

**DEBRA THANA SAHID KSHUDIRAM SMRITI MAHAVIDYALAYA
(AUTONOMOUS)
DEBRA, PASCHIM MIDNAPORE, WEST BENGAL**



PROPOSED CURRICULUM & SYLLABUS (DRAFT) OF

**BACHELOR OF ARTS WITH PHILOSOPHY
(MULTIDISCIPLINARY STUDIES)**

3-YEAR UNDERGRADUATE PROGRAMME

(w.e.f. Academic Year 2024-2025)

Based on
**Curriculum & Credit Framework for Undergraduate Programmes
(CCFUP), 2024 & NEP, 2020**

DEBRA THANA SAHID KSHUDIRAM SMRITI MAHAVIDYALAYA
BACHELOR OF ARTS (HONOURS) MAJOR IN PHILOSOPHY
(under CCFUP, 2024)

Level	YR.	SEM	Course Type	Course Code	Course Title	Credit	L-T-P	Marks				
								CA	ESE	TOTAL		
B.A. (Hons.)	3 rd	V	SEMESTER-V									
			Major-A4	PHIPMJ04	T: Philosophy of Religion (Indian and Western) <i>(To be studied by students taken Philosophy as Discipline- A)</i>	4	3-1-0	15	60	75		
			Major-A5	PHIPMJ05	T: Psychotherapy, Philosophy of Mind and the External World <i>(To be studied by students taken Philosophy as Discipline- A)</i>	4	3-1-0	15	60	75		
			Major-A6	PHIPMJ06	T: Analytic Philosophy <i>(To be studied by students taken Philosophy as Discipline- A)</i>	4	3-1-0	15	60	75		
			Major (Elective) -2	PHIMJE02	T: Indian Ethics (Nitividya) <i>(To be studied by students taken Philosophy as Discipline- A)</i>	4	3-1-0	15	60	75		
			Minor-5 (Disc.C5)	PHIMIN05	T: Practical Ethics <i>(To be studied by students taken Philosophy as Discipline- C)</i>	4	3-1-0	15	60	75		
						Semester-V Total		20				375
		VI	SEMESTER-VI									
			Major-B4	PHIPMJ04	Philosophy of Religion (Indian and Western) <i>(To be studied by students taken Philosophy as Discipline- B)</i>	4	3-1-0	15	60	75		
			Major-B5	PHIPMJ05	Psychotherapy, Philosophy of Mind and the External World <i>(To be studied by students taken Philosophy as Discipline- B)</i>	4	3-1-0	15	60	75		
			Major-B6	PHIPMJ06	Analytic Philosophy <i>(To be studied by students taken Philosophy as Discipline- B)</i>	4	3-1-0	15	60	75		
			Major (Elective) -3	PHIMJE03	T: Ecological Ethics (Indian and Western) <i>(To be studied by students taken Philosophy as Discipline- A)</i>	4	3-1-0	15	60	75		
			Minor -6 (Disc.-C6)	PHIMIN06	T: Analytic Philosophy <i>(To be studied by students taken Philosophy as Discipline- C)</i>	4	3-1-0	15	60	75		
						Semester-VI Total		20				375
						YEAR-3		40				750
		Eligible to be awarded Bachelor of Arts in Philosophy on Exit						126	Marks (Year: I+II+III)		2325	

MJ = Major, MI = Minor Course, SEC = Skill Enhancement Course, AEC = Ability Enhancement Course, MDC = Multidisciplinary Course, CA= Continuous Assessment, ESE= End Semester Examination, T = Theory, P= Practical, L-T-P = Lecture-Tutorial-Practical, MIL = Modern Indian Language

Semester- V

MAJOR (MJ)

Major A4: Philosophy of Religion (Indian and Western)

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives:

The course on Philosophy of Religion aims to introduce students to the nature, scope, and central concerns of philosophical inquiry into religion, focusing on questions regarding ultimate reality, faith, and human existence. It seeks to develop a critical understanding of key religious doctrines such as karma, rebirth, dharma, and liberation as interpreted in the Vaidika, Bauddha, and Jaina traditions, while also familiarizing students with the essential theological ideas of major world religions like Islam and Christianity, including concepts of God, divine attributes, the Trinity, and redemption. The course further aims to engage students with classical arguments for the existence of God, including the Nyāya, cosmological, teleological, and ontological arguments, alongside major critiques of religious belief from sociological, psychological, and materialist perspectives. In addition, it encourages reflection on contemporary issues such as religious pluralism, inter-religious dialogue, and the possibility of a universal religion. Overall, the course is designed to cultivate critical thinking, philosophical reasoning, and analytical writing skills in the context of religious inquiry.

Learning Outcomes:

Upon successful completion of the course, students will be able to demonstrate a comprehensive understanding of the key concepts, issues, and methods in the Philosophy of Religion. They will be capable of comparing and critically evaluating various religious doctrines across Indian traditions, as well as interpreting the central theological ideas of Islam and Christianity. Students will develop the ability to analyze and assess major philosophical arguments for the existence of God, along with significant critiques of religious belief offered by thinkers from different intellectual traditions. They will also be able to engage thoughtfully with issues related to religious diversity, pluralism, and dialogue, showing sensitivity to different perspectives. Furthermore, the course will enhance their skills in logical reasoning, argumentation, and academic writing, enabling them to articulate complex ideas clearly and coherently. Ultimately, students will cultivate reflective thinking and intellectual independence, allowing them to examine their own beliefs and assumptions in a more critical and informed manner.

Course Content:

- a) Nature and scope of Philosophy of Religion.
- b) Doctrine of *karma* and rebirth, doctrine of *dharma*, doctrine of liberation (*Vaidika*, *Bauddha* and *Jaina* views)
- c) Basic Tenets of Islam: God the ultimate Reality, His attributes, His relation to the world and man.
- d) Basic tenets of Christianity: The Doctrine of Trinity, The theory of Redemption.
- e) Religious Pluralism, Inter-religious Dialogue and the Possibility of Universal Religion.
- f) Nyāya Arguments for the existence of God
- g) Arguments for the existence of God: i) Ontological arguments, ii) Cosmological, iii) Teleological.

