

31. PHILOSOPHY

About FYUP Programme of Philosophy:

The Programme will have a trust in developing what philosopher Hannah Arendt had once termed as 'life of the mind'. Similar expression is found in noted Indian Philosopher Krishna Chandra Bhattacharya, who called the growth of intellect as 'swaraj in ideas'. The Programme in Philosophy aims at developing critical thinking and an ability to raise significant questions on any knowledge related issue from multiple points of view such as metaphysical, spiritual, logical, scientific, ontological, ethical and a host of such categories of reasoning and ideas.

On the practical side, learning philosophy would enable students to distinguish between what is rational and what is irrational, what is logical and what is illogical. Going deeper, philosophical aptitude would help in developing deeper understanding of a text or a formula or even a software program. As philosophers tend to find out the basic structure of understanding in any given frame of knowledge, philosophical ability to reason, argue and contradict the given shall yield a substantive amount of high level and mature analytical ability and practical approaches in applying those analytical finds.

Programme Outcomes:

- 1) Enhancement of ability for Critical analysis of a situation, problem or text of knowledge to a level that would mark originality and maturity.
- 2) Development of refined and sophisticated capability to self-assess and to respond to genuine needs of humanity in terms of universal values like goodness, truth and beauty.
- 3) Practical skills of analytical, logical and linguistic analysis to solving problems that arise at every walk of life.
- 4) A virtuous, moral and aesthetic selfhood that recognizes difference and looks for underlying unity between school of thoughts and their applied dimensions
- 5) Better managerial skills to manage human relations and ability to deliberate and resolve conflicts by way of providing good reasons wherever called for.
- 6) A versatile, multidisciplinary capacity to see connections between various branches of science, metaphysics, religion and any collectively arrived at decision-making process.
- 7) Development of healthy, accommodative, inclusive approaches to issue of life creating good citizenship values inculcated through philosophical knowledge.
- 8) Scientific bent of mind, democratic temperament and ability to draw distinctions that clarifies any confusion centering an issue or in case of difference of opinions.
- 9) Induction into a synthesizing role of culture and education by philosophical combining of disciplines and traditions of thought that are very important from historical and civilizational points of view.

- 10) An artistic, creative, rigorous and a sharp capacity to grasp and understand things at a deeper level than what goes by commonly held beliefs.
- 11) Achievement of a potential to be different in a purposive and productive manner that bridges between theory and practice.

PHI-100: UNDERSTANDING PHILOSOPHY

(Contact Hours: 60, Credits: 4)

Course Objectives (CO): To impart basics of knowledge through sophisticated philosophical approaches that makes a first-hand knowledge of reality possible.

Learning Outcomes (LO): Analytical and logical ability, capacity to apply philosophical knowledge in practical contexts of life, Science, human values and Technology.

Unit-I: Meaning and Method of Philosophy

- (a) Meaning of Philosophy
- (b) Relation of Philosophy to Science
- (c) Relation of Philosophy to Religion

Unit-II: Sources of Knowledge

- (a) Western: Empiricism, Rationalism and Critical Philosophy
- (b) Indian: Perception, Inference and Verbal Testimony
- (c) Phenomenological: Experience and Transcendence

Unit-III: Theories of Truth

- (a) Coherence
- (b) Correspondence
- (c) Pragmatism

Unit-IV: Theories of Reality

- (a) Monism, Dualism and Pluralism
- (b) Realism and Idealism
- (c) Internal Realism

Suggested Readings:

1. Hospers, John, *An Introduction to Philosophical Analysis*, Allied Publishers, New Delhi, 1980.

2. Russell, Bertrand ,*Problems of Philosophy*, Oxford University Press, Oxford, 1912.
3. Hiriyanna, M, *The Essentials of Indian Philosophy*, George Allen & Unwin,London, 1985.
4. Smith, N. K. (trans.),*Immanuel Kant's Critique of Pure Reason*, Palgrave Macmillan, London, 2007.
5. Sharma, C. D., *Critical Survey of Indian Philosophy*, Motilal Banarasidass, New Delhi, 1975.
6. Datta,D. M., Chatterjee, S., *Introduction to Indian Philosophy*, University of Calcutta, Kolkata,1984.
7. Lehrer, Keith, *Knowledge*, Clarendon Press, Oxford, 1974.
8. [Niiniluoto](#), Ilkka, *Critical Scientific Realism*, Chapter 7, Oxford University Press, London, 2002.
9. Goldberg, S.C., *Relying on others: An essay in Epistemology*, Oxford University Press, London, 2012.

PHI-150: ETHICS

(Contact Hours: 60, Credits: 4)

Course Objectives (CO): Teaching students basic theories of Ethics, how to argue in Ethics.

Learning Outcomes (LO): Making students aware of primacy of Ethics in everyday affair, Making students capable of establishing ethical view and practice in every aspect of personal and social .

Unit-I: Nature and Scope of Ethics

- (a) Nature and Scope of Moral Philosophy
- (b) Nature of Moral Judgments
- (c) Ethics and Meta-ethics

Unit-II: Moral Concepts and Issues in Applied Ethics

- (a) Good, Right, Duty and Virtue
- (b) Purusartha, Niskama Karma and Ahimsa
- (c) Public and Private Good

Unit-III:Ethical Theories

- (a) Teleological: Hedonism, Utilitarianism

- (b) Deontological (Kant's Categorical Imperative)
- (c) Moral Education

Unit-IV:Theories of Punishment

- (a) Preventive
- (b) Reformative
- (c) Retributive

Suggested Readings:

1. MacIntyre, Alasdair., *A Short History of Ethics*, Rutledge and Kegan Paul, London, 1967.
2. Frankena, William K.,*Ethics*, Prentice Hall of India, New Delhi, 1982.
3. Walzer, Michael, *Spheres of Justice: A Defense of Pluralism and Equality*, Basic Books,New York, 1983
4. Taylor, Michael, *Anarchy and Cooperation*,Wiley Blackwell, New York,1976.
5. Jain,Amit, *Karma, Dharma and Moksha: The Art and Science of Living Dying and Enlightenment*, D.K. Printworld, New Delhi,2012.
6. Sharma, C. D., *Critical Survey of Indian Philosophy*, Motilal Banarasidass, New Delhi, 1975.
7. Datta,D. M., Chatterjee, S, *Introduction to Indian Philosophy*, University of Calcutta, Kolkata, 1984.
8. Hand, M., *A Theory of Moral Education*, Routledge, London, 2018.
9. Hiriyanna, M., *The Essentials of Indian Philosophy*, London George Allen & Unwin 1985.
10. Shaida, S. A., *Problems of Ethics*, Spectrum Publications, New Delhi, 2003.
11. Prasad, R., *Karma, Causation and Retributive Morality: Conceptual essays in Ethics and Metaethics*, ICPR and South Asia Books, New Delhi, 1990.
12. Kovesi, Julius, *Moral Notion*, Routledge & Kegan Paul, London, 1969.
13. Prasad, R., "The theory of Purusārthas: Revaluation and reconstruction", *Journal of Indian Philosophy*, vol.9, pp.49–76, 1981.