VIDYASAGAR UNIVERSITY

Midnapore, West Bengal

PROPOSED CURRICULUM&SYLLABUS (DRAFT) OF

BACHELOR OF ARTS (HONOURS)

MAJOR IN PHILOSOPHY

4-YEAR UNDERGRADUATE PROGRAMME

(w.e.f. Academic Year 2023-2024)

Based on

Curriculum & Credit Framework for Undergraduate Programmes

(CCFUP), 2023& NEP, 2020

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VIDYASAGAR UNIVERSITY
BACHELOR OF ARTS (HONOURS) MAJOR IN PHILOSOPHY
(under CCFUP, 2023)

Level	YR.	SEM	Course Type	Course Code	Course Title	Credit	L-T-P	Marks		
								CA	ESE	TOTAL
B.A. (Hons.)	3rd	V	**SEMESTER-V**							
			Major-8	PHIHMJ08	T: Philosophy of Religion	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: An Enquiry Concerning Human Understanding by David Hume	4	3-1-0	15	60	75
			Major Elective-01	PHIHDSE1	T: The Problems of Philosophy by Bertrand Russell	4	3-1-0	15	60	75
			Minor-5 (Disc.-I)	PHIMIN05	T: Psychology and Philosophy of Mind *(To be taken by the other Discipline)*	4	3-1-0	15	60	75
			Semester-V Total			20				375
		VI	**SEMESTER-VI**							
			Major-11	PHIHMJ11	T: Introduction to Nyaya Philosophy	4	3-1-0	15	60	75
			Major-12	PHIHMJ12	T: Modern Indian Philosophy	4	3-1-0	15	60	75
			Major-13	PHIHMJ13	T: Introduction to Analytic Philosophy	4	3-1-0	15	60	75
			Major Elective-02	PHIHDSE2	T: *Tarkasaṁgraha*: *Śabdakhanda*	4	3-1-0	15	60	75
			Minor-6 (Disc.-II)	PHIMIN06	T: Philosophy of Language: Western *(To be taken by the other Discipline)*	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, DSE = Discipline Specific Elective Course, CA= Continuous Assessment, ESE= End Semester Examination,
T = Theory, P= Practical, L-T-P = Lecture-Tutorial-Practical

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SEMESTER-V

MAJOR (MJ)

Major 8: Philosophy of Religion
Credit: 4
Full Marks: 75

Course Objectives:

The focal objective of this course is to go beyond simply describing religious beliefs and to conduct a thorough analysis and rational evaluation of essential claims. This intellectual task involves first clearly defining and examining key questions that challenge or support religious systems, such as the logical consistency of God's attributes (e.g., omnipotence and omnibenevolence), the epistemological position of faith as a means of knowledge, the philosophical plausibility of solutions to the problem of evil, and the overall rationality of religious faith. The approach involves engaging with arguments from both historical figures (classical) and modern thinkers, allowing the paper to assess these claims critically - checking their validity, coherence, and soundness - by applying universal standards of logic, reason, and ethical reflection, thereby upholding philosophical rigour instead of relying on uncritical acceptance of dogma or tradition.

Learning outcomes:

The successful completion of this philosophical paper offers students a profoundly enriching and transformative experience. The process fosters critical thinking by developing transferable skills such as philosophical reasoning, debate, and analytical writing - competencies that are invaluable in all academic and professional contexts. More than just building skills, writing the paper compels deep self-reflection, requiring students to examine the rational foundations of their own existential beliefs with greater clarity and depth. This introspective inquiry nurtures intellectual humility by revealing the inherent limits of human knowledge and certainty, inspiring a lifelong engagement with the profound existential and moral questions that define the human condition.

Course Content:

Unit	Content	Lecture (hr.)
1	Nature and scope of Philosophy of Religion.	4
2	Doctrine of *karma* and rebirth, doctrine of *dharma,* doctrine of liberation (*Vaidika*,Bauddha and Jaina views)	6
3	Basic Tenets of Islam: God the ultimate Reality, His attributes, His relation to the world and man.	10
4	Basic tenets of Christianity: The Doctrine of Trinity, The theory of Redemption	8
5	Religious Pluralism, Inter-religious Dialogue and the Possibility of Universal Religion.	8

