



Rajendra University, Balangir

Department of Philosophy

Model Curriculum for Three/Four Years Degree Course

(With Multiple Entry/Exit Option)

Based on NEP-2020

Syllabus for

Philosophy Major and Minor

(Core I & II/ Multidisciplinary/Value Added Course)



Odisha State Higher Education Council, Bhubaneswar

Government of Odisha

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(Students may opt for vocational courses after 2nd Semester and 4th Semester for Certificate Course or Diploma Course respectively with 4 credits each)

Programme Outcome

Philosophy, as a program of study, has disciplinary outcomes, which are qualitative and humane specific as the following.

A. Learning Discipline-Cantered Skills

1. **Enhancement of Critical Thinking Skills:** Students opting for the course may have ample opportunities to develop critical thinking skills, such as the ability to analyse, evaluate, and construct arguments, by which they can identify challenges and assumptions, predispositions, etc., underlying thoughts, beliefs, and conceptualization.
2. **Practicing Logical Approach and Techniques:** Philosophy involves various types of reasoning and argumentations in formal and informal logic. By practicing these, students can learn to construct valid arguments, identify logical fallacies, and follow rigorous methods of reasoning. This training in logical reasoning enhances their ability to analyze complex problems and arrive at well-founded conclusions.
3. **Proficiency in Analytical Skills:** Students of philosophy are likely to well acquire analytical skills, philosophical methods, and reasoning while doing rigorous philosophical analysis; this will help inculcate the ability to interpret complex texts, identify logical fallacies, and construct coherent arguments.
4. **Inculcation of Communication Skills:** Students of philosophy will engage in argumentations, which may help to enhance their communication skills, including the ability to articulate complex ideas clearly, persuasively, and effectively to diverse audiences. Analytic and Linguistic philosophy will be helpful for this.
5. **Developing Problem-Solving Abilities:** Philosophy students will develop problem-solving abilities by applying philosophical methods and analyzing concepts to address real-world issues and challenges. This will help them to contribute innovative solutions in various fields. Philosophy also fosters creative problem-solving by encouraging individuals to think outside the box and consider alternative perspectives. By engaging with philosophical questions and debates, students develop the ability to generate innovative solutions to complex problems and explore new ways of thinking about familiar issues.
6. **Development of Decision-Making Capacity:** Philosophy provides individuals with a framework for making sound decisions based on careful reasoning and ethical considerations. By honing their judgment skills through philosophical inquiry, students become better equipped to navigate real-world challenges and make informed choices in their personal and professional lives.
7. **Abstract levels of Inquiry:** Students who study the program will better develop proficiency in abstract levels of inquiry, including the ability to find foundational truth, speculate over and address the profound questions about ultimate reality, knowledge, existence, morality, and the human condition, and formulate hypotheses to solve the riddles for themselves.

8. Better Dealing with Axiological Issues for Meaningful Life: Students pursuing the course will cultivate ethical reasoning abilities, and moral sensitivity, which will enable them to engage in thoughtful reflection on ethical and aesthetic values principles and make well-reasoned ethical judgments in personal and professional contexts. Students can learn to assess ethical dilemmas, consider different perspectives, and make morally responsible decisions by exploring ethical theories and case studies.

9. Being equipped with knowledge, skills, ethical values, engagement with philosophical ideas, and contributions to intellectual discourse will help lead the most meaningful and purposeful lives in an increasingly complex and interconnected world. 9. Meta-cognition: Philosophy, in general, and epistemology, in particular, is a metalevel of study in so far as it encourages meta-cognition, or thinking about thinking, the same thought processes, beliefs, and assumptions, leading to greater self-awareness and intellectual humility. This self-reflective practice enhances their ability to recognize biases, question.

10. Better Interdisciplinary Understanding: Students will gain an interdisciplinary understanding of philosophy, including its connections to other disciplines such as psychology, sociology, political science, literature, and the natural sciences.

11. Develop Cultural Awareness: Students will develop cultural awareness and sensitivity by studying diverse philosophical traditions worldwide, including Western, Eastern, African, and Indigenous philosophies. Students will cultivate a sense of global citizenship and social responsibility, recognizing the ethical dimensions of individual and collective actions and striving to contribute to a more just, inclusive, and sustainable world.

12. Holistic Attitude for Perfection: This course will help maintain and enhance intellectual curiosity, a love of wisdom, a passion for inquiry, and open-mindedness. It helps to learn self-reflection and self-examination. These are key to personal growth through philosophical inquiry, cultivating intellectual humility, openness to new ideas, and a deeper understanding of themselves and their place in the world. At the same time, it will also help foster an attitude for perfection that will always extend beyond the classroom, enriching students' personal and professional lives.

B. Scope for Higher Education:

Learning philosophy enriches one's intellectual and personal development. It provides a strong foundation for further higher education by fostering critical thinking, interdisciplinary understanding, ethical reasoning, communication skills, problem-solving abilities, cultural awareness, and a lifelong passion for learning. Engaging with philosophy can significantly enhance thinking and judging skills in various ways so that students can do well in their higher education.

C. Employability:

Learning philosophy enhances the scope for employability as the students can equip themselves with thinking, analyzing, judging, and communicating skills by promoting critical thinking, logical reasoning, analytical skills, ethical reasoning, meta-cognition, creative problem-solving and decision-making abilities. These skills are not only valuable in academic contexts but also in everyday life, enabling individuals to engage more effectively with the world around them and make well-informed decisions.

D. Enhancing Humane Capability:

Engaging with philosophy can indeed significantly enhance humane capability, which refers to one's capacity for empathy, compassion, ethical reasoning, and moral sensitivity. By developing, empathy, understanding, and compassion, philosophy encourages individuals to consider alternative perspectives and explore different perspectives, cultures, and experiences; by engaging with philosophical texts and ideas, individuals develop empathy and a deeper understanding of the diverse range of human thought and emotion and empathize with the experiences and viewpoints of others. By studying philosophical texts and engaging in philosophical discussions, individuals develop empathy and compassion for diverse individuals and communities, fostering a sense of interconnectedness and solidarity with others. This enriched capacity for ethical reflection and moral sensitivity contributes to individual well-being and the promotion of a more compassionate and just society. Engaging with philosophy enhances humane capability by fostering ethical development, empathy, compassion, moral reasoning, virtue cultivation, social justice advocacy, global citizenship, and personal flourishing.

Semester I

Paper- I

Introduction to Philosophy

Introduction:

Introduction to Philosophy provides a foundational understanding of the key concepts, methods, and questions central to philosophical inquiry. Through readings, discussions, and critical analysis, students will explore major philosophical traditions and engage with open-ended questions about reality, knowledge, and ethics. This course serves as a gateway to the rich and diverse world of philosophical thought, fostering critical thinking skills and intellectual curiosity.

Course Outcomes:

- Familiarize students with major philosophical themes, theories, and thinkers.
- Develop critical thinking skills for analysing and evaluating philosophical arguments.
- Understanding of the fundamental concepts in philosophy.
- Cultivate the ability to articulate and defend reasoned positions on philosophical issues.
- Explore the relevance of philosophy to everyday life and contemporary issues in the relation of philosophy with some other disciplines.
- Encourage intellectual curiosity and open-mindedness in approaching philosophical questions.
- Understanding of the basic metaphysical, epistemological, and ethical concepts and doctrines.

Learning Outcome:

Unit-I

Students will have a basic understanding of Philosophy through the nature, function, and different branches of Philosophy. They will be able to explain the relationship of Philosophy with other modes of thinking.

Unit-II

By the end of Unit 2, students will appreciate the Metaphysical branch of Philosophy and related issues. They will have an awareness of different kinds of Metaphysical doctrines like Monism, Dualism, and Pluralism which can help them to understand human existence and the world at large.

Unit-III

Students will be familiar with the Epistemological branches of Philosophy and sources of knowledge. They will be able to differentiate truth from falsehood and be aware of different doctrines of epistemology, such as Rationalism, Empiricism, and Skepticism.

Unit-IV

By the end of Unit 4, students will have learned about the branch of Ethics and various ethical doctrines such as Deontology, Teleology, and Virtue Ethics.

Course Components:

Unit-I:

Definition, Nature & Function of Philosophy, Branches of Philosophy, Value of Philosophy, Misconceptions about Philosophy, and in relation to other modes of thinking like Science, Social Science & Theology.

Unit-II:

Introduction to Metaphysical issues: Appearance and Reality, Mind and Matter, Substance and Attribute, Universal and Particular;

Unit-III:

Introduction to Metaphysical Doctrines: Monism, Dualism, Pluralism, Realism and Idealism.

Unit-IV:

Basic understanding of Belief, Opinion and Knowledge, Sources of Knowledge, Introduction to Epistemological Doctrines: Skepticism, Empiricism, Rationalism.

Prescribed Books:

- ✓ Russell, B. (2001). *The problems of philosophy*. OUP Oxford.
- ✓ Hospers, J. (2013). *An introduction to philosophical analysis*. Routledge.

Reference Books:

- ✓ Patrick, G. T. W. (1924). *Introduction to philosophy*. Houghton Mifflin.
- ✓ Ewing, A. (2013). *The Fundamental Questions of Philosophy* (Routledge Revivals). Routledge.
- ✓ Cunningham, G. W. (1925). *Problems of philosophy: an introductory survey*. Holt.

Paper- II

Introduction to Moral Philosophy

Introduction:

An Introduction to Moral Philosophy is an engaging study of the realm of ethics, exploring questions about what is right and wrong, good and bad, and how we ought to live our lives. Throughout the course, students will engage in discussions, debates, and critical analyses of ethical theories and their applications to real-world issues.

Assignments might include readings from classic and contemporary texts, writing reflections on moral dilemmas, and presentations on ethical topics of interest.

Course Outcomes:

1. Attaining knowledge of the relation between moral philosophy and other important disciplines.
2. Understanding of the basic ethical concepts and theories.
3. Understanding the moral standards and judgments.

Learning Outcome:

Unit-I: Students will be able to distinguish between Ethics and Morality. They will be able to interpret events with a more rational basis.

Unit-II: By the end of Unit 2, Students can analyze the nature of a moral judgment. They will be able to differentiate between moral and other forms of judgment.

Unit-III: Students will have an understanding of the evolution of Moral Consciousness. They will be able to trace the development of Moral consciousness from Custom to Conscience

Unit-IV: Students will have a familiarity with the Indian tradition of Morality.

Course Components:

Unit-I: Definition, Nature, and Scope of Moral Philosophy, Distinction between Morality and Ethics; Ethics in Relation to Other Disciplines: Sociology, Politics, Economics, and Theology;

Unit-II: Psychological Basis of Ethics: Moral and Non-Moral Actions, Voluntary Actions, Moral Judgement: Nature of Moral Judgement, Moral and other types of Judgments: Logical, Factual and Aesthetic Judgments, Object and Subject of Moral Judgement; Morality and Legality;

Unit-III: Moral and nonmoral senses of “Good,” Good and its senses, morality and cultivation of traits, morality of traits vs. morality of principles;

Unit-IV: Moral concepts: Right, duty and virtue, Moral pathology: Theories of Punishment, capital punishment;

Prescribed Books:

- ✓ Sinha, J. (1973). *A manual of ethics*. New Central Book Agency (P) Limited. Kolkata.
- ✓ Williams K. Frankena (1972), *Ethics*, University of Michigan.

