

SYLLABUS FOR YEAR UNDER GRADUATE (HONORS AND HONORS WITH RESEARCH) IN PHILOSOPHY UNDER THE NCCF

7th Semester (Honors)

Course Code	Course Title	Credit	Marks	
Major-13	Research Methodology & Ethics	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major 14	<u>Elective-1</u> Indian Knowledge System/ <i>Navya Nyāya</i> / <i>Yoga Darshan</i> of Maharshi Patanjali/ (Any one of the Above)	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major-15	(Seminar Paper) Classical Indian Ethics and Indian Political Thought	6	50: Written 25: Seminar Paper 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major-16	(Major Paper) Philosophy of Religion (Indian & Western)	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100

7th Semester (Honours with Research)

Course Code	Course Title	Credit	Marks	
Major-13	Research Methodology & Ethics	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major 14	<u>Elective-1</u> Indian Knowledge System/ <i>Navya Nyāya</i> / <i>Yoga Darshan</i> of Maharshi Patanjali/ (Any one of the Above)	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major-15	(Seminar Paper) Classical Indian Ethics and Indian Political Thought	6	50: Written 25: Seminar Paper 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major-16	(Dissertation Paper) Any one of the following- <i>Kathopaniṣad</i> /Environmental Philosophy /Philosophical Counseling/ Western Ethics: Fact/Value > Moral Skepticism > Virtue ethics > Kantian Ethics	6	Dissertation: 75 50: Written (Progress report, at least 5000 words) 25: Presentation and Viva voce Internal Assessment (evaluation be done by the internal college teachers): 05: Attendance 20: synopsis of the topic of the Dissertation.	Total 100

8th Semester (Honours)

Course Code	Course Title	Credit	Marks	
Major-17	Phenomenology &Existentialism	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major 18	Elective-2 Epistemology (Indian & Western)	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100
Major-19	(Major Paper) Western Ethics: Fact/Value > Moral Skepticism > Virtue ethics > Kantian Ethics	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total 100

8th Semester (Honours with Research)

Course Code	Course Title	Credit	Marks	
Major-17	Phenomenology & Existentialism	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total marks 100
Major 18	Elective-2 Epistemology (Indian & Western)	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.	Total marks 100
Major-19	(Dissertation Paper)	6	Dissertation: 75 50: Written (Final Dissertation paper, at least 8000 words) 25: Presentation and Viva voce. (evaluation be done centrally in University) Internal evaluation (evaluation be done by internal college teachers): 05: Attendance	Total marks 100

			20: Abstract of the dissertation Paper	
--	--	--	--	--

7th Semester (Honours and Honours with Research)

Course Code	Course Title	Credit	Marks
Minor-5	(Minor Paper) History of Western Philosophy	6	75: Written 05: Attendance 10: Internal Evaluation 10: Projects with Viva-voce based on Syllabus.

Course: Major 13
Paper Title: Research Methodology & Ethics
Paper Code: PHI-MAJ13

(For Honours and Honours with Research)

Objective:

The objective of this paper is to introduce before the students the basic outlines of Research, the role, significance and application of different Methodologies in Research, the relevance of Ethics and Philosophy in Research, the various issues involved in the design of a Research, and, the significant methods of Philosophy in Research. These Methods include Methods available in the Indian as well as the Western Philosophical Contexts. This paper, thus, aims at giving an outline of Research Methodology and the Ethical contexts to the students of Philosophy Honours with Research in one hand, and to the students with Honours in Philosophy on the other, so as to offer a balanced parameter in their understanding of Research in general and knowing the key concepts and some important Methodologies in particular.

Outcome:

The possible outcome of this paper seems to develop in the students the understanding of the technicalities involved in a piece of research along with building in them a tendency or mind-set towards a fair and methodical research work. This, further, may bring in them an interest of engaging into a quality research which would include the compatible standard norms of research,

Unit-I

1. Meaning of Research and Significance of Methodology in Research

2. Philosophy: Meaning, Scope, Branches, Relevance in Research
3. Ethics: Meaning, Nature, Scope, Relevance in Research

Unit-II

4. Intellectual Authenticity and Research related Integrity [Key concepts: honesty, transparency, accountability, responsibility, data collection, designing the research framework, stating the findings]
5. Possible Misconducts in the field of Research: Falsification, Fabrication, Plagiarism (FFP)

Unit-III

6. Methods in Indian Philosophy [Vāda, Vitanda, Jalpa, Samśaya, Tarka]

Unit-IV

7. Methods in Western Philosophy [Socratic Method, Rationalistic Method & Method of Deduction, Empiricist Method and Method of Induction, Critical Method or Criticism, Analytic Method or Analysis as a Method]

