nyāya through an intensive study of selected portions of Gaṅgeśa's*Tattvacintāmaṇi* and Raghunātha Śiromaṇi's *Dīdhiti*.
- Analyse the concept of *Sambandha* (relation) and distinguish its various forms and philosophical applications within the Navya Nyāya system.
- Identify and interpret the distinctive technical terminology and precise language used in Navya Nyāya philosophical analysis.
- Apply Navya Nyāya's analytical techniques to examine problems of logic, epistemology, cognition, and philosophical reasoning.

- Develop critical and analytical skills for understanding, interpreting, and evaluating Navya Nyāya arguments and its contribution to the broader tradition of Indian philosophy.

Navya Nyāya

1. Intensive study of Gangesa's *Tattvacintamani with Didhiti* of Raghunatha (selection)
2. The concept of *Sambandha* and its various forms.
3. Technique and Technical terms in Navya Nyāya.

Suggested Readings:

1. *Navya-Nyāya-bhāsāpradipah*, Bengali Trs. By Kalipada Tarkacharya, Sanskrit College, Kolkata.
2. D.C. Guha. *Navya Nyāya System of Logic*, Motilal Banarasidas, Delhi.
3. *Tattvacintamani (Pratyaksakhanda)*, English Trs. By Stephen Philips and R. Tatacharya, Motilal Banarasdas, Delhi.
4. Raghunath Ghosh. *The Justification of Inference: A Navya Nyāya Approach*, Bharatiya Vidya Prakashan, Delhi.

YOGA DARSHAN OF MAHARSHI PATANJALI

- *Samadhi Pada* (Book I): Explores the definition, nature, and states of mental absorption (*samadhi*).
- *Sadhana Pada* (Book II): Details practical spiritual disciplines, Kriya Yoga, and the first five limbs of Ashtanga Yoga.
- *Vibhuti Pada* (Book III): Outlines the final three internal limbs of yoga and the extraordinary mental powers (*vibhuti*) gained through focus.
- *Kaivalya Pada* (Book IV): Discusses the nature of the mind, human action, and ultimate spiritual liberation (*kaivalya*).

Suggestedbooks:

1. *The Yoga-Darshana: The Sutras of Patanjali*--With the Bhasya of Vyasa.
2. *Patanjali Yoga Darshana*: Swami Hariharananda Aranya.

Continental Philosophy

Objectives

This course aims to provide students with a comprehensive understanding of the historical development and major traditions of Continental philosophy from the nineteenth century to the present.In this paper, we examine the works of several philosophers who have had a lasting impact on philosophical thought in the continent. Although the list of influential thinkers is extensive, this selection is limited to those philosophers who not only introduced new directions in philosophy but have also continued to influence subsequent thinkers.It introduces the fundamental ideas of key thinkers such as Hegel, Foucault, Derrida, Habermas and so on while engaging with central concepts including dialectics, hermeneutics, structuralism, post-structuralism, deconstruction, and critical theory. By critically examining primary texts and contemporary interpretations, students will cultivate advanced analytical, interpretative, and research skills, and learn to apply Continental philosophical perspectives to contemporary ethical, political, cultural, social, and aesthetic issues.

Course Outcomes

On completion of this course, students will be able to:

- Explain the historical development and major traditions of Continental philosophy from the nineteenth century to the contemporary period.
- Critically interpret the works of major Continental philosophers, analyzing their contributions to philosophical thought.
- Compare and evaluate diverse schools of Continental philosophy, including hermeneutics, critical theory, structuralism, post-structuralism, and deconstruction.
- Apply Continental philosophical concepts to contemporary issues in politics, ethics, society, culture, and art.
- Demonstrate competence in engaging with primary texts, through critical reading, interpretation, and scholarly writing

- Conduct independent philosophical research, employing appropriate theoretical frameworks and academic methodologies.

Course Content:

1. Origins and Background of Continental Philosophy

1.1 Meaning, Nature, and Scope of Continental Philosophy

1.2 Continental and Analytic Traditions: A Comparative Overview

1.3 Nineteenth-Century Continental Philosophy: An Overview

2.Hermeneutics

2.1 Hans-Georg Gadamer: Philosophical Hermeneutics, Understanding and Interpretation

2.2 Jürgen Habermas: Communicative Action, Public Sphere, Critical Rationality

3.Structuralism, Post-Structuralism

3.1 Michel Foucault: Power, Knowledge, Discourse

3.2 Jacques Derrida: Deconstruction, Différance

Suggested Reading

1. Solomon, Robert C. *Continental Philosophy Since 1750: The Rise and Fall of the Self.*
2. Critchley, Simon. *Continental Philosophy: A Very Short Introduction.*
3. Moran, Dermot. *Introduction to Phenomenology.*
4. Gutting, Gary. *French Philosophy in the Twentieth Century.*
5. Magee, Bryan. *The Story of Philosophy.*
6. Inwood, Michael. *A Hegel Dictionary.*
7. Habermas, Jürgen. *The Philosophical Discourse of Modernity.*
8. Schrift, Alan D. (Ed.). *The History of Continental Philosophy* (Multiple Volumes).
9. Hegel: *Phenomenology of Spirit* (Selections)

10. Foucault: *Discipline and Punish* (translated by Alan Sheridan)

11. Derrida: *Of Grammatology* (translated by Gayetri Chakraborty Spivak)

12. Lyotard: *The Postmodern Condition*

13. Gadamer: *Truth and Method*

14. Adorno & Horkheimer: *Dialectic of Enlightenment*

15. Habermas: *The Theory of Communicative Action* (Selections)

Buddhist Philosophy

Objectives:

The objective of studying Buddhist Philosophy is to provide students with a comprehensive understanding of the fundamental concepts, technical terminology, and diverse philosophical approaches developed within the major schools of Buddhism. The course aims to familiarize students with the distinctive ideas of Theravāda, Sarvāstivāda, Sautrāntika, Madhyamika, and Vijñānavāda Buddhism, with particular emphasis on *Dhamma*, mind and mental factors, cognitive processes, the doctrine of the existence of all *dharmas*, causes and conditions, the classification of *dharmas*, the theory of momentariness, the theory of *Bīja*, Madhyamika dialectics, knowledge and freedom, and the distinction between phenomena and reality. It also seeks to introduce students to the Abhidhamma/Abhidharma and Mahāyāna traditions, including the doctrines of *Vijñāna* and the three *Svabhāvas*, enabling them to critically examine the distinctive philosophical contributions of each Buddhist school and appreciate the richness and diversity of Buddhist philosophical thought.

Course Outcomes:

After completing the course, students will be able to:

- Explain the fundamental concepts, technical terminology, and major philosophical doctrines of Buddhist thought and its principal schools.

- Describe and compare the distinctive philosophical ideas of Theravāda, Sarvāstivāda, Sautrāntika, Mādhyamika, and Vijñānavāda Buddhism.
- Analyse important Buddhist doctrines such as *Dhamma*, mind and mental factors, cognitive processes, the classification of *Dharma*, the theory of momentariness, and the theory of *Bīja*.
- Examine the Mādhyamika doctrines of dialectics, knowledge and freedom, phenomena and reality, along with the Vijñānavāda doctrines of *Vijñāna* and the three *Svabhāvas*.
- Critically evaluate the similarities, differences, and distinctive contributions of the major Buddhist schools to Indian philosophical thought.

Buddhist Philosophy

1. Theravāda: *Dhamma*, Mind; Mental Factors, Cognitive Process
2. Sarvāstivāda and Sautrāntika: *Sarvāstivāda*: Doctrine of 'everything exists' Causes and Conditions; Classification of Dharma
3. Sautrāntika: Theory of Momentariness; Theory of '*Bīja*'
4. Madhyamika: Dialectic, Knowledge and Freedom, Phenomena and Reality
5. Vijñānavāda: Doctrine of *Vijñāna*.Doctrine of three *Svabhāva*

Suggested Readings:

1. Chatterjee, A.K. (1962). *The Yogācāra idealism*. Motilal Banarsidass.
2. Dutt, N. (1925). *Early history of the spread of Buddhism and the Buddhist Schools*. Luzac& Co.
3. Frauwallner, E. (1956). *The philosophy of Buddhism* (Gelong Lodrö Sangpo, Trans.). Motilal Banarsidass.
4. Hirakawa, A. (1990). *A history of Indian Buddhism: From Śākyamuni to early Mahāyāna* (Paul Groner, Trans.). Asian Studies at Hawaii, University of Hawaii Press.
5. Murti, T.R.V. (1960). *The central philosophy of Buddhism*. George Allen & Unwin.
6. Nakamura, H. (1980). *Indian Buddhism*. Motilal Banarsidass.

7. Potter, K.H. (Ed.). (1996). *Encyclopedia of Indian philosophy* (Vol. VII). Motilal Banarsidass.
8. Potter, K.H. (Ed.). (2003). *Encyclopedia of Indian philosophy* (Vol. IX). Motilal Banarsidass.
9. Radhakrishnan, S. (1923). *Indian philosophy* (Volume I). George Allen & Unwin.
10. Sangharakshita. (2001). *A survey of Buddhism*. Windhorse Publication.
11. Sinha, J. (1952). *Indian philosophy* (Vol. II). Central Book Agency, Calcutta.
12. Varma, V.P. (1973). *Early Buddhism and its origins*. Munshiram Manoharlal.
13. Warder, A.K. (1970). *Indian Buddhism*. Motilal Banarsidass.

SEMSTER II

CC-IV

EPISTEMOLOGY (INDIAN AND WESTERN)

Objective:

This course aims at providing a bird's-eye-view of the general features of the problems of Indian and Western Epistemology. The question of clearly distinguishing what is knowledge from what is not knowledge is the central task of Epistemology; but this task is pursued in very different way in the east as well as west. Unlike in India what is not knowledge is not wrong knowledge but 'no' knowledge at all or just absence of knowledge. Familiarity with the following topics is expected to generate an awareness of the issues and debates related to epistemology.

Course Outcome:

At the completion of the course, students will be able to:

- Explain the meaning, nature, scope, and fundamental problems of epistemology in both Indian and Western philosophical traditions.
- Identify and distinguish the concepts of knowledge, belief, truth, justification, error, and ignorance.

- Describe and compare the major theories and sources of knowledge discussed in Indian and Western epistemology.
- Compare and critically evaluate Indian and Western approaches to knowledge, error, truth, and epistemic justification.
- Develop an awareness of major epistemological problems and debates and apply philosophical reasoning to critically assess different positions.

