

**COURSE OBJECTIVES & OUTCOMES OF
3/4 YEAR UNDER GRADUATE
CURRICULUM IN PHILOSOPHY**



NISTARINI COLLEGE, PURULIA

AFFILIATED TO

**SIDHO-KANHO-BIRSHA UNIVERSITY,
PURULIA, WEST BENGAL**

Major Courses

SEMESTER-1

Major-1: Indian and Western Philosophy 1 (6 Credit: 90 classes)

- **Module-1:** Salient features of Indian Philosophy (10 classes)
- **Module-2:** Cārvāka Philosophy (Metaphysics, Epistemology) Jain Philosophy (Dravya, Jīva, Ajīva, Syādvāda, Anekāntavāda) Buddha Philosophy (Pratityasamutpadavāda, Kṣaṇabhaṅgavāda) (20 classes)
- **Module-3:** Sāṃkhya Philosophy: (Prakṛti and Puruṣa), Yoga Philosophy (Astāṅga-yoga, Chittavr̥tti, Chittabhūmi) (15 classes)
- **Module-4:** Plato (Theory of knowledge, Theory of Ideas), Aristotle (Criticism of Plato's Theory of Ideas, Form and Matter, Theory of Causation) (15 classes)
- **Module-5:** Descartes (Cogito ergo sum, Criterion of Truth, Theory of Ideas, Mind-Body relation) (10 classes)
- **Module-6:** Spinoza (Substance, Attributes, Modes), Leibnitz (Theory of Monads, Pre-established Harmony) (20 classes)

OBJECTIVES

The paper provides the basic features of Indian and Western philosophy emphasizing on its origin, developments of various schools. However, it will depict three sects of Heterodox philosophy- Cārvāka, Buddhism and Jainism and two sects of orthodox philosophy, Sāṃkhya and Yoga. And for the understanding of ancient and medieval western philosophy students will learn the philosophy of Plato, Aristotle, Descartes and Spinoza.

OUTCOMES

- a) This module will provide a general understanding to the students about the ancient Indian thought rooted in its philosophy.
- b) It will also enlighten the students about the ancient and modern philosophical reflections in western thought.

SEMESTER-2

Major-2: Indian and Western Philosophy-2 (6 Credit: 90 classes)

- **Module-1:** Nyāya Philosophy (Pratyakṣa), Vaiśeṣika Philosophy (Padārtha) (15 classes)
- **Module-2:** Advaita Vedānta: (Brahman, Jiva, Jagat and Māyā) (15 classes)
- **Module-3:** Viśiṣṭādvaita: (Refutation of Māyāvāda, Brahma, Jiva, Jagat) (15 classes)
- **Module-4:** Locke (Refutation of Innate Ideas, Primary and Secondary qualities, Theory of Representative Realism) (10 classes)
- **Module-5:** Berkeley (Refutation of Matter, Esse est Percipi), Hume (Impression and Idea, Causality) (20 classes)
- **Module-6:** Kant: (Copernican Revolution, Critical Theory, Classification of Judgements (a-priori, a-posteriori, analytic, synthetic, synthetic a-priori), Central Problem) (15 classes)

OBJECTIVES:

The objective of this selective module is to provide the basic knowledge of three astika schools of Indian philosophy, namely Nyāya, Advaita Vedānta and Viśiṣṭādvaita. In addition to this students could be acquainted with the fundamental thought of empiricism of Locke, Berkeley, Hume. Moreover, Kant's groundbreaking Critical theory and his account of judgements will also be explored in this module.

OUTCOMES

- a. We are living in a united culture and our philosophy positively supports this view. In studying this, students will apprehend our unity with the world..
- b. And in the remaining part of the module students will be enlightened about the modern epistemological and metaphysical insights from few torch bearers of the western empiricism.

