

**CURRICULUM AND CREDIT FRAMEWORK UNDERGRADUATE PROGRAMMES
FOR PHILOSOPHY 2025**

*Based on
National Education Policy 2020*



**DEPARTMENT OF PHILOSOPHY
BANKURA UNIVERSITY
BANKURA
WEST BENGAL
PIN 722155**

SEMESTER-V

Course Code	Course Title	Course Type	Credit	Marks			No. of Hours
				I.A.	ESE	Total	Lec.
A/PHI/501/MJC – 09	Western Logic (Induction)	Major Course	4	10	40	50	04
A/PHI/502/MJC – 10	Indian Logic - II	Major Course	4	10	40	50	04
A/PHI/503/MJC – 11	Psychology	Major Course	4	10	40	50	04
A/PHI/504/MJE - 12	Vedāntasāra: S. Yogīndra	Major Course	4	10	40	50	03
A/PHI/505/MN – 05	Psychology	Minor Stream	4	10	40	50	03
ACS/506/INT-03	-	Internship	2	10	40	50	02
Total in Semester –V			22	60	240	300	20

SEMESTER–VI

Course Code	Course Title	Course Type	Credit	Marks			No. of Hours
				I.A.	ESE	Total	Lec.
A/PHI/601/MJC – 13	Philosophy of Religion	Major Course	4	10	40	50	04
A/PHI/602/MJC – 14	Contemporary Indian Philosophy	Major Course	4	10	40	50	04
A/PHI/603/MJC – 15	Contemporary Western Philosophy	Major Course	4	10	40	50	04
A/PHI/604/MJE - 16	Russell. B: The Problems of Philosophy	Major Course	4	10	40	50	04
A/PHI/605/MN – 06	Western Logic (Deductive)	Minor Stream	4	10	40	50	04
Total in Semester –VI			20	60	240	300	20

SEMESTER - V

MAJOR COURSE

COURSE CODE: A/PHI/501/MJC – 09

COURSE TITLE: WESTERN LOGIC (INDUCTION)(Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

CourseObjective:

This course is framed for learning the standard forms of Formal reasoning. It provides the scope to learn the basic logical concepts and gives a clear understanding of the structure of inferential reasoning.

CourseOutcome:

After the completion of course, the students will have the ability to:

- ❖ Relate to different things logically.
- ❖ Compare between traditional logic and symbolic logic and will be well acquainted with the basic terminologies, premises and conclusions.
- ❖ Combine their observations with experimental information to make a conclusion which are based on probability.

Recommended Text:

Introduction to Logic: I.M. Copi (14th Edition) [Chapters: 11 to 14]

1. Chapter 11- Analogical Reasoning (12 Hours)
2. Chapter 12- Causal Reasoning (12 Hours)
3. Chapter 13- Science and Hypothesis (18 Hours)
4. Chapter 14- Probability (18 Hours)

Reference:

- I.M.Copi,C.Cohen,K. McMahon:*Introduction to Logic*(14th Edition),Pearson, 2015.

MAJOR COURSE

COURSE CODE: A/PHI/502/MJC – 10

COURSE TITLE: INDIAN LOGIC - II(Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

Course Objective:

The main objective of this course is aims to develop a strong understanding of Buddhist and Jainareasoning, critical thinking, and argumentation skills, particularly within the context of Buddhist and Jaina philosophy and debate techniques. It also seeks to apply these skills to contemporary issues and foster intellectual discipline.

Course Outcome:

A Buddhist logic and Jaina Logic course aims to equip students with a foundational understanding of Buddhist and Jainaphilosophy, specifically its logical and epistemological aspects. Students should develop the ability to analyse arguments, identify logical fallacies, and understand the Buddhist and Jaina perspective on truth, knowledge, and the nature of reality.

