



VIDYASAGAR UNIVERSITY

Midnapore-721102, West Bengal

SYLLABUS FOR POST-GRADUATE PROGRAMME

IN

PHILOSOPHY

National Educational Policy – 2020

PG Programme (Semester System)



[w.e.f. 2025-26]

Preamble

The Department of Philosophy and the Life-world, established in 1989, is one of the oldest departments at Vidyasagar University. The Department of Philosophy and the Life-world reflect a vision of philosophy not as abstract speculation, but as a lived, practical, and transformative engagement with the realities of human existence. This vision resonates deeply with the life and legacy of Pandit Ishwar Chandra Vidyasagar. A pioneering thinker, reformer, and humanist of 19th-century Bengal. He exemplified the union of thought and action, reason and compassion, philosophy and lived experience. Drawing on the philosophical perspectives of Pandit Ishwar Chandra Vidyasagar, the Department of Philosophy and the Life-world aim to explore the foundational questions of human existence through rigorous philosophical inquiry. Bridge classical philosophical thought with contemporary issues rooted in individuals' and communities' lived experiences. Foster critical, reflective, and ethical thinking about the world as experienced by human beings in their everyday lives. Promote an interdisciplinary approach that connects philosophy with the humanities, social sciences, and cultural studies. Encourage engagement with real-world problems, grounding philosophical reflection in the context of human life.

*The Department has shown academic excellence in various fields of Philosophy. It conducts two-year M.A. and Ph.D programmes in Philosophy. The faculty of the Department is dedicated to fostering an engaging learning environment through their commitment to teaching and research. They focus on equipping students with the skills and knowledge needed to thrive in innovative job markets across diverse fields. The Department publishes an annual research journal, *Philosophy and the Life-World*, which attracts contributions from both national and international scholars. The Departmental Library, established as a fundamental academic resource from the beginning, has consistently played a vital role in advancing the department's mission. It boasts a spacious reading room and a well-equipped seminar hall, creating an ideal environment for both individual study and collaborative learning. Additionally, modern amenities such as computers, printing services, and internet access are available to support students in their academic endeavours, encouraging deeper exploration and fostering scholarly growth within the department's intellectual community. The Department offers philosophy teaching in the Olchiki medium for tribal philosophy students. By utilising Olchiki as the medium of instruction, students can engage with*

philosophical concepts in their native language, which greatly increases the relevance and accessibility of their learning. This approach also supports the development of linguistic and cultural pride among students, fostering a deeper connection to their heritage. The Department has a long-standing tradition of organising special lectures, seminars, workshops and philosophical discussions, which have been integral to its academic culture. These events, held regularly, have nurtured an environment of intellectual exchange and contributed significantly to the department's growth and engagement with contemporary philosophical thought. The Department will implement the National Education Policy (NEP) starting in the 2025-2026 academic session, marking a significant transformation of its academic framework. This progressive change coordinates the curriculum with modern educational standards and reinforces the Department's commitment to creating a more dynamic, inclusive, and innovative learning environment for students.

PROGRAMME OUTLINES

	Type of Program	This is a regular mode M.A. programme, in line with the guidelines of the NEP 2020.
1	Duration and Eligibility Criteria	The department offers two types of M.A. programs in Philosophy. Students who have completed a 3-year Honours degree in Philosophy are eligible for admission to the two-year M.A. programme, while those who have completed a 4-year Honours degree in Philosophy (with or without research) are eligible for admission to the one-year M.A. programme.
2	Intake capacity	The programme's current intake capacity is 142 students, with an additional capacity of 25 students for the M. A. Philosophy programme in Santali medium. Admission is carried out in accordance with the prevailing government norms, and the reservation rules for EWS, OBC, SC, ST, PWD, and other applicable categories are strictly followed.
3	Admission procedure	The university conducts a written admission test as part of the selection process. Admission is based primarily on the performance in the written test, along with consideration of marks obtained in the Undergraduate (UG) programme or in the Higher Secondary (HS) examination, as applicable. The Admission Committee oversees the entire admission process, ensuring that all rules and regulations are properly followed.
4	Evaluation Process	<ul style="list-style-type: none"> • The students will be assessed through a combination of continuous evaluation and end-semester examination. Continuous Evaluation (CE) carries 20% weightage, while the End-Semester Examination accounts for 80% of the total marks. • Two CEs will be conducted for each paper/course, and the average of these two will determine the final CE marks. The CEs may be conducted in diverse formats, such as multiple-choice questions (MCQs), assignments, or small projects.

		<ul style="list-style-type: none"> • The end-semester examination will comprise short-answer, medium-answer, and long-answer type questions to evaluate the students' understanding and analytical skills are comprehensively developed.
5	Teaching Methods	<p>To achieve the intended learning outcomes of the M.A. Programme in Philosophy, the Department adopts a diverse and integrative set of teaching - learning methods that combine conceptual rigor with reflective engagement on the <i>life-world</i>:</p> <ul style="list-style-type: none"> • Lecture-based Learning – Systematic and structured classroom lectures are used to introduce foundational concepts, key texts, and major philosophical traditions (both Indian and Western), ensuring conceptual clarity and historical grounding. • Dialogical Method – Inspired by the tradition of Socrates, teaching emphasizes dialogue, questioning, and critical debate, encouraging students to interrogate assumptions and develop philosophical reasoning through discussion. • Textual Analysis – Close reading and interpretative analysis of classical and contemporary philosophical texts are central to the programme. Students are trained to understand meaning within historical and cultural contexts. • Group Learning and Collaborative Inquiry – Group discussions, seminars, and collaborative presentations foster collective learning, enabling students to exchange perspectives and engage in shared philosophical inquiry. • Individual Learning and Reflective Writing – Students undertake independent study, critical essays, and reflective journals that encourage self-examination and deeper engagement with philosophical problems related to the life-world. • Technology-enabled Learning – Digital platforms, online lectures, and resources (including courses from SWAYAM) are used to supplement classroom teaching and provide access to a wider academic ecosystem. • Peer Teaching and Seminar Presentation – Students actively participate in teaching through presentations and peer discussions, which enhance understanding, communication skills, and intellectual confidence. • Problem-oriented and Applied Approach – Philosophical concepts are applied to contemporary issues such as ethics, mental health, technology, environment, and social justice, enabling students to relate philosophy to real-life contexts. • Research-oriented Learning – Guided research projects, term papers, and dissertation work cultivate analytical, interpretative, and methodological skills necessary for advanced philosophical inquiry.
6	Special Instructions	<p>In alignment with the vision and guidelines of the National Education Policy 2020, the M.A. Programme in Philosophy has been thoughtfully structured to integrate foundational philosophical knowledge with experiential, ethical, and socially engaged learning. The curriculum reflects a holistic approach to philosophical education, situating abstract inquiry within the broader horizon of the <i>life-world</i>. To ensure</p>

		<p>multidisciplinary exposure and value-based education, several compulsory general and value-added courses have been incorporated across the semesters. These include Indian Knowledge System (IKS), Intellectual Property Rights (IPR), Research Methodology and Publication Ethics, Social Service / Community Engagement, Internship/Industry Visit or Applied Project, Field Visit, and a Research Project. Additionally, a non-credit course on the Life and Philosophy of Ishwar Chandra Vidyasagar has been included to connect philosophical learning with the intellectual and social reform traditions of India. Alongside these, a comprehensive set of core courses has been designed to build strong foundations in major branches of philosophy, including Logic, Epistemology, Metaphysics, Ethics, Philosophy of Language, and Contemporary Philosophical Movements. These courses ensure both historical depth and conceptual clarity across Indian and Western traditions. Alongside the core and value-added components, the curriculum maintains a consistent and flexible elective structure in accordance with the National Education Policy 2020. Each semester includes one elective paper offering four alternative options, from which students must choose one, thereby allowing them to gradually shape their intellectual trajectory.</p>
7	Research Projects	<p>The Research Project is an important part of the M.A. Programme in Philosophy. It is assigned in the third semester under the guidance of a mentor. Students are encouraged to choose their own research topic based on their interest and a suitable philosophical area. The final project is submitted and evaluated in the fourth semester, focusing on clarity of thought, critical understanding, and relevance of the topic.</p>

Programme Outcomes (POs)

Students will accomplish the following upon successfully completing the Post-Graduate (M.A.) course in Philosophy.	
PO1	Ability to effectively grapple with complex issues and ideas.
PO2	Gain knowledge in various areas.
PO3	Develop sensitivity to various societal problems.
PO4	The spirit of life-long learning.
PO5	Ability to think critically
PO6	A sense of ethics and morality will be developed
PO7	The sense of logical reasoning will be developed

PO8	The students will be able to appear in NET/SET/other competitive examinations to build their career.
PO9	The students will be able to register themselves as Ph.D. scholars.

Programme Specific Outcomes (PSOs)

After the completion of the M.A. course in Philosophy, students will be expected to	
PSO1	The programme will help the students to develop analytical skills.
PSO2	It will enable students to critically engage with others with an empathetic understanding of others' views.
PSO3	The programme will inculcate the skills to read texts by placing them in a particular historical context.
PSO4	The programme will enable students to philosophise and critically examine the various day-to-day events we frequently encounter.
PSO5	The programme will equip students to systematically articulate abstract ideas in both written and verbal forms.

M. A. in Philosophy

(For the students admitted during the academic year 2025 – 2026 onwards)

SEME STER	COURSE/ PAPER CODE	COURSE TITLES	FULL MARKS	No. of Lectu res (hour s)	CREDI T
	PHIC401X0	Indian Logic	50	50	4
	PHIC402X0	Western Logic III	50	50	4
	PHIC403X0	Research Methodology and Publication Ethics	50	50	4
	PHIC404X0	Indian Epistemology	50	50	4
	PHIE405A0	Philosophy of Mind (Optional Paper)	50	50	4

I		or			
	PHIE405B0	Philosophical Issues in Mental Illness (Optional Paper)	50		4
	PHIE405C0	Philosophy of Cognitive Science (Optional Paper) or	50		4
	PHIE405D0	Philosophy of Science and Technology (Optional Paper)	50		4
	PHIO406VC	Indian Knowledge System	25	25	2
	PHIO407NC	Life and Philosophy of Vidyasagar	NON-CREDIT COURSE		
	TOTAL			275	275
II	PHIC451X0	Western Epistemology	50	50	4
	PHIC452X0	Indian Metaphysics	50	50	4
	PHIC453X0	Western Metaphysics	50	50	4
	PHIC454X0	Applied Ethics	50	50	4
	PHIE455A0	Philosophy of Mind (Optional Paper) or	50		4
	PHIE455B0	Philosophical Issues in Mental Illness (Optional Paper)	50	50	4
	PHIE455C0	Philosophy of Cognitive Science (Optional Paper) or	50		4
	PHIE455D0	Philosophy of Science and Technology (Optional Paper)	50		4
	PHIO456X0	Field Visit/ Industry Visit/ Case Study/ Hands on Practical/Skill-Enhanced Course	25	25	2
	TOTAL			275	275
	PHIO501X0	MOOC (TO BE SELECTED)	50		4
	PHIC502X0	Philosophy of Language: Indian and Western	50	50	4
	PHIC503X0	Continental Philosophy	50	50	4
	PHIC504X0	Post-Modernism & Post-Structuralism	50	50	4
	PHIE505A0	Advanced Logic (Optional Paper) or	50	50	4
	PHIE505B0	Advaita Vedānta (Optional Paper)	50	50	4

III	PHIE505C0	Navya - Nyāya Philosophy (Optional Paper) or	50	50	4
	PHIE505D0	Vaiśeṣik Philosophy (Optional Paper)	50	50	4
	PHIO506X9	Social Service/ Community Engagement	25	25	2
	TOTAL		275	275	22
IV	PHIC551X0	Ethics: Indian and Western	50	50	4
	PHIE552A0	Advanced Logic (Optional Paper) or	50	50	4
	PHIE552B0	Advaita Vedānta (Optional Paper)	50		4
	PHIE552C0	Navya - Nyāya Philosophy (Optional Paper) or	50		4
	PHIE552D0	Vaiśeṣika Philosophy (Optional Paper)	50		4
	PHIC553X9	Research Project	100	100	8
	PHIO554X9	Internship/ Capstone Project/Applied Field/ Industry Project/ Innovation & Incubation/ Entrepreneurship/ Start-Up Proposal or Practice	50	50	4
	PHIO555X0	Intellectual Property Rights (IPR)/Skill- Enhanced Course	25	25	2
	TOTAL		275	275	22
	GRAND TOTAL		1100	1100	88

CLASSIFICATION OF THE COURSES					
PHIO501X0	MOOC from SWAYAM	4	15	35	50
PHIO407NC	Life and Philosophy of Vidyasagar		5	20	25
ETHICS/HUMAN VALUES					
PHIO406VC	Indian Knowledge System	2	05	20	25
PHIC454X0	Applied Ethics	4	10	40	50
PHIC551X0	Ethics: Indian and Western	4	10	40	50

INTELLECTUAL PROPERTY RIGHTS (IPR)					
PHIO555X0	Intellectual Property Rights (IPR)/Skill-Enhanced Course	2	--	25	25
SKILL DEVELOPMENT/JOB ORIENTED COURSES					
PHIC403X0	Research Methodology and Publication Ethics	4	10	40	50
PHIE405B0	Philosophical Issues in Mental Illness (Optional Paper)	4	10	40	50
PHIE405C0	Philosophy of Cognitive Science (Optional Paper)	4	10	40	50
DIGITAL CONTENT COURSES					
PHIE405C0	Philosophy of Cognitive Science (Optional Paper) or	4	10	40	50
PHIE405D0	Philosophy of Science and Technology (Optional Paper)	4	10	40	50
PHIE455C0	Philosophy of Cognitive Science (Optional Paper) or	4	10	40	50
PHIE455D0	Philosophy of Science and Technology (Optional Paper)	4	10	40	50
ENVIRONMENT/SUSTAINABILITY COURSES					
PHIC454X0	Applied Ethics	4	10	40	50
PHIC551X0	Ethics: Indian and Western	4	10	40	50
PHIO554X9	Internship/ Capstone Project/Applied Field/ Industry Project/ Innovation & Incubation/ Entrepreneurship/ Start-Up Proposal or Practice	2	--	25	25

GENDER AND RELATED COURSES					
PHIC454X0	Applied Ethics	4	10	40	50
PHIO506X9	Social Service/ Community Engagement	2	--	20	25
NEW COURSES INTRODUCED					
PHIE405B0	Philosophical Issues in Mental Illness (Optional Paper)	4	10	40	50
PHIE405D0	Philosophy of Science and Technology (Optional Paper)	4	10	40	50
PHIE455B0	Philosophical Issues in Mental Illness (Optional Paper)	4	10	40	50
PHIE455D0	Philosophy of Science and Technology (Optional Paper)	4	10	40	50
PHIC504X0	Post-Modernism & Post-Structuralism	4	10	40	50
PHIE505C0	Navya - Nyāya Philosophy (Optional Paper) or	4	10	40	50
PHIE505D0	Vaiśeṣika Philosophy (Optional Paper)	4	10	40	50
PHIE552C0	Navya - Nyāya Philosophy (Optional Paper) or	4	10	40	50
PHIE552D0	Vaiśeṣika Philosophy (Optional Paper)	4	10	40	50
MODIFIED COURSES					
PHIC401X0	Indian Logic	4	10	40	50
PHIC402X0	Western Logic III	4	10	40	50
PHIC403X0	Research Methodology and Publication Ethics	4	10	40	50
PHIC404X0	Indian Epistemology	4	10	40	50
PHIC451X0	Western Epistemology	4	10	40	50
PHIC452X0	Indian Metaphysics	4	10	40	50

PHIC453X0	Western Metaphysics	4	10	40	50
PHIC454X0	Applied Ethics	4	10	40	50
PHIC502X0	Philosophy of Language: Indian and Western	4	10	40	50
PHIC503X0	Continental Philosophy	4	10	40	50
PHIC551X0	Ethics: Indian and Western	4	10	40	50
PHIE552A0	Advanced Logic (Optional Paper)	4	10	40	50
GLOBAL/NATIONAL/REGIONAL/LOCAL RELEVANCE					
PHIC402X0	Western Logic III	4	10	40	50
PHIC403X0	Research Methodology and Publication Ethics	4	10	40	50
PHIE405A0	Philosophy of Mind (Optional Paper) or	4	10	40	50
PHIE405B0	Philosophical Issues in Mental Illness (Optional Paper)	4	10	40	50
PHIE405C0	Philosophy of Cognitive Science (Optional Paper) or	4	10	40	50
PHIO406VC	Indian Knowledge System	2	05	20	25
PHIO407NC	Life and Philosophy of Vidyasagar	Non-Credit Course			
PHIC454X0	Applied Ethics	4	10	40	50
PHIE455A0	Philosophy of Mind (Optional Paper) or	4	10	40	50
PHIE455B0	Philosophical Issues in Mental Illness (Optional Paper)	4	10	40	50
PHIE455C0	Philosophy of Cognitive Science (Optional Paper) or	4	10	40	50
PHIE455D0	Philosophy of Science and Technology (Optional Paper)	4	10	40	50

PHIC502X0	Philosophy of Language: Indian and Western	4	10	40	50
PHIC503X0	Continental Philosophy	4	10	40	50
PHIC504X0	Post-Modernism & Post-Structuralism	4	10	40	50
PHIE505A0	Advanced Logic (Optional Paper) or	4	10	40	50
PHIE505B0	Advaita Vedānta (Optional Paper)	4	10	40	50
PHIE505C0	Navya - Nyāya Philosophy (Optional Paper) or	4	10	40	50
PHIE505D0	Vaiśeṣika Philosophy (Optional Paper)	4	10	40	50
PHIE405D0	Philosophy of Science and Technology (Optional Paper)	4	10	40	50
PHIC551X0	Ethics: Indian and Western	4	10	40	50
PHIE552A0	Advanced Logic (Optional Paper) or	4	10	40	50
PHIE552B0	Advaita Vedānta (Optional Paper)	4	10	40	50
PHIE552C0	Navya - Nyāya Philosophy (Optional Paper) or	4	10	40	50
PHIE552D0	Vaiśeṣika Philosophy (Optional Paper)	4	10	40	50
PHIO553X9	Research Project	8	--	100	100

The total credit for the programme is 88, and the total marks are 1100

Distinctive features of course content:

- **Employability/entrepreneurship/ skill development:**

PHIC403X0 (Research Methodology and Publication Ethics), PHIO456X0 (Field Visit / Industry Visit / Case Study / Hands-on Practical / Skill-Enhanced Course), PHIO506X9 (Social Service / Community Engagement), PHIO553X9 (Research Project), PHIO554X9 (Internship / Capstone Project / Applied Field / Industry Project / Innovation & Incubation / Entrepreneurship / Start-Up Proposal or Practice), PHIO555X0 – Intellectual Property Rights (IPR) / Skill-Enhanced Course

These courses educate students in the fundamentals of research design and methodology, including data collection, proper citation practices, and effective strategies for avoiding plagiarism, thereby ensuring academic integrity. A strong emphasis on publication ethics prepares learners for the ethical demands of academic careers, doctoral research, and funded research projects. By cultivating skills in academic writing, critical analysis, and systematic inquiry, the course develops transferable competencies that are essential not only for higher studies and teaching but also for professional research, policy analysis, and knowledge-based careers.