SEMESTER-3

Major-3: Ethics: Indian and Western (6 Credit:90 classes)

- **Module-1:** Concept of Duty, Puruṣārtha, Classification of Dharma (Sādhāraṇa Dharma, Varnāśrama Dharma) (15 classes)
- **Module-2:** Theory of Karma, Rebirth, Ethics of Bhagvadgītā (Niṣkāma Karma, Sakāma Karma) (15 classes)
- **Module-3:** Buddhist Ethics: (Eightfold Path, Pancaśīla), Jaina Ethics: (Triratna, Mahāvratā, Aṇuvratā) (12 classes)
- **Module-4:** Ethics (Definition, Nature and Scope, Voluntary and Non-Voluntary Action), The Concept of Good, Right, Justice, Duty and Obligation (18 classes)
- **Module-5:** Theories of Punishment; Capital Punishment (15 classes)
- **Module-6:** Utilitarianism (Bentham and Mill); Kant's Deontology (15 classes)

OBJECTIVES

This paper presents the key ideas of morality in the Indian peninsula, such as the types of karma, re-birth, and various types of dharmas. Students will understand the meaning of *Purusharthas* and their interrelations. The paper also provides the basic features of ethical thinking of Buddhist and Jaina philosophies. The objective of this paper is also to develop the fundamental concepts of western ethical thinking. Students will understand basic ideas of ethics, i.e., ideas of Good, Right, Justice, Duty and Obligation. Moreover, traditional western ethical thinking such as Kant's Categorical Imperative, Bentham and Mill's Utilitarianism will be discussed here.

OUTCOMES

- a. This module will bring the moral values to the students entrenched from the beginning of Vedic culture to ethical sanctions of Srimad Bhagavad Gita.
- b. One of the crucial significance of this module is that it will assist the readers of philosophy to lead their lives with moral consciousness.
- c. It commonly focuses on bringing the concept of good, right, justice among the students and as if they practically apply these moral concepts in their daily lives.

SEMESTER-4

Major 4: Philosophy of Religion (6 Credit: 90 classes)

- **Module-1:** Origin of Religion (Mana, Totem and Taboo, Ghost Theory) (15 classes)
- **Module-2:** Developments of Religion (15 classes)
- **Module-3:** Arguments for and against the existence of God (20 classes)
- **Module-4:** The Problem of Evil (10 classes)
- **Module-5:** The Problems of Religious Language (15 classes)
- **Module-6:** The Philosophy of Sufism (15 classes)

OBJECTIVES

As a student of philosophy we should understand the philosophy of religion and various doctrines accordingly. That is why this paper has been included in the curriculum. Various aspects of the origin of religion, such as the concept of Mana, Totem and Taboo and the Ghost theory is included here. Arguments for the existence of God and the arguments against the existence of God and the problem of Evil will also be discussed here.

Outcomes

- a. This module focuses on providing a rational understanding of the diverse concepts of world religion.
- b. As if this reading will make the students comprehend about the actual meaning of religion.

Major 5: Indian Metaphysics and Western Epistemology (6 Credit: 90 classes)

- **Module-1:** Causality (The Debate between Nyāya and Sāṃkhya) (15 classes)
- **Module-2:** Universals (The Debate between Nyāya - Vaiśeṣika and Bauddha) (15 classes)
- **Module-3:** Self (The Debate between Vaiśeṣika and Bauddha) (15 classes)
- **Module-4:** What is Knowing (Belief, Truth, and Evidence), The Source of Knowledge (Reason and Experience), Propositional and Non-Propositional Knowledge; Knowledge by Acquaintance and Knowledge by Description (15 classes)
- **Module-5:** Condition of knowledge (Necessary and Sufficient condition of propositional knowledge) (15 classes)
- **Module-6:** Theories of Truth (Correspondence, Coherence and Pragmatic) (15 classes)

OBJECTIVES

The main focus of this paper is to present the several issues regarding Indian Metaphysics and some crucial concepts of western epistemology. The debate between Nyāya and Sāṃkhya schools of philosophy in connection with causality, the debate between Nyāya-Vaiśeṣika and Bauddha about the notion of Universal and the debate between Vaiśeṣika and Bauddha regarding the notion of Self will be explored here. And for the better understanding of the western philosopher's view regarding epistemology students will learn the difference between Propositional and non-Propositional Knowledge; Knowledge by Acquaintance and Knowledge by Description; Necessary and Sufficient condition of propositional knowledge and the various theories of Truth emerged in contemporary western thought

OUTCOMES

To develop a rational attitude towards abstract metaphysical ideas and how we cognize reality from the perspectives of Indian and Western thought.

