VIDYASAGAR UNIVERSITY

Midnapore, West Bengal

PROPOSED CURRICULUM&SYLLABUS (DRAFT) OF

B.A. (HONOURS / HONOURS WITH RESEARCH)

MAJOR IN PHILOSOPHY

DRAFT

4-YEAR UNDERGRADUATE PROGRAMME

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

Based on

Curriculum & Credit Framework for Undergraduate Programmes

(CCFUP), 2023& NEP, 2020

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

Level	YR.	SEM	Course Type	Course Code	Course Title		Credit	L-T-P	Marks		
									CA	ESE	TOTAL
B.A. (Hons./ Hons. with Research)	4th	VII	SEMESTER-VII								
			Major-14	PHIHMJ14	T: Indian Logic		4	3-1-0	15	60	75
			Major-15	PHIHMJ15	T: Western Logic III		4	3-1-0	15	60	75
			CRM	PHIHCRM	T: Research Methodology and Publication Ethics		4	3-1-0	15	60	75
			Major Elective-03	PHIHDSE 03	T: Indian Epistemology		4	3-1-0	15	60	75
			Minor-07 (Disc.-I)	PHIMIN07	T: Applied Ethics *(To be taken by the other Discipline)*		4	3-1-0	15	60	75
			Semester-VII Total				20				375
		VIII	SEMESTER-VIII								
			Major-16	PHIHMJ16	T: Western Epistemology		4	3-1-0	15	60	75
			Major Elective-04	PHIHDSE04	T: Indian Metaphysics		4	3-1-0	15	60	75
			Major Elective-05	PHIHDSE05	T: Western Metaphysics	FOR HONOURS STUDENTS	4	3-1-0	15	60	75
			Major Elective-06	PHIHDSE06	T: Applied Ethics		4	3-1-0	15	60	75
			Research	PHIHRD	DISSERTATION:	*FOR HONOURS WITH RESEARCH STUDENTS*	*8*	*0-0-8*	*-*	*150*	*150*
			Minor-8 (Disc.-II)	PHIMIN08	T: Environmental Ethics *(To be taken by the other Discipline)*		4	3-1-0	15	60	75
			Semester-VIII Total				20				375
			YEAR-4				40				750
			To be awarded *Bachelor of Arts (Honours / Honours with Research) Major in Philosophy*				166	Marks (Year: I+II+III+IV)			3075

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MJ = Major, MI = Minor Course, DSE = Discipline Specific Elective Course, CRM= Compulsory Research Methodology, CA= Continuous Assessment, ESE= End Semester Examination, T = Theory, P= Practical, L-T-P = Lecture-Tutorial-Practical

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SEMESTER-VII

MAJOR (MJ)

Major 14: Indian Logic

Credit: 4

Full Marks: 75

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 within classical Indian philosophy, focusing on critical components such as inference (*anumāna*), 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.

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Course Content:

Unit	Content	Lecture (Hrs.)
1	Definition and Process of *Anumāna*: Nyāya, Bauddha and Advaita Perspectives	**08**
2	Role of *Parāmarśa* in *Anumāna*: The Mīmāṁsā – Nyāya Debate	**08**
3	Induction in Indian Logic: Role of *Pratyakṣa in Anumāna, Vyābhicārāgraha, Upādhi* and *Upādhinirāśa, Tarka, Sāmānyalakṣaṇa* and *Jñānalakṣana Pratyakṣa* in *Vyāptigrahopāya*	**15**
4	Definition of *Vyāpti*: First and Second *Lakṣaṇa* as in Bhasapariccheda-Siddhānta-Muktāvalī (upto *rūpatvavyāpyajātimattvānprithivĩtvāt)*	**12**
5	*Pakṣatā Parikṣā.*	**05**
6	Characteristics of *Saddhetu* and Five Types of *Hetvābhāsa*: Nyāya-Vaiśeṣika Perspective	**12**

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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:

1. Viśvanātha. *Bhāṣā-Pariccheda with Siddhānta-Muktāvalī.* Ed. Pandit Panchanan Bhattacharyya. Kolkata: Maha Bodhi Book Agency, 2016. Print.
2. Dharmakīrti. *Nyayābindu with Dharmottaratīkā.* Ed. Satyajyoti Chakraborty. Kolkata: Sahityashree, 2012. Print.
3. Dharmarajādhvarīndra. *Vedānta Paribhāṣā (Anumāna Paricchedaḥ).* Ed. and Trans. Panchanan Bhattacharyya Tarka Saṁkhya Vedantatirtha. Kolkata: Sanskrita Pustak Bhandar, 1377 Bangabda. Print.

