

Outcome of the Course: The overarching goal of the teachings in Indian philosophy is to equip students with a profound understanding of the rich and diverse philosophical traditions that have originated from the Indian subcontinent. Through comprehensive exploration of classical and contemporary Indian philosophical thought, we seek to achieve deep Understanding of Indian Philosophical Traditions, enhance Cultural Sensitivity and Open-mindedness, foster Personal Transformation and Ethical Awareness, etc.

PHIA-CC - 2

History of Western Philosophy – I

Objective of Indian Philosophy: The objectives of studying the history of Western philosophy can vary depending on the context and the goals of the individual or institution. However, some common objectives include: Understanding the development of philosophical thought: Studying the history of Western philosophy allows individuals to trace the evolution of ideas over time, from ancient Greece to the present day. This understanding provides insight into how philosophical concepts have developed, transformed, and influenced one another throughout history.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Pre-Socratic Philosophy: Thales, Heraclitus, Parmenides, Empedocles, Anaxagoras, Democritus, Protagoras. b) Plato: Theory of Knowledge, Theory of Forms. c) Aristotle: Critique of Plato's theory of Forms, Doctrine of four causes, Form and Matter. d) St. Thomas Aquinas: Faith and Reason, Essence and Existence.	30	15	BM
e) Descartes: Cartesian method of doubt, Cogito ergo sum, Criterion of truth, Types of ideas, Proofs for the existence of God, Mind- body dualism, Proofs for the existence of the external world. f) Spinoza: Doctrine of substance, Attributes and Modes, Existence of God, Pantheism, Three orders of knowing. g) Leibniz: Monads, Truths of reason, Truths of facts, Innateness of ideas, Some metaphysical principles: Law of Identity of indiscernible, Law of sufficient reason, Law of continuity, Doctrine of Pre-established harmony.	30	45	NC

Outcome of the Course: Overall, the objectives of studying the history of Western philosophy are multifaceted, encompassing both a deep understanding of philosophical traditions and an appreciation for the diversity of ideas that have shaped Western thought over time.

Advanced Course SEM- II (Hons.)

PHIA-CC - 3

Outlines of Indian Philosophy – II

Objective of Indian Philosophy: Indian philosophy aims to guide individuals in practical aspects of life. It provides insights into leading a balanced and purposeful life through principles like Ahimsa (non-violence), Satya (truth), and compassion. Many Indian philosophies contribute to the understanding of cultural and social harmony. Concepts like VasudhaivaKutumbakam (the world is one family) highlight the inclusive and integrative vision of Indian philosophical thought.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Sāmkhya—Satkāryavāda, Nature of Prakṛti, its constituents and proofs for its existence. Nature of Puruṣa and proofs for its existence, plurality of puruṣas, theory of evolution. b) Yoga—Citta, Cittavṛtti, Cittabhūmi. Eight fold path of Yoga, God.	30	15	SM
c) Mīmāṃsā (Prābhakara and Bhāṭṭa) :Anvitāvidhānvāda and Abhihitānvayavāda, Arthāpatti and Anupalabdhi as sources of knowledge d) Advaita Vedānta—Sankara’s view of Brahman, Saguṇa and Nirguṇa Brahman, Three grades of Sattā: prātibhāsika, vyavahārika and pāramārthika, Jīva, Jagat and Māyā. e) Viśiṣṭādvaita—Rāmānuja’s view of Brahman, Jīva, Jagat. Refutation of the doctrine of Māyā.	45	15	MBA

Outcome of the Course: The overarching goal of the teachings in Indian philosophy is to equip students with a profound understanding of the rich and diverse philosophical traditions that have originated from the Indian subcontinent. Through comprehensive exploration of classical and contemporary Indian philosophical thought, we seek to achieve deep Understanding of Indian Philosophical Traditions, enhance Cultural Sensitivity and Open-mindedness, foster Personal Transformation and Ethical Awareness, etc.

PHIA-CC - 4

History of Western Philosophy – II

The objectives of studying the history of Western philosophy can vary depending on the context and the goals of the individual or institution. However, some common objectives include: Understanding the development of philosophical thought: Studying the history of Western philosophy allows individuals to trace the evolution of ideas over time, from ancient

Greece to the present day. This understanding provides insight into how philosophical concepts have developed, transformed, and influenced one another throughout history.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Locke : Refutation of innate ideas, The origin and formation of ideas, Simple and Complex ideas, Substance, Modes and Relations, Nature of knowledge and its degrees, Limits of knowledge, Primary and Secondary qualities, Representative Realism. b) Berkeley: Refutation of Abstract ideas. Criticism of Locke's distinction between Primary and Secondary qualities, Immaterialism, Esse-est-percipi, Role of God. c) Hume: Impression and ideas, Association of ideas, Distinction between Judgements concerning Relations of Ideas and Judgements concerning Matters of fact, Theory of causality, Theory of Self and Personal Identity, Scepticism.	30	15	NC
d) Kant : Conception of Critical Philosophy, Distinction between A priori and A posteriori Judgements, Distinction between Analytic and Synthetic Judgements. Synthetic A priori Judgements, General problem of the Critique, Copernican Revolution in Philosophy ;Transcendental Aesthetic : Space & Time—Metaphysical & Transcendental expositions of the Ideas of Space & Time	30	45	BM

Outcome of the Course:Overall, the objectives of studying the history of Western philosophy are multifaceted, encompassing both a deep understanding of philosophical traditions and an appreciation for the diversity of ideas that have shaped Western thought over time.

Advanced Course SEM- III (Hons.)

SEM 3 PHIA-CC-5

Philosophy of Mind

Objective: The philosophy of mind is a branch of philosophy that explores fundamental questions about the nature of the mind, consciousness, cognition, and their relationship to the physical world. The objectives of philosophy of mind include: Understanding the nature of consciousness: One of the central objectives of philosophy of mind is to understand what consciousness is, how it arises, and how it relates to physical processes in the brain. This involves exploring questions about subjective experience, qualia, and the phenomenal aspects of mental life.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Psychology: Definition, Nature and Scope.	35	15	SM
b) Methods of Psychology: Introspection, Extrospection, Experimental Methods—variables—dependent & independent, Controls in experiment, Limitations of experimental method.			
c) Sensation and perception: Nature of sensation, Nature of perception, Relation between sensation and perception, Gestalt theory of perception. Illusion and Hallucination.			
d) Learning: Theories of Learning—Trial and error theory, Thorndike's laws of learning, Gestalt theory, Pavlov's theory of conditioned response, B.F. Skinner's theory of Operant Conditioning (reinforcement, extinction, punishment).			
e) Philosophical Theories of Mind: Interactionism, Double-aspect theory, Philosophical Behaviorism, Materialism- mind-brain identity theory, The Person theory (Strawson).			
f) Consciousness: Levels of mind—Conscious, Sub-conscious, Unconscious, Proofs for the existence of Unconscious, Freud's theory of Dream.			
g) Intelligence: Measurement of intelligence, IQ, Measurement of IQ, BinetSimon test.			
h) Personality: Types, Factors and Traits of Personality.			

Outcome of the Course: Philosophy of mind are to deepen our understanding of the nature of the mind, consciousness, and cognition, to address foundational questions about the relationship between mental phenomena and the physical world, and to explore the implications of these inquiries for philosophy, science, and everyday life.

SEM 3 PHIA-CC – 6

Social and Political Philosophy

Social and political philosophy is a branch of philosophy that examines concepts such as justice, freedom, power, authority, and the structure of society. Its objectives include: Social and political philosophy aims to understand what constitutes a just society and how principles of justice should be applied to various social and political institutions. This involves examining theories of distributive justice, procedural justice, and corrective justice. It seeks to understand the basis of political authority and legitimacy. Questions addressed include whether political authority arises from consent, coercion, tradition, or other sources, and what distinguishes legitimate from illegitimate forms of political power.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Nature and Scope of Social and Political Philosophy. b) Primary concepts: Society, community, association, institution, family: nature, different forms of family, role of family in the society. c) Social Class and Caste: Principles of class and caste, Marxist conception of class, Varṇāśrama dharma. d) Theories regarding the relation between individual and society: i) Individualistic theory ii) Organic theory iii) Idealistic theory e) Secularism—its nature, Secularism in India. F) Social Change: Nature, Relation to social progress, Marx-Engles on social change, Gandhi on social change. g) Political Ideals: Nature of Democracy and its different forms, Direct and Indirect democracy, Liberal democracy, Democracy as a political ideal, Socialism: Utopian and Scientific, Anarchism	35	15	NC

Outcome of this course students will gain a profound understanding of social and Political Values and ethical reasoning.

SEM 3 PHIA-CC – 7

Philosophy of Religion

The objective of the Philosophy of Religion course is to engage students in a critical exploration of the central questions, concepts, and debates within the field of philosophy of religion. This course aims to provide students with a deep understanding of the various philosophical approaches to religion, the nature of religious experience, and the rational analysis of religious beliefs. By examining both classical and contemporary perspectives,

students will develop the ability to think critically about religious phenomena and articulate informed, well-reasoned positions on the philosophical dimensions of religion.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Nature and scope of Philosophy of Religion. Doctrine of karma and rebirth, doctrine of liberation, (Hindu, Bauddha and Jaina views). b) The Philosophical teachings of the Holy Quran: God the ultimate Reality, His attributes, His relation to the world and man. c) Some basic tenets of Christianity: The doctrine of Trinity, The theory of Redemption . d) Religious Pluralism, Inter-religious dialogue and Possibility of Universal Religion. e) Arguments for the existence of God: Cosmological, Teleological and Ontological arguments, Nyāya arguments. f) Grounds for Disbelief in God: Sociological theory (Durkheim), Freudian theory, Cārvāka, Bauddha and Jaina views . g) The Peculiarity of Religious Language: The doctrine of analogy, Religious statements as Symbolic, Religious language as Non-Cognitive (Randal's view), the language game theory	45	15	MBA

SEM 3 PHIA-SEC-B1

Man and Environment

The objective of the The philosophy of Man and Environment, often explored within the broader field of environmental philosophy, seeks to understand and articulate the relationship between humans and the natural world. This field of philosophy addresses a variety of questions and objectives, some of which include different ethical and anthropological considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature. b) Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature. c) Intrinsic Value of nature i)Moore's talk of 'intrinsic	45	15	BM

properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value. d) Deep Ecology and its Third World Critique i) Arne Naess on Deep Ecology, ii) Ramchandra Guha's critique of Deep Ecology e) Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.			
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Outcome of the Course: By achieving these outcomes, Overall, the philosophy of Man and Environment seeks not only to understand the human-environment relationship but also to contribute to a more ethical, sustainable, and harmonious coexistence between humans and the natural world.

Advanced Course SEM- IV (Hons.)

SEM – 4 PHIA CC – 8

Western Logic – I

The objectives of this paper are manifold: Applying Logic to Philosophy, Connecting Logic to Other Disciplines, cultivating a Philosophical Mindset, Understanding the Foundation, Developing Analytical Skills and many more.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Logic and Arguments, Deductive and Inductive Arguments, Argument forms and arguments, Statement forms and statement, Truth and Validity. Categorical propositions and classes: quality, quantity and distribution of terms, Translating categorical propositions into standard form. b) Immediate inferences: Conversion, Obversion and Contraposition, Traditional square of opposition and Immediate Inferences based thereon; Existential Import, symbolism and Diagrams for categorical propositions. c) Categorical Syllogism: Standard Form categorical Syllogism; The Formal nature of Syllogistic Argument, Rules and Fallacies, General Rules; To test Syllogistic Arguments for validity (by applying general rules for syllogism); To solve problems and prove theorems concerning syllogism. d) Boolean Interpretation of categorical propositions; Review of the Traditional Laws of Logic concerning immediate inference and syllogism; Venn Diagram Technique for Testing Syllogisms, Hypothetical and Disjunctive Syllogisms, Enthymeme, The Dilemma. e) Induction: Argument by Analogy, Appraising Analogical Arguments, Refutation by Logical Analogy. f) Causal Connections: Cause and Effect, the meaning of “Cause”; Induction by Simple Enumeration; Mill’s Method of Experimental Inquiry; Mill’s Method of Agreement, Method of Difference, Joint Method of Agreement and Difference, Method of Residues, Method of Concomitant Variations; Criticism of Mills Methods, Vindication of Mill’s Methods. g) Science and Hypothesis: Explanations; Scientific and Unscientific, Evaluating Scientific Explanations; The pattern of Scientific Investigation; Crucial Experiments and Ad Hoc Hypotheses. h) Probability: Alternative Conception of Probability; The Probability Calculus; Joint Occurrences; Alternative Occurrences	35	15	SM

The outcomes of teaching Western logic might include Mastery of Logical Concepts, Critical Thinking Skills and Application in Philosophical Inquiry, Interdisciplinary Connections, Effective Communication and Philosophical Engagement. Ultimately, the goal is to equip students with the tools and skills necessary for rigorous philosophical inquiry and to foster a deep appreciation for the role of logic in shaping and refining philosophical thought.