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6	Arguments for the existence of God: i) Nyāya arguments, ii) Cosmological, Teleological and Ontological arguments	14
7	Grounds for Disbelief in God: Sociological theory (Durkheim), Freudian theory, Marxian theory	10
Total Lecture (hr.)		**60**

Suggested Readings:

1. Bandyopadhyay, Anukul. *Buddha and Buddhadharma*. Shree Dhamodar Press, 1966.
2. Bhattacharyya, Haridas. *The Foundations of Living Faiths: An Introduction to Comparative Religion*. Vol. 8, Motilal Banarsidass Publ., 1994.
3. Brown, Raymond E. *An Introduction to the New Testament*. Yale University Press, 2015.
4. Davies, Brian, and Brian Davies. *An Introduction to the Philosophy of Religion*. Vol. 2, Oxford UP, 1993.
5. Debiprasad, Chattopadhyaya. "Indian Atheism: A Marxist Analysis." (1969).
6. 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.
7. Fakhry, Majid. *A History of Islamic Philosophy*. Columbia University Press, 2004.
8. Geisler, Norman L., and Winfried Corduan. *Philosophy of Religion*. Wipf and Stock Publishers, 2003.
9. Hick, John. *Philosophy of Religion*. Prentice-Hall, 1963.
10. Jhingran, Saral. *Aspects of Hindu Morality*. Motilal Banarsidass Publ., 1989.
11. Kaiser, Walter C. *Toward an Old Testament Theology*. Zondervan, 1991.
12. Mohan, Bhattacharyya Gopika. "Studies in Nyaya Vaisesika Theism." (1961).
13. Murray, Michael J., and Michael C. Rea. *An Introduction to the Philosophy of Religion*. Cambridge University Press, 2008.
14. Pojman, Louis J. *Philosophy of Religion*. Waveland Press, 2008.
15. Radhakrishnan, Sarvepalli. *Indian Religious Thought*. Orient Paperbacks, 2006.
16. Richardson, Cyril Charles. *The Doctrine of the Trinity*. Abingdon Press, 1958.
17. Rowe, William L., and Rae Baker. *Philosophy of Religion: An Introduction*. Dickenson Publishing Company, 1978.
18. Shaha, Sukharanjan, and Sukharanjan Saha. *Essays in Indian Philosophy*. Allied Publishers in collaboration with Dept. of Philosophy Jadavpur University, 1997.
19. Sharma, Arvind. *A Hindu Perspective on the Philosophy of Religion*. Springer, 1990.

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Major 9: Western Logic II
Credit: 4
Full Marks: 75

Course Objectives:

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:

Unit	Content	Lecture (hr.)
1	Symbolic Logic**:** The value of special symbols; Truth-Functions; Symbols for Negation, Conjunction, Disjunction, Conditional Statements and Material Implication; Material Equivalence and Logical Equivalence	**10**
2	Tautologous, Contradictory and Contingent Statement-Forms; The Paradoxes of Material Implication; The three Laws of Thought	**7**
3	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.	**10**
4	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	**10**
5	Quantification Theory**:** Need for Quantification Theory, Singular Propositions; Quantification; Translating Traditional subject-predicate proposition into the logical notation of propositional function and quantifiers	**15**
6	Quantification Rules and Proving Validity; Proving Invalidity for arguments involving quantifiers	**8**
Total Lecture (hr.)		**60**

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Suggested Readings:

