

CBCS M. A. SYLLABUS IN PHILOSOPHY (2015) Modified and Renewed (2020-2021)

Total number of Courses in four semesters = 20 (5 in each Semester)

Number of Core Courses in four semesters = 17

Number of elective courses = 02

Number of open courses = 02

Term Paper = 01

Contact hours for each course = 50

Credits for each course = 06 (Five (05) Lectures + One (01) Tutorial per week)

Marks for each course = 100

Duration of examination = 03 hours

Both the open courses are offered in the second semester: PHIO 203 & PHIO 204. Students are expected to have at least Six (06) and at the most twelve (12) credits as far as the opted courses are concerned from the courses offered by any of the disciplines of this University or any other University. Out of sets of electives (each comprising two papers), one is to be chosen in Semester III and the other in Semester IV.

Inspired by the formative academic core perspective of Philosophical Anthropology, the Courses are having a range movement in which subjects from Classical and Contemporary Indian and Western Philosophy, Phenomenology, Hermeneutics, Existentialism, Ethics and Applied Ethics and Interdisciplinary subjects like Philosophy of Human Rights, Philosophy and Literature are discussed and engaged.

Abbreviations:

PHIC – PHILOSOPHY CORE

PHIO- PHILOSOPHY OPEN

PHIE- PHILOSOPHY ELECTIVE

Courses in Semester I

PHIC 101- Metaphysics (Indian)

PHIC 102- Metaphysics (Western)

PHIC 103- Symbolic Logic

PHIC 104- Moral Philosophy

PHIC 105 – Philosophy of Religion-I

Courses in Semester II

PHIC 201 - Epistemology (Indian)

PHIC 202 - Epistemology (Western)

PHIO 203 – Philosophy and Literature
PHIO 204 – Philosophy of Human Rights
PHIC 205 - Contemporary Indian Philosophy

Courses in Semester III

PHIC 301 – Phenomenology and Existentialism
PHIC 302 – Contemporary Western Philosophy
PHIC 303 – (A) Applied Ethics
PHIE 304 – (SET 1) Philosophy of Swami Vivekananda
(SET 2) Gender Ethics
(SET 3) Vedānta-- I
(SET 4) Existentialism and the Concept of Dialogue
(SET 5) Philosophy of Mind and Consciousness
(SET 6) Contemporary Political Philosophy -I
(SET 7) Philosophy of Religion- II
PHIC 305 – Philosophy of M. K. Gandhi

Courses in Semester IV

PHIC 401 – Philosophical Classics (Indian)
PHIC 402 – Philosophical Classics (Western)
PHIC 403 – Philosophy of Rabindranath Tagore
PHIE 404- (SET 1) Philosophy of Sri Aurobindo
(SET 2) Environmental Ethics
(SET 3) Vedānta- II
(SET 4) Frederich Nietzsche and Existentialism
(SET 5) Consciousness Studies
(SET 6) Contemporary Political Philosophy -II
(SET 6) Philosophy of Religion- III
PHIC 405- Term Paper

COURSE 101
METAPHYSICS (INDIAN)

Aims and Objectives:

Metaphysics is the foundation of philosophy. Without an explanation or an interpretation of the world around us, we would be helpless to deal with reality. Without this firm foundation, all knowledge becomes suspect. In Indian philosophy, metaphysics explains about the existence of soul or the atman and the body.

Metaphysics is a philosophical, theoretical and logical study of truth. Metaphysics is the subject which teach the students how to see with our own eyes and also to look it with other's eyes and then to understand its real essence.

Outcome of the course:

1. This course concentrates explicitly on Indian tradition. Indian philosophy consists of six orthodox system and six heterodox system – Samkhya, Yoga, Nyaya, Vaishesika, Purva mimamsa and Uttar mimamsa are orthodox while Carvaka, Buddhism, Jaina and Yoga are heterodox system. Every system has its own metaphysics. The study of metaphysical theories help the students to develop their own insights to address life's ultimate question and find meaning and purpose of life.
2. Metaphysics is a real field of study. Metaphysical consequences impact our intellectual, ethical and spiritual lives. For e.g, what we believe about the nature, of human mind, or the basis of morality or the question of the existence of God. Therefore, metaphysics is a real field.
3. Metaphysics is a very complicated and interesting branch of philosophy. It focuses on the nature of the world, the existence of everything which includes God and ourselves, the physics as well. Metaphysics also connects to all other branches of philosophy.
4. And finally, it opens the scope for further study and research.

Course Content:

Unit – I

The Concept of Ṛta in Ṛg Veda

Principal Upaniṣads, Upaniṣadic Concept of Self, Ārvāka Materialism

Unit – II

Nyāya Vaiśeṣika Metaphysics, Categories

Jaina Metaphysics, Anekāntavāda

Unit – III

Sāṅkhya Metaphysics: Prakṛti and Puruṣa

Buddhist Theory of Impermanence, No-soul Theory, Śūnyavāda

Unit – IV

Self, World and Liberation in Śāṅkara

Self, World and Liberation in Rāmānuja, Critique of Śāṅkara's Māyāvāda

Unit – V

Theories of Causation: Satkāryavāda, Asatkāryavāda, Pratitya Samutpādavāda, Vivartavāda.

Suggested Readings:

M. Philips, *Teachings of the Vedas*, Ch.3, Seema Publishers, Delhi, 1976.

F. Max Muller, *The Vedas*, The Ideological Book House, Varanasi, 1969.

A.B. Keith, *The Religion and Philosophy of the Vedas and the Upaniṣads*, Part-V, Sections 26 & 27, Motilal Banarsidass, Delhi, 1976.

S.N. Dasgupta, *History of Indian Philosophy*, Motilal Banarsidass, Delhi, 1973.

M. Hiriyanna, *Outlines of Indian Philosophy*, George Allen & Unwin, London, 1973.

R. C. Zaehner, *Hinduism*, Chapters 1 & 2, Oxford University Press, London, 1966.

K. K. Mittal, *Materialism in Indian Thought*, Munshiram Manoharlal, New Delhi, 1974.

K. Bhattacharyya, 'Ārvāka Darśana', *Journal of Indian Council of Philosophical Research*, Vol. 12, No.3, 199

D. K. Chattopadhyaya, Lokāyata

C.D. Sharma, *A Critical Survey of Indian Philosophy*, MBD, Delhi

S. Radhakrishnan, *Indian Philosophy* Vols 1 & 2 Allen & Unwin. London. (Indian Edition).

Mohanty, J.N., *Essays On Indian Philosophy*, (Ed. with an introduction by Purushottama Bilimoria), New Delhi: Oxford University Press.

Nalini Bhushan & Jay L. Garfield,(ed), (2011), *Indian Philosophy in English: From Renaissance to Independence*, New York: Oxford University Press.

Sāṅkhya Kārika of Īśvarakriṣṇa, Eng. Trans. Swami Vireshwarananda, Calcutta : Advaita Āshrama.

Srinivasa Rao, (1985) *Advaita: A Critical Investigation*, Indian Philosophy Foundation.

S.M. Srinivasacari, *Advaita and Viśiṣṭādvaita*, Delhi, 1976.

Stephen H. Phillips, *Classical Indian Metaphysics*, Motilal Banarasidass, Delhi.

R. Balasubramanian, *The Tradition of Advaita*, Munshiram Manoharlal.

T.M.P. Mahadevan, (2006), *The Philosophy of Advaita*, Bharatiya Kala Prakashan, New Delhi.

COURSE 102

METAPHYSICS (WESTERN)

Objectives: This course aims at providing the students with the basic understanding of the key concepts and the prime concerns of Western Metaphysics. The study attempted here is problem oriented. The scope of it encompasses, in addition to the classical consideration and the modernity's treatment, the contemporary reflections on each metaphysical problematic like the nature of Being, Becoming, the metaphysical categories, free will, self and personal identity along with the critique of metaphysics and reflections on the nature of existence. Learners are expected to develop not only deep insight into the core issues of metaphysics as a fundamental branch of the discipline of Philosophy but also to make them well acquainted with the perspectival differences in the approaches adopted either by the individual philosophers or the schools of thought on a comparative basis. With this the set of courses on Metaphysics (Indian and Western) gets a comprehensive coverage.

Outcome: Appropriate theorization or conceptual abstraction is a prerequisite for developing our understanding and appreciation of the life and the universe. The foundational queries which remain unanswered in every other discipline are taken up in Philosophy in general and Metaphysics in particular. The course will help the students to develop the habit and skill of systematic and categorized thinking.

Unit-I

Nature and Scope of Metaphysics, Appearance and Reality, Critique of Metaphysics

Unit-II

Substance, Universals

Unit-III

Space, Time and Causation

Unit- IV

Free Will and Determinism, Personal Identity

Unit- V

Existence, Possibility and Necessity

(Plato, Aristotle, Bradley, Alexander, Descartes and Kant will be discussed for relevant topics. In addition to that the anti-metaphysical stances taken by the logical positivist and post-metaphysical thinkers will also be given due attention)

Suggested Readings:

Aristotle, *Metaphysics*

Kant, *Critique of Pure Reason*

F .H. Bradley, *Appearance and Reality*, OUP

Richard Taylor, *Metaphysics*, Prentice Hall

David Hales (ed.), *Metaphysics: Contemporary Readings*

H. Putnam, *Realism with a Human Face*

Richard Swinburne, *Space and Time*

Cambridge Companion to Metaphysics, CUP

PG Syllabus - Revised Page 6

Bruce Aune, *Metaphysics The Elements*, University of Minnesota Press, Minneapolis,

London, 1985, fourth printing 1998

M.J. Loux, *Metaphysics, A Contemporary Introduction*, third edition, Routledge, 2006

E. Conee & T. Sider, *Riddles of Existence, A Guide Tour of Metaphysics*, Clarendon Press,

Oxford, 2005

Brian Garrett, *What is this thing called metaphysics?* Routledge, 2006

Wiggins, David and Tim crane, “Metaphysics” in *Philosophy 1, A Guide through the Subject*,

A.C. Grayling (ed.), OUP, 1995

COURSE 103

SYMBOLIC LOGIC

Course Learning Objectives

- This course is so designed to applying inference rules and strategies in argument proofs and evaluating validity of complex deductive arguments.
- Students are encouraged to construct valid arguments of their own, and evaluate the validity or otherwise of others' arguments.
- Explain and examine how symbolic logic can assist in removing vagueness and ambiguity of ordinary language statements.
- Students are trained to use basic logic concepts and techniques for disclosing ill-conceived ideas and irrational arguments.
- This course is intended to develop and sharpen students logical reasoning capacity and problem solving ability, and to show how this knowledge contributes to the life-world of humans at large.
- To train the students in sophisticated kinds of practical knowledge of deductive arguments. Formal methods of propositional and predicate logic are taught to develop logical thinking which is the basis for doing other branches of philosophy.

Course Learning Outcomes

Upon the completion of this course, students will

- Demonstrate comprehensive knowledge of applying inference rules and strategies in argument proofs, and evaluating validity/ invalidity of deductive arguments

- Demonstrate commitment to rational discourse. Needless to say, logical thinking helps in more specialized studies in philosophy that require valid critical thinking.
- Instruct, teach logic in a variety of academic, professional and public contexts with informed methodologies.
- Research, interpret and critique traditional and contemporary arguments, and their relations to historical and theoretical frameworks.
- Develop a reasoned and systematic knowledge of objects transcending the limits of naïve observations and uncritical assertions.

Unit – I

- a) Logic and Symbolic Logic-Tradition and Modernity
- b) Argument -Truth and Validity
- c) Simple and Compound Statements
- d) Argument forms and Truth Tables
- e) Statement forms

Unit – II

- a) Formal Proof of Validity
- b) Proving Invalidity
- c) The Rule of Conditional Proof
- d) The Rule of Indirect Proof

Unit – III

- a) Proofs of Tautologies
- b) The Strengthened Rule of Conditional Proof
- c) Shorter Truth Table Technique
- d) Symbolization of Sentences into Propositional functions and Quantifiers.

Unit – IV

- a) Preliminary Quantification Rules

- b) Proving Invalidity
- c) Multiply -General Propositions
- d) Quantification Rules.

Unit – V

- a) Logical Truths involving Quantifiers
- b) Symbolizing Relations
- c) Arguments involving Relation
- d) Introduction to Set Theory

Suggested Readings:

Patrick Suppes, *Introduction to Logic*, New Delhi: East West Press Pvt. Ltd.

I.M. Copi, *Symbolic Logic*, New Delhi, Prentice Hall of India Pvt. Ltd. (Text Book)

I.M. Copi, *Introduction to Symbolic Logic*

I.M. Copi, & Carl Cohen, *Introduction to Logic*, Delhi: Pearson Education Pvt. Ltd.