Suggested Readings:

- Bandyopadhyay, Anukul. *Buddha and Buddhadharma*. Shree Dhamodar Press, 1966.
- Bhattacharyya, Haridas. *The Foundations of Living Faiths: An Introduction to Comparative Religion*. Vol. 8, Motilal Banarsidass Publ., 1994.
- Brown, Raymond E. *An Introduction to the New Testament*. Yale University Press, 2015.
- Davies, Brian, and Brian Davies. *An Introduction to the Philosophy of Religion*. Vol. 2, Oxford UP, 1993.
- Debiprasad, Chattopadhyaya. "Indian Atheism: A Marxist Analysis." (1969).
- Elst, Koenraad, and Koenraad Van DerElst. *Who is a Hindu?: Hindu Revivalist Views of Animism, Buddhism, Sikhism and other offshoots of Hinduism*. Voice of India, 2002.
- Fakhry, Majid. *A History of Islamic Philosophy*. Columbia University Press, 2004.
- Geisler, Norman L., and Winfried Corduan. *Philosophy of Religion*. Wipf and Stock Publishers, 2003.
- Hick, John. *Philosophy of Religion*. Prentice-Hall, 1963.
- Jhingran, Saral. *Aspects of Hindu Morality*. Motilal Banarsidass Publ., 1989.
- Kaiser, Walter C. *Toward an Old Testament Theology*. Zondervan, 1991.
- Mohan, Bhattacharyya Gopika. "Studies in Nyaya Vaisesika Theism." (1961).
- Murray, Michael J., and Michael C. Rea. *An Introduction to the Philosophy of Religion*. Cambridge University Press, 2008.
- Pojman, Louis J. *Philosophy of Religion*. Waveland Press, 2008.
- Radhakrishnan, Sarvepalli. *Indian Religious Thought*. Orient Paperbacks, 2006.
- Richardson, Cyril Charles. *The Doctrine of the Trinity*. Abingdon Press, 1958.
- Rowe, William L., and Rae Baker. *Philosophy of Religion: An Introduction*. Dickenson Publishing Company, 1978.
- Shaha, Sukharanjan, and Sukharanjan Saha. *Essays in Indian Philosophy*. Allied Publishers in collaboration with Dept. of Philosophy Jadavpur University, 1997.
- Sharma, Arvind. *A Hindu Perspective on the Philosophy of Religion*. Springer, 1990.

Major A5: Psychotherapy, Philosophy of Mind and the External World

Credits 04 (Full Marks: 75)
[Theory: 60 lectures]

Course Objectives:

The course on Psychotherapy, Philosophy of Mind and the External World aims to provide students with a comprehensive understanding of the fundamental issues concerning the nature of mind and its relation to the body. It introduces major philosophical theories such as Interactionism, Parallelism, Epiphenomenalism, and Double Aspect Theory, enabling students to critically engage with different perspectives on the mind-body problem. Alongside this, the course seeks to familiarize students with the basic concepts and methods of psychology, including introspection, extrospection, and experimental approaches to the study of mental processes. It further aims to develop a clear understanding of sensation and perception, including Gestalt principles, as well as phenomena such as illusion and hallucination. The course also explores the concept of consciousness, its various levels, and associated philosophical problems, with special attention to the unconscious mind and Freudian theory. In addition, it introduces key theories of learning and intelligence, focusing on their philosophical and psychological significance. Overall, the objective is to cultivate analytical skills, critical thinking, and an interdisciplinary understanding of mind and behavior.

Learning Outcomes:

Upon successful completion of this course, students will be able to explain and critically evaluate the major philosophical approaches to the mind-body problem, demonstrating an understanding of their strengths and limitations. They will acquire the ability to apply and assess different methods of psychological inquiry, including introspection, extrospection, and experimental techniques. Students will be able to clearly distinguish between sensation and perception, interpret the principles of Gestalt psychology, and analyze perceptual errors such as illusion and hallucination. They will develop a deeper understanding of consciousness and its different levels, including the role and evidence of the unconscious mind, as well as Freud's theory of dreams. Furthermore, students will be capable of evaluating major theories of learning and explaining different approaches to the measurement of intelligence, including the concept of I.Q. and intelligence testing. The course will enhance their capacity for logical reasoning, conceptual clarity, and critical reflection, enabling them to engage thoughtfully with philosophical and psychological questions related to the mind and human behavior.

Course Contents-

- a) Philosophy of Mind: Introduction
- b) Mind-Body Relation: Interactionism, Parallelism, Epiphenomenalism, Double Aspect Theory.
- c) Psychology: Introduction
- d) Methods of Psychology: Introspection, Extrospection, Experimental Methods
- e) Sensation and Perception: Relation and Difference between sensation and perception. Gestalt theory of perception. Illusion and Hallucination
- f) Consciousness: What is consciousness? and Problems of consciousness.
- g) Levels of Mind – Conscious, Subconscious, Unconscious, Proofs for the existence of Unconscious, Freud's Theory of Dream.
- h) Learning: the trial-and-error theory, Pavlov's Conditioned Response theory, Gestalt theory
- i) Intelligence: Measurement of Intelligence, I.Q., Test of Intelligence

Suggested Readings:

English:

- Armstrong, D. M. *A Materialist Theory of Mind*. Routledge, 1968.
- Bhattacharya, Paresh Nath. *A Textbook of Psychology*. A. Mukherjee & Co. Pvt. Ltd., 1963.
- Boaz, G. D. *General Psychology*. Oxford University Press, 1939.
- Heil, John. *Philosophy of Mind*. Routledge, 1998.
- James, William. *Psychology*. Holt, 1892.
- ---. *Principles of Psychology*. Holt, 1890.
- Knight, Rex, and M. Knight. *A Modern Introduction to Psychology*. University Tutorial Press Ltd., 1966.
- Lowe, E. J. *An Introduction to the Philosophy of Mind*. Cambridge UP, 2000.
- Morgan, Clifford T., and Richard A. King Jr. *Introduction to Psychology*. 7th ed., McGraw-Hill, 1987.
- Muna, N. L. *Introduction to Psychology*. Houghton Mifflin, 1969.
- Murphy, Gardner. *General Psychology*. Harper & Brothers, 1933.
- Shaffer, Jerome. *Philosophy of Mind*. Prentice Hall, 1968.
- Skinner, B. F. *About Behaviorism*. Knopf, 1974.
- ---. *Science and Human Behaviour*. The Free Press, 1953.
- Stout, G. F. *A Manual of Psychology*. University Tutorial Press, 1921.
- Titchener, E. B. *A Textbook of Psychology*. Macmillan, 1910.
- Tye, Michael. *Ten Problems of Consciousness*. MIT Press, 1995.
- Woodworth, Robert S., and Donald G. Marquis. *Psychology*. Methuen, 1958.

