

Department of Philosophy, Modern College

Porompat, Imphal

Programme Outcome & Course Specific Outcome

Philosophy as an academic discipline in undergraduate programme deals with the study of the nature of knowledge, reality, religion, thoughts, ethics, politics, aesthetics and logical thinking. In fact, philosophy, which is considered as the mother of all disciplines, is a holistic study of nature and human society and their relation, critically. To train someone in the discipline of philosophy is to equip the mind with the faculty of rational thinking- to be able to grasp the real nature of being and essence of things and of human society. The programme in philosophy for undergraduate of three years is divided in two types of courses- elective course and honours course. Courses 101, 202, 303 and 404 are elective courses and are multi-disciplinary in nature. Courses 505, 506, 507, 608, 609 and 610 are honours courses in philosophy.

As a whole, the undergraduate programme in philosophy of three years intends to fulfil the following outcomes-

Clarity of thoughts: the programme introduces basic concepts, historical development of ideas in philosophy. Equipped with the basic concepts and ideas students can have clarity in thoughts.

Critical thinking: the programme introduces one to develop critical thinking skill- to become an active learner instead of passive recipients of information also, to develop the ability to think independently, reflectively and logically.

Analytical skill: the ability to think critically enables one to understand and logically analyse ideas and situations that help in taking appropriate decisions and in solving problems.

Research aptitude: the programme intends to instil in students an attitude to enquire or to look at things logically and objectively.

Career opportunities: with clarity of thoughts, critical thinking, and analytical skill which are considered important skills required for any type of jobs, the students at the end of the programme will be able to fit in different career opportunities, like in civil services exam, banking, MNCs, journalism, in law and many other professions. Also, students who have studied honours courses and have keen interest in philosophy can go for M.As and PhDs in philosophy subject.

Course specific outcome

First semester

Elective paper/PHI-101

Course outcome

Greek Philosophy-101

The objective of this Course is to trace the origin and development of ideas and knowledge in the Greek society. It begins with the pre-Socratic enquiries into the first principle of things, continues with the debate between Change and Permanent and theory of knowledge of the sophist. Socrates internalised philosophical enquiry into human being and human society. Plato considers both human being and reality as fundamental philosophical concern. Justice, beauty, good, form and matter become important philosophical concepts for Plato. The course ends with Aristotle philosophy- his critic of Platonic form and matter and his concept of categories stand out. Course 101 gives the overview of the Greek Philosophy as part of the multi-disciplinary subject in the First semester of the three years undergraduate course.

101-I: Ionics-Thales Theory of Reality, Anaximander Theory of Reality, Pythagoras Number Theory and Ethics.

101-II: Heraclitus Change and Permanence, The Atomist Democritus- Theory of Particles, The Sophist, Protagoras Theory of Knowledge.

101-III: Socrates: The Socratic Problem; The Socratic Method.

101-IV: Plato- Theory of Knowledge, Theory of Ideas, Doctrine of the Immortality of the Soul, Ethics.

101-V: Aristotle Critic of Plato Theory of Ideas: Metaphysics, Categories, Four Causes.

Second semester

Elective paper/PHI-202

Indian Philosophy I

Course outcome

Course 202 which is Indian Philosophy I intends to give an introduction to the different philosophical traditions in the Indian sub-continent. Starting with the meaning, nature and scope of Indian Philosophy it discusses some of the different philosophical positions regarding knowledge, ethics, reality, and of judgment by both heterodox and orthodox schools. This course, as one of the multi-disciplinary subjects in the Second semester of the three years undergraduate course gives a brief introduction to the historical development of ideas in the Indian sub-continent. At the end of course-202 students will be able to understand the nature and scope of Indian Philosophy and also be able to read the different philosophical positions of the different schools of thoughts in the Indian Philosophy.

