

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



PROPOSED CURRICULUM & SYLLABUS (DRAFT) OF

**BACHELOR OF ARTS (HONOURS)
MAJOR IN PHILOSOPHY**

4-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 (AUTONOMOUS)
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-8	PHIHMJ08	T: Nyaya Epistemology	4	3-1-0	15	60	75		
			Major-9	PHIHMJ09	T: Western Logic-II	4	3-1-0	15	60	75		
			Major-10	PHIHMJ10	T: Philosophical Analysis	4	3-1-0	15	60	75		
			Major Elective-01	PHIHDSE1	T: Indian Ethics (<i>Bhāratīya Nītividyā</i>)	4	3-1-0	15	60	75		
			Minor-5 (Disc.-I)	PHIMIN05	T: Practical Ethics (<i>To be taken by the other Discipline</i>)	4	3-1-0	15	60	75		
							Semester-V Total	20				375
		VI	SEMESTER-VI									
			Major-11	PHIHMJ11	T: Indian Logic	4	3-1-0	15	60	75		
			Major-12	PHIHMJ12	T: Contemporary Indian Philosophy	4	3-1-0	15	60	75		
			Major-13	PHIHMJ13	T: Ethics and Applied Ethics	4	3-1-0	15	60	75		
			Major Elective-02	PHIHDSE2	T: Problem of Philosophy by Bertrand Russell	4	3-1-0	15	60	75		
			Minor-6 (Disc.-II)	PHIMIN06	T: Philosophy of Language: Western (<i>To be taken by the other Discipline</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)

MJ-8: Nyaya Epistemology

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objective

The objective of this course is to provide students with a comprehensive understanding of the epistemological framework of the Nyāya school of Indian philosophy. It seeks to familiarize students with the nature and definitions of *buddhi* or *jñāna* (cognition), *smṛti* (memory), and *anubhava* (experience), along with their respective classifications as discussed in classical texts such as the *Tarkasaṃgraha Dīpikā*. The course further intends to develop a clear understanding of the distinction between veridical (*yathārtha*) and non-veridical (*ayathārtha*) cognition and the various forms of erroneous knowledge. Emphasis is placed on the fourfold classification of *pramā* and *pramāṇa*, as well as the Nyāya theory of causation, including the concepts of *kāraṇa*, *anyathāsiddhi*, and the different types of causes such as *samavāyi*, *asamavāyi*, and *nimitta*. Additionally, the course aims to critically examine the concept of *pratyakṣa* (perception), its division into *nirvikalpaka* and *savikalpaka*, and the philosophical debates surrounding their validity. It also introduces students to the notion of *sannikarṣa* and its varieties, along with discussions on the problem of sound transmission and the epistemological status of *anupalabdhi*. Overall, the course is designed to cultivate analytical and critical thinking skills through engagement with classical Nyāya epistemology.

Course Outcome

Upon successful completion of this course, students will be able to demonstrate a clear understanding of key epistemological concepts in Nyāya philosophy, including cognition, memory, and experience, and their respective classifications. They will be able to distinguish between valid and invalid knowledge and analyze different forms of non-veridical cognition. Students will gain the ability to explain and critically evaluate the Nyāya theory of causation, including the role of different types of causes and the concept of *anyathāsiddhi*. They will also be able to analyze the nature of perceptual knowledge, differentiate between *nirvikalpaka* and *savikalpaka* perception, and assess the arguments concerning their epistemic validity. Furthermore, students will develop an understanding of the different types of *sannikarṣa*, and will be able to engage with philosophical debates regarding sound transmission and the recognition of *anupalabdhi* as a distinct means of knowledge. The course will also enable students to interpret classical philosophical texts and to articulate their ideas in a clear, structured, and critical manner, thereby enhancing their overall philosophical and analytical competence.