Basson & O'Connor, *Introduction to Symbolic Logic*

Cohen and Nagel, *Logic and Scientific Method*

COURSE 104

MORAL PHILOSOPHY

Course Objectives: The course introduces the students into the moral philosophical traditions of both the West and the East (Indian). Its major aim is to familiarize students with the various branches of ethics (normative ethics, meta-ethics and applied ethics) and the three fundamental methodological approaches of ethics (virtue ethics, teleological and deontological ethics). It assists them in developing critical reflectivity on the theoretical and the practical aims of the moral theories and the applications of the moral principles. Along with the major western ethical concepts and thinkers, the course includes discussions on the ethical notions and debates prominent in Indian tradition.

Course Learning Outcomes:

1. Students learn the basic ethical concepts and theories of both Western and Indian traditions.
2. It enhances their understanding of fundamental moral questions, moral concepts and moral dilemmas.
3. It extends the scope of comparative analysis and critical reading of ethical texts.
4. It empowers them to reflect on and evaluate their own actions and moral decisions critically and impartially.

Unit-I

Introduction to Moral theory, Natural Law Theory, Moral Relativism, Moral Particularism

Unit-II

Virtue Ethics (Plato and Aristotle)

Deontological Ethics (Kant)

Utilitarianism: Classical and Contemporary

Unit- III

G.E. Moore's Concept of Good, Critique of Naturalism

Emotivism (Ayer, Stevenson)

Prescriptivism (Hare)

Unit- IV

The Concept of Rta, Law of Karma, Buddhist Theory of Action

Unit- V

Niṣkāma Karma and Lokasaṅgraha from Bhagavad Gītā, Puruṣārtha

Suggested Readings:

Aristotle, *Nicomachean Ethics*

G.E. Moore, *Principia Ethica*

G.E. Moore, *Ethics*, OUP, Latest Ed Chapt.1& 2.

R.M. Hare, *The Language of Morals* OUP

_____, *Freedom and Reason* OUP

Mark Timmons, *Moral Theory An Introduction*, Rowman& Littlefield Publishers, 2002

Beauchamp, Tom L., *Philosophical Ethics*, 2nd edition, McGraw-Hill Inc, New York, London, 1991

Piers Benn, *Ethics*, University of Leeds, 1998

W.W. Baron, P. Petit and M. Slote, *The Method of Ethics*, Blackwell, 1997

William K. Frankena, *Ethics*, Prentice Hall Publication, Latest Edition.

Mary Warnock, *Ethics Since 1900*, OUP, 1979.

Ayer, A. J., *Language, Truth and Logic*, Penguin Books.

C.L. Stevenson, *The Emotive Meaning of Ethical Terms*

Immanuel Kant, *Moral Law*, BI. Publication Delhi

J.L. Mackie, *Ethics*, Penguin.

W.D. Hudson, *Modern Moral Philosophy*, Mcmillan

Mangala R. Chinchore, Krtapranāṣa and Akṛtaabhyāgama, An analysis, Defence and Rationale of the Buddhist theory of Action, *IPQ*, No. 2 Vol. 18, April, 1991

D.K. Chakraborty, *Problems of Analytic Ethics*, ManthanPrakash, Guwahati

S.S. Barlingay, *A Modern Introduction of Indian Ethics*, Penman Pub, Delhi.

B.G. Tilak, *SrimadbhagavadgītaRahasya*

Surama Das Gupta, *Development of Moral Philosophy in India*

Rajendra Prasad, *Karma, Causation and Retributive Morality*

PurusottamBilmoria, chapter on Indian Ethics in *Manual of Ethics* ed. by Peter Singer

PurusottamBilmoria, *Indian Ethics*

S.K. Maitra, *Ethics of Hindus*

M. Hiriyana, *The Indian conception of Values*

COURSE 105

PHILOSOPHY OF RELIGION - I

The Objectives/aims of the Course:

1. Philosophy of Religion as a course and paper devises its objective from the inner need to primarily inform the students to lay out philosophically the structure and function

of religions(s). It makes the students to situate to religion as a system devised of its own methodology.

2. As a postgraduate course Philosophy of Religion puts in the picture the phenomenon of religion as a diverse form of knowledge, endorsed by different branches of philosophy such as metaphysics, ontology, ethics, epistemology, and so on.

Course Outcome:

The course/paper as a Post Graduate engagement provides the students:

1. Source competence to face a variety of higher level competition examinations
2. Acquire theoretical abilities to go for research studies in pure philosophy, ethics, phenomenology and sociology of religion
3. Allow to acquire unique language and conceptual skills

Philosophy of Religion indulges in the philosophical examination of the central themes and concepts involved in religious traditions. It involves all the main areas of philosophy: metaphysics, epistemology, logic, ethics and value theory, the philosophy of language, philosophy of science, law, sociology, politics, history, and so on.

As a postgraduate course Philosophy of religion also addresses social and personal practices to make it relevant to practical concerns. Its subject matter is not merely an abstract theory. Given the vast percentage of the world population that is either aligned with religion or affected by religion, philosophy of religion has a secure role in addressing people's actual values and commitments. A chief point of reference in philosophy of religion is the shape and content of living traditions. Besides, most philosophers throughout the history of ideas, in the East and the West, have addressed religious topics. One cannot undertake a credible history of philosophy without taking philosophy of religion seriously.

Unit – I-- Nature of Philosophy of Religion

Nature and Scope of Philosophy of Religion, Attributes of God, the Problem of Evil

Unit – II -- Arguments for the Existence of God

Cosmological Argument, Teleological Argument, Ontological Argument, Moral Argument

Unit –III-- The Rationality of Religious Belief

The Concepts of Faith, Reason and Revelation, Soren Kierkegaard and Paul Tillich on Faith and Reason, Contemporary Debates on Faith-Reason relationship.

Unit – IV-- Religion and Culture

Religion as Culture; Religion, Science and Morality; Religious Pluralism, Interreligious Dialogue

Unit- V -- The Nature of Religious Language

Realist and Non Realist Religious Language, Religion and Deconstruction

Suggested Readings:

Murray, Michael J. and Michael Rea, *An Introduction to Philosophy of Religion*, CUP, 2008

Hick, John, *Philosophy of Religion*, Prentice Hall Publication

Hick, John, *The Problem of Religious Pluralism*, Philadelphia 1995

Hick, John, *Interpretation of Religion*,

Tillich, P., *Dynamics of Faith*, Allen & Unwin.

Darrel, M & Flinnm Frank, *Interreligious Dialogues*

Hume, David, *The Argument from Evil*

Kierkegaard, S., *Subjectivity and Truth*

-----, *Concluding Unscientific Postscripts*.

Flew. Antony. Hare, R.M. and Dritchell, B., *Theology and Falsification*

Wittgenstein, L., *A Lecture on Religious Belief*

Pojman, L.P. & Luis P., *Philosophy of Religion, An Anthology*, Wordsworth Publishing Co.

Madan. T.N., *Modern Myths Locked Mind*, OUP

Mann William E., *The Blackwell Guide to Philosophy of Religion*, 2005 Oxford

Hick, John, *Classical and Contemporary Reading in the Philosophy*, Englewood Cliffs; N.J: Prentice Hall, 1970 .

Radhakrishnan, S., (2007), *Indian Religious Thought*, Orient Paperback.

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Hick, John, *Interpretation of Religion*,

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Pojman, L.P. & Luis P., *Philosophy of Religion, An Anthology*, Wordsworth Publishing Co.

Madan. T.N., *Modern Myths Locked Mind*, OUP

Mann William E., *The Blackwell Guide to Philosophy of Religion*, 2005 Oxford

Hick, John, *Classical and Contemporary Reading in the Philosophy*, Englewood Cliffs; N.J: Prentice Hall, 1970 .

Radhakrishnan, S., (2007), *Indian Religious Thought*, Orient Paperback.

COURSE 201
EPISTEMOLOGY (INDIAN)

Course Learning Objectives:

- This course on Indian Epistemology deals with the nature and conditions of knowledge or cognition in general, and the instruments of knowledge *Pramāṇas* in particular. What is Knowledge or *Pramā*? What are the sources of knowledge? How do we distinguish between valid and invalid knowledge? etc. More than an obsession with justification, the focus is on the causes (*Pramāṇa Shāstra*) that generate knowledge
- Indian tradition (classical and contemporary), and the problems which are unique to Indian philosophical schools such as *pramāṇa* theories, theories of error, *hetvābhāsas* (fallacies), *Pramā* and *Apramā* debate, *Svataha* and *Parataha* discussions are dealt with in this course.
- All the questions on knowledge which are raised at a critical level are re-visited at ‘meta-critical-level’. Causality, justification and the role of consciousness form the subject matter of this paper.

Course Learning Outcomes

Upon the completion of this course, students will

- Demonstrate comprehensive knowledge of philosophy from classical to present times from a variety of schools of philosophy, particularly the Nyāya.
- Instruct, teach Indian philosophy in a variety of academic, professional and public contexts with informed methodologies.
- Research, interpret and critique traditional and contemporary texts, and their relations to historical and theoretical frameworks.
- Develop a special kind of reflection and philosophic attitude that would make him/her contemplate on the structure of the universe, and also on self-subsisting objects such as reason, freedom, justice, values etc.
- develop a reasoned and systematic knowledge of objects transcending the limits of naïve observations and uncritical assertions.

Unit- I

The Nature and Terms of Knowledge (Jñāna)

Definition of Pramā, Pramāna, Apramā, Memory and Dream, Saṁśaya, Viparyaya, Tarka

(With reference to Nyāya, Buddhism, Vedānta)

Unit- II

Svataḥprāmāṇyavāda, Parataḥprāmāṇyavāda, Pratyakṣa, Anumāna

Unit- III

Pramānas: Śabda, Upamāna, Arthāpatti, Anupalabdhi

Unit- IV

Theories of Error: Akhyāti, Anyathākhyāti, Viparītākhyāti, Anirvacanīyakhyāti

Unit- V

Logic: Anvikṣiki, Anumāna, Vyāpti, Hetvābhāsa, Syādvāda.

Suggested Readings:

1. Annambhatta : *Tarkasangraha*
2. Dharmaraja Adhvarindra : *Vedānta Paribhāṣa*
3. Dinnaga : *Nyāyapraveṣa*
4. Visvanatha : *Bhāṣapariccheda*
5. Uddyotakara : *Nyāyavārtika*
6. Radhakrishnan,S : *Indian Philosophy*, Vol. II.
7. Barlingay, S.S. : *A Modern Introduction to Indian Logic*
8. F. Th. Stcherbatsky : *Buddhist Logic*, Vol. 1& II
9. B.K. Matilal : *Perception*, Oxford University Press
10. B.K. Matilal : *Logic, Language & Reality*
11. Datta, D.M. : *The Six ways of Knowing*, Calcutta University Press
12. Srinivasa Rao : *Perceptual Error: The Indian Theories*, University Press of Hawaii
13. Ramanuja : *Vedārthasamgraha*
14. Madhva : *Viṣṇutattvaviniṣṭhāna*

15. Swami Satprakashananda : *Methods of Knowledge: London*
16. Datta & Chatterjee : *Introduction to Indian Philosophy.*
17. Kuppaswami Sastri, S. 1932, 1961 : *A Primer of Indian Logic*, Madras.
18. B.K.Matilal, (1986), : *Perception: An Essay on Classical Indian Theories of Knowledge*, Oxford : Clarendon Press.
19. B.K.Matilal : *Knowledge, Truth and Pramātva* (article)
20. Daya Krishna & K. C. Sharma (Ed.) : *The Philosophy of J. N. Mohanty*, ICPR.
21. J. N. Mohanty : *Essays on Indian Philosophy*, OUP.
22. Chatterjee, Satischandra, (1978), *The Nyāya Theory of Knowledge*, Calcutta: Calcutta University.

COURSE 202

EPISTEMOLOGY (WESTERN)

Course Objectives: The course aims to make students familiar with Western epistemological theories. Students get the scope of reading various works of different epistemologists from both the traditions, it helps them to compare and analyze different philosophical standpoints.

Course Learning Outcomes:

1. Enables the students to understand and reflect on the problems specific to Western epistemological traditions like – Causal theory, skepticism, the problem of other minds, social epistemology, etc.
2. It opens the scope for comparative reading and learning.
3. Expands the range of research and further studies.
4. Finally, it enhances the ability of argumentation through analysis and proper reasoning.