➤ **Ethics, gender, human values, environment & sustainability:**

PHIC454X0 (Applied Ethics), PHIC551X0 (Ethics: Indian and Western), PHIO506X9 (Social Service / Community Engagement), PHIO407NC (Life and Philosophy of Vidyasagar), PHIO406VC (Indian Knowledge System)

These courses collectively engage with ethical issues in medicine, environment, technology, and gender, encouraging rigorous moral reasoning to address contemporary social challenges through both applied and comparative ethical traditions. They promote value-based education grounded in human dignity, social responsibility, and sustainability, while fostering empathy, gender sensitivity, and environmental awareness through direct engagement with marginalized communities. Drawing inspiration from Vidyasagar's legacy of women's education and social reform, the curriculum places strong emphasis on gender justice and human values, and integrates the Indian Knowledge System's holistic worldview, which stresses harmony with nature, cultural ethics, and sustainable ways of life.

➤ **The new optional courses were introduced**

- **Mind, Science & Cognition (Interdisciplinary):**

PHIE405A0 / PHIE455A0 (Philosophy of Mind), PHIE405B0 / PHIE455B0 (Philosophical Issues in Mental Illness), PHIE405C0 / PHIE455C0 (Philosophy of Cognitive Science), PHIE405D0 / PHIE455D0 (Philosophy of Science and Technology)

- **Advanced & Classical Indian Philosophy (Specialisation-oriented)**

PHIE504A0 / PHIE552A0 (Advanced Logic), PHIE504B0 / PHIE552B0 (Advaita Vedānta), PHIE504C0 / PHIE552C0 (Navya-Nyāya Philosophy), PHIE505D0 / PHIE552D0 (Vaiśeṣika Philosophy)

These courses reflect interdisciplinary academic trends by engaging with insights from neuroscience, psychology, cognitive science, and artificial intelligence, while addressing urgent contemporary concerns such as mental health, scientific reasoning, and the impact of technology on human life. At the same time, they are specialized and research-intensive in nature, fostering advanced analytical skills and scholarly rigor. By preserving classical philosophical traditions and interpreting them through modern logical and analytical frameworks, the courses ensure both intellectual continuity and contemporary relevance, making them well-suited for advanced study and research-oriented careers.

Note

1. The composition of elective papers offers a sense of complete thinking on the subject prevalent in Indian philosophy and Western philosophy. Indian Logic and Western Logic, Indian Metaphysics and Western Metaphysics, Indian Epistemology and Western Epistemology, and Philosophy of Indian Language and Western Language are a unique combination of elective subjects that offer universal thought to students.
2. On the other hand, the compositions of the special papers also serve the same purpose. The combination of special papers is very significant. Here also, the students will get a flavour of Indian and Western thought. Advaita Vedanta helps students gain a deeper understanding of Indian tradition, whereas Advanced Logic offers a deeper sense of critical logical thinking and the power of reasoning. Applied Philosophy will offer a deep understanding of the burning environmental issues. On the other hand, Philosophy of Mind opens the gate to do research in recent developments of Artificial Intelligence, along with other traditional issues. The other combinations, such as Navya Nyāya and

Vaiśeṣika Philosophy, and Philosophical Issues in Mental Illness, are also frontier areas of research. In a word, the special papers offer students a range of cutting-edge research.

SEMESTER - I

Paper: PHIC401X0 (Indian Logic)

Marks – 50 (40+10)

Course Objective: This course is designed to constructively engage students with the foundational concepts and principles of Indian Logic. It will explore the development of logical theories in classical Indian philosophy, focusing on key components such as inference (*anumāna*), the means of knowledge (*pramāṇa*), and reasoning structures. Students will actively participate in analysing Indian methods of debate, syllogisms, fallacies, and the nature of valid knowledge, while gaining a deeper understanding of how these concepts interact with Western logical traditions. Through this enriching study, participants will enhance their analytical and reasoning skills, fostering a robust appreciation for indigenous philosophical methodologies.

Course Content:

Unit	Content	Credit
1	Definition and Process of <i>Anumāna</i> : Nyāya, Bauddha and Advaita Perspectives	
2	Role of <i>Parāmarśa</i> in <i>Anumāna</i> : The Mimāṃsā – Nyāya Debate	
3	Induction in Indian Logic: Role of <i>Pratyakṣa</i> in <i>Anumāna</i> , <i>Vyābhicārāgraha</i> , <i>Upādhi</i> and <i>Upādhinirāśa</i> , <i>Tarka</i> , <i>Sāmānyalakṣaṇa</i> and <i>Jñānalakṣaṇa Pratyakṣa</i> in <i>Vyāptigrahopāya</i>	
4	Definition of <i>Vyāpti</i> : First and Second <i>Lakṣaṇa</i> as in Bhasaparicheda-Siddhānta-Muktāvalī (upto <i>rūpatvavyāpyajātimattvānprithivītvāt</i>)	
5	<i>Pakṣatā Parikṣa</i> .	

6	Characteristics of <i>Saddhetu</i> and Five Types of <i>Hetvābhāsa</i> : Nyāya-Vaiśeṣika Perspective	
Total Credit		04

Course Outcomes: By the end of this course, students will understand key concepts of Indian logic, especially from the Nyāya school, including means of knowledge (*pramāṇa*), valid knowledge (*pramā*), reason (*hetu*), and inference (*anumāna*). They will analyse the five-membered syllogism, compare it with Western logic, distinguish valid from fallacious reasoning (*hetvābhāsa*), and apply classical Indian logic to evaluate philosophical arguments. Students will engage with Indian epistemology in relation to metaphysics and language, identify parallels and differences between Indian and Western logical systems, and practice constructing coherent arguments in debates.

Suggested Texts:

Viśvanātha. *Bhāṣā-Pariccheda with Siddhānta-Muktāvalī*. Ed. Pandit Panchanan Bhattacharyya. Kolkata: Maha Bodhi Book Agency, 2016. Print.

Dharmakīrti. *Nyayābindu with Dharmottaratīkā*. Ed. Satyajyoti Chakraborty. Kolkata: Sahityashree, 2012. Print.

Dharmarajādhvarīndra. *Vedānta Paribhāṣā (Anumāna Paricchedaḥ)*. Ed. and Trans. Panchanan Bhattacharyya Tarka Saṁkhyā Vedantatīrtha. Kolkata: Sanskrita Pustak Bhandar, 1377 Bangabda. Print.

Suggested Readings:

Annambhaṭṭa. *Tarkasamgraha with Dīpikā*. Ed. and Trans. Narayan Chandra Goswami. Kolkata: Sanskrita Pustak Bhandar, 1413 Bangabda. Print.

Ghosh, Dipak. *Bhāṣāparicchedasamikṣhā*. Kolkata: Samskrit Pustak Bhandar, 2003. Print.

Ghosh, Raghunath. *The Justification of Inference (A Navya-Nyāya Approach)*. Delhi: Bharatiya Vidya Prakashan, 1990. Print.

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

Maitra, S. K. *Fundamental Questions of Indian Metaphysics and Logic*. Calcutta: Chakraborty & Co., 1956. Print.

Miśra, Keśava. *Tarkabhāṣā*. Ed. and Trans. Dr. Gangadhar Kar Nyayācārya. 2nd ed. Kolkata: Jadavpur University Press, 2013. Print.

Roychoudhury, Anamika. *Bhāsāpariccheda*. Kolkata: Samskrit Pustak Bhandar, 2015. Print.

Paper – PHIC402X0 (Western Logic III)

Marks – 50 (40+10)

Course objective: This course introduces the principles and methods of Western logic, covering classical syllogistic reasoning and modern symbolic logic. It focuses on developing critical thinking skills and understanding formal logical structures, allowing students to analyse and evaluate arguments effectively.

Course Content:

Unit	Content	Credit
1	The Method of Conditional Proof, Indirect Proof.	
2	Quantification theory: Singular Proposition, General Proposition, Multiply General Propositions, Symbolisation, Revised Quantification Rules, Proving Validity and Invalidity, Logical Truth Involving Quantifiers.	
3	Truth Tree and its Applications	
4	Method of Resolution	
5	Shorter Truth Table Technique: <i>Reductio-Ad-Absurdum</i>	

	Total Credit	04
--	--------------	----

Course Outcomes: By the end of the course, students will be able to identify and apply key concepts in both classical and modern logic, such as validity and consistency. Translate natural language arguments into formal symbolic notation. Construct formal proofs using various proof methods. Analyse argument structures using tools like truth tables and resolution. Evaluate arguments involving quantifiers and understand quantification theory. Apply logical methods to assess arguments in various contexts.

Suggested Texts:

Copi, I. M. *Symbolic Logic*. 5th ed. New Delhi: Prentice Hall of India, 1998. Print.

Jeffrey, Richard C. *Formal Logic: Its Scope and Limits*. New York: McGraw-Hill Book Company, 1967. Print.

Suggested Reading:

Das, Ramaprasad. *Sanketik Yuktivigyan*. Vol. 1, *Vakyakalan Tantra*. Calcutta: Paschimbanga Rajya Pustak Parsad, 1984. Print.

Paper – PHIC403X0 (Research Methodology and Publication Ethics)

Course Objective: The course provides students with a thorough understanding of research methodology and ethical practices in academic publishing. It covers systematic research design, data collection, analysis, and interpretation while highlighting the importance of ethical standards, including plagiarism, authorship, peer review, and publication integrity. The curriculum prepares students to conduct original research with academic integrity and methodological rig *Padartha-Dharma-Samgraha* with *Nyayakandali* Commentary (Selected Portions) our, fostering a commitment to responsible scholarship.

Course Content:

Unit	Content	Credit
1	Basic Concept of Research and Research Methodology	

2	The Distinction Between Method and Methodology	
3	Types of Research	
4	Methodological Issues in Philosophy (Indian: <i>Katha (Vada, Jalpa, Vitanda)</i> and Western: Conceptual Analysis, Dialectical Method)	
5	Finding Library Resources: Computer Literacy; Using e-books; E-Journal & JSTOR	
6	Paraphrasing Sources, Quoting Sources, Abbreviation	
7	Bibliography: MLA and APA Formats	
8	Punctuation, Proofreading and Diacritical Marking	
9	How to Write a Term Paper and Project	
10	How to Review Articles and Books	
11	Research Ethics, Publication Ethics and Research Misconduct	
12	Plagiarism	
	Total Credit	04

Course Outcomes: By the end of this course, students will gain a foundational understanding of research practices and academic writing. They will learn to conduct independent research using both traditional and digital resources, engage critically with scholarly materials, and apply proper academic conventions in writing and citation. The course will enhance their skills in organising and presenting research findings clearly and ethically, while also fostering an awareness of academic integrity and responsible scholarship.

Suggested Text:

Kothari, C. R. *Research Methodology: Methods and Techniques*. 2nd ed. New Delhi: New Age International, 2004. Print.

Suggested Readings:

Anderson, Jonathan, Berry H. Durston, and Millicent E. Poole. *Thesis and Assignment Writing*. Reprint ed. Brisbane: J. Wiley and Sons Australasia, 1970. Print.

Kothari, C. R. *Research Methodology: Methods and Techniques*. 2nd ed. New Delhi: New Age International, 2004. Print.

Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 9th ed. Chicago: U of Chicago P, 2018. Print.

Veit, Richard, and Christopher Gould. *Writing, Reading, and Research*. 2nd ed. Boston: Allyn and Bacon, 1997. Print.

Williamson, Timothy. “*The Philosophy of Philosophy*” by Timothy Williamson Blackwell, 2007.

Gautamasutra, Nyayadarsana O Vatsayanabhasya trans. and explanation by Phonibhusan Tarkabagish. Kolkata Bongiya sahitya parishad Kolkata. 1318 bangabda

Paper – PHIC404X0 (Indian Epistemology)

Marks – 50 (40+10)

Course Objective: This course introduces students to key theories and debates in Indian epistemology (*Pramāṇa-śāstra*), as developed by classical schools such as Nyāya, Mīmāṃsā, Buddhism, and Advaita Vedānta. It explores the nature, sources, and limitations of valid knowledge (*pramā*) through concepts like *pramāṇa* (means of knowledge), *pramātā* (knower), *prameya* (object of knowledge), and *prāmāṇya* (validity). Students will engage with various epistemological positions on perception, inference, and testimony, while critically examining their relationships to the metaphysical and logical frameworks of Indian philosophy. The course promotes analytical thinking, comparative reflection, and philosophical rigour from an indigenous perspective.

Course content:

Unit	Content	Credit
1	Definition and Types of <i>Pramā and Apramā</i> : Nyāya , Bauddha, Advaita Vedānta	
2	Theory of Perception (Definition, Process and Types): Nyāya, Bauddha, Advaita Vedānta	
3	The debate on <i>Svatahprāmāṇyavāda</i> and <i>Paratahprāmāṇyavāda</i> (<i>jñaptipakṣa</i> and <i>utpattipakṣa</i>)	
4	Theories of Erroneous Perception (<i>Khyātivāda</i>): <i>Ātmakhyāti, Satkhyāti Asatkhyāti, Akhyāti, Anyathākhyāti,</i> <i>Viparītakhyāti, A nirvracanīyakhyāti.</i>	
	Total Credit	04

Course Outcomes: By the end of this course, students will be able to explain key epistemological concepts in Indian philosophy, such as *pramā* (valid knowledge), *pramāṇa* (means of knowledge), *pramāṭr* (knower), and *prameya* (object of knowledge). Identify and compare the epistemological doctrines of major Indian philosophical schools, including Nyāya, Mīmāṃsā, Advaita Vedānta, and Buddhist epistemology. Analyse the criteria for the validity of knowledge (*prāmāṇya*) as debated among different traditions, such as the Nyāya theory of truth, Mīmāṃsā intrinsic validity, and Buddhist fallibilism. Evaluate the strengths and limitations of various *pramāṇas*, including *pratyakṣa* (perception), *anumāna* (inference), *śabda* (testimony), *upamāna* (comparison), *arthāpatti* (postulation), and *anupalabdhi* (non-cognition). Critically assess philosophical arguments concerning the nature and sources of knowledge, using textual and conceptual analysis of classical Indian texts. Demonstrate familiarity with key epistemological debates, such as realism vs. idealism, internalism vs. externalism in justification, and the role of language in knowledge. Engage in comparative reflection, articulating similarities and differences between Indian and Western epistemological approaches.

Suggested Texts:

Dharmakīrti. *Nyayābindu with Dharmottaratīkā*. Ed. Satyajyoti Chakraborty. Kolkata: Sahityashree, 2012. Print.

Dharmarājādhvarīndra. *Vedānta Paribhāṣā*. Ed. and Trans. Panchanan Bhattacharyya Tarka Samkhya Vedāntatirtha. Kolkata: Samskrit Pustak Bhandar, 1377 (Bangabda). Print.

Gaṅgeśa Upādhyāya. *Tattvacintāmaṇi (Pramā-lakṣaṇa)*. Ed. and Trans. Biswabandhu Bhattacharya. Kolkata: Ramakrishna Mission Institute of Culture, 2016. Print.

Viśvanātha. *Bhāsāpariccheda. with Siddhāntamuktāvalī*. Ed. Pandit Panchanan Bhattacharyya. Tarka Samkhya Vedāntatirtha Kolkata: Maha Bodhi Book Agency, 2016. Print.

Suggested Readings:

Annambhaṭṭa. *Tarka-saṅgraha with Dīpikā*. Ed. and Trans. Narayan Chandra Goswami. Kolkata: Sanskrit Pustak Bhandar, 1413 (Bangabda). Print.

Bagchi, Yogendranath. *Prachin Nyāya O Mimāṃsā Sammata Prāmānyavāda*. Kolkata: Sanskrit Pustak Bhandar, 1967. Print.

Bandyopadhyay, Rupa. *Indian Theories of Illusion*. Kolkata: Maha Bodhi Book Agency, 2020. Print.

Bhattacharya, Asutosh Shastri. *Vedāntadarśana - Advaitavāda*. Calcutta: Calcutta University Press, 1368 (Bangabda). Print.

Chattopadhyay, Madhumita. *Walking Along the Path of Buddhist Epistemology*. New Delhi: D. K. Printworld Ltd., n.d. Print.

Das, Bhupendra Chandra. *The Supernormal Means of Knowing (A Navya-Nyāya Approach)*. Delhi: Bharatiya Vidya Prakashan, 2011. Print.

Miśra, Vācaspati. *Bhāmatī*. Ed. and Trans. Sri Srimohan Bhattacharya. Calcutta: Sanskrit Pustak Bhandar, 1973. Print.