SEMESTER-5

Major-6: Indian Logic and Epistemology (6 Credit: 90 classes)

Textual Study: Annambhaṭṭa - *Tarkasamgraha with Dipikatikā* (Selected Chapters)

- **Module-1:** Buddhi; Smṛti; Pramā; Apramā (15 Classes)
- **Module-2:** Karaṇa; Vyāpara; Kāraṇa and its classification (15 Classes)
- **Module-3:** Anumāna; Parāmarśa; Vyāpti (15 Classes)
- **Module-4:** Different types of Anumāna (15 Classes)
- **Module-5:** Hetvābhāsa; Upamāna (15 Classes)
- **Module-6:** Śabda (Śakti; Lakṣaṇā Different types of lakṣaṇā) (15 Classes)

OBJECTIVES

Under the title of “Indian Logic and Epistemology” a popular text of Nyāya philosophy namely Tarkasaṁgraha of Annambhaṭṭa is introduced in this paper. Elaborate discussion of Buddhi; Smṛti; Pramā; Apramā; Karaṇa; Vyāparā; Kāraṇa; Anumanā; Parāmarśa; Vyāpti; Hetvābhāsa; Upamanā and Śabda of Nyāya philosophy has been introduced here for the understanding of epistemology of Nyāya philosophy.

OUTCOMES

- a) There is a close affinity of Indian logic with our daily activities. The existing knowledge system of Indian philosophy unremittingly and unflinchingly connected with the individuals. So in studying this paper the students will be very much benefited to resolve the conflicting epistemic decisions.
- b) Indian logic will also assist the students to overcome the contemporary limitations in Indian education system.

Major 7: Western Logic: Deduction (6 Credit: 90 classes)

- **Module-1:** Categorical Propositions (10 classes)
- **Module-2:** Categorical Syllogisms (10 classes)
- **Module-3:** Syllogisms of Ordinary Language (10 classes)
- **Module-4:** Symbolic Logic (15 classes)
- **Module-5:** Methods of deduction (25 classes)
- **Module-6:** Quantification Theory (20 classes)

OBJECTIVES

In this paper students will acquire the basic concepts of the logical thinking of western philosophy. Emphasis will be on deductive logic with the selected chapters of popular special text of I. M. Copi and Cohen's “Introduction to Logic.”

OUTCOMES

- a. To develop a logical brain among the students, so that they could handle any conflicting situation in their future lives.
- b. The outcome of logic is the elaboration of a coherent system that allows us to investigate, classify and evaluate good and bad forms of reasoning.

SEMESTER-6

Major-8: Contemporary Philosophy (Indian and Western) (6 Credit: 90 classes)

- **Module-1:** Rabindranath Tagore: (Nature of Man, Surplus of Man); Swami Vivekananda: (Practical Vedanta, Universal Religion) (15 classes)
- **Module-2:** Muhammad Iqbal: (Intuition, Self); Sri Aurobindo: (Mind and Supermind, Integral Yoga) (15 classes)
- **Module-3:** S. Radhakrishnan: (Absolute Reality, Human Destiny); B. R. Ambedkar: (Caste and Untouchability, Neo-Buddhism) (15 classes)
- **Module-4:** B. Russell: (Appearance and Reality, Existence of Matter) (15 classes)
- **Module 5:** B. Russell: (Idealism, On Induction) (20 classes)
- **Module 6:** A. J. Ayer: (Elimination of Metaphysics) (10 classes)

OBJECTIVES

Contemporary philosophy has arisen in awareness of the need to reconcile the forces of tradition with those of modernity. The paper is about the philosophical views of Rabindranath Tagore, Swami Vivekananda, Muhammad Iqbal, B. R. Ambedkar, Sri Aurobindo, and S. Radhakrishnan. It also includes the basic thoughts of Russell regarding appearance and reality, existence of matter and knowledge of acquaintance and knowledge by description and Ayer's arguments for the elimination of Metaphysics.