SEM – 4 PHIA-CC – 9

Western Logic – II

The objectives of this paper are manifold: Applying Logic to Philosophy, Connecting Logic to Other Disciplines, cultivating a Philosophical Mindset, Understanding the Foundation, Developing Analytical Skills and many more.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Symbolic Logic: The value of special symbols; Truth-Functions; Symbols for Negation, Conjunction, Disjunction, Conditional Statements and Material Implication; Material Equivalence and Logical Equivalence; Dagger and stroke functions; inter-definability of truth functors. b) Tautologous, Contradictory and Contingent Statement-Forms; the Paradoxes of Material Implication; The Three Laws of Thought. c) Determining the logical character of statement form and statements by The Method of Truth-table and the Method of Resolution [dot notation excluded] d) Testing Argument Form and Argument for validity by i) The Method of Truth-table. ii) The Method of Resolution (Fells woop & Full Sweep)[dot notation excluded]. e) The Method of Deduction: Formal Proof of Validity: Difference between Implicational Rules and the Rules of Replacement; Construction of Formal Proof of Validity by using nineteen rules; Proof of invalidity by assignment of truth-values. f) Quantification Theory: Need for Quantification Theory, Singular Propositions; Quantification; Translating Traditional subject predicate proposition into the logical notation of propositional function and quantifiers. g) Quantification Rules and Proving Validity; Proving Invalidity for arguments involving quantifiers	45	15	BM

The outcomes of teaching Western logic might include Mastery of Logical Concepts, Critical Thinking Skills and Application in Philosophical Inquiry, Interdisciplinary Connections, Effective Communication and Philosophical Engagement. Ultimately, the goal is to equip students with the tools and skills necessary for rigorous philosophical inquiry and to foster a deep appreciation for the role of logic in shaping and refining philosophical thought.

SEM 4 PHIA CC-10

Epistemology and Metaphysics (Western)

The objective of this paper is to provide students critical thinking of knowledge, Truth and possibility. The objective of this paper is also solve the problem of induction

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Concepts, Truth b) Sources of Knowledge c) Some Principal uses of the verb “To know”, Conditions of Propositional Knowledge, Strong and weak senses of “know” d) Analytic truth and logical possibility e) The a-priori f) The Problem of Induction g) Cause and Causal Principles h) Realism, Idealism i) Phenomenalism j) Substance and Universal	35	15	NC

Outcome: Study of this paper grows critical thinking in the minds of the students.

PHI-A-SEC- B2.2

Philosophy of Human Rights

Objective: The primary objective of this paper is to critically examine the philosophical underpinnings of human rights, seeking to provide a comprehensive understanding of the conceptual and ethical foundations that justify the existence and protection of these rights. The aim is to contribute to the ongoing discourse within the field of philosophy and human rights by delving into the fundamental principles that shape our understanding of human rights and their implications for ethical and political considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Definition and Nature of Human Rights 2. The Idea of Human Rights: Its Origins and Historical Developments during Ancient period, Modern period and Contemporary period 3. The Idea of Natural Law and Natural Rights: Thomas Hobbes and John Locke. 4. The Natural Rights Tradition: Some Reactions from Jeremy Bentham, Edmund Burke and Thomas Paine 5. Natural Right, Fundamental Right and Human Right 6. Preamble, Fundamental Rights and Duties (Indian Constitution) 7. Contemporary Perspectives: Joel Feinberg—Basic Rights	45	15	MBA

Outcome: The paper aims to contribute to the academic discourse on human rights by providing a nuanced and comprehensive analysis of their philosophical foundations. The

outcome is expected to be a well-reasoned and informed discussion that adds depth to current debates surrounding human rights, fostering a deeper understanding of the ethical and conceptual underpinnings that guide the discourse. Additionally, the paper may serve as a resource for scholars, policymakers, and activists interested in the intersection of philosophy and human rights, offering insights that can inform ethical decision-making and policy development.

Advanced Course SEM- V (Hons.)

PHI-A-CC-11

Nyāya Logic and Epistemology –I

The objective of this paper One 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).

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Definition of buddhi or jñāna (cognition), its two kinds; Definition of smṛti; Two kinds of smṛti (memory); Definition of anubhava, its division into veridical (yathārtha) and non-veridical (ayathārtha); Three kinds of non-veridical anubhava; Definitions clarified in TarkasaṁgrahaDīpikā. b) Four-fold division of pramā and pramāṇa. Definition of Karaṇa (special causal condition) and kāraṇa (general causal condition). The concept of anyathāsiddhi (irrelevance) and its varieties. The definition of kārya (effect). Kinds of cause: samavāyi, a-samavāyi and nimittakāraṇa (definitions and analysis). c) Definition of pratyakṣa and its two-fold division :nirvikalpaka and savikalpakajñāna. Evidence for the actuality of nirvikalpaka. d) Sannikarṣa and its six varieties. Problem of transmission of sound; The claim of anupalabdhi as a distinctive pramāṇa examined.	45	15	BM

The outcomes you might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Indian logical tradition, Application of logical reasoning.

PHI-A-CC-12

Ethics (Indian

The objective of this paper would likely be to impart a comprehensive understanding of the rich ethical traditions rooted in Indian philosophy. The objectives may include Teaching Core Concepts such as Dharma, Karma, Moksha, Ahimsa, and others, encouraging students to critically analyze and evaluate different ethical theories within the Indian philosophical tradition, fostering the ability to engage in constructive debates and discussions on ethical issues from an Indian perspective, facilitating a comparative study of Indian ethics with other major ethical traditions, helping students understand both the uniqueness and shared aspects of ethical principles across cultures and guiding students in applying Indian ethical principles to contemporary issues, bridging the gap between classical philosophy and real-world ethical challenges.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Introduction: Concerns and Presuppositions, Concept of Sthitaprañjña, Karmayoga: (Gīta) Puruṣārthas and their inter-relations. b) Meaning of Dharma, Concept of Ṛṇa and Ṛta. Classification of Dharma: sādharma and Asādharma, Varnāśrama dharma. c) Vidhi and Niṣedha. d) Buddhist Ethics: Pañcaśīla, Brahmavihārabhāvanā (Buddha) Anuvrata, Mahāvratā, Ahimsā. e) Jaina Ethics: anuvrata, mahāvratā. f) Mimamsa Ethics: nityanaimittika karma and kāmya karma, the imperative in kāmya karmas and in kāmya karmas involving himsā.	45	15	MBA

The outcomes you might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Indian ethical frameworks with Western ethical tradition, Application of Ethics, Cultural Sensitivity, Ethical Conduct, Research and Contribution, Global Dialogue. By aligning the teaching strategies with these objectives, one can help students develop a nuanced understanding of Indian ethics while fostering critical thinking, cultural sensitivity, and a commitment to ethical conduct.

PHI-A-DSE-A2.2

Normative and Meta ethics

Objective of the course Metaethics is the study of moral thoughts and moral language. Metaethics asks what morality actually is. It expresses where moral values originate, whether there is a psychological basis for morals. It aims to understand morality and examine the nonmoral assumptions people rely on when trying to act morally. It asks nonmoral questions about morality itself, such as the meaning of ethical principles and where they come from

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Postulates of morality B. Virtue Ethics C. Concept of value: Types of values, subjectivity/objectivity of values, moral skepticism D. Distinction between normative and meta ethics E. Meta-ethics: Nature of meta-ethics, Emotivism (A.J. Ayer's view), Intuitionism (Moore's view), Prescriptivism (R.M. Hare's view)	45	15	SM

Outcome of the Course: Upon completing the course on Normative and Meta Ethics, students will emerge with a comprehensive understanding of the fundamental concepts, theories, and debates within the realm of moral philosophy. The course aims to equip students with the necessary tools to critically engage with ethical discourse and grapple with complex

moral questions. Here are the outcomes of the course: Students will gain a profound comprehension of metaethics, delving into the study of moral thoughts and language. They will explore the origins of moral values, examine the psychological underpinnings of morality, and analyze the nonmoral assumptions inherent in moral reasoning.

PHI-A-DSE-B1.1

Classical Texts: An Enquiry Concerning Human Understanding

The objective of this paper would likely be to import a comprehensive understanding of David Hume's Philosophical thought such as causality, soul, Ideas and Impressions, Relations of Ideas etc.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
<ul style="list-style-type: none"> • Chapter 1—3 • Chapter 4—6 • Chapter 7- 9 • Chapter 10-12 	45	15	NC

Outcome of the paper It includes Human Concepts of causal relation, idea of Soul. matters of facts and relation of our ideas.

Advanced Course SEM- VI (Hons.)

PHI-A-CC-13

Nyaya Logic and Epistemology –II

Objective: The Nyāya school of Indian philosophy is renowned for its contributions to logic and epistemology, offering a systematic and detailed analysis of knowledge and the means of acquiring it. Rooted in the Hindu philosophical tradition, Nyāya provides a framework for understanding how knowledge is obtained, validated, and classified. Here's an overview of Nyāya's approach to logic and epistemology.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Definition of anumāna, anumiti and parāmarśa. Analysis of pakṣatā. Definition of vyāpti; Vyāptigraha. b) Definition of pakṣadharmatā—svārthānumiti and parārthānumiti; Analysis of pañcāvayaviNyāya. Necessity of parāmarśa. Three kinds of linga or hetu: kevalānvayi, kevalayatirekī and anvayavyatirekī. Definition of pakṣa, Sapakṣa and vipakṣa with illustrations. Marks of sat hetu. c) Hetvābhāsa-two types of definition. Five kinds of hetvābhāsa. d) Upamānapramāṇa: Definition and analysis. Śabdapramāṇa, Definition and analysis. Śakti (the direct signifying power), the padapadārtha- sambandha considered as Īśvara-saṁketa, Controversy between the Mīmāṃsakas and the Naiyāyikas regarding the nature of Śakti as universal or particular. e) Śaktigraha (ascertainment of the meaning-relation), lakṣaṇa, varieties of lakṣaṇa, Analysis of Gauṇī-vṛtti (the secondary signifying power of a term), Vyājanā-vṛtti (the suggestive power of a term) analysed as a kind of śakti or lakṣaṇā. f) The question of lakṣanā-bījatātparya, The concept of yoga-rūḍhi. The three conditions of śabda-bodha —ākāṅkṣā, yogyatā and sannidhi. Two kinds of statements distinguished – Vaidika and Laukika. g) Arthāpatti as a distinctive pramāṇa: Controversy between the Mīmāṃsakas and the Naiyāyikas. h) The theory of prāmāṇya: the issue between svataḥ-prāmāṇyavāda and parataḥ-prāmāṇyavāda regarding utpatti and jñapti; The Prābhākara theory of akhyāti.	45	15	BM

Outcomes of this paper is Nyaya's logic and epistemology offer a comprehensive approach to understanding the nature of knowledge and the means by which it is acquired, assessed, and applied. Its emphasis on logical reasoning, empirical observation, and authoritative testimony provides a robust foundation for philosophical inquiry and debate.