1. Barkar, Stephen. *The Elements of Logic*. McGraw-Hill, 1974.
2. Baronett, Stan, and Madhuchhanda Sen. *Logic.* Pearson Education Asia Pvt. Ltd., 2008.
3. Blumberg, A.E. *Logic: A First Course*. Alfred A. Knopf (New York), 1976.
4. Chakrabarty, Samir Kumar. *Paschatya Darsan O Yuktivijnan*. Sarat Book House, 2015.
5. Chakraborty, Chhanda. *Logic: Informal, Symbolic and Inductive*. PHI Learning Private Limited (Prentice-Hall of India), 2006.
6. Cohen, Morris R. and Ernest Nagel. *Introduction to Logic and Scientific Method*. Harcourt, Brace and Company (New York), 1932.
7. Copi, Irving M. *Symbolic Logic*. The Macmillan Company, 1954.
8. Copi, Irving M. and Carl Cohen. *Introduction to Logic*. 13th ed. Prentice Hall, 2010.
9. Das, Ramaprasad and Subirranjan Bhattacharya. *Samsad Yuktibijnana Abhidhan*. Sahitya Samsad, 1960.
10. Das, Ramaprasad. *Nabya Yuktibijnana* (Pratham theke caturtha khanda). Modern Book Agency Private Limited, Calcutta, 1960.
11. Das, Ramaprasad. *Paschatya Darshan O Yuktivijnan*. Progressive Publishers, 2010.
12. Das, Ramaprasad. *Sanketik Yuktibijnana*. Paschimbanga Rajya Pustak Parshad, 1960.
13. Guttenplan, S.D. and M. Tamney. *Logic- A Comprehensive Introduction*. Basic Books, Inc., 1971.
14. Kahne, Howard. *Logic & Philosophy- A Modern Introduction*. Wadsworth Publishing Company, Inc., 1969.
15. Klenk, Virginia. *Understanding Symbolic Logic*. Prentice-Hall, 1983.
16. Quine, W.V.O. *Methods of Logic*. Henry Holt & Company, 1950.

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Major 10: *An Enquiry Concerning Human Understanding* by David Hume
Credit: 4
Full Marks: 75

Course Objectives:

The core objective of this course is to foster a critical and nuanced understanding of David Hume's empiricist epistemology as articulated in An Enquiry Concerning Human Understanding. Students will examine Hume's ground-breaking analysis of human cognition, focusing on his challenge to the certainty of knowledge and his argument that belief in causation arises from habitual association rather than logical necessity. The course will also delve into Hume's influential distinction between relations of ideas (analytic truths) and matters of fact (synthetic, empirical claims), which underpins his skepticism. Additionally, students will engage with Hume's critiques of traditional metaphysics and religious arguments—including his analysis of miracles and arguments for God's existence. By the end of the course, students will have developed a sophisticated appreciation for the limits of human knowledge and the empirical foundations of our everyday beliefs

Learning outcomes:

Completing a course focused on David Hume's An Enquiry Concerning Human Understanding will equip students to analyze and express the key principles of philosophical empiricism and moderate skepticism. They will gain the skills to utilize Hume's concepts, such as the difference between relations of ideas and matters of fact, in order to evaluate metaphysical, scientific and ethical arguments critically. Students will be able to analyze the skeptical implications of Hume's account of causation and induction, thereby sharpening their critical reasoning skills and developing a sophisticated understanding of the limits of rational certainty regarding empirical knowledge and belief.

Course Content:

Unit	Content	Lecture (hr.)
1	From Section I: "Of the Different Species of Philosophy" to Section VII: "Of the Idea of Necessary Connexion"	60
Total Lecture (hr.)		60

Suggested Readings:

1. Hume, David. *An Enquiry Concerning Human Understanding*. Ed. Peter Millican. Clarendon Press, 2006.

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MAJOR ELECTIVE (DSE)

Major Elective – 1: *The Problems of Philosophy* by Bertrand Russell
Credit: 4
Full Marks: 75

Course Objectives:

The primary Course Objective is to furnish students with a clear and rigorous introduction to core philosophical problems as articulated by Bertrand Russell in The Problems of Philosophy. Specifically, the course aims for a critical examination of Russell's effort to define the scope and value of philosophy by focusing on the distinction between appearance and reality, investigating the skeptical challenges posed by sense-data, and evaluating the arguments for the existence and necessity of a priori knowledge. Through this analysis, the course seeks to equip students with the necessary conceptual vocabulary and argumentative skills to engage in reasoned inquiry concerning the foundational structure of human knowledge, certainty and the existence of the external world.

Learning outcomes:

The successful completion of this segment of the course will enable students to differentiate clearly between appearance (sense-data) and independent external reality and to articulate Russell's argument regarding the role of sense-data in mediating our knowledge of the external world. Students will be able to analyze the skeptical challenges concerning the existence of matter and justify the need for philosophical inference. Furthermore, they will acquire the essential analytical skill of distinguishing between knowledge by acquaintance (direct awareness of things like sense-data or universals) and knowledge by description (knowledge derived through language and logic), allowing them to classify different types of philosophical knowledge claims precisely.