Suggested Topics:

Unit-I(Buddhist Logic):

1. Nature and types of *anumāna*(10 hours)
2. Characteristics and classification of *hetu*(10 hours)
3. Ways of apprehending *abhinābhāva*(10 hours)

Unit-II (Jaina Logic):

1. Nature and types of *anumāna*(10 hours)
2. Single characteristic of *liṅga*(10 hours)
3. Concept of *tarka*, *vyāpti* and *antarvyāpti*(10 hours)

References:

- Vidyabhusana, Satis Chandra. A history of Indian logic: Ancient, mediaeval and modern schools. Motilal Banarsidass Publishe, 1988.
- Jain Kailash Chandra, Jainanyāya, *Bhāratīya Jñānapīṭha Prakāśana*, 1966
- Sarkar, Tamoghna, Jaina Jñānatattva o Tarkaparibhāsā, West Bengal State Book Board, 2021.
- Kar, Gangadhara, Nāstika Darśane Pramānatattva, Mahabodhi Book Agency, Kolkata, 2021.
- Westerhoff Jan(ed.) Studies in Buddhist Philosophy Mark Siderits, Oxford University Press,
- Emmanuel, Steven (ed.), Chichester Blackwell Companion to Buddhist Philosophy, Wiley-Blackwell, 2013
- Sarukkai, Sundar, and Mihir Chakraborty, eds. Handbook of logical thought in India. Springer, 2022.
- Chatterjee, Amita. "Logic in India." Handbook of Logical Thought in India. New Delhi: Springer India, 2022. 117-137.
- Soni, Jayandra. "General Introduction to Logic in Jainism with a List of Logicians and Their Texts." Handbook of Logical Thought in India. New Delhi: Springer India, 2022. 23-43.
- Gillon, Brendan. "Logic in classical Indian philosophy." (2011).
- Ganeri, Jonardon. "Indian logic." Greek, Indian and Arabic Logic 1 (2001): 309-395.
- Ganeri, Jonardon. "Jaina logic and the philosophical basis of pluralism." History and philosophy of logic 23.4 (2002): 267-281.
- Jain, Pragati. "Saptabhaṅgī: the Jaina theory of sevenfold predication: a logical analysis." Philosophy East and West (2000): 385-399.

MAJOR COURSE

COURSE CODE: A/PHI/503/MJC – 11

COURSE TITLE: PSYCHOLOGY(Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

CourseObjective:

Being one of the most exciting areas within philosophy, Psychology serves students as an introductory theme of the central problems of mental condition. The concept of Psychology provides and an understanding to develop student's abilities to describe explains examine predict and change behavior of an individual.

CourseOutcome:

Students will be capable to demonstrate the techniques in communication. They will be able to conduct according to the complex and major cognitive problems with their understanding of psychology. They will able to cope up or tackle the ambiguity or psychological problemethically.

SuggestedTopics:

1. NatureofPsychology(5Hours)
2. MethodsofPsychology: (Introspection,ObservationandExperimentalMethods)(6Hours)
3. SensationandPerception(NatureofSensationandPerception,GestaltTheoryof Perception) (9 Hours)
4. Intelligence:TestofIntelligence(BinetSimon)(7Hours)
5. TheoriesofLearning(Thorndike'sTrialandErrorTheory,Pavlov'sConditionedResponse Theory, Gestalt Theory of Learning) (15 Hours)
6. Freud's Theoryof Consciousness and Proofs for the Existence of the Unconscious, Theory of Dream (12 Hours)
7. MemoryandForgetting (06 Hours)

References:

- *Morgan,G.T.,IntroductiontoPsychology,TataMcGraw-Hill,1993.*
- *Morgan,Clifford,ABriefIntroductiontoPsychology,TataMcGraw-Hill,1987.*

- *Rex Knight & M. Knight, A Modern Introduction to Psychology, University Tutorial Press, London, 1948.*
- *R.S. Woodworth, Contemporary Schools of Psychology, Asia Publishing House, 1961.*
- *Bhattacharya, Paresh Nath, A Textbook of Psychology, A. Mukherjee & Co., 1973.*
- *S.K. Mangal, General Psychology, Sterling Publishers, 1998.*
- *Chattopadhyay, Debiprasad, Manobigyan, New Central Book Agency, 1964.*
- *Bhattacharya, Paresh Nath, Manovidyā, Mukherjee and Co., 1963.*
- *Chattopadhyay, Priti Bhusan, Manovidyā, Bani Press, Kolkata, 1961.*

MULTIDISCIPLINARY COURSE:

COURSE CODE: A/PHI/504/MJC -12

COURSE TITLE: VEDĀNTASĀRA: S. YOGĪNDRA (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

COURSE OBJECTIVES:

The goal of this course is to present and critically engage with some of the important debates in the area of Vedānta tradition of Indian metaphysics. This is a text-based course.

