

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

*Based on
National Education Policy 2020*



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

SEMESTER–VII

Course Code	Course Title	Course Type	Credit	Marks			No. of Hours
				I.A.	ESE	Total	Lec.
A/PHI/701/MJC – 17	<i>Nāyasūtra</i> with Commentary of Vātsyāyana	Major Course	4	10	40	50	04
A/PHI/702/MJC – 18	<i>Sāṃkhyakārikā</i> with <i>Samkhyatattvakaumudī</i>	Major Course	4	10	40	50	04
A/PHI/703/MJC – 19	Critique of Pure Reason: Immanuel Kant	Major Course	4	10	40	50	04
A/PHI/704/MJC – 20	Social and Political Philosophy (Indian Western)	Major Course	4	10	40	50	03
A/PHI/705/MN – 07	Social and Political Philosophy (Indian Western)	Minor Stream	4	10	40	50	04
Total in Semester –VII			20	50	200	250	20

SEMESTER - VII

MAJOR COURSE

COURSE CODE: A/PHI/701/MJC - 17

COURSE TITLE: *NYĀYA SŪTRA* WITH COMMENTARY OF VĀTSYĀYANA (VOL-I, ĀHNIKA: I) (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 introduce students to the foundational principles of the Nyāya tradition through a systematic study of the *Nyāyasūtra* and the commentary of Vātsyāyana, with special emphasis on its place within the Indian Knowledge Systems (IKS) framework. It seeks to develop a comprehensive understanding of Indian epistemology (Pramāṇa-śāstrī), and its contribution to rational thinking, intellectual inquiry, and scientific reasoning in the Indian tradition. Students will gain insight while engaging with original Sanskrit texts and philosophical discussions through Vātsyāyana's interpretative methodology and its significance in the development of Indian philosophy.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to explain the historical development, fundamental concepts, and philosophical foundations of the *Nyāya* school within the framework of Indian Knowledge Systems (IKS); interpret and analyze selected portions of the *Nyāyasūtra* and the commentary of Vātsyāyana through appropriate philosophical and textual authentic methods which will eventually leads towards the comprehensive

understanding of the *Nyāya* theory of knowledge (*Pramāṇa*) Students will also develop skills in textual interpretation, analytical reasoning, argumentation, and scholarly engagement with classical Sanskrit philosophical literature; appreciate the continuing relevance of *Nyāya* thought for contemporary knowledge systems, ethical discourse, and interdisciplinary studies; and effectively articulate and defend philosophical positions through reasoned argument grounded in *Nyāya* principles.

Text: Nyāyasūtra with Commentary of Vātsāyana (Vol-I, Āhnika: I) (Aphorism 1to 10 with Pre-Bhāṣya, Aphorism 21to 23)

References:

- ❖ Nyāya-Sūtras of Gautama, Ganganatha Jha, Matilal Banarsidass, New Delhi, 2020
- ❖ Nyāyadarśana, Phanibhushan Tarkabagish, Paschimbanga Rajya Pustak Parshad, Kolkata, 2023

MAJOR COURSE

COURSE CODE: A/PHI/702/MJC - 18

COURSE TITLE: *SĀṂKHYAKĀRIKĀ* WITH *SĀṂKHYATATTVAKAUMUDĪ* (*KĀRIKĀ*-S: 1-22) (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 introduce students to the fundamental principles of the *Sāṃkhya* system of Indian philosophy through a close study of selected *Kārikā*-s (1–3 and 9–22) of the *Sāṃkhyakārikā* along with the explanatory insights of Vācaspati Miśra in the

Sāṃkhyatattvakaumudī. In accordance with the vision of NEP 2020, the course seeks to promote a deeper understanding of India's intellectual heritage by exploring the *Sāṃkhya* theory of causation, the nature and sources of knowledge, the concepts of *Prakṛti* and *Puruṣa*, and the evolution of the twenty-five *tattva*-s. It aims to develop critical, analytical, and reflective thinking through engagement with classical philosophical texts and their commentarial traditions. The course further encourages interdisciplinary learning by relating *Sāṃkhya* concepts to contemporary discussions in philosophy, psychology, cognitive studies, environmental thought, and consciousness studies. Through textual analysis and philosophical inquiry, students will cultivate interpretative skills, logical reasoning, ethical awareness, and an appreciation of indigenous knowledge systems, thereby contributing to the holistic, multidisciplinary, and value-based educational goals envisioned in NEP 2020

COURSEOUTCOME:

Upon successful completion of the course, students will be able to explain the fundamental concepts and philosophical foundations of the *Sāṃkhya* system within the framework of Indian Knowledge Systems; interpret and analyze selected portions of the *Sāṃkhyakārikā* and the *Sāṃkhyatattvakaumudī*; demonstrate an understanding of key doctrines such as *Prakṛti*, *Puruṣa*, *Satkāryavāda*, and the twenty-five *tattva*-s; critically examine theories of causation, knowledge, and liberation; assess the contribution of *Sāṃkhya* philosophy to Indian intellectual and psychological traditions; relate its insights to contemporary academic disciplines; develop analytical, interpretative, and critical-thinking skills through textual study; and appreciate the relevance of *Sāṃkhya* thought for holistic education, ethical development, self-awareness, and interdisciplinary learning in alignment with the vision of NEP 2020.