Semester II

Paper- III

Philosophy of Vedas and Upanishads

Introduction:

Philosophy of the Vedas and Upanishads are living philosophy not only in India but also in some parts of the World. It is living in the sense that Philosophy is alive as the undercurrent of the myriad cultures of India or Indian cultures. Philosophy is the lifeline of great cultures and exhibition of great humanity, and therefore, is a practical philosophy of ideal human life, cultures, and conducts. This may not give direct employment, as all subjects should not be judged similarly on the scale of employability, but it surely enhances the quality of the personality of the individual and, in that way, will indirectly help to gain employment and maintain it in a better way. Studying the philosophy of Vedas and Upanishads can be a profound journey into the rich spiritual and philosophical heritage of India. It may offer insights into the nature of existence, the self, and the ultimate reality, as speculated by the ancient sheers and their way of best life.

Course Outcomes:

1. Understanding of some of the basic ideas expressed in the Vedas and Upanishads.
2. Understanding of the issues concerning the origin of life, the aspects of life (karma), death, and rebirth.
3. The knowledge concerning the individual self, Brahman, and the relation between self and Brahman.
4. Understanding of the true Indian way of life.

Learning Outcome:

Unit-I: The learning outcomes of Unit-I aim is to provide students with a deep understanding of the foundational concepts and philosophical underpinnings of Hinduism as presented in the Vedas and related texts and to foster critical thinking and reflection on their relevance in today's world.

Unit-II: The learning outcomes of Unit-II aim is to deepen students' understanding of Vedic cosmology, rituals, philosophical concepts, and moral principles, and to encourage critical analysis and reflection on the nature of existence, karma, and the afterlife as depicted in Vedic literature.

Unit-III: The learning outcomes of Unit- III aim here is to deepen students' understanding of the philosophical and spiritual insights presented in the Upanishads, foster appreciation for traditional methods of study and spiritual inquiry, and encourage critical reflection on the nature of the self, reality, and ultimate liberation.

Unit-IV: The learning outcomes of Unit- IV the s aim here is to deepen students' understanding of key philosophical concepts, ethical principles, and spiritual practices presented in the Upanishads, fostering critical reflection on the nature of reality, human existence, and the pursuit of ultimate truth and liberation.

Course Components:

Unit-I: Introduction to *Vedas, Śruti, Smṛti and Vedāṅgas*, Veda as *Apauruṣeya*, Vedic Thoughts on Human Action and Destiny, Socio-Religious Systems. *Varṇa Dharma* and *Asrama Dharma, Puruṣārthas*

Unit-II: Vedic Cosmology, Important Divine Figures as Cosmic Forces, Karma and its types, Vedic Rituals at Different Stages of Life, *VirāṭPuruṣa (PuruṣaSukta)*, *Yajña* and *Tapasyā*, *Satya and Ṛta, Svarga, Narka, Vidi, Nisedah and Arthavada*, Life, Death and Rebirth.

Unit-III: Introduction to *Upaniṣad*: Meaning of ‘*Upaniṣad*’ *Guru-Śiṣya* and Āśrama Traditions for Study, Number, and Status of Upaniṣads; Individual Self, Brahman, Ātman, Identity of Brahman and Ātman, Status of Gods and Goddesses, Experience, Reason, Intuition and Revelation.

Unit-IV: *Vidyā / Parāvidyā-Avidyā / AparāVidyā, Māyā*, Status of Universe; *Karma, Jñāna* and *Bhakti*; *Preyas, Śreyas and Niḥśreyas*; Birth-Death-Rebirth and Freedom; Ethics and Religion of Upaniṣads.

Prescribed Books:

- ✓ Keith, A. B. (1925). *The Religion and Philosophy of the Veda and Upanishads*. Motilal Banarsidass Publisher.
- ✓ Radhakrishnan, S.(1923) *Indian Philosophy, Vol .I*. London, G. Allen & Unwin, Ltd.; New York, The Macmillan
- ✓ Deussen, P. (1906). *The Philosophy of the Upanishads*. Dover Publication.
- ✓ Mahadevan, T. M. P. (1974). *Invitation to Indian philosophy*. Arnold-Heinemann Publishers (P) Limited. New Delhi.

Reference Books:

- ✓ Radhakrishnan S. (1992) *The Principal Upanishads*. United Kingdom: Humanity Books.
- ✓ Aurobindo, S. (2016). *The Secret of the Veda: With Selected Hymns*. editionNEXT.com.
- ✓ Patrick, O. (1998). *The Early Upanishads: Annotated Text and Translation*. Oxford University Press. USA.
- ✓ Hume, R. E. (1971). *The Thirteen Principal Upanishads: With an Outline of the Philosophy of the Upanishads*. Oxford University Press.
- ✓ Mohanty, Dr. A. K. (1992). *The Upanishads: Rediscovered*. Akash Publications, Cuttack, Orissa.
- ✓ Swami, R. (1984). *Eternal Values for a Changing Society (Vol. 1)*. Bharatiya Vidya Bhavan.
- ✓ Raju, P. T. (2013). *The philosophical traditions of India*. Routledge.

This Course on Logic and Scientific Method provides students with a foundation in critical thinking, reasoning, and the scientific method. Throughout the course, students would engage in theoretical discussions on logical and scientific reasoning and how to apply them to real-world problems with examples. Assignments might include analyzing scientific articles, designing experiments, and critically evaluating research methodologies.

Course Outcomes:

1. Understanding of the nature and scope of Logic.
2. Knowledge of the kinds of propositions and the relationship between them.
3. Ability to construct sound arguments.
4. Testing validity of arguments.
5. Understanding of the role of logic in scientific inquiry.

Learning Outcome:

Unit-I The learning outcomes of Unit I aim to equip students with a solid foundation in logical reasoning, critical thinking, and argumentation, providing them with essential skills for analyzing and evaluating information, constructing coherent arguments, and engaging in rational discourse across various domains.

Unit-II The learning outcomes of Unit II aim to equip students with the foundational skills necessary for logical analysis and argumentation, enabling them to identify and evaluate propositions accurately, analyze arguments effectively, and communicate ideas clearly and logically.

Unit-III The learning outcomes of Unit III aim to equip students with the skills necessary for advanced logical analysis and argumentation, enabling them to identify and evaluate deductive arguments accurately, analyze syllogisms effectively, and apply logical reasoning in various academic and professional contexts.

Unit-IV The learning outcomes of Unit IV aim to equip students with the skills necessary for effective scientific inquiry, enabling them to apply inductive reasoning methods, evaluate causal claims, and draw informed conclusions based on empirical evidence. Additionally, students should enhance their critical thinking abilities, enabling them to engage critically with scientific literature and make reasoned judgments about the validity and reliability of scientific findings.

Course Components:

Unit-I: Definition, Nature, and Scope of Logic, Laws of Thought, Deductive and Inductive Arguments, Validity & Soundness of Arguments.

Unit-II: Sentence and Proposition, Classification of Propositions (from the standpoint of Quality & Quantity), Transforming ordinary sentences to propositions, Distribution of terms, Seven-fold relation of propositions, Square of opposition of propositions,

Unit-III: Inference-Immediate Inference (Conversion and Obversion), Mediate Inference (Syllogism): Figure & Moods, Testing of Validity of Arguments by Syllogistic Rules.

Unit-4: Inductive Reasoning & Scientific Enquiry: Formal Grounds of Induction, Mill's Five Experimental Methods.

Prescribed Book:

- ✓ Copi, I. M., Cohen, C., & McMahon, K. (2016). *Introduction to logic*. Routledge.
- ✓ Das Prasad Ganesh (2007). *Basics of Logic*, Pt. I & Pt. II, Pancashila, Bhubaneswar.

Reference Books:

- ✓ Morris R. Cohen & Ernest Nagel (1934). *Introduction to Logic & Scientific Method*, Allied Publishers Ltd., New Delhi.
- ✓ Rosenberg, A., & McIntyre, L. (2019). *Philosophy of science: A contemporary introduction*. Routledge.

Semester III

Paper V

Greek Philosophy

Introduction:

Greek philosophy is an enriching endeavor that delves into the roots of Western thought. From the pre-Socratic philosophers like Thales and Heraclitus to the towering figures of Socrates, Plato, and Aristotle, Greek philosophy has profoundly influenced various fields such as ethics, metaphysics, epistemology, and politics.

Course Outcomes:

1. Basic understanding of the philosophical issues, ideas, concepts, etc. of ancient Greek thinkers (as specified in the course)
2. Ability to critically explain the ideas and concepts of the Greek thinkers.
3. Ability to compare, analyze, and evaluate the stands taken by the Greek thinkers.

Learning Outcome:

Unit-I Students will be able to describe the nature and salient features of Early Greek Philosophy. They will be familiar with the theories of the reality of ancient Greek Philosophers like Thales, Anaximander, Anaximenes, Heraclitus, Democritus, Anaxagoras, and Empedocles.

Unit-II Students will have a comprehensive understanding of the Problem during Pre-Socrates through the works of Parmenides, and Zeno. They will gain perspective on Socrates' Dialectical Method.

Unit-III Students will be able to describe Plato's Theory of Knowledge, Theory of Ideas, World and Soul, Society and Ideal State

Unit-IV Students will be able to critically analyze Plato's theory of ideas They will be familiar with Aristotle's work on physics and Metaphysics, Form, and Matter.

Course Components:

Unit-I: Nature of Greek Philosophy, Salient features of early Greek Thought; Reality: Thales, Anaximander and Anaximenes, Heraclitus, Democritus, Anaxagoras and Empedocles.

Unit-II: Parmenides: Theory of Being and Permanence; Zeno: Arguments against pluralism, (Zeno's) Paradox; Problem before Socrates and his approach, Socratic Dialectical method, Epistemology, Concept of knowledge, Ethics of Socrates.

Unit-III: Plato's Theory of Knowledge, Theory of Ideas, Theory of World and Soul, Ethics, Society and Ideal State.

Unit-IV: Criticism of Plato's Theory of Ideas; Aristotle's View of Physics and Metaphysics: Form and Matter, Theory of Causation, Philosophy of Nature, God and Soul: Logic and Ethics.

Prescribed Books:

- ✓ Stace, W. T. (2018). *A History of Greek Philosophy*. Endymion Press.
- ✓ Thilly, F. (1894). *An Historical Interpretation of Philosophy*. Central Book Depot. Allahabad.
- ✓ Masih, Y. (1999). *A critical history of Western philosophy: Greek, medieval and modern*. Motilal Banarsidass Publ..
- ✓ Adamson, P. (2014). *Classical Philosophy: A history of philosophy without any gaps*, Volume 1. OUP. Oxford.
- ✓ DhaneswarSahoo, Greek DarshanaraItihasa, (Odia), Text Book Beauru, OdishaRajyaPathyaPustakaPranayana O PrakaśanaSamsthā, PustakaBhavan, Bhubaneswar.

Reference Books:

- ✓ Burnet, J. (2010). *Greek Philosophy: Part I: Thales to Plato*. Kessinger Publisher.
- ✓ Fuller, B. A. G. (1928). *History of Greek Philosophy, Thales to Democritus*. Henry Holt and Company.
- ✓ Russell, B. (2004). *History of western philosophy*. Routledge.