Unit-I Belief, Truth and Justification

Unit- II Gettier Problem and the Contemporary Responses, Causal Theory of Knowledge (Goldman)

Unit-III Theories of Knowledge: Foundationalism, Coherentism and Reliabilism

Unit-IV Scepticism, Knowledge of Other Minds

Unit-V Epistemology without a knowing subject (Popper), Social Epistemology (Goldman)

Suggested Readings:

Noah Lemos, *An Introduction to the Theory of Knowledge*, CUP, 2007

R.M. Chisolm, *Theory of Knowledge* (3rd Ed), Prentice Hall, India, New Delhi

E.L. Gettier, 'Is Justified True Belief Knowledge?', *Analysis*, Vol.23, 1966

A.J. Ayer, *The Problem of Knowledge*

D.M. Armstrong, *Belief, Truth and Knowledge*, Cambridge Univ. Press, 1976

J.L. Pollock, *Knowledge and Justification*, Contemporary Theories of Knowledge

Karl Popper, *Objective Knowledge*

J. Shaffer, *Philosophy of Mind*, Prentice Hall India.

A. Stroll (ed), *Epistemology: New Essays in the Theory of Knowledge*

Alvin I. Goldman, *Knowledge in a Social World*, Clarendon Press, Oxford 1999

Alvin I. Goldman, 'A Causal Theory of Knowing', *The Journal of Philosophy*, Vol. 64, no.12, 1967, pp. 357-372

Plato, *Meno*, trans. G. M. A. Grube Indianapolis: Hackett Publishing, 1976

COURSE 203

PHILOSOPHY AND LITERATURE

Course Learning Objectives

- * The significant intersection between both the fields-Philosophy and Literature are dealt with, with an enquiry concerning the structure of the universe and the life-world of the humans with its puzzles, paradoxes and dilemmas.
- * Acknowledging similarities between aims and functions of philosophy and literature, the students will be required to explore the differences between the two in terms of philosophical and literary forms of writing, and the methodologies employed.
- * Philosophy of Literature-- Problems of reading, interpretation of literary texts, issues of meaning and truth, literature as exploration of imaginary possibilities and the ways of life, truth in/of literature.
- * Philosophy through literature—A philosophical reading of a few literary texts including feminist reading will be done for enabling the students to learn the ways of studying literature for exploring central philosophic issues. Philosophical issues such as self-knowledge,

separateness, belonging and solidarity, moral responsibility of disinterested actions, regret and remorse, use of language etc. will be taken up for study from the selected works.

* Philosophy and Literature—Students will be required to comprehend the implications of the convergence of philosophical and literary concerns in view of their shared aims, functions, critique, methodologies etc. that influence their distinctive styles.

Course Learning Outcomes

Upon the completion of this course, students will

- Demonstrate comprehensive knowledge of philosophy and literature from classical to present times from a variety of genres. Understand the ‘forms of life’ shaped by tradition, history, culture, belief systems etc.
- Instruct, teach philosophy in a variety of academic, professional and public contexts with informed methodologies.
- Research, interpret and critique traditional and contemporary texts, and their relations to historical and theoretical frameworks.
- Develop a special kind of reflection and philosophic attitude that would make him/her contemplate on the structure of the universe, and also on self-subsisting objects such as reason, freedom, justice, values etc.
- Mentoring relationship with the faculty ensures that students will acquire a professional competence in literature and critical theory.

Unit – I Literature and philosophy

- a) What is ‘Philosophy and Literature’?
- b) Universality and Pluralism of works of Literature
- c) Literature and Truth.

Unit – II Discourse Analysis: The Method

- a) Discourse, Culture and Ideology
- b) Linguistic Categories, minds and world views.

Unit – III Hermeneutics and Literary Creation

Meaning and Definition of Hermeneutics: Romantic Hermeneutics, Historical Hermeneutics, Hermeneutic Philosophy, Critical Hermeneutics

Reader Response Theory

Meaning, Translatability and Language: Literary Texts and Cinematic Texts.

Unit – IV Philosophy in Literature

Aag ka Daria (River of Fire) by Qurratulain Hyder

Gora by Rabindranath Tagore

Unit – V Philosophy/ Literature

Feminist Literary Theory, Criticism

a) *Steer Patra (A Wife 's letter)* –Rabindranath Tagore (Short Story)

b) Draupadi-Mahasveta Devi. Trans. With a Foreword by Gayatri Chakravorty Spivak.

c) *A Tempest* (Play) by Aime Cesaire

Suggested Readings:

- Barbara Johnstone, (2007), *Discourse analysis*, Wiley-blackwell.
- Aristotle, *Poetics*, translated by Anthony Kenny, Oxford University Press.
- Waterfield, Robin (1994). *Plato: Republic*. Translated, with notes and an introduction. Oxford: Oxford World's Classics.
- K. C. Bhattacharya, (1958), *Swaraj in Ideas*, Studies in Philosophy, Kolkata : Motilal Banarasidass.
- Peter Jones, (1975), *Philosophy and the Novel*, Oxford.
- Alka Saraogi, (2005), *Kali Katha Via Bypass*, Rupa & Co.
- David Martin, *Architecture of Experience*, University of Edinboro, USA
- Sartre, Jean-Paul, (1988), "*What is Literature?*" and *Other Essays*. Introduction by Steven Unger, Harvard University Press
- Szondi Peter, (1995), *Introduction to Literary Hermeneutics*, Tr. Woodmansee Martha, Cambridge, CUP.
- Josef Bleicher, (1980), *Contemporary Hermeneutics*, London, Routledge.
- Paul Ricoeur (1994), *The Conflict of Interpretations: Essays in Hermeneutics*, Paris, Aarhus.
- Wolfgang Iser, (1980), *The Act of Reading: A Theory of Aesthetic Response*, The Johns Hopkins University Press.
- *Aag ka Daria* (River of Fire) by Qurratulain Hyder.

- *Gora*, Rabindranath Tagore.
- Duran, Jane, (2007), *Women, Literature and Philosophy*, Ashgate Publishing.
- Humm, Maggies, (1994), *A Reader's Guide to Contemporary Feminist Literary Criticism*, Harvester Wheatsheaf.
- Belsey, Catherine and Jane Moore, ed.(1989) *The Feminist Readers : Essays in Gender and the Politics of Literary Criticism*, Blackwell.
- *Streer Patra (A Wife's letter) –Rabindranath Tagore*
- Beauvoir, Simone de. (1949/2011). *The Second Sex*, Constance Borde and Sheila Malovany-Chevallier (trans.), New York: Vintage Books.
- Nussbaum, Martha.C.,(1990), *Love's Knowledge:Essays on Philosophy and Literature*, OUP.
- *A Tempest (Play) by Aime Cesaire.*

COURSE 204

PHILOSOPHY OF HUMAN RIGHTS – PHIO – 204

The Objectives/aims of the Course:

1. Introduction and depth level analysis of Human Rights Discourses in order to equip the student a contextual understanding of the subjects and patterns which constitute and disburse Human Rights in theory and Practice
- 2 Install and integrate the Rights based modern consciousness with a sense of inter and multi-disciplinarity

Course Outcome:

The course/paper as a Post Graduate engagement provides the students

- 1.Source competence to face a variety of higher level competition examinations
- 2.Furnish abilities to go for research studies in Philosophy, Political Theory, Sociology and Human Rights
- 3.Language and Conceptual skills

The course aims at the philosophical appraisal of the fundamental notions of the discourse of Human Rights. It expects the students to look into the conceptual understanding of the formative and functional forces, and the categories of Human Rights, both from the historical and contemporary perspectives. The course also makes the students to realize the need to

contextualize the various theoretic positions and philosophical claims which validate the legitimacy of Human Rights discourses. As a University-level Open Course, the course has been structured in an interdisciplinary and intercultural mould and manner to discuss and deliver its concerns.

Unit – I Philosophical Foundations of Human Rights

Human Dignity and the basis of Human Rights, Nature of Human Rights, Sources of Human Rights, Categories of Human Rights, International Human Rights Law, Humanitarian Law & International Humanitarian Law

Unit–II Human Rights in India

Historical, Social, Political Perspectives of Human Rights in India, Fundamental Rights and Indian Constitution, Education and Human Rights, Human Rights Institutions in India.

Unit-III Modern Human Rights Discourses

Minority Rights, Women’s Rights, Children’s Rights, Prisoner’s Rights, Refugees’ Rights, Intellectual Property Rights, Media and Human Rights, Environmental Rights, Globalization, Life and Human Rights

Unit -IV New Paradigms of Human Rights Philosophy

Contemporary Democratic Theories and Human Rights, Philosophical Critique of Human Rights Discourse, Philosophy of Cultural Dialogue: Multicultural and Intercultural Perspectives and the Future of Human Rights.

Unit- V Human Rights: Visual Culture, Literature and Social Freedom

Cinema, Internet/Social Media, Print Media, Television-Radio, Art and Literature.

Suggested Readings:

1. Finnis, John (1980) *Natural Law and Natural Rights*, Oxford, Clarendon Press
2. Gaetc, Rolando (1993), *Human Rights and the limits of Critical Reason*, Aldershot, Dartmonth Publishing Company
3. Sumnev, L.W. (1987) *The Moral Foundation of Rights*, Oxford, Oxford University Press

4. Davison, James Dale and Rees- Mogg (1997) *The Sovereign Individual*, Touchstone Books
5. Muzaffar, Chandra (1993) *Human Rights and the New World Order*, Pernang: Just World Trust
6. Peffer, R. J. (1990) *Marxism, Morality and Social Justice*, Princeton, Princeton University Press
7. Stone Julius (1965) *Human Law and Human Justice*, Sydney, Maitland
8. Taylor Charles, (1999), "Conditions of Unforced Consensus on Human Rights", *The East Asian Challenges for Human Rights*, Joanne R, Baner and Daniel A Bell (eds) Cambridge, Cambridge University Press
9. Tenson, Fernando, (1985) "International Human Rights and Cultural Relativism", 25, *Virginia Journal of International law*
10. Young, Avis Marion (1990) *Justice and the Politics of Difference*, Princeton, Princeton University Press.
11. Agnes, Flavia (1999) *Law and Gender Inequality: The Politics of Women's Rights in India*, Delhi, Oxford University Press.
12. Nirmal J. Chiramjivi, (2000) *Human Rights in India*, Delhi, Oxford University Press.
13. Baxi, Upendra, (2002) *The Future of Human Rights*, Delhi Oxford University Press.
14. The Constitution of India
15. Foucault, Michel (2002), 'Confronting Governments: Human Rights', in: James D. Faubion (ed.), *Power: Essential Works of Foucault, Vol. 3*, London: Penguin.
16. . Agamben, Giorgio,(1998), *Homo Sacer: Sovereign Power and Bare Life*, Stanford: Stanford University Press,
17. Zizek, Slavoj. (2004), *Against Human Rights*,
libcom.org,
[tp://libcom.org/library/against- humanrights- zizek](http://libcom.org/library/against-humanrights-zizek)
18. Derrida, Jacques, (2005), *Rogues: Two Essays on Reason*, trans. Pascal-Anne Brault & Michael Naas, Stanford, Stanford University Press, Badiou, Alain, (2001), *Ethics: An Essay on the Understanding of Evil*, Trans. Peter Hallward, London, Verso.
19. Habermas, Juergen, (1998), *The Inclusion of the Other: Studies in Political Theory*, London, Polity.
20. Habermas, Juergen, (1996) *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy*, Trans. William Rehg, London, Polity,1996.

COURSE PHIC 205
CONTEMPORARY INDIAN PHILOSOPHY

Aims and Objectives:

1. This paper will give a brief survey of some of the 19th and 20th century Indian Philosophers and their contribution to contemporary thought. The personalities like Tagore, Swami Vivekananda, M.K. Gandhi, Sri Aurobindo, Krishna Chandra Bhattacharya, M. N. Roy, Radhakrishnan and Krishnamurti.
2. This study will give a wide spectrum of philosophical thought, ranging from the metaphysical and mystical philosophy of Sri Aurobindo to the social and political philosophy of Mahatma Gandhi. All these people were born when India was still under British colonial rule. Consequently, some of their writings are tinged with nationalism or nationalistic fervour.
3. We can extract from their writings, a universal philosophy that applies to all people in all times.
4. Swami Vivekananda, Sri Aurobindo and Radhakrishnan can be described as coming from the scholastic tradition and with the express goal of interpreting and reinterpreting the ancient philosophies of India in the modern context.
5. By explaining the Sanskrit texts in the English language, they fulfilled the academic role and enabled these ideas to have a wider circulation. At the same time, they are reinterpreted in the modern context.
6. With Gandhi, we see the development of a political philosophy based on the Upanishads and Bhagavad Gita.
7. In Rabindranath Tagore and Sri Aurobindo, we find the same philosophy, find new expressions in art, poetry, literature and even music.
8. M. N Roy's Radical Humanism refers to a global philosophy which emphasizes the oneness of the human race, the capacity of man to develop his own powers and to arrive at inner harmony and establishment of a peaceful world.
9. Krishna Chandra Bhattacharya, was a philosopher known for his method of 'Constructive Interpretation' through which relations and problematics of ancient Indian philosophical systems are drawn out and developed so that they can be studied like problems of modern philosophy.

10. In Krishnamurti, we find a total break from the past and an exhortation to think for oneself, relying only on oneself for the great journey.