Course Content:

Unit	Content	Lecture (hr.)
1	From Chapter I: “Appearance and Reality” to Chapter V: “Knowledge by Acquaintance and Knowledge by Description”.	60
Total Lecture (hr.)		60

Suggested Readings:

1. Russell, Bertrand. *The Problems of Philosophy*. Oxford UP, 1912.

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MINOR (MI)

Minor-5: Psychology and Philosophy of Mind
Credit: 4
Full Marks: 75

Course Objectives:

The main aim is to provide students with a solid understanding of the interconnected fields of Psychology and Philosophy of Mind. This includes critically examining the Mind-Body Problem and its solutions (Dualism, Behaviourism and Identity Theory) within philosophical debate, while also mastering psychological methods (Introspection, Extrospection and Experimental Methods). Additionally, the course seeks to analyze key psychological concepts, such as the relationship between sensation and perception (using Gestalt theory), exploring the nature and levels of consciousness (including Freudian ideas like the Unconscious and Dream Theory), and understanding the major theories of learning (Trial and Error, Conditioned Response, Gestalt theory) and intelligence (measurement and I.Q.)

Learning outcomes:

After finishing the course section on Psychology and Philosophy of Mind, students will be equipped to examine and express the primary approaches to the Mind-Body Problem, such as Dualism, Behaviourism and Identity Theory. They will also demonstrate an awareness of the philosophical advantages and disadvantages of each perspective. They will be able to evaluate and apply the primary methods of psychological inquiry (Introspection, Extrospection, and Experimental Methods). Additionally, students will effectively differentiate between sensation and perception, explain the principles of Gestalt theory of perception and critically assess key psychological models of mental life, including the levels of consciousness (Conscious, Subconscious, Unconscious) and major theories of learning (Trial and Error, Conditioned Response, Gestalt) and intelligence (I.Q. and measurement).

Course Contents-

Unit	Content	Lecture (hr.)
1	Philosophy of Mind: Introduction	**4**
2	Mind-Body Relation: Interactionism, Parallelism, Epiphenomenalism, Double Aspect Theory.	**8**
3	Psychology: Introduction	**5**
4	Methods of Psychology: Introspection, Extrospection, Experimental Methods	**8**
5	Sensation and Perception: Relation and Difference between sensation and perception. Gestalt theory of perception. Illusion and Hallucination	**10**
6	Consciousness: What is consciousness? and Problems of consciousness.	**6**
7	Levels of Mind – Conscious, Subconscious, Unconscious, Proofs for the existence of Unconscious, Freud's Theory of Dream.	**9**
8	Learning: the trial-and-error theory, Pavlov's Conditioned Response theory, Gestalt theory	**13**
9	Intelligence: Measurement of Intelligence, I.Q., Test of Intelligence	**7**
Total Lecture (hr.)		**60**

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Suggested Readings-

2. Armstrong, D. M. *A Materialist Theory of Mind*. Routledge, 1968.
3. Bhattacharya, Paresh Nath. *A Textbook of Psychology*. A. Mukherjee & Co. Pvt. Ltd., 1963.
4. Boaz, G. D. *General Psychology*. Oxford University Press, 1939.
5. Heil, John. *Philosophy of Mind*. Routledge, 1998.
6. James, William. *Psychology*. Holt, 1892.
7. ---. *Principles of Psychology*. Holt, 1890.
8. Knight, Rex, and M. Knight. *A Modern Introduction to Psychology*. University Tutorial Press Ltd., 1966.
9. Lowe, E. J. *An Introduction to the Philosophy of Mind*. Cambridge UP, 2000.
10. Morgan, Clifford T., and Richard A. King Jr. *Introduction to Psychology*. 7th ed., McGraw-Hill, 1987.
11. Muna, N. L. *Introduction to Psychology*. Houghton Mifflin, 1969.
12. Murphy, Gardner. *General Psychology*. Harper & Brothers, 1933.
13. Shaffer, Jerome. *Philosophy of Mind*. Prentice Hall, 1968.
14. Skinner, B. F. *About Behaviorism*. Knopf, 1974.
15. ---. *Science and Human Behaviour*. The Free Press, 1953.
16. Stout, G. F. *A Manual of Psychology*. University Tutorial Press, 1921.
17. Titchener, E. B. *A Textbook of Psychology*. Macmillan, 1910.
18. Tye, Michael. *Ten Problems of Consciousness*. MIT Press, 1995.
19. Woodworth, Robert S., and Donald G. Marquis. *Psychology*. Methuen, 1958.
20. Chattopadhyay, Priti Bhushan. *Monovidya*. Modern Book Agency Private Ltd., 1962. *(The 3rd edition was published in 1962.)*
21. Bhattacharya, Pareshnath. *Monovidya*. A. Mukherjee & Co. Pvt. Ltd., 1963.
22. Bhattacharya, Samarendra. *Monovidya*. Book Syndicate Private Ltd., 1996.
23. Mitra, M. N., and Pushpa Mishra. *Monosamikksha*. Progressive Publishers, 2010.
24. Mitra, M. N., and P. Sarkar, editors. *Monodarshan-Sarirvada o Tar Vikalap*. Jadavpur University Press, 2013.
25. Sengupta, Ira. *Adhunik Monovijana*. New Central Book Agency (P) Ltd., 2005.
26. Roy, Sushil. *Shikshashrayi Monovidya*. Soma Book Agency, 2018.

