

DIRECTORATE OF DISTANCE EDUCATION

DEPARTMENT OF PHILOSOPHY

UNIVERSITY OF NORTH BENGAL

REVISED SYLLABUS FOR MA IN PHILOSOPHY

(Semester pattern with CBCS)

- Total Marks : 1600 Marks
- There are 16 (sixteen) papers, each carrying 100 marks.
- Each semester shall be composed of 4 (four) papers.
- Out of 100 marks in each of the papers 75 marks are for Written Examinations to be held at the end semester and 25 marks for Internal Assessments (Assignments 15 marks + 10 marks).
- In Written Examinations Students shall have to answer 4 essay type questions each carrying 15 marks, and 2 short questions – of 8 marks and 7 marks respectively. There shall be alternatives to each type.
- The duration of examination shall be 3 (Three) hours per paper.
- The Credit Division is as follows: Written Examination (3 credits) : $15 \times 4 = 6 \times 4 = 2.4$ (ESSAY TYPE) ; $8 + 7 = .32 + .28 = .6$ (short type); Internal Assessment – assignments (1 credit): $15 + 10 = .6 + .4 = 1$
- Total credits= 64 (1600 marks)
Written examination=1200 marks (48 credits)
Assignments=400marks (16 credits)

THE STRUCTURE OF THE COURSE

Semester- I

Course/Paper Name	Course/Paper No.
Core Paper (Compulsory) 1. Western Ethics 2. Indian Epistemology	Course 101 Course 102
Soft Core Paper (Compulsory) 1. Western Epistemology	Course 103
Course/papers (Choose any one) 1. Indian Ethics – Elective 2. Philosophy of Religion – Elective	Course 104 Course 105

Semester- II

Course/Paper Name	Course/Paper No.
Core Paper (Compulsory) 1. Western Logic 2. Indian Logic	Course 201 Course 202
Soft Core Paper (Compulsory) 1. Analytic Philosophy	Course 203
Elective Course/papers (Choose any one) 1. Philosophy of M. K. Gandhi – Elective 2. Philosophy of Language – Elective	Course 204 Course 205

Semester- III

Course/Paper Name	Course/Paper No.
Core Paper (Compulsory) 1. Indian Metaphysics 2. Western Metaphysics	Course 301 Course 302
Soft Core Paper (Compulsory) 1. Phenomenology	Course 303
Open Elective Course/papers (Choose any one) 1. Modern Indian Thought – Open Elective 2. Post Modernism – Open Elective	Course 304 Course 305

Semester- IV

Course/Paper Name	Course/Paper No.
Core Paper (Compulsory) 1. Applied Ethics	Course 401
Soft Core Paper (Compulsory) 2. Navya Nyāya	Course 402
Elective Course/papers (Choose any two) 1. Sāṃkhya 2. Modal Propositional Logic (Elective) 3. Existentialism (Elective) 4. Vedānta Philosophy (Elective)	Course 403 Course 404 Course 405 Course 406

• **SEMESTER – I**
Core papers (compulsory)

Course 101Western Ethics (Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

1. Louis Pojman (Ed): Ethical Theory: Classical and contemporary reading, Belmont; Wadsworth, 1998. This anthology is here after cited as (P).
2. Steven M.Cahn and Peter Markie (Eds): Ethics: History theory and contemporary issues.

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
4. Philippa Foot: 'Moral Beliefs'
5. Geoffrey Warnock: 'The Object of Morality'

Section II: Moral Skepticism: For and Against

1. J.L. Mackie: 'The subjectivity of Values'
2. David Brink: 'Moral realism and Sceptical Arguments from Disagreement and Queerness'
3. Gilbert Harman: Moral Bihilism, 'Excerpted from Gilbert Harman, the Nature of Morality'
4. Nicholas Sturgeon: 'Moral Explanations'
5. Thomas Nagel: 'Value: The view from Nowhere'.
6. Bernard Williams: 'Ethics and the Limits of Philosophy'
7. James Rachel: 'The Challenge of Cultural Relativism'

Section III: Kantianism: For and Against

1. Fred Feldman: 'Kantian Ethics'
2. Onara O'Neill: Kants formula of the End-In Itself'
3. Philippa Foot: 'Morality as a system of Hypothetical Imperatives'.
4. 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. Peter Railton: 'Aliena, Consequentialism and the Demands of Morality'
4. Robert Nozick : 'Side Constraints'
5. Robert Nozick: ' The Experience Machine'
6. Philippa Foot: 'Unitarianism and the Virtues'
7. Samuel Schefiler: 'Agent – Centred Restrictions rationality and the Virtues'
8. Diana Jeske& Richard Fumerton: 'Relatives and Relativities: A Critique of Consequenntialism'