Bengali:

- Chattopadhyay, Priti Bhushan. *Monovidya*. Modern Book Agency Private Ltd., 1962. (*The 3rd edition was published in 1962.*)
- Bhattacharya, Pareshnath. *Monovidya*. A. Mukherjee & Co. Pvt. Ltd., 1963.

- Bhattacharya, Samarendra. *Monovidya*. Book Syndicate Private Ltd., 1996.
- Mitra, M. N., and Pushpa Mishra. *Monosamikksha*. Progressive Publishers, 2010.
- Mitra, M. N., and P. Sarkar, editors. *Monodarshan-Sarirvada o Tar Vikalap*. Jadavpur University Press, 2013.
- Sengupta, Ira. *Adhunik Monovijana*. New Central Book Agency (P) Ltd., 2005.
- Roy, Sushil. *Shikshashrayi Monovidya*. Soma Book Agency, 2018.

Course Objectives:

The course on Analytic Philosophy aims to introduce students to the fundamental philosophical study of language, with particular emphasis on the structure, meaning, and use of linguistic expressions. It seeks to develop a clear understanding of the three core dimensions of language syntax, semantics, and pragmatics highlighting their interrelations and philosophical significance. The course further aims to examine key issues concerning word-meaning and the nature of definitions, enabling students to appreciate the challenges involved in achieving clarity and precision in language. Special attention is given to the problem of vagueness and its implications for philosophical analysis and communication. In addition, the course explores theories of sentence-meaning and the relationship between language and reality, especially through the lens of analytic philosophy. It also engages students with the principle of testability and verification as criteria for meaning, thereby fostering a critical understanding of the limits and possibilities of linguistic expression. Overall, the course is designed to cultivate analytical rigor, logical clarity, and precision in philosophical thinking.

Learning Outcomes:

Upon successful completion of this course, students will be able to clearly distinguish between syntax, semantics, and pragmatics, and explain their respective roles in the analysis of language. They will demonstrate a critical understanding of problems related to word-meaning and the formulation of definitions, including the difficulties posed by ambiguity and vagueness. Students will be able to analyze and evaluate different theories of sentence-meaning, showing awareness of their philosophical implications. They will also develop the ability to assess the principle of testability and its connection to meaning, particularly within the framework of analytic philosophy. Furthermore, the course will enhance their capacity for precise reasoning and careful use of language, equipping them with the necessary tools for rigorous philosophical analysis. Ultimately, students will be able to engage thoughtfully with complex linguistic and philosophical issues, demonstrating clarity, coherence, and critical insight in their arguments.

Course Content:

- a) Syntax, Semantics, Pragmatics.
- b) Word-meaning, Definitions.
- c) Vagueness.
- d) Sentence-meaning.
- e) Testability and meaning.

Suggested Reading:

English:

- Alston, William P. *Philosophy of Language*. Prentice-Hall of India, 1988.
- Ammerman, Robert R. *Classics of Analytic Philosophy*. Tata McGraw-Hill, 1965.
- Ayer, A. J. *Language, Truth and Logic*. Courier Corporation, 1952.
- Ayer, A. J. *The Central Questions of Philosophy*. Penguin Books, 1973.
- Ayer, A. J. *The Problem of Knowledge*. Penguin Books, 1956.
- Black, Max. *Philosophical Analysis*. Cornell University Press, 1949.
- Chakraborty, Shibapada. *An Introduction to Philosophy*. Progressive Publishers, 1995.
- Davidson, Donald. *Essays on Actions and Events*. Vol. 1, Oxford University Press, 2001.
- Dummett, Michael. *The Logical Basis of Metaphysics*. Harvard University Press, 1991.
- Ghosh, Jhadeswar. *From Meaning Atomism to Meaning Holism: A Study of Bhartṛhari, Wittgenstein and Quine*. Ciderpress, 2022.
- Hospers, John. *An Introduction to Philosophical Analysis*. 4th ed., Routledge, 2013.
- Hospers, John, editor. *Readings in Philosophical Analysis*. Prentice-Hall, 1954.
- Kripke, Saul A. *Naming and Necessity*. Harvard University Press, 1980.
- Mackie, J. L. *Ethics: Inventing Right and Wrong*. Penguin Books, 1990.
- Martinich, A. P., editor. *The Philosophy of Language*. Oxford University Press, 2001.
- Woozley, A. D. *Theory of Knowledge: An Introduction*. Hutchinson University Library, 1949.

Bengali

- Das, Ramaprasad, and Shibapada Chakraborty. *Paschatya Darshaner Ruparekha*. Progressive Publishers, 2003.
- Das, Ramaprasad. *Darshanik Jijnasa (Bagarthatattva)*. Progressive Publishers, 2005.
- Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva)*. Progressive Publishers, 2004.
- Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva: Jnaner Svarup)*. Progressive Publishers, 2006.
- Das, Ramaprasad. *Darshanik Jijnasa (Paratattva o Bhauto Jagater Jnana)*. Progressive Publishers, 2007.
- Samanta, Samarikanta. *Darshanik Bishlesaner Ruparekha (Pratham o Dvitiya Khanda)*. Sanskrit Book Depot, 2010.