Paper- VI**Modern European Philosophy-I****Introduction:**

This course on modern European philosophy encompasses the rich and diverse philosophical movements that emerged from the Renaissance to the contemporary era. Throughout the course, critical analysis of philosophical arguments, and discussions of historical context and intellectual influences can deepen students' understanding of modern European thought and its relevance to contemporary issues.

Course Outcomes:

1. Ability to mark the development of Western philosophical thought from Bacon to Leibnitz.
2. Ability to understand the basic problems countered by the aforesaid thinkers and their responses to the problems.
3. Ability to see the rationalist current in Western philosophy.
4. Ability to compare and evaluate the common issues undertaken by the thinkers.

Learning Outcome:

Unit-I: The learning outcomes of Unit I aim to equip students with a solid understanding of Francis Bacon's contributions to the reform of science, his theory of idols, and his development of the inductive method. Additionally, students should enhance their critical thinking abilities

and scientific inquiry skills, enabling them to engage effectively in empirical research and evidence-based reasoning.

Unit-II: The learning outcomes of Unit II aim to equip students with a solid understanding of René Descartes' philosophical contributions, including his methodological skepticism, foundationalism, proofs for the existence of God, mind-body dualism, and rationalist epistemology. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with Descartes' ideas and broader philosophical discourse.

Unit-III: The learning outcomes of Unit III aim to equip students with a solid understanding of pantheism, Spinoza's rationalism, and his metaphysical, epistemological, and ethical ideas. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments.

Unit- IV: The learning outcomes of Unit IV aim to equip students with a solid understanding of Leibniz's philosophical contributions, including his theory of monads, views on mind and matter, the solution to the mind-body problem through pre-established harmony, and his theodicy. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments.

Course Components:

Unit- I: Francis Bacon: Challenges for Bacon, Reform of Science, Theory of Idolas, Inductive Method.

Unit-II: Rationalism, Rene Descartes Problems for Descartes, Method, and Criterion for Knowledge, Universal Doubt and Search for Certainty, Cogito-Ergo-Sum, Proofs for the Existence of God, External World, Mind-Body Dualism, Innate Ideas.

Unit-III: Benedict De Spinoza: Rationalism, Methods, Substance, Attribute and Modes, Theory of Knowledge, Concept of God, Uncompromised Monism, and Pantheism.

Unit- IV: Gottfried Wilhelm Leibnitz: Theory of Monads, Mind and Matter, Mind-Body problem and Pre-established Harmony, Theodicy.

Prescribed Book: -

1. RatnakarPati. (1992). *History of Modern European Philosophy*. OUP. Oxford
2. Masih, Y. (1963). *A Critical History of Modern Philosophy: Bacon, Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume and Kant*. M. Banarsidass.
3. Thilly, F. (1900). *A History of Modern Philosophy*. Central Book Depot. Allahabad.

Reference Books: -

1. Russell, B. (2004). *History of Western Philosophy*. Routledge.
2. Gupta Sen Ira (2012). *Short History of Western Philosophy*. New Central Book Agency. Kolkata.

3. Hrudananda Ray and Ganeswara Das, PāśchātyaDarśanaraItihasa (Ādhunika Yuga) (Odia), OdishaRajyaPathyaPustakaPranayana O PrakaśanaSamsthā, PustakaBhavan, Bhubaneswar.

Paper VII

Systems of Indian Philosophy-I

Introduction:

This course provides an overview of Indian philosophical thought, emphasizing its historical development, cultural context, and distinctive features. It also discusses the importance of dharma (duty/righteousness), karma (action), and moksha (liberation) in Indian philosophical traditions. These issues are perennial in life, and know-how regarding the same will enlighten the students.

Course Outcomes:

1. Understanding of the basic tenets of Indian Philosophy.
2. Understanding of the philosophy of Charvaka, Jainism, Buddhism, Samkhya, and Yoga from metaphysical and epistemological standpoints.
3. Ability to find out the role of the discussed philosophical systems in guiding our modern life.

Learning Outcome:

Unit-I The learning outcomes of Unit-I aim to equip students with a solid understanding of Carvaka philosophy, including its foundational concepts, metaphysical framework, and ethical principles. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the Carvaka tradition.

Unit-II The learning outcomes of Unit-II aim to equip students with a solid understanding of Jaina philosophy, including its epistemological framework, metaphysical principles, ethical teachings, and perspectives on liberation. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the Jaina tradition.

Unit-III The learning outcomes of Unit-III aim to equip students with a solid understanding of Buddhist philosophy, including its perspectives on metaphysics, epistemology and ethics.

Unit-IV The learning outcomes of Unit-IV aim to equip students with a solid understanding of Sankhya and Yoga philosophies, including their metaphysical frameworks, theological perspectives, and paths to liberation. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the Sankhya and Yoga philosophical tradition.

Course Components:

Unit-I: Salient Features of Indian Philosophy and Basic Concepts, Carvaka: Epistemology and Metaphysics.

Unit-II: Introduction to Jainism: Epistemology: *Syādvāda*, *Anekāntavāda*, Ethics - *Triratna* 's, *Sallekhaṇā*.

Unit-III: Introduction to Buddhism: Four Noble Truths, Doctrine of Momentariness, Theory of Dependent Origination, No Soul Theory, Nirvana, Noble Eightfold Paths, Paramitās, Ideals of Pratyeka Buddha, Bodhisattva, and Arhata.

Unit-IV: Introduction to Samkhya Yoga: Dualism of Purusa and Prakriti, God and World, Causation, Theory of Evolution, Twenty-Four Tattvas, Liberation according to *Sāṃkhya*, *Astāṅga Yoga of Patanjali*.

Prescribed Books: -

- ✓ Chatterjee, S., & Datta, D. (2016). *An introduction to Indian philosophy*. Motilal Banarsidass.
- ✓ Sharma, C. (2000). *A critical survey of Indian philosophy*. Motilal Banarsidass Publ.
- ✓ Mohanty, J. N. (2000). *Classical indian philosophy*. Rowman & Littlefield.

Reference Books: -

- ✓ Radhakrishnan, S. (2008). *Indian Philosophy. Vol. 1*. Oxford.
- ✓ Radhakrishnan, S. (2008). *Indian Philosophy. Vol. 2*. Oxford.
- ✓ Puligandla, R. (1997). *Fundamentals of Indian Philosophy*. D. K. Print World Limited.
- ✓ Hiriyanna, M., & Hiriyanna, M. (1993). *Outlines of Indian philosophy*. Motilal Banarsidass Publ.
- ✓ Sinha, J. (2013). *Outlines of Indian philosophy*. New Central Book Agency. Kolkata.
- ✓ Gauranga Charan Nayak, *Bharatīya Darshan (Odia)*, Odisha Rajya Pustaka Pranayana O Prakāshan Somstha, Bhubaneswar.
- ✓ Raju, P. T. (2009). *The philosophical traditions of India*. Motilal Banarasidass Publishers.

Semester IV

Paper VIII

Ethical Theories

Introduction:

This course on ethical theories would provide students with a comprehensive understanding of various approaches to moral philosophy and the principles that guide ethical decision-making. Throughout the course, readings of primary texts, case studies, ethical dilemmas, and class discussions will help students develop critical thinking skills and ethical reasoning abilities. Additionally, assignments and projects can encourage students to apply ethical theories to real-world situations and articulate their moral perspectives.

Course Outcomes:

1. Understanding of the various ethical theories.
2. Ability to decide a particular course of action that is ethically justifiable in a given context.
3. Ability to compare and evaluate the ethical theories.
4. Knowledge of the theories of punishment

Learning Outcome:

Unit-I Students will be able to identify different theories of Morality. They will gain a better orientation from the ethical perspective.

Unit-II By the end of this unit, students will have a larger awareness of Plato's, Aristotle's, and Kant's theory of Morality.

Unit-III Students will be able to reflect on the theory of utilitarian theory the impact of actions guided by it, and the theories of punishment.

Unit-IV Students can identify the basics of the Indian Theories of Morals and describe the key characteristics that distinguish for welfare of the individual and society.

Course Components:

Unit-I: Moral Sense, Moral Sentiments, Springs of Action; Theories of Morality: Hedonism: Psychological and Ethical; Egoism and Altruism;

Unit-II: Plato's and Aristotle's Ethics: Virtue Ethics and Eudaemonism, Phronesis; Kant's Ethics - Deontological theory.

Unit-III: Theories of Morality: Utilitarianism: Bentham, Mill, Sidgwick and Rashdall. Theories of Punishments.

Unit-IV: Indian Ethics: Three Rnas. The four goals of life (*Puruṣārthas*), Dharma: Nature and Kind, Karma and its divisions, Niskama Karma and Lokasangraha.

Prescribed Books: -

- ✓ Sinha, J. (1973). *A manual of ethics*. New Central Book Agency (P) Limited. Kolkata.
- ✓ Lillie, W. (2020). *An introduction to ethics*. Routledge.

Reference Books: -

- ✓ Frankena W. (1973). *Ethics*. Prentice-Hall. The University of Michigan
- ✓ Bilimoria, P., Prabhu, J., & Sharma, R. M. (Eds.). (2007). *Indian ethics: Classical traditions and contemporary challenges* (Vol. 1). Ashgate Publishing, Ltd..
- ✓ Maitra, S. K. (1925). *The ethics of the hindus*. Calcutta University Press.

Paper IX**Social and Political Philosophy**

This course on social and political philosophy would explore the fundamental concepts, theories, and debates concerning social theories and the exercise of political power. It introduces central questions, such as the nature of justice, the legitimacy of political authority, and the relationship between individuals and society, etc. It also examines theories of the state of nature, which propose hypothetical scenarios to explain the origin and legitimacy of political authority.

The course contains readings of texts, contemporary articles, case studies, and class discussions, which will help students critically engage with social and political issues and develop their informed perspectives on matters of justice, power, and governance. Assignments and projects can encourage students to apply theoretical concepts to real-world contexts and develop practical solutions to social and political problems.

Course Outcomes:

1. Understanding and justification of the relationship between an individual and society
2. Understanding of the various political ideals, doctrines, and ideologies.
3. Ability to compare and evaluate the ideologies and apply them under appropriate contexts.

Learning Outcome:

Unit I Students will be equipped to handle social issues affecting individual and collective levels.

Unit II Students will be able to identify different Political Ideals and inculcate them for protection of rights

Unit III Students can contribute as better citizens by understanding the notion of democracy.

Unit IV the student will be able to describe the Political ideologies of Marxism, Anarchism, and Sarvodaya and can identify the distinct features between them.

Course Components:

Unit- I: Sociality, Social science & Social laws, Philosophy of Social Science: Relation Between Individual & Society (Mechanical, Organic & Idealistic view)

Unit- II: Political Ideals and Systems- Justice, Liberty, Equality; Anarchy, Monarchy, Democracy and forms of governance systems. Introduction to Political Doctrines- Humanism, Secularism, Feminism, Philosophy of Ecology.

Unit- III: Democratic Ideals- Democratic Government, Conditions for Successful Functioning of Democracy, Current Electoral Systems, Human Rights

Unit-IV: Political Ideologies- (a) Socialis Ambedkar's social democracy (b) Kautilya on political ideology-Ruler (*Rājā*) and the Ruled (*Prajā*), (c) Sarvodaya (Gandhi and Vinova), (d) Vasudhaiva kutumbakam.