Outcome of the Course:

1. To introduce the student to the philosophical contentions, ethical and political arguments and conceptions of the problems of life underlying the writings of a selected list of thinkers of 20th century India.
2. These streams of thought will also show to the student how the Indian culture and philosophy has grappled with perennial questions in the light of contemporary problems and how questions of life and meaning can be addressed in these times in ways unique to this tradition of philosophical enquiry.
3. It opens the scope for comparative reading and learnings.

Course Contents:

Unit- I

Scope and Trends in Contemporary Indian Philosophy, Concept of Human Nature, Knowledge and Culture

Unit- II

Freedom, Individual and Society, Concept of Evolution

Unit- III

Swaraj, Sarvodaya, Truth and God

Unit- IV

Humanism, Nationalism, Nature of Consciousness

Unit- V

Religion, Problem of Evil

(Above topics will be taught with reference to Swami Vivekananda, Rabindranath Tagore, K.C. Bhattacharyya, Sri Aurobindo, M.K. Gandhi, M.N. Roy and J. Krishnamurti. List of readings is prepared accordingly)

Suggested Readings:

T .M.P. Mahadevan & C. V. Saroja, *Contemporary Indian Philosophy*, Madras

B.K. Lal, *Contemporary Indian Philosophy*

Swami Vivekananda, Selection from *Complete works of Swami Vivekananda*, Advata Ashram

Rabindranath Tagore, *Religion of Man*

Rabindranath Tagore, Philosophy of our People in Sisir Kumar Ghose (Ed), *Angel of Surplus*

K.C. Bhattacharyya, 'Swaraj in Ideas'

M N. Roy, Collected Works (cd) Sibnarayan Roy (Relevant portion) OUP

Sri Aurobindo, Essential Writing of Sri Aurobindo, OUP

J. Krishnamurti, Freedom from the Known, KFI, Chennai.

Iyer, Raghavan (ed), *The Essential Writings of Mahatma Gandhi*, Oxford Univ. Press, India, 1991, (Relevant Portions).

Iyer, Raghavan, *The Moral and Political Thought of Mahatma Gandh.*, Oxford Univ. Press India, (relevant portions)

R. Tagore,(2002), *Sadhana: The Realization of Life*, Rupa & Co

S. Radhakrishnan, (2012) *The Philosophy of Rabindranath Tagore*, Hardpress Publishing.

J. Krishnamurti, *Think on These Things*, KFI, Chennai.

J. Krishnamurti, *Krishnamurti: Reflection on the Self*, Raymond Martin (Ed.), KFI, Chennai.

COURSE 301

PHENOMENOLOGY AND EXISTENTIALISM

Course Learning Objectives:

- Students are introduced to some of the core problems and concepts of 'Continental Philosophy' which developed in the last two centuries in the Western European Continent. This course focuses on the significant works of phenomenologists and existential thinkers who made substantial impact by restating the nature and methods of doing philosophy.
- A critique of knowledge is advanced in phenomenology which is the theory of the essence of the pure phenomenon of knowing.
- Students are introduced to philosophical concepts which are unique in phenomenological tradition and existentialism like – Transcendental Subjectivity, Intentionality of Consciousness, Epochē, Reduction, Freedom, Nothingness, *Sorge* and *Dasein*.

- Methods of doing philosophy – phenomenological methods including epochē, reduction and hermeneutics which are also popular in empirical science and social science research are a part of this course.
- Reading the texts of these thinkers—Husserl, Heidegger, Sartre, Merleau-Ponty and Kierkegaard with an aim to interpret and critique by establishing connections with historical and theoretical frameworks is the focus of this paper.

Course Learning Outcomes

Upon the completion of this course, students will

- Demonstrate comprehensive knowledge of philosophy from Western European Continent. Come to grips with methods of doing philosophy.
- Instruct, teach continental philosophy in a variety of academic, professional and public contexts with informed methodologies.
- Research, interpret and critique traditional and contemporary texts, and their relations to historical and theoretical frameworks.
- Develop a special kind of reflection and philosophic attitude that would make him/her contemplate on the structure of the universe, and also on self-subsisting objects such as reason, freedom, justice, values etc.
- Deal with the problems of knowledge at the ‘meta-critical-level’ by reformulating the problems of knowledge at ‘critical level’.

Unit-I

Husserl’s Concept of Phenomenology, Critique of Naturalism and Psychologism

Unit- II

The Concept of Intentionality of consciousness, Phenomenological Method, Transcendental Subjectivity.

Unit- III

Existential Phenomenology: Sartre and Merleau - Ponty

Unit- IV

Theistic and Atheistic Existentialism: Kierkegaard, Nietzsche, Sartre.

Unit- V

.Being, Freedom and Self: Heidegger, Sartre, Buber and Levinas

Suggested Readings:

1. Herbert Spiegelberg : *Phenomenological Movement: A Historical Introduction* Vol. – I & II (Relevant portions on Specific topics). The Hague, Martinus Nijhoff, 1965.
2. Maurice Friedmen (Ed) : *Worlds of Existentialism*, Humanities Press, U.S.A. (Relevant Selections from Kierkegaard, Sartre, Merleau-Ponty, Heidegger)
3. Edmund Husserl : *Phenomenology & the Crisis of Philosophy*, translated by Quentin Lauer, N. York, Harper Torchbook 1965.
4. Edmund Husserl : *Idea of Phenomenology* (Relevant Portions) The Macmillan Company, 1952
5. Robert Solomon : *From Rationalism to Existentialism* Harpepr and Row Publishers, 1972
6. Merleau-Ponty : *Phenomenology of Perception*
7. Jean-Paul Sartre : *Transcendence of the Ego*, Rutledge, London.
8. Jean-Paul Sartre : *Being & Nothingness* (Relevant Portions). Trans. by H.E. Barnes, London Methuen & Co. Ltd. 1994
9. Jean-Paul Sartre : *Existentialism and Humanism*
10. Geoffrey Clive(ed) : *The Philosophy of Nietzsche*, Meridian Publication, USA.
11. M. Buber : *I & Thou*
12. James Mundackle : *Man in Dialogue*
13. Sean Hand(Ed) : *Levinas Reader*
14. E.Levinas : *Outside the Subject*
15. Quentin Lauer : *Phenomenology: It's Genesis & Project* Harper Torch book.
16. M.K. Bhadra : *Critical Survey of Phenomenology & Existentialism*, ICPR, New, Delhi.
17. R.J. Hollingdale : *Nietzsche: The Man and His Philosophy*, Cambridge University Press

18. Maurice Friedman (Ed.) : *Martin Buber and Human Sciences*, State University of New York Press, 1996.
19. Franson Manjali (Ed) : *Nietzsche: Philologist, Philosopher and Cultural Critic*, Allied Publishers.
20. Martin Heidegger : *Being and Time*
21. Maurice Friedman : *Martin Buber: The life of Dialogue*, Routledge
22. M.K. Bhadra : *Sartre's Ontology of Consciousness*, Burdwan University
23. J.N. Mohanty : *The Concept of Intentionality*, Warren H. Green, Inc, St Louis, Missouri, U.S.A
24. Moran, Dermot : *Edmund Husserl: Founder of Phenomenology*.
25. Moran, Dermot : *Introduction to Phenomenology*, UK: Routledge.
26. Zahavi, Dan : *Husserl's Phenomenology*, Stanford University Press.
27. Mohanty, J.N. (Ed.), : *Readings on Edmund Husserl's Logical Investigations*,
The Hague: Nijhoff.
28. Mohanty, J.N. and William R. Mckenna. (Ed.), (1989), *Husserl's Phenomenology: A Textbook*, Washington, DC: Centre for Advanced Research in Phenomenology & University Press of America.

(Only portions of the suggested materials will be consulted according to the syllabus. The course teacher may suggest further books and reading materials according to the need of the students and new publications)

COURSE 302

CONTEMPORARY WESTERN PHILOSOPHY

CONTEMPORARY WESTERN PHILOSOPHY

Objectives: This course introduces the learners to the contemporary analytic trends of the Western Philosophy. While the first two units of the course span over the trends of the Linguistic Philosophy to the formulation of that of the Philosophy of Language the latter three units have addressed the major problems of the Philosophy of Mind like theories of mind, modality of mind-body relation, and analysis of consciousness and intentionality. Emphasis upon the consideration of philosophical problematic from the perspective of language analysis reflects the spirit of the course.

Outcome: The learners come to realize the need for developing linguistic and conceptual clarity in formation of logical and philosophical arguments. It provides them with the incentives for developing communication skill too. Bridging up of the gaps between thought and language and that of language and reality becomes a challenging task for the learners in doing or practicing philosophy.

Unit- I

Logical Positivism-Verification Theory of Meaning

Sense, Reference and Description (Frege and Russell)

Unit- II Wittgenstein on Language

Picture theory of Meaning, Language Game, Private Language and Limits of Thought

Unit-III Theories of Mind

Dualism- Substance Dualism and Property Dualism

Physicalism- Identity theory, Functionalism

Unit- IV Consciousness

Features of Consciousness, Ontology and Genesis of Consciousness, Function of

Consciousness, Problem of Consciousness

Unit- V Intentionality

Its possibility, Its structure: proposition content and psychological mode, Internalism vs Externalism, Collective Intentionality.

Suggested Readings:

Morris, Michael, Introduction to Philosophy of Language, CUP, 2007

Miller, Alexander, Philosophy of Language, Routledge, 2007
Lycan, William G., Philosophy

of Language A contemporary introduction, Routledge, 2000

Martinich, A.P., *The Philosophy of Language*, (Ed), OUP, 1990

Alston, A.P. *The Philosophy of Language*, Prentice Hall, India

Rorty, R., *Linguistic Turn*

Ayer, A.J., *Language, Truth and Logic*

PG Syllabus - Revised Page 27

Austin, J.L., *How to Do Things with Words*

Sen, Pranab Kumar, *Reference and Truth*

R.C. Pradhan, *Philosophy of Meaning and Representation*

A.C. Greyling (ed.), *Philosophy 2* OUP 1998, chapter on Philosophy of Language

Susan Blackmore, *Consciousness: An Introduction*, Oxford: Oxford University Press, 2003.

Michael Tye, *Ten Problems of Consciousness: A Representational Theory of the Phenomenal*

Mind Representation and Mind, Cambridge, MA: MIT Press, 1995.

Ned Block, Owen J. Flanagan and Güven Güzeldere (Edited): *The Nature of Consciousness:*

Philosophical Debates, Cambridge, MA: MIT Press, 1997.

John Searle, *Mind: A Brief Introduction*, New York, Oxford University Press, 2004

John Heil *Philosophy of Mind: A Contemporary Introduction*, New York, Routledge, Second

edition, 2004

Edward Feser *Philosophy of Mind: A Short Introduction* by. Oxford: Oneworld, Second

Edition, 2007.

A. Nataraju (Ed.), (2013), *The Limits of Thought and Beyond*, Bloomsbury.

COURSE 303
APPLIED ETHICS

The Objectives/Aims of the Course:

1. Applied Ethics aims at linking in a multidisciplinary manner the professional and modern life situations and their need for ethical engagements. It enables the student more than any other discipline and subject to ground the ethical and moral mutuality of post traditional and globalized lifeworlds
2. Applied Ethics as a postgraduate course put in place the life contexts of political and social realities of professional interventions in living with the other or coexisting with the other which is unavoidable in post-traditional technological societies.

Course Outcome:

The course/paper as a Post Graduate engagement provides the students

1. Source competence to face a variety of higher level competition examinations
2. Acquire theoretical and practical abilities and understanding to go for research studies in applied philosophy, environmental studies, peace and conflict studies, legal activism, social activism for responsibility for social equality, upliftment etc., non-governmental research and activities in social, gender and gender equality projects, venture into United Nations' model studies on poverty, inequality and human rights.
3. Allow the student to acquire unique language and conceptual skills

Applied Ethics is the general field of study that includes all systematic efforts to understand and to resolve moral problems that arise in all the domains of practical life, as with medicine, business, media, law, public life etc. It is the philosophical examination, from a moral standpoint, of particular issues in private and public life that are matters of moral judgment. The major sub divisions of Applied ethics are biomedical ethics, environmental ethics, business-corporate ethics, media ethics etc. As a branch of ethics devoted to the treatment of moral problems, practices, and policies in personal life, professions, technology, and government/governance, it is concerned with practical normative challenges.

Unit- I Applied Ethics: Meaning and Scope. Branches of Applied Ethics: Environmental Ethics, Animal Ethics, Business Ethics, Bio-Medical Ethics, Feminist Ethics, Media Ethics, Teacher Ethics, Ethics of Public life and Morality and Legal Ethics

Unit- II Corporate Ethics: Ethics of Business, Corporate Social Responsibility, Individual Vs Corporate Responsibility, Corporate Ethics and the Critique of Consumerism

Unit- III Sanctity of Life: Suicide, Euthanasia, Abortion

Unit- IV Genetic Engineering; Cloning/Human Organ Donation, Doctor Patient Relation, Informed Consent

Unit- V Poverty and Equality, War, Just War Theory and Genocide, War and Human Rights, Terrorism and Human Rights

Suggested Readings:

Singer, P., *Practical Ethics Cambridge*, Cambridge Univ. Press, 1988.