Selected Readings & References:

1. Resnik, D.B. (2011). What is ethics in research & why is it important? *National Institute of Environmental Health Sciences*, 1-10. Retrieved from <https://www.niehs.nih.gov/research/resources/bioethics/whatis/index.cfm>.
2. Kumar, R. (2005). *Research Methodology: a step –by-step guide for beginners*, Delhi, India: Pearson Education Pvt. Ltd., Indian Branch
3. Hospers, J. (2001). *An Introduction to Philosophical Analysis*, New Delhi, India: Allied Publishers Ltd.
4. Kothari, C. R. (2010). *Research Methodology Methods and Techniques*, New Delhi, India: New Age International (P) Limited.
5. Ahuja V.K. & Baishya K, Ed.: *Research and Publication Ethics*, 2024, National Law University and Judicial Academy, Assam MacIntyre, Alasdair (1967), *A Short History of Ethics*, London.
6. Chaddah, P. (2018), *Ethics in comparative Research: Do not get scooped; do not get plagiarized*, ISBN: 978-9387480865.
7. Bird, A. (2006), *Philosophy of Science*, Routledge.
9. National Academy of Science, National Academy of Engineering and Institute of Medicine. (2009), *On Being a Scientist: A Guide to Responsible Conduct in Research, Third Edition*. National Academics Press.
10. Beall, J. (2012). Predatory publishers are corrupting open access. *Nature*, 489(7415), 179-179.

Course: Major – 14

Paper Title: 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 *Caturdaśavidyāsthānas*, *Six vedāngas*, *Four Vedas*, *Upavedas*, *śāstras*, *18 purāṇās*, *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

- CaturdaśaVidyāsthānas: Outline of 14 branches of learning in ancient India - Purāṇa, Nyāya, Mīmāṃsā, Dharmaśāstra
- Six Vedāngas: Outline of śikṣā, Vyākaraṇa, Nirukta, Chanda, Jyotiṣa, Kalpa
- Four Vedas: Brief introduction of Rgveda, Yajurveda, Sāmaveda, Atharvaveda
- The Upavedas and the Sāstras
- 18 Purāṇas: Outline of their names, Five general characteristics of Purāṇas: Sarga, Pratisarga, Vaṃśa, Manvantara, Vaṃśānucarita
- Vedāngas: Outline of their 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 on Kathopanishad)*, New Delhi, Bhārtiya Vidyā Bhawan.

2. Indian Psycho-Philosophical Tradition

Note: The faculty may choose selected portions

- a. A brief study of Mind-Consciousness in *Upaniṣad*
- b. 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. Asian Humanities Press
3. Mehta, Mohan Lal. (1957) *Jaina Psychology*. Chapter V: Sense feelings and Emotions pp.113-140. Amritsar, Sohanlal Jaindharma Pracharak Samiti

3. Health and Well-being

Note: The faculty may choose selected portions

- *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
- *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. Girindranath Mukhopadhyaya
- *The Roots of Ayurveda* by Dominik Wujastyk
- *Caraka Saṁhitā* (Translated by P.V. Sharma)
- *Aṣṭāṅga Hṛdayam* 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

- Intensive study of Gaṅgeśa's *Tattvacintamani with Dīdhiti* of Raghunatha (selection)
- The concept of *Sambandha* and its various forms.
- Technique and Technical terms in Navya Nyāya.

Suggested Readings:

1. *Navya-Nyāya-bhāsāpradīpāḥ*, 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*).

Suggested books:

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

Course: Major – 15

Paper Code: PHI-MAJ15

Paper Title: CLASSICAL INDIAN ETHICS AND INDIAN POLITICAL THOUGHT

Paper Code: PHI-MAJ14

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*, *Svadharmā*, *Lokasaṃgraha*, *Sthitaprajña*, *Varṇāśrama-dharma* and *Sādhāraṇa-dharma*.

- **Understand and compare** Jain and Buddhist ethical principles such as *Samvara*, *Nirjarā*, *Triratna*, *Pañcavratā*, *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.