Section V: Rights and Justice

1. Joel Feinberg: the Nature and Value of Rights
2. Alan Gewirth: 'Epistemology of Human rights'
3. A. MacIntyre: 'A Critique of Gewirth and the Nation of Rights'
4. John Rawls: 'A Liberal Theory of Justice'
5. Robert Nozick: 'Distributive Justice'
6. Wallace Maston: 'Justice: A Funeral Oration'

Section VI: Virtue Ethics

1. Bernard Mayo, 'Virtue and the Moral life'
 2. Williams Frankena, 'A Critique of Virtue-Based Ethical System'.
 3. Walter Schaller: 'Are Virtue No More Than Dispositions to Obey moral Rules?'
 4. Robert Louden: 'Some Views of Virtue Ethics'
 5. A. MacIntyre: 'The Nature of Virtues'
 6. Susan Wolf: 'Moral Saints'
 7. Louis Pojman: 'In Deference of Moral Saints'
 8. Jonathon Bannet: 'The Conscience of Huckleberry Finn'
 9. James Rachel: 'The Ethics of Virtue'
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Course 102 Indian Epistemology(Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment)

3 credits + 1 credit=4 Credits)

1. Cognition: its definition and 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; paratahpramanyavad
 3. The debate about the validity and invalidity of dream and memory cognitions
 4. The debate about knowledge: savisayatva, sakaratva, svaprakastva, paraprakastva
 5. A brief study of pramanas: pratyaksa, anumana, sabda, upamana, arthapatti, anupalabdhi
 6. The theories about invalid perceptual cognitions (khyativada) : akhyati, anyathakhyati, viparitakhyati, atmakhyati, asatkhyati, anirvacaniyakhyati, satkhyati, sadasatkhyati
 7. The debate concerning pramana- vyavastha and pramana-samplava
 8. The special role of sabdapramana.
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Course 103 Western Epistemology(Soft Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment)

3 credits + 1 credit=4 Credits)

1. Scepticism and the possibility of knowledge.
 2. Nature and definition of knowledge; belief and knowledge.
 3. Gettier problem and responses to it.
 4. Justification of knowledge-claim and epistemic decision: foundationalism, coherentism, casual theory, reliabilism.
 5. Theories of perception.
 6. Problem of memory; knowledge of the past.
 7. Knowledge of the other minds.
 8. Theories of truth: self-evidence, correspondence, coherence, pragmatic and semantic.
 9. Meaning and reference.
 10. A priori knowledge; analytic and synthetic; necessary and contingent; synthetic a priori.
 11. Knowledge of knowledge.
 12. Limits of knowledge.
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(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

Part-I

1. The first five sutras of Purva- Mimamsa Sutra of Jaimini with Sabara's Bhasya to be read with Sutra- dipika of Parthasarathi Misra and Prakaranapancika of Salikanatha.
2. Arthasamgraha of Kautilya Bhaskara:
The concepts and doctrines to be taken up for study are as follows:
 - a) Sabda (veda-Pramanya)
 - b) Apauruseyatva
 - c) Purusa
 - d) Dharma
 - e) Apurva
 - f) Bhavana
 - g) Sadhya-sadhana, itikartavyata
 - h) Istasadhanata
 - i) Vidhi, Nisedha, Arthavada
 - j) Rules of textual interpretation.
3. The law of karma: ethical implications.
4. Sadharana dharma.

Part-II

1. Selection from the Upanisads, the Bhagavadgita, Dhammapada, Santiparva, of Mahabharata (selections); and Arthasastra of Kautilya (selections).

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

- a) Rta and satya
- b) Rna and Yajna
- c) Yoga and Ksema
- d) Karmayoga, svadharma and lokasamgraha of the Bhagavadgita
- e) Upayakausala of Buddhism along with Brahmaviharas
- f) Trirantas of Jainism along with Dharmavidhi and Caitracara
- g) Yama and Niyama of Yoga.