Blackwell Companions to Philosophy, *A Companion to Ethics*, Edited by Peter Singer

Evans, J.D.G., *Moral Philosophy and Contemporary Problems*, CUP

Rachels, James (ed.). *Moral Problems* (Third Ed) 1979, Harper & Row

Beauchamp, T.L., *Principle of Biomedical Ethics*, Recent Edition

Fox, R. & Marco, J.De, *New Directions in Ethics*, Routledge & Kegan Paul

Beauchamp, T.L., LeRoy Walters, *Contemporary Issue in Bioethics*, Wadsworth Publishing Company, 1989.

Cohen, M and Nagel, T., *War and Moral Responsibility*, Princeton, 1994.

Dennett, J.C., *Nuclear Weapons and the Conflict of Conscience*, New York, OUP, 1999.

Nathanson, Stephen, *Terrorism and the Ethics of War*, Cambridge, CUP, 2010.

Russell, B., *Common sense and Nuclear Warfare*, Penguin, 1980.

Hayward. T., *Ecological Thought*, Polity Press, UK, 2001.

Thiroux, J.P., *Ethics: Theory and Practice*, California, Glencoe pub. Co. Inc, 1975.

Almond, Brenda (ed.), *Introducing Applied Ethics*, Blackwell, UK

Velasquez, Manuel, G., *Business Ethics: Concept and Cases*, 5th edition, Pearson Prentice Hall, New Delhi, 2002.

COURSE 304

SET 1

PHILOSOPHY OF SWĀMI VIVEKANANDA

Introduction:

At a time when India was passing through a period of defeatism and loss of faith, Swami Vivekananda demonstrated the glory of Indian culture and spirituality and what it could contribute to the world progress.

His contribution to the awakening of India raised him, in the opinion of Lokamaya Bal Gangadhar Tilak, to the status of Shankaracharya. Every great national leader of India,

subsequent to Vivekananda, has acknowledged having received inspiration from him. In the *Swadeshi agitation*, that rocked Bengal, Sri Aurobindo saw Swami Vivekananda “standing behind by movement”. Mahatma Gandhi proclaimed that, by studying the works of Vivekananda, his love for his motherland increased a “hundred fold”. Gandhi’s movement for the upliftment of the “scheduled castes and tribes” drew tremendous inspiration from Vivekananda’s powerful crusades against casteism and untouchability. Swamiji’s speeches, according to Rabindranath Tagore, inspired the daring deeds of the youths of Bengal and awakened in them the spirit of dedication and service to the nation. The great revolutionary Subhas Chandra Bose has clearly stated that socialism in India owed its origin to Swami Vivekananda and only its later developments are due to Karl Marx.

Swamiji derived his socialism as much from the spiritual heritage of India as from the then socio-political thoughts and movements. His socialism is based on a solid philosophy of man and his infinite possibilities – the philosophy of *Advaita*, which proclaimed the divinity and solidarity of all human beings. He thus connects modern political and social democratic demands for freedom and equality with India’s ancient *Vedantic spirituality*. Swamiji raised a new voice and stood for cultivation of an altogether new spirit that distinguishes his ideas from those of the *classical Vedanta* in as much as it addresses to the zeitgeist (the time spirit) of renaissance India. The inspiring utterances of Vivekananda relating to India’s socio-political transformation will help us to achieve revolutionary social changes, while holding fast, at the same time to the eternal, spiritual and humanistic vision of the Indian sages.

Aims and Objectives:

1. This course has been designed to introduce the students for an indepth analysis of the philosophy of Swami Vivekananda.
2. Students will treat all work as worship and service to the man as service to the God.
3. This will instill the idea of the potential divinity of every being and manifest it through every action and thought.
4. Spread the universal message of oneness, respect of diversity and immortality of soul in the words of Swami Vivekananda.

Outcome of the course:

1. To become an integrated person by improving intellect, purifying emotions and standing firm on moral virtues and unselfishness.
2. Prepare the scheme of manmaking education
3. Cultivate willpower

4. Furnish abilities to stand on one's own feet by cultivating self-confidence and self-respect. Undertake an expanded study.

Course Contents:

Unit –I Vivekananda and the Vedānta

Vivekananda and Śankara

Vedānta theory and Practical Vedānta

Practical Vedānta or Neo Vedānta – its characteristics

Unit-II Vivekananda and Reality

The Reality is Brahman.

The world is practically real: Māyāvada

Man's real nature is divine.

Unit-III Vivekananda and Religious Understandings

Interfaith Dialogue

Vivekananda's concept of Universal Religion

Science and Religion

Religion as a source of social value

Unit- IV Vivekananda and Indian Renaissance

Characteristics of Renaissance

Indian Renaissance – a preliminary survey of its basic characteristics

Impact of Vivekananda's ideas on socio- religious movements and national awakening of India

Influence of Vivekananda on contemporary philosophers- Tilak, Tagore, Aurobindo, Gandhi and Subhas Chandra Bose.

Unit- V Vivekananda on Society and State

Vivekananda's vision of ideal society and ideal state

Co-relation of liberty, rights, duties and love

Vivekananda's vision and Marxist view – basic similarities and differences

Suggested Reading:

Swami Vivekananda, *Complete Works*, Vol. I-IX, Ramakrishna Mission

Isherwood, Christopher (ed), *Vedanta for the Western World*, Unwin, London (1963)

Swami Ranganathananda, *Science and Religion*, R K Mission Ashrama, Mylapore

Rolland, Romain, (1930), *Prophets of the New India*, Cassell & Co.

Sarkar, Benoy Kumar, (1937), *Creative India- From Mahenjodaro to the Age of Ramakrishna – Vivekananda*, MLBD, New Delhi.

The Cultural Heritage of India, vol. I-VI R K Mission Institute of Culture, Kolkata

Sister Nivedita, *Sociological Aspect of the Vedanta Philosophy*, (Complete Works, Vol.II).

Swami Vivekananda, *On India and Her Problems*

References

Swami Lokeshwarananda, *Chintanayak Vivekananda*, R K Mission Institute of Culture, Kolkata

By his Eastern and Western Disciples: *life of Swami Vivekananda*, Advaita Ashrama

Sister Nivedita, *The master as I saw Him*.

Chatterjee, S. C., (1963), *Classical Indian philosophers and their Synthesis in the Philosophy of Sri Ramakrishna*, University of Calcutta, Kolkata

Zaehner, R. C., *Hinduism*

Durant, Will, *The Renaissance*

Majumdar, R.C., *History of the Freedom Movement in India*, (Vol. I – II)

_____, *Glimpses of Bengal in the Nineteenth Century*

Brown, DM, *Indian Political Thought from Manu to Gandhi*

Radhakrishnan, S., *Introduction to Mahatma Gandhi – Essays and Reflections*

Dhar, Niranjana, *Vedanta and the Bengal Renaissance*, Calcutta, 1964.

Raychauduri, Tapan, 'Swami Vivekananda's Construction of Hindu-ism,' in William Radice (ed.), *Swami Vivekananda and the Modernization of Hinduism*, Delhi, 1998.

Das Gupta, R.K., *Swami Vivekananda's Vedantic Socialism*, Calcutta, 1995

Das Gupta, R.K., *Swami Vivekananda on Indian Philosophy and Literature*, Calcutta, 1996.

_____, *Vivekananda's Neo- Vedanta*, Calcutta, 1999.

Richards, Glyn, 'Vivekananda and Essentialism', in William Radice (ed.), *Swami Vivekananda and the Modernization of Hinduism*, Delhi, 1998.

COURSE 304

Optional Course: Set 2

GENDER ETHICS

Objectives: This Course forms a part of the Optional Courses offered by the Dept. of Philosophy. Along with the Course 404- Environmental Ethics it completes the set of specialized courses on Ethics.

Gender Ethics is a specialized field of study intended to make the learners acquainted with the use of gender as an analytic category to see and evaluate the moral situations, the problematic of moral life from the perspectives of women. The analysis of the key concepts of ethics like moral subjectivity, moral reasoning, moral standards, moral dilemmas, the notions of care, justice, that of impartiality, objectivity, objectification and the sex/gender inequality, the gendered representation of being, gender identity, the functioning of the sex-gender system, cultural politics of patriarchy or the politics of culture etc., helps the learners to address the issues from an interdisciplinary perspective. The course broadens up the canvas of the discipline of philosophy in a justifiable manner while depicting the spheres of ethics where feminist interventions are needed on an urgent basis for the corrections of whatever is ethically wrong in respect of women.

Outcome: This course is having tremendous impact upon the level of understanding and the courses of the follow up actions expected to be brought forward for bringing transformations in the practical spheres of life. Feminist philosophy is not necessarily to be read as an intellectual movement. On the contrary feminist consciousness owes its origin primarily from the spheres of existential praxis that women over the centuries tried to fight back. Hopefully, the study of this paper will help the learners identify the moral injustices and the discriminatory practices till sustained against women in a more clear and vivid manner. A prior conceptual clarity in this regard is a step toward the adoption of necessary course of actions on the individual and the collective behalf.

Unit I

Women Question in Philosophy, Feminist Philosophy and its Justification, What is Feminism, Theorizing Feminism

Unit II

Ethics and Feminism, Feminist Ethics, Sex-Gender System and Sex-Gender Difference

Unit III

Conceptual Analysis: Justice and Care, Partiality versus Impartiality, Objectification and Discrimination

Unit IV

Care Ethics, Self-Other Relationship

Unit V

New Trends in Feminist Ethics: Gender Egalitarianism, Gender Politics and Eco-feminism

Prescribed Readings:

“The Woman Question: Liberation of Philosophy and the Philosophy of Liberation” by Carol C. Gould in *Gender (key Concepts in Critical Theory)*, US: Humanities Press International, 1997

A Companion to Feminist Philosophy. Edited by Alison M. Jaggar and Iris Marion Young. Oxford: Blackwell Publishing (2005).

Blackwell Guide to Feminist Philosophy. Edited by Linda Martin Alcoff and Eva Feder Kittay, Oxford: Blackwell Publishing (2006).

In a Different Voice by Carol Gilligan. Cambridge, MA: Harvard University Press (1994)

Second Sex by Simone De Beauvoir, Translated and edited by H.M. Parshley, Vintage Book, London, 1997

Relevant Chapter from *Encyclopaedia of Environmental Ethics and Philosophy*, Vol. 1. Edited by J. Baird Callicott and Robert Frodeman. USA: Macmillan Reference (A Part of Gale Cengage Learning).

Relevant Web-pages from *Stanford Encyclopaedia of Philosophy*.

Suggested Readings

“Vindication of the Rights of Women” by Marry Wollstonecraft in *Vindication of the Rightsof Women*, Deidre Shauna Lynch (ed.), third edition, W.W. Norton & co, New York, London, 2009

Subjection of Women by J. S Mill

Mapping the Moral Domain. Edited by Carol Gilligan, Janie Victoria ward and Jill McLeanTaylor with Betty Bardige, Harvard University, Cambridge, MA, 2001

COURSE 304

SET 3

VEDANTA I

Unit-I

Sources – general features-Advaita Vedānta before Śaṅkara-Mandana-Miśra, Gauḍapāda.

Unit-II

Śaṅkara-Adhyāsa, Brhman: definition , saguna & nirguna- ‘Cetana Brahman as abhinna-nimitta-upādāna-Kāraṇa.

Unit-III

Māyā: its nature and arguments, Ātman: its nature –Jivanmukti, Interpretation of Mahāvākyas.

Unit-IV

Post Śaṅkara Vedānta – differences between Bhāmatī and Vivaraṇa schools, Three levels of reality-Vivartavāda

Unit-V

Advaita theory of knowledge.