GROUP A: INDIAN

1. Svataḥprāmāṇyavādaḥ and Parataḥprāmāṇyavādaḥfrom Gangesha's Theory of Truth by J.N. Mohanty.
2. Khyātivāda
3. ArthāpattiandAnupalabdhi (Vedāntaparibhāṣā).
4. Śabdapramāṇa (Bhāṣaparicchedaḥ with Siddhāntamuktābalī by Viswanatha).
5. Skeptical objections against Śabdapramāṇa.
6. Svapna and Smṛti (Praśastapādabhāṣyawith Nyāyakaṇdalī, Bhāṣāparicchedaḥ with Siddhantamuktāvalī).

Suggested Readings:

1. *Bhāṣāparicchedaḥ with Siddhantamuktavalī* Bengali Trans and elucidation by Panchanan Bhattacharya, Samakrita Pustak Bhandar, Kolkata.
2. *Bhāmatī* by Sri Mohun Bhattacharya, Samskrita Pustak Bhandar, Kolkata.
3. *Mānameyodayaḥ*, Beng. Trans by Brahmacari Medha Caitanya (Candiswami Damodar Ashram), Kolkata.
4. *Gangesha's Theory of Truth* by J.N. Mohanty Motilal Banarasi Das.
5. Raghunath Ghosh: *Knowledge, Meaning & Intuition*, New Bharatiya Vidya Prakashan, Delhi.

GROUPB: WESTERN

1. Nature and definition of knowledge; belief and knowledge
2. Skepticism and possibilities of knowledge
3. Gettier problem and it's response to it
4. Theories of Epistemic Justification: Foundationalism, Coherentism, Externalism and Internalism.
5. Theories of Perception
6. Theories of Truth: Self evidence, Correspondence, Coherence, Pragmatic and Semantic
7. A-priori knowledge, Analytic and synthetic, necessary and contingent, synthetic a-priori
8. Limits of knowledge.

Suggested Readings:

1. Lehrer, Keith. Theory of Knowledge: Westview press. 1990
2. Chisholm, R.M. Theory of Knowledge, Prentice- Hall in International Editions(3rd): USA. 1966.
3. Ayer, A. J. The Problem of Knowledge. Macmillan &Co. limited: London. 1956.
4. Danto A.C. Analytical Philosophy of Knowledge. Cambridge University Press.
5. Hintikka, Jaakko. Knowledge and Belief. Cornell University Press, 1962.
6. Russell, B. Human Knowledge: Its Scope and Limits. Routledge. 2009.
7. Pollock, John. Knowledge and Justification. Princeton University Press, 1974.
8. Rescher, Nicholas. The Coherence Theory of Truth. Univ Pr. of Amer. 1982. 14
9. Pollock, John. Contemporary Theories of Knowledge. Rowma & Littlefield Publishers. 1999.
10. Ammerman, J. R. Classics of Analytic Philosophy.Hackett Publishing Co., 1990.
11. Blanshar, Brand. The Nature of Thought (Vol-I&II). Routledge. 2015.
12. Hamlyan, D.W. The Theory of Knowledge. Palgrave Macmillan. 1971.
13. Stroll, Avrum. Epistemology: New Essays in the Theory of Knowledge. Greenwood Press. 1979.
14. Strawson, P.F. Skepticism and Naturalism: Some Varieties. Columbia University Press. 1986.
15. Unger, Peter. Ignorance: A Case for Scepticism. Oxford University Press. 1975.
16. Pappas G.S. &M. Swain. Essays on Knowledge and Justification.

17. Malcolm, N. Knowledge and Certainty.

CC-V

METAPHYSICS

Objective:

The objective of studying Metaphysics in Indian and Western philosophy is to develop a systematic and critical understanding of the fundamental nature of reality, existence, and being. The course aims to introduce students to the major metaphysical problems and theories concerning substance, causation, universals, particulars, mind and matter, self, God, space, time, change, and reality as discussed in both Indian and Western philosophical traditions. It seeks to familiarize students with the diverse approaches of Indian schools such as Nyāya, Vaiśeṣika, Sāṅkhya, Vedānta, and Buddhism, alongside major Western metaphysical thinkers and traditions. The study also encourages students to compare and critically examine different conceptions of reality, causality, identity, and existence, thereby developing their analytical and philosophical reasoning skills and enabling them to appreciate the similarities, differences, and distinctive contributions of Indian and Western metaphysics.

Course Outcome:

After completing the course, students will be able to:

- Explain the fundamental concepts and major problems of metaphysics concerning reality, existence, being, substance, causation, self, mind, matter, space, and time.
- Describe and compare the major metaphysical theories developed in Indian philosophical schools such as Nyāya, Vaiśeṣika, Sāṅkhya, Vedānta, and Buddhism.
- Examine the major metaphysical views of Western philosophers and critically understand their approaches to reality, existence, substance, causality, and the nature of being.

- Analyse and evaluate the similarities and differences between Indian and Western approaches to fundamental metaphysical questions.
- Develop critical and analytical skills to interpret, compare, and assess different metaphysical theories and their significance in understanding the nature of reality.

GROUP-A: INDIAN

1. Padartha (Bhāṣāpariccheda with SiddhāntamuktāvalĪ)
2. God (Nyāyakusumānjali and Nyāyabhāṣya 3rd volume)
3. Self (Mīmāṃsā, Nyāya, AdvāitaVedānta) From Bhāṣāpariccheda with Siddhāntamuktāvalī and Nyāyabhāṣya 3rd volume.
4. Metaphysical Scepticism (Nāgārjuna, Jayarāsi and Sreeharṣa).

Suggested Readings:

1. Nāgārjuna: *Mulamādhyamikakārikā*
2. Jayarasi Bhatta: *Tattvopaplavasimgha.* Translated by Esther Solomon.
3. Jha, Ganganath. *Khandanakhadakhādya.* Sadguru Publication. Jaipur
4. P.K. Mukhopadhyaya: *Indian Realism.* Calcutta: K.P. Bagchi, 1984.
5. Harsha Narain. *Evolution of the Nyāya-Vaiśeśika Categories*, Varanasi. Bharaati Prakashan, 1976.
6. Roychoudhuri, A.K. *Self and Falcity inAdvaita Vedanta.*
7. *Nyāyakusumānjali*by Sri Mohan Bhattacharya W.B. State book Board.
8. Tarkavagish, Phanibhushan, *Nyāyadarśna.* Paschim Banga Rajya Pustak Parsat. Kolkata, 2018.
9. Bhattacharya, Panchanan, *Bhāṣāpariccheda with Siddhāntamuktāvalī.* Mahavodhi Book Agency, Kolkata, 2016.
10. Ghosh, Dipak, *Bhāṣāpariccheda with Siddhāntamuktāvalī.* Sanskrit Pustak Bhandar. Kolkata, 2003.

Group B: WESTERN

1. Concerns, scope and possibility
2. Appearance and reality/ Becoming and Being
3. Substance and properties
4. Causation
5. Universals and particulars
6. Self and the mind-body problem
7. God
8. Space and Time
9. Dialectics: Hegel and Marx

Suggested Readings:

1. Aristotle. *Metaphysics*. Princeton University Press.
2. Bradly, F.H. *Appearance and Reality*. George Alles &Unwin Ltd.: London.1893.
   Descartes, Rene. *Meditations*. Www bnpublishing.Com. Cambridge.
3. Locke, Locke. *An Essay Concerning Human-Understanding*. Oxford University Press. 1689.
4. Hume, David. *An Enquiry Concerning Human Understanding*. A&D Publishing: Oxford. 1748.
5. Taylor, Richaard. *Metaphysics*. Prentice-Hall of India.
6. Greyling, A.C., (Ed). *Cambridge Companion to Metaphysics*. Blackwell Publishing.
7. Sprague, Elmer. *Metaphysical Thinking*. Oxford University Press. 1978.
8. Hegel. *Phenomenology of Sprit*. Cambridge University Press.
9.

CC-VI

WESTERN ETHICS

Objectives:

This course provides an overview of key developments and debates in moral philosophy over the past sixty years, focusing on the influence of logical positivism and language analysis on moral concepts, as well as the subsequent critique and revival of classical ethical theories like

Kantianism, Utilitarianism, and Virtue Ethics rooted in Plato and Aristotle. It presupposes familiarity with Western ethics, both classical and modern, and encourages students to engage with the core ideas of each topic independently. The reading materials include selections from two anthologies—Louis Pojman's "Ethical Theory" and Steven Cahn & Peter Markie's "Ethics"—with some articles from unit-V available separately, emphasizing a comprehensive understanding of the evolution and current landscape of moral philosophy.

Course Outcomes: After completing the course students may be able to –

After completing this course, students will be able to:

- Explain and critically examine the fact–value distinction and major meta-ethical theories, including emotivism, prescriptivism, moral subjectivism, moral realism, moral nihilism, and value objectivity.
- Analyze the philosophical foundations of Kantian ethics, including the categorical imperative, hypothetical imperatives, duty, moral obligation, and the problem of moral luck.
- Understand and critically compare the major arguments for and against utilitarianism, particularly concerning consequentialism, personal integrity, alienation, rights, and the value of happiness and experience.
- Explain major philosophical theories of rights and justice, including the nature and value of rights, human rights, Rawls's theory of justice, and major criticisms of rights-based approaches.
- Examine the foundations of virtue ethics, including the concepts of virtue, vice, character, moral life, moral rules, and the relationship between virtue and moral action.
- Critically evaluate the strengths, limitations, and criticisms of Kantian, utilitarian, rights-based, and virtue-based ethical theories through philosophical arguments and textual analysis.
- Develop the ability to compare competing ethical theories and apply their concepts to moral problems involving duty, consequences, rights, justice, character, and moral responsibility.

Fact/Value



1. Ayer, A.J: 'Emotivism', from Language Truth and Logic, Dover, 1946, [P].
2. Stevenson, C.L.: 'The Emotive Meaning of Ethical Terms', from mind, 46,1937, [P] and [CM].
3. Hare, R.M. 'Prescriptivism: The Structure of Ethics and Morals', from R.M. Hare, Essays in Ethical Theory, Oxford University Press, 1989, [P].
4. Philippa Foot. 'Moral Beliefs', from the Proceedings of the Aristotelian Society,59, 1958-59, [P]

Suggested Readings:

1. Hare, R.M, The Language of Morals, Oxford University Press, Oxford, 1952.
2. Hare, R.M, Freedom and Reason, Oxford University Press, Oxford,1961.
3. 3. Hare, R.M, Moral Thinking, Oxford University Press, 1981.
4. 4.Sarkar, B. K, Is-Ought Dichotomy: A Critical Reflection, Kunal Books,New Delhi, 2014.