Major Elective

(To be studied by students taken Philosophy as Discipline-A)
Major Elective (MJE)-02

MJE-02T: Indian Ethics (Nitividya)

Credit 04; Full Marks: 75
[Theory: 60 lectures]

Course Objectives:

The course on Ethics (Indian) aims to introduce students to the rich and diverse traditions of ethical thought in Indian philosophy, focusing on their foundational concerns, presuppositions, and practical relevance. It seeks to provide a comprehensive understanding of key ethical concepts such as karma, dharma, ṛṇa, and ṛta, and their role in shaping moral life and social responsibility. The course further aims to examine the theory of puruṣārtha as interpreted by different schools including Cārvāka, Buddhist, and the āstika systems, highlighting their distinct approaches to human goals and values. Special emphasis is placed on the meaning and classification of dharma, including sādharma, asādharmā, and varṇāśrama dharma, in order to understand both universal and context-specific duties. The course also explores important ethical doctrines such as karma and rebirth, niṣkāmakarma as presented in the Bhagavad Gītā, and the ethical teachings of Buddhism and Jainism, including pañcaśīla, aṣṭāṅgikamārga, anubrata, and mahāvratā. Additionally, it introduces the ethical framework of Mīmāṃsā, particularly the classification of actions into nitya, naimittika, and kāmya karma. Overall, the course aims to cultivate moral reflection, critical understanding, and an appreciation of the philosophical foundations of Indian ethical values.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a clear understanding of the fundamental concepts and theories of Indian ethics, including karma, dharma, ṛṇa, and ṛta. They will be able to explain and critically evaluate the theory of puruṣārtha across different philosophical traditions, identifying their similarities and differences. Students will develop the ability to analyze the various classifications of dharma and apply them to ethical and social contexts. They will also gain a deeper understanding of the doctrines of karma and rebirth, as well as the concept of niṣkāmakarma in the Bhagavad Gītā, and assess their ethical significance. Furthermore, students will be able to interpret and evaluate the ethical teachings of Buddhism and Jainism, including their principles of conduct and moral discipline, as well as the Mīmāṃsā classification of actions. The course will enhance their critical thinking, interpretative skills, and moral reasoning, enabling them to appreciate the relevance of Indian ethical traditions in contemporary life and to develop a reflective and responsible ethical outlook.

Course Contents:

- a) Introduction: Definition of Ethics and Nitividya
- b) Puruṣārtha in different schools
- c) Meaning of Dharma, Concept of Ṛta and Ṛṇa.
- d) Sādhāraṇadharmā and Varnasrama Dharma
- e) Niṣkāmakarma and Lokasamgraha,
- f) Pancaśīla and Aṣṭāṅgikamārga.
- g) Jaina Ethics: anubrata, mahābrata
- h) Mimāṃsa Ethics: Nitya karma, Naimittika karma and Kāmya karma.

Suggested Readings:**English**

- Chatterjee, S. C. *The Fundamentals of Hinduism: A Philosophical Study*. University of Calcutta, 1950.
- Maitra, S. K. *The Ethics of the Hindus*. University of Calcutta, 1963.
- Mahadevan, T. M. P. *An Outline of Hinduism*. Chetana Ltd., 1967.
- Tewari, K. N. *Classical Indian Ethical Thought*. Motilal Banarsidass, 1998.
- Prasad, Rajendra. *Ethics in the Gita: An Analytical Study*. Indian Council of Philosophical Research, 2008, pp. 119–145.
- Singh, Satya Prakash. “Ethics in the Vedas.” *History of Science, Philosophy and Culture in Indian Civilisation*, vol. XII, part 2, edited by Rajendra Prasad, Pearson Longman, 2007.
- Chakraborty, Samiran Chandra. “Ṛta, Satya, Tattva, Tathya.” *History of Science, Philosophy and Culture in Indian Civilisation*, vol. VIII, part 4, edited by P. K. Sen, Centre for Studies in Civilizations, 2006.

Bengali

- Bhadra, Mrinal Kanti. *Nitividya*. Progressive Publishers, 2005.
- Chakraborty, Somnath. *Nitividyar Tattvakatha*. Sanskrit Book Depot, 2010.
- Gupta, Dikshit. *Nitishastra*. New Central Book Agency, 2008.
- Chakraborty, Shibapada. *Nitividya*. Progressive Publishers, 2003.
- Radhakrishnan, S. *Pashchatya Darshaner Itihas (Pratham o Dwitiya Khanda)*. Rajpal & Sons, 1996.
- Bandyopadhyay, A., and K. C. Gupta. *Dharma Darshan*. Sanskrit Pustak Bhandar, 2004.
- Das, Rabindranath. *Dharma Darshan*. Progressive Publishers, 2006.
- Mohanty, Dilip Kumar. *Dharmadarshanar Katipoy Samasya*. Books and Allied Pvt. Ltd., 2012.

MINOR (MI)

PHIMIN05 : Practical Ethics

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives:

The course on Practical Ethics aims to introduce students to the nature and scope of applied ethics and its relevance in addressing real-life moral issues. It seeks to develop a clear understanding of the concept of equality and its implications in contemporary society, including debates surrounding genetic diversity, affirmative action, and reverse discrimination, particularly in relation to marginalized groups such as SC, ST, OBC, women, and physically challenged persons. The course further aims to engage students with ethical questions concerning the treatment of non-human animals, focusing on issues of animal welfare and rights. It also examines critical moral problems related to human life, such as suicide and euthanasia, encouraging students to reflect on the value and sanctity of life. In addition, the course explores environmental ethics by analyzing anthropocentric and non-anthropocentric approaches, including land ethics and deep ecology. Finally, it introduces students to contemporary ethical discussions on poverty, especially through the ideas of Peter Singer, with the objective of fostering moral responsibility and global ethical awareness. Overall, the course is designed to cultivate critical thinking and ethical reasoning in dealing with pressing social and moral dilemmas.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a clear understanding of the key concepts and issues in practical ethics and apply them to real-world situations. They will be able to critically analyze the concept of equality and evaluate the ethical justification of policies such as affirmative action and debates surrounding discrimination. Students will develop the ability to assess moral arguments concerning animal rights and welfare, as well as engage with complex ethical issues related to suicide and euthanasia with sensitivity and philosophical clarity. They will also be able to examine different approaches to environmental ethics and evaluate their implications for sustainable living and ecological responsibility. Furthermore, students will gain insight into the ethical dimensions of poverty and develop the capacity to critically engage with arguments such as those proposed by Peter Singer. The course will enhance their ability to construct reasoned arguments, make ethical judgments, and apply philosophical principles to contemporary moral problems, thereby strengthening their analytical and decision-making skills in both academic and practical contexts.

