

**Egra S.S.B. College**  
**Department of Philosophy**  
**Session -2023-2024**

**Semester-I(Honours)**

Paper	Teacher	Detailed Syllabus
<b>MJ-1T: Indian Philosophy-1</b>	<b>RS</b>	A. Introduction: The basic Philosophy of Vedas and the Upaniṣads, Āstika and Nāstika Schools. B. Cārvāka System - Epistemology, Metaphysics, Ethics.
	<b>PC</b>	C. Jaina System - Basic concepts of Jaina Philosophy, Anekāntavāda, Syādvāda and Saptabhaṅginaya.
	<b>LM</b>	D. Bauddha System: Four Noble Truths, Theory of Dependent Origination (Pratītyasamutpāda vāda), Definition of Reality (Arthakriyākāritva), Doctrine of Momentariness, (Kṣanabhaṅgavāda), Theory of no-soul (Nairātmyavāda), Four Schools of Buddhism (Basic tenets).
	<b>MD</b>	E. Nyāya System: Pramā and Aprama, Different kinds of Pramāṇa, Pratyakṣa (Definition), Sannikarṣa, Classification of Pratyakṣa : Nirvikalpaka, Savikalpaka, Laukika, Alaukika
	<b>JR</b>	F. Anumāna (Definition), vyāpti, parāmarśa, Classification of Anumāna: pūrvavat, śesavat, smānyatodṛṣṭa,
	<b>MRP</b>	F. kevalānvayī, kevalavyātirekī, anvayavyātirekī, svārthānumāna, parārthānumāna, Upamāna (definition), Śabda (definition).
	<b>TS</b>	G. Vaiśeṣika System: Seven Padārthas, dravya, guṇa, karma, sāmānya, viśeṣa, samavāya, abhāva, Atomism.
<b>SEC 1: Yoga for Stress Management</b>	<b>RS</b>	<b>Course Contents:</b> a) Introduction to Yoga for stress management b) Stress according to Western Perspectives c) Stress Hazards and Yoga d) Meeting of the Challenges of Stress
	<b>JR</b>	e) Role of Yoga in prevention and management of stress related disorders- a summary of research evidence f) Meditation: 'OM' meditation and pranayama g) Integrate Yoga Module 1
<b>MI – 1T: Ethics: Indian and Western</b>	<b>TS</b>	<b>Course Contents:</b> <b>Indian:</b> a. Four Purusarthās – dharma, artha, kāma and mokṣa and their interrelation. Karma (Sakāma & Niṣkāma).

		<p>b. Concept of Dharma, Svadharma, Visesa dharma, Varnadharma, Asrama dharma, Ṛna, Ṛta,</p> <p>c. Cārvāka Ethics.</p> <p>d. Buddhist Ethics: The Four Noble Truths and the Eight-Fold Path.</p>
	<b>RS</b>	<p><b>Western:</b></p> <p>e. Definition, Scope and Types of Ethics, Ethics and Morality, Moral and Non-Moral Actions, Object of Moral Judgment.</p> <p>f. Teleological Ethics: Utilitarianism (Bentham and Mill). Deontological Ethics: Kant's Moral Theory, Virtue ethics</p> <p>g. Theories of Punishment, Capital Punishment.</p>
<b>MDC-01T: Social Value and Ethics</b>	<b>JR</b>	<p><b>Course Contents:</b></p> <p><b>Unit-I: Philosophy of Life and Individual Qualities</b></p> <p>Human Life on Earth - Purpose of Life, Meaning and Philosophy of Life. The Law of Nature – Protecting Nature /Universe. Basic Culture - Thought Analysis - Regulating desire - Guarding against anger - To get rid of Anxiety – The Rewards of Blessing - Benevolence of Friendship - Love and Charity - Self – tranquility/Peace.</p>
	<b>MD</b>	<p><b>Unit-II: Social Values (Individual and Social Welfare)</b></p> <p>Family - Peace in Family, Society, The Law of Life Brotherhood - The Pride of Womanhood – Five responsibilities/duties of Man : - a) to himself, b) to his family, c) to his environment, d) to his society, e) to the Universe in his lives, Thriftiness (Thrift)/Economics. Health - Education - Governance - People's Responsibility / duties of the community, World peace.</p>
	<b>TS</b>	<p><b>Unit-III: Mind Culture &amp; Tending Personal Health</b></p> <p>Mind Culture - Life and Mind - Bio - magnetism, Universal Magnetism (God –Realization and Self Realization) - Genetic Centre – Thought Action – Short term Memory – Expansiveness – Thought – Waves, Channelizing the Mind, Stages - Meditation, Spiritual Value. Structure of the body - the three forces of the body- life body relation, natural causes and unnatural causes for diseases, Methods in Curing diseases.</p>
<b>Semester-I(General)</b>		
<b>Major A1/B1T: Ethics and Morality: Indian and Western</b>	<b>LM</b>	<p><b>Course Contents:</b></p> <p><i>Indian:</i></p> <p>a) Four Purusarthās – dharma, artha, kāma and mokṣa and their interrelation. Karma (Sakāma &amp; Niṣkāma).</p> <p>b) Concept of Dharma, Ṛna, Ṛta</p> <p>c) Cārvāka Ethics.</p> <p>d) Buddhist Ethics: The Four Noble Truths and the Eight-Fold Path.</p>