Course Content:

- a) Definition of buddhi or *jñāna* (cognition), its two kinds; Definition of *smṛti*; Two kinds of *smṛti* (memory); Definition of anubhava, its division into *yathārtha* (veridical) and *ayathārtha* (non-veridical); Three kinds of non-veridical anubhava; Definitions clarified in Tarkasaṃgraha *Dīpikā*.
- b) Four-fold division of *pramā* and *pramāṇa*. Definition of “*Kāraṇa*” (special causal condition) and “*kāraṇa*” (general causal condition). The concept of *anyathāsiddhi* (irrelevance) and its varieties. The definition of *kārya* (effect). Kinds of cause: *smavāyi*, *a-samavāyi* and *nimitta kāraṇa* (definitions and analysis).
- c) Definition of *pratyakṣa* and its varieties: *nirvikalpaka* and *savikalpaka jñāna*. Evidence for the existence of *nirvikalpaka*.
- d) Sannikarsa and its six varieties. Problem of transmission of sound; the claim of “*anupalabdhī*” as a distinctive *pramāṇa* is examined.

Suggested Readings:

English:

- ❖ Bhattacharya, Chandrodaya. *The Elements of Indian Logic and Epistemology*. Firma KLM, 1978.
- ❖ Bhattacharya, Gopinath, editor and translator. *Tarkasaṃgraha with Dīpikā*. Progressive Publishers, 1976.
- ❖ Bodas, M. R., and Y. V. Athalye, translators and editors. *Tarkasaṃgraha of Annambhaṭṭa*. Bhandarkar Oriental Research Institute, 1963.
- ❖ Chatterjee, S. C. *The Nyaya Theory of Knowledge: A Critical Study of Some Problems of Logic and Metaphysics*. University of Calcutta, 1950.
- ❖ Maitra, S. K. *Fundamental Questions of Indian Metaphysics and Logic*. University of Calcutta, 1953.
- ❖ Shastri, Kuppaswami. *A Primer of Indian Logic*. University of Madras, 1961.

Bengali:

- ❖ Goswami, Narayan Chandra, editor. *Tarkasaṃgraha with Dīpikā*. Sanskrit Pustak Bhandar, 1980.
- ❖ Mukhopadhyay, Indira, editor. *Tarkasaṃgraha with Dīpikā*. Sanskrit Book Depot, 1985.
- ❖ Shastri, Panchanan, editor. *Tarkasaṃgraha with Dīpikā*. Chaukhamba Sanskrit Series Office, 1978.

Course Objective:

The objective of this course is to provide students with a comprehensive foundation in the methods and principles of formal logic, enabling them to analyze and evaluate arguments with precision. Students will learn to symbolize ordinary language statements using logical notation, understand the truth-functions of the core connectives, and distinguish between tautologous, contradictory, and contingent statements using the truth-table method. Furthermore, the course aims to develop proficiency in constructing formal proofs of validity for complex arguments using the Method of Deduction (mastering both Implicational Rules and Rules of Replacement) and proving invalidity by assigning truth-values. Finally, the student will be introduced to Quantification Theory to handle singular and categorical propositions, mastering the use of quantifiers to translate, prove validity and prove invalidity for arguments that propositional logic cannot adequately represent.

Learning outcomes:

Upon completion, the student will be able to symbolize ordinary language and use truth tables to definitively test the validity of arguments and determine if a statement is tautologous, contradictory, or contingent. They will master the Method of Deduction, enabling them to construct detailed formal proofs of validity by correctly applying the 'nineteen rules' (both Implicational and Replacement) and conversely, proving invalidity by assigning truth-values. Finally, they will extend these skills to Quantification Theory, allowing them to translate complex statements using quantifiers and apply the specialized quantification rules to analyze the validity of arguments beyond the scope of propositional logic.