PHI-A-CC-14

Ethics (Western)

Objective: It is essential to approach the study of Indian and Western ethics with an open mind and commitment to understanding the diverse perspectives that each tradition offers. This paper fosters a deep appreciation of the cultural contexts that shaped Indian and Western ethical traditions. It develops critical thinking skills in evaluating ethical theories and principles. It facilitates a comparative analysis of key ethical concepts in Indian and Western philosophies. This paper provides a historical overview of the development of ethical thought in both Indian and Western philosophical traditions, thereby fostering a sense of ethical responsibility and an understanding of how philosophical concepts can be practically applied in real-world situations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Nature and Scope of Ethics, Classification of Ethics: a) Prescriptive, b) Meta Ethics, c) Applied Ethics. B. Moral and Non-moral actions, Object of Moral Judgement— Motive and Intention C. Moral Theories: Plato and Aristotle D. Standards of Morality: Hedonism—Ethical, Psychological. Utilitarianism: Act-utilitarianism, Rule-utilitarianism. Deontological Theories: Act-Deontological Theories, Rule-Deontological Theories— Kant's Theory E. Theories of Punishment.	45	15	SM

The outcomes you might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Western ethical tradition, Application of Ethics, Cultural Sensitivity, Ethical Conduct, Research and Contribution, Global Dialogue. By aligning the teaching strategies with these objectives, one can help students develop a nuanced understanding of Indian ethics while fostering critical thinking, cultural sensitivity, and a commitment to ethical conduct.

PHI-A-DSE-A2.2

Applied ethics

Objective: Specializing in applied ethics, one's primary objectives would be to engage students in critical thinking and ethical reasoning within real-world contexts. Applied ethics focuses on the practical application of ethical theories and principles to address concrete issues in various fields. Some key objectives are Critical Thinking Development,

Understanding Ethical issues, Ethical decision-making skills, Engagement with Diverse Perspectives and Application of Ethical Frameworks.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Nature and scope of applied ethics. 2. Killing: Suicide, Euthanasia, Animal killing. 3. Poverty, Affluence and Morality. 4. War and Violence: Terrorism. 5. Right: Nature and Value of Human Rights—Discrimination on the basis of race, caste and religion. 6. The Ethics of Care. 7. Value beyond sentient beings, Reverence for life, Deep Ecology, Concepts of Kinship Ethics. 8. Ecological Concern in Indian thoughts: Jaina and Bauddha views.	45	15	MBA

Outcomes of this paper would be to develop sensitivity to ethical challenges and dilemmas. Graduates should demonstrate a heightened awareness of ethical issues in their respective fields. Graduates should exhibit advanced critical thinking skills, enabling them to dissect and evaluate ethical problems effectively, prepare students to be ethical leaders who can navigate complex ethical landscapes in their professional roles, instill a sense of responsibility and integrity. Graduates should be capable of applying ethical theories and principles to address real-world problems. By successfully achieving these objectives and outcomes, one can contribute to the development of ethically conscious and critically engaged individuals who can navigate the complexities of their professional and personal lives.

PHI-A-DSE-B2.4

Contemporary Indian Philosophy: M. K. Gandhi

Objective of studying M. K. Gandhi is to develop strong ethical values in students' minds. Theory of Non-violence, Satyagraha can grow strong ethical consciousness in individuals towards non-violence.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. God and Truth. 2. Nature of Man. 3. Non-Violence 4. Satyāgraha 5. Swaraj 6. Theory of Trusteeship	45	15	NC

Outcome: The aim of Gandhiji's basic education was to educate the students on crafts which would enable them to solve the problems of their livelihood and at the same time develop qualities of good citizenship. In Gandhiji's view, sound education must be rooted through the culture and moral value also.

Department of Philosophy
Lesson Plan for NAAC accreditation 2024
Lesson Plan Tenure 2018-2023 under Choice Based Credit System (CBCS)

Departmental Teaching Staff:

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DEPARTMENT OF PHILOSOPHY

Philosophy General, SEM –I (PHIG)

GE/CC-1

Indian Epistemology and Metaphysics

Objective of Indian Philosophy: Indian philosophy aims to guide individuals in practical aspects of life. It provides insights into leading a balanced and purposeful life through principles like Ahimsa (non-violence), Satya (truth), and compassion. Many Indian philosophies contribute to the understanding of cultural and social harmony. Concepts like Vasudhaiva Kutumbakam (the world is one family) highlight the inclusive and integrative vision of Indian philosophical thought.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Cārvāka Epistemology: Perception as the only source of knowledge; Refutation of Inference and Testimony as source of knowledge.	10	5	SM
B. Nyāya Epistemology: The nature of perception; laukika sannikarṣa; Determinate (savikalpaka) and Indeterminate (nirvikalpaka): anumāna; sādhyā, pakṣa, hetu, vyāpti, parāmarśa and vyāptigraha. Svārthānumiti and parārthānumiti, pañcāvayavīnyāya.	10	5	BM
C. Vaiśeṣika Metaphysics: Categories – dravya, guna, karma, sāmānya, viśeṣa, samavāya and abhāva.	10	5	NC
D. Advaita Metaphysics: Brahman, māyā, The relation between jīva and Brahman.	10	5	MBA

Outcome of the Course: The overarching goal of the teachings in Indian philosophy is to equip students with a profound understanding of the rich and diverse philosophical traditions

that have originated from the Indian subcontinent. Through comprehensive exploration of classical and contemporary Indian philosophical thought, we seek to achieve deep Understanding of Indian Philosophical Traditions, enhance Cultural Sensitivity and Open-mindedness, foster Personal Transformation and Ethical Awareness, etc.

Philosophy General, SEM – II (PHIG)

GE/CC - 2

Western Epistemology and Metaphysics

The objective of this paper on Western Philosophy is to provide students with a comprehensive understanding of the foundational ideas, key thinkers, and major movements within the Western philosophical tradition. Through a structured exploration of philosophical texts and critical discussions, this course aims to cultivate students' analytical and evaluative skills, enhance their ability to engage in thoughtful discourse, and foster a deep appreciation for the historical and conceptual developments that have shaped Western philosophical thought.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Different senses of 'Know'. Conditions of Propositional Knowledge, Origin of Concepts. Concept Rationalism-Views of Descartes and Leibniz, Concept Empiricism –Views of Locke, Berkeley and Hume.	10	5	SM
B. Theories of the origin of Knowledge: Rationalism, Empiricism, Kant's Critical Theory.	10	5	BM
C. Realism: Naive Realism, Locke's Representative, Realism, Subjective Idealism (Berkeley).	10	5	NC
D. Causality: Entailment Theory, Regularity Theory. E. Mind-Body Problem: Interactionism, Parallelism and the Identity Theory	10	5	MBA

Philosophy General, SEM – III (PHIG)

SEM 3 PHIG–GE/CC – 3

Western Logic

The objectives of this paper are manifold: Applying Logic to Philosophy, Connecting Logic to Other Disciplines, Cultivating a Philosophical Mindset, Understanding the Foundation, Developing Analytical Skills and many more.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Introductory topics: Sentence, proposition, argument, truth and validity. B. Aristotelian classification of categorical propositions, distribution of terms. Existential Import, Boolean interpretation of categorical propositions. Immediate inference. Immediate inference based on the square of opposition, conversion, obversion and contraposition.	10	5	MBA
C. Categorical syllogism: Figure, mood, rules for validity, Venn Diagram method of testing validity, fallacies.	10	5	SM
D. Symbolic Logic: Use of symbols, Truth-functions: Negation, Conjunction, disjunction, implication, equivalence. E. Tautology, Contradiction, Contingent statement forms. Construction of truth-table, using truth-tables for testing the validity of arguments and statement forms.	10	5	BM
F. Mill's method of Experimental Inquiry	10	5	NC

Outcome of the Course: The outcomes of teaching Western logic might include Mastery of Logical Concepts, Critical Thinking Skills and Application in Philosophical Inquiry, Interdisciplinary Connections, Effective Communication and Philosophical Engagement. Ultimately, the goal is to equip students with the tools and skills necessary for rigorous philosophical inquiry and to foster a deep appreciation for the role of logic in shaping and refining philosophical thought.

Philosophy General, SEM – III (PHIG)

Skill Enhancement Course - PHI-G-SEC-A2

Business Ethics

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Why Study Business Ethics? i) Ethical Issues in business ii) Ethical principles in business	10	5	MBA
3. Ethics in Management i) Management by Value Programmes: a qualitative appraisal ii) Ethical vision of Management: A Vedantic outline	10	5	SM
2. Environment and Business Ethics i) Business ethics and environmental values ii) Ethics of conserving depletable resources.	10	5	BM

Philosophy General, SEM – IV (PHIG)

PHIG–GE/CC – 4

Philosophy of Mind

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Sensation: What is sensation? Attributes of sensation. Perception: What is perception? Relation between sensation and perception, Gestalt theory of perception, illusion and hallucination.	10	5	MBA
B. Consciousness: Conscious, Subconscious, Unconscious, Evidence for the existence of the Unconscious, Freud's theory of dream.	10	5	SM
C. Memory: Factors of memory, Laws of association, Forgetfulness. Learning: The trial and Error theory, Pavlov's Conditioned Response theory, Gestalt theory.	10	5	NC
D. Intelligence: Measurement of Intelligence, I.Q, Test of Intelligence, Binnet-Simon test.	10	5	BM

Philosophy General, SEM – IV (PHIG)

Skill Enhancement Course - PHI-G-SEC-B1

Man and Environment

The objective of the philosophy of Man and Environment, often explored within the broader field of environmental philosophy, seeks to understand and articulate the relationship between humans and the natural world. This field of philosophy addresses a variety of questions and objectives, some of which include different ethical and anthropological considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature.	10	5	BM
B. Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature.	10	5	MBA
C. Intrinsic Value of nature. i) Moore's talk of 'intrinsic			

properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value.	10	5	NC
D. Deep Ecology and its Third World Critique i) Arne Naess on Deep Ecology, ii) Ramchandra Guha's critique of Deep Ecology	10	5	SM
E. Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.	10	5	BM

Outcome of the Course: By achieving these outcomes, Overall, the philosophy of Man and Environment seeks not only to understand the human-environment relationship but also to contribute to a more ethical, sustainable, and harmonious coexistence between humans and the natural world.

Philosophy General, SEM – V (PHIG)

PHI-G-DSE-A1

Ethics: Indian and Western

Objective: It is essential to approach the study of Indian and Western ethics with an open mind and a commitment to understanding the diverse perspectives that each tradition offers. This paper fosters a deep appreciation for the cultural contexts that shaped Indian and Western ethical traditions. It develops critical thinking skills in evaluating ethical theories and principles. It facilitates a comparative analysis of key ethical concepts in Indian and Western philosophies. This paper provides a historical overview of the development of ethical thought in both Indian and Western philosophical traditions, thereby fostering a sense of ethical responsibility and an understanding of how philosophical concepts can be practically applied in real-world situations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Four Purusarthās – dharma, artha, kāma and mokṣa and their interrelation. Karma (Sakāma & Niṣkāma), Cārvāka Ethics.	10	5	NC
	10	5	MBA
B. Buddhist Ethics: The Four Noble Truths and the Eight-Fold Path.	10	5	SM
C. Moral and Non-Moral Actions, Object of Moral Judgment.	10	5	SM
D. Teleological Ethics: Utilitarianism (Bentham and Mill) Deontological Ethics: Kant's Moral Theory.	10	5	BM
E. Theories of Punishment.			

Outcomes: Students gain a deeper understanding and appreciation for the cultural nuances embedded in Indian and Western ethical traditions. Students acquire a comprehensive understanding of the key ethical theories and concepts in both Indian and Western philosophies. This paper enhances students' ability to critically analyze and evaluate ethical arguments. It equips students with the skills to apply ethical principles to real-world situations. It develops a sense of ethical responsibility and a commitment to make informed and principled decisions. By incorporating these objectives and outcomes in our teaching approach; we contribute to the holistic development of students as critical thinkers and ethical individuals, capable of engaging with diverse philosophical traditions.