<b>Approach</b>	<b>TS</b>	Western: e) Moral and Non-Moral Actions, Object of Moral Judgment. f) Teleological Ethics: Utilitarianism (Bentham and Mill). Deontological Ethics: Kant’s Moral Theory, Virtue ethics. g) Theories of Punishment.
<b>SEC 1: Yoga for Stress Management</b>	<b>RS</b>	<b>Course Contents:</b> a) Introduction to Yoga for stress management b) Stress according to Western Perspectives c) Stress Hazards and Yoga d) Meeting of the Challenges of Stress
	<b>MD</b>	e) Role of Yoga in prevention and management of stress related disorders- a summary of research evidence f) Meditation: ‘OM’ meditation and pranayama g) Integrate Yoga Module 1
<b>MI – 1T: Ethics: Indian and Western Indian</b>	<b>TS</b>	<b>Course Contents:</b> <b>Indian</b> a. Four Purusarthās – dharma, artha, kāma and mokṣa and their interrelation. Karma (Sakāma & Niṣkāma). b. Concept of Dharma, Svadharma, Visesa dharma, Varnadharma, Asrama dharma, Ṛna, Ṛta, c. Cārvāka Ethics. d. Buddhist Ethics: The Four Noble Truths and the Eight-Fold Path. <b>Western:</b> e. Definition, Scope and Types of Ethics, Ethics and Morality, Moral and Non-Moral Actions, Object of Moral Judgment. f. Teleological Ethics: Utilitarianism (Bentham and Mill). Deontological Ethics: Kant’s Moral Theory, Virtue ethics g. Theories of Punishment, Capital Punishment.
<b>MDC-01T: Social Value and Ethics</b>	<b>JR</b>	<b>Course Contents:</b> <b><i>Unit-I: Philosophy of Life and Individual Qualities</i></b> Human Life on Earth - Purpose of Life, Meaning and Philosophy of Life. The Law of Nature – Protecting Nature /Universe. Basic Culture - Thought Analysis - Regulating desire - Guarding against anger - To get rid of Anxiety – The Rewards of Blessing - Benevolence of Friendship - Love and Charity - Self – tranquility/Peace.
	<b>MD</b>	<b><i>Unit-II: Social Values (Individual and Social Welfare)</i></b> Family - Peace in Family, Society, The Law of Life Brotherhood - The Pride of Womanhood – Five responsibilities/duties of Man : - a) to himself,

b) to his family, c) to his environment, d) to his society, e) to the Universe in his lives, Thriftiness (Thrift)/Economics. Health - Education - Governance - People's Responsibility / duties of the community, World peace.

**Unit-III: Mind Culture & Tending Personal Health**

Mind Culture - Life and Mind - Bio - magnetism, Universal Magnetism (God –Realization and Self Realization) - Genetic Centre – Thought Action – Short term Memory – Expansiveness – Thought – Waves, Channelizing the Mind, Stages - Meditation, Spiritual Value. Structure of the body - the three forces of the body- life body relation, natural causes and unnatural causes for diseases, Methods in Curingdiseases.