Prescribed Books: -

- ✓ Mackenzie, J. S. (1895). *An introduction to social philosophy*. J. Maclehose & sons.
- ✓ Sukhbir Singh (1979). *A History of Political Thought*, Rastogi Publication.
- ✓ Gauba, O. P. (2013). *An introduction to political theory*. Macmillan.

Reference Books: -

- ✓ Hobbes, T. (1981). *Hobbes's leviathan*. Penguin Classics.
- ✓ Baker, E. (2012). *Social contract, essays by Locke, Hume and Rousseau*. Read Books Ltd.
- ✓ Ramaswamy, S. (2010). *Political theory: Ideas and concepts*. PHI Learning Pvt. Ltd..
- ✓ Raphael, D. D. (1990). *Problems of political philosophy*. Bloomsbury Publishing.
- ✓ Suda, J. P. (1967). *History of Political Thought: Ancient and medieval, with a chapter on Manu*. 1967 (Vol. 1). Jai Prakash Nath.

Paper X

Systems of Indian Philosophy-II

Introduction:

This course on systems of Indian philosophy would provide a deep dive into the diverse philosophical traditions that have evolved on the Indian subcontinent. Understanding Indian philosophical thought and its enduring effect on students will be beneficial. Assignments and projects can encourage students to apply philosophical concepts to contemporary issues and engage in cross-cultural dialogue.

Course Outcomes:

1. Understanding of the philosophy of Nyaya, Vaisheshika, Mimamsa, and Vedanta from metaphysical and epistemological standpoints.
2. Understanding of important concepts like self, God, bondage, and liberation
3. Ability to find out the role of the philosophical systems in guiding our modern life.

Learning Outcome:

Unit-I The learning outcomes of Unit-I aim to equip students with a solid understanding of Vaisheshika philosophy, including its foundational concepts, metaphysical framework, and ethical principles. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the Vaisheshika tradition.

Unit-II The learning outcomes of Unit II aim to equip students with a solid understanding of Nyāya philosophy, including its epistemological framework, metaphysical principles, ethical teachings, and perspectives on liberation. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the Nyāya tradition.

Unit-III The learning outcomes of Unit- III aim to equip students with a solid understanding of PūrvaMīmāṃsā philosophy, including its perspectives on karma, Yajña, Dharma, and epistemology. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the PūrvaMīmāṃsā tradition.

Unit-IV The learning outcomes of Unit- -IV aims to equip students with a solid understanding of Advaita and Viśiṣṭādvaita Vedānta philosophies, including their metaphysical frameworks, theological perspectives, and paths to liberation. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the Vedāntic tradition.

Course Components:

Unit-I: Vaisheshika: *Dharma*, Categories (*SaptaPadārthas*), Atomism, God, Karma, Adṛṣṭa, Bondage and Liberation.

Unit-II: Nyāya: Pramāṇas: Pratyakṣa, Anumāna, Upamāna and Śabda; Pramā and Apramā, Causation, Concept of Self and God, Apavarga.

Unit-III: PūrvaMīmāṃsā: Theory of Karma, Yajña and Svarga, Apurva, Dharma, Epistemology.

Unit-IV: UttaraMīmāṃsā: Śāṅkara' Advaita and Rāmānuja's Viśiṣṭādvaita: Brahman, Īśvara, Jagat and Jīva, Avidyā / Māyā and Liberation, Jñāna and Bhakti as paths for Liberation.

Prescribed Books: -

- ✓ Sharma, C. (2000). *A critical survey of Indian philosophy*. Motilal Banarsidass Publ..
- ✓ Chatterjee, S., & Datta, D. (2016). *An introduction to Indian philosophy*. Motilal Banarsidass.
- ✓ Hiriyanna, M., & Hiriyanna, M. (1993). *Outlines of Indian philosophy*. Motilal Banarsidass Publ.

Books for Reference: -

- ✓ Radhakrishnan, S., & Moore, C. A. (1957). *A source book in Indian philosophy*. Princeton University Press. Volume- 1 & 2.
- ✓ Sinha, J. (2013). *Outlines of Indian philosophy*. New Central Book Agency. Kolkata.
- ✓ Puligandla, R. (1975). *Fundamentals of Indian Philosophy*. Abingdon Press. Nashville.
- ✓ GaurangaCharanNayak, BharatīyaDarshan (Odia), OdishaRajyaPustakaPranayana O PrakāshanSomstha, Bhubaneswar.
- ✓ Raju, P. T. (2013). *The philosophical traditions of India*. Routledge.
- ✓ BiranchiNaraayanaSahoo, Nyāya O VaśeṣikaDarśana, (Odia), OdishaRajyaPathyaPustakaPranayana O PrakaśanaSamsthā, PustakaBhavan, Bhubaneswar.

Semester V

Paper XI

Modern European Philosophy-II

Introduction:

Modern European philosophy explores the foundational role of reason and knowledge in forming beliefs and judgments for all branches of philosophical inquiry. By studying this course, students can recognize the pitfalls/ limitations of those approaches as well.

Course Outcomes:

1. Ability to mark the development of Western philosophical thought from Locke to Kant.
2. Ability to understand the basic problems countered by the aforesaid thinkers and their responses to the problems.
3. Ability to see the empiricist current in Western philosophy.
4. Ability to find a synthetic approach in Kantian philosophy.
5. Ability to compare and evaluate the common issues undertaken by the thinkers.

Learning Outcome:

Unit- I The learning outcomes of Unit- I aim to equip students with a solid understanding of John Locke's philosophical contributions, including his empiricist epistemology, theory of knowledge, and metaphysical concepts. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the empiricist tradition.

Unit-II The learning outcomes of Unit-II aim to equip students with a solid understanding of George Berkeley's philosophical contributions, including his rejection of materialism and defense of subjective idealism. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within the idealist tradition.

Unit- III The learning outcomes of Unit- III aims to equip students with a solid understanding of Immanuel Kant's philosophical contributions, including his response to previous philosophical challenges, his transcendental idealism, and his attempt to reconcile empiricism and rationalism. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within Kant's transcendental philosophy.

Unit- IV The learning outcomes of Unit- IV aim to equip students with a solid understanding of Immanuel Kant's continued philosophical contributions, including his analysis of metaphysical illusions the limits of reason, and the possibility of synthetic a priori knowledge. Additionally, students should enhance their critical thinking abilities and philosophical analysis skills, enabling them to engage effectively with complex philosophical concepts and arguments within.

Course Components:

Unit- I: John Locke: Refutation of Innate ideas, Sensation, Reflection, Simple and Complex Ideas, Theory of Knowledge and Types of Knowledge; Substance, Modes, and Relations.

Unit-II: George Berkeley: Criticism of Lockean Empiricism, Refutation of Abstract Ideas and Matter, Subjective Idealism of Berkeley (*Ese-est-percipi*), Theory of Knowledge.

David Hume: Impression and Idea, Theory of Knowledge, the Ideas of Necessary Relationship and Interpretation of Causality, Skepticism.

Unit- III: Immanuel Kant: Problems before Kant, Reconciliation of Empiricism and Rationalism, Copernican Revolution. Kant's System of Knowledge: Transcendental Aesthetics: Space and Time as A-priori Conditions of Perception, Transcendental Logic: Transcendental Analytic (Categories of Understanding), Transcendental Deduction (Synthesis & A-Perception), Schematism of Categories.

Unit- IV: Immanuel Kant: Types of Judgments / Propositions: Possibility of Synthetic A-priori Judgment, Introduction to Transcendental Dialectic: Paralogism, Antinomies and Ideals of Pure Reason.

Prescribed Books: -

- ✓ *Pati, R.K: History of Modern European Philosophy, P.C. Dwadash Shreni & Co. Pvt Ltd., Aligarh.*
- ✓ Masih, Y (1999) *A Critical History of Modern Philosophy*, Motilal Banarsidass Publishers, Delhi

Reference Books: -

- ✓ Kant, I. (1908). *Critique of Pure Reason. 1781*. Modern Classical Philosophers, Cambridge, MA: Houghton Mifflin
- ✓ Hume, D. (2016). *An Enquiry Concerning Human Understanding. In Seven masterpieces of philosophy (pp. 183-276)*. Routledge.
- ✓ Sengupta, I. (2018). *A Short History of Western Philosophy*, New Central Book Agency
- ✓ Thilly, F. (1924). *History of Western Philosophy*, United States: H. Holt.
- ✓ Roy, H. (1996). *Kant: An Exposition of Critique of Pure Reason*, Akash Publication, Cuttack.
- ✓ Ray, H. (1975). *Pāśchātya Darśanara Itihasa (Ādhunika Yuga) (Odia)*, Odisha Rajya Pathya Pustaka Pranayana O Prakaśana Samsthā, Pustaka Bhavan, Bhubaneswar.

Introduction:

This course on applied ethics delves into the real-world application of ethical theories and principles across various fields like medicine, business, technology, and politics. In such a course, students might explore case studies, engage in debates, and analyze ethical dilemmas to understand how ethical frameworks can be used to address complex issues in practical settings. Topics could range from bioethics (e.g., end-of-life care, genetic engineering) to environmental ethics (e.g., climate change, conservation), to ethical considerations in artificial intelligence and data privacy. It's a crucial subject for anyone interested in understanding how ethics shapes decision-making and behaviour in today's world.

Course Outcomes:

1. Attaining a basic understanding of the philosophy behind the ethical theories.
2. Attaining the basic ability to critically explain the different ethical issues, concepts, principles, theories, etc.
3. Ability to evaluate and apply an appropriate ethical theory in the given context/situation in areas of environmental, bio-medical, business, and media ethics.

Learning Outcome:

Unit- I Students will be familiarized with the practical aspect of ethics so that they can achieve clarity and rationality concerning their decisions and actions.

Unit-II By the end of Unit 2, students will be able to value Environmental Ethics and incorporate it into their day-to-day activities to ensure sustainable development

Unit-III Students will gain awareness of Medical Ethics through issues like Euthanasia, Abortion, Privacy, etc. This will help them in forming a decision considering the pros and cons of the given dilemma.

Unit-IV Students will be able to understand the value of ethics in business. They can incorporate the learning to deal with the evolving issues in the field of business such as Confidentiality, Whistleblowing, and Cyber security.

Course Components:

Unit- I: Introduction to Applied Ethics: Nature and Scope of Applied Ethics; Moral Status of Animals: All Lives are Equal, Animals Rights, Reverence for life.

Unit-II: Environmental Ethics: Anthropocentrism, Non-anthropocentrism: Bio-Centrism, Eco-centrism, Shallow and Deep Ecology;

Unit-III: Medical Ethics (Bioethics): Right to Life, Hippocratic Oath, Sanctity of Life, Euthanasia; Abortion, Surrogacy: Patient-Doctor Relationship,

Unit-IV: (a) Business Ethics- Rights and Obligations of Stake Holders, Corporate Social Responsibility; Ethics of Promotion / Advertisement; (b) Media Ethics –Anonymity and Confidentiality, Privacy, (c) Cyber-Security, Challenges of Artificial Intelligence.