Course Content:

- a) Symbolic Logic: The value of special symbols; Truth-Functions; Symbols for Negation, Conjunction, Disjunction, Conditional Statements and Material Implication; Material Equivalence and Logical Equivalence.
- b) Tautologous, Contradictory and Contingent Statement-Forms; The Paradoxes of Material Implication; The three Laws of Thought.
- c) Testing Argument Form and Argument for validity by the method of Truth-table. Determining the logical character of statement form and statements by the Method of Truth-table.
- d) The Method of Deduction: Formal Proof of Validity: Difference between Implicational Rules and the Rules of Replacement; Construction of Formal Proof of Validity by using

- nineteen rules; Proof of invalidity by assignment of truth-values.
- e) Quantification Theory: Need for Quantification Theory, Singular Propositions; Quantification; Translating Traditional subject-predicate proposition into the logical notation of propositional function and quantifiers.
 - f) Quantification Rules and Proving Validity; Proving Invalidity for arguments involving quantifiers

Suggested Readings:

English:

- ❖ Barkar, Stephen. The Elements of Logic. McGraw-Hill, 1974.
- ❖ Baronett, Stan, and Madhuchhanda Sen. Logic. Pearson Education Asia Pvt. Ltd., 2008.
- ❖ Blumberg, A.E. Logic: A First Course. Alfred A. Knopf (New York), 1976.
- ❖ Chakrabarty, Samir Kumar. Paschatya Darsan O Yuktivijnan. Sarat Book House, 2015.
- ❖ Chakraborty, Chhanda. Logic: Informal, Symbolic and Inductive. PHI Learning Private Limited (Prentice-Hall of India), 2006.
- ❖ Cohen, Morris R. and Ernest Nagel. Introduction to Logic and Scientific Method. Harcourt, Brace and Company (New York), 1932.
- ❖ Copi, Irving M. Symbolic Logic. The Macmillan Company, 1954.
- ❖ Copi, Irving M. and Carl Cohen. Introduction to Logic. 13th ed. Prentice Hall, 2010.
- ❖ Guttenplan, S.D. and M. Tamney. Logic- A Comprehensive Introduction. Basic Books, Inc., 1971.
- ❖ Kahne, Howard. Logic & Philosophy- A Modern Introduction. Wadsworth Publishing Company, Inc., 1969.
- ❖ Klenk, Virginia. Understanding Symbolic Logic. Prentice-Hall, 1983.
- ❖ Quine, W.V.O. Methods of Logic. Henry Holt & Company, 1950.

Bengali:

- ❖ Chakraborty, Shukla. *Tarkabigyan*. Progressive Publishers, 2012.
- ❖ Chowdhury, Shibani. *Tarka Bijnaner Sahajpath*. Books and Allied Pvt. Ltd., 2010.
- ❖ Das, Kantilal. *Abaroha Sanketik Yuktivigyaner Ruprekha*. New Central Book Agency, 2005.
- ❖ Das, Ramaprasad and Subirranjan Bhattacharya. *Samsad Yuktibijnana Abhidhan*. Sahitya Samsad, 1960.
- ❖ Das, Ramaprasad. *Nabya Yuktibijnana (Pratham theke caturtha khanda)*. Modern Book Agency Private Limited, Calcutta, 1960.
- ❖ Das, Ramaprasad. *Paschatya Darshan O Yuktivijnan*. Progressive Publishers, 2010.
- ❖ Das, Ramaprasad. *Sanketik Yuktibijnana*. Paschimbanga Rajya Pustak Parshad, 1960.

Course Objective:

The objective of this course is to provide students aims to develop a comprehensive understanding of fundamental philosophical concepts and methods of analysis. It seeks to introduce students to the nature of concepts and truth, and to examine the various sources of knowledge within the framework of epistemology. The course further aims to clarify the different uses of the verb “to know,” including the conditions of propositional knowledge and the distinction between strong and weak senses of knowledge. Emphasis is placed on key analytical issues such as analytic truth and logical possibility, as well as the problem of induction and the nature of causation and causal principles. In addition, the course explores major metaphysical positions such as realism, idealism, and phenomenalism, along with the concepts of substance and universals. Overall, the objective is to cultivate critical thinking, logical clarity, and the ability to engage in rigorous philosophical analysis of both epistemological and metaphysical problems.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a clear and critical understanding of core philosophical concepts such as truth, knowledge, causation, and reality. They will be able to analyze and distinguish between different sources and types of knowledge, and evaluate the conditions under which knowledge claims can be justified. Students will gain the ability to interpret and critically assess the various uses of the concept of “knowing,” including propositional knowledge and its logical conditions. They will be able to examine and evaluate key philosophical problems such as analytic truth, logical possibility, and the problem of induction, as well as critically engage with different theories of causation. Furthermore, students will develop an understanding of major metaphysical positions like realism, idealism, and phenomenalism, and will be able to analyze concepts such as substance and universals in a structured and reasoned manner. The course will enhance their analytical, argumentative, and interpretative skills, enabling them to articulate philosophical ideas clearly and engage with complex philosophical debates effectively.

Course Content:

- a) The analysis of Concepts and the concept of Truth.
- b) Knowledge and its Sources.
- c) Conditions of Propositional Knowledge: Strong and weak sense of knowledge.
- d) Analytic and Synthetic truth and logical possibility.
- e) The Problem of Induction and its solutions.
- f) Cause and Causal Principles
- g) Realism and Idealism.
- h) Phenomenalism
- i) Substance and Universals

Suggested Readings

English:

- ❖ Ayer, A. J. *Language, Truth and Logic*. Penguin Books, 1936.
- ❖ Ayer, A. J. *The Central Questions of Philosophy*. Penguin Books, 1973.
- ❖ Ayer, A. J. *The Problem of Knowledge*. Penguin Books, 1956.
- ❖ Chakraborty, Shibapada. *An Introduction to Philosophy*. Progressive Publishers, 1995.
- ❖ Hospers, John, editor. *Readings in Philosophical Analysis*. Prentice-Hall, 1952.
- ❖ Hospers, John. *An Introduction to Philosophical Analysis*. Routledge, 1953.
- ❖ Woozley, A. D. *Theory of Knowledge: An Introduction*. Hutchinson, 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 (DSE)

PHIHDSE1- Indian Ethics (*Bhāratīya Nītividyā*)

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives

The course on Indian Ethics aims to provide a comprehensive understanding of the ethical traditions embedded within classical Indian philosophical systems. It seeks to introduce students to the fundamental concerns and presuppositions of Indian ethical thought, with particular emphasis on the concept of *puruṣārtha* as interpreted by different schools such as *Cārvāka*, Buddhist, and the *āstika* traditions. The course further aims to examine the meaning and significance of *dharma*, along with related concepts such as *ṛṇa* and *ṛta*, and their role in shaping moral life. It also focuses on the classification of *dharma*, including *sādhāraṇadharmā*, *asādhāraṇa dharmā*, and *varṇāśrama dharmā*. In addition, the course explores key ethical doctrines such as *karma*, *janmāntarvāda* (rebirth), and the ideal of *niṣkāma karma* as presented in the *Bhagavad Gītā*. It introduces students to the ethical frameworks of Buddhism and Jainism, including the *pañcaśīla*, *aṣṭāṅgika mārga*, *anubrata*, and *mahābrata*. The ethical perspectives of the *Mīmāṃsā* school, particularly the distinction between *nitya*, *naimittika*, and *kāmya karma*, are also critically examined. Overall, the course aims to develop a nuanced understanding of Indian ethical thought and its relevance to moral philosophy.