Moral Skepticism:For and against

1. J.L Mackie: 'The Subjectivity of Values,' Excerpted from J.L. Mackie, Ethics: Inventing Right and Wrong, Harmondsworth: Penguins 1977. [P].
2. David Brink: 'Moral Realism and Sceptical Arguments from Disagreement and Queerness,' from Australasiam Journal of Philosophy, 62 1984, [p].
3. Gilbert Herman: 'Moral Nihilism,' Excerpted from Gilbert Herman, The Naturre of Morality, Oxford University Press, 1977, [p].
4. Thomas Nagel: 'Value: The view from Nowher,' from the Tanner Lectures in Human Values, University of Utah Press, 1980, [p].
5. Bernard Williams: 'Ethics and the Limits of Philosophy,' from Bernard Williams, Ethics and the Limits of Philosophy, Harvard University Press, 1985, [p].

Suggested Readings:

1. 1.Copp David, "Mopral Scepticism", Philosophical studies, 62, 1991.
2. Railton Peter, "Moral Realism", Philosophical Review, 95, 1986.
3. Sarkar, B.K, A Manual of Meta-Ethics, Abhijeet Publication, Nedw Delhi, 2022.

Kantianism: For and Against

1. Immanuel Kant, Groundwork of the Metaphysic of Morals (Select Portions)
2. Fred Feldman: "Kantian Ethics", from Fred Feldman, Introduction Ethics, Englewood

Cliffs: Prentice-Hall, 1978, (P).

3. Philippa Foot: "Moralituy as a System of Hypothetical Imperatives", Reprinte from philosophical Review, 84, 1972, [P].
4. Thomas Nagel: "Moral Luck", from Thomas Nagel, Mortal Questions, Cambridge: Cambridge University Press, 1979, [P]

Suggested Redeadings:

1. Neill Onara, Acting on Principle: An Essay on Kantian Ethics, Oxford, Oxford University Press,1975 2. Donagan Alan, The theory of Morality. Chicago, University of Chicago Press,1977 3. Feldman Fred, Introductory Ethics, Prentice-Hall, 1978

Utilitarianism: For and Against

1. J. J. C. Smart: "extreme and Restricted Utilitarianism", Reprinted from The Philosophical Quarterly, VI:25, 1956, [p]
2. Bernard Williams: "Against Utilitarianism", from Bernard Williams &J.J.C. Smart, Utilitarianism: For and Against, Cambridge: Cambridge University Press, 1973, [p]
3. Peter Railton: "Alienation, Consequentialism and the Demands of Morality", Reprinted from Philosophy and Public Affairs, 13, 1984, [p]
4. Robert Nozick: "The Experience Machine", from Robert Nozick, Anarchy, State and Utopia, London: Basic Book, 1974, [p]
5. Robert Nozick: "Side Constraints", from Robert Nozick, Anarchy, State and Utopia, London: Basic Book, 1974 [p]

Suggested Readings:

1. 1.Richard Brandt: 'In search of a Credible Form of Rule Utilitarianism', in Morality and Language of Conduct (Eds): H.N. Castaneda and George Nakhnikian, Wayne State University Press, 1953
2. R. M. Hare. Moral Thinking, Oxford: Oxford University Press, 1981 3. David Layons. The Forms and Limits of Utilitarianism, Oxford: Oxford University Press, 1965
3. Sen & B. Williams (Eds): Utilitarianism and Beyond, Cambridge: Cambridge University Press, 1982
4. J. J. C Smart & B. Willams. Utilitarianism: For and Against, Cambridge: Cambridge University Press, 1973

Rights and Justice

1. Joyel Feinberg: "The Nature and Value of Rights", Reprinted from Journal of Value Inquiry, 4, 1970, [p]
2. Alan Gewirth: "Epistemology of Human Rights", from Ellen Paul, Fred Miller & Jeffery Paul (Eds): Human Rights, Oxford: Blackwell, 1984, [p]
3. A. MacIntyre: "A Critique of Gewirth and the Notion of rights", from A. MacIntyre, After Virtue, Indiana: University of North Dame Press, 1981, [p]
4. John Rawls: "A Liberal Theory of Justice", from John Rawls, A Theory of Justice, Cambridge, Mass: Harvard University Press, 1971, [p]

Suggested Readings:

1. Dworkin, Ronald. Taking Rights Seriously, Cambridge, Mass, Harvard University Press,1977
2. Lomasky, Loren. Persons, Rights and Moral Community, Oxford, Oxford University Press, 1987
3. Sumner, L.W. Moral Foundations of Rights, Oxford, Clarendon Press, 1987
4. Sterba, James. Justice: Alternative Political Perspectives, Belmont Wadsworth, 1980.

Virtue Ethics

1. Bernard Mayo, "Virtue and the Moral Life", from Bernard Mayo, Ethics and the Moral Life, London: Macmillan, 19CS8, [P].
2. Willam Frankena, "A Critique of Virtue-based Ethical Systems", from Willam Frankena, Ethics, Englewood Cliffs: Prentice-Hall, 1973, Second Edition, [P].
3. Walter, Schaler "Are Virtues No More than Dispositions to Obey Moral Rules?" Reprinted from Philosophia 20, July, 1990, [P].
4. Robert Luden, "Some Vices of Virtue Ethics", Reprinted from American Philosophical Quarterly 21, 1984, [P].
5. A. MacIntyre, "The Nature of Virtues", from A. Macintyer, After Virtue, Indiana: University of Notre Dame Press, 1981, [P].
6. Susan, Wolf "Moral Saints", Reprinted from Journal of Philosophy 79, 1982, [P].
7. Louis, Pojman, "In Defense of Moral Saints", [P].
8. Jonathan, Bennet, "The Conscience of Huckleberry Finn", Reprinted from Philosophy

49, 1974, [P].

9. James Rachel, "The Ethics of Virtue", from James Rachel, Elements of Moral Philosophy, New York: McGraw-Hill, [CM].

Suggested readings:

1. Anscombe. G.E.M, Modem Moral Philosophy, Philosophy 33, 1958.
2. Pence. G, 'Recent Works on the Virtues', American Philosophical Quarterly 21, 1984.
3. Maclntyre. A, After Virtue, Indiana, University of Notre Dame Press, 1981
4. Foot. Philippa, Virtues and Vices, Oxford, Blackwell, 1971.
5. Baron. Marcia, Petit. Philip & Slote. Michael, The Three Methods of Ethics, Oxford, Blackwell, 1997.
6. Wallace. James, Virtues and Vices, Ithaca, Cornell University Press, 1978
7. Rosalind Hursthome, Virtue Ethics.

GE (GENERIC ELECTIVE):

KATHOPANISAD

Objectives:

In the course students will be able to state the meaning of morality in Indian thought. They can illustrate the sources of moral ideas and believe, state the object of moral evaluation. To explain the presuppositions along with the basic features of morality in Indian thought and understand different ethical concepts such as *Karma, Dharma, Puruṣārthas, Śīlas, Vratas etc.*

Course Outcome:

Students may have the skill to---

- Explain the philosophical significance of the Yama–Naciketa Saṃvāda and analyze Naciketa's three boons as stages in the quest for truth, ethical maturity, and spiritual knowledge.

- Distinguish between **Śreyas** (the good/ultimate welfare) and Preyas (the pleasant/immediate gratification) and evaluate their significance for ethical decision-making and human life.
- Explain the Upaniṣadic conception of Ātman as unborn, eternal, unchanging, and beyond ordinary sensory perception, and examine its relationship with mortality and liberation.
- Interpret the Ratha-Kalpanā (Chariot Analogy) and explain the philosophical relationship among the body, senses, mind, intellect, and Self in the process of self-discipline and spiritual development.
- Examine the three boons of Naciketa and understand their progression from worldly/familial reconciliation and ritual knowledge to the higher inquiry into the nature of the Self and ultimate reality.
- Analyze the Upaniṣadic treatment of death, immortality, knowledge, desire, self-control, and liberation, and relate these concepts to broader Indian philosophical thought.

1) The Yama-Nachiketa Samvada: The philosophical dialogue, Nachiketa's three boons, and the confrontation between mortality and eternal truth.

2) Ethics and Choice (*Shreyas* vs. *Preyas*): The distinction between the pleasant (the path of desire/pleasure) and the good (the path of ultimate spiritual realization).

3) The Nature of the Atman: The concept that the Self is unborn, eternal, unchanging, and subtle beyond ordinary perception.

4) The Chariot Analogy (*Ratha-Kalpana*): The allegorical breakdown of the human system where the chariot is the body, senses are horses, mind is reins, intellect is the charioteer, and the soul is the passenger.

5) Commentaries: Detailed textual study often paired with Adi Shankara's *Bhashya* (commentary).

6) The Three Boons, First Boon, Second Boon and the Third Boon

Nature of the Self (Ātman): The central teaching concerns the Ātman. The Self is: Eternal, Birthless, Deathless, Unchanging, Indestructible, Pure consciousness

Recommended Readings:

Maitra, S. K. (1925). *Ethics of the Hindus.* Calcutta University Press.

Radhakrishnan, S. (2008). *Indian philosophy* (Vol. 1). Oxford University Press.

Sinha, J. N. (2016). *Indian philosophy.* Motilal Banarsidass Publishers Private Limited.

Tiwari, K. N. (2014). *Classical Indian ethical thought: A philosophical study of Hindu, Jaina and Bauddha morals.* Motilal Banarsidass Publishers Private Limited.

Advaita Vedānta of Śankarācārya

Objective

At the completion of the course students will be able to state the concepts involved in philosophy of Śaṅkara. Interpret and explain how Śaṅkara uses all concepts and doctrines to prove the basic point of his philosophy. Present Śaṅkara's way of using logic. Examine the importance of method in doing philosophy. Construct method of doing philosophy to introduce novelty to concepts or establish one's own ideas.

Ignorance: *Avidyā* and *Māyā* > States of Consciousness > Source of Knowledge: *Śruti* Means of Knowledge: *Sādhana* > Knowledge of *ātman* > Liberation (*Mokṣa*) > Causality, Brahman

Recommended Readings:

1. Mahadeva Sastry, Alladi. (Trans.). (1977). *The Bhagavad Gita with the commentary of Sri Sankaracharya.* Samata Books.
2. Panoli, Vidyavachaspati V. (2006). *Prasthanatraya: Isa, Kena, Katha and Mandukyawith Karika of Gaudapada* (Vol. II). Mathrubhumi Grandhavedi.
3. Swami Gambhirananda. (1957). *Eight Upanisads with commentary of Sankaracharya.* Advaita Ashrama.