Course Content

- a) Practical ethics and its definition
- b) Medical Ethics: Euthanasia and Abortion
- c) Animal Ethics: Animal welfarist vs Animal rights activist
- d) Environmental Ethics: Anthropocentrism, and Non-Anthropocentrism
- e) Business ethics and its main issues
- f) Equality and discrimination

Suggested readings

English

- Bandyopadhyay, Tirthanath. *Kant's Moral Philosophy*. Progressive Publishers, 2007.
- Mackenzie, J. S. *A Manual of Ethics*. University Tutorial Press, 1900.
- Satyanarayan. *Ethics: Theory and Practice*. Oxford University Press, 2010.
- Sharma, Kedarnath. *Indian Ethics*. Motilal Banarsidass, 1998.
- Singer, Peter. *Practical Ethics*. Cambridge University Press, 2011.
- Padhi, L.K. *An Introduction to Environmental Ethics: Basic Theories and Practical Issues*, Overseas Press, USA and New Delhi, 2023

Bengali

- Bhattacharya, Samarendra. *Nitividya*. Books and Allied Pvt. Ltd., 2011.
- Chakraborty, Shibapada. *Nitividya*. Progressive Publishers, 2003.
- Chakraborty, Somnath. *Nitividya Tattvakatha*. Sanskrit Book Depot, 2010.
- Gupta, Dikshit. *Nitividya*. New Central Book Agency, 2008.
- Pal, Santosh Kumar. *Samakalin Parivesh Nitividya*. Progressive Publishers, 2012.
- Roy, Pradip Kumar. *Byabaharik Nitividya*. Books and Allied Pvt. Ltd., 2015.

Semester- VI

MAJOR (MJ)

Major B4: Philosophy of Religion (Indian and Western)

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives:

The course on Philosophy of Religion aims to introduce students to the nature, scope, and central concerns of philosophical inquiry into religion, focusing on questions regarding ultimate reality, faith, and human existence. It seeks to develop a critical understanding of key religious doctrines such as karma, rebirth, dharma, and liberation as interpreted in the Vaidika, Bauddha, and Jaina traditions, while also familiarizing students with the essential theological ideas of major world religions like Islam and Christianity, including concepts of God, divine attributes, the Trinity, and redemption. The course further aims to engage students with classical arguments for the existence of God, including the Nyāya, cosmological, teleological, and ontological arguments, alongside major critiques of religious belief from sociological, psychological, and materialist perspectives. In addition, it encourages reflection on contemporary issues such as religious pluralism, inter-religious dialogue, and the possibility of a universal religion. Overall, the course is designed to cultivate critical thinking, philosophical reasoning, and analytical writing skills in the context of religious inquiry.

Learning Outcomes:

Upon successful completion of the course, students will be able to demonstrate a comprehensive understanding of the key concepts, issues, and methods in the Philosophy of Religion. They will be capable of comparing and critically evaluating various religious doctrines across Indian traditions, as well as interpreting the central theological ideas of Islam and Christianity. Students will develop the ability to analyze and assess major philosophical arguments for the existence of God, along with significant critiques of religious belief offered by thinkers from different intellectual traditions. They will also be able to engage thoughtfully with issues related to religious diversity, pluralism, and dialogue, showing sensitivity to different perspectives. Furthermore, the course will enhance their skills in logical reasoning, argumentation, and academic writing, enabling them to articulate complex ideas clearly and coherently. Ultimately, students will cultivate reflective thinking and intellectual independence, allowing them to examine their own beliefs and assumptions in a more critical and informed manner.

Course Content:

- a) Nature and scope of Philosophy of Religion.
- b) Doctrine of *karma* and rebirth, doctrine of *dharma*, doctrine of liberation (*Vaidika*, *Bauddha* and *Jaina* views)
- c) Basic Tenets of Islam: God the ultimate Reality, His attributes, His relation to the world and man.
- d) Basic tenets of Christianity: The Doctrine of Trinity, The theory of Redemption.
- e) Religious Pluralism, Inter-religious Dialogue and the Possibility of Universal Religion.
- f) *Nyāya* Arguments for the existence of God
- g) Arguments for the existence of God: i) Ontological arguments, ii) Cosmological, iii) Teleological.

Suggested Readings:

- Bandyopadhyay, Anukul. *Buddha and Buddhadharma*. Shree Dhamodar Press, 1966.
- Bhattacharyya, Haridas. *The Foundations of Living Faiths: An Introduction to Comparative Religion*. Vol. 8, Motilal Banarsidass Publ., 1994.
- Brown, Raymond E. *An Introduction to the New Testament*. Yale University Press, 2015.
- Davies, Brian, and Brian Davies. *An Introduction to the Philosophy of Religion*. Vol. 2, Oxford UP, 1993.
- Debiprasad, Chattopadhyaya. "Indian Atheism: A Marxist Analysis." (1969).
- Elst, Koenraad, and Koenraad Van DerElst. *Who is a Hindu?: Hindu Revivalist Views of Animism, Buddhism, Sikhism and other offshoots of Hinduism*. Voice of India, 2002.
- Fakhry, Majid. *A History of Islamic Philosophy*. Columbia University Press, 2004.
- Geisler, Norman L., and Winfried Corduan. *Philosophy of Religion*. Wipf and Stock Publishers, 2003.
- Hick, John. *Philosophy of Religion*. Prentice-Hall, 1963.
- Jhingran, Saral. *Aspects of Hindu Morality*. Motilal Banarsidass Publ., 1989.
- Kaiser, Walter C. *Toward an Old Testament Theology*. Zondervan, 1991.
- Mohan, Bhattacharyya Gopika. "Studies in Nyaya Vaisesika Theism." (1961).
- Murray, Michael J., and Michael C. Rea. *An Introduction to the Philosophy of Religion*. Cambridge University Press, 2008.
- Pojman, Louis J. *Philosophy of Religion*. Waveland Press, 2008.
- Radhakrishnan, Sarvepalli. *Indian Religious Thought*. Orient Paperbacks, 2006.
- Richardson, Cyril Charles. *The Doctrine of the Trinity*. Abingdon Press, 1958.
- Rowe, William L., and Rae Baker. *Philosophy of Religion: An Introduction*. Dickenson Publishing Company, 1978.
- Shaha, Sukharanjan, and Sukharanjan Saha. *Essays in Indian Philosophy*. Allied Publishers in collaboration with Dept. of Philosophy Jadavpur University, 1997.
- Sharma, Arvind. *A Hindu Perspective on the Philosophy of Religion*. Springer, 1990.