COURSE OUTCOME:

This will introduce our students with the Indian traditional analytic approach of *Vedānta* to deep philosophical issues like self, self- knowledge, attainment of self-knowledge, etc.

Suggested Topics:

1. *Maṅgalācarāṇa* (05 Hours)
2. *Anubandha* (15 Hours)
3. *Ajñāna* (15 Hours)

4. *Tattvamasi*(10 Hours)
5. *Adhyāropa*(10 Hours)
6. *sukṣmaśarīra* and *sthūlaśarīra* (05 Hours)

References:

Text: *Vedāntasāra* of SadānandaYogīndrawith *SubodhiniṬīkā*

MINOR STREAM

COURSE CODE: A/PHI/505/MN -05

COURSE TITLE: PSYCHOLOGY (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

CourseObjective:

Being one of the most exciting areas within philosophy, Psychology serves students as an introductory theme of the central problems of mental condition. The concept of Psychology provides and an understanding to develop student's abilities to describe explains examine predict and change behavior of an individual.

CourseOutcome:

Students will be capable to demonstrate the techniques in communication. They will be able to conduct according to the complex and major cognitive problems with their understanding of psychology. They will able to cope up or tackle the ambiguity or psychological problemethically.

SuggestedTopics:

1. NatureofPsychology(5Hours)
2. MethodsofPsychology: (Introspection,ObservationandExperimentalMethods)(6 Hours)

3. Sensation and Perception (Nature of Sensation and Perception, Gestalt Theory of Perception) (9 Hours)
4. Intelligence: Test of Intelligence (Binet Simon) (7 Hours)
5. Theories of Learning (Thorndike's Trial and Error Theory, Pavlov's Conditioned Response Theory, Gestalt Theory of Learning) (15 Hours)
6. Freud's Theory of Consciousness and Proofs for the Existence of the Unconscious, Theory of Dream (12 Hours)
7. Memory and Forgetting (06 Hours)

References:

- *Morgan, G.T., Introduction to Psychology, Tata McGraw-Hill, 1993.*
- *Morgan, Clifford, A Brief Introduction to Psychology, Tata McGraw-Hill, 1987.*
- *Rex Knight & M. Knight, A Modern Introduction to Psychology, University Tutorial Press, London, 1948.*
- *R.S. Woodworth, Contemporary Schools of Psychology, Asia Publishing House, 1961.*
- *Bhattacharya, Paresh Nath, A Textbook of Psychology, A. Mukherjee & Co., 1973.*
- *S.K. Mangal, General Psychology, Sterling Publishers, 1998.*
- *Chattopadhyay, Debiprasad, Manobigyan, New Central Book Agency, 1964.*
- *Bhattacharya, Paresh Nath, Manovidyā, Mukherjee and Co., 1963.*
- *Chattopadhyay, Priti Bhusan, Manovidyā, Bani Press, Kolkata, 1961.*

SEMESTER - VI

MAJOR COURSE

COURSE CODE: A/PHI/601/MJC - 13

COURSE TITLE: PHILOSOPHY OF RELIGION (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

Course Objective:

The primary objectives are to introduce the students with basic concepts of religion and its philosophical significance. The aim of the course is to grow a broader sense religious issues in the light of philosophical description where students will acquire a general understanding of philosophical view on religious issues.

CourseOutcome:

The students will be familiar with philosophical study of the meaning and nature of religion. It includes the prime analysis of religious concepts, beliefs, arguments, terms, and practices of religious adherents. The main motive of this course is to create awareness about the comparative nature of the different religions objectives. The course represents how philosophy is pertinent to other practices that we engage in where students will be able to explain some important questions and evaluate philosophic positions and arguments relevant to these problems.