Prescribed Books: -

1. Theroux, J.P. (1977). *Ethics: Theory & Practice*, Pearson Prentice Hall
2. Singer, P. (1979). *Practical Ethics*, Cambridge University Press
3. Singer, P. (1975). *Animal Liberation*, London: The Bodley Head

Reference Books: -

- ✓ Jagadeb, Jayanti: *Bio-medical Ethics, Utkal Studies in Philosophy: M 5, Dept., of Philosophy, Utkal University.*
- ✓ Leopold, A. (1970). *A Sand County Almanac*. 1949. New York: Ballantine.
- ✓ Schumacher, E. F. (1973). *Small is beautiful: Economics as if people mattered*. London: Blond & Briggs.
- ✓ Sandel, M. J. (2020). *The Tyranny of Merit: What's Become of the Common Good?*. Farrar, Straus and Giroux.
- ✓ Regan, T. (2001) *Defending Animal Rights, University of Illinois Press*

Paper XIII

Philosophical Analysis

Introduction:

This course on philosophical analysis introduces methods and tools that analytical philosophers use to critically examine and analyze concepts, arguments, and theories. It's often foundational in philosophy programs and serves as a basis for more specialized studies in various philosophical fields.

In this course, students may explore different approaches to philosophical analysis, such as logical analysis, conceptual analysis, linguistic analysis, and argument analysis. They might also study key philosophical texts and engage in close readings and discussions to understand how philosophers have historically approached problems and constructed their arguments.

Course Outcomes:

1. Ability to know the fundamental elements in the usage of language.
2. Attaining knowledge of different kinds of definitions.
3. Knowing the criteria of sentence meaning.
4. Knowledge of different truth possibilities.
5. Knowledge of theory and law and their role in explanation

Learning Outcome:

Unit-I This unit will make students' communication easy and precise without any linguistic confusion/ambiguity in various domain.

Unit- II This unit clarifies the relation between a word and what it means, which will make the way for the use of language clearly in real life.

Unit- III This unit is helpful for students to make meaningful sentences which is useful in practical life from Indian Philosophical thoughts.

Unit-IV This unit makes a clear distinction between linguistic truth, logical truth, and practical truth. Which will shape a mind to use language appropriately.

Course Component:

Unit-I Word Meaning: Meaning of the word “meaning”, Ambiguity and Vagueness

Unit- II Definitions: Denotative, Connotative, and Ostensive, Defining and Accompanying Characteristics, Stipulative, Reportive, and Persuasive definition.

Unit- III Sentence Meaning: Sentence and Proposition; Word Meaning and sentence meaning, Criteria of sentence meaning, Basic features of sentence meaning in Indian Philosophy- *Akāṅkṣā, yogyatā, Sannidhi* and *Tātparya, Anvitābhīdhāna Vāda* and *Abhihitānvaya Vāda*.

Unit-IV Analytical Truth and Logical Possibility; Theories of Truth- correspondence, coherence, and truth as works, Theory, Law, and Explanation.

Prescribed book: -

- ✓ Hospers, J. (1997), *An Introduction to Philosophical Analysis*, Prentice Hall

Reference Books: -

- ✓ Alston, W.P. (1964) *Philosophy of Language*, Prentice Hall
- ✓ Austin, J. L. (1975). *How to do things with words*. Harvard university press.
- ✓ Ganeri, J. (1999). *Semantic powers: Meaning and the means of knowing in classical Indian philosophy*. Oxford University Press.

Semester VI

Paper XIV

Philosophy of Religion

Introduction:

This course on the philosophy of religion contains philosophical inquiry into religious beliefs and practices. It delves into questions concerning the nature, existence, and meaning of God or the divine, as well as the relationship between religion and other aspects of human experience such as morality, knowledge, and existence. In this course, students will examine various arguments for and against the existence of God, such as the cosmological argument, the teleological argument, and the problem of evil. They will also explore different conceptions of the divine across different religious traditions and philosophical perspectives, from monotheism to polytheism to non-theistic philosophies.

Course Outcomes:

1. Attaining the basic knowledge of the philosophical issues, concerns, positions, and arguments concerning religion.
2. Able to explain and also critically analyze the chief issues, concerns, positions, and arguments in the philosophy of religion.
3. Able to critically evaluate the main philosophical positions and arguments therein to have a balanced view of religion and religious ideas.

Learning Outcome:

Unit-I Religion gives meaning and purpose to life, reinforcing social unity and stability, serving as an agent of social control of behavior, promoting physical and psychological well-being, and motivating people to work for positive social change.

Unit-II This unit gives the right to atheists to make their points against theists. It can dominate the argument on God which justifies the point of secularism given by the Indian constitution.

Unit-III Augustine's Philosophy gives more importance to faith over reason which makes the way to God which is a supreme authority.

Unit-IV Religion is a diverse and conflict topic. It is not an easy task to select the proper language for communication. This unit shows what is the problem in religious language by this someone can choose the proper language for religious discourse.

Course Components:

Unit-I: Introduction to Philosophy of Religion; Concept of God; Proofs for existence of God.

Unit-II: Proofs against the existence of God; Religion and Morality.

Unit-III: The Problem of Evil: Augustinian Theodicy, Irenaean Theodicy, Process Theodicy, Reason, Revelation, and Faith.

Unit-IV: Problems of Religious Language: Cognitive and Non-Cognitive; Verification and Falsification Theory; Karma, Rebirth and Reincarnation.

Prescribed Book:-

- ✓ John, H. (1990)- *Philosophy of Religion*, Prentice-Hall of India Pvt. Ltd., New Delhi

Reference Books:-

- ✓ Masih, Y. (1971) *Introduction to Religious Philosophy*, Motilal Banarsidass Publishers Pvt. Ltd., Delhi
- ✓ Dworkin, R. (2013). *Religion Without God*. Harvard University Press.
- ✓ Durkheim, E. (2016). *The Elementary Forms of Religious Life*. In *Social theory re-wired* (pp. 52-67). Routledge.
- ✓ Bowker, J. (2014). *God: A Very Short Introduction*. OUP Oxford.
- ✓ Sharma, A. (2012) *Philosophy of Religion*, Rupa Publisher.

Paper XV

Symbolic Logic

Introduction:

This course on symbolic logic is a preliminary study of the formal systems used to represent and analyze logical reasoning. It's a foundational subject in philosophy and mathematics, providing tools for precise reasoning and argumentation. In this course, students learn about propositional logic, which deals with the logical relationships between propositions (statements). They study the syntax and semantics of propositional logic, learning how to symbolize statements using logical connectives, and how to evaluate the validity of arguments.

Course Outcomes:

1. Ability to translate the arguments in ordinary language to their respective symbolic forms by the use of propositional variables and logical constants.
2. Gaining knowledge of the rules of logic and their symbolic forms. Ability to know different types of truth functions and the distinction between valid and invalid arguments.
3. Ability to derive conclusions from the given set of premises.
4. Ability to prove the validity or the invalidity of the given argument.

Learning Outcome:

Unit-I Sometimes, arguments formulated in English or any other natural language are often difficult to understand, because of the ambiguity & vagueness of the words and to solve these difficulties, Symbolic logic is the best medium to put the arguments in a symbolic form & comprehend it very easily.

Unit- II Propositional calculus is the part of symbolic logic. In Propositional calculus, we can determine whether the given proposition is tautology or not.

Unit-III Also, there are certain truth tables, which can evaluate whether the given proposition is valid or not and the Predicate calculus appreciates how argument involving predicates can be formalized semantically and syntactically and how these are connected.

Unit-IV This unit deals with certain formulas and basic concepts prescribed by George Boole to solve algebraic problems.

Course Components:

Unit-I: Chapter- I- Introduction (Sections 1 to 4).

Chapter- II- Calculus of Propositions (Sections 1 to 5).

Unit- II: Chapter-III - Calculus of Propositions (Sections 1 to 6).

Unit-III: Chapter-IV - Calculus of Propositions (Sections 7 to 9).

Chapter- V Elements of Predicate Calculus (Sections 1 to 9).

Unit-IV: Appendix (Sections: 1 to 4).

Prescribed Book: -

1. Basson, A.H. & O' Corner, D.J. (1959). *Introduction to Symbolic Logic*, Oxford University Press

Reference Books: -

- ✓ *Das, Ramesh Chandra: Basics of Symbolic Logic, Utkal Studies in Philosophy-25, Centre for Advanced Study, Utkal University. Bhubaneswar.*

Semester VII

Paper XVI

Philosophy of Isa Upaniṣad

Introduction:

This course on Upanishadic philosophy for life would introduce the profound spiritual and philosophical teachings found in the Upanishads to the students. A text, namely *Iṣā Upaniṣad* is taken for study to explore the nature of reality, the self (Atman), and the ultimate reality (Brahman), offering insights into the purpose of life in the path to fulfillment of worldly and spiritual realization.

Course Outcomes:

1. Understanding of some of the basic ideas expressed in the *Iṣā Upaniṣad*.
2. Understanding of the issues concerning the origin of life, the aspects of life (karma), death, and rebirth.
3. The knowledge concerning the individual self, Brahman, and the relation between self and Brahman.

Learning Outcome:

Unit-I Isa Upaniṣad emphasizes the unity of oneness & stresses the balance of possession with knowledge, without the desire to obtain the higher goal

Unit-II Mantra 1-6 refers to the fact that everything in this world belongs to the supreme reality or Brahman. One must eradicate all his I-ness & doing selflessly all his actions instead of thinking, he is the agent of the action. & most importantly realization of the self & all human being are the manifestation of the supreme being.

Unit-III In this verse, the terms vidya & avidya have been variously interpreted here. Those who follow the path of vidya or knowledge must need proper realization within itself otherwise it will lead to greater darkness like those who follow the path of avidya. & One should know the perfection of the personality of God & his transcendental name & form.

Unit-IV We are suffering because of our past actions & desires. When We request to the lord that He leads us right path to reach near Him & free us from all of our past sins, then there will be no hindrance to our progress.

Course Component:

Unit-I: Introduction to *Upaniṣads*: the Term Upaniṣad, Number, Dates, and Authorship of the Upaniṣad, the Upaniṣad as Vedānta, and how it is different from the Brāhmaṇa, Āranyaṇaka (from Introduction Part of the Principal Upaniṣads of S. Radhakrishnan) ; Introduction and Significance of *Īśa Upaniṣad*.

Unit-II: *Īśa Upaniṣad* – Mantra 1- 6; Ethics, Karma & Rebirth of the Upaniṣad Philosophy (from Introduction Part of the Principal Upaniṣads of S. Radhakrishnan) (from Introduction Part of the Principal Upaniṣads of S. Radhakrishnan)

Unit-III: *Īśa Upaniṣad* – Mantra 7- 12; Knowledge and Ignorance in the Upaniṣad (from Introduction Part of the Principal Upaniṣads of S. Radhakrishnan)

Unit-IV: *Īśa Upaniṣad* – Mantra 13- 18, Life as Eternal (from Introduction Part of the Principal Upaniṣads of S. Radhakrishnan)

Prescribed Book:-

- ✓ Radhakrishnan, S. (1953). *The Principal Upanishads*, George Allen & Unwin Ltd
- ✓ Gambhiranand, S. (1957). *Eight Upanisads, Īśa Upaniṣad (With the commentary of Sankarāchārya); Advaita Asrama, Calcutta.*

Paper XVII

Contemporary Indian Philosophy

Introduction:

This course on contemporary Indian philosophy would explore the diverse ranges of philosophical thoughts emerging from India in the modern and contemporary periods. This field encompasses philosophical movements and thinkers from the 19th century onwards, addressing both traditional Indian philosophical systems and their engagement with modernity and global intellectual currents. In this course, students will study the responses of Indian philosophers of modernization, as well as their reflections on topics such as identity, ethics, politics, and spirituality in the contemporary world.