Major B5: Psychotherapy, Philosophy of Mind and the External World

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives:

The course on Psychotherapy, Philosophy of Mind and the External World aims to provide students with a comprehensive understanding of the fundamental issues concerning the nature of mind and its relation to the body. It introduces major philosophical theories such as Interactionism, Parallelism, Epiphenomenalism, and Double Aspect Theory, enabling students to critically engage with different perspectives on the mind-body problem. Alongside this, the course seeks to familiarize students with the basic concepts and methods of psychology, including introspection, extrospection, and experimental approaches to the study of mental processes. It further aims to develop a clear understanding of sensation and perception, including Gestalt principles, as well as phenomena such as illusion and hallucination. The course also explores the concept of consciousness, its various levels, and associated philosophical problems, with special attention to the unconscious mind and Freudian theory. In addition, it introduces key theories of learning and intelligence, focusing on their philosophical and psychological significance. Overall, the objective is to cultivate analytical skills, critical thinking, and an interdisciplinary understanding of mind and behavior.

Learning Outcomes:

Upon successful completion of this course, students will be able to explain and critically evaluate the major philosophical approaches to the mind-body problem, demonstrating an understanding of their strengths and limitations. They will acquire the ability to apply and assess different methods of psychological inquiry, including introspection, extrospection, and experimental techniques. Students will be able to clearly distinguish between sensation and perception, interpret the principles of Gestalt psychology, and analyze perceptual errors such as illusion and hallucination. They will develop a deeper understanding of consciousness and its different levels, including the role and evidence of the unconscious mind, as well as Freud's theory of dreams. Furthermore, students will be capable of evaluating major theories of learning and explaining different approaches to the measurement of intelligence, including the concept of I.Q. and intelligence testing. The course will enhance their capacity for logical reasoning, conceptual clarity, and critical reflection, enabling them to engage thoughtfully with philosophical and psychological questions related to the mind and human behavior.

Course Contents-

- a) Philosophy of Mind: Introduction

- b) Mind-Body Relation: Interactionism, Parallelism, Epiphenomenalism, Double Aspect Theory.
- c) Psychology: Introduction
- d) Methods of Psychology: Introspection, Extrospection, Experimental Methods
- e) Sensation and Perception: Relation and Difference between sensation and perception. Gestalt theory of perception. Illusion and Hallucination
- f) Consciousness: What is consciousness? and Problems of consciousness.
- g) Levels of Mind – Conscious, Subconscious, Unconscious, Proofs for the existence of Unconscious, Freud's Theory of Dream.
- h) Learning: the trial-and-error theory, Pavlov's Conditioned Response theory, Gestalt theory
- i) Intelligence: Measurement of Intelligence, I.Q., Test of Intelligence

Suggested Readings:

English:

- Armstrong, D. M. *A Materialist Theory of Mind*. Routledge, 1968.
- Bhattacharya, Paresh Nath. *A Textbook of Psychology*. A. Mukherjee & Co. Pvt. Ltd., 1963.
- Boaz, G. D. *General Psychology*. Oxford University Press, 1939.
- Heil, John. *Philosophy of Mind*. Routledge, 1998.
- James, William. *Psychology*. Holt, 1892.
- Knight, Rex, and M. Knight. *A Modern Introduction to Psychology*. University Tutorial Press Ltd., 1966.
- Lowe, E. J. *An Introduction to the Philosophy of Mind*. Cambridge UP, 2000.
- Morgan, Clifford T., and Richard A. King Jr. *Introduction to Psychology*. 7th ed., McGraw-Hill, 1987.
- Muna, N. L. *Introduction to Psychology*. Houghton Mifflin, 1969.
- Murphy, Gardner. *General Psychology*. Harper & Brothers, 1933.
- Shaffer, Jerome. *Philosophy of Mind*. Prentice Hall, 1968.
- Skinner, B. F. *About Behaviorism*. Knopf, 1974.
- ---. *Science and Human Behaviour*. The Free Press, 1953.
- Titchener, E. B. *A Textbook of Psychology*. Macmillan, 1910.
- Tye, Michael. *Ten Problems of Consciousness*. MIT Press, 1995.
- Woodworth, Robert S., and Donald G. Marquis. *Psychology*. Methuen, 1958.

Bengali:

- Chattopadhyay, Priti Bhushan. *Monovidya*. Modern Book Agency Private Ltd., 1962. (*The 3rd edition was published in 1962.*)
- Bhattacharya, Pareshnath. *Monovidya*. A. Mukherjee & Co. Pvt. Ltd., 1963.
- Bhattacharya, Samarendra. *Monovidya*. Book Syndicate Private Ltd., 1996.
- Mitra, M. N., and Pushpa Mishra. *Monosamikksha*. Progressive Publishers, 2010.
- Mitra, M. N., and P. Sarkar, editors. *Monodarshan-Sarirvada o Tar Vikalap*. Jadavpur University Press, 2013.
- Sengupta, Ira. *Adhunik Monovijana*. New Central Book Agency (P) Ltd., 2005.
- Roy, Sushil. *Shikshashrayi Monovidya*. Soma Book Agency, 2018.