Course Content:

CLASSICAL INDIAN ETHICS

- The first five Sūtras of *PūrvamīmāṃsāSūtras* of Jaimini with *Sabara Bhāṣya*.
- *Arthasaṃgrahaḥ* of Laugākṣi Bhāskara
- *Śabda (Veda Prāmāṇya)*, *Apauruṣeyatva*, *Puruṣa*
- *Dharma*, *Apūrvā*, *Bhāvanā*, *Iṣṭasādhana*, *Vidhi*, *Niṣedha*, *Arthavāda*
- *Rules of textual interpretation*
- *Concept of Puruṣārtha*, *Śreyas* and *Preyas*
- The Law of *Karma* and its ethical implications, *Varṇāśrama Dharma*, *Sādhāraṇa Dharma*
- *Ṛna* and *Yajña*, *Karma-yoga*, *Sthitprajña*, *Svadharmā*, *Lokasaṃgraha*
- *Apurva* and *Adṛṣṭa*, *Sādhya-Sādhana*, *Itikartavyatā*
- *Law of Karma: ethical implications*, *Ṛta* and *Satya*
- *Yoga-kṣema*
- *Jainism: Samvara and Nirjarā, Triratna, Panchvratā*.
- *Buddhism: Upāya-Kauśala, Brahmavihāra: Maitrī, Karuṇā, Muditā, Upekṣa*
- *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 Manoharlal, 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 Sādhana*. 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 Pratishthana: India.
8. Sharma I.C. *Ethical Philosophies of India*. George Allen & Unwin Ltd.: London. 1965.
9. Dasgupta, Surendra. *Development of Moral Philosophy in India*. Munshiram Manoharlal,

1994.

10. Jhingran Saral. *Aspects of Hindu Morality*. Motilal Banarsidass: Delhi. 1989.

11. Verma Pratibha, *Social Philosophy of the Mahābhārata and the Manusmṛiti*, Classical Publishing, New Delhi, 1988

ANCIENT INDIAN POLITICAL THOUGHT

Content—

- Concept of *Rashtra*, *Svarajya* 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 to Kautilya.
- Origin, purpose and the goal of the state.
- Forms of government in ancient India.
- Concept of sovereignty.
- Modes of Norm enforcement: *Sama*, *Dana*, *Bheda*, *Danda*.
- Thiruvalluvar's concept of state *Silappadikaram*.

Suggested Readings:

1. Rigveda Samhitā
2. Atharva Veda Samhitā
3. Rāmāyana and Sāntiparva of the Mahābhārata
5. Manusamhita and Viduraniti
7. Arthasāstra of Kautilya
8. Kāmandaka Nitisara

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 Arthashastra*. 3 vols. Motilal Banarsidass.
5. R. Shamasastri. *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*

Paper Title: Philosophy of Religion

Paper Code: PHI-MAJ16

(For Honors without research)

PHILOSOPHY OF RELIGION

Group A: INDIAN

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:

- Define and explain the meaning and significance of Religion and Dharma.
- 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.
- 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.
- Distinguish between Ramanuja's concepts of *Bhakti* from that of others.
- Explain and distinguish the nature, scope, and relationship between Theology and Philosophy.
- Identify and analyse the major theories concerning the origin of religion and evaluate their philosophical implications.
- Analyse the nature of religious language and theological discourse.
- 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 *Daśāvatāra* in Classical Hindu Philosophy: *Vishnupurāṇa*, *Bhagavat Gita* and *Śāntiparva* 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: Gorakhpur. Uttar Pradesh
5. *Adiparva* and *Shantiparva* of *Mahābhārata*. Gita Press: Gorakhpur. Uttar Pradesh
6. Radhakrishnan, S. *The Bhagavadgītā*. HarperCollins Publishers: India. 2010
7. Sri Aurobindo. *Essays on the Gītā*. Sri Aurobindo 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. *Selections from Gandhi*. Navajivan Mudranalaya: Ahmedabad. 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. Eric J. 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.

Course: Major – 16
Paper Title:
Paper Code: PHI-MAJ16
(Dissertation Paper)

(For Honours with Research Only)

Course Objectives: The objectives of this course are to provide students with practical experience in independent research in the domain of Philosophy to develop skills in selecting research topics, collecting and analyzing relevant sources, and applying appropriate research methodologies; and to encourage critical thinking, scholarly writing, and academic investigation under expert guidance.

Course Outcomes: After completion of this course, students will be able to undertake independent research, prepare a systematic dissertation, and demonstrate proficiency in academic writing, textual analysis, and interpretation of Sanskrit sources. They will develop research competence and the ability to contribute to advanced studies in the different area of philosophy.