Saha, Biswarup. *Advaita Vedānta Darśane Adhyāsa O Jñānatattva*. Calcutta: Sanskrit Pustak Bhandar, 2001. Print.

Saha, S. R. *Advaita Theories of Illusion*. Calcutta: Progressive Publishers, 1982. Print.

Sen, Nanilal. *A Critique of the Theories of Viparyaya*. Kolkata: Rabindra Bharati University Press, 1965. Print.

Sinha, J. N. *Indian Epistemology of Perception*. Calcutta: Sinha Pub., 1969. Print.

The Concept of Knowledge: Indian Theories. Calcutta: K.P. Bagchi & Company, 1984. Print.

Paper- PHIE405A0 (Optional Paper) (Philosophy of Mind I) Marks – 50 (40 + 10)

Course Objective: This course is designed to introduce students to fundamental philosophical and scientific questions regarding the nature of the mind. It examines both classical and contemporary approaches to the mind-body problem, including dualism, behaviorism, identity theory, and functionalism. Additionally, the course explores the representational theory of mind, which investigates how mental states can represent the world. It also considers theories of mental causation, with a particular focus on anomalous monism. Through critical engagement with these topics, the course aims to provide a foundational understanding of how the mind is conceptualized in both philosophical discourse and cognitive science.

Course Content:

Unit	Content	Credit
1	Introduction: Philosophical and Scientific Investigation of the Mind	
2	The Mind-Body Problem: Dualism, Behaviourism, Identity Theory, Functionalism	

3	Representational Theory of Mind	
4	Anomalous Monism and Mental Causation	
	Total Credit	04

Course Outcomes: By the end of this course, students will be able to critically analyse key philosophical theories regarding the nature of the mind and its relationship to the body. This will include understanding dualism, behaviourism, identity theory, and functionalism. Students will develop a clear comprehension of the representational theory of mind and evaluate its significance in explaining mental processes. Additionally, they will learn to articulate and assess the theory of anomalous monism and address the problem of mental causation. Overall, students will enhance their ability to engage with complex philosophical arguments, think analytically about issues in the philosophy of mind, and connect these theories to advancements in cognitive science and related fields.

Suggested Texts:

Crane, Tim. *The Mechanical Mind: A Philosophical Introduction to Minds, Machines and Mental Representation*. Routledge; 3rd edition, 2015.

Heil, John. *Philosophy of Mind: A Contemporary Introduction*. Routledge, 2012.

Ravenscroft, Ian. *Philosophy of Mind: A Beginner's Guide*. Oxford University Press, USA, 2005.

Suggested Readings:

Chalmers, David. *Philosophy of Mind*. Oxford University Press, 2002.

Guttenplan, Samuel, and Samuel D. Guttenplan, editors. *A Companion to the Philosophy of Mind*. Oxford: Blackwell, 1994.

Mandik, Pete. *This is Philosophy of Mind: An Introduction*. John Wiley & Sons, 2013.

Rosenthal, David M., editor. *The Nature of Mind*. New York: Oxford University Press, 1991.

Shaffer, Jerome A. *Philosophy of Mind*. Prentice Hall, 1968.

Sterelny, Kim. *The Representational Theory of Mind: An Introduction*. Wiley-Blackwell; 1st edition (29 October 1990)

Churchland, Paul M. *Matter and Consciousness*. MIT Press, 2013

OR

Paper- PHIE405B0 (Optional Paper) (Philosophical Issues in Mental Health and Illness) Marks – 50 (40 + 10)

Course Objective: This course explores the philosophical foundations and conceptual issues related to mental health and psychiatric practice. It examines how philosophical theories can enhance our understanding of mental illness, the nature of psychiatric diagnosis, and the broader implications for health, illness, and human well-being. Topics include the definition and classification of mental disorders, critiques of the medical model, the relevance of folk psychology, and the debate over whether mental illness is a myth. The course also addresses key controversies in psychiatric diagnosis, focusing on differing philosophical perspectives such as essentialism versus pragmatism and objectivism versus evaluativism. Through this inquiry, the course aims to deepen students' understanding of how mental health is conceptualised and practised in both clinical and theoretical contexts.

Course Content:

Unit	Content	Credit
1	Relevance of Philosophical Approaches to Mental Health and Psychiatry	
2	Philosophical Accounts of Health and Illness: Health, Illness, Disease, Disorder, Sickness, Disability	
3	Psychiatry and Folk Psychology	
4	Is Mental Illness A Myth? – Arguments of Thomas Szaz and its Criticisms	

5	Medical Model of Mental Illness	
6	Current Practices in Diagnosis: DSM (Diagnostic and Statistical Manual of Mental Disorders), ICD (International Classification of Diseases), And Rdoc (Research Domain Criteria)	
7	Issues in Psychiatric Diagnosis: Causalism Vs. Descriptivism, Essentialism Vs. Pragmatism, Objectivism Vs. Evaluativism, Internalism Vs. Externalism, Categories Vs. Dimensions	
	Total Credit	04

Course Outcomes: By the end of this course, students will be able to critically analyse various philosophical approaches to mental health and their relevance to psychiatry. They will understand and articulate key conceptual distinctions among health, illness, disease, disorder, and disability. Students will also be prepared to assess the role of folk psychology in psychiatry and engage with major critiques of the field, such as Thomas Szasz's argument that mental illness is a myth, as well as the counterarguments to this position. Furthermore, students will become familiar with diagnostic systems such as the DSM, ICD, and RDoC and evaluate their philosophical foundations. They will also be equipped to navigate and critically assess the central debates in psychiatric diagnosis, including the tensions between causalism and descriptivism, essentialism and pragmatism, objectivism and evaluative, as well as categorical versus dimensional approaches to mental disorders.

Suggested Texts:

Wilkinson, Sam. *Philosophy of Psychiatry: A Contemporary Introduction*. New York: Routledge, 2022. Print.

Murphy, Dominic. *Psychiatry in the Scientific Image*. Cambridge, MA: MIT Press, 2012. Print.

Suggested Readings:

- Wilkinson, Sam. *Philosophy of Psychiatry: A Contemporary Introduction*. New York: Routledge, 2022. Print.
- Murphy, Dominic. *Psychiatry in the Scientific Image*. Cambridge, MA: MIT Press, 2012. Print.
- Cooper, Rachel. *Psychiatry and Philosophy of Science*. New York: Routledge, 2014. Print.
- Boorse, Christopher. "Health as a Theoretical Concept." *Philosophy of Science* 44.4 (1977): 542–573. Print.
- Boorse, Christopher. "A Rebuttal on Health." *What Is Disease?* Eds. James M. Humber and Robert F. Almeder. Totowa, NJ: Humana Press, 1997. 1–134. Print.
- Tsou, Jonathan Y. *Philosophy of Psychiatry*. Cambridge: Cambridge University Press, 2021. Print.
- Hacking, Ian, and Jan Hacking. *The Social Construction of What?* Cambridge, MA: Harvard University Press, 1999. Print.
- Foucault, Michel. *Madness and Civilization*. New York: Routledge, 2003. Print.
- Szasz, Thomas S. "The Myth of Mental Illness." *American Psychologist* 15.2 (1960): 113–118. Print.
- Graham, George. *The Disordered Mind: An Introduction to Philosophy of Mind and Mental Illness*. New York: Routledge, 2013. Print.
- Foucault, Michel. *The Birth of the Clinic*. New York: Routledge, 2012. Print.
- Thornton, Tim. *Mental Illness: Elements in Philosophy of Mind*. Cambridge: Cambridge University Press, 2022. Print.

Paper – PHIE405C0 (Optional Paper) (Philosophy of Cognitive Science I)

Marks – 50 (40 + 10)

Course Objective: This course introduces students to key philosophical questions and theories in cognitive science, highlighting its interdisciplinary nature and connections to both the philosophy of mind and the philosophy of science. It explores foundational issues such as the origin of the mind, the debate over innate versus learned behaviours, and the role of evolutionary psychology. The course also critically examines major theoretical frameworks, including the computational theory of mind, Turing machines, and critiques of classical artificial intelligence (AI). Additionally, it considers alternative approaches such as connectionism and neural networks. Through philosophical inquiry, students will engage with debates regarding the legitimacy and future of folk psychology, as well as the implications of cognitive models for understanding human thought.

Course Content:

Unit	Content	Credit
1	Philosophy of Cognitive Science: Interdisciplinary Nature, Relationship to Philosophy of Mind and Science	
2	Origin of Mind: Innateness in Cognitive Science and Evolutionary Psychology	
3	Computational Theory of Mind: Turing Machines, Critiques of Classical A. I	
4	Connectionism: Neural Network Learning, Elimination of Folk Psychology	
	Total Credit	04

Course Outcome: By the end of this course, students will understand the interdisciplinary nature of cognitive science and its relationship with the philosophy of mind and science. They will critically analyse various theories regarding the origin of the mind, with a particular focus on the roles of innate factors and evolutionary explanations. Students will develop a clear understanding of the computational theory

of mind, including its foundations in Turing machines and the limitations of classical artificial intelligence. Furthermore, they will evaluate the principles of connectionism, neural network learning, and the philosophical implications of moving away from folk psychology. Overall, students will cultivate the ability to critically assess competing models of cognition and reflect on their broader philosophical significance.

Suggested Texts:

Buller, David J. "[Evolutionary Psychology: the Emperor's New Paradigm](#)". *Trends in Cognitive Science* vol. 9, no. 6, 2005, pp. 277-83.

Dreyfus, Hubert L. *What Computers Still Can't do: A Critique of Artificial Reason*. MIT press, 1992.

Ramsey, William, Stephen Stich and Joseph Garon. "Connectionism, Eliminativism and The Future of Folk Psychology." *Philosophical Perspectives*, [Vol. 4, Action Theory and Philosophy of Mind](#), 1990, pp. 499-533.

Ravenscroft, Ian. *Philosophy of Mind: A Beginner's Guide*. Oxford University Press, USA, 2005.

Samuels, Richard. "Innateness in Cognitive Science." *Trends in Cognitive Sciences*, vol. 8, 2004, pp. 136–141.

Stillings, Neil A., et al. *Cognitive Science: An Introduction*. Bradford Books; Subsequent edition, 1995.

Turing, Alan. M. "Computing Machinery and Intelligence." *Mind* vol. 49, 1950 pp. 433-460.

Suggested Readings:

Clark, Andy. *Mindware: An Introduction to the Philosophy of Cognitive Science*. Oxford: Oxford University Press, 2001.

Cosmides, Lena and John Tooby. "[Evolutionary Psychology: New Perspectives on Cognition and Motivation](#)." *Annual Review of Psychology* vol. 64, 2013, pp. 201–29.

Flanagan, Owen J. *The Science of the Mind*. Bradford Books; 2nd edition, 1991.

- Floridi, Luciano, editor. *The Blackwell Guide to the Philosophy of Computing and Information*. Wiley-Blackwell; 1st edition, 2004.
- Fodor, Jerry and Zenon Pylyshyn. “[Connectionism and Cognitive Architecture](#).” *Cognition*, vol. 28, 1988, pp. 3–71.
- Frankish, Keith and William M. Ramsey, editors. *The Cambridge Handbook of Cognitive Science*. Cambridge University Press, 2012.
- Gardner, Howard. *The Mind's New Science: A History of the Cognitive Revolution*. Perseus Books Group; Revised ed. Edition, 1987.
- Goldman, Alvin I. *Readings in Philosophy and Cognitive Science*. MIT Press, 1994.
- Haugeland, John, editor. *Mind Design II: Philosophy, Psychology, and Artificial Intelligence*. MIT Press, 1997.
- Ludwig, Kirk and Susan Schneider. “[Fodor's Challenge to the Classical Computational Theory of Mind](#).” *Mind & Language* vol. 23, no. 1, 2008, pp. 123–143.
- Posner, [Michael I.](#), Editor. *Foundations of Cognitive Science*. Bradford Books, 1989.
- Pylyshyn, Zenon W. *Computation and Cognition: Toward a Foundation for Cognitive Science*. MIT Press: Bradford Books; Reprint edition, 1986.
- Ravenscroft, Ian. “Folk Psychology as a Theory.” *Stanford Encyclopedia of Philosophy*, 2008, <https://plato.stanford.edu/Archives/sum2008/entries/folkpsych-theory>. Accessed 28th August 2025.
- Spelke, Elizabeth. “Nativism, empiricism, and the origins of knowledge.” *Infant Behavior and Development*, vol. 21, 1998, pp. 181–200.
- Van Gelder, T. “What might cognition be, if not computation?” *The Journal of Philosophy*, vol. 92, 1992, pp. 345-381.

OR

Paper: PHIE405D0 (Optional Paper) (Philosophy of Science and Technology)

Marks – 50 (40 + 10)

Course Objective: This course is designed to introduce students to fundamental philosophical and scientific questions regarding the nature of the mind, exploring both classical and contemporary approaches to the mind-body problem, including dualism, behaviorism, identity theory, and functionalism. It examines the representational theory of mind, which investigates how mental states represent the world, and focuses on theories of mental causation, particularly anomalous monism. By the end of the course, students will critically analyze key philosophical theories related to the mind and its relationship to the body, including a clear comprehension of the representational theory and its significance in explaining mental processes. The course also investigates philosophical foundations of mental health and psychiatric practice, addressing topics such as the definition and classification of mental disorders, critiques of the medical model, and the debate over the existence of mental illness. Key controversies in psychiatric diagnosis are explored, focusing on philosophical positions such as essentialism versus pragmatism. In addition, students will engage with cognitive science's philosophical questions, examining foundational issues like the origin of the mind, innate versus learned behaviors, and theories such as computational models and connectionism. Finally, the course provides an understanding of the philosophy of science and technology by exploring key philosophical movements and figures, examining scientific and technological inquiry methods, and discussing the nature of technology and its epistemological implications. Overall, this course aims to cultivate a comprehensive understanding of how these philosophical discussions inform contemporary issues in science, technology, and mental health.

Course Content:

Unit	Content	Credit
1	Introduction To Philosophy of Science	
2	The Question of Method in Science	
3	Inductivism	

4	Positivist Philosophy of Science	
5	Falsificationism - Karl Popper	
6	Scientific Revolution - Thomas Khun	
7	Science as Research Programme - Imre Lakatos	
8	Against Method - Paul Feyerabend	
9	Characterising Technology: Technology as Hardware, Technology as Rules, Technology as System, Technology as Applied Science.	
10	Technocracy: Plato, Francis Bacon, August Comte.	
11	Technological Knowledge	
12	Phenomenology, Hermeneutics, And Technology: Technology and Life-World (Don Ihde), Heidegger and Technology, Critique of Artificial Intelligence (Dreyfus)	
	Total Credit	04

Course Outcomes: By the end of this course, students will be able to articulate and compare major philosophical approaches to the scientific method, including inductivism, positivism, falsificationism, and paradigmatic shifts within science. They will engage critically with the theories of key philosophers, including Karl Popper, Thomas Kuhn, Imre Lakatos, and Paul Feyerabend, and assess their contributions to our understanding of scientific progress and methodology. Additionally, students will define and differentiate various conceptualisations of technology and examine the philosophical implications of technocracy through historical and theoretical lenses. They will develop insights into the nature of technological knowledge and its relationship to human experience by exploring phenomenological and hermeneutic perspectives, particularly those of Don Ihde, Martin Heidegger, and Hubert Dreyfus. Ultimately, students will gain the ability to think critically about the philosophical dimensions of science and technology as they pertain to contemporary society.

Suggested Texts:

Rosenberg, Alexander, and Lee McIntyre. *Philosophy of Science: A Contemporary Introduction*. New York: Routledge, 2019. Print.

Dusek, Val. *Philosophy of Technology: An Introduction*. Oxford: Blackwell, 2006. Print.

Staley, Kent W. *An Introduction to the Philosophy of Science*. Cambridge: Cambridge University Press, 2014. Print.

Suggested Readings:

Okasha, Samir. *Philosophy of Science: A Very Short Introduction*. Oxford: Oxford University Press, 2016. Print.

Popper, Karl. *Conjectures and Refutations: The Growth of Scientific Knowledge*. London: Routledge, 2014. Print.

Kuhn, Thomas S. *The Structure of Scientific Revolutions*. 3rd ed. Chicago: University of Chicago Press, 1997. Print.

Feyerabend, Paul. *Against Method: Outline of an Anarchistic Theory of Knowledge*. London: Verso Books, 2020. Print.

Hempel, Carl G. *Aspects of Scientific Explanation*. New York: Free Press, 1970. Print.

Hitchcock, Christopher, ed. *Contemporary Debates in the Philosophy of Science*. Malden: Blackwell, 2003. Print.

Verbeek, Peter-Paul. *What Things Do: Philosophical Reflections on Technology, Agency, and Design*. University Park: Pennsylvania State University Press, 2005. Print.

Paper: PHIO406VC (Indian Knowledge System) Marks – 25 (20+5) Credit 02

Course Objective: This course aims to provide a comprehensive and interdisciplinary overview of ancient Indian knowledge systems. It will explore the genesis of Indian civilization, from the Indus Valley to the Vedic period, and examine the development of its intellectual and philosophical frameworks. The course will also delve into the structure of ancient Indian society, politics, and economy, including concepts of governance and public administration. Furthermore, it will highlight significant contributions in literature and scholarship, covering a wide range of thinkers and their works in grammar, philosophy, medicine, and mathematics. Finally, the course will examine the ancient Indian approach to life, environment, and health, with a focus on topics such as ethnic studies, ecology, and Ayurveda. The overall objective is to foster an understanding of the rich and diverse heritage of Indian knowledge and its relevance in a contemporary context.