Suggested Readings:

S. Radhakrishnan, *Brahmasūtra*, George Allen and Unwin, London.

S. Radhakirshnan, *Indian Philosophy*, George Allen and Unwin, Vol. I and II

Jadunath Sinha, *Indian Realism*, Kegan Paul, London.
Vallabha-Anubhāsyā (Selections)
T.M.P. Mahadevan, *The Philosophy of Advaita*, Madras.
Jadunath Sinha, *Problems of Post-Śankara Advaita Vedānta*, Calcutta.
Śankara, *Commentaries on Vedānta Sūtras, Chandogya Upaniṣad*.
Vacaspati Misra, *Bhamati* (selections)
Dharmaraja Adhvarindra, *Vedanta Paribhasa*
Sriharsa, *Khandanakhanda Khādya*
L. Stafford Betty, *Vādiraja's Refutation of Śankara's non-dualism*
Mrudula. I. Marfatia, *The Philosophy of Vallabhācarya*, Delhi, 1967.
Swami Tapasyananda, *Bhakti Schools of Vedānta*, Madras. 1990.
Ramanuja, *Srībhāṣya* (Selections)
Srinivasacarya, *Yatindramatadīpika*
Madhav, *Commentary on Vedānta Sūtras* (selections)
S.M. Srinivasacari, *Advaita and Viśiṣṭādvaita*, Delhi, 1976.
Stephen H. Phillips, *Classical Indian Metaphysics*, Motilal Banarasidass, Delhi.
Tim Maudlin, *Quantum Non-locality and Relativity*, Wiley-Blackwell, UK.
Balasubramanian, R., (1994), *The Tradition of Advaita*. Munshiram Manoharlal, New Delhi.

COURSE 304

SET - 4

Existentialism and the Concept of Dialogue

Unit-I – *Towards the Existentialist Concept of Dialogue*

Existentialist Literature, Concept of Self, Concept of Otherness, Concept of Dialogue

Unit-II – *Self and Dialogue*

Soren Kierkegaard's 'Either/or' and the Ethical Subject', Martin Buber's idea of 'I-Thou'

Unit-III – *Authenticity and Dialogue*

Martin Heidegger's idea of 'Dasein as Care', Immanuel Levinas concept of 'Ethics of the Face'

Unit-IV - *Freedom and Dialogue*

Jean Paul Sartre's concept of 'Freedom and Humanism', 'Karl Jasper's idea of 'Existenz and Freedom', Albert Camus's idea of 'Absurdity and Freedom'

Unit-V – *Body/Embodiment and Dialogue*

Maurice Merleau-Ponty's doctrine of 'Embodied Consciousness', Gabriel Marcel's concept of 'Intersubjectivity and Body'

Suggested Readings:

Dermont Moran, (2000), *Introduction to Phenomenology*, London, Routledge.

Ronald D. Laing, (1961), *The Self and Others*, London, Tavistok.

Samuel Hugo Bergman,(1991), *Dialogical Philosophy from Keirkegaard to Buber*, trans. Arnold A.Gerstein, New York, Suny Press.

Robert C. Solomon, (1981), *Introducing the Existentialists:Imaginary Interviews with Heidegger, Sartre and Camus*, New York, Hacket Publishing Co.

Soren Kierkegaard, (1944), *Either/Or*, 2 Vols. Trans. Swenton, Swenson and Lowrie, Princeton, Princeton University Press.

Herberg W.,(ed), (1970), *The Writings of Martin Buber*, New York, Meridian Books.

Martin Heidegger, (1996), *Being and Time*, trans. Joan Stambaugh, New York, Suny Press.

Emmanuel Levinas, (1989), *The Levinas Reader*, ed. Sean Hand, Oxford, Balckwell.

Jean Paul Sartre, (1971), *Existentialism and Humanism*, Trans. P. Mariet, London, Methuen.

Karl Jaspers, (1956), *Reason and Existenz*, London, Routledge Kegan Paul.

Maurice Merleau-Ponty, (1962), *The Phenomenology of Perception*, trans. C.Smith, London, Routledge Kegan Paul.

Gabriel Marcel, (1935), *Being and Having: An Existential Diary*, New York, Harpin and Brothers.

Albert Camus, (2000), *The Rebel*, trans. Antho

COURSE 304
SET 5
PHILOSOPHY OF MIND

What is mind? What is the relation between minds and brains? What is consciousness? Are we conscious of being conscious? What is it for us to intend to do something?

The most innovative works on these exciting issues nowadays are being done in the area called Philosophy of Mind. This field has many important relations with the fields of philosophy such as epistemology, metaphysics, logic, ethics, cognitive science etc. as well as with such disciplines as psychology, neuroscience, computing science, theory of information and others.

The course is designed to acquaint students with the introductory, but central, questions in the philosophy of mind. The main emphasis is supposed to be on the developments of the late 20th century, particularly of last few decades.

Unit – I Introduction

The Cartesian Legacy, Contemporary Developments, Relation with other disciplines

Unit – II Dualism

Substance Dualism, Property Dualism

Unit III Materialism

Behaviourism, Psychophysical identity theory: Type identity theory, Token identity theory, Functionalism

Unit – IV Consciousness

Existence of consciousness, Features of consciousness, Theories of consciousness.

Unit – V Intentionality

Its possibility, Its structure: proposition content and psychological mode, Internalism vs Externalism, Collective Intentionality.

Suggested Readings:

John Searle, *Mind: A Brief Introduction*, New York, Oxford University Press, 2004

John Heil *Philosophy of Mind: A Contemporary Introduction*, New York, Routledge, Second edition, 2004

Edward Feser *Philosophy of Mind: A Short Introduction* by. Oxford: Oneworld, Second Edition, 2007

Suggested Readings:

Jaegwon Kim, *Philosophy of Mind* Oxford: Oxford University Press, Second Edition, 2006.

E. J. Lowe, *An Introduction to the Philosophy of Mind*, Cambridge: Cambridge University Press, 2004.

Brian Beakley and Peter Ludlow (ed.), *The Philosophy of Mind: Classical Problems/Contemporary Issues*, New Delhi: Prentice Hall of India, (Originally published by MIT Press), Second Edition, 2007

Samuel Guttenplan (ed.), *A Companion to the Philosophy of Mind* Blackwell Published, Recent Edition, 2001

COURSE 304

SET 6

CONTEMPORARY POLITICAL PHILOSOPHY-I

This course aims to provide a critical overview of the concepts central to the study of politics, and to provide an introduction to the various theories which inform and influence various political events. The following questions are considered to be pertinent for our purpose: What is society? What is a just society? What is equality? What is right? What is liberty? What makes a government legitimate, what rights and freedoms it should protect and why, what form it should take and why, what the law is, and what duties citizens owe to a legitimate government, if any, and when it may be legitimately overthrown—if ever. In addressing ourselves to these questions we are mainly concerned with the developments of the contemporary political thought that occurred in the second half of the twentieth century.

Unit-I

Utilitarianism: Hedonism and its forms, Maximization of the greatest happiness: equal consideration of interest and teleological utilitarianism, politics of utilitarianism, critique of utilitarianism: difference of persons, the issue of over-demand

Unit-II

Liberal Equality: Classical and Contemporary Theory of Justice, The Rawlsian project: Justice as Fairness, The First Principle of Justice, The Second Principle of Justice

Unit-III

Marxism: Major Doctrines of Marxism, The Concept of Communist justice, Euro-Communism and the Marxist Concept of Alienation, Marxism and Democracy, Post Marxism

Unit-IV

Communitarianism and Multiculturalism: Individual Rights versus Common Good, the Unencumbered Self; Multiculturalism and Nation-building Process, Models of Multiculturalism, Politics of Multiculturalism

Unit-V

Feminism: Gender Inequality and Gender Discrimination, Ethic of Care, Politics of Feminism

Prescribed Readings:

1. *Contemporary Political Philosophy: An Introduction* by Will Kymlicka. Oxford: Oxford University Press, Second Edition, 2002.
2. *Political Philosophy* by Dudley Knowles. London: Routledge, 2001.

Suggested Readings:

1. *Political Philosophy: A Very Short Introduction* by David Miller. New York: Oxford University Press. 2003.
2. *Political Philosophy: Classic and Contemporary Readings*. Edited by Louis P. Pojman, New York: McGraw-Hill, 2002.
3. *The Blackwell Guide to Social and Political Philosophy*. Edited by Robert L. Simon. Blackwell Publishing Ltd., 2002.
4. *A Companion to Feminist Philosophy*. Edited by Alison M. Jaggar and Iris Marion Young. Blackwell Publishing Ltd., 1998.

COURSE 304

SET 7

PHILOSOPHY OF RELIGION II

Unit- I

Concept of soul, salvation and human destiny, Purusārtha

Unit- II

Brahman, Īsvara, Jīva, Jagat: Upaniṣads, Advaita Vedanta, Viśiṣṭādvaita

Unit- III

Jaina and Bauddha approaches to religion.

Unit- IV

Contemporary Philosophy of Religion: Vivekananda, Aurobindo

Unit- V

Tagore, Gandhi, Krishnamurti

Suggested Readings:

Radhakrishnan , S., *Indian Philosophy*, Vol. I and II

Dasgupta, S.N., *History of Indian Philosophy*, M.L.B.D.

Keith, A.B., *The Religion and Philosophy of the Vedas and the Upanisads*, M.L.B.D.

MaxMuller, F., *The Vedas*, The Indological Book Varanasi.

Murti, TR.V., *The Central Philosophy of Buddhism*, MLBD, Delhi.

Matilal, B.K., *Central Philosophy of Jainism*, L.D Institute

Selected portions from the complete works of Vivekananda, Aurobindo, Gandhi, Tagore, Krishnamurti
Radhakrishnan., S., *Inian Religious Thought*, Orient Publishers.

COURSE 305

PHILOSOPHY OF M.K. GANDHI

Course Learning Objectives:

- This course aims at a critical assessment and appreciation of Gandhi's philosophy within the framework of philosophy of life as enshrined in the philosophical tradition of India.
- Students would be appraised of the necessity to re-engage with the concepts such as sarvodaya, swaraj, swadeshi etc., and critically analyze their relevance to the contemporary life-world of humans at large.
- Focus is to capture the socio-political movements across the continents, and see the influence of Gandhi's thought in transforming capitalist economies in to egalitarian ones.
- Not just the conceptual but the Neo-pragmatic philosophy of Gandhi is brought to light by deliberating up on political institutions that drive the society towards the goal of Sarvodaya.

Course Learning Outcomes

Upon the completion of this course, students will

- Demonstrate comprehensive knowledge of Gandhi's philosophy and its relevance to contemporary world order.
- Instruct, teach Contemporary Indian philosophy in a variety of academic, professional and public contexts with informed methodologies.
- Research, interpret and critique contemporary Indian philosophy texts, and their relations to historical and theoretical frameworks.
- Develop a special kind of reflection and philosophic attitude that would make him/her contemplate on the structure of the universe, and also on self-subsisting objects such as reason, freedom, justice, values etc.

- Develop a critique of ‘Cultural Reason’ and show the relevance of Gandhi’s thought for the transformation of socio-political milieu across the globe.

Unit – I

Philosophical Anthropology: Concept of Human Nature, Original goodness and human perfectibility

Unit – II

Social and Political thought: Swaraj, Swadeshi, Satyagraha, Sarvodaya, Religion and Politics, Concept of Power.

Unit – III

Concept of Swaraj and the contemporary issues: rights of Minorities, Swaraj in Ideas and Cultures, Gandhism and Marxism, Truth in politics and society, Ahimsa as a creed and Policy.

Unit – IV

Gandhi and Modern Indian Philosophy: Comparative Study of Gandhi, Tagore and Ambedkar.

Unit – V

Axiology: Concept of truth, ‘Truth is God’, Absolute and Relative Truth, Truth and Moral Autonomy, The Meaning of Ahimsa in Buddhism, Jainism, Gandhism and Western Thought.

Suggested Readings:

Iyer, Raghavan (ed.), *The Essential Writings of Mahatma Gandhi*, Oxford Univ. Press, India 1991. (Relevant Portions).

Iyer, Raghavan, *The Moral and Political Thought of Mahatma Gandh.*, Oxford Univ. Press India, (relevant portions)

Datta, D.M., *The Philosophy of Mahatma Gandhi*, Calcutta University.

Dalton, Dennis, *Power of Gandhi: Non-Violence in Action*

Pieterse, Jan Nederveen & Parekh Bhikhu *The Decolonization of Imagination*

Radhakrishnan, *Mahatma Gandhi : Essays and Reflections.*

M. K. Gandhi, *My Experiments with Truth*, Navajivan Publications.

The Collected Works of Mahatma Gandhi,

Web link-- <http://www.mkgandhi.org>

COURSE 401

PHILOSOPHICAL CLASSICS (INDIAN)

Classics (Indian)—Vedānta Paribhāṣa

- This course aims to study the traditional classical text *Vedānta Paribhāṣa* by Dharmarāja Adhvarīndra with an aim to familiarize students with basic concepts of Vedānta philosophy, purpose and subject matter of this text.
- The study focuses on ‘*AnubandhaĀtushtaya*’- *Viśaya, Prayojana, Adhikari and Phala* closely bound up with theology and religion.
- To build a spiritual view of life on rational foundation, and to show that Upaniṣadic passages could be coherently interpreted only on the basis of non-dualism. Reason is employed for the discovery of the purport of the Upaniṣads. The Mimāṃsā rules of interpretation are discussed to equip the students with necessary skill set to understand and interpret the texts.
- This text builds a robust theory of Pramāṇas based on Advaita tradition. Pratyakṣa and Śabda Pramāṇas are dealt with more elaborately.
- The subject matter also includes a discussion on *Svarūpa and Tatastha lakṣana* of Brahman which is a central theme in Vedānta tradition, and a much contested one for that matter.