Course Outcomes:

Knowledge concerning the philosophical positions and the problems, issues, concepts, etc. dealt with by different contemporary Indian thinkers as prescribed in the course.

Understanding of the chief current in contemporary Indian thinking and its relevance to social reality.

The ability to compare and analyze common issues, concepts, etc., is dealt with by different thinkers to frame out one's philosophical position concerning some issue or problem.

Learning Outcome

Unit -I: Tagore's religion is based on the divinization of man and the humanization of God. While explaining the meaning of the humanization of God, he said 'Humanization of God does not merely mean that God is God of humanity but also it means that it is the God in every human being. Vivekananda Philosophy is the basis for universal peace and co-existence. It brings up a sense of socio-cultural relation in the world; and keeps the humanitarian service for living and leading a peaceful co-existence in the human society of the world.

Unit-II: Purpose of Sri Aurobindo's Philosophy is to find and serve the Divine. the Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace, certitude and even the solution to all difficulties.

Unit- III Its fundamental objective is to create non-violence and non-exploitative property relationships. Gandhi believed that the concept of possession and accumulation of private property were the sources of violence and in contradiction with the Divine reality that all wealth belongs to all people.

Unit- IV: Radhakrishnan argued that modern education should be a synthesis of what Vedas and Upanishads call parā and aparā vidyā, that is, the study of the matters relating to the everyday lived world, and those relating to the transcendental, the infinite, whose aim is to study the nature of Self, Atman, and Brahmn.

Course Components:

Unit-I: Tagore: Nature of Religion, Reality, and God; Nature of Man (Finite, Infinite and both Finite -Infinite, Humanism.

Vivekananda: God, World and Mayā, Liberation: Ways for Liberation. Universal Religion and Practical Vedanta,

Unit-II: Sri Aurobindo: Evolution and Involution; Reality as Sacchidananda, Supermind and Gnostic Being, Triple Transformation and Integral Yoga.

Mahatma Gandhi: Truth, God, and Non-violence, End and Means, Satyāgraha, Social and Political Ideas, Education.

Unit- III:

Bhima Bhoi: Concept of Reality, Liberation, and Socio political thought.

Jyotirao Phule: Critical Understanding of Caste-System

B.R. Ambedkar: Annihilation of Caste, Neo-Buddhism

Unit- IV: S. Radhakrishnan: Man, Reality and Religion, Ways of Knowing, Intellect and Intuition, Idealism.

J. Krishna Murty: Man and Nature, Human Crisis, Philosophy of Education-

Prescribed Book: -

- ✓ Lal, B.K. (1978). *Contemporary Indian Philosophy*, MLBD, Delhi.
- ✓ Mahadevan, T.M.P & Saroja, G.V., (1985). *Contemporary Indian Philosophy*, Sterling Publishers

Books for Reference: -

- ✓ Devaraja, N.K. (1917). *Indian Philosophy Today*, The Macmillan Company of India
- ✓ Maitra, S.K. (1945) *An Introduction to Philosophy of Sri Aurobindo*, Sri Aurobindo

Ashram Publication

- ✓ Despande, G.P. (2002) (ed.), *Selected Writings of Jotirao Phule*, Leftword books: New Delhi.
- ✓ Ambedkar, B.R.(1936) *Annihilation of caste*, Navayana.
- ✓ Aurobindo, S. (1990). *The life divine*. Lotus press.
- ✓ Phule, J. G. (2008). *Slavery*. New Delhi: Critical Quest.
- ✓ Kar, N. (2024). *A critical analysis of Bhima Bhoi and the Mahima cult*.
- ✓ Bhoi, B. (2021) . *Stuti Chintamani* (ସ୍ତୁତି ଚିନ୍ତାମଣି) .Generic

Paper XVIII

Post-Kantian Philosophy - I

Introduction

This course on post-Kantian philosophy would explore the philosophical developments that emerged in the wake of Immanuel Kant's critical philosophy. Kant's work, particularly his "Critique of Pure Reason," laid the groundwork for many subsequent philosophical movements by challenging traditional metaphysical assumptions and emphasizing the role of human subjectivity in shaping our understanding of reality. In such a course, students will study a range of thinkers and movements that arose in response to, or dialogue with, Kantian philosophy.

Course Outcomes :

1. Understanding of the philosophical methods, ideas, doctrines, etc. in the post-Kantian period of Western Philosophy.
2. Understanding of some of the metaphysical, epistemological, and ethical aspects as dealt with by the philosophers (as specified in the course).
3. Ability to compare, analyze, and evaluate the philosophical positions of the prescribed thinkers.

Learning Outcome:

Unit-I: Understand the historical development and key principles of Hegel's dialectical method. Apply the dialectical method to analyze and synthesize philosophical concepts and historical events. Analyze Hegel's concept of Spirit (Geist) and its significance in his philosophy. Critically evaluate the coherence and validity of Hegel's Absolute Idealism in contrast with other philosophical systems. Define Bradley's distinction between appearance and reality and its significance for metaphysics and epistemology. compare and contrast Bradley's approach to appearance and reality with other philosophical perspectives, such as realism and idealism.

Unit- II: It focusses upon Bradley's idealism and Bergson's critique of materialism and mechanism in favor of a more dynamic and intuitive understanding of reality, "Creative

Evolution" Define Bergson's distinction between the two sources of morality (sympathy and obligation) and religion (emotion and mysticism).

Unit-III: It explains Schopenhauer's exposition of the principle of sufficient reason and its four aspects (ground, reason, cause, and motive), criticisms of Immanuel Kant's transcendental idealism, focusing on key areas such as the nature of reality and the limits of human knowledge. It also focusses upon Schopenhauer's concept of the world as representation (idea) and its relation to his broader philosophical framework, and doctrine of the will as the fundamental aspect of reality. It also explores his pessimistic view of human existence and the world as characterized by suffering and conflict and his ethical theory, emphasizing the role of compassion and moral awareness in transcending egoism and suffering.

Unit-IV It explains Herbert Spencer's concept of the "Unknowable" as the ultimate reality beyond human understanding. It aims to increase awareness of Spencer's theory of biological evolution, including his concept of adaptation and survival of the fittest, and the evolution of the human mind, including his ideas on intelligence, consciousness, and mental faculties.

Course Components:

Unit-I: Introduction to Hegel's Philosophy: Dialectical Method, the nature of Spirit, Absolute idealism, Internalization and alienation, Ethics.

Unit- II: Introductory reading of Bradley: Concept of Appearance and Reality.

Henri Bergson: the revolt against materialism, creative evolution, the two sources of morality and religion.

Unit-III: Arthur Schopenhauer: Schopenhauer's Critique of Kant, the world as idea, the World as Will: the will to live and the will to reproduce, the world as evil, Ethics

Unit-IV: Herbert Spencer: First principle – the Unknowable, Evolution- the evolution of life, the evolution of mind, the evolution of society, the evolution of morals.

Prescribed Book:-

- ✓ Dutta, D. M. (1950). *Chief Currents of Contemporary Philosophy*. Calcutta University Press
- ✓ Durant, W. (1961). *The Story of Philosophy*, Simon and Schuster
- ✓ Russell, B. (2004). *History of Western Philosophy*. Routledge
- ✓ Lavine, T. Z. (2011). *From Socrates to Sartre: The Philosophic Quest*, New York Bantam Books.

Reference Books:-

- ✓ Passmore, J., & Maric, S. (1966) *A Hundred Years of Philosophy*. London: Duckworth
- ✓ Copleston, F. (2003). *British Philosophy: Hobbes to Hume (Vol. 5)*. A&C Black.

- ✓ Bradley, F. H. (2016). *Appearance and reality: a metaphysical essay*. Routledge
- ✓ Bergson, H. (1999). *An introduction to metaphysics*. Hackett Publishing Company.
- ✓ Taylor, M. (2007). *The Philosophy of Herbert Spencer*. A&C Black.

Paper XIX Existentialism and Phenomenology

Introduction:

This course on existentialism and phenomenology is a preliminary study of two influential philosophical movements of the 20th century that focus on human existence, experience, and consciousness. By studying existentialism and phenomenology, students gain insights into fundamental questions about human existence, subjectivity, and meaning, while also developing critical thinking skills and an appreciation for the diversity of philosophical approaches to these issues.

Course Outcomes:

1. Knowledge of the problems concerning existence and the position/stand taken in existentialism;
2. Understanding of different concepts as dealt with by thinkers (as specified in the course) in existentialism and phenomenology.
3. Ability to compare, analyze, and evaluate the existentialist positions of the thinkers.

Learning Outcome:

Unit-I: Students will understand the phenomenological method developed by Husserl, including the process of bracketing or epoché, which involves suspending presuppositions and judgments about the world. Examine Husserl's theory of essences, which posits that essences are the invariant features that define the identity of a given phenomenon. Explore the implications of Husserl's rejection of psychologism for his phenomenological approach to philosophy and science.

Unit- II: Students will understand Husserl's concept of intentionality as the directedness of consciousness towards objects. Examine Husserl's notion of the life-world (Lebenswelt) as the pre-theoretical, intersubjective horizon of everyday experience. Analyze the relationship between noema and noesis in Husserl's account of intentionality and its role in the constitution of meaning. Examine Husserl's approach to ethics within the framework of phenomenology.

Unit-III: Students will understand Heidegger's approach to phenomenology, which he develops in dialogue with Husserl's method. Examine Heidegger's concept of Dasein, which he defines as the being. Understand Heidegger's understanding of being as a process or event rather than a static substance. Examine Heidegger's account of human existence as being in the world, which emphasizes the inseparability of self and world. Understand Heidegger's concept of temporality (Zeitlichkeit) as the horizon within which Dasein's existence unfolds.

Unit-IV: Students will understand Sartre's adaptation of the phenomenological method, which he employs to analyze the structures of human consciousness and existence. Examine Sartre's

magnum opus, "Being and Nothingness," which provides a comprehensive account of his existential philosophy. Understand Sartre's concept of radical freedom, which he famously summarizes as "existence precedes essence." Examine Sartre's concept of bad faith, which refers to the self-deceptive strategies individuals employ to evade their freedom and responsibility.

Course Components:

Unit-I: Husserl's Phenomenology: Method, Theory of Essences, and Critique of Psychologism.

Unit- II: Husserl's Phenomenology: Intentionality, Life-world, noema and noesis, Ethics.

Unit-III: Heidegger: Phenomenological Method, the concept of being (Dasein), the Process of Being, and Man as Being in the World.

Unit-IV: J.P. Sartre: Phenomenological Method, Being and Nothingness, Freedom, Bad Faith.

Prescribed Book:-

- ✓ Moran, D. (2002), *Introduction to Phenomenology*, Routledge.
- ✓ Bhadra, M. K. (1990) *A Critical Survey of Phenomenology and Existentialism*, ICPR and Allied Publishers.
- ✓ Cerbone, D. R. (2014). *Understanding phenomenology*. Rutledge.