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Suggested Readings:

1. Annaṁbhaṭṭa. *Tarkasaṁgraha with Dīpikā.* Ed. and Trans. Narayan Chandra Goswami. Kolkata: Sanskrita Pustak Bhandar, 1413 Bangabda. Print.
2. Ghosh, Dipak. *Bhāsāparicchedasamikṣhā*. Kolkata: Samskrit Pustak Bander, 2003. Print.
3. Ghosh, Raghunath. *The Justification of Inference (A Navya-Nyāya Approach).* Delhi: Bharatiya Vidya Prakashan, 1990. Print.
4. Maharṣi Gautama. *Nyāyadarśana-Vātsyāyanabhāṣya.* Ed. and Trans. Mahamahopadhyaya Phanibhusan Tarkabagish. Kolkata: Paschim Banga Rajya Pustak Parshad, 2014. Print.
5. Maitra, S. K. *Fundamental Questions of Indian Metaphysics and Logic.* Calcutta: Chakraborty & Co., 1956. Print.
6. Miśra, Keśava. *Tarkabhāṣā.* Ed. and Trans. Dr. Gangadhar Kar Nyayācārya. 2nd ed. Kolkata: Jadavpur University Press, 2013. Print.
7. Viśvanātha. *Bhāsāpariccheda*. Ed. and Trans. Anamika Roychoudhury. Kolkata: Samskrit Pustak Bhandar, 2015. Print.

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Major 15: Western Logic III

Credit: 4

Full Marks: 75

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	Lecture (Hrs.)
1	The Method of Conditional Proof, Indirect Proof.	**10**
2	Quantification theory: Singular Proposition, General Proposition, Multiply General Propositions, Symbolisation, Revised Quantification Rules, Proving Validity and Invalidity, Logical Truth Involving Quantifiers.	**20**
3	Truth Tree and its Applications	**10**
4	Method of Resolution	**10**
5	Shorter Truth Table Technique: *Reductio-Ad-Absurdum*	**10**

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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:

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

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

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Suggested Reading:

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

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COMPULSORY RESEARCH METHODOLOGY (CRM)

[for both Hons. and Hons. with Research students]

CRM: Research Methodology and Publication Ethics

Credit: 4

Full Marks: 75

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 methodology.

Course Content:

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Unit	Content	Lecture (Hrs.)
1	Basic Concept of Research and Research Methodology	**02**
2	The Distinction Between Method and Methodology	**03**
3	Types of Research	**05**
4	Methodological Issues in Philosophy (Indian: *Kathā* (*Vāda, Jalpa, Vitandā*) and Western: Conceptual Analysis, Dialectical Method)	**08**
5	Finding Library Resources: Computer Literacy; Using e-books; E-Journal & JSTOR	**07**
6	Paraphrasing Sources, Quoting Sources, Abbreviation	**05**
7	Bibliography: MLA and APA Formats	**05**
8	Punctuation, Proofreading and Diacritical Marking	**05**
9	How to Write a Term Paper and Project	**05**
10	How to Review Articles and Books	**05**
11	Research Ethics, Publication Ethics and Research Misconduct	**05**
12	Plagiarism	**05**

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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:

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

Suggested Readings:

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

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

4. 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.

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

6. Williamson, Timothy. *"The Philosophy of Philosophy"* by Timothy Williamson Blackwell, 2007.

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

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MAJOR ELECTIVE (DSE)

Major Elective – 03: Indian Epistemology
Credit: 4
Full Marks: 75

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 the relationship between these theories and the metaphysical and logical frameworks of Indian philosophy. The course promotes analytical thinking, comparative reflection, and philosophical rigour from an indigenous perspective.

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Course content:

Unit	Content	Lecture (Hrs.)
1.	Definition and Types of *Pramā and Apramā*: Nyāya, Bauddha, Advaita Vedānta	**15**
2.	Theory of Perception (Definition, Process and Types): Nyāya, Bauddha, Advaita Vedānta	**15**
3.	The debate on *Svataḥprāmāṇyavāda* and *Parataḥprāmāṇyavāda* (*jñaptipakṣa* and *utpattipakṣa*)	**15**
4.	Theories of Erroneous Perception (*Khyātivāda*): *Ātmakhyāti, Satkhyāti Asatkhyāti, Akhyāti, Anyathākhyāti, Viparītakhyāti, Anirvacanīyakhyāti*.	**15**

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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), *pramātā* (knower), and *prameya* (object of knowledge). Identify and compare the epistemological doctrines of major Indian philosophical schools, including Nyāya, Mīmāṁsā, 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, Mīmāṁsā 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.