Philosophy General, SEM – V (PHIG)

Skill Enhancement Course - PHI-G-SEC-A2

Business Ethics

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Why Study Business Ethics? i) Ethical Issues in business ii) Ethical principles in business	10	5	MBA
3. Ethics in Management i) Management by Value Programmes: a qualitative appraisal ii) Ethical vision of Management : A Vedantic outline	10	5	SM
2. Environment and Business Ethics i) Business ethics and environmental values ii) Ethics of conserving depletable resources.	10	5	BM

Philosophy General, SEM – VI (PHIG)

PHI-G-DSE-B2

Contemporary Indian Thought

Objectives: The aim of this paper is to foster a deep understanding of the philosophical traditions that have emerged in India in recent times. It promotes an interdisciplinary approach by connecting contemporary Indian thought with other fields such as politics, sociology, literature, and science. It further encourages students to explore how philosophical ideas can be applied to real-world issues and contemporary challenges. It helps students to understand the cultural, historical, and social contexts that have shaped contemporary Indian thought. Finally, it explores the interplay between philosophy and cultural dynamics, examining how philosophical ideas both reflect and influence societal norms.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
i) Swami Vivekananda: Nature of Man, Nature of Religion, Ideal of universal religion, Practical Vedānta.	10	5	MBA
ii) M.K. Gandhi: Nature of man, non-violence, satyāgraha, theory of trusteeship.	10	5	NC
iii) B.R. Ambedkar: Critique of social evils, Dalit movement.	10	5	SM

Outcomes: Students here should gain a profound understanding of the key philosophical concepts and debates within contemporary Indian thought. This paper helps in developing the ability to analyze contemporary concepts. It critiques philosophical arguments, thereby fostering a nuanced and sophisticated approach. It cultivates critical thinking skills, enabling students to question assumptions, consider alternative viewpoints, and engage in thoughtful.

Philosophy General, SEM – VI (PHIG)

PHI-G-SEC-B1

Man and Environment

The objective of the philosophy of Man and Environment, often explored within the broader field of environmental philosophy, seeks to understand and articulate the relationship between humans and the natural world. This field of philosophy addresses a variety of questions and objectives, some of which include different ethical and anthropological considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature.	10	5	BM
B. Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature.	10	5	MBA
C. Intrinsic Value of nature. i) Moore's talk of 'intrinsic properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value.	10	5	NC
D. Deep Ecology and its Third World Critique i) Arne Naess on Deep Ecology, ii) Ramchandra Guha's critique of Deep Ecology	10	5	SM
E. Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.	10	5	BM

Outcome of the Course: By achieving these outcomes, Overall, the philosophy of Man and Environment seeks not only to understand the human-environment relationship but also to contribute to a more ethical, sustainable, and harmonious coexistence between humans and the natural world.

N.B : All the above course details are applicable for following academic sessions under the CBCS system:

2018-2019 2019-2020 2020-2021 2021-2022 2022-2023

Department of Philosophy

New Education Policy 2023 (NEP)

Semester - I (under CCF)

DSCC-1: Fundamentals of Philosophy

Objective: To provide students with a solid foundation in key philosophical concepts, skills, and methodology. It cultivates an understanding of the nature of philosophical inquiry and critical thinking. This paper familiarizes students with fundamental questions in philosophy and the various branches of the discipline. This course develops the ability, to critically analyze various philosophical arguments and texts. It further explores ethical theories and principles to help students develop a foundation for ethical reasoning. It encourages students to examine their own beliefs and assumptions.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Introduction: • Nature of Philosophy • Commonsense, Science and Philosophy • Branches of Philosophy- Metaphysics, Epistemology, Ethics, Logic, Social and Political Philosophy etc.	10	5	BM
B. Metaphysics: • Substance: General Introduction, Rationalist View of Substance, The Empiricist View of Substance • Causality: Notion of Causal relation, The Rationalist View of Causality-Entailment Theory, The Empiricist View of Causality-Regularity Theory	10	5	NC
C. Epistemology: • Three principle uses of the verb ‘to know’, Conditions of propositional knowledge, Strong and weak senses of “know”, Theories of origin of knowledge: Rationalism, Empiricism, Kant’s Critical Theory	10	5	SM
D. Ethics: • Nature and scope of ethics, Branches of ethics: Normative ethics, Meta-ethics, Applied ethics • Moral and non-moral actions, Concepts of good & bad, right & wrong, duty & obligation, Right & Duty, Duty & virtue. • Object of Moral Judgement- Motive and Intention.	10	5	MBA

Outcome: This paper develops an understanding of the historical context of philosophical ideas and the ability to place them in historical perspective. It fosters an open-minded and tolerant attitude towards diverse philosophical perspectives and beliefs. It cultivates the skills necessary for independent research and inquiry in philosophy. Ultimately, the goal is to equip

students with the tools and knowledge needed to engage thoughtfully with philosophical questions, to appreciate the diversity of philosophical thought, and to apply critical thinking skills in various aspects of their lives.

Interdisciplinary Course (IDC)

Philosophy of Peace and Conflict

Objective: This course on peace and conflict involves fostering a deep understanding of the philosophical dimensions of peace, conflict, and related ethical considerations. It cultivates an understanding of the nature of philosophical inquiry and critical thinking. It familiarizes students with fundamental questions in philosophy and the various branches of the discipline. This paper provides an overview of the history of philosophy, introducing students to major philosophical movements, figures, and key texts. It fosters an appreciation for the development of philosophical thought over time. This course enhances written and verbal communication skills, ensuring clarity and precision in expressing philosophical ideas.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Understanding Peace Concept of Peace; Meaning of Peace, Positive and Negative Peace, Typologies of Peace, Sustainable Peace	40	15	MBA
B. Peace Building: Different Theories Realist Theory, Idealist Theory, Liberalist Theory			
C. Gender and Peace Gender-Equality and Peace, Gender, Conflict and Peace			
D. Some Philosophical Approaches to Peace and Conflict Resolution Kantian Perspective – Morality and Peace; Pre-condition and Condition of Perpetual Peace Gandhian Perspective – Non-Violence, Truth, Satyagraha Tagore's Perspective –Spiritual Idealism and Humanism.	45	15	NC

Outcomes: Students will be able to think critically, question assumptions, and evaluate arguments effectively. This paper will develop an understanding of the historical context of philosophical ideas and the ability to place them in historical perspective. It will demonstrate proficiency in expressing philosophical ideas clearly and persuasively, both in writing and orally thereby engaging in ethical reasoning and apply ethical principles to real-world situations. It will foster an open-minded and tolerant attitude towards diverse philosophical perspectives and beliefs, thereby cultivating the skills necessary for independent research and inquiry in philosophy. Ultimately, the goal is to equip students with the tools and knowledge

needed to engage thoughtfully with philosophical questions, to appreciate the diversity of philosophical thought, and to apply critical thinking skills in various aspects of their lives.

Skill Enhancement Course (SEC)

Man and Nature

The objective in examining the relationship between man and nature would likely involve exploring fundamental questions about existence, ethics, and the nature of reality. Your goal would be to encourage critical thinking and provide a deeper understanding of the intricate connections between humans and the natural world. This paper cultivates environmental awareness and a sense of ecological responsibility. It helps students recognize the interconnectedness of all living beings and the importance of sustainable practices.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
Introduction The meaning of the word nature; Narrow and broad sense of nature; Attitude towards nature. Classical Indian Attitude to Nature The Upanisadic world-view; Tagore's understanding of nature; The Post-Upanisadic view of nature.	10	5	BM
Respect for nature The attitude of respect; Bio-centric outlook to nature; Ethical standards and rules that follow from the attitude of respect to nature, The idea of inherent worth of nature.	10	5	NC
Intrinsic Value of nature Moore's talk of 'intrinsic properties'; Chisholm's idea of intrinsic Value; Attfield on the intrinsic value of nature; Callicott's idea of intrinsic value of nature; Rolston - III on intrinsic value of nature; Intrinsic value: Subjective and objective value.	10	5	MBA
Deep Ecology and its Third World Critique Arne Naess on Deep Ecology; Ramchandra Guha's critique of Deep Ecology.	10	5	SM

Outcome of this paper develops a heightened sense of ethical responsibility and sound decision concerning environmental issues.

Semester – II (under CCF)

DSCC-2: Outlines of Indian Philosophy

The objective of this paper would likely be to impart a comprehensive understanding of the rich ethical traditions rooted in Indian philosophy. The objectives may include Teaching Core Concepts such as Dharma, Karma, Moksha, Ahimsa, and others, encouraging students to critically analyze and evaluate different ethical theories within the Indian philosophical tradition, fostering the ability to engage in constructive debates and discussions on ethical issues from an Indian perspective, facilitating a comparative study of Indian ethics with other major ethical traditions, helping students understand both the uniqueness and shared aspects of ethical principles across cultures and guiding students in applying Indian ethical principles to contemporary issues, bridging the gap between classical philosophy and real-world ethical challenges. This paper explores interdisciplinary connections between Indian ethics and other fields such as psychology, sociology, politics, and environmental studies. By incorporating these objectives, one can contribute to the intellectual and moral development of your students while advancing the field of Indian ethics.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
<ul style="list-style-type: none">• Indian Philosophy: A Historical Overview• Rise of different Philosophical Systems• Common Characteristics of different systems of Indian Philosophy• Concepts of Vedas and the Upaniṣads: Ṛta, Ṛṇa	35	15	SM
<ul style="list-style-type: none">• The reality of the world• The Law of Karma• The reality of Self • Liberation• Meaning of Dharma, Classification of Dharma: sādharmaṇadharma and Asādhāraṇa dharma, Varnāśrama dharma.	45	15	MBA

The outcomes one might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Indian ethical frameworks with Western ethical tradition, Application of Ethics, Cultural Sensitivity, Ethical Conduct, Research and Contribution, Global Dialogue. By aligning the teaching strategies with these objectives, one can help students develop a nuanced understanding of Indian ethics while fostering critical thinking, cultural sensitivity, and a commitment to ethics.

Skill Enhancement Course (SEC)

Recent Issues in Philosophy: Political and Ethical

By passing through this course students can analyses a variety of problems in political philosophy. Composes the fundamental qualities of the relation of ethics and politics. Explains the basic concepts of political philosophy such as state, society, law, order, freedom/liberty, sovereignty etc.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Human Rights <input type="checkbox"/> General Idea of Human Rights: Its Origin and Development during Ancient period; Modern Period and Contemporary Period <input type="checkbox"/> Normative Justification of Human Rights <input type="checkbox"/> Nature and Value of Human Rights: Discrimination on the basis of Race, Caste and Religion <input type="checkbox"/> Concepts of Justice and Equality <input type="checkbox"/> Theory of Justice – John Rawls <input type="checkbox"/> Idea of Justice – Amartya Sen	40	15	NC
B. Feminist Ethics: Some Key Concepts of Feminism <input type="checkbox"/> The Sex/Gender Dichotomy <input type="checkbox"/> Three Forms of Gender Discrimination: Sexism, Patriarchy and Androcentrism or Phallocentrism <input type="checkbox"/> Androcentrism in Philosophy: Feminist Approach <input type="checkbox"/> Feminist Movement – Feminist Consciousness	30	15	BM

Outcome of this course students can illustrates the justifying principles which could be asserted for distinct ethico-political perspectives, and critically analyses those principles.

N:B – All the above NEP 2023 Courses under CCF system are applicable for both Major (Advanced/Hons.) and Minor (General Electives/Pass) Courses.

Outcome of the Course: The overarching goal of the teachings in Indian philosophy is to equip students with a profound understanding of the rich and diverse philosophical traditions that have originated from the Indian subcontinent. Through comprehensive exploration of classical and contemporary Indian philosophical thought, we seek to achieve deep Understanding of Indian Philosophical Traditions, enhance Cultural Sensitivity and Open-mindedness, foster Personal Transformation and Ethical Awareness, etc.