Text: Sāṃkhyakārikā with Samkhyatattvakaumudī (Kārikā-s 1-22)

References:

- ❖ Īśvarakṛṣṇa, *Sāṃkhyakārikā*, Translated by Gerald James Larson, in *Classical Sāṃkhya: An Interpretation of Its History and Meaning*. Motilal Banarsidass, 2014.
- ❖ The *Samkhya-Tattva-Kaumudi* by Ganganath Jha, Chaukhamba Vidya Bhavan, 2011.
- ❖ Īśvarakṛṣṇa, *Sāṃkhyakārikā*, Bengali Translation by Sri Purnachandra Vedantachunchu Sankhyabhushan Sahityacharya, Paschimbanga Rajya Pustak Parshad, Kolkata, 2007.
- ❖ *Sāṃkhyatattvakaumudī*, Bengali Translation by Sri Narayan Chandra Goswami, Sanskrit Pustak Bhandar, Kolkata, 2014.

MAJOR COURSE

COURSE CODE: A/PHI/703/MJC - 19

COURSE TITLE: CRITIQUE OF PURE REASON: IMMANUEL KANT (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 introduce students to the foundational ideas of Immanuel Kant as presented in the Preface and the section on Transcendental Aesthetics of the Critique of Pure Reason. The course seeks to develop a critical understanding of Kant's epistemological project, particularly his inquiry into the nature, limits, and conditions of human knowledge. It explores key concepts such as a priori and a posteriori knowledge, analytic and synthetic judgments, space and time as forms of sensibility, and the role of human cognition in the constitution of experience. In alignment with the objectives of NEP 2020, the course encourages analytical reasoning, conceptual clarity, intellectual curiosity, and reflective thinking through engagement with a seminal text of modern Western philosophy. It fosters the ability to examine complex philosophical arguments, evaluate competing perspectives, and relate Kant's insights to contemporary discussions in philosophy, cognitive science, psychology, and interdisciplinary studies. The course further aims to cultivate academic rigor, ethical intellectual inquiry, effective communication, and a comparative understanding of global philosophical traditions, thereby contributing to the holistic, multidisciplinary, and critical-learning goals envisioned in NEP 2020.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to explain the significance of Immanuel Kant's critical philosophy and analyse the major arguments presented in the Preface and Transcendental Aesthetics of the Critique of Pure Reason. They will develop a clear understanding of key epistemological concepts such as a priori and a posteriori knowledge, analytic and synthetic judgments, and the notions of space and time as forms of intuition. Students will be able to critically examine the conditions and limits of human knowledge, apply philosophical reasoning to contemporary intellectual problems, and engage in comparative analysis between Kantian epistemology and Indian philosophical traditions within the framework of Indian Knowledge Systems. The course will foster critical thinking, analytical and interpretative skills, interdisciplinary understanding, and appreciation of both global and indigenous knowledge traditions, thereby supporting the holistic, multidisciplinary, and value based educational vision of NEP 2020.

***Text:* Critique of Pure Reason: Immanuel Kant**

1. Preface to first edition
2. Preface to second edition
3. Introduction
4. Transcendental Aesthetic
5. Transcendental Analytic (Book – I: Chapter – I)

References:

- ❖ Immanuel Kant's Critique of Pure Reason, N.K., Smith, Macmillan and Co. London, 1929
- ❖ Kant's Metaphysic of Experience, H.J. Paton, Vol- I, Routledge, 2011.
- ❖ Kanter Dasrshan, R., Das, Paschimbanga Rajya Pustak Parshat, Kolkata, 2016.

MAJOR COURSE

COURSE CODE: A/PHI/704/MJC - 20

COURSE TITLE: SOCIAL & POLITICAL 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 provide students with a comprehensive understanding of major concepts and theories in Social and Political Philosophy through a comparative study of Indian and Western traditions. The course explores foundational ideas such as justice, liberty, equality, rights, democracy, citizenship, state, power, authority, social responsibility, and human welfare, examining their development and interpretation in diverse philosophical contexts. It seeks to familiarize students with the contributions of Indian Knowledge Systems (IKS) to social and political thought through concepts such as dharma, *loka-saṅgraha*, *sarvodaya* social harmony, and ethical governance, while also engaging with influential Western perspectives on society, state, freedom, and justice. In alignment with the vision of NEP 2020, the course promotes critical thinking, ethical reasoning, constitutional values, intercultural understanding, and multidisciplinary learning. Through comparative analysis and philosophical inquiry, students will develop analytical, interpretative, and problem-solving skills that enable them to understand contemporary social and political issues and contribute responsibly to democratic, inclusive, and sustainable societies.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to understand and critically analyse major concepts and theories of social and political philosophy from both Indian and Western traditions. They will examine ideas such as justice, liberty, equality, rights, democracy, citizenship, state, power, and authority through comparative philosophical perspectives, while gaining knowledge of key concepts within Indian Knowledge Systems, including dharma, *loka-saṅgraha*, *sarvodaya*, and ethical governance. Students will be able to evaluate contemporary social and political issues using philosophical reasoning, compare diverse approaches to social organization and human welfare, and apply interdisciplinary methods to address challenges related to justice, democracy, human rights, and sustainability. The course will foster critical thinking, ethical awareness, constitutional values,