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Suggested Texts:

1. Dharmakīrti. *Nyayābindu with Dharmottaratīkā*. Ed. Satyajyoti Chakraborty. Kolkata: Sahityashree, 2012. Print.
2. Dharmarājādhvarīndra. *Vedānta Paribhāṣā*. Ed. and Trans. Panchanan Bhattacharyya Tarka Saṁkhya Vedāntatirtha. Kolkata: Samskrit Pustak Bhandar, 1377 (Bangabda). Print.
3. Gaṅgeśa Upādhyāya. *Tattvacintāmaṇi (Pramā-lakṣaṇa)*. Ed. and Trans. Biswabandhu Bhattacharya. Kolkata: Ramakrishna Mission Institute of Culture, 2016. Print.
4. Viśvanātha. *Bhāsāpariccheda* with *Siddhāntamuktāvalī*. Ed. Pandit Panchanan Bhattacharyya. Tarka Saṁkhya Vedāntatirtha Kolkata: Maha Bodhi Book Agency, 2016. Print.

Suggested Readings:

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

6. Bagchi, Yogendranath. *Prachina Nyāya O Mīmāṁsā Sammata Prāmāṇyavāda*. Kolkata: Sanskrit Pustak Bhandar, 1967. Print.

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

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

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

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

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

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

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

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

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

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

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MINOR (MI)

Minor-07: Applied Ethics
Credit: 4
Full Marks: 75

Course Objective: This course is designed to introduce students to the key concepts and major debates within 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 issues of the society e.g. killing, suicide and poverty etc. A significant portion of the course will be dedicated to Ethics and nature, where students will analyze contrasting perspectives like deep ecologyas well as the ethical dimensions of man-animal conflict and conservation.

Course Content:

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Unit	Content	Lecture (Hrs.)
1.	Nature and scope of applied ethics	**05**
2.	Killing: Suicide, Euthanasia, Animal killing.	**05**
3.	Poverty, Affluence and Morality.	**06**
4.	War and Violence: Terrorism.	**06**
5.	Right: Nature and Value of Human Rights—Discrimination on the basis of race, caste and religion.	**12**
6.	The Ethics of Care.	**06**
7.	Value beyond sentient beings, Reverence for life, Deep Ecology, Concepts of Kinship Ethics.	**10**
8.	Ecological Concern in Indian thoughts: Jaina and Bauddha views	**10**

Course Outcomes: By the conclusion of this course, you will be equipped to navigate and critically analyze 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

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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.

Suggested Readings:

9. Almond, Brenda. *Introducing Applied Ethics*. Malden, MA: Wiley-Blackwell, 1995. Print.
10. Attfield, Robin, ed. *The Ethics of the Environment*. New York: Routledge, 2017. Print.
11. Chadwick, Ruth, ed. *Encyclopedia of Applied Ethics*. San Diego: Academic Press, 1997. Print.
12. Coombs, Jerrold R., and Earl Raye Winkler, eds. *Applied Ethics: A Reader*. Malden, MA: Blackwell, 1993. Print.
13. Fowler, Robert, and Robert Louis Fowler, eds. *The Cambridge Companion to Homer*. Cambridge: Cambridge University Press, 2004. Print.
14. Gardiner, Stephen M., and David A. Weisbach. *Debating Climate Ethics*. Oxford: Oxford University Press, 2016. Print.
15. Glannon, Walter. *Biomedical Ethics*. Oxford: Oxford University Press, 2005. Print.
16. Kuhse, Helga, Udo Schüklenk, and Peter Singer, eds. *Bioethics: An Anthology*. Malden, MA: Wiley-Blackwell, 2015. Print.
17. LaFollette, Hugh, ed. *Ethics in Practice: An Anthology*. Malden, MA: Wiley-Blackwell, 2020. Print.
18. Lennox, Corinne and Matthew Waites, eds. *Human Rights, Sexual Orientation and Gender Identity in the Commonwealth*. Uk: University of London Press, 2013. Print.
19. MacKinnon, Barbara, and Andrew Fiala. *Ethics: Theory and Contemporary Issues*. Boston: Cengage Learning, 2014. Print.
20. Mappes, Thomas A., and Jane S. Zembaty. *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill, 2011. Print.
21. Paola, Frederick, Robert Walker, and Lois Nixon, eds. *Medical Ethics and Humanities*. Sudbury, MA: Jones & Bartlett Learning, 2010. Print.