PHIA-CC - 2

History of Western Philosophy – I

Objective of Indian Philosophy: The objectives of studying the history of Western philosophy can vary depending on the context and the goals of the individual or institution. However, some common objectives include: Understanding the development of philosophical thought: Studying the history of Western philosophy allows individuals to trace the evolution of ideas over time, from ancient Greece to the present day. This understanding provides insight into how philosophical concepts have developed, transformed, and influenced one another throughout history.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Pre-Socratic Philosophy: Thales, Heraclitus, Parmenides, Empedocles, Anaxagoras, Democritus, Protagoras. b) Plato: Theory of Knowledge, Theory of Forms. c) Aristotle: Critique of Plato's theory of Forms, Doctrine of four causes, Form and Matter. d) St. Thomas Aquinas: Faith and Reason, Essence and Existence.	30	15	BM
e) Descartes: Cartesian method of doubt, Cogito ergo sum, Criterion of truth, Types of ideas, Proofs for the existence of God, Mind- body dualism, Proofs for the existence of the external world. f) Spinoza: Doctrine of substance, Attributes and Modes, Existence of God, Pantheism, Three orders of knowing. g) Leibniz: Monads, Truths of reason, Truths of facts, Innateness of ideas, Some metaphysical principles: Law of Identity of indiscernible, Law of sufficient reason, Law of continuity, Doctrine of Pre-established harmony.	30	45	NC

Outcome of the Course: Overall, the objectives of studying the history of Western philosophy are multifaceted, encompassing both a deep understanding of philosophical traditions and an appreciation for the diversity of ideas that have shaped Western thought over time.

Advanced Course SEM- II (Hons.)

PHIA-CC - 3

Outlines of Indian Philosophy – II

Objective of Indian Philosophy: Indian philosophy aims to guide individuals in practical aspects of life. It provides insights into leading a balanced and purposeful life through principles like Ahimsa (non-violence), Satya (truth), and compassion. Many Indian philosophies contribute to the understanding of cultural and social harmony. Concepts like Vasudhaiva Kutumbakam (the world is one family) highlight the inclusive and integrative vision of Indian philosophical thought.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Sāmkhya—Satkāryavāda, Nature of Prakṛti, its constituents and proofs for its existence. Nature of Puruṣa and proofs for its existence, plurality of puruṣas, theory of evolution. b) Yoga—Citta, Cittavṛtti, Cittabhūmi. Eight fold path of Yoga, God.	30	15	SM
c) Mīmāṃsā (Prābhakara and Bhāṭṭa) : Anvitāvidhānvāda and Abhihitānvayavāda, Arthāpatti and Anupalabdhi as sources of knowledge d) Advaita Vedānta—Sankara's view of Brahman, Saguṇa and Nirguṇa Brahman, Three grades of Sattā: prātibhāsika, vyavahārika and pāramārthika, Jīva, Jagat and Māyā. e) Viśiṣṭādvaita—Rāmānuja's view of Brahman, Jīva, Jagat. Refutation of the doctrine of Māyā.	45	15	MBA

Outcome of the Course: The overarching goal of the teachings in Indian philosophy is to equip students with a profound understanding of the rich and diverse philosophical traditions that have originated from the Indian subcontinent. Through comprehensive exploration of classical and contemporary Indian philosophical thought, we seek to achieve deep Understanding of Indian Philosophical Traditions, enhance Cultural Sensitivity and Open-mindedness, foster Personal Transformation and Ethical Awareness, etc.

PHIA-CC - 4

History of Western Philosophy – II

The objectives of studying the history of Western philosophy can vary depending on the context and the goals of the individual or institution. However, some common objectives include: Understanding the development of philosophical thought: Studying the history of Western philosophy allows individuals to trace the evolution of ideas over time, from ancient

Greece to the present day. This understanding provides insight into how philosophical concepts have developed, transformed, and influenced one another throughout history.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Locke : Refutation of innate ideas, The origin and formation of ideas, Simple and Complex ideas, Substance, Modes and Relations, Nature of knowledge and its degrees, Limits of knowledge, Primary and Secondary qualities, Representative Realism. b) Berkeley: Refutation of Abstract ideas. Criticism of Locke's distinction between Primary and Secondary qualities, Immaterialism, Esse-est-percipi, Role of God. c) Hume: Impression and ideas, Association of ideas, Distinction between Judgements concerning Relations of Ideas and Judgements concerning Matters of fact, Theory of causality, Theory of Self and Personal Identity, Scepticism.	30	15	NC
d) Kant : Conception of Critical Philosophy, Distinction between A priori and A posteriori Judgements, Distinction between Analytic and Synthetic Judgements. Synthetic A priori Judgements, General problem of the Critique, Copernican Revolution in Philosophy ;Transcendental Aesthetic : Space & Time—Metaphysical & Transcendental expositions of the Ideas of Space & Time	30	45	BM

Outcome of the Course:Overall, the objectives of studying the history of Western philosophy are multifaceted, encompassing both a deep understanding of philosophical traditions and an appreciation for the diversity of ideas that have shaped Western thought over time.

Advanced Course SEM- III (Hons.)

SEM 3 PHIA-CC-5

Philosophy of Mind

Objective: The philosophy of mind is a branch of philosophy that explores fundamental questions about the nature of the mind, consciousness, cognition, and their relationship to the physical world. The objectives of philosophy of mind include: Understanding the nature of consciousness: One of the central objectives of philosophy of mind is to understand what consciousness is, how it arises, and how it relates to physical processes in the brain. This involves exploring questions about subjective experience, qualia, and the phenomenal aspects of mental life.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Psychology: Definition, Nature and Scope.	35	15	SM
b) Methods of Psychology: Introspection, Extrospection, Experimental Methods—variables—dependent & independent, Controls in experiment, Limitations of experimental method.			
c) Sensation and perception: Nature of sensation, Nature of perception, Relation between sensation and perception, Gestalt theory of perception. Illusion and Hallucination.			
d) Learning: Theories of Learning—Trial and error theory, Thorndike's laws of learning, Gestalt theory, Pavlov's theory of conditioned response, B.F. Skinner's theory of Operant Conditioning (reinforcement, extinction, punishment).			
e) Philosophical Theories of Mind: Interactionism, Double-aspect theory, Philosophical Behaviorism, Materialism- mind-brain identity theory, The Person theory (Strawson).			
f) Consciousness: Levels of mind—Conscious, Sub-conscious, Unconscious, Proofs for the existence of Unconscious, Freud's theory of Dream.			
g) Intelligence: Measurement of intelligence, IQ, Measurement of IQ, BinetSimon test.			
h) Personality: Types, Factors and Traits of Personality.			

Outcome of the Course: Philosophy of mind are to deepen our understanding of the nature of the mind, consciousness, and cognition, to address foundational questions about the relationship between mental phenomena and the physical world, and to explore the implications of these inquiries for philosophy, science, and everyday life.

SEM 3 PHIA-CC – 6

Social and Political Philosophy

Social and political philosophy is a branch of philosophy that examines concepts such as justice, freedom, power, authority, and the structure of society. Its objectives include: Social and political philosophy aims to understand what constitutes a just society and how principles of justice should be applied to various social and political institutions. This involves examining theories of distributive justice, procedural justice, and corrective justice. It seeks to understand the basis of political authority and legitimacy. Questions addressed include whether political authority arises from consent, coercion, tradition, or other sources, and what distinguishes legitimate from illegitimate forms of political power.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Nature and Scope of Social and Political Philosophy. b) Primary concepts: Society, community, association, institution, family: nature, different forms of family, role of family in the society. c) Social Class and Caste: Principles of class and caste, Marxist conception of class, Varṇāśrama dharma. d) Theories regarding the relation between individual and society: i) Individualistic theory ii) Organic theory iii) Idealistic theory e) Secularism—its nature, Secularism in India. F) Social Change: Nature, Relation to social progress, Marx-Engles on social change, Gandhi on social change. g) Political Ideals: Nature of Democracy and its different forms, Direct and Indirect democracy, Liberal democracy, Democracy as a political ideal, Socialism: Utopian and Scientific, Anarchism	35	15	NC

Outcome of this course students will gain a profound understanding of social and Political Values and ethical reasoning.

SEM 3 PHIA-CC – 7

Philosophy of Religion

The objective of the Philosophy of Religion course is to engage students in a critical exploration of the central questions, concepts, and debates within the field of philosophy of religion. This course aims to provide students with a deep understanding of the various philosophical approaches to religion, the nature of religious experience, and the rational analysis of religious beliefs. By examining both classical and contemporary perspectives,

students will develop the ability to think critically about religious phenomena and articulate informed, well-reasoned positions on the philosophical dimensions of religion.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Nature and scope of Philosophy of Religion. Doctrine of karma and rebirth, doctrine of liberation, (Hindu, Bauddha and Jaina views). b) The Philosophical teachings of the Holy Quran: God the ultimate Reality, His attributes, His relation to the world and man. c) Some basic tenets of Christianity: The doctrine of Trinity, The theory of Redemption . d) Religious Pluralism, Inter-religious dialogue and Possibility of Universal Religion. e) Arguments for the existence of God: Cosmological, Teleological and Ontological arguments, Nyāya arguments. f) Grounds for Disbelief in God: Sociological theory (Durkheim), Freudian theory, Cārvāka, Bauddha and Jaina views . g) The Peculiarity of Religious Language: The doctrine of analogy, Religious statements as Symbolic, Religious language as Non-Cognitive (Randal's view), the language game theory	45	15	MBA

SEM 3 PHIA-SEC-B1

Man and Environment

The objective of the The philosophy of Man and Environment, often explored within the broader field of environmental philosophy, seeks to understand and articulate the relationship between humans and the natural world. This field of philosophy addresses a variety of questions and objectives, some of which include different ethical and anthropological considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature. b) Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature. c) Intrinsic Value of nature i)Moore's talk of 'intrinsic	45	15	BM

<p>properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value.</p> <p>d) Deep Ecology and its Third World Critique</p> <p>i) Arne Naess on Deep Ecology,</p> <p>ii) Ramchandra Guha's critique of Deep Ecology</p> <p>e) Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.</p>			
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Outcome of the Course: By achieving these outcomes, Overall, the philosophy of Man and Environment seeks not only to understand the human-environment relationship but also to contribute to a more ethical, sustainable, and harmonious coexistence between humans and the natural world.

Advanced Course SEM- IV (Hons.)

SEM – 4 PHIA CC – 8

Western Logic – I

The objectives of this paper are manifold: Applying Logic to Philosophy, Connecting Logic to Other Disciplines, cultivating a Philosophical Mindset, Understanding the Foundation, Developing Analytical Skills and many more.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Logic and Arguments, Deductive and Inductive Arguments, Argument forms and arguments, Statement forms and statement, Truth and Validity. Categorical propositions and classes: quality, quantity and distribution of terms, Translating categorical propositions into standard form. b) Immediate inferences: Conversion, Obversion and Contraposition, Traditional square of opposition and Immediate Inferences based thereon; Existential Import, symbolism and Diagrams for categorical propositions. c) Categorical Syllogism: Standard Form categorical Syllogism; The Formal nature of Syllogistic Argument, Rules and Fallacies, General Rules; To test Syllogistic Arguments for validity (by applying general rules for syllogism); To solve problems and prove theorems concerning syllogism. d) Boolean Interpretation of categorical propositions; Review of the Traditional Laws of Logic concerning immediate inference and syllogism; Venn Diagram Technique for Testing Syllogisms, Hypothetical and Disjunctive Syllogisms, Enthymeme, The Dilemma. e) Induction: Argument by Analogy, Appraising Analogical Arguments, Refutation by Logical Analogy. f) Causal Connections: Cause and Effect, the meaning of “Cause”; Induction by Simple Enumeration; Mill’s Method of Experimental Inquiry; Mill’s Method of Agreement, Method of Difference, Joint Method of Agreement and Difference, Method of Residues, Method of Concomitant Variations; Criticism of Mills Methods, Vindication of Mill’s Methods. g) Science and Hypothesis: Explanations; Scientific and Unscientific, Evaluating Scientific Explanations; The pattern of Scientific Investigation; Crucial Experiments and Ad Hoc Hypotheses. h) Probability: Alternative Conception of Probability; The Probability Calculus; Joint Occurrences; Alternative Occurrences	35	15	SM

The outcomes of teaching Western logic might include Mastery of Logical Concepts, Critical Thinking Skills and Application in Philosophical Inquiry, Interdisciplinary Connections, Effective Communication and Philosophical Engagement. Ultimately, the goal is to equip students with the tools and skills necessary for rigorous philosophical inquiry and to foster a deep appreciation for the role of logic in shaping and refining philosophical thought.