Course: Major – 17
Paper Title: PHENOMENOLOGY AND EXISTENTIALISM
Paper Code: PHI-MAJ17

(For Honours and Honours with Research)

Objective:

The objective of this paper is to offer a brief and systematic outline of the two important and associated trends of Philosophical tradition. One of these is Phenomenology and the other is Existentialism. Understanding the standpoint of the Phenomenological movement along with the prominent issues, and, giving a glimpse of Existential Approach to Philosophy, specially, from two renowned Existentialists like Sartre and Heidegger, remain in the primary objective of this paper.

Outcome:

The outcome of this paper seems to enlighten the students with two significant domains of Philosophy and to introduce these dual systems of thought to them in a way that they may have a basic outline of these dimensions of Philosophical enterprise.

Unit-I

1. Phenomenology: A Movement of Thought, Presuppositionless Philosophy,
2. Background of Phenomenological Movement: Implications in Descartes Cogito, Implications in Kant's Copernican Revolution, Implications in Hegel's Idealistic formulation of the Reality as Spirit,

Unit-II

3. Influence of Brentano on Husserl's Phenomenological Movement
4. Husserl: Phenomenological Reduction, Theory of Intentionality, Transcendental Ego

Unit-III

5. Some distinctive characteristics of Existentialism, Difference between Existentialism and Essentialism
6. J.P. Sartre: Existential Interpretation of Human Freedom in contexts of Authenticity, Responsibility, Anguish or Dread, Bad Faith, Being-in-itself, Being-for-itself, Being-for-Others
7. Heidegger: The Problem of Being, Dasein, Care

Selected Readings& References:

1. Jean Paul Sartre: Being and Nothingness, 2017, Routledge Classics
2. Martin Heidegger: An Introduction to Metaphysics, 1999, MotilalBanarsidass Publishers
3. MrinalKantiBhadra: A Critical Survey of Phenomenology and Existentialism, 2004, Indian Council of Philosophical Research
4. Martin Heidegger: Heidegger (Classic Writings Series), Routledge Classics
5. Friedrich Nietzsche: Beyond Good And Evil, 2014, Penguin Classics
6. Robert B. Pippin: Hegel's Idealism, Cambridge University Press
7. Dr. SwapnaSarkar: AstibadiDarshan O PratibhasVijnana, 2020, Progressive Publisher
8. Chakravarty D.K. (2000). Fundamental Questions of Epistemology and Metaphysics, New Delhi, India: Omsons Publications
9. Descartes, R [n. d., ca. 1890], *Discourse on Method and Metaphysical Meditations*, trans. by G B Rawlings, The Walter Scott Publishing Co., Ltd, London, New York
10. Kant, I 1970, *Critique of Pure Reason*, trans.by N.K. Smith, Macmillan, London & Basingstoke..
11. Hegel, G.W.F (Miller A.V. Trans.) (1977). Phenomenology of Spirit, Clarendon Press, Oxford
12. Husserl, E. (1977). Cartesian Meditations: an introduction to Phenomenology, MartinusNijhoff, The Hague, Netherlands

Course: Major – 18
Paper Title: EPISTEMOLOGY (INDIAN AND WESTERN)

Paper Code: PHI-MAJ18

(For Honours and Honours with Research)

GROUP A: INDIAN

1. Svataḥprāmāṇyavādaḥ and Parataḥprāmāṇyavādaḥ from Gangesha's Theory of Truth by J.N. Mohanty.
2. Khyātivāda
3. Arthāpatti and Anupalabdhi (Vedāntaparibhāṣā).
4. Śabdapramāṇa (Bhāṣāparicchedaḥ with Siddhāntamuktāvalī by Viswanatha).
5. Skeptical objections against Śabdapramāṇa.
6. Svapna and Smṛti (Praśastapādabhāṣya with Nyāyakāṇḍalī, Bhāṣāparicchedaḥ with Siddhantamuktāvalī).

Suggested Readings:

1. Bhāṣāparicchedaḥ with Siddhantamuktāvalī 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 Brahmācari 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.

GROUP: B WESTERN

Objectives:

This course aims at providing a bird's-eye- view of the general features of the problems of western epistemology. The question of clearly distinguishing what is knowledge from what is not knowledge is the central task of Western Epistemology and also in India; but this task is pursued in very different way in the 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 that uniquely characterize western epistemology.

- Nature and definition of knowledge; belief and knowledge
- Skepticism and possibilities of knowledge
- Gettier problem and it's response to it
- Thories of Epistemic Justification: Foundationalism, Coherentism, Extenalism and Internalism.
- Theories of perception
- Theories of truth: Self evidence, Correspondence, Coherence, Pragmatic and Semantic
- A-priori knowledge, Analytic and synthetic, necessary and contingent, synthetic a priori
- Knowledge of the past
- Problem of other mind. 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. Conemporary 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. Eassays on Knowledge and Justification.
17. Malcolm, N. Knowledge and Certainty.