intercultural understanding, and responsible citizenship, thereby supporting the holistic, multidisciplinary, and value-based educational goals envisioned in NEP 2020.

Suggested Topics:

Unit – I (Social Political Philosophy: Indian)

1. The characteristics of Good governance, Manus' ideal of Raj-dharma.
2. Kautilyas' theory of state: Saptanga tattva (with special reference to Dandaniti)
3. Gandhis' concept of Ramrajya, Swaraj and Panchayati raj.
4. Nationalism of Bankimchandra, Vivekananda and Tagore.

Unit – II (Social Political Philosophy: Western)

1. Plato's theory of State.
2. Social contract theory of Locke, Hobbes and Rousseau.
3. Marxist theory of state and Dialectical Materialism
4. Democracy and its different forms: Direct, In-direct, liberal and parliamentary.

References:

- ❖ Modern Indian Political Thought, Bidyut Chakraborty and Rajendra Kumar Pandey, Sage, New Delhi, 2009.
- ❖ M. K. Gandhi, Panchayat Raj, Navajivan Publishing House, Compiled by R. K. Prabhu, Ahmedabad 1959.
- ❖ M. K. Gandhi, Village Swaraj, Navajivan Publishing House, Compiled by H. M. Vyas, Ahmedabad, 1962,
- ❖ Western Political Thought, Dr. Sukanya Das (Ed.), Lovely Professional University, USI Publications, New Delhi.
- ❖ Bankim Rachanabali, Anandamath, Bankim Chandra Chattopadhyay, Yogesh Chandra Bagal, (Ed.), Bangiya sahitya Parsghad, 1360.
- ❖ King, Governance, and Law in Ancient India, Patrick, Olivelle, (translator), Kauṭilya's Arthaśāstra. Oxford University Press, 2013.
- ❖ Hind Swaraj and Other Writings, M. K. Gandhi, Edited by Anthony J. Parel, Cambridge University Press, 1997.
- ❖ Marxia Rastrachinta, Shobhanlal Dasgupta, Paschimanga Rajya Pustak Parshad, Kolkata.

- ❖ Bharatiya Rashtrachinta Ruparekha, Tapan Bandyopadhyay, Nabadoy Publications, 2011.
- ❖ Bharatbarsha: Rashtrabhavna, Satyabrata Chakraborty (Ed.), Ekushe, Kolkata, 2004.
- ❖ A History of Western Political Thought, J.S. McClelland, Routledge, New York, 1996.
- ❖ Bharatiya Rashtrachinta Parichoy, Ashok Kumar Mukhopadhyay, Paschimbanga Rajya Pustak Parshad, Kolkata, 2013.

COURSE CODE: A/PHI/705/MN - 07

COURSE TITLE: SOCIAL & POLITICAL PHILOSOPHY (Marks: 50) (60 Hours)

CREDIT: 4

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Suggested Topics:

Unit – I (Social Political Philosophy: Indian)

5. Good governance: Nature and characteristic, Manus' ideal of Raj-dharma.
6. Kautilyas' theory of state: Saptanga tattva (with special reference to Dandaniti)
7. Gandhis' concept of Ramrajya, Swaraj and Panchayati raj.
8. Nationalism of Bankimchandra, Vivekananda and Tagore.

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5. Plato's theory of State.
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- ❖ M. K. Gandhi, Panchayat Raj, Navajivan Publishing House, Compiled by R. K. Prabhu, Ahmedabad 1959.
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- ❖ Bankim Rachanabali, Anandamath, Bankim Chandra Chattopadhyay, Yogesh Chandra Bagal, (Ed.), Bangiya sahitya Parsghad, 1360.
- ❖ King, Governance, and Law in Ancient India, Patrick, Olivelle, (translator), Kauṭilya's Arthaśāstra. Oxford University Press, 2013.
- ❖ Hind Swaraj and Other Writings, M. K. Gandhi, Edited by Anthony J. Parel, Cambridge University Press, 1997.
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- ❖ Bharatiya Rashtrachintar Ruparekha, Tapan Bandyopadhyay, Nabadoy Publications, 2011.
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