**Semester-II(Honours)**

**Semester-II(General)**

## Semester-III(Honours)

<p><b>CC-5: Philosophy of Mind</b></p>	<p><b>RS</b></p>	<p>a) Psychology: Definition, Nature and Scope  b) Methods of Psychology: Introspection, Extrospection, Experimental Methods – variables - dependent &amp; independent, controls in experiment, limitations of experimental method.  c) Sensation and Perception: Nature of sensation, nature of perception, relation between sensation and perception, Gestalt theory of perception. Illusion and Hallucination.  d) Learning: Theories of Learning - Trial and error theory, Thorndike’s laws of learning, Gestalt Theory, Pavlov’s theory of conditioned response, B.F. Skinner’s theory of Operant Conditioning(reinforcement, extinction, punishment).</p>
	<p><b>MD</b></p>	<p>e) Philosophical Theories of Mind: Interactionism, Double-aspect theory, Philosophical Behaviorism, Materialism mind - brain identity theory, The Person theory (Strawson).  f) Consciousness: Levels of mind—Conscious, Sub-conscious, Unconscious, proofs for the existence of Unconscious, Freud’s theory of Dream.  g) Personality: Types, Factors and Traits of Personality.</p>
<p><b>CC- 6: Social and Political Philosophy</b></p>	<p><b>LM</b></p>	<p>a) Nature and Scope of i) Social Philosophy ii) Political Philosophy iii) Relation between social and Political Philosophy.  b) Primary concepts: Society, community, association, institution, family: nature, different forms of family, role of family in the society.</p>
	<p><b>MRP</b></p>	<p>c) Social Class and Caste: Principles of class and caste, Marxist conception of class, Varṇāśrama dharma.  d) Theories regarding the relation between individual and society:  I. Individualistic theory  II. Organic theory  III. Idealistic theory</p>
	<p><b>JR</b></p>	<p>e) Secularism—its nature, Secularism in India.  f) Social Change: Nature, Relation to Social progress, Marx-Engles on social change, Gandhi on social change.  g) Political Ideals: Nature of Democracy and its different forms, direct and indirect democracy, liberal democracy, democracy as a political ideal, Socialism: Utopian and Scientific, Anarchism.</p>
<p><b>CC-7: Philosophy of Religion</b></p>	<p><b>MD</b></p>	<p>a) Nature and scope of Philosophy of Religion. Doctrine of karma and rebirth, doctrine of liberation, (Hindu, Bauddha and Jaina views).  b) The Philosophical teachings of the Holy Quran: God the ultimate Reality, His attributes, His relation to the world and man.  g) The Peculiarity of Religious Language: The doctrine of analogy, Religious statements as Symbolic, Religious language as Non-Cognitive (Randal’s view), the language game theory (D.Z. Phillip).</p>

	<b>TS</b>	c) Some basic tenets of Christianity: The doctrine of Trinity, The theory of Redemption d) Religious Pluralism, Inter-religious dialogue and Possibility of Universal Religion. e) Arguments for the existence of God: Cosmological, Teleological and Ontological arguments, Nyāya arguments f) Grounds for Disbelief in God: Sociological theory (Durkheim), Freudian theory, Cārvāka, Bauddha and Jaina views
<b>Or SEC-1: Philosophy of Human Rights</b>	<b>PC</b>	a) Definition and Nature of Human Rights b) The Idea of Human Rights: Its Origins and Historical Developments during Ancient period, Modern period and Contemporary period c) The Idea of Natural Law and Natural Rights: Thomas Hobbes and John Locke.
	<b>TS</b>	d) The Natural Rights Tradition: Some Reactions from Jeremy Bentham, Edmund Burke and Thomas Paine e) Natural Right, Fundamental Right and Human Right f) Preamble, Fundamental Rights and Duties (Indian Constitution) g) Contemporary Perspectives: Joel Feinberg—Basic Rights
<b>GE-3: Theory of Inference in Nyāya</b>	<b>JR</b>	a. Definition & classification of Anumiti.
	<b>MD</b>	b. Importance of Pañcabayabinyāya.
<b>Semester-III(General)</b>		
<b>DSC-1C (CC-3): Logic Credits 06 DSC1CT: Logic</b>	<b>PC</b>	<b>Course Contents:</b>  <b>1. Basic Concept of Logic:</b> (a) Nature and Scope of Logic, (b) Sentence, Proposition and Statement, (c) Inference and Argument, <b>2. Types of Argument and Inference:</b> (a) Deductive Argument and Inductive Argument, (b) Immediate inference and Mediate inference, (c) Categorical Syllogism, (d) Truth Functional Argument and Quantificational Argument
	<b>TS</b>	<b>3. Opposition of Propositions:</b> Rules and Fallacies <b>4. Immediate Inference:</b> Rules and Fallacies <b>5. Categorical Syllogisms:</b> Rules and Fallacies, Venn diagram <b>6. Truth functional Argument:</b> Rules and Fallacies <b>7. Inductive Argument:</b> Rules and Fallacies <b>8. Analogical Reasoning</b>  <b>9. Science and Hypothesis</b>
<b>SEC-1: Philosophy of</b>	<b>LM</b>	<b>Course Contents:</b>  <b>1. Definition and Nature of Human Rights</b>