Suggested Topics:

1. Concept of Religion, Dharma and Dhamma (10 Hours)
2. Hinduism, Christianity, Islam, Sarna and Sarna (20 Hours)
3. Concept of Manabdharmas: Kabir, Nanak, Sri Chaitanya, Sufism (20 Hours)
4. Naturalistic views of Religion (Durkheim and Freud) (10 Hours)

References:

- Hick, J., *Philosophy of Religion*, Pearson, 2015.
- Tiwari, K.N., *Comparative Religion*, Motilal Banarsidass, 1997.
- Yogi, P. G. "The Vedic and Buddhist Concept of Dharma." (2000).
- Sharma, Arvind. *A Hindu perspective on the philosophy of religion*. Springer, 1990..
- SHEIKH, B.A. "Dara Shikoh, an ambassador of Indo-Islamic mysticism." International, 2020.
- Chatterjee, P.B., *Studies in Comparative Religion*, Calcutta University, 1960.
- Taliaferro, Charles, Paul Draper, and Philip L. Quinn. "A Companion to Philosophy of Religion." (2010).
- Davies, Brian. "Philosophy of religion: A guide and anthology." (2000).
- Bhattacharyya, Kalidas, *Possibility of Different Types of Religion*, The Asiatic Society, Calcutta, 1975.
- Sharma, Arvind. "Hinduism." *Routledge Companion to Philosophy of Religion*. Routledge, 2013. 7-17.
- Bowes, Pratima. *The Hindu religious tradition: A philosophical approach*. Routledge, 2021.
- Yandell, Keith E. *Philosophy of religion: A contemporary introduction*. Routledge, 2016.
- Karamanolis, George. *The philosophy of early Christianity*. Routledge, 2021.
- Markham, Ian. "Christianity and Other Religions." *The Blackwell Companion to Modern Theology* (2004): 405-433.
- Corbin, Henry. *History of Islamic philosophy*. Routledge, 2014.
- Kennedy-Day, Kiki. *Books of definition in Islamic philosophy: The limits of words*. Routledge, 2003.
- Das, Rabindranath, *Dharma O Darśan*, Mitram, Kolkata, 2006.
- Sharif, M.M., *A History of Muslim Philosophy* (Vol. 1), Otto Harrassowitz, Germany, 1963.
- Khanna, Madhu. "Religion of Santals." *Hinduism and Tribal Religions*. Dordrecht: Springer Netherlands, 2022. 1284-1286.
- Khanna, Madhu. "Adi-Dharma/Sarna Dharma: A New Age Religion of Adivasis in Jharkhand." *Hinduism and Tribal Religions*. Springer, Dordrecht, 2021. 1-3.
- Fakhry, Majid, *A History of Islamic*

Philosophy, Columbia University Press, New York, 1983.

- Chittick, W.C., *Sufism*, Oneworld Book, Oxford, 2008.
- Yandell, K.E., *Philosophy of Religion*, Routledge, NY, 1999.
- Islam, Md. Sirajul, *Sufism and Bhakti, A Comparative Study*, CRVP, 2004.
- Valiuddin, Mir, *The Quranic Sufism*, Motilal Banarasi Das, 2002.
- Roscoe, Gerald, *Buddha Dharma and Sangha*, Orchid Press, 2002.
- Swami, Vivekananda, *Bani or Rachana*, Vol-I, Udbodhan Karyalaya, 2014
- Rou, Sarat Chandra, *The Mundas and Their Country*, The Kuntaline Press, 1912.
- Hoffman, S.J. John, Van Artur, Emelen, S.J. *Encyclopedia Mundarica*, Gyan Publishing House, New Delhi, (2009).
- Murmu, Sadhu Ramchand, *Isharadh*, Sadhu Ramchand Murmu Memorial Trust, 1997.
- Murmu, Sadhu Ramchand, *Lita Godet*, Marshal Bamber, 1997.
- Kenny, Dianna T. *God, Freud and religion: The origins of faith, fear and fundamentalism*. Routledge, 2015.
- Ruse, Michael. "A Naturalistic Perspective." *The Oxford Handbook of Religious Diversity*. Oxford University Press, 2010.
- Hamilton, Malcolm B. *The sociology of religion: An introduction to theoretical and comparative perspectives*. Routledge, 2002.