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SEMESTER-VI

MAJOR (MJ)

Major 11: Introduction to Nyaya Philosophy
Credit: 4
Full Marks: 75

Course Objectives:

The primary objective of this course is to introduce students to the foundational principles of the Nyāya school, focusing specifically on its core methodology and epistemological framework. This is achieved through a close and critical study of a key section of the seminal text, the Nyāya-sūtras of Gautama, alongside the authoritative commentary by Vātsyāyana, the Bhāṣya (specifically the first section, Prathama Āhnika, up to Sūtra no. 22). By examining this portion, the course aims to familiarize students with the sixteen categories (ṣoḍaśa padārthas) that structure Nyāya thought, particularly the first two: means of valid knowledge (pramāṇa) and objects of valid knowledge (prameya), thereby establishing a clear understanding of the Nyāya perspective on logic, valid cognition, and the nature of philosophical inquiry.

Learning outcomes:

Upon successful completion of this course, students will be able to articulate the foundational principles of the Nyāya school of philosophy by identifying and explaining the first portion of the sixteen categories (ṣoḍaśa padārthas) enumerated in the Nyāya-sūtras. Specifically, students will demonstrate a clear understanding of the Nyāya theory of epistemology (Pramāṇa), having grasped the meaning and significance of Gautama's definitions of the means of valid knowledge as expounded by Vātsyāyana. Furthermore, they will acquire critical reading and analytical skills necessary to interpret and engage with classical Sanskrit philosophical texts, thus establishing a solid base for advanced study in Indian logic and epistemology.

Course Contents-

Unit	Content	Lecture (hr.)
1.	*Nyāyadarśana (Gautama Sūtra) Vātsyāyana Bhāṣya*, *Prathama Adhyāya*, *Prathama Āhnika* upto *Sutra* no. 22.	60
Total Lecture (hr.)		**60**

Suggested readings-

1. Maharṣi Gautama. Nyāyadarśana-Vātsyāyanabhāṣya. Ed. and Trans. Mahamahopadhyaya Phanibhusan Tarkabagish. Kolkata: Paschim Banga Rajya Pustak Parshad, 2014. Print.

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Major 12: Modern Indian Philosophy
Credit: 4
Full Marks: 75

Course Objectives:

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-

Unit	Content	Lecture (hr.)
1.	Swami Vivekananda: Practical Vedānta, Universal Religion, Education	**8**
2.	Rabindranath Tagore: Religion of Man, Ideas on Education, Concept of Nationalism	**10**
3.	Mahatma Gandhi: Truth, Non-violence, *Satyāgraha*, *Swaraj*	**12**
4.	Sri Aurobindo: Evolution, Mind and Supermind, Integral Yoga	**10**
5.	K.C. Bhattacharya: *Swaraj* in Ideas, Concept of Philosophy, Freedom, Doctrine of *Māyā*	**12**
6.	Radhakrishnan: Intellect and Intuition, Idealist view of Life, Nature of Man	**8**
7.	M.N. Roy: Radical Humanism, Materialism, Intellectual Evolution	**10**
Total Lecture (hr.)		**60**

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Suggested readings-

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

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Major-13: Introduction to Analytic Philosophy
Credit: 4
Full Marks: 75

Course Objectives:

The focal objective of the Analytic Philosophy course for undergraduate students is to engage them with a significant school of Western Philosophy from the 20th century, which fundamentally redefined the subject's content and methodology, emphasising linguistic analysis, logic, and mathematics. The Analytic tradition traces its origins to the works of Gottlob Frege in Germany, as well as those of Bertrand Russell and G. E. Moore in Britain, and later evolved through the contributions of the German philosopher Ludwig Wittgenstein. Today, Analytic philosophy is widely regarded as the dominant philosophical tradition within the English-speaking world.