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22. Regan, Tom. *The Case for Animal Rights*. Berkeley: University of California Press, 1983. Print.
23. ------, Aiken William, eds. *Earthbound: New Introductory Essays in Environmental Ethics*. California: Waveland TR INC., 1990. Print.
24. -----. *Animal Rights, Human Wrongs: An Introduction to Moral Philosophy*. Lanham, MD: Rowman and Littlefield Publishers, 2003. Print.
25. ….. And Peter Singer. *Animal Rights and Human Obligations*. Cambridge: Prentice Hall, 1989.
26. Russell, Bertrand. *Marriage and Morals*. New York: Rutledge, 2017. Print.
27. Samanta, Sabita. *A Critical Survey of Manas in Indian Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 2012. Print.
28. 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.
29. Singer, Peter. *One World: Ethics of Globalisation*. 2nd ed. Hyderabad: Orient Blackswan, 2004. Print.
30. ---. *Practical Ethics*. 3rd ed. Cambridge: Cambridge University Press, 2011. Print.
31. ---, ed. *Applied Ethics*. New York: Oxford University Press, 1986. Print.
32. 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.
33. Superson, Anita M. "Sexual Harassment." *Journal of Social Philosophy* 24.1 (1993): 10–31. Print.
34. Swinburne, Richard, and Sydney Shoemaker. *Personal Identity*. Malden, MA: Wiley-Blackwell, 1991. Print.
35. Vallor, Shannon. *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting*. Oxford: Oxford University Press, 2016. Print.
36. Velasquez, Manuel G. *Business Ethics: Concepts & Cases*. Madrid: Pearson Educación, 2006. Print.
37. Y.V. Satyanaryana *Ethics-Theory and Practice*

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SEMESTER-VIII

MAJOR (MJ)

Major 16: Western Epistemology
Credit: 4
Full Marks: 75

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.

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Course Content:

Unit	Content	Lecture (Hrs.)
1.	Possibility of Knowledge – Different Skeptical Views.	**06**
2.	Nature and Definition of Knowledge, Gettier Problem	**05**
3.	Responses to the Gettier Problem – Presence of Relevant Falsehood, Defeasibility, Reliability, Causal Theory.	**10**
4.	Justification - Foundationalism and Coherentism; Internalism and Externalism	**08**
5.	Analytic and Synthetic Judgment, The Possibility of Synthetic *A Priori* Judgment.	**07**
6.	Epistemology Naturalized - W.V.O. Quine	**04**

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7.	Social Epistemology – Knowledge from Testimony (Reductionism Vs. Anti-Reductionism), Testimonial Injustice (Miranda Fricker)	**10**
8.	Preliminary Ideas about the Contemporary Developments in Epistemology: Feminist Epistemology, Virtue Epistemology, and Knowledge-First Epistemology.	**10**

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.

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Suggested Texts:

1. Audi, Robert. *Epistemology: A Contemporary Introduction to the Theory of Knowledge*. 2nd ed. London: Routledge, 2010. Print.
2. Dancy, Jonathan. *An Introduction to Contemporary Epistemology*. Vol. 27. Oxford: Blackwell, 1985. Print.
3. Martin, Robert M. *Epistemology: A Beginner's Guide*. New York: Simon and Schuster, 2014. Print.
4. Quine, Willard V. *Ontological Relativity and Other Essays*. Columbia University Press, 1969.

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Suggested Readings:

1. Ayer, A. J., and Sreten Marić. *The Problem of Knowledge*. Harmondsworth: Penguin Books, 1956. Print.
2. Audi, Robert. *Epistemology: A Contemporary Introduction to the Theory of Knowledge*. 2nd ed. London: Routledge, 2010. Print.
3. Basu, Sandhya. "Strawson and Foundationalism." *The Philosophy of P. F. Strawson*. New Delhi: ICPR, 1995. Print.
4. Bernecker, Sven, and Duncan Pritchard, eds. *The Routledge Companion to Epistemology*. London: Routledge, 2011. Print.
5. Chisholm, Roderick M., with the assistance of others. *Theory of Knowledge*. 3rd ed. Englewood Cliffs, NJ: Prentice-Hall, 1989. Print.
6. Fricker, Miranda. *Epistemic Injustice: Power and the Ethics of Knowing*. Oxford: Oxford UP, 2007. Print.
7. Ghosh, Jhadeswar. *Naturalized Semantics: A Critical Analysis of Quine's Philosophy*. Lambert Academic Publishing, 2013.
8. Matilal, Bimal Krishna, and Arindam Chakrabarti, eds. *Knowing from Words*. Dordrecht: Kluwer Academic, 1994. Print.
9. Smith, Norman Kemp. *Immanuel Kant's Critique of Pure Reason*. Reprinted. Reading: Read Books, 2011. Print.

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MAJOR ELECTIVE (DSE)

Major Elective – 04: Indian Metaphysics
Credit: 4
Full Marks: 75

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.