OUTCOMES

Our cultural heritage is nothing but a production of thought of the truth-perceiver. Their saying is embodied with rich philosophical outgrowth. So in studying this paper the students could follow the path they have shown and apply the ideology of the seers in their ordinary lives.

Major-9: Special Text (Indian): Vedāntasāra: Sadananda Yogindra Saraswati (6 Credit: 90 classes)

- **Module-1:** Definition of Vedānta, Anubandhacatuṣṭaya, Duty of Guru (15 classes)
- **Module-2:** Ajñāna, Adhyāropa to Kārya of Ajñāna, (15 classes)
- **Module-3:** Jagatsristiprakriyā, Koṣa, Pañcikaranprakriyā (15 classes)
- **Module-4:** Ātmā in Cārvāka, Bauddha and Mimāṃsā darśana, Apavāda (15 classes)
- **Module-5:** Tattvamasi Mahāvākya, Lakṣaṇā (15 classes)
- **Module-6:** Samādhi (Savikalpaka and Nirvikalpaka), Bighna Catuṣṭaya (15 classes)

OBJECTIVES

As Advaita Vedānta is one of the major and dominant schools of Indian Philosophy, a famous text of this school, namely 'Vedānta Sāra' has been incorporated here to understand the philosophy of Sankara. Here we will discuss the notion of Anubandha catuṣṭaya, Ajñāna, Adhyāropa and Kārya of Ajñāna, Ātmā in Cārvāka, Bauddha and Mimāṃsā darśana, Apavāda, Tattvamasi Mahāvākya, Lakṣaṇa and Savikalpak and Nirvikalpaka, Bighna Catuṣṭay of Vedānta philosophy.

OUTCOMES

Vedanta teaches the logic of unity. There was no discrimination on the basis of caste, creed, color etc and the students of all strata of society received education on an equal footing. The students through studying this paper concerning the Vaidantic knowledge systems could maintain the principle of equality in their lives and in modern education system also.

Major-10: Western Logic: Induction (6 Credit: 90 classes)

- **Module-1:** Analogical Reasoning (20 classes)
- **Module-2:** Causal Reasoning (20 classes)
- **Module-3:** Science and Hypothesis (20 classes)
- **Module-4:** Probability (30 classes)

OBJECTIVES

To develop reasoning ability and experimental mentality among students this paper is introduced here. Focus will be on various Experimental methods, Causal reasoning, Science and Hypothesis and important rules of Probability from selected chapters of the text of I. M. Copi and Cohen's "Introduction to Logic."

OUTCOMES

- a) To develop a logical brain among the students, so that they could handle any conflicting situation in their future lives.
- b) The outcome of logic is the elaboration of a coherent system that allows us to investigate, classify and evaluate good and bad forms of reasoning.

SEMESTER - VII

Major-11: Western & Indian Logic (6 Credit: 90 classes)

- **Module-1:** The Method of Deduction (Symbolic Logic by I.M. Copi Ch.3)
- **Module-2:** Quantification Theory (Symbolic Logic by I.M. Copi Ch.4)
- **Module-3:** Truth Tree Method (Jeffery)
- **Module-4:** Definition, constituents and process of Anumāna from Nyāya and Buddhist Perspectives
- **Module-5:** Paksatā & Parāmarṣa (Nyāya)
- **Module-6:** Definition of vyāpti

OBJECTIVES:

- a. Logic is one of the most essential branches in Philosophy, because one cannot think without the help of rules of thoughts. Anything, whatever it may be cannot be accepted if it is devoid of logic. That is why in ancient India logic was treated as the primary study of any subject whatsoever. A logical brain will be helpful in order to live a consistent life in future.
- b. Indian logic shares many concepts such as Nyāya concept of anumāna, Buddhist concept of anumāna etc. Logic is to identify the correct(valid) and incorrect(fallacious)inferences. Logician's study the criteria for the evaluation of arguments.

OUTCOMES:

- a) To develop a logical brain among the students, so that they could handle any conflicting situation in their future lives.
- b) The outcome of logic is the elaboration of a coherent system that allows us to investigate, classify and evaluate good and bad forms of reasoning.