SEM – 4 PHIA-CC – 9

Western Logic – II

The objectives of this paper are manifold: Applying Logic to Philosophy, Connecting Logic to Other Disciplines, cultivating a Philosophical Mindset, Understanding the Foundation, Developing Analytical Skills and many more.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Symbolic Logic: The value of special symbols; Truth-Functions; Symbols for Negation, Conjunction, Disjunction, Conditional Statements and Material Implication; Material Equivalence and Logical Equivalence; Dagger and stroke functions; inter-definability of truth functors. b) Tautologous, Contradictory and Contingent Statement-Forms; the Paradoxes of Material Implication; The Three Laws of Thought. c) Determining the logical character of statement form and statements by The Method of Truth-table and the Method of Resolution [dot notation excluded] d) Testing Argument Form and Argument for validity by i) The Method of Truth-table. ii) The Method of Resolution (Fells woop & Full Sweep)[dot notation excluded]. e) The Method of Deduction: Formal Proof of Validity: Difference between Implicational Rules and the Rules of Replacement; Construction of Formal Proof of Validity by using nineteen rules; Proof of invalidity by assignment of truth-values. f) Quantification Theory: Need for Quantification Theory, Singular Propositions; Quantification; Translating Traditional subject predicate proposition into the logical notation of propositional function and quantifiers. g) Quantification Rules and Proving Validity; Proving Invalidity for arguments involving quantifiers	45	15	BM

The outcomes of teaching Western logic might include Mastery of Logical Concepts, Critical Thinking Skills and Application in Philosophical Inquiry, Interdisciplinary Connections, Effective Communication and Philosophical Engagement. Ultimately, the goal is to equip students with the tools and skills necessary for rigorous philosophical inquiry and to foster a deep appreciation for the role of logic in shaping and refining philosophical thought.

SEM 4 PHIA CC-10

Epistemology and Metaphysics (Western)

The objective of this paper is to provide students critical thinking of knowledge, Truth and possibility. The objective of this paper is also solve the problem of induction

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Concepts, Truth b) Sources of Knowledge c) Some Principal uses of the verb “To know”, Conditions of Propositional Knowledge, Strong and weak senses of “know” d) Analytic truth and logical possibility e) The a-priori f) The Problem of Induction g) Cause and Causal Principles h) Realism, Idealism i) Phenomenalism j) Substance and Universal	35	15	NC

Outcome: Study of this paper grows critical thinking in the minds of the students.

PHI-A-SEC- B2.2

Philosophy of Human Rights

Objective: The primary objective of this paper is to critically examine the philosophical underpinnings of human rights, seeking to provide a comprehensive understanding of the conceptual and ethical foundations that justify the existence and protection of these rights. The aim is to contribute to the ongoing discourse within the field of philosophy and human rights by delving into the fundamental principles that shape our understanding of human rights and their implications for ethical and political considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Definition and Nature of Human Rights 2. The Idea of Human Rights: Its Origins and Historical Developments during Ancient period, Modern period and Contemporary period 3. The Idea of Natural Law and Natural Rights: Thomas Hobbes and John Locke. 4. The Natural Rights Tradition: Some Reactions from Jeremy Bentham, Edmund Burke and Thomas Paine 5. Natural Right, Fundamental Right and Human Right 6. Preamble, Fundamental Rights and Duties (Indian Constitution) 7. Contemporary Perspectives: Joel Feinberg—Basic Rights	45	15	MBA

Outcome: The paper aims to contribute to the academic discourse on human rights by providing a nuanced and comprehensive analysis of their philosophical foundations. The

outcome is expected to be a well-reasoned and informed discussion that adds depth to current debates surrounding human rights, fostering a deeper understanding of the ethical and conceptual underpinnings that guide the discourse. Additionally, the paper may serve as a resource for scholars, policymakers, and activists interested in the intersection of philosophy and human rights, offering insights that can inform ethical decision-making and policy development.

Advanced Course SEM- V (Hons.)

PHI-A-CC-11

Nyāya Logic and Epistemology –I

The objective of this paper One 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).

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Definition of buddhi or jñāna (cognition), its two kinds; Definition of smṛti; Two kinds of smṛti (memory); Definition of anubhava, its division into veridical (yathārtha) and non-veridical (ayathārtha); Three kinds of non-veridical anubhava; Definitions clarified in TarkasaṁgrahaDīpikā. b) Four-fold division of pramā and pramāṇa. Definition of Karaṇa (special causal condition) and kāraṇa (general causal condition). The concept of anyathāsiddhi (irrelevance) and its varieties. The definition of kārya (effect). Kinds of cause: samavāyi, a-samavāyi and nimittakāraṇa (definitions and analysis). c) Definition of pratyakṣa and its two-fold division :nirvikalpaka and savikalpakajñāna. Evidence for the actuality of nirvikalpaka. d) Sannikarṣa and its six varieties. Problem of transmission of sound; The claim of anupalabdhi as a distinctive pramāṇa examined.	45	15	BM

The outcomes you might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Indian logical tradition, Application of logical reasoning.

PHI-A-CC-12

Ethics (Indian

The objective of this paper would likely be to impart a comprehensive understanding of the rich ethical traditions rooted in Indian philosophy. The objectives may include Teaching Core Concepts such as Dharma, Karma, Moksha, Ahimsa, and others, encouraging students to critically analyze and evaluate different ethical theories within the Indian philosophical tradition, fostering the ability to engage in constructive debates and discussions on ethical issues from an Indian perspective, facilitating a comparative study of Indian ethics with other major ethical traditions, helping students understand both the uniqueness and shared aspects of ethical principles across cultures and guiding students in applying Indian ethical principles to contemporary issues, bridging the gap between classical philosophy and real-world ethical challenges.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Introduction: Concerns and Presuppositions, Concept of Sthitaprañjña, Karmayoga: (Gīta) Puruṣārthas and their inter-relations. b) Meaning of Dharma, Concept of Ṛṇa and Ṛta. Classification of Dharma: sādharma and Asādharma, Varnāśrama dharma. c) Vidhi and Niṣedha. d) Buddhist Ethics: Pañcaśīla, Brahmavihārabhāvanā (Buddha) Anuvrata, Mahāvratā, Ahimsā. e) Jaina Ethics: anuvrata, mahāvratā. f) Mimamsa Ethics: nityanaimittika karma and kāmya karma, the imperative in kāmya karmas and in kāmya karmas involving himsā.	45	15	MBA

The outcomes you might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Indian ethical frameworks with Western ethical tradition, Application of Ethics, Cultural Sensitivity, Ethical Conduct, Research and Contribution, Global Dialogue. By aligning the teaching strategies with these objectives, one can help students develop a nuanced understanding of Indian ethics while fostering critical thinking, cultural sensitivity, and a commitment to ethical conduct.

PHI-A-DSE-A2.2

Normative and Meta ethics

Objective of the course Metaethics is the study of moral thoughts and moral language. Metaethics asks what morality actually is. It expresses where moral values originate, whether there is a psychological basis for morals. It aims to understand morality and examine the nonmoral assumptions people rely on when trying to act morally. It asks nonmoral questions about morality itself, such as the meaning of ethical principles and where they come from

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Postulates of morality B. Virtue Ethics C. Concept of value: Types of values, subjectivity/objectivity of values, moral skepticism D. Distinction between normative and meta ethics E. Meta-ethics: Nature of meta-ethics, Emotivism (A.J. Ayer's view), Intuitionism (Moore's view), Prescriptivism (R.M. Hare's view)	45	15	SM

Outcome of the Course: Upon completing the course on Normative and Meta Ethics, students will emerge with a comprehensive understanding of the fundamental concepts, theories, and debates within the realm of moral philosophy. The course aims to equip students with the necessary tools to critically engage with ethical discourse and grapple with complex

moral questions. Here are the outcomes of the course: Students will gain a profound comprehension of metaethics, delving into the study of moral thoughts and language. They will explore the origins of moral values, examine the psychological underpinnings of morality, and analyze the nonmoral assumptions inherent in moral reasoning.

PHI-A-DSE-B1.1

Classical Texts: An Enquiry Concerning Human Understanding

The objective of this paper would likely be to import a comprehensive understanding of David Hume's Philosophical thought such as causality, soul, Ideas and Impressions, Relations of Ideas etc.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
<ul style="list-style-type: none"> • Chapter 1—3 • Chapter 4—6 • Chapter 7- 9 • Chapter 10-12 	45	15	NC

Outcome of the paper It includes Human Concepts of causal relation, idea of Soul. matters of facts and relation of our ideas.

Advanced Course SEM- VI (Hons.)

PHI-A-CC-13

Nyaya Logic and Epistemology –II

Objective: The Nyāya school of Indian philosophy is renowned for its contributions to logic and epistemology, offering a systematic and detailed analysis of knowledge and the means of acquiring it. Rooted in the Hindu philosophical tradition, Nyāya provides a framework for understanding how knowledge is obtained, validated, and classified. Here's an overview of Nyāya's approach to logic and epistemology.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
a) Definition of anumāna, anumiti and parāmarśa. Analysis of pakṣatā. Definition of vyāpti; Vyāptigraha. b) Definition of pakṣadharmatā—svārthānumiti and parārthānumiti; Analysis of pañcāvayaviNyāya. Necessity of parāmarśa. Three kinds of linga or hetu: kevalānvayi, kevalayatirekī and anvayavyatirekī. Definition of pakṣa, Sapakṣa and vipakṣa with illustrations. Marks of sat hetu. c) Hetvābhāsa-two types of definition. Five kinds of hetvābhāsa. d) Upamānapramāṇa: Definition and analysis. Śabdapramāṇa, Definition and analysis. Śakti (the direct signifying power), the padapadārtha- sambandha considered as Īśvara-saṁketa, Controversy between the Mīmāṃsakas and the Naiyāyikas regarding the nature of Śakti as universal or particular. e) Śaktigraha (ascertainment of the meaning-relation), lakṣaṇa, varieties of lakṣaṇa, Analysis of Gauṇī-vṛtti (the secondary signifying power of a term), Vyājanā-vṛtti (the suggestive power of a term) analysed as a kind of śakti or lakṣaṇā. f) The question of lakṣanā-bījatātparya, The concept of yoga-rūḍhi. The three conditions of śabda-bodha —ākāṅkṣā, yogyatā and sannidhi. Two kinds of statements distinguished – Vaidika and Laukika. g) Arthāpatti as a distinctive pramāṇa: Controversy between the Mīmāṃsakas and the Naiyāyikas. h) The theory of prāmāṇya: the issue between svataḥ-prāmāṇyavāda and parataḥ-prāmāṇyavāda regarding utpatti and jñapti; The Prābhākara theory of akhyāti.	45	15	BM

Outcomes of this paper is Nyaya's logic and epistemology offer a comprehensive approach to understanding the nature of knowledge and the means by which it is acquired, assessed, and applied. Its emphasis on logical reasoning, empirical observation, and authoritative testimony provides a robust foundation for philosophical inquiry and debate.