Learning Outcomes

Upon successful completion of this course, students will be able to demonstrate a clear and critical understanding of the central concepts and theories in Indian ethics. They will be able to explain the notion of *puruṣārtha* and analyze its interpretation across different philosophical traditions. Students will gain the ability to interpret the concept of *dharma* and its various classifications, as well as understand the ethical significance of *ṛṇa* and *ṛta*. They will be able to critically examine the doctrines of *karma*, rebirth, and *niṣkāma karma*, and evaluate their implications for moral responsibility. Furthermore, students will develop an understanding of Buddhist and Jaina ethical systems, including their core principles and practical applications. They will also be able to analyze the ethical framework of *Mīmāṃsā*, particularly the classification of actions and their moral implications. The course will enhance students' ability to compare different ethical traditions, engage in critical reasoning, and apply philosophical concepts to contemporary moral issues, thereby strengthening their overall analytical and interpretative skills in the field of ethics.

Course Contents:

- a) Introduction: Definition of Ethics and Nitividya
- b) Puruṣārtha in different schools
- c) Meaning of Dharma, Concept of Rta and R̥ṇa.
- 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.
- ❖ Chakraborty, Samiran Chandra. “Rta, 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.
- ❖ Mahadevan, T. M. P. *An Outline of Hinduism*. Chetana Ltd., 1967.
- ❖ 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.
- ❖ Tewari, K. N. *Classical Indian Ethical Thought*. Motilal Banarsidass, 1998.

Bengali

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

MINOR (MI)

PHIMI05 : 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.

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)

MJ-11: Indian Logic

Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives:

The course on Indian Logic aims to provide a systematic and in-depth understanding of the fundamental principles of classical Indian logic, particularly as developed in the *Nyāya* tradition. It seeks to introduce students to the concepts of *anumāna* (inference), *anumiti*, and *parāmarśa*, along with a detailed analysis of *pakṣatā*, *vyāpti*, and the process of *vyāptigraha*. The course further aims to explain the distinction between *svārthānumiti* and *parārthānumiti*, and to examine the structure of the *pañcāvayava nyāya* (five-membered syllogism). Emphasis is placed on understanding the nature and classification of *hetu* (reason), the characteristics of a valid reason (*sadhetu*), and the various types of *hetvābhāsa* (fallacies), including their logical implications. The course also introduces other important means of knowledge such as *upamāna* and *śabdapramāṇa*, along with the theory of linguistic meaning, including *śakti*, *lakṣaṇā*, *gauṇī-vṛtti*, and *vyañjanā-vṛtti*. It further explores the conditions of verbal cognition (*śabda-bodha*), such as *ākāṅkṣā*, *yogyatā*, and *sannidhi*, and distinguishes between Vedic and ordinary statements. Finally, the course examines *arthāpatti* as a distinct *pramāṇa* and critically analyzes the debate between the *Mīmāṃsakas* and the *Naiyāyikas* regarding its epistemological status. Overall, the objective is to develop logical rigor, analytical clarity, and the ability to engage critically with classical Indian logical theories.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a clear understanding of the key concepts and methods of Indian logic, particularly the theory of inference and its components. They will be able to define and analyze *anumāna*, *vyāpti*, and related concepts, and explain the process through which valid inference is established. Students will develop the ability to distinguish between different types of inference and critically examine the structure of the *Nyāya* syllogism. They will be able to identify and analyze various forms of fallacies (*hetvābhāsa*) and understand the conditions for a valid logical reason. Furthermore, students will gain an understanding of other *pramāṇas* such as *upamāna* and *śabda*, and will be able to engage with theories of linguistic meaning and interpretation, including debates on *śakti* and *lakṣaṇā*. They will also be able to explain the conditions necessary for verbal cognition and differentiate between types of statements. In addition, students will develop the capacity to critically evaluate the status of *arthāpatti* as a

means of knowledge and understand the philosophical debates between different schools. The course will enhance their logical reasoning, analytical skills, and ability to articulate philosophical arguments in a clear and structured manner.