UNIT	Content	Credit
1.	Bhāratīya Civilization and Development of Knowledge System	
1a.	Genesis of the land, Antiquity of Indus Valley civilization, Various Aspects of Vedic Civilization	
1b.	Knowledge Framework and Classification, The Vedic Corpus, Traditional Knowledge System	
1c.	The Vedas, Main Schools of Philosophy (<i>Āstika</i> and <i>Nstika</i> Schools), Core values-Dharma, Artha, Kama and Moksha, Sadharan Dharma and Vishesa Dharma, Philosophy of Karma.	
2.	Society, Politics and Economics:	
2a.	Concept and the development of ancient society, Culture, rituals and religion of the then society	
2b.	Governance and Public Administration- concept of Kingship with duties and responsibilities of a King	
2c.	Indian Economy-taxation, savings, expenditure	

3.	Literature, and Scholars	
3a.	Tensive application in language, Literature, Life and works of Agastya, Lopāmudrā, Ghosā, Vālmīki, Patañjali, Vedavyāsa, Yājñavalkya, Gārgī, Maitreyī, Bodhāyana, Caraka, Suśruta, Jīvaka, Nāgārjuna, Kaṇāda, Patañjali, Kauṭīlya, Pāṇini, Thiruvalluvar, Āryabhaṭa, Varāhamihira, Ādi Śaṅkarācārya, Bhāskarācārya, Mādhavācārya.	
4.	Life, Environment, and Health	
4a.	Ethnic Studies, Agriculture, Ecology and Environment, Relation between man and environment, Āyurveda, Integrated Approach to Healthcare, Yoga etc.	
	Total Credit	02

Course Outcomes: Upon completion of this course, students will be able to articulate the genesis of Indian civilisation and the development of its knowledge systems, from the Indus Valley to the Vedic periods. They will gain an understanding of the key concepts and values that form the core of Indian philosophy, such as Dharma, Karma, and Moksha, and will be able to distinguish between the various philosophical schools. Furthermore, students will be able to analyse the structure of ancient Indian society, politics, and economy. They will also be able to identify and discuss the contributions of prominent ancient Indian scholars across diverse fields such as grammar, literature, medicine, and mathematics. Finally, students will acquire knowledge about the ancient Indian approach to life, health, and the environment, including the principles of Ayurveda, and will be able to discuss the relevance of these traditional knowledge systems in a contemporary context.

Suggested Texts:

Chauhan, Bhag Chand. *IKS: The Indian Knowledge System of Bhārata*. India: Garuda Prakashan Pvt. Ltd. 2023.

History of Science in India, by, et al. National Academy of Sciences, India and

Raha, Sibaji. *History of Science in India - Physics, Mathematics & Statistics Volume-1, Part-I, Part-II, Volume VIII* Kolkata: The Ramkrishan Mission Institute of Culture, (2014).

Suggested Reading:

Pujari, R. M., Pradeep Kolhe, and N. R. Kumar. *Pride of India: A Glimpse into India's Scientific Heritage*. Samskrita Bharati, 2006.

Verma, Keshav Dev. *Vedic Physics: Towards Unification of Quantum Mechanics and General Relativity*. Vol. 13. Motilal Banarsidass, 2012.

Soni, Suresh. *India's Glorious Scientific Tradition*, Ocean Books Pvt. Ltd, 2010.

Paper: PHIO407NC (Life and Philosophy of Vidyasagar) Non-credit Course

Course Objective: This course aims to provide a comprehensive understanding of the life and philosophy of Ishwar Chandra Vidyasagar, a key figure of the Bengal Renaissance. It will trace his journey from birth and lineage to his transformation into "Vidyasagar" (ocean of learning). The course will delve into his pivotal role in Indian education, examining his reforms as a teacher, writer, and planner, as well as his efforts to modernise the system. It will also explore his relentless work in women's emancipation, focusing on his campaigns for widow remarriage and his opposition to child marriage. Furthermore, the course will highlight his immense philanthropy and analyse his unique position as a figure who bridged tradition and modernity. Finally, it will discuss the enduring relevance of his thoughts and values for contemporary society.

Unit	Content	Credit
1	Early Life and Education:	
1a.	Birth and Lineage	
1b.	A Journey from Ishwar Chandra Bondopadhaya to Ishwar Chandra Vidyasagar	
2	Vidyasagar and Indian Education:	
2a.	The then Indian education system	

2b.	Vidyasagarian plan for reformation of Indian education- Vidyasagar as teacher, Vidyasagar as writer, planner and re- former of Indian education.	
3.	Vidyasagar and Women Emancipation:	
3a.	Introduction of widow remarriage	
3b.	Struggle to stop child marriage	
4.	Vidyasagar: Traditions and Modernity: Tradition, Modernity and Vidyasagara as a Traditional Moderniser	
6.	Relevance of Vidyasagarian thoughts and values:	
6a.	Vidyasagar and the then Society of Bengal	
6b.	Lesson for future generations	
	Total Credit	00

Course Outcomes: The course outcomes are designed to provide students with a deep, multifaceted understanding of Ishwar Chandra Vidyasagar's life and intellectual contributions. Upon completion, students will be able to articulate the major milestones of his life, tracing his evolution from a young scholar to a leading social reformer. They will analyse his significant role in reforming the Indian education system, particularly his efforts to modernise curricula and promote female education. Students will also be able to critically examine his relentless campaigns for women's emancipation, including his pivotal role in legalising widow remarriage and his struggle against child marriage and polygamy. Finally, they will evaluate his unique philosophical position as a "traditional moderniser," understanding how he used his mastery of classical Indian texts to introduce progressive ideas, and will be able to discuss the enduring relevance of his values and thoughts in contemporary society.

Suggested Reading:

- Tripathi, Amalesh. *Vidyasagar: The Traditional Moderniser*. Cambridge University Press, 2011
- Hatcher, Brian A(Trans). *Vidyasagar: The Life and After Life of Eminent Indian*, Routledge, New Delhi, 2014
- Sen, Asok. Iswar Chandra *Vidyasagar and His Elusive Milestone*, Riddhi-Indian, 28 Beniatola Lane, Cal-9
- Ghosh, Binoy. *Vidyasagar O Bangali Samaj*, Kolkata: Bengal Publishers private ltd. Beangal year, 1364
- Mitra, Indra. *Karunasagar Vidyasagar*, Kolkata: Ananda publishers Pvt. Ltd, 1969.
- Samanta, Amiyakumar. *Prasanga Vidyasagar* Kolkata: Progressive publishers, 2012.

SEMESTER-II

Paper: PHIC451X0 (Western Epistemology)

Marks – 50 (40+10)

Course Objective: This course provides a thorough introduction to epistemology, focusing on key philosophical questions related to the nature, sources, and limits of human knowledge. It examines the challenge of skepticism, the definition of knowledge, and issues such as the Gettier problem and its proposed solutions. Students will explore major theories of justification, including foundationalism, coherentism, internalism, and externalism. The course will also differentiate between analytic and synthetic judgments, particularly in the context of the debate over the possibility of synthetic a priori knowledge. Furthermore, it will introduce significant developments in contemporary epistemology, such as naturalized epistemology, social epistemology, feminist epistemology, virtue epistemology, and knowledge-first approaches. The objective is to equip students with the skills to critically evaluate various theories of knowledge and understand their implications in both individual and social contexts.

Course Content:

Unit	Content	Credit
1	Possibility of Knowledge – Different Skeptical Views.	
2	Nature and Definition of Knowledge, Gettier Problem	

3	Responses to the Gettier Problem – Presence of Relevant Falsehood, Defeasibility, Reliability, Causal Theory.	
4	Justification - Foundationalism and Coherentism; Internalism and Externalism	
5	Analytic and Synthetic Judgment, The Possibility of Synthetic <i>A Priori</i> Judgment.	
6	Epistemology Naturalized - W.V.O. Quine	
7	Social Epistemology – Knowledge from Testimony (Reductionism Vs. Anti-Reductionism), Testimonial Injustice (Miranda Fricker)	
8	Preliminary Ideas about the Contemporary Developments in Epistemology: Feminist Epistemology, Virtue Epistemology, and Knowledge-First Epistemology.	
	Total Credit	04

Course Outcomes: By the end of this course, students will be able to understand and evaluate various skeptical challenges to the possibility of knowledge while articulating philosophical responses to these challenges. They will develop a thorough understanding of the classical definition of knowledge and the Gettier problem, along with key responses such as defeasibility theory, reliability, and causal accounts. Students will distinguish between and assess competing theories of epistemic justification, including foundationalism versus coherentism and internalism versus externalism. They will also engage critically with the distinction between analytic and synthetic judgments, particularly in relation to debates about synthetic a priori knowledge. Additionally, students will become familiar with contemporary epistemological frameworks, such as Quine’s naturalism, social epistemology, and testimonial knowledge, as well as Miranda Fricker’s concept of testimonial injustice and recent trends like feminist, virtue, and knowledge-first epistemology. Through these studies, they will enhance their ability to critically analyze epistemological arguments and apply them to broader philosophical and real-world contexts.

Suggested Texts:

Audi, Robert. *Epistemology: A Contemporary Introduction to the Theory of Knowledge*. 2nd ed. London: Routledge, 2010. Print.

Dancy, Jonathan. *An Introduction to Contemporary Epistemology*. Vol. 27. Oxford: Blackwell, 1985. Print.

Martin, Robert M. *Epistemology: A Beginner's Guide*. New York: Simon and Schuster, 2014. Print.

Quine, Willard V. *Ontological Relativity and Other Essays*. Columbia University Press, 1969.

Suggested Readings:

Ayer, A. J., and Sreten Marić. *The Problem of Knowledge*. Harmondsworth: Penguin Books, 1956. Print.

Audi, Robert. *Epistemology: A Contemporary Introduction to the Theory of Knowledge*. 2nd ed. London: Routledge, 2010. Print.

Basu, Sandhya. "Strawson and Foundationalism." *The Philosophy of P. F. Strawson*. New Delhi: ICPR, 1995. Print.

Bernecker, Sven, and Duncan Pritchard, eds. *The Routledge Companion to Epistemology*. London: Routledge, 2011. Print.

Chisholm, Roderick M., with the assistance of others. *Theory of Knowledge*. 3rd ed. Englewood Cliffs, NJ: Prentice-Hall, 1989. Print.

Fricke, Miranda. *Epistemic Injustice: Power and the Ethics of Knowing*. Oxford: Oxford UP, 2007. Print.

Ghosh, Jhadeswar. *Naturalized Semantics: A Critical Analysis of Quine's Philosophy*. Lambert Academic Publishing, 2013.

Matilal, Bimal Krishna, and Arindam Chakrabarti, eds. *Knowing from Words*. Dordrecht: Kluwer Academic, 1994. Print.

Smith, Norman Kemp. *Immanuel Kant's Critique of Pure Reason*. Reprinted. Reading: Read Books, 2011. Print.

Paper – PHIC452X0 (Indian Metaphysics)

Marks – 50 (40+10)

Course Objective: This course is designed to provide students with a deep and comprehensive understanding of the foundational principles of Indian philosophy. It will meticulously unpack the core ontological framework of the *Saptapadārtha*, the seven categories of reality that serve as a cornerstone for many Indian philosophical systems. The curriculum will then navigate the complex landscape of theories of causation, comparing and contrasting the divergent views from fatalism and momentary existence to emergent and transformative creation. Furthermore, the course will undertake a critical examination of the concept of *Īśvara*, exploring the logical and metaphysical proofs for and against the existence of a supreme being. A significant portion of the course will be dedicated to a comparative study of the *Ātman* (self) and *Manas* (mind), revealing the profound and often contradictory insights of Cārvāka, Bauddha, Jaina, Nyāya, and Advaita traditions. Finally, it will conclude with an exploration of the intricate theories of space and time as articulated within the Nyāya-Vaiśeṣika school, demonstrating how these philosophical systems constructed a coherent and systematic worldview.

Course Content:

Unit	Content	Credit
1	Basic Concept of <i>Saptapadārtha</i>	
2	Theories of Causation: <i>Ākasmikatāvāda</i> , <i>Pratītyasamutpādvāda</i> , <i>Kṣaṇabhāṅgavāda</i> , <i>Ārambhavāda</i> , <i>Pariṇāmavāda</i> , <i>Vivartavāda</i> ,	
3	The Concept of <i>Īśvara</i> ; Proofs for and against the Existence of <i>Īśvara</i>	
4	Concept of <i>Ātman</i> : Cārvāka, Bauddha, Jaina, Nyāya and Advaita Vedānta	

5	Concept of Mind (<i>Manas</i>): Nyāya, Vaiśeṣika, Bauddha and Advaita Vedānta	
6	Theory of Space and Time: Nyāya-vaiśeṣika	
	Total Credit	04

Course Outcomes: Upon successful completion of this course, students will be able to demonstrate a comprehensive understanding of the foundational principles of Indian philosophy. They will be able to critically analyze and differentiate between the various theories of causation, from the momentary existence of the Bauddha tradition to the transformative creation of the Sāṅkhya school. Students will also be able to articulate and evaluate the classical arguments and proofs for and against the existence of *Īśvara* (God). Furthermore, they will be able to compare and contrast the diverse and often contradictory concepts of *Ātman* (self) and *Manas* (Mind) as presented by the Cārvāka, Bauddha, Jaina, Nyāya, and Advaita traditions. Finally, they will be able to interpret and explain the systematic theories of Space and Time as articulated within the Nyāya-Vaiśeṣika philosophical system.

Suggested Texts:

Sayanmadhavāchārya. *Bauddhadarśanam*. Trans. and explanation. Sri Pancanan Bhattacharya Sastri. Kolkata. Guptapress, 1401 BE, Print.

Madhavāchārya. *Sarvadarśanasamgraha*. Ed. Maheshchandra Pal. Kolkata. Maheshchandra Pal Publisher. 1950

Annambhaṭṭa. *Tarkasamgraha with Dīpikā*. Ed. and trans. Narayan Chandra Goswami. Kolkata: Sanskrita Pustak Bhandar, 1413 Bangabda. Print.

Dharmarajadhvarindra. *Vedānta Paribhāṣā*. Ed. and trans. Panchanan Bhattacharyya Tarka-Samkhya-Vedantatirtha. Kolkata: Sanskrita Pustak Bhandar, 1377 Bangabda. Print

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

Miśra, Vācaspati. *Sāṃkhya-Tattvakaumudī*. Ed. Narayan Chandra Goswami. Kolkata: Sanskrit Pustak Bhandar, 2016. Print.

Padārtha-Dharma-Saṃgraha or Praśastapādabhāṣyam. Ed. and trans. by Dandiswami Damodaraśrama, Adhyāpaka Shyamapada Nyaytarkatirtha Calcutta: Sanskrit Pustak Bhandar, 2010. Print.

Śrīdhara. *Nyāyakandalī on Praśastapādabhāṣyam*. Ed. and trans. Dandiswami Damodaraśrama. Calcutta: Sanskrit Pustak Bhandar, 2010. Print.

Śrīmad Udayanācārya. *Nyāyakusumāñjali*. Ed. and trans. Shri Srimohan Bhattacharyya. Kolkata: Paschim Banga Rajya Pustak Parshad, 1995. Print.

Viśvanātha. *Bhāṣā-Pariccheda with Siddhānta-Muktāvalī*. Ed. Pandit Panchanan Bhattacharyya. Kolkata: Maha Bodhi Book Agency, 2016. Print.

Suggested Readings:

Bandyopadhyay, Kalikrishna. *Nyāyatattva Parikramā*. Kolkata: Pyapiras, 1986. Print.

Bhattacharya, Gopinath. "Creation and Causality." *Essays in Analytic Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 1989. Print.

Chakraborty, Satyajyoti, ed. Mādhavācārya. *Sāyana Mādhavīya Sarvvadarśana Saṃgraha*. Kolkata: Sahityasree, 2014. Print.

Mondal, Pradyot Kumar. *Vaiśeṣika Darśana*. Calcutta: Progressive Publishers, 2004. Print.

Mukherjee, Satkari. *The Buddhist Theory of Universal Flux*. Calcutta: Calcutta University Press, 1935. Print.

Murti, T. R. V. *The Central Philosophy of Buddhist Philosophy*. London: George Allen and Unwin, 1955. Print.

Samanta, Sabita. *A Critical Survey of Manas in Indian Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 2012. Print.

Course Objective: This course introduces students to the fundamental concepts and enduring questions of metaphysics. It will begin by defining the nature and scope of metaphysics as a philosophical discipline, exploring its historical trajectory and relevance. The curriculum will then delve into major metaphysical debates, including the problem of universals and the contrasting solutions of realism, nominalism, and conceptualism. The course will also examine the concept of substance, analysing both Aristotle's foundational account and the challenges posed by modern bundle theories. A significant portion of the course will be dedicated to a critical study of theories of causation, comparing regularity and probabilistic models. Furthermore, the course will tackle the complex question of personal identity, investigating theories based on psychological and physical continuity. Finally, it will conclude by critically evaluating the very possibility of metaphysics itself, with a special focus on the influential views of Aristotle, Kant, and Ayer.

Course Content:

Unit	Content	Credit
1	Concepts: Definition, Nature, and Scope of Metaphysics	
2	Theories of Universal: Realism, Nominalism, Conceptualism	
3	Substance: Aristotle's Account of Substance, Bundle Theories and Their Problems	
4	Theories of Causation: Regularity Theories, Probabilistic Theories	
5	Personal Identity: Concept of Personhood, Psychological Continuity, Physical Continuity Approach	
6	The Possibility of Metaphysics with special reference to Aristotle, Kant, Ayer	
	Total Credit	04

Course Outcomes: By the end of this course, you will be able to confront the most profound questions about existence and reality. You will gain a mastery of the core concepts of metaphysics, allowing you to critically analyse the fundamental debates on the nature and scope of the discipline. You will learn to differentiate and evaluate the competing theories of universals, such as realism, nominalism, and conceptualism. The course will equip you to deconstruct Aristotle's account of substance and then assess the challenges posed by bundle theories. You will articulate and compare the different models of cause and effect, distinguishing between regularity and probabilistic theories of causation. Finally, you will be able to evaluate complex arguments about personal identity and critically assess the very possibility of metaphysics by engaging with the influential works of Aristotle, Kant, and Ayer.