PHI-A-CC-14

Ethics (Western)

Objective: It is essential to approach the study of Indian and Western ethics with an open mind and commitment to understanding the diverse perspectives that each tradition offers. This paper fosters a deep appreciation of the cultural contexts that shaped Indian and Western ethical traditions. It develops critical thinking skills in evaluating ethical theories and principles. It facilitates a comparative analysis of key ethical concepts in Indian and Western philosophies. This paper provides a historical overview of the development of ethical thought in both Indian and Western philosophical traditions, thereby fostering a sense of ethical responsibility and an understanding of how philosophical concepts can be practically applied in real-world situations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Nature and Scope of Ethics, Classification of Ethics: a) Prescriptive, b) Meta Ethics, c) Applied Ethics. B. Moral and Non-moral actions, Object of Moral Judgement— Motive and Intention C. Moral Theories: Plato and Aristotle D. Standards of Morality: Hedonism—Ethical, Psychological. Utilitarianism: Act-utilitarianism, Rule-utilitarianism. Deontological Theories: Act-Deontological Theories, Rule-Deontological Theories— Kant's Theory E. Theories of Punishment.	45	15	SM

The outcomes you might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Western ethical tradition, Application of Ethics, Cultural Sensitivity, Ethical Conduct, Research and Contribution, Global Dialogue. By aligning the teaching strategies with these objectives, one can help students develop a nuanced understanding of Indian ethics while fostering critical thinking, cultural sensitivity, and a commitment to ethical conduct.

PHI-A-DSE-A2.2

Applied ethics

Objective: Specializing in applied ethics, one's primary objectives would be to engage students in critical thinking and ethical reasoning within real-world contexts. Applied ethics focuses on the practical application of ethical theories and principles to address concrete issues in various fields. Some key objectives are Critical Thinking Development,

Understanding Ethical issues, Ethical decision-making skills, Engagement with Diverse Perspectives and Application of Ethical Frameworks.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Nature and scope of applied ethics. 2. Killing: Suicide, Euthanasia, Animal killing. 3. Poverty, Affluence and Morality. 4. War and Violence: Terrorism. 5. Right: Nature and Value of Human Rights—Discrimination on the basis of race, caste and religion. 6. The Ethics of Care. 7. Value beyond sentient beings, Reverence for life, Deep Ecology, Concepts of Kinship Ethics. 8. Ecological Concern in Indian thoughts: Jaina and Bauddha views.	45	15	MBA

Outcomes of this paper would be to develop sensitivity to ethical challenges and dilemmas. Graduates should demonstrate a heightened awareness of ethical issues in their respective fields. Graduates should exhibit advanced critical thinking skills, enabling them to dissect and evaluate ethical problems effectively, prepare students to be ethical leaders who can navigate complex ethical landscapes in their professional roles, instill a sense of responsibility and integrity. Graduates should be capable of applying ethical theories and principles to address real-world problems. By successfully achieving these objectives and outcomes, one can contribute to the development of ethically conscious and critically engaged individuals who can navigate the complexities of their professional and personal lives.

PHI-A-DSE-B2.4

Contemporary Indian Philosophy: M. K. Gandhi

Objective of studying M. K. Gandhi is to develop strong ethical values in students' minds. Theory of Non-violence, Satyagraha can grow strong ethical consciousness in individuals towards non-violence.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. God and Truth. 2. Nature of Man. 3. Non-Violence 4. Satyāgraha 5. Swaraj 6. Theory of Trusteeship	45	15	NC

Outcome: The aim of Gandhiji's basic education was to educate the students on crafts which would enable them to solve the problems of their livelihood and at the same time develop qualities of good citizenship. In Gandhiji's view, sound education must be rooted through the culture and moral value also.

Department of Philosophy
Lesson Plan for NAAC accreditation 2024
Lesson Plan Tenure 2018-2023 under Choice Based Credit System (CBCS)

Departmental Teaching Staff:

1. MandritaBhattacharyay Aich (MBA)
2. Nabanita Chatterjee (NC)
3. Swarnali Maitra (SM)
4. Bonomali Malik (BM)

DEPARTMENT OF PHILOSOPHY

Philosophy General, SEM –I (PHIG)

GE/CC-1

Indian Epistemology and Metaphysics

Objective of Indian Philosophy: Indian philosophy aims to guide individuals in practical aspects of life. It provides insights into leading a balanced and purposeful life through principles like Ahimsa (non-violence), Satya (truth), and compassion. Many Indian philosophies contribute to the understanding of cultural and social harmony. Concepts like Vasudhaiva Kutumbakam (the world is one family) highlight the inclusive and integrative vision of Indian philosophical thought.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Cārvāka Epistemology: Perception as the only source of knowledge; Refutation of Inference and Testimony as source of knowledge.	10	5	SM
B. Nyāya Epistemology: The nature of perception; laukika sannikarṣa; Determinate (savikalpaka) and Indeterminate (nirvikalpaka): anumāna; sādhyā, pakṣa, hetu, vyāpti, parāmarśa and vyāptigraha. Svārthānumiti and parārthānumiti, pañcāvayavīnyāya.	10	5	BM
C. Vaiśeṣika Metaphysics: Categories – dravya, guna, karma, sāmānya, viśeṣa, samavāya and abhāva.	10	5	NC
D. Advaita Metaphysics: Brahman, māyā, The relation between jīva and Brahman.	10	5	MBA

Outcome of the Course: The overarching goal of the teachings in Indian philosophy is to equip students with a profound understanding of the rich and diverse philosophical traditions

that have originated from the Indian subcontinent. Through comprehensive exploration of classical and contemporary Indian philosophical thought, we seek to achieve deep Understanding of Indian Philosophical Traditions, enhance Cultural Sensitivity and Open-mindedness, foster Personal Transformation and Ethical Awareness, etc.

Philosophy General, SEM – II (PHIG)

GE/CC - 2

Western Epistemology and Metaphysics

The objective of this paper on Western Philosophy is to provide students with a comprehensive understanding of the foundational ideas, key thinkers, and major movements within the Western philosophical tradition. Through a structured exploration of philosophical texts and critical discussions, this course aims to cultivate students' analytical and evaluative skills, enhance their ability to engage in thoughtful discourse, and foster a deep appreciation for the historical and conceptual developments that have shaped Western philosophical thought.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Different senses of 'Know'. Conditions of Propositional Knowledge, Origin of Concepts. Concept Rationalism-Views of Descartes and Leibniz, Concept Empiricism –Views of Locke, Berkeley and Hume.	10	5	SM
B. Theories of the origin of Knowledge: Rationalism, Empiricism, Kant's Critical Theory.	10	5	BM
C. Realism: Naive Realism, Locke's Representative, Realism, Subjective Idealism (Berkeley).	10	5	NC
D. Causality: Entailment Theory, Regularity Theory. E. Mind-Body Problem: Interactionism, Parallelism and the Identity Theory	10	5	MBA

Philosophy General, SEM – III (PHIG)

SEM 3 PHIG–GE/CC – 3

Western Logic

The objectives of this paper are manifold: Applying Logic to Philosophy, Connecting Logic to Other Disciplines, Cultivating a Philosophical Mindset, Understanding the Foundation, Developing Analytical Skills and many more.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Introductory topics: Sentence, proposition, argument, truth and validity. B. Aristotelian classification of categorical propositions, distribution of terms. Existential Import, Boolean interpretation of categorical propositions. Immediate inference. Immediate inference based on the square of opposition, conversion, obversion and contraposition.	10	5	MBA
C. Categorical syllogism: Figure, mood, rules for validity, Venn Diagram method of testing validity, fallacies.	10	5	SM
D. Symbolic Logic: Use of symbols, Truth-functions: Negation, Conjunction, disjunction, implication, equivalence. E. Tautology, Contradiction, Contingent statement forms. Construction of truth-table, using truth-tables for testing the validity of arguments and statement forms.	10	5	BM
F. Mill's method of Experimental Inquiry	10	5	NC

Outcome of the Course: The outcomes of teaching Western logic might include Mastery of Logical Concepts, Critical Thinking Skills and Application in Philosophical Inquiry, Interdisciplinary Connections, Effective Communication and Philosophical Engagement. Ultimately, the goal is to equip students with the tools and skills necessary for rigorous philosophical inquiry and to foster a deep appreciation for the role of logic in shaping and refining philosophical thought.

Philosophy General, SEM – III (PHIG)

Skill Enhancement Course - PHI-G-SEC-A2

Business Ethics

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Why Study Business Ethics? i) Ethical Issues in business ii) Ethical principles in business	10	5	MBA
3. Ethics in Management i) Management by Value Programmes: a qualitative appraisal ii) Ethical vision of Management: A Vedantic outline	10	5	SM
2. Environment and Business Ethics i) Business ethics and environmental values ii) Ethics of conserving depletable resources.	10	5	BM

Philosophy General, SEM – IV (PHIG)

PHIG–GE/CC – 4

Philosophy of Mind

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Sensation: What is sensation? Attributes of sensation. Perception: What is perception? Relation between sensation and perception, Gestalt theory of perception, illusion and hallucination.	10	5	MBA
B. Consciousness: Conscious, Subconscious, Unconscious, Evidence for the existence of the Unconscious, Freud's theory of dream.	10	5	SM
C. Memory: Factors of memory, Laws of association, Forgetfulness. Learning: The trial and Error theory, Pavlov's Conditioned Response theory, Gestalt theory.	10	5	NC
D. Intelligence: Measurement of Intelligence, I.Q, Test of Intelligence, Binnet-Simon test.	10	5	BM

Philosophy General, SEM – IV (PHIG)

Skill Enhancement Course - PHI-G-SEC-B1

Man and Environment

The objective of the philosophy of Man and Environment, often explored within the broader field of environmental philosophy, seeks to understand and articulate the relationship between humans and the natural world. This field of philosophy addresses a variety of questions and objectives, some of which include different ethical and anthropological considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature.	10	5	BM
B. Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature.	10	5	MBA
C. Intrinsic Value of nature. i) Moore's talk of 'intrinsic			

properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value.	10	5	NC
D. Deep Ecology and its Third World Critique i) Arne Naess on Deep Ecology, ii) Ramchandra Guha's critique of Deep Ecology	10	5	SM
E. Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.	10	5	BM

Outcome of the Course: By achieving these outcomes, Overall, the philosophy of Man and Environment seeks not only to understand the human-environment relationship but also to contribute to a more ethical, sustainable, and harmonious coexistence between humans and the natural world.

Philosophy General, SEM – V (PHIG)

PHI-G-DSE-A1

Ethics: Indian and Western

Objective: It is essential to approach the study of Indian and Western ethics with an open mind and a commitment to understanding the diverse perspectives that each tradition offers. This paper fosters a deep appreciation for the cultural contexts that shaped Indian and Western ethical traditions. It develops critical thinking skills in evaluating ethical theories and principles. It facilitates a comparative analysis of key ethical concepts in Indian and Western philosophies. This paper provides a historical overview of the development of ethical thought in both Indian and Western philosophical traditions, thereby fostering a sense of ethical responsibility and an understanding of how philosophical concepts can be practically applied in real-world situations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Four Purusarthās – dharma, artha, kāma and mokṣa and their interrelation. Karma (Sakāma & Niṣkāma), Cārvāka Ethics.	10	5	NC
	10	5	MBA
B. Buddhist Ethics: The Four Noble Truths and the Eight-Fold Path.	10	5	SM
C. Moral and Non-Moral Actions, Object of Moral Judgment.	10	5	SM
D. Teleological Ethics: Utilitarianism (Bentham and Mill) Deontological Ethics: Kant's Moral Theory.	10	5	BM
E. Theories of Punishment.			

Outcomes: Students gain a deeper understanding and appreciation for the cultural nuances embedded in Indian and Western ethical traditions. Students acquire a comprehensive understanding of the key ethical theories and concepts in both Indian and Western philosophies. This paper enhances students' ability to critically analyze and evaluate ethical arguments. It equips students with the skills to apply ethical principles to real-world situations. It develops a sense of ethical responsibility and a commitment to make informed and principled decisions. By incorporating these objectives and outcomes in our teaching approach; we contribute to the holistic development of students as critical thinkers and ethical individuals, capable of engaging with diverse philosophical traditions.