Course Content:

- a) Definition of Anumāna, Anumiti and Parāmarsa, Analysis of Pakṣatā, Definition of Vyāpti; Vyāptigraha.
- b) Svārthānumitimiti and Pararthānumiti; Analysis of pañcavayavi Nyaya. Three kinds of linga (Hetu); Marks of Sadhetu.
- c) Hetvābhāsa – Its definition and Classification, Five kinds of Hetvābhāsa: Savyāhicara, Viruddha. Satpratipakṣa, Asiddha and Bādhita. Upadhi and its four kinds.
- d) Upamāna –Definition and analysis.
- e) Sabdapramāna – Definition and analysis. Sakti; Controversy between the Mimāṃsakas and the Naiyāyikas regarding the nature of Sakti as Universal or Particular.
- f) Saktigraha ,Laksana, Varieties of Laksana , Gaunivrtti, Vyāñjanāvrtti ,
- g) Sābda - bodha-hetu: akankṣa, yogyatā and sannidhi, Two kinds of statements- Vaidika and Laukika.

Recommended Text :Tarkasaṃgraha with Dipikā by Annambhatta. (From Anumana to Sabdakhanda)

[Theory: 60 lectures]**Course Objective:**

The objective of this course is to provide a comprehensive and critical understanding of the significant philosophical, social, and political ideas propounded by seven seminal thinkers of modern India: Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo, K.C. Bhattacharya, Radhakrishnan, and M.N. Roy. The course bearings to acquaint students with their key concepts, such as Vivekananda's Practical Vedanta, Tagore's Religion of Man, Gandhi's Satyagraha, Aurobindo's Integral Yoga, Bhattacharya's Swaraj in Ideas, Radhakrishnan's Idealist View of Life, and Roy's Radical Humanism. By doing so, it seeks to explore how these thinkers engaged with traditional Indian thought while simultaneously responding to the challenges of colonialism, modernity, and nation-building, ultimately enabling students to grasp the diversity and dynamism of modern Indian intellectual history and its contemporary relevance.

Learning outcomes:

Upon finishing this course, students will have the ability to critically analyse and evaluate the fundamental philosophical, social, and political contributions of seven key figures in modern Indian thought: Vivekananda, Tagore, Gandhi, Aurobindo, Bhattacharya, Radhakrishnan, and M.N. Roy. Students will attain a deep understanding of essential concepts, including Practical Vedanta, the Religion of Man, Satyagraha, Integral Yoga, Swaraj in Ideas, the Idealist View of Life, and Radical Humanism. They will also engage in comparative analyses of the diverse perspectives of these thinkers on critical issues such as religion, education, nationalism, freedom, and social evolution. This exploration will provide students with the intellectual framework to appreciate the intricate ways in which modern Indian philosophy has maintained traditional values while also offering innovative responses to the challenges of contemporary society.

Course Contents-

- a) Swami Vivekananda: Practical Vedānta, Universal Religion
- b) Rabindranath Tagore: Religion of Man
- c) Mahatma Gandhi: Truth, Non-violence, *Satyāgraha*
- d) Sri Aurobindo: Evolution, Mind and Supermind, Integral Yoga
- e) K.C. Bhattacharya: *Swaraj* in Ideas
- f) Radhakrishnan: Intellect and Intuition, Idealist view of Life, Nature of Man
- g) M.N. Roy: Radical Humanism.

Suggested readings

- ❖ Lal, Basant Kumar. *Contemporary Indian Philosophy*. Motilal Banarsidass Publ., 1978.
- ❖ Mahadevan, Tellyavaram and Ponnambalam Mahadevan, G. V. Saroja. *Contemporary Indian Philosophy*. Sterling, 1981.
- ❖ Seal, Brajendranath. *The Positive Sciences of the Ancient Hindus*. Motilal Banarsidass, 2017.
- ❖ Tagore, Rabindranath. *Sadhana: The Classic of Indian Spirituality*. Harmony, 2012.
- ❖ Muirhead, H.J. and Radhakrishnan. *Contemporary Indian Philosophy*. Taylor & Francis Ltd Revival, 1936.
- ❖ Vivekananda, Swami. *Practical Vedanta*. Prabhat Prakashan, 2021.
- ❖ Krishnamurti, Jiddu. *Freedom from the Known*. Random House, 2010.
- ❖ Aurobindo, Sri. *The Life Divine*. Lotus Press, 1990.

