

**DIRECTORATE OF DISTANCE EDUCATION
DEPARTMENT OF PHILOSOPHY
UNIVERSITY OF NORTH BENGAL
TRUNCATED SYLLABUS FOR M.A. IN PHILOSOPHY
(Semester Pattern with CBCS)
(In View of COVID-19)**

SEMESTER- I

Course- 101

Western Ethics (Core and Compulsory)

Section I: Fact/ Value

1. A. J. Ayer: 'Emotivism'
2. C. L. Stevenson: 'The Emotive meaning of Ethical Terms'
3. R. M. Hare: 'Prescriptivism': The structure of Ethics And Morals

Section II: Moral Skepticism: For and against

1. J.L. Mackie: 'The subjectivity of Values'
2. Thomas Nagel: 'Value: The view from Nowhere'

Section III: Kantianism: For and Against

1. Onara O'Neill: 'Kant's formula of the End- In Itself'
2. Philippa Foot: 'Morality as a system of Hypothetical Imperative'
3. Thomas Nagel: 'Moral Luck'

Section IV: Utilitarianism: For and Against

1. J.J.C. Smart: 'Extreme and Restricted Utilitarianism'
2. Bernard Williams: 'Against Utilitarianism'
3. Philippa Foot: 'Utilitarianism and the Virtues'

Section V: Rights and Justice

1. John Rawls: 'A Liberal Theory of Justice'
2. Robert Nozick: 'Distributive Justice'

Section VI: Virtue Ethics

1. William Frankena: 'A Critique of Virtue- Based Ethical System'
2. A. MacIntyre: 'The Nature of Virtues'
3. James Rachel: 'The Ethics of Virtue'

Course- 102**Indian Epistemology (Core and Compulsory)**

1. Cognition: definition, nature; division of cognitions; (valid) prama and (invalid) aprama; (validity) pramanya: its nature, conditions and definitions; valid cognition (prama): classification; instruments of cognition (indriya) and their nature.
2. The debate about the nature, origin (utpatti) and ascertainment (jnapti) of validity; svatahpramanyavada; paratahpramanyavada
3. A brief study of pramanas: pratyaksa, anumana, sabda, upamana, arthapatti, anupalabधि
4. The theories about invalid perceptual cognitions (khyativada): akhyati, anyathakhyati, viparitakhyati, atmakhyati, asatkhyati, anirvacaniyakhyati, satkhyati, sadasatkhyati

Course- 103**Western Epistemology (Soft Core paper and Compulsory)**

1. Nature and definition of Knowledge; belief and knowledge.
2. Gettier problem and responses to it.
3. Justification of knowledge- claim and epistemic decision: foundationalism, coherentism, casual theory, reliabilism.
4. Knowledge of the other minds.
5. Theories of truth: self evidence, correspondence, coherence, pragmatic and semantic.
6. A priori knowledge; analytic and synthetic; necessary and contingent; synthetic a priori.

Course- 104**Indian Ethics - Elective****Part I**

1. Arthasamgraha of laugaksi Bhaskara:

The concepts and doctrines to be taken up for study are as follows:

- a. Sabda (Veda- Pramanya)
- b. Apauruseyatva
- c. Dharma
- d. Apurva

- e. Istasadhanata
 - f. Vidhi, Nisedha, Arthavada
2. The Law of Karma: ethical implications

Part –II

The concepts and doctrines to be taken up for study are:

- a. Rta and Satya
- b. Karmayoga, svadharma and lokasamgraha of the Bhagavadgita
- c. Triratnas of Jainism
- d. Yama and Niyama of Yoga

Course- 105

Philosophy of Religion- Elective

- 1. Origin and nature of religion
 - 2. Origin and evolution of the idea of the God
 - 3. Comparative religion: nature, necessity and possibility of comparative religion
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SEMESTER – II

Course - 201

Western Logic (Core paper, compulsory)

- 1. Elementary notions and principles of truth-functional logic; techniques of symbolization; proof construction.
- 2. Quantification theory: singular and general propositions; multiply-general propositions; techniques of symbolization; quantification rules; proof construction.
- 3. Intuitive set theory: basic operations; and their calculus; relations; binary, n-nary functions; equivalence and order relations.

Course 202

Indian Logic (Core paper, compulsory)

1. The close relationship of logic, epistemology and metaphysics in the Indian tradition: primacy of logical reasoning in establishing one's own system and refuting all rival system: the method of purvapaksa and siddhanta: the concepts of anviksiki and anumiti.
 - a) Logic or anumana pramana as part of epistemology (pramanasastra)
 - b) Logic or anumana pramana as rooted in metaphysics (prameyasastra)
 - c) Logic or anumana pramana as Hetuvidya or Vadavidhi and Anviksiki.
2. Definition of Anumana: Nyaya and Buddhist perspectives.
3. Constituents of Anumana: Nyaya, Buddhist, Jaina and Advaitic perspectives
4. Process of Anumana; Nyaya, Buddhist and Jaina perspectives
5. Hetvabhasas

Course – 203

Analytic Philosophy (Soft core paper, compulsory)

1. Introduction: the linguistic turn and the concept of Philosophy.
2. Issues and problems: sense and reference; concepts and objects; negative existential; proper names; definite descriptions; the relation between meaning and truth; holistic and atomistic approach to meaning.
3. Theories of meaning