DRAFT

Course Content:

Unit	Content	Lecture (Hrs.)
1	Basic Concept of *Saptapadārtha*	**06**
2	Theories of Causation: *Ākasmikatāvāda, Pratītyasamutpādavāda, Kṣaṇabhaṅgavāda, Ārambhavāda, Pariṇāmavāda, Vivartavāda,*	**12**
3	The Concept of *Īśvara*; Proofs for and against the Existence of *Īśvara*	**10**
4	Concept of *Ātman*: Cārvāka, Bauddha, Jaina, Nyāya and Advaita Vedānta	**12**
5	Concept of Mind (*Manas*): Nyāya, Vaiśeṣika, Bauddha and Advaita Vedānta	**12**
6	Theory of Space and Time: Nyāya-vaiśeṣika	**08**

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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:

1. Sayanmadhavāchārya. *Bauddhadarśanam*. Trans. and explanation. Sri Pancanan Bhattacharya Sastri. Kolkata. Guptapress, 1401 BE, Print.
2. Madhavāchārya. *Sarvadarśanasaṁgraha*. Ed.Maheshchandra Pal. Kolkata. Maheshchandra Pal Publisher. 1950
3. Annambhaṭṭa. *Tarkasaṁgraha* with *Dīpikā*. Ed. and trans. Narayan Chandra Goswami. Kolkata: Sanskrita Pustak Bhandar, 1413 Bangabda. Print.
4. Dharmarajadhvarindra. *Vedānta Paribhāṣā*. Ed. and trans. Panchanan Bhattacharyya Tarka-Saṁkhya-Vedantatirtha. Kolkata: Sanskrita Pustak Bhandar, 1377 Bangabda. Print
5. Maharṣi Gautama. *Nyāyadarśana-Vātsyāyanabhāṣya*. Ed. and trans. Mahamahopadhyaya Phanibhusan Tarkabagish. Kolkata: Paschim Banga Rajya Pustak Parshad, 2014. Print.
6. Miśra, Vācaspati. *Sāṁkhya-Tattvakaumudī*. Ed. Narayan Chandra Goswami. Kolkata: Sanskrit Pustak Bhandar, 2016. Print.
7. Praśastapāda *Padārtha-Dharma-Saṁgraha* or *Praśastapādabhāṣyam.* Ed. and trans. by Dandiswami Damodaraśrama, Adhyāpaka Shyamapada Nyaytarkatirtha. Calcutta: Sanskrit Pustak Bhandar, 2010. Print.
8. Śrīdhara. *Nyāyakandalī* on *Praśastapādabhāṣyam*. Ed. and trans. Dandiswami Damodaraśrama. Calcutta: Sanskrit Pustak Bhandar, 2010. Print.
9. Śrīmad Udayanācārya. *Nyāyakusumāñjali*. Ed. and trans. Shri Srimohan Bhattacharyya. Kolkata: Paschim Banga Rajya Pustak Parshad, 1995. Print.
10. Viśvanātha. *Bhāṣā-Pariccheda* with *Siddhānta-Muktāvalī*. Ed. Pandit Panchanan Bhattacharyya. Kolkata: Maha Bodhi Book Agency, 2016. Print.

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Suggested Readings:

1. Bandyopadhyay, Kalikrishna. *Nyāyatattva Parikramā*. Kolkata: Pyapiras, 1986. Print.
2. Bhattacharya, Gopinath. "Creation and Causality." *Essays in Analytic Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 1989. Print.
3. Mādhavācārya. *Sāyana Mādhavīya Sarvvadarśana Saṁgraha*. Ed. Satyajyoti Chakrabort. Kolkata: Sahityasree, 2014. Print.
4. Mondal, Pradyot Kumar. *Vaiśeṣika Darśana*. Calcutta: Progressive Publishers, 2004. Print.
5. Mukherjee, Satkari. *The Buddhist Theory of Universal Flux*. Calcutta: Calcutta University Press, 1935. Print.
6. Murti, T. R. V. *The Central Philosophy of Buddhist Philosophy*. London: George Allen and Unwin, 1955. Print.
7. Samanta, Sabita. *A Critical Survey of Manas in Indian Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 2012. Print.

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MAJOR ELECTIVE- 05

[to be studied by Honours students only]

Major Elective – 05: Western Metaphysics

Credit: 4

Full Marks: 75

Course Objective: This course aims to introduce 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, analyzing 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.