Learning outcomes:

By the end of this course, students will have a clear understanding of the significant developments in analytic philosophy through the examination of key figures and theories. They will be able to explain Frege's rejection of psychologism and his contributions to the logical foundation of meaning, analyse Russell and Wittgenstein's concepts of atomic facts and propositions, and critically assess A. J. Ayer's logical analysis and his attempt to eliminate metaphysics from meaningful discourse. Additionally, students will develop the ability to compare and evaluate the main theories of meaning - referential, ideational, and use theory - and understand their implications for language, logic, and philosophy. This course will improve students' analytical and critical reasoning abilities in the investigation of unemotional language and meaning.

Course Content:

Unit	Content	Lecture (hr.)
1.	Frege: Rejection of Psychologism	**10**
2.	Russell & Wittgenstein: Atomic Facts and Propositions	**12**
3.	A. J. Ayer: The Role of Logical Analysis Leading to the Rejection of Metaphysics.	**20**
4.	Theories of Meaning: Referential, Ideational and Use theory	**18**
Total Lecture (hr.)		**60**

Suggested Readings:

1. Alston, John. *Philosophy of Language*. Prentice-Hall of India, New Delhi,1988.
2. Ammerman, Robert R. Classic of Analytic Philosophy. Tata McGraw-Hill, Bombay & New Delhi, 1965.
3. Ayer, Alfred Jules. *Language, Truth and Logic*. Vol. 10. Courier Corporation, 1952.
4. Black, Max. *Philosophical Analysis*. Cornell University Press, 1949.
5. Davidson, Donald. *Essays on Actions and Events: Philosophical Essays Volume 1*. Vol. 1. Oxford University Press, 2001.

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8. Ghosh, Jhadeswar. *From Meaning Atomism to Meaning Holism: A Study of Bhartṛhari, Wittgenstein and Quine*. Ciderpress, 2022.
9. Hospers, John. *An Introduction to Philosophical Analysis*. Routledge, 2013.
10. Kripke, Saul. *Naming and Necessity*. Harvard University Press, 1980.
11. Mackie, John. *Ethics: Inventing Right and Wrong*. Penguin UK, 1990.
12. McDowell, John Henry, and John McDowell. *Mind and World: With a New Introduction by the Author*. Harvard University Press, 1996.
13. Moore, G. E. *Principia Ethica*. Prometheus Books, 1993.
14. Pradhan, Ramesh Chandra. Recent Developments in Analytic Philosophy. ICPR, 2001.
15. Putnam, Hilary. *Reason, Truth and History*. Vol. 3. Cambridge University Press, 1981.
16. Quine, W. V. O. *Word and Object*. MIT Press, 2013.
17. Russell, Bertrand. "Logical atomism." *Contemporary British Philosophy*. Routledge, 2014. 357-383.
18. Searle, John R. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge University Press, 1969.
19. Wittgenstein, Ludwig. "*Tractatus logico-philosophicus*." (2023): 1-133.
20. Wittgenstein, Ludwig. *Philosophical Investigations*. (trans) G.E.M. Anscombe, Basil Blackwell, Oxford, 1953.

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MAJOR ELECTIVE (DSE)

Major (Elec.)- 2: *Tarkasaṁgraha*: *Śabdakhanda*
Credit: 4
Full Marks: 75

Course Objectives:

The central purpose of this course is to provide students with a detailed and comprehensive understanding of the Nyāya school's theory of verbal testimony (Śabda-pramāṇa) as systematised in the Śabdakhaṇḍa (section on verbal knowledge) of Annaṁbhaṭṭa's Tarkasaṁgraha. By closely examining this portion of the text, the course aims to analyse the nature of words (pada), the meaning of sentences (vākya-artha), and the conditions for valid verbal cognition (ākāṅkṣā, yogyatā, sannidhi, and tātparya), thereby equipping students with the precise logical and linguistic tools necessary to grasp how knowledge is derived from reliable testimony according to Nyāya epistemology.