Course 204

Philosophy of M.K. Gandhi - Elective

1. Truth: non-violence; swaraj; sarvodaya.

Course 205

Philosophy of Language – Elective

1. Conditions for knowing sentence-meaning; akanksa, yogyata, sannidhi, tatparyajnana; comprehension of sentence-meaning: anvitabhidhanavada and abhihanavayavada
 2. Laksana: nature and classifications; vyanjana; the theory of dhvani
 3. The metaphysical basis of language: Bhartrhari's theory of sabdabrahman.
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SEMESTER – III

Course 301

Indian Metaphysics (Core paper, compulsory)

1. Prameya; Padartha
2. God: God of the people and God of the philosophers; the role of God in the world-views of the classical system; the new and central role of God in the Bhakti schools starting with Ramanuja; proofs for and against the existence of God; God as karmadyaksa.
3. Man: self of Atman; nairatmyavada; atman and Jiva; the Jiva as karta, bhokta and jnata; different perspectives.
4. Physical world; world as karmabhumi; nature and constitution of the physical world; the theories of five elements (pancabhutas), gunas pancakarana, vyavaharika and paramarthika satta.
5. Human mind.

Course 302

Western Metaphysics (Core paper, compulsory)

1. Metaphysics: possibility, scope and concerns
2. Appearance and reality
3. Substance: Aristotle's account; substance and properties; kind and activity; the debate between rationalism and empiricism; process view of morality.
4. Causation: causation and regularity; causation and conditionals; relata of causation.
5. i) Space: nature and dimensions; theories; absolute and relational; appearance or reality.
ii) Time: nature and directions; passage of time; theories; absolute and relational; appearance or reality.
iii) Relation between space and time.

Course – 303

Phenomenology (Soft core paper, compulsory)

1. Phenomenology: a movement of thought; a radical method of investigation; a presuppositionless philosophy; a rigorous science.
2. Edmund Husserl: development of his thought; the natural world thesis; essence and essential intuition; phenomenological reduction and its stages; intentionality of consciousness.

Course 304

Modern Indian Thought – Open Elective

1. Swami Vivekananda: man, universal religion, practical Vedanta.
2. Rabindranath Tagore: man and God; religion of man.
3. K.C. Bhattacharya: concept of philosophy; subject as freedom; the absolute and its alternative forms; interpretation of maya.

4. S. Radhakrishnan: god and absolute; intellect and intuition; the idealist view of life.
5. B.R. Ambedkar: critique of social evils; neo-Buddhism

Course 305

Post Modernism – Open Elective

1. Modernism and postmodernism
 2. Post-structuralism, The death of the author
 3. Derrida and deconstruction
 4. Postmodern ethics
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SEMESTER- IV

Course- 401

Applied Ethics (Core and Compulsory)

1. Nature and scope of applied ethics; theological formulation of applied ethics; analysis of the concept of *prima facie* obligation.
2. Deontological and teleological approaches to moral action
3. Social Justice: philosophical perspectives and presuppositions
4. Euthanasia, Abortion and Environmental ethics
5. Limits of applied ethics

Course- 402

Navya Nyaya (Soft Core and Compulsory)

1. Intensive study of Gangesa's *Tattvacintamani* with Raghunatha (selections)

Course- 403

Samkhya (Elective)

1. The three kinds of dukha; adhidaivika, adhyamika; dukhas cannot be removed by any means except the knowledge of vyakta (manifest) and the avyakta (unmanifest); pramanas: their nature and objects; prakrti and vikrti; mulaprakrti and its subtle nature; proofs for the existence of mulaprakrti; satkaryavada and the justification for its acceptance; cause is of the same nature of effect.
2. Five forms of error and their sub-divisions. Eight siddhis; pain (dukkha) is the result of non-discrimination between prakrti and purusa; discriminative knowledge (viveka) stops the activity of prakrti; bondage and liberation is really only for prakrti and not for purusa who is unchanging; upon ceasing of prakrtis; activity, purusa attains liberation (kaivalya).

Course- 404

Modal Propositional Logic (Elective)

Part- I

History of Modal Logic

1. Logical interconnections between necessary, the impossible and permitted
2. Modal Syllogisms

Part-II

Modal propositional Calculus

3. Some normal propositional modal system, the systems of T, S4 and S5

Course- 405

Existentialism (Elective)

1. Existentialism: its distinctive characteristics; varieties; common ground as well as diversity among existentialism.
2. Some recurring themes: existence preceding essence; man's being-in-the-world; man's being-in-the-body; man's being-with-others; man's being-in-feeling; man's being-in-action
3. Freedom: decision and choice

Course- 406

Vedanta Philosophy (Elective)

1. Sankara: Niguna Brahman; adhyasa; rejection of the (unconscious) samkhyan prakrti as the source of the universe; cetana brahma as the non-different material and efficient cause (abhinn-nimittopadanakarana) of the universe; theory of causation; nature of the jiva-jivanmukti; criticism of other schools of philosophy like Samkhya, Vaisesika, Buddhism and Jainism; the higher and the lower teaching of the prasthanatrayi; the relative importance of reason and sruti; jnana is the means to liberation
 2. The concept of jiva: dharmabhutajnana; theory of knowledge; svatapramanyavada, pramanas, satkhyati; nature of moksa and the means to it; karma, bhakti and jnanayogas; prapatti; rejection of jivanmukti
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