Suggested Texts:

Ayer, Alfred Jules. *Language, truth, and logic*. Vol. 10. Courier Corporation, 1952.

Garrett, Brian. *What is this thing Called Metaphysics?* Routledge; 2nd edition, 2007.

Hamlyn, David Walter. *Metaphysics*. Cambridge University Press, 1984.

Loux, Michael J. and Thomas M. Crisp. *Metaphysics: A Contemporary Introduction*. Routledge; 4th edition, 2017.

Shoemaker, Sydney and Richard Swinburne. *Personal Identity*. Basil Blackwell Publisher Limited, 1984.

Suppes, P. *A Probabilistic Theory of Causality*. Amsterdam: North-Holland, 1970.

Taylor, Richard. *Metaphysics*. Prentice Hall, 1963.

Kant, Immanuel. *Critique of Pure Reason*. Vol. 6. Minerva Heritage Press, 2024.

Jaeger, Werner. "Aristotle's Metaphysics. A Revised Text with Introduction and Commentary by WD Ross. Two Vols. Oxford: Clarendon Press, 1924. Cloth, 48s. net." *The Classical Review* 39.7-8 (1925): 176-180.

Suggested Readings:

Aristotle. *Metaphysics*. Translated by W.D. Ross. Oxford University Press, 1924.

- Armstrong, D.M. *Universals: An Opinionated Introduction*. Boulder: Westview Press, 1989.
- Beebe, Helen. *Hume on Causation*. Routledge; 1st edition, 2006.
- Davidson, Donald, “Causal Relations.” *The Journal of Philosophy*, vol. 64, no. 21, 1967, pp. 691–703.
- Eells, E. *Probabilistic Causality*. Cambridge: Cambridge University Press, 1991.
- Hume, David. *A Treatise of Human Nature*. 1739. Edited by Sir Lewis Amherst Selby Bigge, P. H. Nidditch. Oxford: Clarendon Press; Second edition, 1978.
- Locke, J. *An Essay Concerning Human Understanding*. 1694. Edited by [P. Nidditch](#). Oxford: Clarendon Press, 1975.
- Loux, M. *Metaphysics: A Contemporary Introduction*. London: Routledge, 1998.
- MacLeod, Mary C. and Eric M. Rubenstein. “Universals.” *Internet Encyclopedia of Philosophy*, <https://iep.utm.edu/universa/>. Accessed 28th August 2025.
- Mill, J. S. *A System of Logic, Ratiocinative and Inductive*. New York and Bombay: Longman’s, Green, and Co.; 8th edition, 1882.
- Parfit, D. “Personal Identity.” *Philosophical Review*, vol. 80, 1975, pp. 3–27.
- Perry, J., editor. *Personal Identity*. Berkeley: University of California Press, 1975.
- Price, H. “Agency and Probabilistic Causality.” *The British Journal for the Philosophy of Science*, vol. 42, no. 2, 1991, pp. 157–176.
- Robinson, Howard and Ralph Weir. “Substance.” *Stanford Encyclopedia of Philosophy*, <https://plato.stanford.edu/entries/substance/> Substance, 2024. Accessed 28th August 2025.
- Salmon, W. C. *Causality and Explanation*. Oxford: Oxford University Press, 1998.

Course Objective: This course introduces students to the key concepts and major debates in Applied Ethics. It will begin by defining the discipline's nature and scope, using core concepts like equality, racism, and affirmative action as a foundation. The curriculum will then explore the multifaceted issues of gender sensitisation, equality, and justice, examining topics such as sexism, patriarchy, and the challenges. A significant portion of the course will be dedicated to Environmental Ethics, where students will analyze contrasting perspectives like anthropocentrism, deep ecology, and ecofeminism, as well as the ethical dimensions of man-animal conflict and conservation. The course will also delve into Bio-ethics, addressing critical issues such as abortion, euthanasia, surrogacy, and genetic engineering. Finally, it will cover the principles and challenges of Media Ethics—including neutrality and responsibility in both traditional and digital media - and the ethical considerations inherent in various professional fields, from academia to administration.

Course Content:

Unit	Content	Credit
1.	Definition and Nature of Applied Ethics: Meaning and Basis of Equality, Racism and Equality, Affirmative Action	
2.	Gender Sensitization, Equality and Justice: Gender Discrimination and Sexism, Patriarchy and Misogyny as Barriers to Gender Equality, Gender Based Violence and its Types, Challenges Related to Gender Identity and LGBTQ+ Rights.	
3.	Environmental Ethics: Anthropocentrism, Non-anthropocentrism, Land Ethics, Deep Ecology, Ecofeminism, Man-animal Conflict (Animal Welfare, Animal Liberation, Animal Rights), Holism, Bio-Community and Conservation, Appreciation and Preservation of the Planet, Future Generation.	

4.	Bio-ethics: Physician-Patient Relationship, Ethics and Bio-politics, Abortion, Euthanasia, Surrogacy, Genetic Engineering, Organ Transplantations,	
5.	Media Ethics: Definition, Types (Traditional and Digital), Freedom and Responsibility, Neutrality and Objectivity, Non-media Personal and Society.	
6.	Professional Ethics: Administrative Ethics (Academic and Non-Academic), Teaching and Other Professions	
	Total Credit	04

Course Outcomes: By the conclusion of this course, you will be equipped to navigate and critically analyse the most pressing ethical dilemmas of our time. Students will be able to deconstruct complex issues of equality, challenging conventional notions of justice in the face of racism and affirmative action. They will develop a sophisticated perspective on environmental ethics, moving beyond anthropocentric views to evaluate the interconnectedness of all life through concepts like ecofeminism and deep ecology. The course will empower them to ethically reason through complex bio-ethical challenges, from the morality of euthanasia and abortion to the implications of genetic engineering. Ultimately, you will be able to apply ethical principles to real-world scenarios, ensuring you can responsibly address the challenges of media and professional ethics with a sharpened sense of accountability and integrity.

Suggested Texts:

Almond, Brenda. *Introducing Applied Ethics*. Malden, MA: Wiley-Blackwell, 1995. Print.

Attfield, Robin, ed. *The Ethics of the Environment*. New York: Routledge, 2017. Print.

Chadwick, Ruth, ed. *Encyclopedia of Applied Ethics*. San Diego: Academic Press, 1997. Print.

Coombs, Jerrold R., and Earl Raye Winkler, eds. *Applied Ethics: A Reader*. Malden, MA: Blackwell, 1993. Print.

- Foa, Pamela. "What's Wrong with Rape?" *Philosophy and Sex*. Eds. Robert B. Baker, Kathleen J. Winninger, and Frederick A. Elliston. Buffalo, NY: Prometheus Books, 1977. Print.
- Fowler, Robert, and Robert Louis Fowler, eds. *The Cambridge Companion to Homer*. Cambridge: Cambridge University Press, 2004. Print.
- Gardiner, Stephen M., and David A. Weisbach. *Debating Climate Ethics*. Oxford: Oxford University Press, 2016. Print.
- Glannon, Walter. *Biomedical Ethics*. Oxford: Oxford University Press, 2005. Print.
- Jacquette, Dale. *Journalistic Ethics: Moral Responsibility in the Media*. New York: Routledge, 2016. Print.
- Jecker, Nancy S., Albert R. Jonsen, and Robert A. Pearlman. *Bioethics*. Sudbury, MA: Jones & Bartlett Publishers, 2011. Print.
- Kuhse, Helga, Udo Schüklenk, and Peter Singer, eds. *Bioethics: An Anthology*. Malden, MA: Wiley-Blackwell, 2015. Print.
- LaFollette, Hugh, ed. *Ethics in Practice: An Anthology*. Malden, MA: Wiley-Blackwell, 2020. Print.
- Lennox, Corinne and Matthew Waites, eds. *Human Rights, Sexual Orientation and Gender Identity in the Commonwealth*. Uk: University of London Press, 2013. Print.
- MacKinnon, Barbara, and Andrew Fiala. *Ethics: Theory and Contemporary Issues*. Boston: Cengage Learning, 2014. Print.
- Mappes, Thomas A., and Jane S. Zembaty. *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill, 2011. Print.
- May, Larry, and Robert Strikwerda. "Men in Groups: Collective Responsibility for Rape." *Hypatia* 9.2 (1994): 134–51. Print.
- Paola, Frederick, Robert Walker, and Lois Nixon, eds. *Medical Ethics and Humanities*. Sudbury, MA: Jones & Bartlett Learning, 2010. Print.

- Regan, Tom. *The Case for Animal Rights*. Berkeley: University of California Press, 1983. Print.
- , Aiken William, eds. *Earthbound: New Introductory Essays in Environmental Ethics*. California: Waveland TR INC., 1990. Print.
- , *Animal Rights, Human Wrongs: An Introduction to Moral Philosophy*. Lanham, MD: Rowman and Littlefield Publishers, 2003. Print.
- And Peter Singer. *Animal Rights and Human Obligations*. Cambridge: Prentice Hall, 1989.
- Russell, Bertrand. *Marriage and Morals*. New York: Routledge, 2017. Print.
- Samanta, Sabita. *A Critical Survey of Manas in Indian Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 2012. Print.
- Sanyal, Indrani, and Ratna Dutta Sharma, eds. *Refugees, Marriage, Asuras and Varied: An Anthology on Applied Ethics*. Kolkata: Centre of Advanced Study in Philosophy, Jadavpur University and Mahabodhi Book Agency, 2015. Print.
- Singer, Peter. *One World: Ethics of Globalisation*. 2nd ed. Hyderabad: Orient Blackswan, 2004. Print.
- . *Practical Ethics*. 3rd ed. Cambridge: Cambridge University Press, 2011. Print.
- , ed. *Applied Ethics*. New York: Oxford University Press, 1986. Print.
- Stock, Gregory, and John Campbell, eds. *Engineering the Human Germline: An Exploration of the Science and Ethics of Altering the Genes We Pass to Our Children*. New York: Oxford University Press, 2000. Print.
- Superson, Anita M. "Sexual Harassment." *Journal of Social Philosophy* 24.1 (1993): 10–31. Print.
- Swinburne, Richard, and Sydney Shoemaker. *Personal Identity*. Malden, MA: Wiley-Blackwell, 1991. Print.
- Vallor, Shannon. *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting*. Oxford: Oxford University Press, 2016. Print.

Velasquez, Manuel G. *Business Ethics: Concepts & Cases*. Madrid: Pearson Educación, 2006. Print.

**Paper- PHI – PHIE455A0 (Optional Paper) (Philosophy of Mind) Marks – 50
(40 + 10)**

Course Objective: This course provides students with a rigorous introduction to contemporary issues in the philosophy of mind. It will begin with an in-depth analysis of consciousness, examining the intricate relationship between time and conscious experience and exploring the challenges posed by the knowledge argument. The curriculum will then critically evaluate the Language of Thought Hypothesis, assessing its implications for cognitive science and philosophical inquiry. The course will also address the problem of folk psychology and its connection to the perennial philosophical puzzle of other minds, while investigating the nature of self-knowledge. Finally, it will introduce and scrutinise the cutting-edge theories of the embodied, embedded, and extended mind, moving beyond traditional internalist models to explore the mind's dynamic relationship with the body, environment, and external artefacts.

Course Content:

Unit	Content	Credit
1	Consciousness: Time and Consciousness, The Knowledge Argument	
2	Language of Thought Hypothesis	
3	Folk Psychology and the Problem of Other Mind, Self-knowledge	
4	Embodied, Embedded and Extended Mind	
	Total Credit	04

Course Outcomes: Upon successful completion of this course, students will be able to analyse and critically evaluate the philosophical problems surrounding consciousness, specifically addressing the relationship between time and conscious

experience and the challenges posed by the knowledge argument. They will be able to assess the merits and demerits of the Language of Thought Hypothesis and its implications for understanding mental representation. Furthermore, students will be equipped to explain the problem of other minds as a central issue within the critique of folk psychology, while also exploring the nature and limits of self-knowledge. Finally, they will be able to articulate and differentiate between the contemporary theories of the embodied, embedded, and extended mind, and apply these concepts to broader questions concerning the relationship between mind, body, and environment.

Suggested Texts:

Block, Ned, Owen Flanagan, and Guven Guzeldere, editors. *The Nature of Consciousness: Philosophical Debates*. MIT press; 1st edition, 1997.

Carruthers, Peter. *The Nature of the Mind: An Introduction*. Routledge; 1st edition, 2003.

Chalmers, David J., editor. *Philosophy of Mind: Classical and Contemporary Readings*. Oxford University Press, 2002.

Churchland, Paul M. *Matter and Consciousness*. MIT Press, 2013.

Clark, Andy and David Chalmers. "The Extended Mind." *Analysis*, [vol. 58, no. 1, 1998](#), pp. 7-19.

Fodor, Jerry A. *The Language of Thought*. Harvard University Press, 1975.

Suggested Readings:

Bilgrami, Akeel. *Self-Knowledge and Resentment*. Harvard University Press, 2012.

Blackmore, Susan and Emily T. Troscianko. *Consciousness: An Introduction*. Routledge; 3rd edition, 2018.

Chalmers, David J. *The Conscious Mind: In Search of a Fundamental Theory*. Oxford University Press; revised edition, 1998.

Christensen, Scott M. and Dale R. Turner. *Folk Psychology and the Philosophy of Mind*. Psychology Press; reprint edition, 2017.

Davies, Martin and Glyn W. Humphreys, editors. *Consciousness: Psychological and Philosophical Essays*. Blackwell Publishing, 1993.

Fodor, Jerry A., *Psychosemantics: The Problem of Meaning in the Philosophy of Mind*. Bradford Books; Reprint edition, 1989.

Miller, Steven M., editor. *The Constitution of Phenomenal Consciousness*. John Benjamins Publishing Co., 2015.

Velmans, Max and Susan Schneider, editors. *The Blackwell companion to consciousness*. Wiley–Blackwell; First Edition, 2006.

Paper- PHIE455B0 (Optional Paper) (Philosophical Issues in Mental Illness)

Marks – 50 (40 + 10)

Course Objective: This course offers a profound philosophical inquiry into the foundational principles of modern psychiatry. It is designed to equip students to unravel the very nature of psychiatric explanation, moving beyond a single model to critically assess the formal-logical, ontological, and pragmatic views. We will then grapple with the inherent limitations of mechanistic explanation, exploring the intricate roles of causal, social, and sociological factors in mental well-being. The curriculum will also confront the controversial yet powerful evolutionary explanations of psychopathology and interrogate the complex relationship between mental illness, moral responsibility, and legal issues. Finally, students will engage with the critical ethical issues inherent in psychiatric practice—including confidentiality, consent, and professional responsibility—while also examining how religion and culture fundamentally shape our concepts of health and pathology.

Course Content:

Unit	Content	Credit
1	The Nature of Explanation in Psychiatry: The Formal-Logical View, The Ontological View, The Pragmatic View.	
2	The Limits of Mechanistic Explanation in Psychiatry	
3	Causal Explanation in Psychiatry	

4	Social Construction and Sociological Causation in Psychiatry	
5	Evolutionary Explanation of Psycho-Pathology	
6	Mental Illness and Moral Responsibility, And Legal Issues	
7	Ethical Issues in the Practice of Psychiatry: Confidentiality and Privacy, Consent, Medical Responsibility.	
8	Religion and Culture	
9	Health and Pathology	
	Total Credit	04

Course Outcomes: By the conclusion of this course, students will have mastered the philosophical tools necessary to critically engage with the complexities of psychiatry. They will be able to deconstruct the nature of psychiatric explanation itself, moving beyond a single model to assess the limits of mechanistic views and reconcile the diverse forms of causation, from biological to sociological. Students will be equipped to critically interrogate the controversial evolutionary explanations of psychopathology and navigate the profound moral and legal dimensions of mental illness and responsibility. Furthermore, they will have developed a sophisticated framework for evaluating key ethical issues within clinical practice—including confidentiality and consent—and will be able to recalibrate their understanding of health and pathology by acknowledging the profound influence of religion and culture.

Suggested Texts:

Wilkinson, Sam. *Philosophy of Psychiatry: A Contemporary Introduction*. New York: Routledge, 2022. Print.

Murphy, Dominic. *Psychiatry in the Scientific Image*. Cambridge, MA: MIT Press, 2012. Print.

Suggested Readings:

- Tsou, Jonathan Y. *Philosophy of Psychiatry*. Cambridge: Cambridge University Press, 2021. Print.
- Graham, George. *The Disordered Mind: An Introduction to Philosophy of Mind and Mental Illness*. New York: Routledge, 2013. Print.
- Bolton, Derek, and Jonathan Hill. *Mind, Meaning, and Mental Disorder: The Nature of Causal Explanation in Psychology and Psychiatry*. Oxford: Oxford University Press, 1996. Print.
- Cooper, Rachel. *Psychiatry and Philosophy of Science*. New York: Routledge, 2014. Print.
- Dyer, Allen R. *Ethics and Psychiatry: Toward Professional Definition*. Washington, DC: American Psychiatric Association, 1988. Print.
- Robertson, Michael, and Garry Walter. "Overview of Psychiatric Ethics II: Virtue Ethics and the Ethics of Care." *Australasian Psychiatry* 15.3 (2007): 207–211. Print.
- Brody, Baruch A., and H. Tristram Engelhardt, Jr., eds. *Mental Illness: Law and Public Policy*. Vol. 5. Dordrecht: Springer Science & Business Media, 2012. Print.
- Kok, Lee Peng, Molly Cheang, and Kuan Tsee Chee. *Mental Disorders and the Law*. Singapore: NUS Press, 1994. Print.

Paper- PHIE455C0 (Optional Paper) (Philosophy of Cognitive Science) Marks – 50 (40 + 10)

Course Objective: This course provides a comprehensive and rigorous introduction to the philosophical and scientific study of cognition and consciousness. It will begin by exploring the intricate relationship between consciousness and cognition, examining the key debates surrounding their definition and interaction. The curriculum will then delve into the role of perception in cognition, analysing how our sensory experiences shape and are shaped by our mental processes. A significant portion of the course will be dedicated to a critical analysis of the influential theories of embedded and extended cognition, which challenge traditional internalist models of the mind. Finally, the

course will explore the fascinating field of animal cognition, investigating the philosophical implications of research into the cognitive abilities of non-human animals and what they can teach us about the nature of mind.