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Course Content:

Unit	Content	Lecture (Hrs.)
1	Concepts: Definition, Nature, and Scope of Metaphysics	**06**
2	Theories of Universal: Realism, Nominalism, Conceptualism	**08**
3	Substance: Aristotle's Account of Substance, Bundle Theories and Their Problems	**12**
4	Theories of Causation: Regularity Theories, Probabilistic Theories	**10**
5	Personal Identity: Concept of Personhood, Psychological Continuity, Physical Continuity Approach	**12**
6	The Possibility of Metaphysics with special reference to Aristotle, Kant, Ayer	**10**

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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 analyze 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 the complex arguments for personal identity and critically assess the very possibility of metaphysics itself by engaging with the influential works of Aristotle, Kant, and Ayer.

Suggested Texts:

1. Ayer, Alfred Jules. *Language, truth, and logic*. Vol. 10. Courier Corporation, 1952.
2. Garrett, Brian. *What is this thing Called Metaphysics?* Routledge; 2nd edition, 2007.
3. Hamlyn, David Walter. *Metaphysics*. Cambridge University Press, 1984.
4. Loux, Michael J. and Thomas M. Crisp. *Metaphysics: A Contemporary Introduction*. Routledge; 4th edition, 2017.
5. Shoemaker, Sydney and Richard Swinburne. *Personal Identity*. Basil Blackwell Publisher Limited, 1984.
6. Suppes, P. *A Probabilistic Theory of Causality*. Amsterdam: North-Holland, 1970.
7. Taylor, Richard. *Metaphysics*. Prentice Hall, 1963.
8. Kant, Immanuel. *Critique of pure reason*. Vol. 6. Minerva Heritage Press, 2024.
9. Jaeger, Werner. "Aristotle's Metaphysics-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:

1. Aristotle. *Metaphysics*. Translated by W.D. Ross. Oxford University Press, 1924.
2. Armstrong, D.M. *Universals: An Opinionated Introduction.* Boulder: Westview Press, 1989.
3. Beebee, Helen. *Hume on Causation*. Routledge; 1st edition, 2006.

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4. Davidson, Donald, "Causal Relations." *The Journal of Philosophy*, vol. 64, no. 21, 1967, pp. 691–703.
5. Eells, E. *Probabilistic Causality*. Cambridge: Cambridge University Press, 1991.
6. Hume, David. *A Treatise of Human Nature*. 1739. Edited by Sir Lewis Amherst Selby Bigge, P. H. Nidditch. Oxford: Clarendon Press; Second edition, 1978.
7. Locke, J. *An Essay Concerning Human Understanding*. 1694. Edited by P. Nidditch. Oxford: Clarendon Press, 1975.
8. Loux, M. *Metaphysics: A Contemporary Introduction*. London: Routledge, 1998.
9. MacLeod, Mary C. and Eric M. Rubenstein. "Universals." *Internet Encyclopedia of Philosophy*, https://iep.utm.edu/universa/. Accessed 28th August 2025.
10. Mill, J. S. *A System of Logic, Ratiocinative and Inductive*. New York and Bombay: Longman's, Green, and Co.; 8th edition, 1882.
11. Parfit, D. "Personal Identity." *Philosophical Review*, vol. 80, 1975, pp. 3–27.
12. Perry, J., editor. *Personal Identity*. Berkeley: University of California Press, 1975.
13. Price, H. "Agency and Probabilistic Causality." *The British Journal for the Philosophy of Science*, vol. 42, no. 2, 1991, pp. 157–176.
14. Robinson, Howard and Ralph Weir. "Substance." *Stanford Encyclopedia of Philosophy,* https://plato.stanford.edu/entries/substance/ Substance, 2024. Accessed 28th August 2025.
15. Salmon, W. C. *Causality and Explanation*. Oxford: Oxford University Press, 1998.

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MAJOR ELECTIVE- 06

[to be studied by Honours students only]

Major Elective – 06: Applied Ethics
Credit: 4
Full Marks: 75

Course Objective: This course is designed to introduce students to the key concepts and major debates within 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 sensitization, 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.

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Course Content:

Unit	Content	Lecture (Hrs.)
1.	Definition and Nature of Applied Ethics: Meaning and Basis of Equality, Racism and Equality, Affirmative Action	**06**
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.	**12**

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3.	Environmental Ethics: Anthropocentricism, Non-anthropocentricism, 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.	**12**
4.	Bio-ethics: Physician-Patient Relationship, Ethics and Bio-politics, Abortion, Euthanasia, Surrogacy, Genetic Engineering, Organ Transplantations,	**10**
5.	Media Ethics: Definition, Types (Traditional and Digital), Freedom and Responsibility, Neutrality and Objectivity, Non-media Personal and Society.	**12**
6.	Professional Ethics: Administrative Ethics (Academic and Non-Academic), Teaching and Other Professions	**08**

Course Outcomes: By the conclusion of this course, you will be equipped to navigate and critically analyze 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.