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

1. Origin and nature of religion
2. Origin and evolution of the idea of the God
3. The concept of Avatara-classical (Bhagavatagita, Srimad-bhagavata, Mahabharata) and contemporary (Gandhi , Aurobindo , tagore): the concept of prayer – classical (Advaita Vedanta, Bhagavatagita etc.) and contemporary (Gandhi, Vivekananda, Aurobindo): The concept of Bhakti in Ramanauja, Narada, Vivekananda and Sri Chaitanya: is bhakti an end or means; the controversy
4. Theological discourse (The 'Elimination', 'familiar' functions, 'improper functions, and 'unique' function of theological discourse.)
5. Comparative religion: nature necessity and possibility of comparative religion

• SEMESTER – II

Course 201 Western Logic (Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
credits + 1 credit=4 Credits)

1. Elementary notions and principles of truth-functional logic; techniques of symbolization: proof construction.
 2. Qualification theory: singular and general propositions; multiply-general propositions; techniques of symbolization; quantification rules; proof construction; logical truth involving quantifiers.
 3. The logic of relation; symbolizing relations; arguments involving relations; attributes of relations; identity and definite description.
 4. Attributes of the attributes
 5. Intuitive set theory; definition; basic operations; and their calculus; relations; binary , n-nary functions ; equivalence and order relations.
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Course 202 Indian Logic (Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
credits + 1 credit=4 Credits)

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 anumapramana as part of epistemology (pramanasatra)
 - b) Logic or anumapramana as rooted in metaphysics (prameyasastra)
 - c) Logic or anumapramana 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. Types of Anumana: Nyana, Buddhist , Jaina and Advaitic perspectives
 6. Nyaya: Paksata, Paramarsa, definition of Vyapti
 7. Inductive elements in Indian logic: the concepts of vyaptigrahopaya, samanyalaksanapratyasatti, Tarka , Upadhi
 8. HetucakraDamaru of Dinnaga
 9. Hetvabhasa
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Course 203 Analytic Philosophy (Soft Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
credits + 1 credit=4 Credits)

1. Introduction: the linguistic turn and the concept of Philosophy.
 2. Issues and problems: sense and reference : concepts and objects; identity; negative existential; indirect speech; propositional attitudes; proper names; definite descriptions; demonstrative and other indexical; the relation between meaning and truth; holistic and atomistic approach to meaning.
 3. Theories of meaning
 4. Speech acts
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Course 204 Philosophy of M. K. Gandhi – Elective

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
credits + 1 credit=4 Credits)

1. Truth: non-violence; swaraj; sarvodaya; critique of modern civilization.
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Course 205 Philosophy of Language – Elective

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
credits + 1 credit=4 Credits)

1. The problem of meaning : abhidhā; classes of words; import of words; ākṛtivāda-vyaktivāda; jātivāda-jātyākṛtivyaktivāda; jātyākṛtivyaktivāda; apohavāda; sabdabodha.
 2. Sphota: Patañjali, Bhartṛhari and others; arguments against sphoṭā
 3. Conditions for knowing sentence-meaning: ākāṅkṣā, yogyatā, sānnidhi, tātparyajñāna; comprehension of sentence – meaning: anvitābhidhānavāda and abhihitānvayavāda
 4. Lakṣaṇa: nature and classifications; vyañjanā; the theory of dhvani
 5. the Mimamsaka theory of bhavana and its criticism by the Vaiyākaraṇas
 6. The metaphysical basis of language: Bhartṛhari's theory of śabdabrahman
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SEMESTER – III

Course 301 Indian Metaphysics (Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

1. Prameya; Padartha
 2. Man, god and the world as the basic general categories of metaphysics.
 3. Reality: being , becoming
 4. 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 karmyadhya.
 5. Man: self of Atman; naratmyavada; atman and Jiva; the Jiva as karta, bhokta and jnata; different perspectives.
 6. Physical world; world as karmabhumi; nature and constitution of the physical world; the theories of five elements (pancabhutas), gunaspancakarana, vyavaharika and paramarthikasatta.
 7. Human mind
 8. Universals; the debate amongst the different schools
 9. Causation: the different views and debates.
 10. The skepticism about categories; Nagarjuna, Jayarasi, Bhatta and Sriharsa.
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Course 302 Western Metaphysics (Core papers, compulsory)

Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits

1. Metaphysics: possibility, scope and concerns
 2. Appearance and reality
 3. Being , becoming: essence and existence
 4. Substance: Aristotle's account; substance and properties ; kind and activity; the debate between rationalism and empiricism; process view of morality.
 5. Causation: causation and regularity; causation and conditionals; relation of causation.
 6. 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.
 7. Universals and particulars: distinction; verities; abstract entities; nominalism; resemblance, classes; realism; classical and contemporary.
 8. Mind and body: dualism and materialism; contemporary debates.
 9. Self-knowledge and self-identity; memory criterion; body criterion; the primitiveness of the concept of the person.
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Course 303**Phenomenology (Soft Core papers, compulsory)**