Major-12: Western & Indian Epistemology (6 Credit: 90 classes)

- **Module-1:** Kant's Critique of Pure Reason (From Preface to Transcendental deduction of categories)
- **Module-2:** Nature of Pramā and Pamāṇa, Pramāna Saṁplava and Pramāṇa Vyavasthā following Vātsyāyana Bhāṣya
- **Module-3:** Arthāpatti, anupalabdhi following Tarka-Bhāṣā
- **Module-4:** a) Concept of Pratyakṣa following Nyāya (Nyāya Sutra 1.1.4)
b. Concept of Pratyakṣa following Vedānta (selections from Pratyakṣa Parichched of Vedānta Paribhāṣā)
c. Concept of Pratyakṣa following Buddhism (selections from the Pratyakṣa Parichched)
- **Module-5:** Prāmaṇyavāda (Utpatti, Jñāpti following Tarka Bhāṣā, Tarka Saṁgraha)
- **Module-6:** Khyātivāda

OBJECTIVES

- a. Critique of Pure Reason deals with mainly Epistemology. This branch of Philosophy is one and only one field where the theory of knowledge is studied. It deals with the definition of knowledge conditions of knowledge, limitations of knowledge, validity and invalidity of knowledge etc. the main goal of this course is to introduce the students with Kant's theory of knowledge and inspire them to confront Epistemological issues critically.
- b. The goal of epistemology is to determine the criteria for knowledge so that we can know what can or cannot be known, in other words, the study of epistemology fundamentally includes the study of meta-epistemology (what we can know about knowledge itself)

OUTCOMES

- a. This area of Philosophy makes us alert about how far we can know and it helps us to make the distinction between true and false metaphysics. Nowadays students are interested in carrying out their research work in this field.
- b. Provide appropriate grounds to evaluate the philosophical arguments and also be able to address potential counter arguments and objections. In studying epistemology, students develop the capacity to interpret, analyze, and understand challenging texts. They learn to formulate clear definitions, to work effectively with concepts, and to organize their ideas logically.

Major-13: Western & Indian Ethics (6 Credit: 90 classes)

- Module-1: Eudaemonism (Aristotle's Ethics), Naturalism, Intuitionism, Emotivism
- Module-2: Kant's Moral Theory
- Module-3: Prescriptivism
- Module-4: *Srimadbhāgvat Gītā* (Selected portions) 2nd & 3rd Chapter
- Module-5: *Nyāya Bhāṣāpariccheda* (Selected portion) Cikīrṣa
- Module-6: Artha Saṁgraha (Selected portions) Dharma, Bhāvana, Vidhi, Niṣedha, Arthavāda

OBJECTIVES

- a. Learners will be able to comprehend the meaning of Metaethics, its comparison with other branches of ethics such as normative ethics and applied ethics, various types of metaethical theories and their presuppositional framework, and so on.
- b. The paper aims at an in-depth understanding of the ethical tradition of India following three classical texts. To apprise the students about the various ethical views of India. Students will be able to appreciate the great ethical tradition of India.

OUTCOMES

(a) Students will develop the ability to make reasonable judgments, based on morality. Moreover, they will be able to think critically about the foundation of moral judgments. It would help the students in their character-building process through moral upliftment.

(b) Students will be acquainted with the theories of Indian Ethics

SEMESTER - VIII

Major - 14: Western & Indian Metaphysics (4 Credit)

- **Module-1:** Plato's Philosophy: Topics to be covered—Forms Theories of Forms, Good as the Highest Object, Allegory of the Cave
- **Module-2:** Aristotle's Metaphysics: Topics to be covered—First Philosophy, Substance, Universality, Being-qua-Being, Potentiality and Actuality.
- **Module-3:** Hegel: The concept of Geist (Spirit), The Dialectical Method, Concepts of Being, non – Being and Becoming; Absolute Idealism
- **Module-4:** *Samkhya Kārikā (Īśvarakrishna) Kārikā 1-22*
- **Module-5:** *Vedānta Paribhāṣā (Dharmarājadhvarindra)—Prameya*