4. Swami Gambhirananda(1972). *Brahmasutrabhasya of Sankaracarya*. Advaita Ashrama.
5. Thibaut, G. (Trans.). (1904). *The Vedanta- Sutras with the commentary by Sankaracarya*. Clarendon Press.

PEACE AND CONFLICT STUDIES

Objective:

The objective of Peace and Conflict Studies is to develop a comprehensive understanding of the nature, causes, dynamics, and consequences of conflict at individual, social, national, and international levels. The discipline seeks to examine the roots of violence, war, injustice, discrimination, and oppression and to explore peaceful and nonviolent methods of conflict prevention, management, transformation, and resolution. It also aims to promote values such as peace, justice, tolerance, dialogue, cooperation, human dignity, and respect for human rights. Through the study of peace theories, conflict-resolution approaches, nonviolent movements, and peace-building practices, students are encouraged to develop critical and analytical abilities for addressing conflicts constructively and contributing to a more peaceful, just, and sustainable society.

Course Outcome:

At the completion of the course, students will be able to:

- Explain the fundamental concepts, nature, scope, and significance of Peace and Conflict Studies.
- Identify and analyse the causes, forms, dynamics, and consequences of conflicts at individual, social, national, and international levels.
- Examine the roots of violence, war, injustice, discrimination, oppression, and other sources of conflict.
- Develop critical and analytical skills for understanding and addressing conflicts constructively.
- Demonstrate values of peace, justice, tolerance, cooperation, human dignity, and respect for human rights.

- Contribute intellectually and practically towards building a peaceful, just, inclusive, and sustainable society.

1. Peace in theory and practice: Peace as non-injury, compassion, love, service, mutual aid; peace with justice through non-violent action; multidimensional aspects of peace; nonviolence and development.
2. Gandhi's contribution to peace.
3. Conflict resolution and peacemaking: Definition, nature and scope and conflicts; inner conflict; individual conflicts; peaceful methods of methods of conflicts; resolution via., negotiations, mediation, arbitration, adjudication; role of gender, race, culture, language and religion in conflict situation; creative alternative to conflicts.
4. Sociology and psychology of peace: non-violent social change; creating peaceful social structures; psychology of crime and deviant behavior; the psychology of nationalism, hero-worship and mass violence; roots of violence; form of violence: suicide; criminal violence: rape, domestic violence, child abuse, adolescent aggression; political violence: inter-intra party violence, communal violence, linguistic violence, regional violence, religious conflict, assassinations, terrorism, war.
5. Social change in India; violence and mass media.
6. Gandhian satyagraha model; non-violence; passive resistance, civil disobedience, fasting, boycott, assertive satyagraha etc.
7. Peace education: education for peace; Gandhi's vision; peace-education and media; growth of peace studies, peace research and expanding horizons of peace educations; 5 case studies of peace education experiments; peace awards; role of UNO for establishment of peace.
8. Peace technology and Shanti Sena: development of new tools techniques, mechanisms and institutions of Gandhi, Vinoba and J.P. Narayan; UNO peace-keeping force
9. Nuclear disarmament and global peace.

Suggested Readings:

1. Steve Marks, Peace, Development and Human Right Education.

1. Galung Johan. "Violence, Peace and Peace Research". Sage Publication Ltd. Vol. 6, No3 (1969), PP. 167-191.
2. Magnus Haavelsred. The Peace of Education
3. Kenneth E. Boulding. Stable Peace. University of Texas Press. 1978.
4. Thomas Weber. Conflict Resolution and Gandhian Ethics. Gandhi Peace Foundation. New Delhi. 1991.
5. Paul Wehr. Conflict Regulation. Routledge Publication. England. 1979.
6. Ashley Montago. Learning Non-Aggression
7. John V. Bondurant. Conquest of Violence
8. Boodward. Peace Research and Peace Action
9. Theodore Lenz. Towards a Science of Peace
10. Binova Bhave. Shanti Sena
11. Thomas Merton. The Non-Violent Alternative
12. Gene Sharp. The Politics of Nonviolent Action
13. R.R. Diwakar. The Sage of Satyagraha

ENVIRONMENTAL PHILOSOPHY

Objectives: The objective of this course is to introduce students to the basic concepts of nature, environment, ecology, and environmental philosophy and to acquaint them with major theories such as intrinsic value, deep ecology, shallow ecology, ecofeminism, and social ecology. It aims to develop an understanding of environmental ethics, sustainable development, utilitarianism, and Kantian ethics, while examining the man–nature relationship in both Western and Indian philosophical traditions. The course also seeks to develop students' critical understanding of contemporary environmental problems from ethical, philosophical, and cultural perspectives.

Course Outcome:

After completing the course, students will be able to:

- Explain the fundamental concepts and theories of environmental philosophy and ecology.

- Discuss major approaches to environmental ethics and sustainable development.
- Analyze the views of major Western philosophers on the relationship between human beings and nature.
- Explain Indian perspectives on nature and environment through Hinduism, Buddhism, tribal traditions, and Gandhi.
- Apply philosophical and ethical perspectives to understand and address contemporary environmental issues.

Course content--

The Concept of Nature, Environment and Ecology > Basic theories in Environmental Philosophy > Intrinsic Value in Nature > Deep and Shallow Ecology, Ecofeminism, Social Ecology > Sustainable development > Environmental Ethics: Utilitarianism and Kantian Moral theory. > Man-Nature relationship: Classical Western thought: Plato, Aristotle: Modern Thought: Descartes, Rousseau, Hegel, > Man-Nature relationship: Indian Philosophical Perspectives; Hinduism, Buddhism and Tribal religions and Gandhi.

Suggested Readings:

1. Peter, Singer (Ed.). Applied Ethics. United Kingdom: Cambridge University Press, 1999.
2. Santosh Kumar Pal, SamakalinaParibesh-NitisastrerRūparekha, Levanth Books, Kolkata 2008, Sailaja Kumar Bhattacharya, Vaidika Ethics, Allied Publishers, New Delhi, 2000.
3. Laxmikanta Padhi, The Nature and Characteristics of Environmental Ethics Journal of Philosophy, Dept. of Philosophy, University of North Bengal, Vol-VII, March, 2010.
4. Sprigge, T.L.S. Respect for the Nonhuman: The Philosophy of Environment, edit. T.D.J Chappell, Edinburgh University Press 1983
5. Sagoff, M. 'Animal Liberation and Environmental Ethics: Bad Marriage, Quick Divorce' Environmental Philosophy (3rd edition), ed. M. Zimmerman, Upper Saddle River, NJ: Prentice-Hall, 2001
6. Peter Singer (ed.): Applied Ethics, in the Oxford Readings in PHILOSOPHY Series.
7. Winkler E. R. & Combe, J. R. (Eds.): Applied Ethics: A Reader, Blackwell, 1993
8. Almond, Brenda & Hill, Donald: Applied Philosophy: Morals and metaphysics in

Contemporary Debates, London: Routledge & Kegan Paul, 1991 11

9. Cahn & Markie (ed.) Ethics: History, Theory and Contemporary Issues, New York: Oxford University Press, 1998
10. Louis P. Pojman (ED.): Ethical Theory: Classical and Contemporary Readings, Belmont: Wadsworth, 1998.

FEMINIST PHILOSOPHY

Objectives

The course aims to introduce students to the central themes, debates, and methodologies of feminist philosophy. It explores the sex–gender divide, the social construction of gender, and the dynamics of difference and discrimination. Students will critically engage with historical patriarchal voices and matriarchy debates, while examining feminist contributions to epistemology, metaphysics, and ethics. The course emphasizes situated knowledge, feminist standpoint theory, critiques of traditional moral frameworks, and care-focused ethics. By integrating philosophical analysis with feminist perspectives, learners will develop the ability to interrogate structures of power, knowledge, and identity, and apply feminist insights to contemporary philosophical and social issues.

Course Outcomes

On completion of this course, students will be able to:

- Explain the sex–gender divide and social construction of gender, analyzing how ideas, concepts, and objects are shaped by difference and discrimination.
- Critically evaluate patriarchal and matriarchal frameworks, including voices from classical traditions such as Manu and Aristotle, and their relevance to the gender question.

- Assess feminist contributions to epistemology and metaphysics, including critiques of positivist science, binaries of reason/emotion and fact/value, and feminist conceptions of body and self-identity.
- Apply the notion of situated knowledge and feminist standpoint theory, recognizing the epistemic significance of context and perspective in knowledge construction.
- Analyze feminist critiques of traditional moral theories, including autonomy, impartiality, and context-neutrality, and evaluate alternative models of moral agency.
- Discuss feminist ethics of care, with particular attention to Carol Gilligan's views on moral development and critiques of Freud and Kohlberg's theories of moral maturity.

Course Content

1. **General Introduction**

1.1 The Sex-Gender Divide, Feminist Thought: Social Construction of Gender: Construction of Ideas, Concepts, and Objects, Difference and Discrimination

1.2 Outline of Matriarchy Debates, Patriarchy: Patriarchal Voices of Manu, Aristotle, Patriarchy and the Gender Question.

1.3 Epistemology and Metaphysics

1.4 General Introduction: Positivist Philosophy of Science and Scientific Methodology, Reason/Emotion Binary, Fact/Value Binary, Gender and Knowledge Construction.

1.5 Situated Knowledge: The Idea of a Situated Knower, Feminist Standpoint

2. **Introductory notions of Feminist Epistemology & Metaphysics**

2.1 Objectivity: An overview of different senses of Objectivity

2.2 Feminist Metaphysics: Feminist conception of Body, Embodied Self, Construction of Self-Identity

3. **Feminist Ethics**

3.1 Feminist critique of traditional view of morality, autonomy, impartiality and contextneutrality, feminist concept of moral agency, autonomy and impartiality.

3.2 Feminist critique of Freud and Kohlberg's theory of moral maturity.

3.3 Feminist Ethics: Care-focused ethics: Carol Gilligan's view on moral development

Suggested Readings:

General Introduction:

1. Shefali Moitra: Feminist Thought: Androcentrism, Communication and Objectivity, New Delhi: MunshiramManoharlal Publishers Pvt. Ltd. 2002.
2. Simon de Beavoir: The Second Sex, Trans. And Ed. H.M. Parshley, New York: Vintage Books.1974 (1952).
3. Sukumari Bhattacharyya: Woman and Society in Ancient India, Basumati Corporation Limited, Calcutta.1994.
4. Kamla Bhasin: Understanding Gender, New Delhi: Women Unlimited.2001. 13
5. Kamla Bhasin: What is Patriarchy? Kali for Women, Kolkata.2004.
6. Judith Butler: Gender Trouble, Routledge, NY and London.1990.
7. Marinda Fricker and Jennifer Hornsby (eds.): The Cambridge Companion to Feminism in Philosophy, Cambridge University Press, Cambridge.2000.