MAJOR COURSE

COURSE CODE: A/PHI/602/MJC - 14

COURSE TITLE: CONTEMPORARY INDIAN PHILOSOPHY (Marks: 50)
(60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

Course Objective:

This course aims to deal with the different questions of life and world dealt by several modern Indian philosophers. The relentless work of the

philosophers to quench the thirst of the mankind by expounding theories which have broadened the foundation of human understanding. This course is actually designed to share those ideas which are sprung from the minds of the great philosophers of the modern Indian world.

Course Outcome:

Students will be able to access an unparalleled collection of essays by the eminent modern thinkers which will increase their receptivity and free mindedness. They will be provided newer ideas and the philosophical thought of contemporary Indian philosophy which will enlighten the students regarding the reality of life.

Suggested Topics:

1. **Vivekananda:** Practical *Vedānta*, Universal Religion (10 Hours)
2. **Sri Aurobindo:** Human Evolution—its different stages, Integral Yoga (10 Hours)
3. **S. Radhakrishnan:** Nature of Religious Experience, Nature of Intuitiveness (10)
4. **Md. Iqbal:** Nature of the Self and God (06 Hours)
5. **M.K. Gandhi:** Truth, Non-Violence and Satyagraha (08 Hours)
6. **Ambedkar:** Neo-Buddhism (05 Hours)
7. **R. N. Tagore:** Nature of Man and Religion (05 Hours)
8. **J. Krishnamurti:** Notion of Freedom (03 Hours)
9. **K. C. Bhattacharya:** Subject as Freedom (03 Hours)

References:

- Vivekananda, Swami. *Practical vedanta*. Advaita Ashrama, 2015.
- Gregg, Stephen E. *Swami Vivekananda and non-Hindu traditions: a universal Advaita*. Routledge, 2019.
- Sharma, Arvind. "Universal Religion in the Life and Thought of Swami Vivekānanda (1863–1902)." *The Concept of Universal Religion in Modern Hindu Thought*. London: Palgrave Macmillan UK, 1998. 54-72.
- Heehs, Peter. "Sri Aurobindo's Theory of Spiritual Evolution." *Asian Religious Responses to Darwinism: Evolutionary Theories in Middle Eastern, South Asian, and East Asian Cultural Contexts*. Cham: Springer International Publishing, 2020. 167-184.
- Prasad, Hari Shankar. "Sri Aurobindo's Hindu Philosophy: Spiritual Evolution of Human Consciousness." *Reading Sri Aurobindo: Metaphysics, Ethics and Spirituality*. Singapore: Springer Nature Singapore, 2022. 41-81.
- Radhakrishnan, Sarvepalli. *Religion, science and culture*. Orient Paperbacks, 2019.
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- Noorani, Yaseen. "Muhammad Iqbal and the immanence of God in Islamic modernism." *Religion compass* 8.2 (2014): 60-69.
- Azad, Hasan. "Reconstructing the Muslim Self: Muhammad Iqbal, Khudi, and the Modern Self." *Islamophobia Studies Journal* 2.2 (2014): 14-28.
- Iqbal, M. Irfan. "Iqbal's philosophy of khudi." *Qur'anic Horizon* 3.2 (1998).
- Iqbal, M. Irfan. "Iqbal's Concept of God." *The Qur'anic Horizons* 5.1 (1999): 41-52.
- Gandhi, Mahatma. *Gandhi on non-violence*. New Directions Publishing, 1965.
- King, Anna S. "Mahatma Gandhi, Satyagraha, and the Politics of Non-Violence." *The Wiley Blackwell Companion to Religion and Peace* (2022): 289-306.
- Gokhale, Pradeep P. "Ambedkar and modern Buddhism: continuity and discontinuity." *Classical Buddhism, Neo-Buddhism and the question of caste*. Routledge India, 2020. 257-273.
- Tagore, Rabindranath. *The Religion of Man: International Edition*. Monkfish Book Publishing, 2022.
- Gligor, Mihaela. "The Mysterious Inner World. Remarks on Representation of Religion in Rabindranath Tagore's Sādhana, and The Religion of Man." *Tagore beyond Borders*. Routledge India, 2022. 74-86.
- Lal, Basantkr., *Contemporary Indian Philosophy*, Motilal Banarasi Das, 1995.
- Dutta, Dharendra M., *Chief Currents of Contemporary Philosophy*, University of Calcutta, 1950.
- Schilpp, Paul Arthur (ed.), *The Philosophy of Sarvepalli Radhakrishnan*, Motilal Banarasi Das, 1992.
- Sri Aurobindo, *The Integral Yoga*, Lotus Press, Wisconsin, 1993.
- Swami Vivekananda, *Complete Works of Swami Vivekananda* (Vol. II)
- Sunil, Roy, *Śrī Aurobindar Darśan Manthana*, The University of Burdwan.
- Ashraf, S. Ehsan, *A Critical Exposition of Iqbal's Philosophy*, Adam Publishers, New Delhi, 2003.
- Md. Iqbal, *The Reconstruction of Religious Thought in Islam*, Stanford University Press, 2013.
- Dutta, D. M., *The Philosophy of M. K. Gandhi*, Toronto, University of Wisconsin, 1953.
- Parekh, Bhikhu, *Gandhi, A Very Short Introduction*, OUP, 1997.
- Gandhi, M. K., Tr. By Satish Ch. Dasgupta, *Hind Swaraj*, Kolkata.
- Dasgupta, Pannalal, *Gandhi Gobeshana*, Nabapatra, 1986.
- Mathur, Dinesh Chandra. "J. Krishnamurti On Choiceless Awareness, Creative Emptiness and Ultimate Freedom." *Diogenes* 32.126 (1984): 91-103.
- Krishnamurti, Jiddu. *On freedom*. Krishnamurti Foundation Trust Ltd.,