OBJECTIVES

- a. Metaphysics is concerned with the outline of the categories of entity presupposed by any possible, adequate, interpretation of the World, whether of the physical world or any other characteristic of the world. Based on the nature of Philosophical queries metaphysics can be divided into two: Ontology and Cosmology.
- b. Metaphysical studies generally seek to explain inherent or universal elements of reality which are not easily discovered or experienced in our everyday life. As such, it is concerned with explaining the features of reality that exist beyond the physical world and our immediate senses. Indian metaphysics is expressed through a rich variety of thoughts and practices that have developed over more than three thousand years.

OUTCOMES

- a. Metaphysical studies generally seek to explain inherent or universal elements of reality which are not easily discovered or experienced in our everyday life. As such, it is concerned with explaining the features of reality that exist beyond the physical world and our immediate senses. Using critical reading and thinking, the students can break problems down into metaphysical areas
- b. In studying Indian Metaphysics, students develop the capacity to interpret, analyze, and understand challenging texts. They learn to formulate clear definitions, work effectively with concepts, and organize their ideas logically. To develop the attitude of one's own points of view in a clear, consistent, concise, and thorough manner.

Major - 15: Western & Indian Contemporary Philosophy (4 Credit)

- **Module-1:** Husserl: Phenomenological Method, Intentionality and Philosophy of the life world
- **Module-2:** Heidegger: Heidegger's Phenomenology. The Question of Being, Dasein, Being and Time, Critique of Technological Civilization
- **Module-3:** Sartre: Nothingness, Being-for itself, Being-for others
- **Module-4:** J. Krishnamurthy: Freedom from the Known, Analysis of the Self
- **Module-5:** Maulana Abul Kalam Azad: Humanism
- **Module-6:** Deen Dayal Upadhyay: Integral Humanism

OBJECTIVES

- a. Study of Phenomenology will help to form a non-metaphysical and methodical outlook among students. In the course we focus on a close reading of selected primary sources, and explore how the material studied may connect with our lived experiences of ourselves, our being in the world and with other people in our day-to-day existence. On top of it will increase the sense of responsibility as a predicament of human life.
- b. Philosophy deals with those problems arising from life. As life is a dynamic process, new problems are to be faced. That's why the views of contemporary philosophers are very important to cope up with various issues of our day-to-day life.

OUTCOMES

- a. It brings about an attitudinal change among students with a more realistic bent of mind. Students are getting interested to carry out research and make dissertations on this area of Philosophy.
- b. A considerable number of students are interested in doing research on this area.

Major-16: Analytic Philosophy & Social Philosophy (4 Credit)

- **Module-1:** Theories of description (Russell), Systematically Misleading Expression (Ryle)
- **Module-2:** Two Dogmas of Empiricism (Quine), Sense and Reference (Frege)
- **Module-3:** In Defense of common sense (Moore), In Defence of a Dogma (Grice & Strawson)
- **Module-4:** Nature and Scope of Social and Political Philosophy, Theories of the relation between individual and society: Individualistic theory, Organic Theory, Idealistic Theory
- **Module-5:** Concept of Welfare State, Concept of Right
- **Module-6:** Liberty, Justice and Equality

OBJECTIVES

- a) It is a part of Philosophy which brings a new method not only in the study of Philosophy but also in other studies. Method of analysis is applied in the form of conceptual analysis, mental Geography and therapy.
- b) To demonstrate an understanding of the main questions of social and political philosophy. Evaluate the responses of social and political Philosophy of individualism and communitarianism by making references to classic and modern texts.

OUTCOMES

- a. Students can learn how the method of analysis is important in different fields of life.
- b. Apart from getting awareness in social and political matters students are being inspired to take project work and dissertations on this area.

Major-17: Special Texts (Indian): Bhāṣāpariccheda with Siddhānta - Muktvālī (6 Credit: 90 classes)

Pratyakṣakhanda

OBJECTIVES:

- a. To make students aware about the comprehensive treatment of most of the important topics and problems that exercised the minds of the exponents of the Navya-Nyāya school for several centuries.
- b. To make students understand the contribution of Bhāṣāpariccheda and Siddhānta – Muktvālī in the arena of Navya-Nyāya philosophy.
- c. To make the students familiar with the language and technique of Navya-Nyāya school.