- 202-I: Meaning and Scope of Indian Philosophy. Heterodox and Orthodox Schools. The Common Characters of Indian Schools: Pessimism and Dogmatism in Indian Philosophy
- 202-II: Carvaka: Theory of Knowledge, Materialism, Ethics
- 202-III: Jainism: Concept of Reality Theory of Judgment (Syâdvâda), Ethics
- 202-IV: Buddhism: The Four Noble Truths, The Eightfold Noble Path, The Theory of Conditional Existence of Things (Pratityasamutpâda), The Theory of Non-existence of Soul (anâtmavâda).
- 202-V: Schools of Buddhism:
Madhyamika: Sunyavâda; Yogacara; Vijñânavâda; Sautrantika and Vaibhasika: The Process of Knowing the World (Bâhyânumeyavâda and Bâhyapratyksavâda).

Third semester

Elective paper/PHI-303

Logic

Course outcome

Course 303 which is Logic is a multi-disciplinary subject in the Third semester of the three years undergraduate course. This course introduces logic as the systematic study of valid rules of inference i.e. the relation that leads to the acceptance of one proposition (conclusion) on the basis of a set of other propositions or premises. It deals with the basic concepts and symbols that are used in logical arguments. It also discusses syllogism of the Aristotelian logic and modern logic (method of deduction). At the end of course-303 students are expected to have acquaintance with the basic concepts and symbols of logical arguments, and also they are supposed to know the difference between syllogism of Aristotelian logic and modern logic.

303-I: Logic as the study of arguments; The nature of logical argument; Premises and Conclusions; Conclusions indicators and Premises indicators; Diagram for argument; Diagram for single argument; Diagram for simple arguments; Diagram for complex arguments; Truth and Validity.

303-II: Sentences and Propositions; Word and Sentence; Letter and Word; Token and Type; Sentence Token and Sentence Type; Kinds of Sentences; Sentence and Meaning of sentence; Propositions; Distinction between Proposition and a Sentence; Truth value of a Proposition; Kinds of Propositions; Simple and Compound Propositions; Conjunctive, Disjunctive, Implicative and Negative Propositions; Analysis of And, Either Or, If then, Not; Singular Propositions; General Propositions; Quantifiers; All, Some, AEIO Propositions; Terms and their distribution in AEIO.

303-III: Formal Concepts: Form and Matter; Form of Proposition; Variable; Propositional Variable; Function; Propositional Function; Formal Function; Truth Function: Conjunctive, Disjunctive, Alternative, Implicative, Negative; Paradoxes of Material Implication; Bi-conditional; Material Equivalence; Logical Equivalence; Truth Table: Argument Form: Tautologies, Contradictories and Contingencies; Truth Table Method of Proving the Validity of Arguments.

303-IV: The Method of Deduction: Elementary valid argument forms; Formal Proof of Validity; The Rule of Conditional Proof; The Rule of Indirect Proof; Proofs of Tautologies; Proving Invalidity.

303-V: Syllogism: Aristotelian Syllogism; Standard Form Categorical Syllogism; The Rule or Axioms of Validity; General Theorems of the Syllogism; The Figures and Moods of the Syllogism; The Special Theorems and Valid Moods of the First, Second, Third and Fourth Figures. The Reduction of Syllogism; The Antilogism or Inconsistent Triad; Fallacies of Syllogism; Venn Diagram Proofs of Validity or Invalidity; Enthymeme; Sorties.

Fourth semester

Elective paper/PHI-404

Moral Philosophy

Course outcome

Course 303 which is Moral Philosophy is a multi-disciplinary subject in the Third semester of the three years undergraduate course. This Course intends to make acquaint to the students the nature and scope of ethics and how ethics are related to other disciplines like religion, politics and law. It also includes studying the various ethical concepts and different ethical theories like naturalistic and non-naturalistic, hedonism, utilitarianism, intuitionism and Kant's ethical theory. Apart from the ethical theories this course introduces practical ethical issues like suicide and euthanasia, expression of dissent, terrorism and moral attitude to environment and animals. At the end of this course, students being equipped with the important concepts and theories of ethics would be able to address the practical problems and take ethical decision more wise.