Reference Books:-

- ✓ Jahavi, D. (2018). *Phenomenology: The Basics*, Routledge.
- ✓ Lavine, T. Z. (2011). *From Socrates to Sartre: The Philosophic Quest*, Bantom
- ✓ Mohanty, J. N. (2008). *The Philosophy of Edmund Husserl: A Historical Development*, Yale University Press.
- ✓ Warnock, M. (1970). *Existentialism*, Macmillan Education UK
- ✓ Sartre, J. P. (2015). *Being and nothingness. Central Works of Philosophy v4: Twentieth Century: Moore to Popper, 4, 155.*

Semester VIII

Paper XX

Post-Kantian Philosophy - II

Introduction:

This course on post-Kantian philosophy would explore the philosophical developments that emerged in the wake of Immanuel Kant's critical philosophy. Kant's work, particularly his "Critique of Pure Reason," laid the groundwork for many subsequent philosophical movements by challenging traditional metaphysical assumptions and emphasizing the role of human subjectivity in shaping our understanding of reality. In such a course, students will study a range of thinkers and movements that arose in response to, or dialogue with, Kantian philosophy.

Course Outcomes:

1. Understanding of some specific philosophical approaches, ideas, doctrines, etc. in the Post-Kantian period of Western Philosophy.
2. Understanding of some of the metaphysical and epistemological aspects as dealt with by the philosophers (as specified in the course).
3. Ability to compare, analyze, and evaluate the philosophical positions of the prescribed thinkers.

Learning Outcome

Unit-I Understand Kierkegaard's concept of despair as a fundamental aspect of the human condition. Evaluate the transitions between stages and their significance for individual development. Understand Kierkegaard's concept of truth as subjective rather than objective.

Unit- II Understand Nietzsche's critique of traditional religious and moral systems. Examine Nietzsche's concept of value creation as central to human existence Examine Nietzsche's concept of the will to power as a driving force in human behavior and creativity. Explore the role of self-fashioning in Nietzsche's vision of human excellence and fulfilment.

Unit-III Analyze James's pragmatic theory of truth and its emphasis on practical consequences. Examine James's pluralistic worldview, which emphasizes the diversity and multiplicity of human experience. Explore the practical implications of Dewey's educational philosophy for teaching practices and educational reform. Discuss the challenges and opportunities of applying Dewey's ideas to contemporary issues in science policy and political theory.

Unit-IV

Understand Whitehead's contributions to mathematics and logic, including his work on the foundations of mathematics and symbolic logic. Familiarize yourself with Whitehead's philosophy of science, which emphasizes the importance of process, creativity, and relationality in scientific inquiry. Explore Whitehead's philosophy of education, which emphasizes the importance of cultivating creativity, curiosity, and critical thinking in students. Analyze key concepts in Whitehead's metaphysics, such as actual entities, prehensions, and the process of concrescence. Explore Whitehead's philosophy of religion, which seeks to reconcile religious experience with a scientific worldview.

Course Components:

Unit-I: Soren Kierkegaard: Kierkegaard's Analysis of Human Existence: Despair, Social Critique, and Anxiety, the "Spheres of Existence" or "Stages on Life's Way subjectivity as Truth

Unit- II: Friedrich Nietzsche: Critique of Religion and Morality, Value Creation, Nietzsche's Meta-ethical Stance and the Nature of Value Creation, Some Nietzschean Values: will to power, superman, Decadence, Aristocracy, Affirmation,

Unit-III: William James: Pragmatism, Pluralism, principles of Psychology; John Dewey: Education, Instrumentalism, Science and Politics.

Unit-IV: Whitehead: Philosophy of Science, Philosophy of Education, Metaphysics, and Religion.

Prescribed Book: -

- ✓ Dutta, D. M. (1950). *Chief Currents of Contemporary Philosophy*. Calcutta University Press
- ✓ Durant, W. (1961). *The Story of Philosophy*, Simon and Schuster
- ✓ Russell, B. (2004). *History of Western Philosophy*. Routledge
- ✓ Lavine, T. Z. (2011). *From Socrates to Sartre: The Philosophic Quest*, New York Bantam Books.

Reference Books: -

- ✓ Passmore, J. & Maric, S. (1996), *A Hundred Years of Philosophy*. London: Duckworth
- ✓ Nietzsche, F. (2011). *The will to power*. Vintage.
- ✓ Kierkegaard, S. (2000). *The Essential Kierkegaard*. Princeton University Press.
- ✓ James, W. (2020). *Pragmatism*. In *Pragmatism* (pp. 53-75). Routledge.
- ✓ Whitehead, A. N. (2020). *Whitehead's The Function of Reason*. Lindhardt og Ringhof.

Paper XXI

Linguistic & Analytic Philosophy

Introduction:

This course on linguistic and analytic philosophy would discuss the philosophical movements that emerged in the 20th century, primarily in the English-speaking world, and which focused on the analysis of language and the clarification of concepts. This course on Philosophical Methods would likely delve into various approaches, techniques, and frameworks that philosophers use to analyze, understand, and evaluate concepts, arguments, and theories.

Course Outcomes:

1. Knowledge of the problems and positions taken in Analytic Philosophy (with reference to the philosophers in the course).
2. Analysis and evaluation of the different linguistic concepts.
3. Developing an understanding of the relationship between language and reality.

Learning Outcome

Unit-I: It gives us a clear-cut view of Frege's thoughts on idealism and sense and reference.

Unit- II: It gives the Russell's thought in a scientific manner.

Unit-III: This unit clarifies the dogmas regarding metaphysics that are going on in the common mind.

Unit-IV: Wittgenstein gives a practical way of living in a society without any prejudices and dogmas.

Course Components:

Unit-I: G. Frege: On Sense and Reference. G.E. Moor: Refutation of Idealism: Defence of Common Sense, Proof of the External World

Unit- II: Bertrand Russell: Logical Atomism, Logical Constructions, and Incomplete Symbols.

Unit-III: A. J. Ayer: Rejection of Metaphysics; Verification Theory and Meaning; Linguistic Theory of Necessary Propositions.

Unit-IV: Wittgenstein: Picture Theory of Meaning; Saying and Showing; Meaning and Use; Language Games; Critique of Private Language.

Prescribed Book: -

- ✓ Miller, A. (1998) *Philosophy of Language*, Routledge.
- ✓ Martinich, A. P. (1990) *The Philosophy of Language*, Oxford University Press
- ✓ Pradhan, R.C. (2001) *Recent Developments in Analytic Philosophy*, ICPR.
- ✓ Munitz, M. K. (1981) *Contemporary Analytic Philosophy*, Macmillan

Reference Books: -

- ✓ Wittgenstein, L. (2009). *Philosophical investigations*. John Wiley & Sons.
- ✓ Ammerman, R.R (1965) ~~(ed.)~~, *Classics of Analytic Philosophy*, Tata Mc Graw-Hill,.

Introduction:

This course on meta-ethics will give a preliminary Idea on the fundamental issues of the nature, status, and meaning of ethical language and judgments. The course would begin with an overview of meta-ethical questions. In this course, students would be engaged with some key figures in meta-ethics, analyze philosophical arguments, and participate in discussions to deepen their understanding of the complexities of ethical discourse and inquiry.

Course Outcomes:

1. Understanding of the fundamental questions on the assumptions relating to moral beliefs and practices.
2. Understanding of the significance of various moral concepts and judgments.
3. Ability to provide a basis for the justification of moral judgments.

Learning Outcome:

Unit-I: Meta Ethics tries to find out what counts as right and wrong while applied ethics aims at further defining what is right and wrong according to our individual preferences (or society's conventional values). Metaethics does not directly apply to any particular situation and can be used with any branch of ethics.

Unit- II: Ethical cognitivists hold that ethical sentences do express propositions: that they can be true or false.

Unit-III: Ethical non-cognitivism claims that prescriptions have a different nature than descriptive sentences; they have no truth values, they do not describe anything, and they have a different illocutionary role

Unit-IV: Supernaturalism, also called the divine command theory, says that moral judgments describe God's will. Calling something "good" means that God desires it. Ethics is based on religion. The Ten Commandments are from the Old Testament; they express God's will and the moral rules

Course Components:

Unit-I: Ethics; Types of Ethics; Introduction to Meta-Ethics, Moral Epistemology, Moral Psychology.

Unit- II: Ethical Cognitivism: Moral Realism: Ethical Naturalism and Ethical Non-Naturalism; Moral Anti-Realism: Moral Subjectivism; Moral Relativism,

Unit-III: Ethical Non-Cognitivism: Emotivism, Quasi Realism, Universal Prescriptivism.

Unit-IV: Error Theory, Expressivism, Moral Supernaturalism, Moral Constructivism.

Prescribed Book:-

- ✓ Van Roojen, M. (2015). *Metaethics: A Contemporary Introduction*. Routledge.
- ✓ Moore, G. E. (1903). *Principia ethica*. Cambridge UP.
- ✓ Fisher, A. (2011) *Metaethics: An Introduction*, Acumen Pub Ltd,
- ✓ McCloskey, H. J. (2013). *Meta-ethics and normative ethics*. Springer.
- ✓ Fisher, A. (2011). *Metaethics: An Introduction*. New York: Routledge,

Reference Books:-

- ✓ Copp, D. (Ed), (2006), *The Oxford Handbook of Ethical Theory*. New York: Oxford University Press,
- ✓ Miller, A. (2003). *An Introduction to Contemporary Metaethics*, Cambridge: Polity Press,
- ✓ Hare, R. M. (1964). *The Language of Morals* (No. 77). Oxford Paperbacks.

Core XXIII

Symbolic Logic: Quantification Theory

Introduction:

This course on Symbolic Logic: Quantification Theory will provide a preliminary formal study of logical quantifiers and their role in expressing general statements about objects within a domain. It shall help explore applications of quantification theory in various fields, such as mathematics, computer science, linguistics, and philosophy. This could involve discussing how quantification theory is used to formalize mathematical proofs, analyze programming languages, or express statements about the semantics of natural language.

Course Outcomes:

1. Ability to translate arguments to their respective symbolic forms in propositional logic.
2. Ability to translate A, E, I, and O propositions by the use of quantifiers
3. Ability to prove the validity of arguments.
4. Ability to derive the required conclusion from the given propositions in propositional logic and Quantification theory.

Learning Outcome:

Unit-I

Define singular propositions as statements that refer to specific individuals or objects. Define general propositions as statements that apply universally or conditionally to classes of objects or individuals. Define validity as a property of deductive arguments where the conclusion necessarily follows from the premises. identify different methods for proving the validity of deductive arguments, including truth tables, formal proofs, and logical equivalences. Introduce preliminary quantification rules for manipulating quantified propositions, including rules for negating quantifiers, distributing quantifiers over logical connectives, and instantiating quantifiers.

Unit- II

Distinguish between valid and invalid arguments, recognizing that an invalid argument can have true premises and a false conclusion. Identify different methods for proving the invalidity of deductive arguments, including counterexamples, truth tables, and formal proofs by contradiction. Define multiply-general propositions as statements that involve multiple quantifiers, such as propositions that contain both universal (\forall) and existential (\exists) quantifiers. Introduce quantification rules specifically tailored for multiply-general propositions, including rules for nested quantifiers, mixed quantifiers, and multiple quantifiers in the same proposition.