Course Learning Outcomes

Upon the completion of this course, students will

- Demonstrate comprehensive knowledge of Vedānta philosophy from classical to present times from a variety of genres. Understand the ‘forms of life’ shaped by tradition, history, culture, belief systems etc.
- Instruct, teach Indian philosophy in a variety of academic, professional and public contexts with informed methodologies.
- Research, interpret and critique traditional and contemporary texts on Vedānta, and their relations to historical and theoretical frameworks.
- Develop a special kind of reflection and philosophic attitude called as “*Parisamkhyāna*” that would make him/her contemplate on the structure of the universe, and also on self-subsisting objects such as reason, freedom, justice, values etc.

- Mentoring relationship with the faculty ensures that students will acquire a professional competence in re-reading the classical texts.

1. *Nyāya Kusumānjali*, Udayana, Varanasi, Chowkhamba.
2. *Madhyamaka Kārikā* of Nāgārjuna, Motilal Banarasidass.
3. *Mahāprajña Pāramita Śāstra* Eng. Tr. K. V. Ramana (*Nagarjuna's Philosophy as presented in the MPPS*), MLBD, Delhi.
4. *Vigrahavyāvartani*, MLBD, Delhi.
5. *Syādvādamanjari of Mallisena*, Ed. Prof. A B Dhruva, Bombay Sanskrit Series, Bombay
6. *Tattvacintāmani: Prāmānyavāda*, Eng Tr. J.N. Mohanty, Visva Bharati Advanced Centre of Philosophy Pub. Also available with MBD, Delhi
7. *Śankhya Kārikā of Īśvarakṛisna*
Eng. Trans. Swami Vireshwarananda, Advaita Ashrama, Calcutta
8. *Vedāntaparibhaṣa of Dharmarāja Adhvarendra*
Eng. Tr. Swami: Mādhavānanda, Advaita Ashrama, Kolkata.
9. *Tarkasangraha-Dīpikā*, Eng. Tr. G. Bhattacharyya, Progressive Pub. Cal.
10. *Padārthadharmasaṅgraha of Praśastapāda*, Eng. Tr. By G. Jha, Chowkhamba Oriental Studies Series 4, Varanasi 1982.
11. Naiṣhkarmya Siddhi by Sureśwarācharya

Note: Selection of the text is kept open subject to the availability of requisite human resource and infrastructural facilities.

COURSE 402

PHILOSOPHICAL CLASSICS (WSTERN)

1. Plato : *Phaedo / Theatatus / Republic*
(Selected portion of dialogues)
2. Aristotle : *Metaphysics*

3. Descartes : *Discourse on Methods and Meditations*
4. Leibniz : *Monadology*
5. Hume : *An Enquiry Concerning Human Understanding*
6. Kant : *The Critique of Pure Reason*
7. Bradley : *Appearance & Reality*
8. Bergson : *Creative Evolution*
9. Husserl : *Cartesian Meditation*
10. Wittgenstein : *Tractatus (With Russell's Introduction)*,
Kegan Paul, London.
11. Quine : *Word & Object*

Note: Selection of the text is kept open subject to the availability of requisite human resource and infrastructural facilities.

COURSE 403

PHILOSOPHY OF RABINDRANATH TAGORE

PHILOSOPHY OF RABINDRANATH TAGORE

The Objectives/aims of the Course:

1. The course aims at deep level understanding of the philosophical world of Tagore that allows the students to learn one of the most intensely expressed patterns of relation between human beings, nature and the cosmic beyond, both historically and conceptually.
2. The course also seeks to create and establish a unique and contemporary language between philosophy, ethics, aesthetics and literature

Course Outcome:

The course/paper as a Post Graduate engagement provides the students

1. Philosophical acumen to face a variety of higher level competition examinations
2. Provide abilities to go for research studies in philosophy, language, literature and cultural studies
3. Acquire language, conceptual and translation skills both in English and in Bengali

The Philosophy of Rabindranath Tagore is one of the ideal repositories of the stories of the internal relatedness of Human Beings and their relation with nature. Therefore, the course brings to the fore the major conceptual engagements made by Tagore such as Tagorian Philosophy of the Relation between Man and Culture, Religion, Ethics, Politics, Education, Aesthetics etc. They are studied and discussed by the course as the metaphysical and conceptual aspirations and desire expressed by a unique and creative contemporary Indian psyche.

Unit – I Philosophical Anthropology according to Tagore, Tagorian Philosophy of the Relation between Man and Culture

Unit – II Tagore’s Concept of Philosophy, Tagore’s Philosophy of Religion, Tagore’s idea of Ethics

Unit – III Tagore’s Concept of Interpretation of History; Tagore’s Critique of Nationalism

Unit – IV Tagore’s Concept of Aesthetics; Tagore’s Philosophy of Education

Unit – V How does Tagore’s Philosophy discuss and ground Concepts such as Truth, Fact and Reality

Suggested Readings:

Rabindranath Tagore’s Original Works

Rabindranath Tagore	:	<i>Creative Unity</i> , Macmilan, India
.....	:	<i>Personality</i> , Macmilan, India
.....	:	<i>Sadhana</i> , Macmillan, India
.....	:	Man. Andhra Lecture.
.....	:	<i>Angel of Surplus</i> Ed. by Sisirkumar Ghosh, Visva Bharati
.....	:	<i>Lectures and Addresses</i> , Macmillan, India.
.....	:	<i>Vision of Indian History</i> , Visva Bharati.

- : *Meaning of Art*, Lalitkala Akademi
- : *English Writings of Rabindranath Tagore*,
Ed. by Sisir Das Sahitya Akademi.

Secondary Sources

- Pabitrakumar Roy : *Philosophy of Rabindranath Tagore*, ICPR.
- Bhudeb Choudhury & : *Rabindranath Tagore and Challenges of*
K.G., Subramanyan *Today*, IAS, Shimla.
- P.K. Ray : *Man and Beauty: Recent Indian Theories of*
Art, IAS, Shimla, 1998.

COURSE 404

PHILOSOPHY OF SRI AUROBINDO

Introduction:

Sri Aurobindo is the prophet of integral Truth and Perfection. His philosophy is integral, His yoga is integral, his vision of the future is that of integral Perfection. Sri Aurobindo's philosophy emerges from a profound insight into the human nature. His magnum opus *The Life Divine* significantly opens with a deep and penetrative study of 'The Human Aspiration' as its first chapter which is something like a seed that sprouts and grows and grows into a fully blossomed tree of The Divine Life. Sri Aurobindo by his yogic vision reveals to us an integral view of life and guides us into an integral discipline for an integral fulfilment of life.

Sri Aurobindo's philosophy is very positive and promising and so integrally comprehensive as to contain within itself all the truths that promote the highest fulfilment of life. In his mantric words, "To fulfil God in life is man's manhood." It is philosophy in which all dimensions of human excellence meet and unite to prepare an integral perfection. The human quest for truth, perfection and fulfilment has moved in its explorations to varied researches, even to mutually opposed affirmation of the extreme type, implying sometimes severe negations. The 'materialist's denial' on the one hand and the 'refusal of the ascetic' on the other, are word known oppositions, almost irreconcilable antinomies, into which Sri Aurobindo takes us very deep, and appreciating the affirmation of each while pointing to their respective limitations, gives us the thrill of the truth that complementary to each other, and makes us the most amazing revelation that "materialism has served the ends of the Divine" and "...still greater service rendered by asceticism to life."

Sri Aurobindo is not a thinker of the past, he is to say the least, the seer and prophet of the future. Instead of raising the question whether his thought is relevant to us in our times, we have to ask ourselves whether we are worthy of some relevance to the New age that has started dawning today, heralded by genius of Sri Aurobindo.

Aims and Objectives:

1. The objective of this course is to enable the students to have a broad understanding of the vision of Sri Aurobindo as a poet of patriotism, prophet of nationalism and lover of humanity.
2. Understand Indian values through Sri Aurobindo
3. The students will also be exposed to a new vision of power and promise for people choosing another way of life.
4. Introduce the students that it is possible for the mind to rise to a greater divine consciousness and with this mental power and bliss we transform this material life.
5. Integral method of Yoga is a solution not only of the individual needs but also of the social and political needs of the nation and the humanity at large.
6. Proposed to be the medium of providing new light, new life and new force to humanity and transforming it into a new race.

Outcome of the course:

1. Sri Aurobindo clearly prescribed that mother-tongue can be the only proper medium of early education. It is only after the child has mastered the mother-tongue that any other language may be taught. This principle has been accepted by all the other contemporary Indian philosophers of education and also by our National Education Policy.
2. This course will help the student to achieve his potentiality at his own pace and level and devote his time to discover himself.
3. The central theme of Sri Aurobindo's vision is the evolution of human life into a divine life. He believed in a spiritual realization that not only liberated but transformed human nature, enabling a divine life on earth.
4. Expands the range of research and further studies.

Course Content:

Unit – I Nationalism and Beyond

1. Sri Aurobindo's theory of nationalism
2. Nationalism and Spiritualism
3. The Doctrine of Passive Resistance
4. The Ideal of Karmayogin

Unit – II Indian Tradition and Culture

1. Foundation of Indian Culture.
2. Sri Aurobindo and Indian Renaissance
3. Tradition, Culture and Civilization
4. Spiritual Dimension of Indian culture.

Unit – III The Individual, Society and Humanity

1. Relation between individual and society.

2. The Cycle of Society
3. Human Nature
4. The Ideal of Humanity

Unit – IV The Evolution of Consciousness and Integral Yoga

1. The Evolution of Consciousness
2. Transformation of Consciousness
3. Integral Yoga and Traditional Yoga
4. Integral Education

Unit – V Aesthetic and Ethical Culture

1. Aesthetic theory of Sri Aurobindo
2. Beauty and Truth
3. Theory of Poetry
4. Art

Suggested Readings:

Peter Heehs (Ed), *The Essential Writings of Sri Aurobindo*, Oxford, Univ. Press, 1998.
(Introduction, Part I PP: 12-17, 42-46, Part-II & III PP: 57-85, 93-97, 104-160, Part IV pp. 343-350.

S.K. Moitra, *The Philosophy of Sri Aurobindo*, Pondhichery Ashram

Joan Price, *An Introduction of Sri Aurobindo's Philosophy*, Pondhichery Ashram

Pabitra Kumar Roy, *Man and Beauty: Recent Indian Theory of Art*, IAS, Shimla

V. P. Varma, (1990), *The Political Philosophy of Sri Aurobindo*, Motilal Banarasidass.

Sri Aurobindo, *Life Divine*.

Sri Aurobindo, *Savitri*

Sri Aurobindo, *Human Cycle*.

Sri Aurobindo, *The Hour of God*

Sri Aurobindo, *Social and Political Thought*

Sri Aurobindo, *The Foundation of Indian Culture*

Sri Aurobindo, *The Upanishads*

Sri Aurobindo, *The Future Poetry*

Sri Aurobindo, *The Synthesis of Yoga*, American Edition.

Sri Aurobindo, *Letters on Yoga*

Sri Aurobindo, *The Renaissance in India*.

- Sachidananda Mohanty (Ed.), *Sri Aurobindo: A Contemporary Reader*, Routledge.
- Joan Price Ockham,(1977) *An Introduction to Sri Aurobindo's Philosophy*, Sri Aurobindo Ashram.
- Basu, Arabinda, Ed. *Sri Aurobindo- a garland of tributes*, Sri Aurobindo Research Academy, Pondicherry, 1973
- Choudhury, H and Spiegelberg, F. Eds. *The Integral Philosophy of Sri Aurobindo*. London : George Allen & Unwin Limited, 1960.
- Gupta, Nalini Kanta. *The Quest and the Goal. Collected Works*, Volume 1, 1970, Sri Aurobindo International Centre of Education, Pondicherry.
- Reddy, Ananda. *Deliberations on The Life Divine*, Vol. I, II, III & IV. Sri Aurobindo Centre for Advanced Research, Pondicherry, 2007,2011,2013.
- Banerjee, Aparna. *The Integral Philosophy of Sri Aurobindo*. Centre for Sri Aurobindo Studies, Jadavpur University, Kolkata, 2012.
- Sanyal, Indrani. Roy, Krishna. *Sri Aurobindo and his Contemporary Thinkers*. Jadavpur University, Kolkata, 2007.