<b>Human Rights</b>		<p><b>2. The Idea of Human Rights:</b> Its Origins and Historical Developments during Ancient period, Modern period and Contemporary period</p> <p><b>3. The Idea of natural Law and Natural Rights:</b> Thomas Hobbes and John Locke. <b>4. The Natural Rights Tradition:</b> Some Reactions from Jeremy Bentham, Edmund Burke and Thomas Paine</p>
	<b>RS</b>	<p><b>5. Natural Right, Fundamental Right and Human Right</b></p> <p><b>6. Preamble, Fundamental Rights and Duties</b> (Indian Constitution)</p> <p><b>7. Contemporary Perspectives:</b> Joel Feinberg—Basic Rights</p>
<b>Semester-IV(Honours)</b>		
<b>CC-8: Western Logic –I</b>	<b>JR</b>	<p><b>Course Contents:</b></p> <p>a) Logic and Arguments, Deductive and Inductive Arguments, Argument forms and arguments, statement forms and statement, Truth and Validity. Categorical propositions and classes: quality, quantity and distribution of terms, Translating categorical propositions into standard form.</p> <p>b) Immediate inferences: Conversion, Obversion and Contraposition, Traditional square of opposition and Immediate Inferences based there on; Existential Import, symbolism and Diagrams for categorical propositions.</p>
	<b>TS</b>	<p>c) Categorical Syllogism: Standard Form categorical Syllogism; The Formal nature of Syllogistic Argument, Rules and Fallacies, General Rules; To test Syllogistic Arguments for validity (by applying general rules for syllogism); To solve problems and prove theorems concerning syllogism.</p>
	<b>RS</b>	<p>d) Boolean Interpretation of categorical propositions; Review of the Traditional Laws of Logic concerning immediate inference and syllogism; Venn Diagram Technique for Testing Syllogisms, Hypothetical and Disjunctive Syllogisms, Enthymeme, The Dilemma.</p> <p>h) Probability: Alternative Conception of Probability; The Probability Calculus; Joint Occurrences; Alternative Occurrences.</p>
	<b>LM</b>	<p>e) Induction: Argument by Analogy, Appraising Analogical Arguments, Refutation by Logical Analogy.</p> <p>f) Causal Connections: Cause and Effect, the meaning of “Cause”; Induction by Simple Enumeration; Mill’s Method of Experimental Inquiry; Mill’s Method of Agreement, Method of Difference, Joint Method of Agreement and Difference, Method of Residues, Method of Concomitant Variations; Criticism of Mills Methods, Vindication of Mill’s Methods.</p> <p>g) Science and Hypothesis: Explanations; Scientific and Unscientific, Evaluating Scientific Explanations; The pattern of Scientific Investigation; Crucial Experiments and Ad Hoc Hypotheses.</p>
	<b>MD</b>	<b>Course Contents:</b>