Course Content:

Unit	Content	Credit
1.	Consciousness and Cognition	
2.	Perception and Cognition	
3.	Embedded and Extended Cognition	
4.	Animal Cognition	
	Total Credit	04

Course Outcomes: Upon successful completion of this course, students will be able to analyze and articulate the complex relationship between consciousness and cognition, including the major philosophical arguments regarding their interaction. They will be equipped to critically examine the role of perception in shaping and being shaped by cognitive processes. Students will also be able to evaluate the theories of embedded and extended cognition, understanding how they challenge traditional views of the mind as being solely internal to the brain. Finally, they will be able to discuss the philosophical implications of animal cognition, applying insights from this field to broader questions about the nature of sentience and cognitive abilities.

Suggested Texts:

Andrews, Kristin. *Animal Mind: An Introduction to the Philosophy of Animal Cognition*. Routledge; 2nd edition, 2020.

Block, Ned. "Two neural correlates of consciousness." *Trends in Cognitive Sciences*, vol. 9, 2005, pp. 46–52.

Clark, Andy and David Chalmers. "The Extended Mind." *Analysis*, [vol. 58, no. 1, 1998](#), pp. 7-19.

Eysenck, Michael W. and [Marc Brysbaert](#). *Fundamentals of Cognition*. Routledge; 3rd edition, 2018.

Merleau-Ponty, Maurice. *The Primacy of Perception*. Northwestern University Press; 1st edition, 1964.

Robert, A. Wilson & Foglia Lucia. “Embodied cognition.” *Stanford Encyclopedia of Philosophy*, 2011.

Suggested Readings:

Bechtel, William and [George Graham](#), editors. *A Companion to Cognitive Science*. Wiley-Blackwell; 1st edition 1999.

Block, Ned. “Consciousness, Accessibility, and the Mesh between Psychology and Neuroscience.” *Brain and Behavioural Sciences*, vol. 30, no. 5/6, 2007, pp. 481-499.

Coello, Yann and [Martin H. Fischer](#), editors. *Perceptual and Emotional Embodiment: Foundations of Embodied Cognition Volume I*. Routledge; 1st edition, 2015.

Cohen, Michael and Daniel Dennett. “Consciousness Cannot Be Separated From Function.” *Trends in Cognitive Sciences*, vol. 15, no. 8, 2011, pp. 358–364.

Fodor, Jerry A. *Representations: Philosophical Essays on the Foundations of Cognitive Science*. MIT Press; Reprint edition, 1983.

Frankish, Keith and William M. Ramsey, editors. *The Cambridge Handbook of Cognitive Science*. Cambridge University Press, 2012.

Hurley, Susan. “Perception and Action: Alternative Views.” *Synthese* vol. 129, no. 1, 2001, pp. 3-40.

“Animal Action in the Space of Reasons.” *Mind and Language*, vol. 18, no. 3, 2003, pp. 231-257.

Libet, Benjamin W. “Do We Have Free Will?” *Journal of Consciousness Studies*, vol. 6, no. 8–9, 1999, pp. 47–57.

Newen, Albert and Andreas Bartels. "Animal minds and the possession of concepts." *Philosophical Psychology*, vol. 20, no. 3, 2007, pp. 283–308.

Pylyshyn, Zenon. "Is Vision Continuous with Cognition? The Case for Cognitive Im-
penetrability of Visual Perception." *Behavioral and Brain Sciences*, vol. 22, no.
3, 1999, pp. 341–365.

Raftopoulos, Athanassios and John Zeimbekis, editors. *The Cognitive Penetrability of
Perception: New Philosophical Perspectives*. Oxford University Press; 1st edi-
tion, 2015.

Velmans, Max and Susan Schneider, editors. *The Blackwell companion to conscious-
ness*. Wiley–Blackwell; First Edition, 2006.

Paper: PHIE455D0 (Optional Paper) (Philosophy of Science and Technology)

Marks – 50 (40 + 10)

Course Objective: This course is designed to provide students with a comprehensive and critical understanding of the philosophical issues inherent in science and technology. It will begin by examining the roles of explanation and law in science, as well as the concepts of confirmation and underdetermination. The curriculum will then delve into the core metaphysical issues in scientific knowledge, particularly the realism vs anti-realism debate and the distinction between theory construction and model building. A significant portion of the course will be dedicated to a critical analysis of the relationship between science and values, including a critique of value neutrality and an exploration of feminist questions in science. We will also investigate the intricate connections between women, feminism, and technology, analysing metaphors of nature and technology and exploring feminist approaches to knowledge. The course will conclude by addressing the ethical dimensions of technology, including the implications of information technology, bio-technology, and artificial intelligence, and examining the relationship between technology, power, social inequalities, and the democratisation of technology.

Course Content:

Unit	Content	Credit
1.	Explanation and Law in Science	
2.	Confirmation, and Under Determination	
3.	Metaphysical Issues In Science: Realism vs. Anti-Realism Debate	
4.	Theory Construction vs. Model Building in Science	
5.	Science and Values: Critique of Value Neutrality of Science	
6.	Feminist Questions in Science	
7.	Women, Feminism and Technology: Technology as 'Male', Nature as 'Female': Metaphors of Nature and Technology; Feminist Approaches to Theory of Knowledge in Changing Science and Technology.	
8.	Anti-technology: Romanticism, Deep Ecology, Eco-Feminism	
9.	Ethical Implications of Information Technology, Bio-Technology, Artificial Intelligence	
10.	Technology, Power and Social Inequalities, Democratisation of Technology and Public Evaluation of Science and Technology	
	Total Credit	04

Course Outcomes: Upon successful completion of this course, students will be able to analyse and critically evaluate the philosophical underpinnings of science, including the nature of scientific explanation and laws, and the problems of confirmation and

underdetermination. They will be equipped to assess metaphysical issues in science, particularly the realism vs anti-realism debate, and to distinguish between theory construction and model building. Students will also be able to critique the notion of value neutrality in science, evaluate feminist questions in scientific practice, and analyse the complex relationship between women, feminism, and technology. Furthermore, they will be able to explain anti-technology perspectives such as romanticism and ecofeminism, and to assess the ethical implications of modern technologies such as IT, biotechnology, and AI. Finally, they will be able to discuss the role of technology in shaping power, social inequalities, and the challenges of democratizing technology.

Suggested Texts:

Rosenberg, Alexander, and Lee McIntyre. *Philosophy of Science: A Contemporary Introduction*. New York: Routledge, 2019. Print.

Staley, Kent W. *An Introduction to the Philosophy of Science*. Cambridge: Cambridge University Press, 2014. Print.

Dusek, Val. *Philosophy of Technology: An Introduction*. Oxford: Blackwell, 2006. Print.

Suggested Readings:

Longino, Helen E. *Science as Social Knowledge: Values and Objectivity in Scientific Inquiry*. Princeton: Princeton University Press, 2020. Print.

Harding, Sandra. *Whose Science? Whose knowledge? Thinking from Women's Lives*. Ithaca: Cornell University Press, 1991. Print.

Harding, Sandra G. *The Science Question in Feminism*. Ithaca: Cornell University Press, 1986. Print.

Dubber, Markus Dirk, Frank Pasquale, and Sunit Das, eds. *The Oxford Handbook of Ethics of AI*. Oxford: Oxford University Press, 2020. Print.

Course Objective: This course aims to provide students with practical, hands-on skills in various areas of personal and community well-being. The objective is to equip students with the knowledge and ability to promote a healthy lifestyle through an understanding of nutrition and healthy food choices, manage stress effectively using yoga techniques, and apply philosophical and psychological principles for personal and community counselling. Additionally, the course will offer practical training in homecraft, covering the essential aspects of production, financial management, and marketing to support entrepreneurship.

Course Content:

Unit	Content	Credit
1	Healthy Food for a Healthy Nation	
2	Yoga for Stress Management	
3	Philosophical and Psychological Counselling	
4	Homecraft – Training, Financing and Marketing	
	Total Credit	02

Course Outcomes: Upon completion of this course, students will be able to apply practical skills in several key areas of well-being. They will be able to create and implement a healthy eating plan to promote overall wellness. Students will also be proficient in using yoga techniques for effective stress management. Furthermore, they will acquire the foundational knowledge to provide philosophical and psychological counselling. Lastly, students will gain practical skills in homecraft, including training, financing, and marketing, enabling them to establish small-scale entrepreneurial ventures.

SEMESTER-III

Course: PHIO501X0 (MOOC) Marks – 50 Credit:04

Every year, the Department of Philosophy and the Life-world will select the MOOC Course from the online platform for students in the department. Each student must enroll in the course and prepare themselves for the final semester examination organised by Vidyasagar University. The course will carry 04 credits.

Paper: PHIC502X0 (1&2) (Philosophy of Language: Indian and Western)

Marks – 50 (40 + 10)

Course Objective: This course provides a valuable opportunity to engage with and critically explore key concepts in both Indian and Western Philosophy of Language. It emphasises the nature and classification of words, theories of meaning, and the necessary conditions for sentence comprehension. Students will study traditional Indian theories, such as *Śakti* (including its locus and grasp, or *śaktigraha*), and examine major schools of sentence meaning, including *Śaktivāda*, *abhihitānvayavāda*, and *anvitābhīdhānavāda*. In addition, the curriculum introduces foundational developments in Western philosophy, highlighting the linguistic turn and key theories of reference and meaning advanced by philosophers such as Frege and Russell. Students will explore Wittgenstein's picture theory and language games, Austin's speech-act theory, and Quine's critique of meaning and translation. This comparative approach equips students with analytical tools to better understand how language influences thought and experience across diverse philosophical traditions, thus enriching their perspective on the subject.

Course Content:

Unit	Content	Credit
1.	Definition of <i>Pada</i> and its Classification	
2.	Nature of <i>Śakti</i> , Means to <i>Śaktigraha</i> , Locus of <i>Śakti</i> – <i>Vyākṛtiśaktivāda</i> , <i>Ākṛtiśaktivāda</i> , <i>jātiśaktivāda</i> , <i>jātyākṛtiviśītyaśaktivāda</i>	

3.	Conditions for understanding of a sentence – <i>Ākāṃkṣā</i> , <i>Yogyatā</i> , <i>Āsatti</i> and <i>Tātparya</i>	
4.	Theories of sentence-meaning- <i>Śaktivāda</i> , <i>Abhihitānvayavāda</i> and <i>Anvitābhidhānavāda</i>	
5.	The Linguistic Turn	
6.	Frege: Sense, Reference	
7.	Russell’s Theory of Descriptions	
8.	Wittgenstein: Picture Theory of Meaning (<i>TLP</i>), Language Game (<i>PI</i>)	
9.	J.L. Austin: Speech Act Theory	
10.	W. V. O. Quine: Indeterminacy of Translation and the Critique of the Analytic-Synthetic Distinction.	
	Total Credit	04

Course Outcomes: Upon completion of this course, students will analyse the classification of words and the concept of Śakti, and evaluate theories regarding its locus. They will apply conditions necessary for sentence comprehension and differentiate between major Indian theories of sentence meaning. Additionally, students will explore the linguistic turn in Western philosophy, engaging with debates over sense and reference, and assessing Wittgenstein’s picture theory, Austin’s speech-act theory, and Quine’s critiques. This comparative and interdisciplinary approach will enhance their understanding of the philosophical dimensions of language and its impact on human thought and communication.

Suggested Readings:

Acharya Viśvanātha. *Bhāṣā-Pariccheda with Siddhānta-Muktāvalī*. Ed. Pandit Panchanan Bhattacharyya. Kolkata: Mahabodhi Book Agency, 2016. Print.

Alston, John. *Philosophy of Language*. Prentice-Hall of India, New Delhi, 1988.

Ammerman, Robert R. *Classic of Analytic Philosophy*. Tata McGraw-Hill, Bombay & New Delhi, 1965.

- Beaney, Michael (ed.). *The Frege Reader*. Blackwell, 1997.
- Bhattacharya, Bishnupada. *Vākyapadīya: Brahmakāṇḍa*. Kolkata: Paschimbanga Pustak Parshad, 2007.
- Frege, Gottlob. "On Concept and Object". *Mind*. 60 (238), 168-180, 1951.
- Frege, Gottlob. "On Sense and Reference." *Philosophical Review* 57.3 (1948): 209–230.
- Ghosh, Jhadeswar. *From Meaning Atomism to Meaning Holism*. Ciderpress, 2022.
- Gibson, Roger F., ed. *The Cambridge companion to quine*. Cambridge University Press, 2004.
- Majumdar, P.K. *The Philosophy of Language: An Indian Approach*. Sanskrit Pustak Bhandar, 1977.
- Martinich, A. P., ed. *The Philosophy of Language*. Oxford: Oxford UP, 1985. Print.
- Misra, Prabhat. *Śabdārtha-Darśana-Kaṇikā*. Department of Philosophy. Vidyasagar University, 2013.
- Palit, Piyali. *Basic Principles of Indian Philosophy and Language*. Munshiram Manoharlal Publishers Pvt. Ltd., 2004.
- Quine, Willard V. *Ontological relativity and other essays*. Columbia University Press, 1969.
- Quine, Willard Van Orman. *Word and Object*. MIT Press, 2013.
- Searle, John. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge: Cambridge UP, 1969. Print.
- Shastri, Gaurinath. *A Study in Dialectics of Sphoṭa*. Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1980.
- Wittgenstein, L. *Philosophical Investigations*. G.E. M Anscombe (Trans.). Basil Blackwell, 1953.
- Wittgenstein, L. *Tractatus Logico-Philosophicus*. Routledge, 1990.

Paper: PHIC503X0 (Continental Philosophy) Marks – 50 (40 + 10)

Course objective: The primary purpose of this course is to provide a comprehensive understanding of key concepts and thinkers in 20th-century continental philosophy. It aims to introduce students to the foundational principles of phenomenology, tracing the development of Edmund Husserl's thought, including the concepts of intentionality, reduction, and the life-world. The course will also explore existentialism, examining the nature of being as conceived by Jean-Paul Sartre and Martin Heidegger, alongside central themes like freedom, bad faith, and existential humanism. Finally, it will delve into the nature and features of the hermeneutic method in philosophy.

Course Content:

Unit	Content	Credit
1.	Definition of Phenomenology, Development of Husserl's Thought, The Natural World Thesis, The method of Reduction, Intentionality of Consciousness, The Life-world	
2.	History, Development and Salient features of Existentialism, The Nature of Being (Sartre and Heidegger), Freedom, Bad Faith, Existential Humanism	
3.	Nature and Features of the Hermeneutic Method of Philosophy	
	Total Credit	04

Course Outcomes: After successfully completing this course, students will be able to define and critically analyse the core tenets of phenomenology and its evolution. Students will be able to explain and differentiate among key Husserlian concepts, such as the natural world thesis, the intentionality of consciousness, and the phenomenological reduction. They will also be able to articulate and compare the philosophical views of leading existentialists, such as Sartre and Heidegger, on the nature of being and human freedom, and to evaluate and discuss concepts such as bad

faith and existential humanism in relation to human existence. Finally, students will be able to comprehend and apply the principles of the hermeneutic method to philosophical inquiry.

Suggested Readings:

Andler, Daniel. "Brain, Mind, Man, and Society: Naturalism with a Human Face." *Reasoning and Cognition*. Eds. Daniel Andler, Mitsuhiro Okada, and Ippei Watanabe. Tokyo: Keio University Centre for Integrated Research on the Mind, 2006. Print.

Astivadi Darshan: *Prekshit Heidegger*. By Tapan Kumar De and Sk Amirul Haque. Kolkata: VUPD, 2025. Print.

Bartneck, Christoph, et al. *An Introduction to Ethics in Robotics and AI*. Cham: Springer Nature, 2021. Print.

Dreyfus, Hubert L. *What Computers Still Can't Do: A Critique of Artificial Reason*. Cambridge, MA: MIT Press, 1992. Print.

Gabbay, Dov, Paul Thagard, and John Woods. "General Preface." *Philosophy of Psychology and Cognitive Science*. Amsterdam: North-Holland, 2007. Print.

Gardner, Howard. *The Mind's New Science: A History of the Cognitive Revolution*. New York: Basic Books, 1985. Print.

Harari, Yuval Noah. *Sapiens: A Brief History of Humankind*. London: Random House/Harper, 2015. Print.

Kahane, Guy, and Nicholas Shackel. "Methodological Issues in the Neuroscience of Moral Judgement." *Mind & Language* 25.1 (2010): 1–28. Print.

Levy, Neil. "Neuroethics: A New Way of Doing Ethics." *AJOB Neuroscience* 2.2 (2011): 3–9. Print.

Lindsay, Robert K. *The Science of the Mind*. Cambridge, MA: MIT Press, 1984. Print.

Merleau-Ponty, Maurice. *The Primacy of Perception: And Other Essays on Phenomenological Psychology, the Philosophy of Art, History, and Politics*. Evanston, IL: Northwestern University Press, 1964. Print.

Posner, Michael I., ed. *Foundations of Cognitive Science*. Cambridge, MA: MIT Press, 1989. Print.

Ravenscroft, Ian. *Philosophy of Mind: A Beginner's Guide*. Oxford: Oxford University Press, 2005. Print.

Smith, Edward E., et al. *Atkinson and Hilgard's Introduction to Psychology*. Belmont, CA: Wadsworth/Thomson Learning, 2003. Print.

Spiegelberg, Herbert. *The Phenomenological Movement: A Historical Introduction*. Dordrecht: Kluwer Academic Publishers, 1994. Print.

Stillings, Neil A., et al. *Cognitive Science: An Introduction*. Cambridge, MA: MIT Press, 1995. Print.