Course Objectives:

The course on Analytic Philosophy aims to introduce students to the fundamental philosophical study of language, with particular emphasis on the structure, meaning, and use of linguistic expressions. It seeks to develop a clear understanding of the three core dimensions of language—syntax, semantics, and pragmatics—highlighting their interrelations and philosophical significance. The course further aims to examine key issues concerning word-meaning and the nature of definitions, enabling students to appreciate the challenges involved in achieving clarity and precision in language. Special attention is given to the problem of vagueness and its implications for philosophical analysis and communication. In addition, the course explores theories of sentence-meaning and the relationship between language and reality, especially through the lens of analytic philosophy. It also engages students with the principle of testability and verification as criteria for meaning, thereby fostering a critical understanding of the limits and possibilities of linguistic expression. Overall, the course is designed to cultivate analytical rigor, logical clarity, and precision in philosophical thinking.

Learning Outcomes:

Upon successful completion of this course, students will be able to clearly distinguish between syntax, semantics, and pragmatics, and explain their respective roles in the analysis of language. They will demonstrate a critical understanding of problems related to word-meaning and the formulation of definitions, including the difficulties posed by ambiguity and vagueness. Students will be able to analyze and evaluate different theories of sentence-meaning, showing awareness of their philosophical implications. They will also develop the ability to assess the principle of testability and its connection to meaning, particularly within the framework of analytic philosophy. Furthermore, the course will enhance their capacity for precise reasoning and careful use of language, equipping them with the necessary tools for rigorous philosophical analysis. Ultimately, students will be able to engage thoughtfully with complex linguistic and philosophical issues, demonstrating clarity, coherence, and critical insight in their arguments.

Course Content:

- a) Syntax, Semantics, Pragmatics.
- b) Word-meaning, Definitions.
- c) Vagueness.
- d) Sentence-meaning.
- e) Testability and meaning.

Suggested Reading:

English:

- Alston, William P. *Philosophy of Language*. Prentice-Hall of India, 1988.
- Ammerman, Robert R. *Classics of Analytic Philosophy*. Tata McGraw-Hill, 1965.
- Ayer, A. J. *Language, Truth and Logic*. Courier Corporation, 1952.
- Ayer, A. J. *The Central Questions of Philosophy*. Penguin Books, 1973.
- Ayer, A. J. *The Problem of Knowledge*. Penguin Books, 1956.
- Black, Max. *Philosophical Analysis*. Cornell University Press, 1949.
- Chakraborty, Shibapada. *An Introduction to Philosophy*. Progressive Publishers, 1995.
- Davidson, Donald. *Essays on Actions and Events*. Vol. 1, Oxford University Press, 2001.
- Dummett, Michael. *The Logical Basis of Metaphysics*. Harvard University Press, 1991.
- Frege, Gottlob. "The Thought: A Logical Inquiry." *Mind*, vol. 65, no. 259, 1956, pp. 289–311.
- Ghosh, Jhadeswar. *From Meaning Atomism to Meaning Holism: A Study of Bhartṛhari, Wittgenstein and Quine*. Ciderpress, 2022.
- Hospers, John. *An Introduction to Philosophical Analysis*. 4th ed., Routledge, 2013.
- Hospers, John, editor. *Readings in Philosophical Analysis*. Prentice-Hall, 1954.
- Kripke, Saul A. *Naming and Necessity*. Harvard University Press, 1980.
- Mackie, J. L. *Ethics: Inventing Right and Wrong*. Penguin Books, 1990.
- Martinich, A. P., editor. *The Philosophy of Language*. Oxford University Press, 2001.
- Woozley, A. D. *Theory of Knowledge: An Introduction*. Hutchinson University Library, 1949.

Bengali

- Das, Ramaprasad, and Shibapada Chakraborty. *Paschatya Darshaner Ruparekha*. Progressive Publishers, 2003.
- Das, Ramaprasad. *Darshanik Jijnasa (Bagarthatattva)*. Progressive Publishers, 2005.
- Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva)*. Progressive Publishers, 2004.
- Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva: Jnaner Svarup)*. Progressive Publishers, 2006.
- Das, Ramaprasad. *Darshanik Jijnasa (Paratattva o Bhauto Jagater Jnana)*. Progressive Publishers, 2007.
- Samanta, Samarikanta. *Darshanik Bishlesaner Ruparekha (Pratham o Dvitiya Khanda)*. Sanskrit Book Depot, 2010.

Major Elective

**(To be studied by students taken Philosophy as Discipline-A)
Major Elective (MJE)-02**

MJE-03T: Ecological Ethics (Indian and Western)

**Credit 04; Full Marks: 75
[Theory: 60 lectures]**

Course Objectives:

The course on Ecological Ethics aims to introduce students to the philosophical foundations of environmental thought, with particular emphasis on both classical Indian and contemporary perspectives. It seeks to explore the ecological insights embedded in the Upanisadic worldview, Rabindranath Tagore's understanding of nature, and post-Upanisadic interpretations, thereby highlighting the continuity and transformation of environmental attitudes in Indian philosophy. The course further aims to develop a critical understanding of the concept of respect for nature, including the emergence of bio-centric perspectives and the ethical principles that arise from recognizing the intrinsic value of the natural world. In this context, it engages with important philosophical discussions on intrinsic value as articulated by thinkers such as G.E. Moore, Roderick Chisholm, and Robin Attfield, alongside an examination of Deep Ecology as proposed by Arne Naess and its critique from a Third World perspective, particularly by Ramachandra Guha. Additionally, the course introduces eco-feminism, focusing on the relationship between nature and the feminine, the critique of dualisms in Western thought, and the intersections of masculinity, humanity, and nature. Overall, the course aims to cultivate ecological awareness, ethical sensitivity, and critical reflection on contemporary environmental issues.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a comprehensive understanding of major concepts and debates in ecological ethics. They will be able to explain and critically evaluate classical Indian perspectives on nature, including Upanisadic and post-Upanisadic views, as well as Tagore's ecological philosophy. Students will develop the ability to analyze the ethical implications of adopting a respect-based and bio-centric approach to nature, and to assess the concept of intrinsic value in environmental philosophy. They will be able to interpret and critically engage with different theories of intrinsic value as proposed by Moore, Chisholm, and Attfield, as well as evaluate the principles of Deep Ecology and its critiques, particularly in the context of developing societies. Furthermore, students will gain an understanding of eco-feminist thought, including its critique of Western dualisms and its emphasis on the interconnectedness of nature and gender. The course will enhance their analytical and interpretative skills, enabling them to engage thoughtfully with environmental issues and to develop a philosophically informed and ethically responsible approach toward nature and sustainability.