Epistemology and Metaphysics:

1. Code Lorraine, "Taking Subjectivity into account" in Ann Garry and Marilyn Pearsal (eds.), Women, Knowledge, and Reality: Explorations in Feminist Philosophy, Boston:Unwin Hyman. 1990.
2. Harding Sandra, 'Rethinking Standpoint Epistemology: "What Is Strong Objectivity"?' in Evelyn Fox Keller & Helen E. Longino (eds.), Feminism and Science, Oxford: Oxford University Press. 1996.
3. Longino, Helen, E., 'Subjects, Power and Knowledge: Description and Prescription in Feminist Philosophies of Science,' in Evelyn Fox Keller and Helen E. Longino (eds.), Feminism and Science. 1996.
4. Grosz, Elizabeth, "Refiguring Bodies" in Volatile Bodies: Toward a Corporeal Feminism, ed. E. Grosz, Bloomington and Indianapolis: Indiana University Press. 1994, pp. 3 – 24.
5. Gender, Race Identities and the Self" in Ann Garry and Marilyn Pearsal.
6. Nelson, Lynn, Hankinson, 'Epistemological Communities,' in Linda Alcoff and Elizabeth Potter, eds., Feminist Epistemologies, London, NewYork: Routledge.1993.
7. Gunew, Srija, ed. 'Feminist Knowledge, Critique and Construct', Routledge, London.

Ethics

1. Merilyn Friedman (1998). "Impartiality", in Alison M. Jaggar & Iris M. Young, (eds.), A Companion to Feminist Philosophy, MA: Blackwell Publishers inc.
2. Merilyn Friedman: (2000). "Feminism in Ethics: Conceptions of Autonomy" in Miranda Fricker& Jennifer Hornsby (eds.), Cambridge Companion to Feminism in Philosophy, Cambridge: Cambridge University Press.
3. Elizabeth Kiss, (2000). "Justice" in Alison M. Jaggar & Iris M. Young, (eds.), A Companion to Feminist Philosophy, MA: Blackwell Publishers inc.
4. Carol Gilligan, In a Different Voice: Psychological Theory and Women's Development,
5. Cambridge, MA: Harvard University, 1982
6. Sigmund Freud, New Introduction Lectures on Psycho Analysis, Standard Edition, Vol- XXII, 1933.
7. Vrinda Dalmiya (winter 2002). 'Why should a Feminist Care?', in Hypatia, volume17.no1.
8. Mapping of the moral Domain, ed. By Carol Gilligan, Janie Victoria Ward and Jill Mclean Tailor, Harvard University Development, 1088.

Philosophical Counselling

Objective

Philosophical Counselling is a study which is related but also different from the study of Psychological Counselling. In this course the students will be acquainted with a brief notion of psychological counselling as the starting point to understand the notion of Philosophical Counselling. The objective of this course is to understand how Philosophy has deep rooted connection with counselling. The Psychological Counselling helps the client to manage her/his stress, anxiety, depression and alike psychological problems in everyday life. While the objective and the methodology of philosophical counselling are different from that. It helps to clarify the meaning and confusion related to various day to day ambiguities, vagueness that can cloud our mind. Such problems hinder decision making process and overall wellbeing as well.

Philosophy is understood as a way of life, to live and think critically for the views, ideas, practices which are 'givens' by one's culture and society. Many of the modern life's problems might be the result of failure to inculcate this attitude in life. Further there are certain factors in the present materialistic world which make the human life much more

complicated. This becomes a root-cause of many stresses and alienation of modern person. Thus, Philosophical counselling can contribute in clarifying and changing our worldviews around us. This course includes an outline of the nature of Philosophical Counselling and also certain methods (Indian & Western) associated with it. This is an area where we can directly see the effect of philosophical theories to get implemented in practice.

Course Outcome:

- To develop understanding of the basic concepts and principles of Philosophical Counselling.
- To compare Philosophical Counseling with Psychological Counselling.
- To study different philosophical perspectives like Socratic, phenomenological and existential etc. in the philosophical counselling as a brief introduction to
- To explore the role of Eastern resources like Gita, Jain, Zen, Tao, Vipassana meditation in philosophical counselling.
- To gain practical exposure of the psychological problems like anxiety, depression and philosophical problems like meaninglessness etc. The students may develop skill for coping up with their life and also to help others.

1. Introduction to Philosophical Counselling

1.1 Philosophical counselling - its meaning and scope, History of Philosophical counselling

1.2 Philosophical counselling versus psychological counselling

2. Qualities &Skills of Counsellors

2.1 Qualities of counsellors

2.2 Basic skills of Counselling-Listening (Definition of Listening, hearing and listening, types of listening), Responding (Response of the counsellor), Understanding (Understanding of different practical issues)

3. Different approaches to Philosophical counselling (Western)

The faculty may select some portions of the following

3.1 Socratic Method,

3.2 Critical thinking approach

3.3 Wisdom approach

3.4 Existential approach

3.5 Rational Emotive Behavior Therapy (REBT)

4. Different approaches to Philosophical counselling (Indian)

The faculty may select some portions of the following

4.1 Approaches from Bhagavadgītā

4.2 Jain philosophy

4.3 Buddhist Vipassanā Meditation

4.4 Taoism

5. Some ethical aspects & Currents application

Suggested Readings:

1. Schuster,S.C. (1991). Philosophical Counselling.*Journal of Applied Philosophy*, *8*(2), 219-223.
2. Howard, Alex (2000), "Philosophy for Counselling and Psychotherapy". Palgrave Macmillan
3. Marinoff, Lou (2001), Philosophical Practice, San Diego: Academic Press. Reference Readings.
4. Corey, Gerald (2013), "Theory and Practice of Counselling and Psychotherapy 9th Edition". Brooks/Cole, Canada.
5. David Stewart, H. Gene Blocker, James Petrik (2013), "Fundamentals of Philosophy", Pearson, Newyork.
6. May, R. Angel, E., & Ellenberger, H.F. [Eds]. (1958). "Existence: A new dimension in psychiatry and psychology". New York: Basic Books
7. Hinshaw,V., &III,T.K. (1950). Socratic Method and Critical Philosophy. Selected Essays by Leonard Nelson. *Philosophy andPhenomenological Research*, *11*(2), 283.
8. Ellis, A. (2002). Rational Emotive Behavior Therapy.*Encyclopedia of*

Psychotherapy, 483-487.

9. Lahav,R. (1992). Applied Phenomenology in Philosophical Counseling.*International Journal of Applied Philosophy*, *7*(2), 45-52. doi:10.5840/ijap19927215

10. Carel,H. (2010). Phenomenology and its application in medicine.*Theoretical Medicine and Bioethics*, *32*(1), 33-46.

11. Ghaemi, S N (2001), Rediscovering existential psychotherapy: the contribution ofLudwig Binswanger, *American journal of psychotherapy*, 55 (1), pp. 51–64.

12. Gambhirananda, Swami. (1997).Bhagavadgītā: With the commentary of Śaṅkarācārya, Calcutta: Advaita Ashrama.

13. Jeffery D. Long, J.D. (2001). Jain philosophy, In *The Oxford Handbook of World Philosophy*, (Eds. William Edelglass, W. & Garfield, J.L), Oxford: Oxford University Press.

14. Lahav,R. (2008). Philosophical Counseling and Taoism: Wisdom and Lived Philosophical Understanding. *Journal of Chinese Philosophy*, *23*(3), 259-276.

15. Drummond,M.S. (2006). Conceptualizing the Efficacy of Vipassanā Meditation as Taught by S.N.Goenka. *Buddhist Studies Review*, *23*(1), 113-130.

16. Fromm, Erich,D. T. Suzuki& Richard De Martino. (1960).*Zen Buddhism and Psychoanalysis*. NY: Harper & Row.

17. J.Krishnamurthi (1954). The first and last freedom. Harper & Brothers Publication, London.

18. Suzuki,D.T.&CarlG.Jung(1948). *AnIntroductiontoZenBuddhism*.NY:GrovePress.

19. Bhattacharyya, S., *Confidentiality and Neutrality in Psychotherapy: A Philosophical Review*, 2014, Papyrus

Ethics of Artificial Intelligence

Objective

The course aims to introduce students to the chief philosophical issues surrounding Artificial Intelligence, focusing on the conceptual foundations of "artificial" and "intelligence," the measurement of intelligence, and debates around thinking machines. It will critically examine epistemic injustices arising from algorithmic systems, including testimonial and hermeneutical injustice, and explore the ethical dimensions of AI in relation to values, value pluralism, and the myth of value-neutrality. By engaging with both theoretical arguments and real-world cases, students will develop the ability to analyze AI from multiple perspectives and connect philosophical inquiry with intellectual, personal, and professional development.

Course Outcome

On completion of this course, students will be able to:

- Define and critically assess key concepts such as "artificial" and "intelligence," and evaluate different approaches to measuring intelligence.
- Explain and critique Turing's Imitation Game along with major objections, situating it within broader debates on thinking machines.
- Identify and analyze epistemic injustices in AI systems, including testimonial and hermeneutical injustice, and map their variations in real-world contexts.
- Evaluate the ethical dimensions of AI and values, challenging the myth of value-neutral AI and exploring the implications of value pluralism.
- Apply philosophical reasoning to case studies, developing reasoned solutions to problems relating to AI while connecting course content to broader intellectual and professional growth.

Course Content

1. Defining "Artificial" and "Intelligence"
2. Measurement of Intelligence
3. Turing's Imitation Game, Objections to Turing
4. Thinking machines?
5. Epistemic Injustice through algorithmic systems

6. Mapping variations of epistemic injustice
7. Testimonial injustice, hermeneutical injustice
8. AI and Values
9. The myth of value-neutral AI
10. Value pluralism

Suggested Readings:

1. Boden, M. A. (2018). *AI: Its nature and future*. Oxford University Press.
2. Chalmers, D. J. (1996). *The conscious mind: In search of a fundamental theory*. Oxford
3. University Press.
4. Crawford, K. (2021). *Atlas of AI: Power, politics, and the planetary costs of artificial*
5. *intelligence*. Yale University Press.
6. Dennett, C. D. (1991). *Consciousness explained*. Back Bay Books.
7. Fricker, M. (2007). *Epistemic injustice: Power and the ethics of knowing*. Oxford University Press.
8. Joseph Weizenbaum. (1976). *Computer power and human reason: From judgment to Calculation*. W. H. Freeman.
9. Russell, S. & Norvig, P. (2009). *Artificial intelligence: A modern approach*. Prentice Hall.
10. Searle, J. (1980). Minds, brains and programs. *Behavioral and Brain Sciences*, *3*(3), 417–457.
11. Wooldridge, M. J. (2020). *A brief history of artificial intelligence—What it is, where we are, and where we are going*. Flatiron Books.