Unit-III

Apply the universal instantiation rule to instantiate universal quantifiers (\forall) with specific individuals or objects. Apply the existential generalization rule to introduce existential quantifiers (\exists) and assert the existence of objects satisfying certain conditions. Apply the existential instantiation rule to instantiate existential quantifiers (\exists) with specific individuals or objects. Apply the universal generalization rule to generalize from specific instances to universal claims.

Unit-IV

Apply techniques for recognizing fallacies and avoiding invalid reasoning in logical analysis. Understand the role of counterexamples in proving invalidity. Identify examples of logical truths involving quantifiers, such as tautologies involving universal quantification (\forall) and existential quantification (\exists).

Course Components:

Unit-I: Singular Propositions and General Propositions; Proving Validity; Preliminary Quantification Rules.

Unit- II: Proving Invalidity; Multiply-General Propositions.

Unit-III: Quantification Rules: Universal Instantiation; Existential Generalization; Existential Instantiation; Universal Generalization.

Unit-IV: More on Proving Invalidity; Logical Truths Involving Quantifiers

Prescribed Book: -

- ✓ Copi, I.M. (1998). *Symbolic Logic*, 5th Ed. Prentice Hall of India. New Delhi.

Reference Books: -

- ✓ Suppes, P. (1958). *Introduction to Logic*, Affiliated East-West Press Pvt., Ltd. New Delhi.
- ✓ Copi, I.M, Cohen, C. & McMahon, K. (2011) *Introduction to Logic*, Person Publication, Delhi.

Multidisciplinary Course

Philosophy of Bhagavad Gita

Introduction:

This course on the philosophy of the Bhagavad Gita will offer a comprehensive exploration of the profound philosophical and spiritual teachings found within this ancient Indian text, and provide its applications in Modern life situations, particularly when guidance is required for very many problems in life.

Course Outcomes:

- Understanding of the ideal of dharma and its role in a civilized society,
- Understanding of the role and importance of knowledge, action, and devotion in life.
- Knowledge of leading life with a sense of detachment.

Learning Outcome

Unit-I: Yoga is to purify our actions, Yoga is to control the mind and senses and Yoga is to link oneself to Supreme with devotion. Yoga is the path of selfless actions without expecting the consequences or results, the spiritual seeker acts according to Dharma (righteousness).

Unit-II: An important philosophical concept in Karma yoga, it means to act unselfishly, or without personal gain in mind. When acting out of Nishkama Karma, an individual is acting or acting without any expectation that good will be returned to him/her or without attachment to its fruits.

Unit-III: Jnana yoga encourages its adepts to think and speak of themselves in the third person as a way to distance themselves from the Ego and detach their eternal self (atman) from the body-related one (*māyā*).

Unit-IV: the Bhagavad Gita places great emphasis on devotion to God. Through devotion, an individual can attain the ultimate truth and realize their unity with the divine. This path of devotion is accessible to all, irrespective of their social standing or spiritual knowledge.

Course Component:

Unit-I:

Dharma:- Varnadharma, Svabhava, Sadharma- Paradharma

Unit-II:

Karma:- Classification of Karma; Sense of Agency, Nişkāma Karma, Lokasamgraha, Relation between Karma Yoga and Jñāna yoga.

Unit-III:

Jnana:- Distinction between Jnana and Vijñāna. Criteria of True Knowledge (Buddhi Yoga & Jñāna Yoga), Kṣetra, Kṣetrajña, Puruṣottama. Sāttvika, Rājasika and Tāmasika Jñāna

Unit-IV:

Bhakti Yoga:- Four kinds of devotees, Characteristics of Ideal Bhakti- Saraṇāgati & Prapattikrupa (grace); Relation between Bhakti Yoga & Jñāna Yoga

Prescribed Books

- ✓ S. Radhakrishnan, the Bhagavad Gītā (Trs.&Ed.)

Reference Books

- ✓ K. M. Munshi & R. R. Diwakar, Bhagavad Gītā & Modern Life
- ✓ Basanta Kumar Dash, Philosophy of Isopanisad and the Gita, Gyanajuga Publication, Bhubaneswar
- ✓ G. K. Warriar, Śrīmad Bhagavad Gītā Bhāṣya of Sri Sankarāchārya: (Trs), Advaita Ashram, Ramakrishna Math.
- ✓ P. N. Srinivasachari, the Ethical Philosophy of Gītā.,
- ✓ Pandita Nilakantha Das, Srimad Bhagavad Gītā, New Students Store Binod Vihari, Cuttack.
- ✓ Viharilal Pandits ed., Śrīmad Bhagavad Gītā, (Odia) DharmaGrantha Store, Cuttack..

Value Added Course

ETHICS & VALUES

Credit point: 3

Total Hours: 45

COURSE OUTCOME

- Development of a good human being and a responsible citizen
- Developing a sense of right and wrong leading to ethically correct behavior
- Inculcating a positive attitude and healthy work culture
- To equip the students to prepare themselves national and state level civil service and other competitive examination.

COURSE CONTENTS

UNIT-I- ETHICS AND HUMAN INTERFACE

[5 Hours]

Learning Outcome-

- ✓ *Understand the basic concept of ethics and its relevance in life*
- Ethics and Human Interface: Essence, Determinants and consequence of ethics and human action.
- Dimensions of Ethics in private and public relationship
- Human Values: Tolerance, Compassion, Rationality, Objectivity, Scientific Attitude Integrity, Respecting conscience and Empathy etc.
- Mahatma Gandhi and Ethical Practices: Non-Violence, Truth, Non-hatred and love for all, concern for the poorest, objective Nationalism and Education for man making. Relation between Ends and Means.
- Ethical practices and Navayan philosophy (Neo-Buddhism) of Ambedkar

Subject Teacher: Philosophy/Political Science or Any other Teacher.

UNIT-II- ETHICS AND MAJOR RELIGIONS AND CIVILIZATIONS

[7 hours]

Learning Outcome-

- ✓ *Be familiar with ethical principles and values promoted by major religious traditions and civilization*
- Hinduism- Dharma and Mokhya (out of 4 goals of life Dharma, Artha, Kama and Mokhya), Concept of Purusartha, Nisakama Karma(work without attachment to results), Concept of Basudev Kutumba and Peace (Whole world including all animals, plants, inanimate beings and human form one world)
- Ten Commandments: (Christianity and Judaism Tradition)
- Islamic Ethics: Justice, Goodness, Kindness, Forgiveness, Honesty, Purity and Piety
- Egyptian- Justice, Honesty, Fairness, Mercy, Kindness and Generosity
- Mesopotian-Non-indulgence in lying, stealing, defrauding, maliciousness, adultery, coveting possession of others, unworthy ambition, misdemeanors and injurious teaching.

- Buddhism-Arya Astangika Marg: Right View, Thought, Speech, Action, Livelihood, Efforts, Attention and Concentration.
- Jainism-Right faith, knowledge and conduct(Triratna)
- Chinese-Confucianism- Respect for Autonomy, Beneficence, non-maleficence and justice. Taoism: No killing, No stealing, No sexual misconduct, No false Speech and No taking of intoxicants.

Subject Teacher: History/Philosophy/Political Science or Any other Teacher.

UNIT-III- CONSTITUTIONAL VALUES, GOOD CITIZENSHIP, PATRIOTISM AND VOLUNTEERISM [10 Hours]

Learning Outcome-

- ✓ *Students Learn about constitutional values of India, Civic Sense and good Citizenship (both National and International) Patriotism and need for Volunteerism*
- Salient Values of Indian Constitution: Sovereign, Socialist, Secular, Democratic, Republic, Justice, Liberty, Equality and Fraternity
- Patriotic values and ingredients of National Building, Examples of great Patriots, Rani Laxmi Bai, Jhankari Bai, Bhagat Singh, Mangal Pandey, Birsa Munda, Laxman Naik, Subhas Chandra Bose and Khudiram Bose.
- Law abiding citizenship
- Concept of Global citizenship in contemporary world
- Volunteerism- concept and facts of Volunteerism, building a better society through Volunteerism, Blood Donation, Social work, Helping the Aged, Promotion of Green Practices and Environment protection.

Subject Teacher: Philosophy/Political Science /History/ or Any other Teacher.

UNIT-IV- WORK ETHICS [6 hours]

Learning Outcome-

- ✓ *Understand the concept of work ethics, ethics in work place and ethical practices to be adopted by various professionals*
- The concept of professionalism.
- Professional ethics at work place
- Core values needed for all professionals. Reliability, Dedication, Discipline, Productivity, Co-operation, Integrity, Responsibility, Efficiency, Professionalism, Honesty, Purity and Time Management, Accountability, Respect Diversity, Gender Sensitivity, Respect for others, Cleanliness, Rational Thinking, Scientific Attitude, Clarity in Thinking. Diligence, cleanliness and Environment Consciousness.
- Codes of conduct for Students(both in College and Hostels), Teachers, Business professional, Doctors, Lawyers, Scientist, Accountants, IT professionals and Journalist.
- Practical ethics in day to day life.

Subject Teacher: Commerce/Philosophy/Education/History/ or Any other Teacher.

UNIT-V-ETHICS AND SCIENCE AND TECHNOLOGY

[7 Hours]

Learning Outcome-

- ✓ *Understand how Science is related to ethics and values has ethical implications.*
- Ethics of Science and Technology. Are science and Technology ethically neutral? Are Science and Technology Value Free?
- Ethics of scientific Research ,Innovation and Technology
- Ethics of Social Media, Modern Gadgets
- AI and Ethics

Subject Teacher: Philosophy or Any Science Teacher

UNIT-VI- ETHICS AND VULNERABLE SECTIONS OF SOCIETY

[10 hours]

Learning Outcome-

- ✓ *Understand how various vulnerable sections of our society are treated unequally and what needs to be done to address their inequality*
 - ✓ *Understand dimensions of substance abuse*
1. **Women and family**_**Gendered practices in the family, marriages (dowry, child marriage, women's consent).**
Women and work_**women's work at home and at work place, pay gap, gendered roles, harassment at work place and working women and role conflict.**
Women and Society_**Gender sensitive language, property right, marriage-divorce/Separation and women's right; violence against women**
 2. **Issues Relating to Children:** Nutrition and health , Child Exploitation: Child labour ,trafficking, sexual exploitation
 3. **Issues Relating to Elderly Persons :** Abuse of Elders, Financial insecurity, Loneliness and Social insecurity, Health Care Issues, Needs for a happy and Dignified Ageing
 4. **Issues Relating to persons with disability:** Rights of PWD, affirmative action, prevention of discrimination, providing equal opportunity, various scheme for empowering PWD and social justice for PWD.
 5. **Issues Relating to Third Gender:** Understanding LGBTQ, Social justice for them, Removal of discrimination, Affirmative action and Acceptance of diversity of gender.

Subject Teacher: Sociology/political Science /Anthropology or Any Science Teacher

Course material: To be developed by OSHEC and DDCE, Utkal University. Video Lectures will be also prepared by OSHEC and VTP, Utkal University. There shall be no internal examination for this course. The Term End Examination shall be conducted by the respective Universities. Student would engage in self-study and colleges shall conduct at least 4 doubt clearing session for each unit by engaging subject teachers as indicated above. The Principal may assign responsibility to any teacher.