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Suggested Texts:

1. Almond, Brenda. *Introducing Applied Ethics*. Malden, MA: Wiley-Blackwell, 1995. Print.
2. Attfield, Robin, ed. *The Ethics of the Environment*. New York: Routledge, 2017. Print.
3. Chadwick, Ruth, ed. *Encyclopedia of Applied Ethics*. San Diego: Academic Press, 1997. Print.
4. Coombs, Jerrold R., and Earl Raye Winkler, eds. *Applied Ethics: A Reader*. Malden, MA: Blackwell, 1993. Print.
5. 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.

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6. Fowler, Robert, and Robert Louis Fowler, eds. *The Cambridge Companion to Homer*. Cambridge: Cambridge University Press, 2004. Print.
7. Gardiner, Stephen M., and David A. Weisbach. *Debating Climate Ethics*. Oxford: Oxford University Press, 2016. Print.
8. Glannon, Walter. *Biomedical Ethics*. Oxford: Oxford University Press, 2005. Print.
9. Jacquette, Dale. *Journalistic Ethics: Moral Responsibility in the Media*. New York: Routledge, 2016. Print.
10. Jecker, Nancy S., Albert R. Jonsen, and Robert A. Pearlman. *Bioethics*. Sudbury, MA: Jones & Bartlett Publishers, 2011. Print.
11. Kuhse, Helga, Udo Schüklenk, and Peter Singer, eds. *Bioethics: An Anthology*. Malden, MA: Wiley-Blackwell, 2015. Print.
12. LaFollette, Hugh, ed. *Ethics in Practice: An Anthology*. Malden, MA: Wiley-Blackwell, 2020. Print.
13. Lennox, Corinne and Matthew Waites, eds. Human Rights, Sexual Orientation and Gender Identity in the Commonwealth. Uk: University of London Press, 2013. Print.
14. MacKinnon, Barbara, and Andrew Fiala. *Ethics: Theory and Contemporary Issues*. Boston: Cengage Learning, 2014. Print.
15. Mappes, Thomas A., and Jane S. Zembaty. *Social Ethics: Morality and Social Policy*. New York: McGraw-Hill, 2011. Print.
16. May, Larry, and Robert Strikwerda. "Men in Groups: Collective Responsibility for Rape." *Hypatia* 9.2 (1994): 134–51. Print.
17. Paola, Frederick, Robert Walker, and Lois Nixon, eds. *Medical Ethics and Humanities*. Sudbury, MA: Jones & Bartlett Learning, 2010. Print.
18. Regan, Tom. *The Case for Animal Rights*. Berkeley: University of California Press, 1983. Print.
19. ------, Aiken William, eds. *Earthbound: New Introductory Essays in Environmental Ethics*. California: Waveland TR INC., 1990. Print.
20. -----. *Animal Rights, Human Wrongs: An Introduction to Moral Philosophy*. Lanham, MD: Rowman and Littlefield Publishers, 2003. Print.
21. ….. And Peter Singer. *Animal Rights and Human Obligations*. Cambridge: Prentice Hall, 1989.
22. Russell, Bertrand. *Marriage and Morals*. New York: Rutledge, 2017. Print.
23. Samanta, Sabita. *A Critical Survey of Manas in Indian Philosophy*. Kolkata: Sanskrit Pustak Bhandar, 2012. Print.
24. 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.
25. Singer, Peter. *One World: Ethics of Globalisation*. 2nd ed. Hyderabad: Orient Blackswan, 2004. Print.
26. ---. *Practical Ethics*. 3rd ed. Cambridge: Cambridge University Press, 2011. Print.

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27. ---, ed. *Applied Ethics*. New York: Oxford University Press, 1986. Print.
28. 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.
29. Superson, Anita M. "Sexual Harassment." *Journal of Social Philosophy* 24.1 (1993): 10–31. Print.
30. Swinburne, Richard, and Sydney Shoemaker. *Personal Identity*. Malden, MA: Wiley-Blackwell, 1991. Print.
31. Vallor, Shannon. *Technology and the Virtues: A Philosophical Guide to a Future Worth Wanting*. Oxford: Oxford University Press, 2016. Print.
32. Velasquez, Manuel G. *Business Ethics: Concepts & Cases.* Madrid: Pearson Educación, 2006. Print.