Tanney, Julia. "Investigating Cultures: A Critique of Cognitive Anthropology." *Journal of the Royal Anthropological Institute* 4.4 (1998): 669–688. Print.

Yang, Guang-Zhong, et al. "The Grand Challenges of Science Robotics." *Science Robotics* 3.14 (2018): eaar7650. Print.

Paper: PHIC504X0 (Post-modernism and Post-structuralism) Marks–50 (40 + 10)

Course Objective: This course introduces students to the key concepts and major figures of structuralism and poststructuralism, two of the most influential movements in 20th-century continental thought. The objective is to provide a foundational understanding of how these philosophical and critical theories have reshaped our understanding of language, knowledge, power, and reality. The course will begin with Ferdinand de Saussure's structural linguistics to understand the roots of these ideas, before moving on to the profound critiques of poststructuralist thinkers such as Jacques Derrida, Michel Foucault, Roland Barthes, Jean-François Lyotard, and Jean Baudrillard. Students will also be introduced to the critique of postmodernism as articulated by Jürgen Habermas.

Course Content:

Unit	Content	Credit
1.	From Structuralism to Poststructuralism: Saussure and Structural Linguistics	
2.	Jacques Derrida and Deconstruction: Rejection of the Metaphysics of Presence; Logocentrism; the ethics of Deconstruction	
3.	Modernism and Postmodernism	
4.	Roland Barthes and "Death of the Author"	
5.	Michel Foucault: Knowledge, Power, Discourse	
6.	Liotard: Incredulity Towards Metanarratives	
7.	Jean Baudrillard: Simulacra and Hyperreality	
8.	Habermas: Critique of Postmodernism	
	Total Credit	04

Course Outcomes: Upon successful completion of this course, students will be able to explain the transition from structuralism to poststructuralism, with a specific focus on Saussure's structural linguistics. They will also be able to analyse and apply Jacques Derrida's concept of deconstruction to literary and philosophical texts, explaining his rejection of metaphysics and logocentrism. Students will also be able to differentiate between modernism and postmodernism, and discuss the implications of Roland Barthes's "Death of the Author" on literary criticism. Furthermore, they will be able to articulate Michel Foucault's understanding of the relationship between knowledge, power, and discourse, and evaluate Jean-François Lyotard's concept of "incredulity towards metanarratives" as a key feature of the postmodern condition. Finally, they will be able to examine Jean Baudrillard's theories of simulacra and hyperreality and critically assess Jürgen Habermas's critiques of postmodernism.

Suggested Readings:

Barthes, Roland. "The Death of the Author." *Readings in the Theory of Religion*. London: Routledge, 2016. 141–145. Print.

Derrida, Jacques. *Of Grammatology*. Baltimore: Johns Hopkins University Press, 2016. Print.

Docherty, Thomas, ed. *Postmodernism: A Reader*. London: Routledge, 2016. Print.

Lane, Richard J. *Jean Baudrillard*. London: Routledge, 2008. Print. Olsson, Michael R.

Michel Foucault: Discourse, Power/Knowledge, and the Battle for Truth." In Gloria J. Leckie, ed. *Critical Theory for Library and Information Science: Exploring the Social from Across the Disciplines*. Santa Barbara: Libraries Unlimited, 2010. 63–74. Print.

Rorty, Richard. "Habermas and Lyotard on Postmodernity." In Richard J. Bernstein, ed. *Habermas and Modernity*. Cambridge: MIT Press, 1985. 161–175. Print.

Schneck, Stephen Frederick. "Michel Foucault on Power/Discourse, Theory and Practice." *Human Studies* 10.1 (1987): 15–33. Print.

Williams, James. *Understanding Poststructuralism*. London: Routledge, 2014. Print.

Paper: PHIE505A0 (Optional Paper) (Advanced Logic) Marks – 50 (40 + 10)

Course Objective: The focal target of this course is to introduce students to the foundational principles of axiomatic systems, starting with a brief introduction to their structure. The primary objective is to provide a detailed understanding of the PM (*Principia Mathematica*) system, including its primitive ideas, syntactical rules, definitions, postulates, and the rules for the deduction of theorems. The course will also cover essential concepts related to the properties of axiomatic systems, specifically consistency and completeness. Finally, it will explore the basics of modal logic, introducing key systems such as K, T, S4, and S5, and examining the different grades of modal involvement.

Course Content

Unit	Content	Credit
1.	Axiomatic System: A Brief Introduction	

2.	The PM System: Primitive Ideas, The Syntactical Rules, Definition, The Postulates, Rules for Deduction of Theorems, Proofs of Theorems, Consistency, Independence and Completeness	
3.	Basic Modal Notions, System K, T, S4 and S5. Three Grades of Modal Involvement.	
	Total Credit	04

Course Outcomes: Upon finishing this course successfully, students will be able to explain the fundamental structure and components of an axiomatic system; analyze the various elements of the PM (*Principia Mathematica*) system, including its primitive ideas, syntactical rules, definitions, and postulates; construct proofs of theorems by applying the specified rules for deduction; evaluate the concepts of consistency and completeness within an axiomatic framework; and finally, understand and differentiate between the basic modal notions and the various modal systems like K, T, S4, and S5, along with their different grades of modal involvement.

Suggested Texts:

Hughes, G. E., and M. J. Cresswell. *An Introduction to Modal Logic*. London: Methuen, 1968. Print.

Hughes, G. E., and M. J. Cresswell. *A New Introduction to Modal Logic*. London: Routledge, 1996. Print.

Hughes, George Edward, and David G. Londey. *The Elements of Formal Logic*. London: Routledge, 2019. Print.

Strawson, P. F., ed. *Philosophical Logic*. Oxford: Oxford University Press, 1981. Print.

Whitehead, Alfred North, and Bertrand Russell. *Principia Mathematica*. Vol. 2. Cambridge: Cambridge University Press, 1997. Print.

Paper: PHIE505B0 (Optional Paper) (Advaita Vedānta) Marks– 50 (40 + 10)

Course Objective: The primary focus of this course is to introduce students to the foundational texts of Advaita Vedānta through an in-depth study of Śaṅkara's *Brahma-Sūtra-Bhāṣya*. The primary objective is to provide a comprehensive understanding of the *Adhyāsa Bhāṣya*, which lays the groundwork for the Advaita metaphysical project, by examining its core concepts as interpreted by the *Bhāmati* commentary. Additionally, the course will focus on the *Catuḥsūtrī* (the first four aphorisms of the *Brahma Sūtras*), exploring Śaṅkara's detailed exegesis to elucidate key themes, including the nature of Brahman, the relationship between the individual self (*ātman*) and Brahman, and the ultimate goal of spiritual inquiry. This study will enable students to grasp the logical and philosophical underpinnings of Advaita Vedānta.

Course Content:

Unit	Content	Credit
1.	<i>Adhyāsa Bhāṣya</i> (<i>Bhāmati</i> Commentary)	
2.	<i>Catuḥsūtri</i> with Śaṅkara Bhāṣya	
	Total Credit	04

Course Outcomes: Upon successful completion of this course, students will be able to understand and explain the foundational concepts of Adhyāsa (superimposition or false attribution) as presented in Śaṅkara's Bhāṣya, along with its interpretation in the *Bhāmati* commentary. Students will also be able to analyse and interpret the *Catuḥsūtrī* (the first four aphorisms) of the *Brahma Sūtras* with the help of Śaṅkara's detailed commentary. Finally, students will be able to articulate the core philosophical tenets of Advaita Vedānta, including the nature of Brahman, the relationship of the individual self (*ātman*) to Brahman, and the ultimate goal of spiritual liberation, based on their close reading of these seminal texts.

Suggested Texts:

Miśra, Vācaspati. *Bhāmatī*. Ed. and trans. Sri Srimohan Bhattacharya. Calcutta: Sanskrit Pustak Bhandar, 1973. Print.

Śaṅkarācārya. *Brahma-Sūtra-Bhāṣya*. Trans. Swami Gambhirananda. Kolkata: Advaita Ashrama, 2016. Print.

Vedavyāsa, Kṛṣṇa Dvaipāyana. *Vedāntadarśana*. Vol. 1. Trans. Swami Biswarupananda. Kolkata: Udbodhan Karyalaya, 2011. Print.

**Paper: PHIE505C0 (Optional Paper) (Navya-Nyāya Philosophy) Marks – 50
(40 + 10)**

Course Objective: This course seeks to familiarise students with the sophisticated methods of argumentation and logical analysis present in traditional Indian philosophy. The primary objective is to equip students with the skills to construct and evaluate valid arguments, a fundamental requirement for any philosophical inquiry or debate. Through a deep study of either *Vyāptipañcaka - Siddhāntalakṣaṇa*, students will learn to precisely define and identify the logical ground for inference (*vyāpti*), thereby enhancing their ability to build rigorous arguments. Alternatively, by focusing on selected portions of *Nyāyakusumāñjali*, students will be trained in the art of systematic argumentation by analyzing and evaluating the classical proofs for the existence of God. The course as a whole is designed to sharpen a student's critical thinking and argumentative skills, preparing them for advanced philosophical discussion and debate.

Course Content:

Unit	Content	Credit
1	<i>Vyāptipañcaka - Siddhāntalakṣaṇa</i>	
2	<i>Nyāyakusumāñjali</i> (selected portions)	
	Total Credit	04

Course Outcomes: Successful completion of this course will equip students to understand and apply the principles of logic and argumentation in classical Indian philosophy. By studying *Vyāptipañcaka - Siddhāntalakṣaṇa*, students will be able to precisely define and analyse the concept of *vyāpti* (invariable concomitance) and evaluate the logical structure of a valid inference. Alternatively, by focusing on *Nyāyakusumāñjali*, students will be able to articulate and critically evaluate

sophisticated philosophical arguments, thereby enhancing their skills in constructing and defending their own positions in any philosophical debate.

Suggested Texts:

Gaṅgeśopādhyāya. *Vyāptipañcaka*. Ed. and trans. Rajendranath Ghosh. Kolkata: Paschim Banga Rajya Pustak Parshad, 2011. Print.

Gaṅgeśopādhyāya. *Vyāptipañcaka*. Ed. and trans. Gangadhar Kar Nyāyācārya. Kolkata: Mahabodhi Book Agency, 2015. Print.

Mukhopadhyay, Sailajapati. *Siddhāntalakṣaṇa*. Kolkata: Paschim Banga Rajya Pustak Parshad, 1991. Print.

Udayanācārya. *Nyāyakusumāñjali*. Ed. and trans. Srimohan Bhattacharyya. Kolkata: Paschim Banga Rajya Pustak Parshad, 1995. Print.

Or

Paper: PHIE505D0 (Optional Paper) (Vaiśeṣika Philosophy) Marks – 50 (40 + 10)

Course Objective: This course aims to provide students with a deep understanding of the Vaiśeṣika school of Indian philosophy, focusing on selected portions of *Praśastapāda's Padārtha-Dharma-Saṁgraha*. The primary objective is to introduce students to the key metaphysical categories (*padārthas*) recognised by the Vaiśeṣika system, such as *dravya* (substance), *guṇa* (quality), *karma* (action), *sāmānya* (generality), *viśeṣa* (particularity), and *samavāya* (inherence). Through a close reading of this seminal text, students will learn how these categories are defined and how they are used to analyze and classify all of reality. The course will also explore the intricate relationships between these categories, providing a solid foundation in Vaiśeṣika epistemology and ontology.

Course Content:

Unit	Content	Credit
1	<i>Padārtha-Dharma-Saṁgraha</i> with <i>Nyayakandali</i> Commentary (Selected Portions)	

	Total Credit	04
--	--------------	-----------

Course Outcomes: On completing this course, students will be able to understand and explain the fundamental metaphysical categories (*padārthas*) of the Vaiśeṣika school, including *dravya* (substance), *guṇa* (quality), *karma* (action), *sāmānya* (generality), *viśeṣa* (particularity), and *samavāya* (inherence). Students will be able to analyse how these categories are defined and how they function as a system for classifying all of reality, based on their close reading of selected portions from *Padārtha-Dharma-Saṃgraha*. Finally, they will be able to articulate the core ontological and epistemological principles of Vaiśeṣika philosophy and distinguish them from those of other schools of Indian thought.

Suggested Readings:

Padārtha-Dharma-Saṃgraha or Praśastapādabhāṣyam. Ed. and trans. by Dandiswami Damodaraśrama, Adhyāpaka Shyamapada Nyaytarkatirtha Calcutta: Sanskrit Pustak Bhandar, 2010. Print.

**Course: PHIO506X9 (Social Service/ Community Engagement) Marks – 25,
Credit – 2**

The goal is to equip philosophy students with the ethical frameworks and practical skills necessary for effective community engagement. This curriculum aims to foster a deeper understanding of social justice, responsibility, and the role of philosophy in addressing real-world issues. Students will critically analyse social justice topics, apply ethical theories to community service, and gain hands-on experience in planning and executing community projects that promote social change and well-being.

SEMESTER-IV

Paper: PHIC551X0 (1&2) (Ethics: Indian and Western) Marks – 50 (40 + 10)

Course Objective: The primary goal of this course is to offer an in-depth understanding of ethical structures, covering both Indian and Western philosophies. It will begin by exploring the unique features of Indian ethics, such as the theory of *Karmavāda*, the

classification of *Dharma* into *Sādhāraṇa* and *Viśeṣa* categories, and the concepts of *Vidhi* and *Niṣedha*. The course will also delve into the ethics of *Niṣkāma karma* as articulated in the *Bhagavad Gitā* and examine the sociocentric Hindu morality based on *Varṇa* and *āśrama* duties. Furthermore, it will investigate the ethical principles found in the *Mahabharata* and *Arthasastra*. The second half of the course will focus on Western ethics, distinguishing between Metaethics, Normative Ethics, and Applied Ethics. It will cover key theories within Metaethics such as Naturalism, Non-naturalism, Emotivism, and Prescriptivism, and analyse major Normative Ethics frameworks, including Utilitarianism, Kantian Ethics, and Rawls' Theory of Justice. The ultimate objective is to enable students to compare and contrast these diverse ethical systems and apply them to real-world moral issues.

Course Content:

Unit	Content	Credit
1.	Special Feature of Indian Ethics: <i>Karmavāda</i> , Classification of <i>Dharma</i> - <i>Sādhāraṇa Dharma</i> and <i>Viśeṣa Dharma</i> , <i>Vidhi</i> and <i>Niṣedha</i> .	
2.	Ethics of <i>Niṣkāma karma</i> : From 2nd and 3rd chapters of the <i>Bhagavad Gitā</i>	
3.	Sociocentric Hindu Morality: Duties According to <i>Varṇa</i> and <i>āśrama</i>	
4.	Ethics of <i>Mahabharata</i> and the <i>Arthasastra</i>	
5.	Basic Concepts of Western Ethics: Ethics and Morality, Normative Ethics, Metaethics, Applied Ethics	
6.	Normative Ethics: Utilitarianism, Kantian Ethics; Contractarianism: Rawl's Theory	
7.	Metaethics: Naturalism and Non-naturalism, Emotivism, Pre-scriptivism	
	Total Credit	04

Course Outcomes: Having successfully finished this course, students will demonstrate the ability to understand and explain the unique features of Indian ethics, including

Karmavāda, the classifications of *Dharma* (*Sādhāraṇa* and *Viśeṣa*), and the concepts of *Vidhi* and *Niṣedha*. Students will also be able to analyse the ethics of *Niṣkāma karma* from the *Bhagavad Gītā* and the *sociocentric morality found in Hindu traditions based on Varṇa and āśrama*, as well as the *ethical principles of the Mahābhārata and the Arthasastra*. Furthermore, they will be able to distinguish between the three main branches of Western ethics: Metaethics, Normative Ethics, and Applied Ethics, and critically evaluate major metaethical theories like Naturalism, Non-naturalism, Emotivism, and Prescriptivism. Finally, students will be able to compare and contrast the primary normative frameworks of Utilitarianism, Kantian Ethics, and Rawls' Theory of Justice.

Suggested Texts:

Feldman, Fred. *Introductory Ethics*. Pearson, 1978.

Philippa, Foot. *Virtues and Vices and Other Essays in Moral Philosophy*. Oxford University Press, 1978.

Suggested Readings:

Ayer, Alfred Jules. *Language, Truth, and Logic*. Dover Publications Inc.; 2nd edition, 1952.

Bandyopadhyay, Manabendu Sastri. *KautilyamArthasastram*. Kolkata: Samskrit Pustak Bhandar. Print.

Basu, Charuchandra. *Dhammapada*. Kolkata: Metcalfe Printing Works, 1323 (Bangabda). Print.

Beauchamp, Thomas. *Philosophical Ethics: An Introduction to Moral Philosophy*, McGraw-Hill Education; 3rd edition, 2000.

Bedabyas Krishnadwaipayan. *Mahabharatam* (Anushandhan parba). Trans. By Haridas Siddhanta Bagish Bhattacharya, Second edition, Vol.40, Kolkata: Biswabani Publications, 1400 BS

Brahmachari, Silananda. *The Eternal Message of Lord Buddha: A Study of Dhammapada*. Kolkata: Mahabodhi Book Agency, 2011. Print.