<p><b>CC-9 Western Logic – II</b></p>		<p>a) Symbolic Logic: The value of special symbols; Truth-Functions; Symbols for Negation, Conjunction, Disjunction, Conditional Statements and Material Implication; Material Equivalence and Logical Equivalence; Dagger and stroke functions; inter-definability of truth functors.  b) Tautologous, Contradictory and Contingent Statement-Forms; The Paradoxes of Material Implication; The three Laws of Thought.  c) Testing Argument Form and Argument for validity by  i. The Method of Truth-table.  ii. The Method of Resolution (Fellswoop &amp; Full Sweep)[dot notation excluded]  d) Determining the logical character of statement form and statements by  i. The Method of Truth-table.  ii. The Method of Resolution [dot notation excluded]</p>
<p><b>CC-10: Epistemology and Metaphysics (Western)</b>  <b>Metaphysics (Western)</b></p>	<p><b>TS</b></p>	<p>e) The Method of Deduction: Formal Proof of Validity: Difference between Implicational Rules and the Rules of Replacement; Construction of Formal Proof of Validity by using nineteen rules; Proof of invalidity by assignment of truth-values.  f) Quantification Theory: Need for Quantification Theory, Singular Propositions; Quantification; Translating Traditional subject predicate proposition into the logical notation of propositional function and quantifiers;  g) Quantification Rules and Proving Validity; Proving Invalidity for arguments involving quantifiers.</p>
	<p><b>PC</b></p>	<p>c) Some Principal uses of the verb “To know”, Conditions of Propositional Knowledge, Strong and weak senses of “know”.</p>
	<p><b>RS</b></p>	<p>d) Analytic truth and logical possibility.</p>
	<p><b>MRP</b></p>	<p>e) The apriori.  f) The Problem of Induction.</p>
	<p><b>JR</b></p>	<p>g) Cause and Causal Principles  h) Realism, Idealism.</p>
	<p><b>MD</b></p>	<p>i) Phenomenalism  j) Substance and Universal</p>
<p><b>SEC-2: Value Education</b></p>	<p><b>PC</b></p>	<p><b>Course Contents:</b>  a) Meaning, Characteristics, significance and objectives of Value education  b) Values in different contexts: Individual, Social, Cultural, Moral and Global and Spiritual.  c) Meaning and Characteristics of Peace education</p>
	<p><b>MRP</b></p>	<p>d) Aims and Objectives of Peace Education</p>



		e) Types of peace education f) Peace and Value education in Global Perspective
<b>GE-4: Termination of Life and Ethics</b>	<b>JR</b>	<b>Course Contents:</b> a. Euthanasia
	<b>MD</b>	b. Abortion
<b>Semester-IV(General)</b>		
<b>DSC-1D (CC-4): Contemporary Indian Philosophy</b>	<b>PC</b>	1. <b>Rabindranath Tagore</b> (a) Nature of man : The Finite Aspect of Man, the Infinite Aspect of Man, the Finite Infinite Aspect of Man, (b) Nature of Religion, (c) Problem of Evil (f) Surplus in man 2. <b>Swami Vivekananda</b> (a) Practical Vedānta, (b) Universal Religion, (c) Yoga
	<b>TS</b>	3. <b>Sri Aurobindo</b> (a) Nature of Reality, (b) Human Evolution– its different stages, (c) Integral Yoga 4. <b>S. Radhakrishnan</b> (a) Nature of Man, (b) Nature of Religious Experience, (c) Nature of Intuitive Apprehension 5. <b>Md. Iqbal</b> (a) Nature of the Self, (b) Nature of the World, (c) Nature of God 6. <b>Mahatma Gandhi</b> (a) God and Truth, (b) Ahimsa, (c) Trusteeship
<b>SEC-2: Philosophical Analysis Credits 02</b> <b>SEC2T: Philosophical Analysis</b>	<b>LM</b>	<b>Course Contents:</b> 1. <b>Meaning:</b> (a) Word -meaning and Sentence-meaning, (b) Testability and Meaning 2. <b>Definition</b> 3. <b>Concept and Truth</b>
	<b>RS</b>	4. <b>Knowledge:</b> Nature and Source of Knowledge 5. <b>Determinism and Freedom</b>
<b>Semester-V(Honours)</b>		
<b>CC-11: NYAYA LOGIC AND EPISTEMOLOGY-I</b>	<b>JR</b>	<b>Course Contents:</b> a) Definition of buddhi or jñāna (cognition), its two kinds; Definition of smṛti; Two kinds of smṛti (memory); Definition of anubhava, its division into veridical (yathārtha) and non-veridical (ayathārtha); Three kinds of nonveridical anubhava; Definitions clarified in Tarkasaṁgraha Dīpikā.
	<b>MD</b>	b) Four-fold division of pramā and pramāṇa. Definition of “Kāraṇa” (special causal condition) and “kāraṇa” (general causal condition). The concept of anyathāsiddhi (irrelevance) and its varieties. The definition of kārya (effect). Kinds of cause: smavāyi, a-samavāyi and nimitta kāraṇa (definitions and analysis). d) Sannikarsa and its six varieties. Problem of transmission of sound; the