[Theory: 60 lectures]**Course Objectives**

The course on Ethics: Western (Theory & Practical) aims to provide a comprehensive understanding of both the theoretical foundations and practical applications of Western ethical thought. It seeks to introduce students to the nature and scope of ethics, along with the distinction between moral and non-moral actions, and the role of motive and intention in moral judgment. The course further aims to examine major normative ethical theories, including hedonism (both psychological and ethical), utilitarianism in its act and rule forms, and deontological theories, with particular emphasis on Kant's moral philosophy. It also explores important ethical issues such as the theories of punishment and environmental ethics, including the debate between anthropocentric and non-anthropocentric perspectives. In addition, the course extends to applied ethics, addressing contemporary moral concerns such as equality and its implications, affirmative action and reverse discrimination, animal welfare and rights, and ethical issues surrounding suicide and euthanasia. It also examines environmental ethics in greater depth through concepts like land ethics and deep ecology, and engages with the ethical dimensions of poverty, particularly through the ideas of Peter Singer. Overall, the objective is to develop critical thinking, moral reasoning, and the ability to apply ethical theories to real-life situations.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a clear and critical understanding of key concepts and theories in Western ethics. They will be able to distinguish between moral and non-moral actions and evaluate the significance of motive and intention in ethical judgment. Students will develop the ability to analyze and compare major ethical theories such as hedonism, utilitarianism, and deontology, and critically assess their strengths and limitations. They will also be able to examine and evaluate different theories of punishment and understand various approaches to environmental ethics. Furthermore, students will gain the capacity to apply ethical theories to contemporary issues in applied ethics, including debates on equality, discrimination, animal rights, suicide, euthanasia, and environmental responsibility. They will be able to engage with complex moral problems related to poverty and global justice, particularly in light of arguments proposed by Peter Singer. The course will enhance their analytical, argumentative, and decision-making skills, enabling them to articulate well-reasoned ethical positions and respond thoughtfully to real-world moral challenges.

Course Content:

Unit-I

- a) Nature and Scope of Ethics.
- b) Moral and Non-moral actions, Object of Moral Judgement-Motive and Intention
- c) Hedonism and Utilitarianism
- d) Deontological Theories
- e) Meta-ethical theories
- f) Theories of Punishment

Unit-II

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

Suggested Readings:

English

- Singer, Peter. *Practical Ethics*. Cambridge University Press, 2011.
- Radhakrishnan, Sarvepalli. *History of Philosophy: Eastern and Western*. Vols. 1–2, George Allen & Unwin, 1952.
- Chatterjee, P. B. *Principles of Ethics*. University of Calcutta, 1966.
- Mackenzie, J. S. *A Manual of Ethics*. University Tutorial Press, 1929.
- Frankena, William K. *Ethics*. Prentice-Hall, 1973.
- Lillie, William. *An Introduction to Ethics*. Methuen & Co., 1961.
- Thiroux, Jacques P. *Ethics: Theory and Practice*. 9th ed., Pearson, 2004.
- Satyanarayana, Y. V. *Ethics: Theory and Practice*. Pearson, 2011.
- Nuttall, Jon. *Moral Questions: An Introduction to Ethics*. Polity Press, 1993.
- Hospers, John. *Human Conduct: Problems of Ethics*. Harcourt, Brace & World, 1961.

Bengali

- Bhadra, Mrinal Kanti. *Nitividya*. Paschim Banga Rajya Pustak Parsad, 2002.
- Chakraborty, Somnath. *Nitividyar Tattvakatha*. Sanskrit Book Depot, 2010.
- Gupta, Dikshit. *Nitividya*. Progressive Publishers, 2005.
- Bhattacharya, Samarendra. *Nitividya*. Book Syndicate Pvt. Ltd., 2008.
- Chakraborty, Sibapada. *Nitividya*. New Central Book Agency, 2001.
- Radhakrishnan, Sarvepalli. *Pashchatya Darshaner Itihas*. Vols. 1–2, Orient Longman,

1994.