SWAYAM

As per UGC guidelines

SEMESTER- III

Coursework paper I

Philosophy of Language (Indian)

Objective:

The course aims to introduce students to the major theories and problems in Indian Philosophy of Language. It seeks to develop an understanding of Bhartrhari's philosophy of language and the concept of Śabda-Brahman, Patañjali's analysis of language and grammar, Ānandavardhana's theory of Dhvani, and the Mīmāṃsā concept of Bhāvanā. It also aims to familiarize students with the relationship between language, meaning, sentence, cognition, and action in Indian philosophical traditions.

Course Outcomes

After completing the course, students will be able to:

- Explain the major concepts of Indian Philosophy of Language.
- Understand Bhartrhari's views on language, sentence, and Śabda-Brahman.
- Explain the linguistic and philosophical significance of Patañjali's Paśpaśā Adhyāya.
- Describe Ānandavardhana's Dhvani theory and its significance for meaning and literary expression.
- Explain the Mīmāṃsā concept of Bhāvanā and its relation to linguistic meaning and action.
- Compare different Indian approaches to language, meaning, and interpretation.

Course Contents

- *Vākyapadīya of Bhartrhari >*
- *Patanjali's Paśpaśā Adhyaya*
- *Dhvanyaloka of Ananda Vardhana (Selections)*
- *Mimāmsā concept of Bhāvana*

Suggested Readings:

1. Bhattacharya, Bishnupada. Vākyapadiya (Beg.). West Bengal State Book Board. Kolkata: 2017.
2. Tiwari, D.N. Philosophy of Bhartṛhari. ICPR, New Delhi.
3. Sastri, Nath Gauri. Philosophy of Word and Meaning. Sānskrit Pustak Bhandar. Kolkata.
4. Dasgupta, Sanghamitra. Paśpaśā of Mahābhāsya. Sānskrit Pustak Bhandar. Kolkata.
5. Krishnamurthy, K. Dhvanyāloka. Motilal Banarsidas. Delhi. 6. Bhargananda, Swami. Arthasaṃagrāha. Sānskrit Pustak Bhandar. Kolkata.

Coursework paper II

Philosophy of Language (Western)

Objective:

Metaphysics has been in trouble ever since Hume came up with an ingenious argument that all metaphysical assertions are a-priori judgments about the world, but such judgments are in fact not possible at all. Kant took up this challenge and tried to prove that synthetic a-priori judgments are indeed possible, but failed to establish that the classical metaphysical judgments about the world, the human self and God could be asserted a-priori. Lateran, logical positivists revived the human enterprise and came up with an even more radical thesis that all metaphysical statements are necessarily meaningless. This gave rise to a basic debate in the West on the very nature and function of language used in any philosophical discussion with a view to determining afresh the criteria for meaning and truth. The language of the philosopher, rather than the entities he talked about in his discourses, became the subject of analysis and very many fresh ideas emerged from it. The course aims to introduce the student to these new ideas and style of doing philosophy.

Course outcome:

By the completion of this course, students will be able to:

- Explain the major philosophical challenges to metaphysics raised by Hume, Kant, and the Logical Positivists.
- Analyse the nature of meaning, truth, and the possibility of metaphysical statements through the development of analytic philosophy.
- Explain and critically evaluate major theories and problems in the philosophy of language
- Develop philosophical and analytical skills
- Apply philosophical methods of linguistic analysis

Course Content

1. Introduction: The linguistic turn and the conception of philosophy
2. Issues and problem: sense and reference; concepts and objects; identity; negative existentials; indirect speech; propositional altitudes; proper names; definite descriptions; demonstrative and other indexical; the relation between meaning and truth: holistic and atomistic approach to meaning.
3. Theories of meaning.
4. Speech acts.
5. Philosophy of Wittgenstein: *Tractatus-Logico-Philosophicus* - The Picture Theory of Meaning, Propositions and Facts, Logical Form and the Limits of Language, The Distinction between Saying and Showing, The Limits of Language and the Limits of the World, The Critique of Traditional Metaphysics

Philosophical Investigations - Meaning as Use, Language Games and Forms of Life, The Private Language Argument, Rule-Following and Understanding, Family Resemblance, Philosophical Problems as Problems of Language, The Critique of the Augustinian Picture of Language, The Transition from the Early to the Later Wittgenstein

The above problem-areas require a study of the works of Frege, Russell, Kripke, Wittgenstein, Austin, Quine, Strawson, Davidson, Dummett and Searle.

Suggested Readings:

1. Davidson, Donald. *Inquries into Meaning and Truth*. OUUP, 1984.
2. Michael Davitt & Kim Sterelney. *Language and Reality*. MIT Press, 1987.
3. Dummett. *The Seas of Language*. Oxford University Press, 1993.
4. Kripke,Saul. Harvard University Press, Blackwell, U.S.1980.

5. Frege, translated by Max Black, "OnSense andReference"and"OnConceptsand Objects", *The Philosophical Review,* Basil Blackwell, *1948.*
6. Martinich,A.P. *ThePhilosophy ofLanguage.* OUP. 1996.
7. Quine,W.V.*Word andObject*,and"Two Dogmasof Empericism", MIT Press, 1964.
8. Russell,B. *LogicandKnowledge*. Spokesman Books. 1950.
9. Searls,John.*SpeechActs*.CambridgeUniversityPress.1969.
10. Strawson,P.F(5th edi.).*Logic-LinguisticPapers*.Routledge. 2017.
11. Wittgenstein,L.*Tractatus-Logico-Philosophicus*and*PhilosophicalInvestigations*. Wiley-Blackwell, 1993.
12. Austin,J.L.*HowtoDo Things withWords*.Harvard University Press, 1962.
13. Geach, Peter&MaxBlack(Trs):*PhilosophicalwritingsofGottlobFrege*. Basil Blackwell, 1952.
14. Das, Kanti lal. *Philosophical Relevance of Language: A Methodological Reflection.* Northern Book Centre, New Delhi,2006.
15. Black, Max. *A Companion to Wittgenstein's Tractatus.* Cornell University Press, New York, 1964.

Coursework Paper III

LOGIC (WESTERN)

Objectives

This course aims to provide students with a rigorous foundation in modern symbolic logic, enabling them to critically analyze and evaluate arguments through formal methods. By mastering semantic techniques such as the truth-tree method, learners will develop competence in assessing validity, consistency, and soundness. The curriculum emphasizes formal deduction strategies including conditional and indirect proof, reductio ad absurdum, and tautology proofs, and also concept of advanced quantification theory involving multiply general propositions. Beyond technical proficiency, the course seeks to enhance students' analytical reasoning, problem-solving, and research skills, preparing them for advanced studies in philosophy, mathematics, computer science, linguistics, and artificial intelligence, as well as for various competitive examinations.

Course Outcomes

After successful completion of the course, students will be able to:

- Explain the fundamental concepts of intuitive set theory, set operations, domains of individuals, and symbolic representation of ordinary language using Venn diagrams.
- Construct and analyze truth tables to determine logical validity, consistency, equivalence, implication.
- Apply the truth-tree (semantic tableau) method to evaluate logical arguments.
- Construct formal proofs using conditional proof, indirect proof, reductio ad absurdum to establish validity and tautologies.
- Symbolize and evaluate arguments involving propositional functions and quantifiers by applying the rules of predicate logic and quantification.
- Demonstrate advanced analytical reasoning and logical problem-solving skills by applying formal symbolic methods to philosophical and interdisciplinary problems.

Group-A

Logic (Western) I

Course Content

1. Intuitive Set Theory

Definitions and types of sets, Operations on sets, Basic set-theoretical operators, Domains of individuals, Translating everyday language, Venn-diagram, Relations ---

Suggested Text:

1. Patrick Suppes: *Introduction to Logic*

2. Truth Trees

A closed tree, an open finished tree, Double denial, Validity, Adequacy of the tree test, Decidability, Soundness, Completeness

Suggested Text:

2. Richard Jeffrey: *Formal Logic: Its Scope and Limit* (4th ed.)

3. The Method of Deduction

3.1The rule of conditional proof, The strengthened rule of conditional proof, The rule of indirect proof, Reductio-ad-absurdum method, Proofs of tautologies

3.2Singular propositions and general propositions, Multiply general propositions, proving validity

Suggested Text:

3.I.M. Copi: *Symbolic Logic* (6th edition)

Further Suggested Readings:

3. A.N. Prior: *Formal Logic*
4. C. Chakraborti: *Logic: Informal, Symbolic and Inductive*
5. R. L. Epstein: *Predicate Logic*
6. S. Barker: *The Elements of Logic*
7. A.E. Blumbers: *Logic: A First Course*

Group-B

Logic (Western) II

Objectives

This course seeks to provide students with a systematic and rigorous introduction to the principles and formal systems of modal logic, one of the most influential branches of contemporary symbolic logic. Building upon classical propositional and predicate logic, it develops a formal understanding of necessity, possibility, and modality through the study of modal languages, semantics, and proof systems. Students will explore the philosophical significance of major modal systems and their applications to various areas. By combining theoretical foundations with practical problem-solving, the course prepares learners for advanced research in formal logic and analytic philosophy, while equipping them with tools to apply modal reasoning across interdisciplinary domains.

Course Outcomes

Upon successful completion of the course, students will be able to:

- Explain the concepts, historical development, and philosophical significance of modal logic.
- Translate ordinary language arguments into modal symbolic language with precision.
- Analyze modal arguments using formal proof techniques and semantic methods.
- Distinguish among different modal systems (e.g., K, S4, S5) and evaluate their philosophical implications.
- Apply modal logic to problems in metaphysics, epistemology, ethics, computer science, and related fields.
- Conduct independent research on topics in modal and non-classical logic, demonstrating advanced analytical and methodological skills.

Course Content

Selected portion from the book: "*A New Introduction to Modal Logic*" by G.E. Hughes and M.J. Cresswell, Routledge.