		claim of “anupalabdhi” as a distinctive pramāṇa examined.
	<b>RS</b>	c) Definition of pratyakṣa and its two-fold division: nirvikalpaka and savikalpaka jñāna. Evidence for the actuality of nirvikalpaka.
<b>C12T: Ethics (Indian)</b>	<b>LM</b>	<b>Course Contents:</b> a) Introduction: Concerns and Presuppositions, Concept of Sthitaprañña, Karmayoga: (Gīta) Puruṣārthas and their inter-relations. b) Meaning of Dharma, Concept of ṛṇa and ṛta. Classification of Dharma: sādharma and Adharma, Varnasrama Dharma
	<b>TS</b>	c) Vidhi and Niṣedha d) Buddhist Ethics: Pancaśīla, Brahmavihārabhāvanā (Bauddha) Anubrata, Mahābrata, Ahimsā. f) Mimāṃsa Ethics: nitya naimittika karma and kāmya karma, the imperative in kāmya karmas and in kāmya karmas involving himsā
	<b>MRP</b>	e) Jaina Ethics: anubrata, mahābrata
<b>DSE-1: Philosophy of Language (Indian)</b>	<b>RS</b>	<b>Course Contents:</b> a) Definition and classification of pada b) Introduction of concepts of āsatti, yogyatā, tātparya, ākāṃṣā
	<b>MD</b>	c) Different types of lakṣaṇā d) śābdabodha e) anvitābhīdhānvāda and abhihitānvayavāda
<b>DSE-2: Ethics (Applied ethics)</b>	<b>LM</b>	<b>Course Contents:</b> a. Nature and scope of applied ethics. b. Killing: Suicide, Euthanasia, Animal killing. c. Poverty, Affluence and Morality.
	<b>TS</b>	d. War and Violence: Terrorism. f. The Ethics of Care. g. Value beyond sentient beings, Reverence for life, Deep Ecology, Concepts of Kinship Ethics. h. Ecological Concern in Indian thoughts: Jaina and Bauddha views.
	<b>MRP</b>	e. Right: Nature and Value of Human Rights—Discrimination on the basis of race, caste and religion.
<b>Semester-V (General)</b>		
<b>DSE-1: Philosophy of Religion</b>	<b>MD</b>	<b>1. Nature and Scope of Philosophy of Religion:</b> (a) Religion, Dharma, Dhamma, (b) Philosophy of Religion, Comparative Religion and Theology <b>2. Origin and Development of Religion</b> <b>3. Fundamental Features of Major Religions:</b> Hinduism, Christianity, Islam, Buddhism: Basic Tenets, Prophets (if any), Incarnation, Bondage and Liberation
	<b>TS</b>	<b>4. Arguments for the Existence of God (Indian and Western):</b> Sāṃkhya-Yoga Arguments, Nyāya Arguments, Cosmological Arguments, Teleological Arguments, Ontological Arguments