Philosophy General, SEM – V (PHIG)

Skill Enhancement Course - PHI-G-SEC-A2

Business Ethics

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
1. Why Study Business Ethics? i) Ethical Issues in business ii) Ethical principles in business	10	5	MBA
3. Ethics in Management i) Management by Value Programmes: a qualitative appraisal ii) Ethical vision of Management : A Vedantic outline	10	5	SM
2. Environment and Business Ethics i) Business ethics and environmental values ii) Ethics of conserving depletable resources.	10	5	BM

Philosophy General, SEM – VI (PHIG)

PHI-G-DSE-B2

Contemporary Indian Thought

Objectives: The aim of this paper is to foster a deep understanding of the philosophical traditions that have emerged in India in recent times. It promotes an interdisciplinary approach by connecting contemporary Indian thought with other fields such as politics, sociology, literature, and science. It further encourages students to explore how philosophical ideas can be applied to real-world issues and contemporary challenges. It helps students to understand the cultural, historical, and social contexts that have shaped contemporary Indian thought. Finally, it explores the interplay between philosophy and cultural dynamics, examining how philosophical ideas both reflect and influence societal norms.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
i) Swami Vivekananda: Nature of Man, Nature of Religion, Ideal of universal religion, Practical Vedānta.	10	5	MBA
ii) M.K. Gandhi: Nature of man, non-violence, satyāgraha, theory of trusteeship.	10	5	NC
iii) B.R. Ambedkar: Critique of social evils, Dalit movement.	10	5	SM

Outcomes: Students here should gain a profound understanding of the key philosophical concepts and debates within contemporary Indian thought. This paper helps in developing the ability to analyze contemporary concepts. It critiques philosophical arguments, thereby fostering a nuanced and sophisticated approach. It cultivates critical thinking skills, enabling students to question assumptions, consider alternative viewpoints, and engage in thoughtful.

Philosophy General, SEM – VI (PHIG)

PHI-G-SEC-B1

Man and Environment

The objective of the philosophy of Man and Environment, often explored within the broader field of environmental philosophy, seeks to understand and articulate the relationship between humans and the natural world. This field of philosophy addresses a variety of questions and objectives, some of which include different ethical and anthropological considerations.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature.	10	5	BM
B. Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature.	10	5	MBA
C. Intrinsic Value of nature. i) Moore's talk of 'intrinsic properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value.	10	5	NC
D. Deep Ecology and its Third World Critique i) Arne Naess on Deep Ecology, ii) Ramchandra Guha's critique of Deep Ecology	10	5	SM
E. Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.	10	5	BM

Outcome of the Course: By achieving these outcomes, Overall, the philosophy of Man and Environment seeks not only to understand the human-environment relationship but also to contribute to a more ethical, sustainable, and harmonious coexistence between humans and the natural world.

N.B : All the above course details are applicable for following academic sessions under the CBCS system:

2018-2019 2019-2020 2020-2021 2021-2022 2022-2023

Department of Philosophy

New Education Policy 2023 (NEP)

Semester - I (under CCF)

DSCC-1: Fundamentals of Philosophy

Objective: To provide students with a solid foundation in key philosophical concepts, skills, and methodology. It cultivates an understanding of the nature of philosophical inquiry and critical thinking. This paper familiarizes students with fundamental questions in philosophy and the various branches of the discipline. This course develops the ability, to critically analyze various philosophical arguments and texts. It further explores ethical theories and principles to help students develop a foundation for ethical reasoning. It encourages students to examine their own beliefs and assumptions.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Introduction: • Nature of Philosophy • Commonsense, Science and Philosophy • Branches of Philosophy- Metaphysics, Epistemology, Ethics, Logic, Social and Political Philosophy etc.	10	5	BM
B. Metaphysics: • Substance: General Introduction, Rationalist View of Substance, The Empiricist View of Substance • Causality: Notion of Causal relation, The Rationalist View of Causality-Entailment Theory, The Empiricist View of Causality-Regularity Theory	10	5	NC
C. Epistemology: • Three principle uses of the verb ‘to know’, Conditions of propositional knowledge, Strong and weak senses of “know”, Theories of origin of knowledge: Rationalism, Empiricism, Kant’s Critical Theory	10	5	SM
D. Ethics: • Nature and scope of ethics, Branches of ethics: Normative ethics, Meta-ethics, Applied ethics • Moral and non-moral actions, Concepts of good & bad, right & wrong, duty & obligation, Right & Duty, Duty & virtue. • Object of Moral Judgement- Motive and Intention.	10	5	MBA

Outcome: This paper develops an understanding of the historical context of philosophical ideas and the ability to place them in historical perspective. It fosters an open-minded and tolerant attitude towards diverse philosophical perspectives and beliefs. It cultivates the skills necessary for independent research and inquiry in philosophy. Ultimately, the goal is to equip

students with the tools and knowledge needed to engage thoughtfully with philosophical questions, to appreciate the diversity of philosophical thought, and to apply critical thinking skills in various aspects of their lives.

Interdisciplinary Course (IDC)

Philosophy of Peace and Conflict

Objective: This course on peace and conflict involves fostering a deep understanding of the philosophical dimensions of peace, conflict, and related ethical considerations. It cultivates an understanding of the nature of philosophical inquiry and critical thinking. It familiarizes students with fundamental questions in philosophy and the various branches of the discipline. This paper provides an overview of the history of philosophy, introducing students to major philosophical movements, figures, and key texts. It fosters an appreciation for the development of philosophical thought over time. This course enhances written and verbal communication skills, ensuring clarity and precision in expressing philosophical ideas.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Understanding Peace Concept of Peace; Meaning of Peace, Positive and Negative Peace, Typologies of Peace, Sustainable Peace	40	15	MBA
B. Peace Building: Different Theories Realist Theory, Idealist Theory, Liberalist Theory			
C. Gender and Peace Gender-Equality and Peace, Gender, Conflict and Peace			
D. Some Philosophical Approaches to Peace and Conflict Resolution Kantian Perspective – Morality and Peace; Pre-condition and Condition of Perpetual Peace Gandhian Perspective – Non-Violence, Truth, Satyagraha Tagore's Perspective –Spiritual Idealism and Humanism.	45	15	NC

Outcomes: Students will be able to think critically, question assumptions, and evaluate arguments effectively. This paper will develop an understanding of the historical context of philosophical ideas and the ability to place them in historical perspective. It will demonstrate proficiency in expressing philosophical ideas clearly and persuasively, both in writing and orally thereby engaging in ethical reasoning and apply ethical principles to real-world situations. It will foster an open-minded and tolerant attitude towards diverse philosophical perspectives and beliefs, thereby cultivating the skills necessary for independent research and inquiry in philosophy. Ultimately, the goal is to equip students with the tools and knowledge

needed to engage thoughtfully with philosophical questions, to appreciate the diversity of philosophical thought, and to apply critical thinking skills in various aspects of their lives.

Skill Enhancement Course (SEC)

Man and Nature

The objective in examining the relationship between man and nature would likely involve exploring fundamental questions about existence, ethics, and the nature of reality. Your goal would be to encourage critical thinking and provide a deeper understanding of the intricate connections between humans and the natural world. This paper cultivates environmental awareness and a sense of ecological responsibility. It helps students recognize the interconnectedness of all living beings and the importance of sustainable practices.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
Introduction The meaning of the word nature; Narrow and broad sense of nature; Attitude towards nature. Classical Indian Attitude to Nature The Upanisadic world-view; Tagore's understanding of nature; The Post-Upanisadic view of nature.	10	5	BM
Respect for nature The attitude of respect; Bio-centric outlook to nature; Ethical standards and rules that follow from the attitude of respect to nature, The idea of inherent worth of nature.	10	5	NC
Intrinsic Value of nature Moore's talk of 'intrinsic properties'; Chisholm's idea of intrinsic Value; Attfield on the intrinsic value of nature; Callicott's idea of intrinsic value of nature; Rolston - III on intrinsic value of nature; Intrinsic value: Subjective and objective value.	10	5	MBA
Deep Ecology and its Third World Critique Arne Naess on Deep Ecology; Ramchandra Guha's critique of Deep Ecology.	10	5	SM

Outcome of this paper develops a heightened sense of ethical responsibility and sound decision concerning environmental issues.

Semester – II (under CCF)

DSCC-2: Outlines of Indian Philosophy

The objective of this paper would likely be to impart a comprehensive understanding of the rich ethical traditions rooted in Indian philosophy. The objectives may include Teaching Core Concepts such as Dharma, Karma, Moksha, Ahimsa, and others, encouraging students to critically analyze and evaluate different ethical theories within the Indian philosophical tradition, fostering the ability to engage in constructive debates and discussions on ethical issues from an Indian perspective, facilitating a comparative study of Indian ethics with other major ethical traditions, helping students understand both the uniqueness and shared aspects of ethical principles across cultures and guiding students in applying Indian ethical principles to contemporary issues, bridging the gap between classical philosophy and real-world ethical challenges. This paper explores interdisciplinary connections between Indian ethics and other fields such as psychology, sociology, politics, and environmental studies. By incorporating these objectives, one can contribute to the intellectual and moral development of your students while advancing the field of Indian ethics.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
<ul style="list-style-type: none">• Indian Philosophy: A Historical Overview• Rise of different Philosophical Systems• Common Characteristics of different systems of Indian Philosophy• Concepts of Vedas and the Upaniṣads: Ṛta, Ṛṇa	35	15	SM
<ul style="list-style-type: none">• The reality of the world• The Law of Karma• The reality of Self • Liberation• Meaning of Dharma, Classification of Dharma: sādharmaṇadharma and Asādhāraṇa dharma, Varnāśrama dharma.	45	15	MBA

The outcomes one might aim for could include Knowledge Acquisition, Critical Analysis, Comparative Study of Indian ethical frameworks with Western ethical tradition, Application of Ethics, Cultural Sensitivity, Ethical Conduct, Research and Contribution, Global Dialogue. By aligning the teaching strategies with these objectives, one can help students develop a nuanced understanding of Indian ethics while fostering critical thinking, cultural sensitivity, and a commitment to ethics.

Skill Enhancement Course (SEC)

Recent Issues in Philosophy: Political and Ethical

By passing through this course students can analyses a variety of problems in political philosophy. Composes the fundamental qualities of the relation of ethics and politics. Explains the basic concepts of political philosophy such as state, society, law, order, freedom/liberty, sovereignty etc.

Topic and Sub-Topic	No. of Class	No. of Week	Allotted Prof.
A. Human Rights <input type="checkbox"/> General Idea of Human Rights: Its Origin and Development during Ancient period; Modern Period and Contemporary Period <input type="checkbox"/> Normative Justification of Human Rights <input type="checkbox"/> Nature and Value of Human Rights: Discrimination on the basis of Race, Caste and Religion <input type="checkbox"/> Concepts of Justice and Equality <input type="checkbox"/> Theory of Justice – John Rawls <input type="checkbox"/> Idea of Justice – Amartya Sen	40	15	NC
B. Feminist Ethics: Some Key Concepts of Feminism <input type="checkbox"/> The Sex/Gender Dichotomy <input type="checkbox"/> Three Forms of Gender Discrimination: Sexism, Patriarchy and Androcentrism or Phallocentrism <input type="checkbox"/> Androcentrism in Philosophy: Feminist Approach <input type="checkbox"/> Feminist Movement – Feminist Consciousness	30	15	BM

Outcome of this course students can illustrates the justifying principles which could be asserted for distinct ethico-political perspectives, and critically analyses those principles.

N:B – All the above NEP 2023 Courses under CCF system are applicable for both Major (Advanced/Hons.) and Minor (General Electives/Pass) Courses.