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

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; pure consciousness and transcendental subjectivity; internality of consciousness.
 3. Heidegger: Being; Dasein
 4. Merleau-Ponty: Phenomenology of perception
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Course 304**Modern Indian Thought – Open Elective**

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

1. Background
 2. Swami Vivekananda: man, universal religion; Pratical Vedanta
 3. BalGangadharTilak: interpretation of the Gita
 4. Sri Aurobindo: reality as 'sat-cit-ananda' three phases of reality-evolution;mind and supermind; integral Yoga
 5. Md. Iqbal: intellect and intuition; self; perfect man
 6. Rabindranath Tagore: man and God religion of man
 7. K.C. Bhattacharye: concept of philosophy; subject as freedom;the absolute and its alternative forms interpretation of maya
 8. S. Radhakrishnan: god and absolute; intellect and intuition; the idealist view of life.
 9. J. Krishnamaruti: the self; freedom from the known; inner revolution
 10. B.R.Ambedkar: critique of social evils ; neo-Buddhism
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Course 305**Post Modernism – Open Elective**

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

1. Modernism and postmodernism
 2. Post-structuralism, The death of the author
 3. Derrida and Deconstruction
 4. Foucault: Genealogy, Discourse, Archaeology: Power and knowledge.
 5. Philosophy of Gender
 6. Post-colonialism
 7. Postmodern ethics
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SEMESTER – IV

Course 401 Applied Ethics (Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment)

3 credits + 1 credit=4 Credits)

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. Values: value and disvalue; value neutrality and culture-specific values
 4. Private and public morality
 5. Social Justice: philosophical perspectives and presuppositions
 6. Euthanasia, Abortion and Environmental Ethics.
 7. Medical ethics, Business ethics and professional ethics.
 8. Limits of applied ethics.
 9. Peter Singer and his Critics.
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Course 402 NavyaNayay(Soft Core papers, compulsory)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment)

3 credits + 1 credit=4 Credits)

1. Intensive study of Gangesa's *stattvacintāmani* with Didhiti o Raghunatha (Selections)
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Course 403 Saṁkhya(Elective)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment)

3 credits + 1 credit=4 Credits)

1. The three kinds of dukha; adhidaivika, adhyatmika; dukhas cannot be removed by any means except the knowledge of the 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. The distinction between vyakta, avyakta and purusa; gunas, sattva, rajas, tamas and their distinctive characteristics, mutual opposition and complementarity; avyakta as the cause of vyakta.
 3. Purusa; nature, proofs for existence as well as plurality; appearance of activity in purusa and of consciousness in prakrti; the twin reason for the evolution of prakrti; systematic evolution of twentythree tattvas from prakrti; primary and secondary evolution; the specific nature and functions (vrtti) of each one of the evoutes.
 4. Five forms of error and their sub-divisions. Eight siddhis; pain (dukha) 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)
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Course 404 Model Propositional Logic (Elective)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

**PART – I:
History of Modal Logic**

1. Logical interconnections between necessary, the impossible and permitted
2. Modal syllogisms
3. Stoic treatment of modality
4. Modal logic in the Middle Ages

**PART – II:
Model Propositional Calculus**

5. Some normal propositional modal system; The systems of T, S4 and S5
 6. The Lewis system of strict implication
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Course 405 Existentialism (Elective)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

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
 4. The necessity of existence: death: temporality
 5. Existence: authentic and non-authentic
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Course 406 Vedanta Philosophy (Elective)

(Total Marks 100 = 75 Written Examination + 25 (10 +15) Assignment
3 credits + 1 credit=4 Credits)

1. Sankara: Niguna Brahman; adhyasa; rejection of the (unconscious) sankhyanprakrti 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 Sankhya, Vaisesika, Buddhism and Jainism; the higher and the lower teaching of the prasthanatrayi; the relative importance of reason and sruti ; jnana as the means to liberation.
 2. Post- sankaraAdvaita; the identification of avidya with maya; maya as neither real nor unreal (sadasadvilaksana); avidya as cosmic as well as individual; acetanamaya as the material cause and saguna Brahman (Isvara) as the efficient cause of the universe; vivartavada; three levels of reality (sattatraidhya) and the theory of sublation (badha); important differences between bhamatiprasthana and vivaranaprasthana; avachedavada, abhasavada, ekajivabada, drstisrstivada and srstidrstivada.
 3. Advaita theory of knowledge; svatahpramanyavada; pramanas, anumana, sabda, upamana, arthapatti, anuplabdhi; theories of mithyatva and mithyatvamithyatva; anirvacaniyakhyati.
 4. 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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