Learning outcomes:

Once the student completes this course, they will be able to analyze and explain the Nyāya doctrine of verbal knowledge (Śabda-pramāṇa) as delineated in the Śabdakhaṇḍa of the Tarkasaṁgraha. They will demonstrate a mastery of the key concepts involved in verbal cognition, including the nature of words (pada), the process of understanding sentence meaning (vākya-artha), and the four essential conditions for valid testimony (ākāṅkṣā, yogyatā, sannidhi, and tātparya). Furthermore, students will have acquired the precise philosophical vocabulary and analytical skills to engage with complex epistemological arguments concerning language, thereby gaining competence in a significant area of classical Indian logic and metaphysics.

Course Content:

Unit	Content	Lecture (hr.)
1.	Śrīmad Annaṁbhtta Viracita *Tarkasaṁgraha (satīkah)*: Śabdakhanda	**60**

Suggested Readings:

1. Annaṁbhaṭṭa. *Tarkasaṁgraha with Dīpikā.* Ed. and Trans. Narayan Chandra Goswami. Kolkata: Sanskrita Pustak Bhandar, 1413 Bangabda. Print.

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MINOR (MI)

Minor-6: Philosophy of Language: Western
Credit: 4
Full Marks: 75

Course Objectives:

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:

Unit	Content	Lecture (hr.)
1.	Syntax, Semantics, Pragmatics.	**10**
2.	Word-meaning, Definitions.	**10**
3.	Vagueness.	**10**
4.	Sentence-meaning.	**15**
5.	Testability and meaning.	**15**
Total Lecture (hr.)		**60**

Suggested Reading

1. Alston, William P. *Philosophy of Language*. Prentice-Hall of India, 1988. Print.
2. Ammerman, Robert R. *Classic of Analytic Philosophy*. Tata McGraw-Hill, 1965. Print.
3. Ayer, Alfred Jules. *Language, Truth and Logic*. Vol. 10. Courier Corporation, 1952. Print.
4. Ayer, Alfred Jules. *The Central Questions of Philosophy*. Penguin, 1973. Print.

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5. Ayer, Alfred Jules. *The Problem of Knowledge*. Penguin, 1956. Print.
6. Black, Max. *Philosophical Analysis*. Cornell University Press, 1949. Print.
7. Chakraborty, Shibapada. *An Introduction to Philosophy*. (Publication details not provided). Print.
8. Das, Ramaprasad, and Shibapada Chakraborty. *Paschatya Darshaner Ruparekha*. (Publication details not provided). Print.
9. Das, Ramaprasad. *Darshanik Jijnasa (Bagarthatattva)*. (Publication details not provided). Print.
10. Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva)*. (Publication details not provided). Print.
11. Das, Ramaprasad. *Darshanik Jijnasa (Jnanatattva-Jnaner Svarup)*. (Publication details not provided). Print.
12. Das, Ramaprasad. *Darshanik Jijnasa (Paratattva o Bhauto Jagater Jnana)*. (Publication details not provided). Print.
13. Davidson, Donald. *Essays on Actions and Events: Philosophical Essays Volume 1*. Vol. 1. Oxford University Press, 2001. Print.
14. Dummett, Michael. *The Logical Basis of Metaphysics*. Harvard University Press, 1991. Print.
15. Frege, Gottlob. "The Thought: A Logical Inquiry." *Mind* 65.259 (1956): 289-311. Print.
16. Ghosh, Jhadeswar. *From Meaning Atomism to Meaning Holism: A Study of Bhartṛhari, Wittgenstein and Quine*. Ciderpress, 2022. Print.
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18. Hospers, John. *Readings in Philosophical Analysis*. Prentice-Hall, 1954. Print.
19. Kripke, Saul. *Naming and Necessity*. Harvard University Press, 1980. Print.
20. Mackie, John. *Ethics: Inventing Right and Wrong*. Penguin UK, 1990. Print.
21. Martinich, A. P., editor. *The Philosophy of Language*. (Edition and year vary). Print.
22. Samanta, Samarikanta. *Darshanik Bishlesaner Ruparekha* (Pratham O dvitiya khanda). (Publication details not provided). Print.
23. Woozley, A. J. *Theory of Knowledge: An Introduction*. Hutchinson University Library, 1949. Print.

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