COURSE 404

SET 2

ENVIRONMENTAL ETHICS

ENVIRONMENTAL ETHICS

The Objectives/aims of the Course:

1. The course on Environmental Ethics as applied philosophy/applied ethics sets the objective that it introduces and takes the students into the profound learning experience of a multi-disciplinary task of integrating philosophy/ethics and environmental science, economics, various rights discourses and feminism.
2. Environmental Ethics as it deals with the most urgent and tangible need of human survival makes the students enabled with the most contemporary dimension of theoretical efforts as philosophy and vice versa

Course Outcome:

The course/paper as a Post Graduate engagement provides the students

- 1.Source competence to face a variety of higher level competition examinations
- 2.Acquire theoretical abilities to go for research studies in applied philosophy, applied ethics, eco feminism and various theoretical efforts to renew rights discourses
- 3.Multidisciplinary language and conceptual skills

The course on Environmental Ethics, as the part of Environmental Philosophy and Applied Philosophy and Ethics, invites the students to radically challenge the conventional anthropocentric ideas in order also to include the non-human and the non living world in formulating Ethics. As a subject, it is inter -multi-disciplinary in nature. The course on Environmental Ethics as it venture deeply into the ethical questions related with the relationship between Human Beings and Nature also asks the following questions such as 1. Can deforestation be justified if it is for human consumption? 2. How to relate non-renewable energy sources with human life on earth? 3. What environmental obligations do we need to keep for future generations? 4. Is it right for humans to knowingly cause the extinction of a species for the convenience of humanity? 5. What is sustainable development 6. What is the difference between deep and shallow ecology 7. How does eco-feminism remodel the critique of anthropocentrism to andro-centrism etc.

Unit-I

Introduction to Environmental Philosophy and Environmental Ethics

The Relevance of Environmental Ethics

Branches and Areas of Environmental Ethics

Unit-II

The Distinction between instrumental and intrinsic value theories in Environmental Ethics;

Three Frameworks of Environmental Ethics: Anthropocentrism, Bio-centrism, Eco-Centrism; Environment: Instrumental and Intrinsic Values;

Cost Benefit Analysis as a method of assessing environmental values.

Unit-III

The distinction between prudential reasons and moral reasons

The independent moral status of living things

Animal Rights

Unit-IV:

Sustainable development

Different senses of the word nature

The problem of arguing from biological fact to value

Environmental Justice

Unit-V:

Human Beings and Nature: The naturalistic view of the relationship

The Deep green view and the Claims of Deep Ecology

Eco Feminism

Major Reference Texts:

Taylor, P.W., “Respect for nature”

Mill, J.S., “Nature” Naess, A., “Identification, oneness, wholeness and self-realization”

Fox, W., “Transpersonal Ecology and the varieties of identification”

Plumwood, V., “ Nature , Self and Gender: Feminism, Environmental Philosophy and the critique of Rationalism, Pearce

D., Markandya, A & Barber, E.B., “Economic Valuation of Environmental goods”.

All these texts are from Benson, John(2000), *Environmental Ethics : An Introduction with Readings*, London, Routledge,

Suggested Readings:

Benson, John(2000), *Environmental Ethics : An Introduction with Readings*, London, Routledge,

Routley V and R., (2001) *Environmental Ethics in Practice*, London, Routledge.

Singer, Peter, (1993), *Practical Ethics*, Cambridge Univ. Press.

Velasquez, Manuel, G., (2002), *Business Ethics: Concept and Cases*, 5th edition, Pearson Prentice Hall, New Delhi.

Rolston III, Holmes, (2012), *A New Environmental Ethics*, London, Routledge.

Westra, Laura, (2009), *Environmental Justice and the Rights of the Ecological Refugees*, London, Earthscan.

COURSE 404**SET 3****VEDANTA II**

Unit-I

Viśiṣṭādvaita-Yāmunācārya-Ālvārs-Bhāskara and Yādavaprakāṣa.

Unit-II

Rāmānuja –Saguna Brahman-arguments against Māyā: Aprthaksiddhi.

Unit-III

Tattvatraya: Cit, Acit and Īśvara-Dharmabhūta Jñāna-Bhakti And Prapatti.

Unit-IV

Vallabha- Śuddhādvaita-Brahman-Jiva-Divine grace.

Unit-V

Nimbārka-Bhedābheda-Brahman, Cit and Acit, Creation of universe as līla.

Suggested Readings:

1. S. Radhakrishnan : *Brahmasūtra*, George Allen and Unwin, London.
2. S. Radhakirshnan : *Indian Philosophy*, George Allen and Unwin, Vol. I and II.
3. Jadunath Sinha : *Indian Realism*, Kegan Paul, London.
4. Vallabha : *Anubhasya*
(Selections)
5. T.M.P. Mahadevan : *The Philosophy of Advaita*, Madras.
6. Jadunath Sinha : *Problems of Post-Śankara Advaita Vedānta*, Calcutta.
7. Śankara : *Commentaries on Vedānta Sūtras, Chandogya Upaniṣad*.
8. Vacaspati Misra : *Bhāmāti* (selections)
9. Dharmaraja Adhvarindra : *Vedānta Paribhāṣa*
10. Srīharsa : *Khandanakhanda Khādyā*
11. L. Stafford Betty : *Vādiraja's Refutation of Śankara's non-dualism*
12. Mrudula. I. Marfatia : *The Philosophy of Vallabhācārya*, Delhi, 1967.
13. Swami Tapasyananda : *Bhakti Schools of Vedānta*, Madras. 1990.
14. Rāmānuja : *Srībhāṣya* (Selections)
15. Srīnivāsācārya : *Yatīndramatadīpika*
16. Madhav : *Commentary on Vedānta Sūtras* (selections)
17. S.M. Srinivasacari : *Advaita and Viśiṣṭādvaita*, Delhi, 1976.
18. Stephen H. Phillips : *Classical Indian Metaphysics*, Motilal Banarasidas, Delhi.

19. R. Balasubramanian : *The Tradition of Advaita*, Munshiram Manoharlal.
20. Srinivas Rao : *Advaita : Hundred Critique*, OUP

COURSE -404

SET – 4

Frederich Nietzsche and Existentialism

Unit-I - Philosophy of Nietzsche

Nietzsche's Concepts of Morality, Will to Power, the Concept of Superman

Unit-II – Truth and Subjectivity

The Critique of the Concept of Truth Nietzsche, Kierkegaard on Truth and Subjectivity, Nietzsche and Kierkegaard: A Postmodern Reading.

Unit-III – Being/Existence and Meaning

Nietzsche and Martin Heidegger : Being, Existence, Meaning and the Critique of Western Thought.

Unit-IV – Atheism and Freedom

Nietzsche and Sartre on God, Religiosity, Morality, Values and Freedom.

Unit-V- Ethics and Responsibility

Nietzsche, Sartre and Camus on Self and the Other, Ethics and Responsibility.

Suggested Readings:

.

Nietzsche, Friedrich, (1967), *The Will to Power*, trans. Walter Kaufmann, New York: Random House.

Nietzsche, Friedrich, (1867/1967), *On the Genealogy of Morals*, trans. Walter Kaufmann, New York: Vintage Books.

Nietzsche, Friedrich, (1886/1989) *Beyond Good and Evil*, trans. Walter Kaufmann, New York: Vintage Books.

Kaufmann, Walter, (1966), *Nietzsche : Philosopher, Psychologist, Antichrist*, Princeton: Princeton University Press.

Manjali,Franson,(2006), *Nietzsche : Philologist, Philosopher and Cultural Critic*, Delhi: Allied Publishers.

Tanner,Michael,(1994), *Nietzsche* ,Oxford: Oxford University Press

Soren Kierkegaard, *Concluding Unscientific Postscript* , trans. D.F Swenson, Princeton, Princeton University Press. 1941.

Hollingdale,R.J.(1961), *Thus Spake Zarathustra*, Harmondsworth: Penguin Books.

Martin Heidegger, (1991), *Nietzsche*, 2 vols. Trans. D.F. Krell, Sanfransico, Harper.

Jean Paul Sartre, (1971), *Existentialism and Humanism*, Trans. P. Mariet, London, Methuen.

Solomon R., (1971), *From Rationalism to Existentialism*, New York, Harper & Row.

Barret R.(ed), (1961), *Irrational Man*, London, Heinemann.

Ronald D. Laing, (1961), *The Self and Others*, London, Tavistok.

COURSE 404

SET 5

CONSCIOUSNESS STUDIES

The issue of consciousness is arguably one of the most challenging topics in the contemporary philosophical discussion of mind. Even though there is no agreement in conceptualizing what consciousness is, there is a widespread, if not universal, consensus that an adequate explanation of mind necessarily requires an investigation of the conscious character of mind. The investigation of consciousness is not only engages the philosophical circles of modern western analytic trends, but also it engages many of our contemporary Indian philosophers who attempt to rejuvenate the classical Indian thoughts with scientific rigour. In this course our basic motive is to understand what consciousness *is*, if there is any, and how it is related to other nonconscious aspects of reality. In order to pursue this motive we shall investigate the contemporary western trends as well as traditional and contemporary works of Indian thought.

Unit I: Features of Consciousness, Ontology and Genesis of Consciousnes, Function of Consciousness, Problem of Consciousnes

Unit II: Traditional Theories of Consciousness: The Dualist Theories and The Physicalist Theories, Samkhya and Yoga, Stream of Consciousness-Budhism

Unit III: Specific Theories of Consciousness: The Representationalist Theories, Cognitive Theories and Neural Theories, Intentionality and Temporality- Husserl

Unit IV: Upanisadic Ideas on Cit, Consciousness as Understood in the Schools of Vedanta- Advaita, Visistadvaita, Dvaita

Unit V: Evolutionary Theory of Consciousness- Sri Aurobindo, J. Krishnamurti on consciousness, K.C. Bhattacharya on theoretic grades of consciousness

Recommended Books and Materials:

Susan Blackmore, *Consciousness: An Introduction*, Oxford: Oxford University Press, 2003.

Michael Tye, *Ten Problems of Consciousness: A Representational Theory of the Phenomenal Mind Representation and Mind*, Cambridge, MA: MIT Press, 1995.

Ned Block, Owen J. Flanagan and Güven Güzeldere (Edited): *The Nature of Consciousness: Philosophical Debates*, Cambridge, MA: MIT Press, 1997.

Internet Link: <http://plato.stanford.edu/entries/consciousness/>

Francis Crick, *The Astonishing Hypothesis in Philosophy East and West*, 1996

Bina Gupta, *Cit: Consciousness*, OUP, 2003

S. Radhakrishnan, *Indian Philosophy*, vol. I & II

Jayanta Bhatta, *Nyaya manjari*

Vacaspati Mishra's Commentary on Samkhya Karika

J. Krishnamurti, *On consciousness*, Krishnamurti Foundation of India, Chennai

Patanjali, *Yogasutra*

Suggested Books:

Max Velmans, Susan Schneider (Edited), *The Blackwell Companion to Consciousness*, USA: Blackwell Publishing, 2007.

Joseph Levine, *Purple Haze: The Puzzle of Consciousness*, Oxford: Oxford University Press, 2001.

Susan Blackmore, *Consciousness: A Very Short Introduction*, Oxford: Oxford University Press, 2005.

Thomas Metzinger (Edited) *Neural Correlates of Consciousness: Empirical and Conceptual Questions*, Cambridge, MA: MIT Press, 2000

Mark Rowlands, *The Nature of Consciousness*, Cambridge: Cambridge University Press, 2001.

COURSE 404

SET 6

CONTEMPORARY POLITICAL PHILOSOPHY- II

Unit – I Socialism

Forms of Socialism; Contemporary Versions and Theories of Socialism.

Unit –II Communism

Communist-Marxist Theory; Classical, Euro and Contemporary Theories of Communism.

Unit – III Fascism

Fascism and Nazism: The Historical Significance; Contemporary Overview of Fascism

Unit – IV Anarchism

Anarchism as a Political Ideology: The Historical Significance; Contemporary Anarchism

Unit – V Democracy

Democracy: A Historical Assessment; Forms of Democracy; The Future of Democracy.

Suggested Readings:

1. Will Kymlicka, *Contemporary Political Philosophy: An Introduction*. Oxford: Oxford University Press, Second Edition, 2002.
2. David Miller, *Political Philosophy: A Very Short Introduction* New York: Oxford University Press. 2003.
3. *Political Philosophy: Classic and Contemporary Readings*. Edited by Louis P. Pojman, New York: McGraw-Hill, 2002.
4. *The Blackwell Guide to Social and Political Philosophy*. Edited by Robert L. Simon. Blackwell Publishing Ltd., 2002.
5. Bhargava, Rajeev and Ashok Acharya Eds.,(2008),*Political Theory: An Introduction*, New Delhi: Person

COURSE 404
SET 7
PHILOSOPHY OF RELIGION - 111

Any two religions to be selected from the following groups (one from each) :

- A. Zoroastrianism
 - Judaism
 - Christianity
 - Islam

- B. Hinduism
 - Jainism
 - Buddhism
 - Sikhism

(Details of course contents and reading list will be decided by the course teacher.)

COURSE 405
TERM PAPER