(For Honours without Research Only)

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.

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. Hare, R.M, Moral Thinking, Oxford University Press, 1981.
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 Australasian Journal of Philosophy, 62 1984, [p].
3. Gilbert Herman: 'Moral Nihilism,' Excerpted from Gilbert Herman, The Nature 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. 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 Readings:

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

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. MacIntyre. 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 Hursthouse, Virtue Ethics.

Course: Major – 19

Paper Title: CONTEMPORARY PHILOSOPHY: INDIAN& WESTERN

Paper Code: PHI-MAJ19

(For Honours with Research Only)

Dissertation paper

Course: Minor – 5

Paper Title: HISTORY OF WESTERN PHILOSOPHY

Paper Code: PHI-MIN5

(For Honours and Honours with Research)

Objective:

The problems of Philosophy in the sphere of Western tradition comprise the syllabi of this paper. Apart from learning the Eastern systems of Philosophy the structure of Western Philosophy seems to be vital to the acquisition of comprehensive knowledge by any student of Philosophy. In fact, when we deal with the term 'Philosophy', we find that it is derived from the Ancient Greek language, literally meaning 'love of wisdom'. So, when the very meaning of Philosophy is rooted in the thoughts of Western Greek thinkers it is indispensable to know and understand the origin and development of Western Philosophical thoughts starting from Pre-Socratic to Post-Socrates era. Western philosophers are primarily responsible for the intellectual development of knowledge regarding external world, metaphysics, casual relations, mind-body etc.

Outcome:

- It exhibits knowledge of basic concepts in Western Philosophy.
- Student may attain knowledge of the core concepts and central figures in major subfields in Western philosophy.
- Student may acquire skill in the use of dialectical approaches of learning and discussion.

UNIT-I

1. Socrates: Origin and method of knowledge, Virtue of knowledge.
2. Plato: Theory of knowledge, Knowledge (Episteme) and Opinion (Doxa), Theory of Forms, soul, Idea of the Good
3. Aristotle: Critique of Plato's theory of Forms, Theory of Causation, Form and Matter, Potentiality and Actuality.

UNIT –II

1. Descartes: Method of Doubt, Cogito Ergo Sum, Types of Ideas, Mind and Matter, Mind-body Interactionism,
2. Spinoza: Substance, Attributes and Modes, Concept of God or Nature, Pantheism, Intellectual love of God, Parallelism.
3. Leibnitz: Monadology, Truths of fact and Truths of Reason, Doctrine of Pre-established harmony, Innateness of all ideas, principles of non-sufficient reason and identity of the indiscernible.

UNIT-III

1. Locke: Refutations of innate ideas, Ideas and their classification, Knowledge and its grades, Substance, Qualities, Primary and Secondary.
2. Berkeley: Subjective Idealism, Rejection of abstract ideas, rejection of the distinction between Primary and Secondary qualities, Immaterialism, *Esse est percipi*, the problem of Solipsism, role of God.
3. Hume: Impression and Ideas, Causality, judgement concerning relations of ideas and judgements concerning matters of fact, Self and Personal, rejection of metaphysics, Skepticism.

UNIT-IV

1. Kant: Conception of Critical Philosophy, Copernican Revolution, Classification of judgements: analytic, synthetic, a priori, a posteriori, possibility of synthetic a priori judgements, the forms of sensibility, intuition,

Suggested Readings (English):

1. A History of Philosophy: F. Copleston.
2. A History of Modern Philosophy: Falkenberg.
3. A Critical History of Greek Philosophy: W. T. Stace
4. A Hand Book of Pure Reason: Dr. R. R. Das
5. Greek Philosophy, Thales to Plato: J. Burnet.
6. Kant: S. Korner
7. Lock, Berkeley, Hume: Jonathan Bennett

Suggested Readings (Bengali):

1. পাশ্চাত্যদর্শনেরইতিহাস: ড. সমরেন্দ্রভট্টাচার্য
2. পাশ্চাত্যদর্শনেরইতিহাস: কল্যানচন্দ্রভদ্র
3. কান্টেরদর্শন: রাসবিহারীদাস
4. পাশ্চাত্যদর্শনেররূপরেখা: আর.পি.দাস ও পি. চক্রবর্তী
5. পাশ্চাত্যদর্শনেরইতিহাস: চন্দ্রদয়ভট্টাচার্য