Course Content:

Ecological Ethics from Indian Perspectives

- a) Ecological Ethics in Vedas and Upanishads
- b) Rabindranath and Gandhi on Ecology
- c) Ecology from Contemporary Indian Perspective (Vandana Shiva)

Intrinsic Value in Nature

- a. Rolston on Intrinsic Value in Nature,
- b. Deep Ecology and its Third World Critique
- c. Ramchandra Guha's critique of Deep Ecology

Eco-feminism

- a. The relationship between women and ecology
- b. Understanding nature and the feminine,
- c. Masculinity, humanity and nature

Suggested Readings:

- John Passmore, 'Attitudes to Nature', Environmental Ethics (ed.) Robert Elliot, Oxford University Press, Oxford.
- Nirmalya Narayan Chakraborty, *Paribesh o Naitikata*, Progressive Book Forum, Kolkata.
- Padhi, L.K. *An Introduction to Environmental Ethics: Basic Theories and Practical Issues*, Overseas Press, USA and New Delhi, 2023.
- Padhi, L.K. *Environmental Consciousness in Bhāratīya Darśana*, Northern Book Centre, New Delhi, 2026.
- Paul Taylor, *Respect for Nature: A Theory of Environmental Ethics*, Princeton University Press, Princeton,
- Rabindranath Tagore, *Sadhana* (first Chapter), Macmillan, New York,
- Robert Elliot, 'Intrinsic value, Environmental Obligation and Naturalness', *Monist*,
- Val Plumwood, *Nature, Self and Gender: Feminism, Environmental Philosophy and the Critique of Rationalism*, Environmental Ethics (ed.) Robert Elliot, Oxford University Press, Oxford.

MINOR (MI)

PHIMIN06 : Analytic Philosophy

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objective:

The objective of this course is to provide students with a foundational understanding of the philosophical problems concerning language and meaning by systematically exploring the core branches of linguistics and philosophy of language. Specifically, the course aims to analyse the distinctions and interactions between Syntax, Semantics, and Pragmatics, examine the nature of word-meaning, definition, and the problem of vagueness, and investigate the concept of sentence-meaning. Furthermore, a key goal is to critically evaluate the relationship between meaning and empirical verification through the analysis of testability and meaning (often associated with Logical Positivism), thereby equipping students with the analytical tools to engage with fundamental questions about how language functions, how it relates to thought and reality, and how meaning is established.

Learning outcomes:

After finishing this course, students will be able to analyze and distinguish between the three main aspects of language: Syntax (the rules for structure), Semantics (the study of meaning), and Pragmatics (how context affects language). Students will demonstrate a strong understanding of the philosophical problems associated with word meaning, the challenges of forming clear definitions, and the complexities resulting from vagueness in language. Furthermore, they will explain various theories of sentence meaning and critically evaluate the essential thesis at the heart of analytic philosophy, which links the meaning of a statement to its testability and verification. By achieving these outcomes, students will acquire the analytical tools required for rigorous philosophical inquiry into the nature and limits of linguistic expression.

Course Content:

- a) Syntax, Semantics, Pragmatics.
- b) Word-meaning, Definitions.
- c) Vagueness.
- d) Sentence-meaning.
- e) Testability and meaning.

Suggested Reading

English

- Alston, William P. *Philosophy of Language*. Prentice-Hall of India, 1988. Print.
- Ammerman, Robert R. *Classic of Analytic Philosophy*. Tata McGraw-Hill, 1965. Print.
- Ayer, Alfred Jules. *Language, Truth and Logic*. Vol. 10. Courier Corporation, 1952. Print.
- Ayer, Alfred Jules. *The Central Questions of Philosophy*. Penguin, 1973. Print.
- Ayer, Alfred Jules. *The Problem of Knowledge*. Penguin, 1956. Print.
- Black, Max. *Philosophical Analysis*. Cornell University Press, 1949. Print.
- Chakraborty, Shibapada. *An Introduction to Philosophy*. (Publication details not provided). Print.
- Davidson, Donald. *Essays on Actions and Events: Philosophical Essays Volume 1*. Vol. 1. Oxford University Press, 2001. Print.
- Dummett, Michael. *The Logical Basis of Metaphysics*. Harvard University Press, 1991. Print.
- Ghosh, Jhadeswar. *From Meaning Atomism to Meaning Holism: A Study of Bhartṛhari, Wittgenstein and Quine*. Ciderpress, 2022. Print.
- Hospers, John. *An Introduction to Philosophical Analysis*. 4th ed., Routledge, 2013. Print.
- Hospers, John. *Readings in Philosophical Analysis*. Prentice-Hall, 1954. Print.
- Kripke, Saul. *Naming and Necessity*. Harvard University Press, 1980. Print.
- Mackie, John. *Ethics: Inventing Right and Wrong*. Penguin UK, 1990. Print.
- Martinich, A. P., editor. *The Philosophy of Language*. (Edition and year vary). Print.
- Woozley, A. J. *Theory of Knowledge: An Introduction*. Hutchinson University Library, 1949. Print.

Bengali

- Das, Ramaprasad, and Shibapada Chakraborty. *Paschatya Darshaner Ruparekha*. (Publication details not provided). Print.
- Das, Ramaprasad. *Darshanik Jijnasa (Bagarthatattva)*. (Publication details not provided). Print.
- Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva)*. (Publication details not provided). Print.
- Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva-Jnaner Svarup)*. (Publication details not provided). Print.
- Das, Ramaprasad. *Darshanik Jijnasa (Paratattva o Bhauto Jagater Jnana)*. (Publication details not provided). Print.
- Samanta, Samarikanta. *Darshanik Bishlesaner Ruparekha* (Pratham O dvitiya khanda). (Publication details not provided). Print.