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PROJECT / DISSERTATION (RD)

[to be undertaken by students opting for and eligible for Hons. with Research]

DISSERTATION:
Credit: 8;
Full Marks: 150

Structure of the dissertation

Preliminary Pages

- Title Page: Includes name of the student, university, degree, and submission date.
- Certificate/Declaration: Signed statement of originality and supervisor's approval
- Abstract: A 250-350 word summary covering research problem, methodology, and core findings.
- Acknowledgements: To supervisors and others, if any.
- Table of Contents: Clear hierarchical mapping of chapters with page number
- List of Abbreviations: Specialized terms, if any

DRAFT

Introduction

- Background & Context: Situates the topic in historical or theoretical context.
- Research Problem & Objectives: The specific question or gap the research is addressing.
- Thesis Statement/Hypothesis: The core argument the dissertation intends to prove.
- Scope and Significance: Why the study matters.
- Literature Review & Theoretical Framework

Literature Review: Analyzes existing scholarly works to show the gap the study fills.

- Theoretical Framework: Identifies the philosophers, critics, or schools of thought shaping the analysis in the dissertation.

Methodology

- Describes *how* the research was conducted - Anyone or a combination of textual analysis/ archival research/ conducting interviews/ ethnographic/semi-ethno-graphic research involving both textual analysis and field visit etc.
- Thematic or Analytical Chapters

The Core Body: Usually 3 to 4 chapters focusing on the core concerns of the study.

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- Structure: Each chapter introduces its specific theme, analyzes primary and secondary sources, and contributes to the overarching thesis.

Conclusion

- Summary & Synthesis: Recaps your main points without simply repeating them.

Final Verdict: Answers the research questions posed in the introduction.

Future Scope: Suggests how future scholars can build upon your work.

- Works Cited/ Reference, and/or Bibliography: A comprehensive list of all primary and secondary sources cited as per the latest MLA style.

Appendices: Transcripts, interview logs, or raw archival data, if any.

Marks distribution-

Sl. No	Particulars	Marks
1	Research Project / Dissertation Report	70
	▪ Proposal and Abstract (along with some keywords)	10
	▪ Literature Review &Theoretical Framework	10
	▪ Methodology and Research design	10
	▪ Thematic Analysis (Chapter-wise)	20
	▪ Report Quality	20
2	Seminar Presentation	30
3	Viva-Voce	50
Total		**150**

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MINOR (MI)

Minor-8: Environmental Ethics
Credit: 4
Full Marks: 75

Course Objective: This course is designed to introduce students to the key concepts Environmental Ethics, where students will analyze contrasting perspectives like man and ecology, deep ecology, and ecofeminism, as well as the ethical dimensions of man-animal conflict and conservation.

Course Content:

Unit	Content	Lecture (Hrs.)
1.	**Classical Indian attitude to Environment:** a. The Upaniṣadic world-view, b. Tagore's understanding of nature, c. The post- Upaniṣadic view of nature	**08**
2.	**Respect for Nature:** a. The attitude of respect, b. Bio-centric outlook to nature, c. Ethical standards and rules that follow from the attitude of respect to nature, d. The idea of inherent worth of nature.	**15**
3.	**Intrinsic Value of nature:** a. Moore's talk of 'intrinsic properties', b. Chilsom's idea of intrinsic value, c. Attfield on the intrinsic value of nature, d. Callicott's idea of intrinsic value of nature, e. Rolston III on intrinsic value of nature, f. Intrinsic value and objective value	**15**

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4.	**Deep ecology and its third world critique:** a. Arne Naess on Deep Ecology, b. Ramchandra Guha's critique of Deep Ecology	**10**
5.	**Eco-feminism:** a. Understanding nature and the feminine, b. Dualisms in Western tradition, c. Masculinity, humanity and nature.	**12**

Course Outcomes: Students will be able to 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.

Suggested Texts:

1. John Passmore, '*Attitudes to Nature'*, Environmental Ethics (ed.) Robert Elliot, Oxford University Press, Oxford,
2. Rabindranath Tagore, *Sadhanā* (first Chapter), Macmillan, New York,
3. Paul Taylor, Respect for Nature: *A Theory of Environmental Ethics* (Select Parts), Princeton University Press, Princeton,
4. Robert Elliot, '*Intrinsic value, Environmental Obligation and Naturalness'*, Monist,
5. Arne Naess, '*The Shallow and the Deep, Long-Range Ecology Movements: A Summary*', Inquiry,
6. Val Plumwood, *Nature, Self and Gender: Feminism, Environmental Philosophy and the Critique of Rationalism*, Environmental Ethics (ed.) Robert Elliot, Oxford University Press, Oxford,
7. Nirmalya Narayan Chakraborty, *Paribesh o Naitikata*, Progressive Book Forum, Kolkata.

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