OUTCOMES

- a) Students will be familiar with the comprehensive treatment of most of the important issues and problems of Navya-Nyāya-Vaiśeṣika school that exercised their minds.
- (b) Students will get a forum for the discussion of issues relating to this school.

Major-18:Special Text (Western) (6 Credit: 90 classes)

OBJECTIVES

- (a) To introduce mmanuel Kant's Groundwork, one of the most powerful texts in the history of ethical thought.
- (b)To instill the fundamental principle 'morality' that governs human action.

OUTCOMES

- (a)Students will develop the ability to make reasonable judgments, based on morality.
- (b) They will be able to think critically about the fundamental principles of morality. It would help the students in character-building process through moral upliftment.

Minor Course

SEMESTER-1

Minor 1: Indian and Western Philosophy 1 (4 Credit: 60 Classes) >

Module-1: Salient features of Indian Philosophy; Cārvāka Philosophy (Epistemology and Dehātmavāda) (15 classes)

> **Module-2:** Bauddha Philosophy (Pratītyasamutpada, Kṣaṇabhaṅgabāda) (10 classes)

> **Module-3:** Realism: (Naive and Scientific); Idealism: (Subjective and Objective) (20 classes)

> **Module-4:** Causal Theory: Regularity and Entailment (15 classes)

OBJECTIVES

The paper provides the basic features of Indian and Western philosophy emphasizing on its origin, developments of various schools. However, it will depict three sects of Heterodox philosophy—Cārvāka, Buddhism and Jainism and two sects of orthodox philosophy, Sāṃkhya and Yoga. And for the understanding of ancient and medieval western philosophy students will learn the philosophy of Plato, Aristotle, Descartes and Spinoza.

OUTCOMES

a) This module will provide a general understanding to the students about the ancient Indian thought rooted in its philosophy.

b) It will also enlighten the students about the ancient and modern philosophical reflections in western thought.

SEMESTER-3

Minor-2: Indian and Western Philosophy 2 (4 Credit: 60 Classes)

> **Module-1:** Sāṃkhya Philosophy: Satkāryavāda, Prakṛti and Puruṣa) (15 classes)

> **Module-2:** Nyāya Philosophy: (Pratyakṣa and Anumāna excluding Hetvābhāsa); Vaiśeṣika Philosophy: (Padārtha) (15 classes)

> **Module-3:** Substance: Views of Descartes, Spinoza, Locke, Berkeley and Hume (20 classes)

> **Module-4:** Relation between Mind and Body: Interactionism and Psycho-Physical Parallelism (10 classes)

OBJECTIVES

The objective of this selective module is to provide the basic knowledge of three astika schools of Indian philosophy, namely Nyāya, Advaita Vedānta and Viśiṣṭādvaita. In addition to this students could be acquainted with the fundamental thought of empiricism of Locke, Berkeley, Hume. Moreover, Kant's groundbreaking Critical theory and his account of judgements will also be explored in this module.

OUTCOMES

- a. We are living in a united culture and our philosophy positively supports this view. In studying this, students will apprehend our unity with the world..
- b. And in the remaining part of the module students will be enlightened about the modern epistemological and metaphysical insights from few torch bearers of the western empiricism.

SEMESTER-5

Minor-3: Ethics: Indian and Western (4 Credit: 60 Classes)

- **Module-1:** Puruṣārtha, Sādhāraṇa Dharma, Varnāśrama Dharma (15 classes) ➤
- Module-2:** Buddhist Ethics: (Eightfold Path, Pancaśīla); Jaina Ethics (Mahāvratas and Aṇuvratas) (15 classes)
- **Module-3:** Western Ethics (Definition, Nature and Scope); The Concept of Good, Right, Justice, Duty and Obligation (15 classes)
- **Module-4:** Utilitarianism: (Bentham and Mill); Categorical Imperative (Kant) (15 classes)