- Concept of Modal Logic and Modal Propositional Logic
- Possible worlds and the concept of Modal Necessity
- The concept of Axiomatic System
- The basis of the T-System, S-4 System, and S-5 System
- Consistency and completeness
- First Degree Modal Formula, FDMF, and MCNF
- Game Theory: T-Game, S-4 Game and S-5 Game

Primary and Core Text:

1. G.E. Hughes and M.J. Cresswell. *A New Introduction to Modal Logic*. Routledge.

Further Suggested Readings:

2. Storrs McCall: Aristotle Modal Syllogisms
3. W. and M. Kneale: The Development of Logic
4. M. Bochenski: A History of Logic
5. C. I. Lewis and C. H. Langford: Symbolic Logic, 2nd Edition

Research Paper I

Research Methodology and RPE (Research and Publication Ethics)

Objectives

This course aims to provide students with a comprehensive understanding of philosophical methodologies in both Indian and Western traditions, equipping them with analytical tools for rigorous philosophical inquiry. It introduces the concept of philosophy in classical and modern Indian thought, explores traditional methods such as *tarka*, *vāda*, *parīkṣā*, and reflective practices like *śravaṇa*, *manana*, and *nididhyāsana*. Parallelly, it examines Western approaches including the Socratic Method, rationalism, empiricism, and linguistic analysis. In addition, the course emphasizes research and publication ethics, covering scientific conduct, intellectual honesty, integrity, and best practices in academic publishing. By integrating methodological training with ethical awareness, students will be prepared to conduct responsible, original, and impactful research in philosophy.

Course Outcomes

On completion of this course, students will be able to:

- Explain and apply Indian philosophical methodologies, including traditional concepts of philosophy and methods such as *tarka*, *vāda*, and reflective practices, while assessing their relevance to contemporary research.
- Critically evaluate modern Indian thinkers such as Kalidas Bhattacharya, Rasvihari, and Daya Krishna, and their contributions to redefining philosophical methodology.
- Analyze Western approaches to philosophy, including the Socratic method, rationalism, empiricism, and linguistic analysis, and compare them with Indian traditions.
- Demonstrate ethical awareness in research, understanding scientific conduct, intellectual honesty, and the importance of integrity in scholarly work.
- Identify and address issues of scientific and publication misconduct, including falsification, fabrication, plagiarism, conflicts of interest, and predatory publishing practices.

- Apply best practices in publication ethics, following international guidelines (COPE, WAME, etc.), and develop the ability to produce responsible and ethically sound academic work.

Group A

(Philosophical Methodology Indian &Western)

Philosophical Methodology (Indian)

Objective

The course aims to introduce students to the nature, scope, and significance of philosophical methodology in both Indian and Western traditions. It seeks to familiarize students with the concept of philosophy as understood in the traditional Indian schools and by modern Indian thinkers such as K. Bhattacharyya, R. V. R. and Daya Krishna. The course also acquaints students with major Indian philosophical methods, including *Tarka, Saṃśaya, Vāda, Jalpa, Vitaṇḍā, Uddeśa, Lakṣaṇā, Parīkṣā, Śravaṇa, Manana, Nididhyāsana, Saṃvāda,* and *Paripraśna*, along with important Western methods such as the Socratic Method, rationalism, empiricism, and linguistic analysis. It further aims to develop students' abilities in reasoning, questioning, dialogue, analysis, and critical examination as essential tools of philosophical inquiry, while highlighting the relevance of Indian philosophical methods and values to contemporary philosophical issues.

Course Outcome--

After completing the course, students will be able to:

1. Explain the meaning, nature, and importance of philosophical methodology in Indian and Western traditions.
2. Describe and compare the concept of philosophy in traditional and modern Indian thought.
3. Identify and apply major Indian methods of philosophical inquiry, reasoning, debate, and self-reflection.

4. Explain the Socratic method and the epistemological approaches of rationalism and empiricism.
5. Understand and apply linguistic analysis as a method of philosophical investigation.
6. Critically compare Indian and Western approaches to philosophical inquiry.
7. Develop analytical, logical, dialogical, and critical-thinking skills for independent philosophical investigation.

Course Content:

- Philosophical Methodology (Indian)
- Concept of Philosophy in Traditional Indian Schools of Thought.
- Concept of Philosophy in Modern Indian Thought (Kalidas Bhattacharya, Ras
- Vihari, Daya Krishna).
- Methods in Philosophy (Tarka, Saṁśaya, Vāda, Jalpa, Vitaṇdā, Uddeśa,
- Lakṣanā, Parikṣā, Śravaṇa, Manana, Nididhyāsana, Saṃvéda, Paripraśna).
- Indian Values and its Relevance.

Books Recommended:

1. Das, Rasvihari: KatipayDarshanikPrabandha, Bangiya Darshan Parishad,, Kolkata.
2. Tarkavagish, Phanibhusan, Nayadarshana (Vol. 1), WBSBB, Kolkata.
3. Matilal, B.K, Epistemology, Logic and Grammar in Indian Philosophical
4. Analysis, Oxford University Press, 2005.
5. Motilal, B, K, "On the Concept of Philosophy in India", in Philosophy,
6. Culture and Religion: Collected Essays, Oxford University Press, New
7. Delhi, 2001.
1. Ghosh, Raghunath, Knowledge, Meaning and Intuition, New Bharaatiya
8. Book Corporation, Delhi.

Philosophical Methodology (Western)

Course Content--

- Ancient Greek Approaches to Philosophy: Socratic Method.
- The Epistemic Approach: Rationalism and Empiricism.

- Linguistic Analysis as a Method.

Books Recommended

1. Moran, Dermot & Timothy Mooney (Eds), The Phenomenology Reader.
2. R.G. Coollingwood, An Essay on Philosophical Method.
3. Ricocur, Paul, edited and translated by John B. Thompson, Hermeneutic andHuman Sciences, 1984.
4. Gadamer, Hens-Georg, Philosophical Hermeneutics, University of CaliforniaPress, 1977.

Group B

(Research and Publication Ethics)

RPE 01: PHILOSOPHY AND ETHICS (3hrs.)

1. Introduction to philosophy: definition, nature and scope, concept, branches.
2. Ethics: definition, moral philosophy, nature of moral judgement and reactions.

RPE 02: SCIENTIFICCONDUCT (5hrs.)

1. Ethics with respect to science and research
2. Intellectual honesty and research integrity
3. Scientific misconducts: Falsification, Fabricaion and Plagiarism (FFP)

RPE 03: PUBLICATION ETHICS (7hrs.)

1. Publication ethics: definition, introduction and importance
2. Best practices / standards setting initiatives and guideline: COPE, WAME, etc.
3. Conflicts of interest
4. Publication misconduct: definition, concept, problems that lead to unethical behavior and vice versa, types
5. Violation of publication ethics, authorship and contributorship
6. Identification of publication misconduct, complaints and appeals
7. Predatory publishers and journals

Suggested readings:

1. Bird, A. (2006). Philosophy of Science. Routledge.
2. MacIntyre, Alasdair (1967). A Short History of Ethics. London

3. P. Chaddah, (2018), Ethics in comparative Research: Do not get scooped;
1. do not get plagiarized, ISBN: 978-9387480865.
4. National Academy of Science, National Academy of Engineering and Institute
2. of Medicine. (2009), On Being a Scientist: A Guide to Responsible Conduct in
3. Research, Third Edition. National Academics Press.
4. Resnik, D.B. (2011). What is ethics in research & why is it important?
5. National Institute of Environmental Health Sciences, 1-10. Retrieved from
6. https://www.niehs.nih.gov/research/resources/bioethics/whatis/index.cfm.

SEMESTER IV

Research Paper II

Philosophy of Mind

Objectives:

The course aims to provide students with a comprehensive understanding of the history and development of the mind–body problem from Descartes to contemporary debates. It will critically examine major theories such as dualism, behaviorism, identity theory, functionalism, eliminative materialism, and anomalous monism, while also engaging with questions of self-knowledge, externalism/internalism, and the problem of other minds. By exploring both classical and modern perspectives including psychoanalytic and methodological approaches. The course equips students to analyze the philosophical foundations of consciousness, mental states, and personal identity in relation to broader metaphysical and epistemological concerns.

Course Outcomes:

On completion of this course, students will be able to:

- Explain the historical development of the mind–body problem, tracing its evolution

from Descartes to contemporary theories.

- Critically evaluate major theories of mind, including dualism, behaviorism, identity theory, functionalism, eliminative materialism, and anomalous monism.
- Analyze concepts of self and self-knowledge, situating them within debates on internalism and externalism in philosophy of mind.
- Assess the problem of other minds, engaging with theory-theory and simulation theory as competing explanations of intersubjective understanding.
- Apply psychoanalytic and methodological perspectives to philosophical questions about mental states, consciousness, and personal identity.

Note: Teacher will teach selected portions from this list during any semester covering all major theories.

1. Dualism and varieties
2. Behaviorism and varieties
3. Identity theory and varieties
4. Functionalism and varieties
5. Eliminative Materialism
6. Anomalous Monism and contemporary theories, if any.
7. Self and its knowledge
8. Externalism/ Internalism in the Philosophy of Mind
9. Problem of Other Minds. Theory. Simulation Theory
10. Psychoanalysis. Methodological discussions on psychotherapy

Suggested Readings:

Note: Teachers may prescribe one or more as texts from this list during any semester. Teachers may also introduce new texts subject to the approval of the B.O.S.