		<p><b>5. Arguments against the Existence of God:</b> Sociological Arguments, Freudian Arguments, Buddhist Arguments</p> <p><b>6. Religious Pluralism &amp; Mysticism</b></p> <p><b>7. Monotheism, Polytheism, Henotheism</b></p> <p><b>8. Immanence and Transcendence of God</b></p>
<p><b>Or</b></p> <p><b>SEC -3: Value Education</b></p>	<b>MD</b>	<p>A. Meaning, Characteristics, significance and objectives of Value education.</p> <p>B. Values in different contexts: Individual, Social, Cultural, Moral and Global and Spiritual.</p> <p>C. Meaning and Characteristics of Peace education</p>
	<b>MRP</b>	<p>D. Aims and Objectives of Peace Education</p> <p>E. Types of peace education</p> <p>F. Peace and Value education in Global Perspective</p>
<p><b>Or</b></p> <p><b>GE-1: Indian Philosophy</b></p>	<b>PC</b>	<p><b>1. Introduction:</b> General Features of Indian Philosophy</p> <p><b>2. Cārvāka:</b> (a) <i>pratyakṣa</i> (perception) as the only Source of Knowledge (b) Refutation of <i>anumāna</i> (inference) and <i>śabda</i> (testimony) as Sources of Knowledge (c) <i>jaḍavāda</i> and <i>dehātmanvāda</i></p> <p><b>3. Jainism:</b> (a) <i>anekāntavāda</i> (b) <i>syādvāda</i> and <i>nayavāda</i></p>
	<b>TS</b>	<p><b>4. Buddhism:</b> (a) Four Noble Truths (b) <i>pratītyasamutpāda</i> (c) <i>kṣaṇabhāṅgavāda</i> (d) <i>nairātmyavāda</i></p> <p><b>5. Nyāya–Vaiśeṣika:</b> (a) <i>pramāṇa</i>: <i>pratyakṣa</i> (perception), <i>anumāna</i> (inference), <i>upamāna</i> (comparison) and <i>śabda</i> (testimony) (b) <i>Saptapadārtha</i> (Seven Categories)</p> <p><b>6. Sāṃkhya:</b> (a) <i>Satkāryavāda</i> (Theory of Causality) (b) <i>Pariṇāmavāda</i> (Theory of Evolution)</p>
	<b>MD</b>	<p><b>7. Yoga :</b> (a) <i>cittavṛttinirodha</i> (b) <i>aṣṭāṅgayoga</i></p> <p><b>8. Mīmāṃsā</b> (a) <i>arthāpatti</i> (b) <i>anupalabdhi</i></p> <p><b>9. Advaita Vedānta:</b> Brahman, <i>jīva</i> and <i>jagat</i></p>
<b>Semester-VI(Honours)</b>		

<p><b>CC-13: Nyaya Logic and Epistemology –II</b></p>	<p><b>LM</b></p>	<p><b>Course Contents:</b></p> <p>a) Definiton of anumāna, anumiti and parāmarśa. Analysis of pakṣatā. Definition of vyāpti, Vyāptigraha.</p> <p>b) Definition of pakṣadharmatā—svārthānumiti and parārthānumiti; Analysis of pañcāvayavī Nyāya. Necessity of parāmarśa. Three kinds of linga or hetu: kevalānvayī, kevalavyātirekī and anvayavyātirekī. Definiton of pakṣa, Sapakṣa and vipakṣa with illustrations. Marks of sadhetu.</p>
	<p><b>RS</b></p>	<p>c) Hetvābhāsa-two types of definition. Five kinds of hetvābhāsa: (1) “Savyābhicāra” and its three kinds-defined and illustrated; (2) “Viruddha” defined and illustrated; (3) “Satpratipakṣa” defined and illustrated; (4) Three kinds of “Asiddha” enumerated; (a) āśrayāsiddha (b) svarūpāsiddha and (c) vyāpyatvāsiddha. Vyāpyatvāsiddha defined as “sopādhika hetu”. Upādhi and its four kinds (definition and illustration) (5) “Bādhita” (definition and illustration).</p> <p>d) “Upamāna pramāṇa”: Definition and analysis. “Śabda pramāṇa” : Definition and analysis. “Śakti” (the direct signifying power), the padapadārtha- sambandha considered as Īśvara-saṁketa, Controversy between the Mīmāṃsakas and the Naiyāyikas regarding the nature of Śakti as universal or particular.</p> <p>e) “Śaktigraha” (ascertainment of the meaning-relation), lakṣaṇa, varieties of lakṣaṇa, Analysis of “Gauṇī-ṛtti” (the secondary signifying power of a term), “Vyāñjanā ṛtti” (the suggestive power of a term) analysed as a kind of śakti or lakṣaṇā.</p>
	<p><b>MD</b></p>	<p>f) The definition of lakṣaṇā, The concept of “yoga-rūḍhi”. The conditions of “śābda bodha”, ākāṅkṣā, योग्यता and sannidhi. Two kinds of statements distinguished— Vaidika and Laukika.</p> <p>g) “Arthāpatti” as a distinctive pramāṇa: Controversy between the Mīmāṃsakas and the Naiyāyikas.</p> <p>h) The theory of prāmāṇya: the issue between svataḥ-prāmāṇyavāda and parataḥ prāmāṇyavāda regarding utpatti and jñapti; The Prābhākara theory of akhyāti.</p>
<p><b>CC-14: Ethics (Western)</b></p>	<p><b>MD</b></p>	<p><b>Course Contents:</b></p> <p>a) Nature and Scope of Ethics, Classification of Ethics: <b>a:</b> Prescriptive, <b>b:</b> Meta Ethics, <b>c:</b> Applied Ethics.</p> <p>b) Moral and Non-moral actions, Object of Moral Judgement - Motive and Intention</p> <p>c) Moral Theories: Plato and Aristotle</p>
	<p><b>TS</b></p>	<p>d) Standards of Morality: Hedonism - Ethical, Psychological. Utilitarianism: Act utilitarianism, Rule utilitarianism. Deontological</p>