OBJECTIVES

This paper presents the key ideas of morality in the Indian peninsula, such as the types of karma, re-birth, and various types of dharmas. Students will understand the meaning of Purusharthas and their interrelations. The paper also provides the basic features of ethical thinking of Buddhist and Jaina philosophies. The objective of this paper is also to develop the fundamental concepts of western ethical thinking. Students will understand basic ideas of ethics, i.e., ideas of Good, Right, Justice, Duty and Obligation. Moreover, traditional western ethical thinking such as Kant's Categorical Imperative, Bentham and Mill's Utilitarianism will be discussed here.

OUTCOMES:

- a) This module will bring the moral values to the students entrenched from the beginning of Vedic Culture to Ethical sanctions of Srimad Bhagavad Gita.
- b) One of the crucial significances of this module is that it will assist the readers of Philosophy to lead their lives with moral consciousness.

- c) It commonly focusses on bringing the concept of good, right, justice among the students and as if they practically apply these moral concepts in their daily lives.

SEMESTER- 7

Minor 4: Western Logic (4 Credit: 60 Classes)

- Module-1:Classes and their relations; Boolean interpretation of A, E, I and O Proposition (10 classes)
- Module-2: Categorical Syllogism(15 classes)
- Module-3: Venn Diagram(15 classes)
- Module-4: Truth Table(20 classes)

OBJECTIVES:

In this paper students will acquire the basic concepts of logical thinking of Western Philosophy. Emphasis will be on deductive logic with the selected Chapters of Popular Special Text of I. M. Copi and Cohen's "Introduction to Logic".

OUTCOMES:

- a) To develop a logical brain among the students, so that they could handle any conflicting situations in their lives.
- b) The outcome of logic is the elaboration of a coherent system that allows us to investigate, classify and evaluate good and bad forms of reasoning.

Skills Enhancement Course (SEC)

SEMESTER-1/2/3

SEC: Applied Ethics (3 Credit: 45 Classes):

- **Module-1:** Definition and Scope of Applied Ethics, Environmental Ethics (15 classes)
- **Module-2:** Animal Ethics, Euthanasia (15 classes)
- **Module-3:** Feminism (15 classes)

OBJECTIVES

The portion of this course will deal with the practical ethics. It subsumes the definition and certain important concepts like feminist ethics, euthanasia, animal ethics etc. One of the marked objectives is that the students of ethics would be acquainted with these controversial issues of ethics.

OUTCOMES

We are not only restricted in the theoretical domain of morality but entered into a practical aspect. In studying the applied part of morality one can resolve his/her daily life drawbacks and dilemmas. Practical ethics teaches us to think of the intrinsic values of the animals other than Homo sapiens. It makes awareness among the students to see the world through a bias less glass.

Value Added Course (VAC)

SEMESTER-3

Understanding India (4 Credit: 60 Classes)

- **Module-1:** Vedic-Upaniṣadic influence on Indian Ethics (Rta, Rṇa, Vidhi and Niṣedha): The Concept of Sthitaprajña in the Bhagvadgītā (15 classes)
- **Module-2:** M. K. Gandhi: Satyāgraha and Passive Resistance, Cardinal Virtues (15 classes)
- **Module-3:** Rabindranath Tagore: The Religion of Man (Chapters-1 to 3) (15 classes)
- **Module-4:** The idea of Secularism and the importance of National Integration (15 classes)

OBJECTIVES

Ethics in India refers to Dharma. It is identical with rta and Satya. So, it is rooted to Vedic philosophy. This module will discuss some major concepts of Indian Ethics like rta, rna, Dharma, Vidhi, Nisedha etc. It also reflects the ethical teachings of Bhagvat Gita. This module will also present the explication of Tagore's and Gandhi's philosophy.

OUTCOMES

- a) Ethics, in the modern era has become a crucial part of life. It will make awareness to the students how to lead our life morally.
- b) Gita teaches life-leading lessons. It will provide students to set up a view of character building and disciplined life.
- c) It also stress on the Gandhian principle of non-violence that assists to build up a peaceful world.