1. Graham, George. 1998. *Philosophy of Mind: An Introduction*. Wiley-Blackwell.
2. Stich, Stephen P. and Warfield, Ted A. 2003. *The Blackwell Guide to Philosophy of Mind*. Wiley-Blackwell.
3. Avramides, Anita. 2001. *Other Minds*. Routledge.
4. [illegible]

5. Davies, MartinandStone, Tony.1995. *Folk Psychology: TheTheoryof Mind Debate*. Wiley-Blackwell.

6. Davies,MartinandStone,Tony.1995.*MentalSimulation:Evaluation and Applications*. Wiley-Blackwell.

7. Carruthers, Peter and Smith, Peter K. 1996. *Theories of Theoriesof Mind*. Cambridge University Press.

8. Chapter1&2,*Mindware:AnIntroductiontothePhilosophyofCognitive Science*: Andy Clark.

9. Guttenplan, Samuel. 1996. A Companion to the Philosophy of Mind, Wiley Blackwell.

10. Braddon-Mitchell, David and Jackson, Frank. 2006. Philosophy of Mind and Cognition. 2nd Edition. Wiley-Blackwell.

11. Jaworski, William. 2011. Philosophy of Mind: A Comprehensive Introduction. Wiley-Blackwell.

12. Putnam, H., "Meaning and Reference" in A.W. Moore(ed.), Meaning and Reference, OUP, Oxford, 1991.

13. Burge, T., "Individualism and the Mental" in French, Uehling, Wettstein (eds.), Midwest Studies in Philosophy

14. Donald Davidson, "Knowing Ones Own Mind", in QuassimCassam (ed.), SelfKnowledge, OUP, Oxford, 1994.

15. Quassim Cassam (ed.), Self-Knowledge, OUP, Oxford, 1994. (Select Portions)

16. Wright, Smith and Macdonald (eds.) Knowing Ones Own Mind, OUP, Oxford, 1998 (Select portions)

17. "CanMachinesThink?",D.C.Dennett, *Brainchildren*,D.C.Dennett

RESEARCH PAPER III

Contemporary Indian Philosophy

Objective:

Modern Indian thought differs significantly from classical Indian philosophy in several respects. While the classical traditions evolved largely independent of external intellectual influences, modern Indian philosophy bears a distinct imprint of Western culture, ideas, and philosophical traditions. Consequently, many classical schools such as Nyāya, Sāṅkhya, and Mīmāṃsā no longer occupy a central position in contemporary philosophical discourse, whereas Advaita Vedānta has gained renewed prominence. Modern Indian thinkers also place greater emphasis on the individual within the social framework, reflecting a shift from the collective orientation of earlier traditions. At the same time, they engage in a critical reappraisal of India's philosophical heritage, seeking to preserve and reinterpret those ideas that continue to possess enduring relevance and universal significance. This course is designed to provide students with a comprehensive overview of the diverse and dynamic landscape of modern Indian thought.

Course Outcome:

By the completion of this course, students will be able to:

- Explain the historical and philosophical transition from classical Indian philosophy to modern Indian thought. Identify the major characteristics and distinctive features of modern Indian philosophical traditions.
- Analyse the influence of Western philosophy, culture, and intellectual movements on the development of modern Indian philosophy. Evaluate the philosophical contributions of major modern Indian thinkers in addressing social, ethical, political, and spiritual issues.
- Examine the renewed significance of Advaita Vedānta and the changing relevance of other classical schools in the modern context. Assess the shift from a predominantly collective orientation to a greater emphasis on individual dignity, freedom, and social responsibility in modern Indian thought.

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- Interpret the critical reinterpretation of India's philosophical heritage undertaken by modern thinkers in response to contemporary challenges. Apply the insights of modern Indian philosophy to contemporary issues such as social justice, human rights, nationalism, secularism, education, and global ethics.
- Develop critical and analytical skills for engaging with modern Indian philosophical texts and evaluating their relevance in the present-day world.

Course Content

1. Swami Vivekananda: Man; Universal Religion.
2. Rabindranath Tagore: Men and God; Religion of man.
3. Sri Aurobindo: Reality as *sat-cit-ananda*, three phases of reality-evolution; mind and supermind; integral yoga.
4. Mahatma Gandhi: Truth is God, Non-violence, Satyagraha, Ideal State and Sarvodaya, Religion and Morality, Philosophy of Means and End.
5. K.C. Bhattacharya: Concept of Philosophy; subject as freedom; the Absolute and its alternative forms; interpretation of māyā.
6. S. Radhakrishnan: God and the Absolute; intellect and intuition; the idealist view of life.
7. Mohammad Iqbal: Self, God, Man and Superman, Intellect and Intuition.
8. J. Krishnamurti:Conception of thought, Freedom from the known, analysis of self, choiceless awareness.
9. B.R. Ambedkar: Critique of social evils; Neo-Buddhism.
10. D.D. Upadhayaya: Integral Humanism, Adaita Vedanta, Purusartha.
11. M.N Roy: Radical Humanism, Materialism.

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Suggested Readings:

1. Vivekananda, Swami. Practical Vedānta. Culcutta: Adāita Ashrama, 1984.
2. Sri Aurobindo. The Life Divine. Pondicherry: Sri Aurobindo Ashrama, 1995.
3. Sri Aurobinda. Integral Yoga, Pondicherry: Sri Aurobindo Ashram. 1972.
4. Gandhi, Mahatma. (1948). *Selections from Gandhi*. Ed. N.K. Bose. Navajiwan Publishing House. Ahmedabad, India.

5. Gandhi. (2018). *An Autobiography orThe Story of My Experiments with Truth*. Trans by M. Desai. Navajiwan Publishing House. Ahmedabad, India.
6. Tagore, Rbindranath. Religion of Man, London: Unwin Books, 1961
7. Bhattacharyya,K.C.Studies in Philosophy, Delhi: Motilal Banarasidass, 1983
8. Radhakrishnan, S.An Idealists View of Life, London: George Allen & Unwin, 1957
9. Krishnamurti, J., Freedom from the known, San Francisco, Harper, 1997.
10. Krishnamurt,J. Tradition and Revolution, Bombay: OrientLongmans, 1972
11. Ambedkar, B.R. Buddha and His Dhamma in Writings and Speeches, Bombay: Educational Dept., Govt of Maharashtra.
12. Roy, M.N., Radical Humanism Selected Writings, Prometheus Publications, 2010.
13. Iqbal, Mohammad. Reconstructions of Religious Thought in Islam, London: Oxford University Press, 1934.
14. Manjapra, Kris. M.N. Roy Marxism and Colonial Cosmopolitanism, India: Routledge Publication, 2010.
15. Sharma, Mahes Chandra. Builders of Modern India-D.D. Upadhyaya, Publications Division, 2017.
16. Nene V. V. Pandit Deendayal Upadhyaya-Part: II, Integral Humanism, New Delhi: Suruchi Prakashan, 1992.
17. Dar, Bashir Ahamd. A Study in Iqbal's Philosophy. Shaikh Mohammad Ashraf Kashmiri Bazar, Lahore, 1948.
18. Chattopadhyay, D.P., Sri Aurobindo and Karl Marx: Integral Sociology and Dialectical Sociology, Delhi: Motilal Banarasidass, 1988.
19. Lal, Basant Kumar. Contemporary Indian Philosophy, Delhi, 1999.
20. Narvane.V.S., Modern Indian Thought, Bombay, 1964.
21. Ghosh, Raghunath. (2008). *Humanity, Truth and Freedom* (*Essays in Modern Indian Philosophy*),Northern Book Centre, New Delhi, India.
22. Mahadevan, T. M. P., & Saroja, G. V. (1981). *Contemporary Indian philosophy*. Sterling Publishers, New Delhi, India.
23. Ray, B. G. (1947). *Contemporary Indian philosophers*. Allahabad, Kitabistan, India.
24. Ghosh, R.N. & Basak, J.C. (2012). Socio-Political Philosophy of Ambedkar. Centre for Ambedkar Studies, N.B.U., West Bengal, India.

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RESEARCH PAPER -IV

Applied Ethics

Objectives:

The course introduces the fundamentals, scope, and limits of Applied Ethics, with particular attention to the relationship between ethics and politics. It covers bio-medical ethics, including the fundamentals of medical ethics, duties of medical practitioners, the patient–doctor relationship, and ethical issues related to cloning, surrogacy, euthanasia, and abortion. The course also examines **professional ethics**, focusing on the relationship between profession and business, morality and law in professional life, codes of conduct for different professions, and whistle-blowing. Business Ethics is explored through ethical issues in business, major frameworks of business ethics, and the moral agency of corporations. The course further addresses Media Ethics **and** Environmental Ethics, including anthropocentrism and non-anthropocentrism, animal ethics, and animal rights. Other important areas include sexual morality; terrorism, justice and war; job discrimination and preferential treatment; feminist ethics; and capital punishment, enabling students to critically examine contemporary moral issues from diverse ethical perspectives.

Course Outcome:

After completing the course, students will be able to:

1. Explain the fundamental concepts, scope, and limits of Applied Ethics.
2. Identify and analyse ethical issues in medical, professional, business, and media practices.
3. Evaluate moral arguments concerning cloning, surrogacy, euthanasia, abortion, sexual morality, and animal rights.
4. Apply ethical principles to issues of discrimination, preferential treatment, terrorism, war, and justice.
5. Understand and assess feminist approaches to ethical problems.
6. Analyse competing arguments concerning capital punishment and other controversial moral issues.
7. Develop critical reasoning and ethical decision-making skills for addressing contemporary social and professional problems.

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Course Content—

- Fundamental of applied ethics, Scope and limits, Ethics and politics
- Bio-medical Ethics: Fundamentals of Medical Ethics, Duty of a Medical Practitioner, PatientDoctor Relationship, Ethics of Cloning, Ethics of Surrogacy, Euthanasia and Abortion
- Professional ethics: profession and business; morals and laws in profession; codes of conduct for various kinds of professionals, whistle blowing.
- Business Ethics: Ethical issues in Business, popular frameworks for Business Ethics, Corporation and Moral Agency.
- Media Ethics
- Environmental Ethics: Anthropocentrism and Nonanthropocentrism. Animal Ethics and Animal Rights
- Sexual morality
- Terrorism, Justice and War
- Job Discrimination, preferential treatment
- Feminist Ethics
- Capital Punishment

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Suggested Readings:

1. Beauchamp, Tom L, & James F. Childress. *Principles of Bio-medical Ethics*. New York: Oxford University Press, 2009.
2. Frey, R.G & Wellman C.H. *A Companion to Applied Ethics*. Blackwell Publishing Ltd, 2005.
3. Belsey, A & Chadwic, R (Eds.). *Ethical Issues in Journalism and the Media*. Routledge, 1992.
4. Ward, J.A. Stephen. *Ethics and the Media: An Introduction*. U.K:Cambridge University Press, 2011.
5. Fernando, A.C. *Business Ethics and Corporate Governance*. India: Pearson Education, 2010.
6. Velasquez M G (Eds) *Business Ethics: Concepts and Cases*. India: Prentice Hall India Private Limited, 2006.

7. Joan, Tronto. "An Ethics of Care", Feminist theory: A Philosophical Anthology.
8. Sarkar,K. Bijay, "*Ethics An Articulation of Contentious Issues*, Abhijeet publication, New Delhi, 2025
9. Maitra, K. Susil. *The Hindu Ethics*.Calcutta: Calcutta University Press, 1925.
10. Padhi. L K.*An Introduction to Environmental Ethics: Basic Theories and Practical issues.* Overseas Press, New Delhi and USA, 2024.
11. Padhi. L K., Moral Status of Animalsin Journal of Philosophy, Dept. of Philosophy, University of North Bengal, Vol-VIII, March, 2011,

Final submission of Research paper

Dissertation Paper

Students may opt any topic from Indian or Western Philosophy (under PG syllabus) for Dissertation

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