- Bandyopadhyay, A., and K. C. Gupta. *Dharma Darshan*. Firma KLM Pvt. Ltd., 2003.
- Das, Rabindranath. *Dharma Darshan*. Progressive Publishers, 2007.
- Mohanty, Dilip Kumar. *Dharmadarshaner Katipoy Samasya*. Sanskrit Pustak Bhandar, 2005.
- Chakraborty, Sushil Kumar. *Dharma Darshan*. New Central Book Agency, 2009.
- Chattopadhyay, Amita. *Bharatiya Dharmaniti*. Sanskrit Book Depot, 2012.
- Pal, Santosh Kumar. *Samakalin Parivesh Nitividyā*. Progressive Publishers, 2015.

MAJOR ELECTIVE (DSE)

PHIHDSE2- The Problem of Philosophy by Bertrand Russell Credits 04 (Full Marks: 75)

[Theory: 60 lectures]

Course Objectives:

The course on The Problems of Philosophy by Bertrand Russell aims to provide students with a clear and systematic understanding of the central issues in modern Western philosophy through a close reading of Russell's text. It seeks to introduce the fundamental distinction between appearance and reality and to examine the philosophical problems concerning the existence and nature of matter. The course further aims to critically analyze the doctrine of idealism and Russell's arguments against it, thereby clarifying the nature of external reality. It also focuses on Russell's important epistemological distinctions, particularly between knowledge by acquaintance and knowledge by description, and explores the concept of universals and their role in philosophical inquiry. In addition, the course examines the limits of philosophical knowledge and reflects on the broader significance and value of philosophy in human life. Overall, the objective is to develop clarity of thought, analytical reasoning, and an appreciation of philosophical methods through engagement with a foundational philosophical text.

Learning Outcomes:

Upon successful completion of this course, students will be able to demonstrate a clear understanding of the key philosophical problems discussed by Bertrand Russell and articulate the distinction between appearance and reality with conceptual clarity. They will be able to critically examine arguments concerning the existence and nature of matter and evaluate the strengths and weaknesses of idealism. Students will develop the ability to distinguish between knowledge by acquaintance and knowledge by description and apply these concepts in analyzing epistemological issues. They will also gain an understanding of the nature and significance of universals and their role in knowledge formation. Furthermore, students will be able to assess the limits of philosophical knowledge and reflect on the relevance and value of philosophy in both intellectual and practical contexts. The course will enhance their analytical, interpretative, and argumentative skills, enabling them to engage thoughtfully with philosophical texts and construct well-reasoned philosophical arguments.

Course Content

- a) Appearance and Reality
- b) The Existence of Matter
- c) The Nature of Matter
- d) Idealism
- e) Knowledge of Acquaintance and Knowledge of Description
- f) The World of Universals
- g) The Limits of Philosophical Knowledge
- h) The Value of Philosophy

Suggested Readings:

English:

- Russell, Bertrand. *The Problems of Philosophy*. Oxford University Press, 1912.
- Ayer, A. J. *Russell and Moore: The Analytical Heritage*. Harvard University Press, 1971.
- Ayer, A. J. *Russell*. Fontana/Collins, 1972.
- Schilpp, Paul Arthur, editor. *The Philosophy of Bertrand Russell*. Northwestern University Press, 1944.
- Grayling, A. C. *Russell: A Very Short Introduction*. Oxford University Press, 2002.

Bengali:

- Saha, Debika. *Darshaner Samasya*. Progressive Publishers, 2008.
- Chakrabarty, Sushil Kumar. *Darshan Samasya*. Sanskrit Book Depot, 2005.

MINOR (MI)

PHIMI06 : Philosophy of Language: Western

Credits 04

[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.
- 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 Bhartr̥hari, 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.
- Wozzley, 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.