		Theories: Act - Deontological Theories, Rule-Deontological Theories - Kant's Theory. e) Theories of Punishment f) Environmental Ethics: Its nature, Concepts of Anthropocentrism and Non anthropocentrism, value beyond sentient beings, reverence for life
<b>DSE-3B: Vedāntasāra: Sadananda Yogindra Saraswati</b>	<b>JR</b>	<b>Course Contents:</b> a) Mangalācaraṇa c) From anubandha catuṣṭaya to relation between Iśvara and Prājña
	<b>LM</b>	b) Vedānter Paricaya e) Śravaṇa o ṣaḍbidhalinganirupaṇa to jībanmuktir ṣeṣ phala
	<b>MRP</b>	d) Origin of Sthūla Bhūta to Brahma- sāḁṣātkāra
<b>Or DSE-4D: M.K.Gandhi</b>	<b>MD</b>	<b>Course Contents:</b> a) God and Truth. b) Nature of Man.
	<b>TS</b>	c) Non-Violence
	<b>PC</b>	d) Satyāgraha.
	<b>LM</b>	e) Swaraj
	<b>RS</b>	f) Theory of Trusteeship
<b>Semester-VI(General)</b>		
<b>DSE-2: Tarkasaṁgraha with Dīpikā</b>	<b>MD</b>	<b>Definon of Patārtha and its different kinds</b> <i>a. Dravya</i> <i>b. Guna</i> <i>c. Karma</i>
	<b>TS</b>	<i>d. Samanya</i> <i>e. Visesa</i> <i>f. Samavaya</i> <i>g. Abhava</i>
<b>Or SEC -4: Logical Reasoning and Application</b>	<b>MD</b>	<b>Course Contents:</b> <b>A.</b> The main objective of logical reasoning. <b>B.</b> Definitions: Pakṣa, sādhyā, hetu, sapakṣa and Vipakṣa. <b>C.</b> Construction of kevalānvayī, kevalavyātirekī anvayvyātirekī anumiti.

		<b>D.</b> Hetvābhāsa and its different kinds, detection of hetvābhāsa.
	<b>MRP</b>	<b>E.</b> Reasoning in practice: (i). Fallacy of relevance, Fallacies of ambiguity, Fallacies of weak induction, Avoiding fallacies (ii) Logical applications of the concept of pakṣatā (iii) Functional applications of ordinary operative relations between sense-organs and respective objects.
<b>GE-2: Social –Political Philosophy- I</b>	<b>TS</b>	<b>Course Contents:</b> (a) Nature & Scope of Social Philosophy. Nature & Scope of Political Philosophy. Relation between Social Philosophy and Political Philosophy. (b) <u>Primary Concepts: Society, Community, Association, Institution.</u>
	<b>MD</b>	(c) Social Groups: Its Different Forms. Family: Its Different Forms.
	<b>PC</b>	(d) Social Class and Caste: Principles of Class and Caste; Marxist conception of class; Class Attitudes and Class consciousness

**Department of Philosophy**

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**PC-**PRIYANKA CHOUDHURY, VISITING FACULTY