1992.

- Chattopadhyaya, D. P. "The Concept of Freedom and Krishna Chandra Bhattacharyya." *The Making of Contemporary Indian Philosophy*. Routledge, 2023. 209-234.
- Krishna, Daya. "KC Bhattacharyya: A Philosophical Overview." *The Making of Contemporary Indian Philosophy*. Routledge, 2023. 38-43.
- Chakrabarti, Arindam. "The subject is freedom." *Philosophy East and West* 68.1 (2018): 277-297.
- Bhattacharya, Kalidas. *Freedom, Transcendence, and Identity: Essays in Memory of Professor Kalidas Bhattacharyya*. Motilal Banarsidass Publishers, 1988.

MAJOR COURSE

COURSE CODE: A/PHI/603/MJC - 15

COURSE TITLE: CONTEMPORARY WESTERN PHILOSOPHY (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

Course Objective:

This course is designed to deal with the different approaches of life and world dealt by some modern western philosophers. Philosophers have been relentlessly working to quench this thirst of the mankind by expounding theories which have broadened the base of human understanding. This course is designed to share the ideas that sprung from the minds of the great philosophers of the modern western world. The syllabus comprises of six philosophers, and aimed to

demonstrate methodical development of philosophical thought propounded by them.

Course Outcome:

Students will be able to access an unparalleled collection of essays by the eminent modern thinkers which will increase their receptivity and free mindedness. They will be provided newer ideas and the philosophical thought of contemporary Western philosophy which will enlighten the students regarding the reality of life.

Suggested Topics:

1. **G.E. Moore:** Refutation of Idealism, Defense of Common Sense (10 Hours)
2. **J.P. Sartre:** Bad faith and freedom (08 Hours)
3. **G. Ryle:** Category mistake (03 Hours)
4. **A.J. Ayer:** Theory of verification (04 Hours)
5. **M. Heidegger:** Being in the World: Existenz, Facticity and Fallenness, Authenticity and In-authenticity. (15 Hours)
6. **W. James:** Pragmatic theories of meaning and truth (10 Hours)
7. **Nietzsche:** Will to power (05 Hours)
8. **L. Wittgenstein:** Use Theory of Meaning (05 Hours)

References:

- Ayer, A.J., *Philosophy in the Twentieth Century*, Weidenfeld and Nicolson, London, 1982.
- Ayer, A.J., *Language, Truth and Logic*, Dover, NY, 1952.
- Baldwin, Thomas (ed.), *G.E. Moore: Selected Writings*, Routledge, NY, 1993.
- David O'Connor, *The Metaphysics of G.E. Moore*, D. Reidel, London, 1949.
- Copleston, F., *Contemporary Philosophy*, Continuum, NY, 1972.
- Sartre, J.P., *Being and Nothingness*, Washington Square Press, 1984.
- Chakraborty, Somnath, *Prasaṅga Darśan Jijñāsā, (1 & 2)*, Progressive Publishers.
- Sinha, Debabrata, *Phenomenology and Existentialism, An Introduction*, Progressive, Calcutta, 1974.
- Bhadra, M.K., *Astivād OMānabatābād*, The University of Burdwan.
- Sarkar, Swapna, *Astibādidarśan O Pratibhāṣvijñān*, Progressive Publishers, 2016
- Blackham, H.J., *Six Existentialist Thinkers*, Routledge, NY, 1952.
- Gross, Barry R., *Analytic Philosophy: An Historical Introduction*, Pegasus, NY, 1970.
- Das, Ramaprasad, *Darśanik Jijñāsā (Three Khanda-s)*, Modern Book Agency, 2002.

- Samanta, Samarikanta, *Darśanik Biślesaner Rūparekha* (Pratham ODvitiya Khaṇḍa), Byanarjee Publishers.
- Sarkar, P, Wittgensteiner Darshan, Darshan OSomaj Trust, 1998.
- Wittgenstein, L, Tr. By G.E.M. Anscombe, Basil Blackwell, 1986.
- Hubert L. Dreyfus, *Being and the World: A Commentary on Heidegger's Being in Time*, Division, MIT Press, 1990.

MAJOR COURSE

COURSE CODE: A/PHI/604/MJC - 16

COURSE TITLE: Textual Study (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

Course Objective:

The main objective of this course is to introduce the students with basic concepts of Bertrand Russell's *The Problems of Philosophy*. As it is a western philosophical text the book will help the students to undergo through a new formative philosophical outlook. It aims to achieve knowledge through criticism which gives a unity and system to the body of sciences.

Course Outcome:

Students will get the knowledge on the distinction between appearance and reality. They will learn the way how Russell used Logic to clarify issues in Philosophy and they will also learn to establish a rational consensus on problems for answering the question.

Text:*The Problems of Philosophy*:**B.Russell**

Chapter – I to IV and Chapter – IX to X

MINOR STREAM

COURSE CODE: A/PHI/605/MN -06

COURSE TITLE: Western Logic (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

CourseObjective:

This course is framed to bring out the standard forms of Formal reasoning. It provides the scope to learn the basic logical concepts and gives a clear understanding of the structure of inferential reasoning.

CourseOutcome:

After the completion of course, the students will be able to:

- ❖ Students will be familiar with the fundamental methods and strategies of correct reasoning in their daily life.
- ❖ They will be capable to understand logic and to apply in comparison between traditional logic and symbolic logic and will be well acquainted with the fundamental terminologies, premises and conclusions.
- ❖ They will be practical through their interest in learning the topic of scientific enquiry, science and hypothesis, probability etc.

Suggested Topics:

1. Classes and their Relations (4 Hours)
2. Boolean Interpretation of A, E, I and O (7 Hours)
3. Square of Oppositions (7 Hours)
4. Conversion (05 Hours)
5. Obversion and Contraposition (6 Hours)
6. Categorical Syllogism (7 Hours)
7. Figure and Mood (4 Hours)
8. Venn Diagram technique for Testing Validity (8 Hours)
9. Test of Truth-functional Arguments by Truth Tables (6 Hours)
10. Existential Import (6 Hours)

References:

- Copi, I.M. & C. Cohen, *Introduction to Logic* (9th Edition) [Relevant Chapters].
- Chakraborty, Samir Kumar, *Yuktibijñāner Bhumikā*, Disha Prakashan, Hooghly, 2008.
- Chakraborty, Shukla, Tarkabijñān, *Pragatishil Prakashak*, Kolkata, 2009.

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