- Chatterjee, Amita. Ed. *Bharatiya Dharmaniti*. Kolkata: Allied Publishers with Jadavpur University publications, 1998. Print.
- Cohen, Marshall, editor. *Marx, Justice and History: A Philosophy and Public Affairs Reader*, Princeton University Press, 2014.
- Crisp, Roger and Michael A. Slote, eds. *Virtue Ethics*. Oxford University Press, 1997.
- Ganeri, Jonardan. *Ethics and Epics: The Collected Essays of Bimal Krishna Matilal*. Oxford: Oxford University Press, 2002. Print.
- Hare, Richard Mervyn. *Moral Thinking: Its Levels, Method, and Point*. Oxford University Press; 1st edition, 1982.
- Jhingran, Saral. *Aspects of Hindu Morality*. Delhi: Motilal Banarsidass, 1989. Print.
- Kant, Immanuel. *Kant: Groundwork of the Metaphysics of Morals*. Introduction by Christine M. Korsgaard and translated by Mary Gregor and Jens Timmermann. Cambridge University Press; Revised edition, 2012.
- Maitra, Susil Kumar. *The Ethics of the Hindus*. Calcutta: Calcutta University Press, 1925. Print.
- Matilal, B. K. *Moral dilemmas in the Mahābhārata*. New Delhi: Indian Institute of Advanced Study and Motilal Banarsidass, 1989. Print.
- Moore, George Edward. *Principia Ethica*. Cambridge University Press, 1903
- Rawls, John. *A Theory of Justice*. Harvard University Press; 2nd edition, 1999.
- Sen, Amartya and Bernard Williams, editors. *Utilitarianism and Beyond*. Cambridge University Press, 1982.
- Sharif, Miyad Muhammad. *A History of Muslim Philosophy*. Wiesbaden: Otto Harrassowitz, 1963. Print.
- Smart, John Jamieson Carswell, and Bernard Williams. *Utilitarianism: For and Against*. Cambridge University Press, 1973.

- Stevenson, Charles Leslie. *Ethics and Language*. Ams Pr Inc; Reprint edition, 1944.
- Maitra, Susil Kumar. *The Ethics of the Hindus*. Calcutta: Calcutta University Press, 1925. Print.
- Rawls, John. *A Theory of Justice*. Cambridge: Harvard University Press; London: Routledge, 1971. Print.
- Sen, Amartya, ed. *Utilitarianism and Beyond*. Cambridge: Cambridge University Press, 1982. Print.
- Sharif, Miyad Muhammad. *A History of Muslim Philosophy*. Wiesbaden: Otto Harrassowitz, 1963. Print.
- Smart, John Jamieson Carswell, and Bernard Williams. *Utilitarianism: For and Against*. Cambridge: Cambridge University Press, 1973. Print.
- Stevenson, Charles L. *Ethics and Language*. New York: AMS Press, 1944. Print.
- . *Facts and Values: Studies in Ethical Analysis*. Westport, CT: Greenwood Press, 1963. Print.

Paper: PHIE552A0 (Optional Paper) (Advanced Logic) Marks – 50 (40 + 10)

Course Objective: This course offers a foundational exploration into the philosophy of logic and its formal systems. The primary objective is to equip students with the analytical tools to understand logical relations, whether through the formal symbolic framework of I.M. Copi's *Symbolic Logic*, focusing on the Logic of Relation, or through the mathematical rigour of Set Theory as presented in Patrick Suppes's *An Introduction to Logic*, examining operations, relations, and functions. The course will also delve into the language of philosophy of logic, investigating concepts such as proposition, logic, ordinary language, meaning and reference, and many-valued logic. Alternatively, it will tackle the problem of induction, the nature of hypothesis, evidence, and scientific explanation, or engage with specific issues in philosophical logic through seminal works on variables and quantification, the concept of existence, the run about inference ticket, and Quine's theory of quantification. The ultimate goal is to provide students

with a comprehensive understanding of how formal and philosophical tools are used to analyse reasoning and knowledge.

Course Content:

Unit	Content	Credit
1.	Logic of Relation: I.M.Copi – <i>Symbolic Logic</i> (5 th Edition - Chapter – 5.1, 5.2, 5.3 and 5.4 only) OR Set Theory: Operations, Relations and Functions from Patrick Suppes, <i>An Introduction to Logic</i> . (Chapter 10, and 11)	
2.	Philosophy of Logic: Proposition, Logic and Ordinary language, Meaning and Reference, Many Valued Logic OR Induction and Philosophy of Science: Problem of Induction, Hypothesis, Evidence, Patterns of Scientific Explanations OR Philosophical Logic: i) P.K.Sen: “Variables and Quantification”, ii) C.J. Lajewski: “Existence and Logic”, iii) A.N.Prior: “The Run about Inference Ticket”. Iv) W. V. O. Quine: “On What There Is”.	
	Total Credit	04

Course Outcomes: At the conclusion of this course, students will be able to understand and apply the principles of logic of relation as outlined in Copi’s *Symbolic Logic* or the foundational concepts of set theory, including operations, relations, and functions, as

presented by Suppes. They will be able to analyse the relationship between logic and ordinary language, explore concepts of meaning and reference, and critically evaluate different forms of logic, such as many-valued logic. Alternatively, students will be able to explain the problem of induction, the nature of hypotheses, evidence, and scientific explanations, and discuss key topics in philosophical logic such as Quine's theory of quantification and the concepts of existence and variables. The course will enable students to differentiate between these diverse logical and philosophical frameworks and employ their respective analytical tools.

Suggested Readings:

Dummett, Michael. *Frege: Philosophy of Language*. Cambridge, MA: Harvard University Press, 1981. Print.

Haack, Susan. *Philosophy of Logics*. Cambridge: Cambridge University Press, 1978. Print.

Hunter, Geoffrey. "Truth-functional Propositional Logic." *Metalogic*. London: Palgrave Macmillan, 1971. 43-134. Print.

Lejewski, Czesław. "Logic and Existence." *The British Journal for the Philosophy of Science* 5.18 (1954): 104-119. Print.

Quine, Willard Van Orman. *From a logical point of view: Nine logico-philosophical essays*. Harvard University Press, 1980. Print.

Sen, Pranab Kumar. *Logic, Induction, and Ontology: Essays in Philosophical Analysis*. London: Macmillan, 1980. Print.

Suppes, Patrick. *Introduction to Logic*. Mineola, NY: Courier Corporation, 1999. Print.

OR

Paper: PHIE552B0 (Optional Paper) (Advaita Vedānta) Marks– 50 (40 + 10)

Course Objective: The job of this course is to provide a comprehensive understanding of the epistemological and metaphysical foundations of Advaita Vedānta through a

close study of key texts. The primary objective is to meticulously analyse the *Pratyakṣa Pariccheda* of *Vedānta Paribhāṣā*, focusing on the section from *Pramālakṣaṇa* to *Savikalpakapratyakṣa*, to understand the Advaitin theory of valid cognition and perception. Additionally, the course will explore the *Viśaya-Pariccheda* up to the theory of world creation, examining how Advaita explains the manifestation of the cosmos. It will also delve into the *Tarkapāda* of the *Vedāntadarśana (Brahma Sūtras)*, specifically *Sūtras* II.ii.01 to II.ii.10, to critically assess and refute the theories of other philosophical schools regarding the nature of the world. The ultimate goal is to enable students to grasp the systematic nature of Advaita Vedānta as a philosophical system.

Course Content:

Unit	Content	Credit
	<i>Vedānta Paribhāṣā</i> of Dharmarajādharīndra: <i>Pratyakṣa Pariccheda-Pramālakṣaṇa to Savikalpaka pratyakṣa.</i> <i>Viśaya- Pariccheda</i> - Up to the theory of world creation	
	<i>Vedāntadarśana:</i> <i>Tarkapāda with Saṅkarabhāṣya (Sūtra - II.ii.01 to II.ii.10).</i>	
	Total Credit	04

Course Outcomes: The completion of this course will enable students to understand and explain the epistemological theory of valid cognition (*Pramālakṣaṇa*) as it applies to perception (*Pratyakṣa*), including the concept of *Savikalpakapratyakṣa*, based on their study of *Vedānta Paribhāṣā*. Students will also be able to articulate the Advaita theory of world creation as presented in the *Viśaya-Pariccheda*. Furthermore, they will be able to analyse and critically evaluate the arguments put forth by Śaṅkara in the *Tarkapāda* of the *Brahma Sūtras* (II.ii.01 to II.ii.10) to refute the rival theories of other philosophical schools. The course will enable students to grasp the systematic nature of Advaita Vedānta as a comprehensive philosophical system.

Suggested Texts/ Readings:

Dharmarajādhvarīndra. *Vedānta Paribhāṣā*. Ed. and trans. by Panchanan Bhattacharyya Tarka-Sāṅkhya-Vedāntatīrtha. Kolkata: Sanskrita Pustak Bhandar, 1377 (Bangabda). Print.

Śrīśrīmanmaharṣikṛṣṇadvaipāyanabādarāyaṇabhagavadvedavyāsa. *Vedāntadarśana*. Vol. II. Trans. by Swami Biswarupananda. Kolkata: Udbodhan Karyalaya, 2012. Print.

**Paper: PHIE552C0 (Optional Paper) (Navya - Nyāya Philosophy) Marks – 50
(40 + 10)**

Course Objective: This course aims to provide a deep understanding of the intricate system of Indian logic and epistemology through a close reading of *Vyāptipañcaka*, a foundational text of the Navya-Nyāya school. The primary objective is to meticulously analyse the precise definition of *vyāpti* (invariable concomitance) and the logical precision it demands for a valid inference, while also examining the arguments and counter-arguments it addresses. On the other hand, the other course (*Nyāyakusumāñjali*) goals to introduce students to the sophisticated philosophical arguments for the existence of God (*Īśvara*) from the perspective of the Nyāya school, exploring how the text systematically refutes the objections of rival philosophical traditions.

Course Content:

Unit	Content	Credit
1	<i>Vyāptipañcaka – Siddhāntalaksana</i>	
2	<i>Nyāyakusumāñjali (selected portion)</i>	
	Total Credit	04

Course Outcomes: Finishing this course, students will be able to: understand and explain the precise definition of *vyāpti* (invariable concomitance) as presented in the *Vyāptipañcaka*, and analyse the intricate logical arguments and counter-arguments it addresses to establish the ground for valid inference. On the other hand, students who

study the *Nyāyakusumāñjali* will be able to articulate the philosophical proofs for the existence of God (*Īśvara*) presented by the Nyāya school and evaluate how these arguments systematically refute the objections of rival philosophical traditions.

Suggested Readings:

Gaṅgeśopādhyāya: *Vyāptipañcaka*, ed. & trans. by Rajendranath Ghosh, Paschim Banga Rajya Pustak Parshad, Kolkata, 2011.

Sailajapati Mukhopadhyay: *Siddhāntalakṣaṇa*, Paschim Banga Rajya Pustak Parshad, Kolkata, 1991.

Gaṅgeśopādhyāya: *Vyāptipañcaka*, ed. & trans. by Gangadhar Kar Nyāyācārya, Jadavpur University Publication, Kolkata, 2015.

Śrīmad Udayanācārya: *Nyāyakusumāñjali*, ed. & trans. by Srimohan Bhattacharyya, Paschim Banga Rajya Pustak Parshad, Kolkata, 1995.

Paper: PHIE552D0 (Optional Paper) (Vaiśeṣika Philosophy) Marks – 50 (40 + 10)

Course Objective: This course aims to provide students with an in-depth understanding of the Vaiśeṣika tradition of Indian philosophy, focusing on Praśastapāda's *Padārtha-Dharma-Saṁgraha*. The primary objective is to introduce students to the key metaphysical categories (*padārthas*) recognised by the Vaiśeṣika system, such as *dravya* (substance), *guṇa* (quality), *karma* (action), *sāmānya* (generality), *viśeṣa* (particularity), and *samavāya* (inherence). Through a close reading of this seminal text, students will learn how these categories are defined and how they are used to analyze and classify all of reality. The course will also explore the intricate relationships between these categories, providing a solid foundation in Vaiśeṣika epistemology and ontology.

Course Content:

Unit	Content	Credit
1	<i>Padārtha-Dharma-Saṁgraha</i> with <i>Nyāyakandali</i> commentary (Selected Portions)	

	Total Credit	04
--	---------------------	-----------

Suggested Readings:

Padārtha-Dharma-Saṁgraha or Praśastapādabhāṣyam. Ed. and trans. by Dandiswami Damodaraśrama, Adhyāpaka Shyamapada Nyaytarkatirtha Calcutta: Sanskrit Pustak Bhandar, 2010. Print.

Course Outcomes: After completing this course, students will be able to understand and explain the fundamental metaphysical categories (*padārthas*) of the Vaiśeṣika school, including *dravya* (substance), *guṇa* (quality), *karma* (action), *sāmānya* (generality), *viśeṣa* (particularity), and *samavāya* (inherence). Students will be able to analyze how these categories are defined and how they function as a system for classifying all of reality, based on their close reading of selected portions from *Padārtha-Dharma-Saṁgraha*. Finally, they will be able to articulate the core ontological and epistemological principles of Vaiśeṣika philosophy and distinguish them from those of other schools of Indian thought.

Paper: PHIO553X9 (Research Project) Marks – 100 (70 for Project writing + 30 for Viva-voce) Credit 08

Course Objective: This course aims to equip students with the necessary skills to conduct and complete an independent research project in philosophy. The primary objective is for each student to select a research topic in any area of philosophy, develop a project under the guidance of a faculty supervisor, and produce a well-structured philosophical paper. This process will teach students how to formulate a research question, conduct in-depth research, construct a coherent argument, and present their findings in a clear, academic format. The course also aims to prepare students for future research endeavours by familiarising them with the processes of project development, written submission, and formal defence through a viva voce examination.

Course Content:

Unit	Content	Credit
------	---------	--------

1	As per the selection of the candidate and its approval by the concerned faculties	
	Total Credit	08

Course Outcomes: By the end of this course, students will be able to: formulate a philosophical research question and design an appropriate project to address it; conduct independent research using a variety of academic resources; construct a clear, well-supported philosophical argument in written form; and present their findings and defend their arguments during a viva-voce examination. This process will also equip students with the foundational skills necessary for future academic and professional research endeavors.

Paper: PHI0554X9 (Applied Field) Marks – 50 (40+10) Credit 04

Course Objective: This course aims to provide students with a deep understanding of folk culture through a philosophical lens. It will train students to conduct fieldwork by visiting ethnic communities to study their worldview and perceptions of life from various philosophical perspectives. The course will also develop practical research skills, including the effective use of a library for philosophical study and the specialised techniques of manuscriptology, such as handling, preserving, and transcribing ancient texts. Ultimately, the objective is to equip students with both theoretical knowledge and practical research methodologies to conduct original studies in folk philosophy and culture.

Content: Visit a particular place or village with ethnic groups and study the perception of life, and submit a report on their views from the perspective of various philosophical theories.

Unit	Content	Credit
1.	Folk Culture: philosophical studies and documentation	2
2.	Use of the library for study and research in philosophy.	
3.	Manuscriptology: handling, preserving library materials and manuscripts transcription	

Course Outcomes: Upon completion of this course, students will be able to conduct independent fieldwork to study the perceptions and worldviews of ethnic groups, analysing their findings from the perspective of various philosophical theories. They will also demonstrate proficiency in academic research by effectively utilising library resources for philosophical studies. Furthermore, students will acquire practical skills in manuscriptology, including the proper handling and preservation of library materials and the transcription of manuscripts, enabling them to contribute to the documentation and study of cultural heritage.

Paper: PHIO555X0 (Intellectual Property Rights) Marks – 25 (20+5) Credit 02

Course Objective: The objective of this course is to provide a comprehensive understanding of intellectual property rights (IPR). It will cover the core concepts and historical development of IPR, exploring its various forms, such as patents, copyrights, and trademarks. The course will delve into the philosophical and legal theories underpinning IPR, examine its relationship with human rights, and analyse the contemporary challenges and issues arising, particularly in the cyber world. By the end, students will be equipped to understand the complexities of protecting and managing intellectual property in a global, digital landscape.

Course Content:

Unit	Content	Credit
1.	Intellectual Property Rights: Concept and Issues	
2.	Origin and Development of Intellectual Property Rights	
3.	Types of Intellectual Property Rights	
4.	Theories of Intellectual Property Rights	
5.	Intellectual Property Rights and Human Rights	
6.	Intellectual Property Rights in the Cyber World	
	Total Credit	02

Course Outcome: Students will gain a comprehensive understanding of intellectual property rights (IPR). They will be able to define and differentiate between the main

types of IPR - patents, copyrights, and trademarks—and analyse the historical and theoretical foundations that underpin them. Furthermore, students will be able to critically evaluate the complex relationship between IPR and human rights, and discuss the specific challenges and issues presented by the digital age and the cyber world. Ultimately, the course aims to equip students with the knowledge and analytical skills needed to understand and navigate the legal and ethical landscape of innovation and creativity in a globalised society.

Suggested Readings:

Amy L. Landers. *Understanding Patent Law*. Lexis Nexis, 2012.

Ananth Padmanabhan, *Intellectual Property Rights Infringement and Remedies*. Lexis Nexis, 2012

David I. Bainbridge. *Intellectual Property*. Longman. 9th Edition, 2012

David Nimmer, *on Copyright*. Lexis Nexis, 2010

Jayashree Watal. *Intellectual Property Rights in the WTO and Developing Countries*. Oxford University Press, 2001

Lionel Bently & Brad Sherman. *Intellectual Property Law*. Oxford University Press. 3rd Edition, 2008

Martin J. Adelman et al. *Patent Law in a Nutshell*. West, 2013

N.S. Gopalakrishnan & T.G. Ajitha. *Principles of Intellectual Property*. Eastern Book Company, 2nd Edition, 2014

Neil Weinstock Netanel. *Copyright's Paradox*. Oxford University Press, 2008.

P. Narayanan. *Copyright and Industrial Designs*. Third Edition, Eastern Law House, New Delhi, 2007

Paul Goldstein. *International Copyright: Principles, Law, and Practice*. Oxford University Press, 2012

Paul Torremans. *Intellectual Property and Human Rights*. Kluwer Law International, 2008.

Peter Drahos. *A Philosophy of Intellectual Property*. Dartmouth Pub Co, 1996.

Peter Groves. *Sourcebook on Intellectual Property Law*. Routledge-Cavendish, 1997.

Philippe Cullet. *Intellectual Property Protection and Sustainable Development*. Lexis Nexis, 2005.

Susan K Sell. *Private Power. Public Law: The Globalisation of Intellectual Property*

Rights. Cambridge University Press, 2003.

W R Cornish. *Intellectual Property: Patents, Copyright, Trademarks, and allied rights*.
Sweet & Maxwell, London, 2010.