- 404-I: Nature and Scope of Ethics; Relation of Ethics to Religion, Politics and Law.
Normative and Meta Ethics
- 404-II: Moral and Non-Moral Actions; The Nature of Moral Judgment. The Object of Moral Judgment; Moral Obligation
- 404-III: Theories of Moral Standard: Naturalistic and Non-naturalistic Ethics; Hedonism; Utilitarianism; Intuitionism.
- 404-IV: The Moral Law as a Law of Reason; Kant's Ethical theory; The Concept of Nishkama Karma; The Standard as Perfection; My Station and its Duties.
- 404-V: Value of Life: Suicide and Euthanasia; Theories of Punishment: Capital Punishment; Expression of Dissent; Terrorism; Moral attitude to the Environment and Animals.

Fifth semester

Honours paper H/505

History of Western Philosophy I

Course outcome

Course 505 is an honours course in the subject of philosophy. The intention of this course is to give an exposition on the first phase of western philosophy. It begins with the nature and characteristic of scholasticism, the transitional stage- from the Greeks tradition to the modern period of philosophical thoughts. By and large the first two units of this course deals with scholasticism (and its method) which tried to interpret Greeks' philosophical ideas (particularly Aristotle's) in the light of theology. Scholastic ideas of St. Augustine and Thomas Aquinas greatly influenced to the development of the rationalist thoughts in Descartes, Spinoza and Leibniz. Hence, for the rationalists like Descartes, Spinoza and Leibniz the source and criterion of knowledge are reason and truth, giving priority to *a priori* knowledge. The problems of mind and body, substance and attribute and the existence of the external world are introduced again in this course. At the end of this course the students are expected to have the knowledge about the interpretation of the Greeks' ideas by the scholastics and also how scholasticism has influenced the rationalists' idea of the source and criterion of knowledge, substance and attributes and of the existence of the external world.

- 505-I: Scholasticism: its characteristics and stages
- 505-II: St. Augustine: Theory of Knowledge and Theology.
Thomas Aquinas: Philosophy and Theology; Theory of Knowledge.
- 505-III: Descartes: Method and Criticism of Knowledge; The Principle-*cogito ergo Sum*; Existence of the External World; Relation between Mind and Body; The Theory of Innate Ideas.
- 505-IV: Spinoza: Substance, Attributes and Modes; Theory of Knowledge.
- 505-V: Leibnitz: The Doctrine of Monads; Theory of Knowledge; The Pre- established Harmony.

Fifth semester

Honours paper H/506

History Western Philosophy II

Course outcome

Course 506 which is Western Philosophy II attempts to introduce modern philosophical perspective contrary to the rationalistic perspective of Descartes, Leibniz and Spinoza. Hence it criticises the innate and abstract ideas of rationalists and thereby gives a new perspective to knowledge in the form of *a posteriori* knowledge. This new perspective of modern philosophy is discussed through the empiricists' perspectives of Locke, Berkeley and Hume. This Course also introduces Kant's intervention in the debate between the rationalists and the empiricists. Through his concept of synthetic *a priori* knowledge Kant tries to bridge the gap between the rationalist and the empiricists. Moreover, this Course introduces Hegel's dialectic method and the problem of philosophy. After careful study of this Course the students are expected to know the different perspectives put forward by the rationalists and the empiricists and Kant's contribution as an interventionist. Also, through Hegel the students are expected to know the progression of ideas and society through dialectical process.

- 506-I: Locke: Criticism of Innate Ideas, Origin of Knowledge, Nature and Validity of Knowledge, The Limits of Knowledge
- 506-II: Berkeley: Rejection of Abstract Ideas, Theory of Knowledge, The Doctrine of *esse est percipi*.
- 506-III: Hume: Origin of Knowledge; Relation of Ideas and Matters of Facts; Relation of Cause and Effect; Knowledge of the External World.
- 506-IV: Kant: The Problem of Knowledge, The Distinction between Analytic and Synthetic Judgements, The Distinction between *a priori* and empirical knowledge; *A priori* synthetic judgements; The Theory of Sense Perception; The Theory of the Understanding; Phenomena and Noumena.
- 506-V: Hegel: The Problem of Philosophy, The Dialectical Method.

Fifth semester

Honours paper/H-507

Contemporary Western Philosophy II

Course outcome

This Course 507 intends to show the turn in philosophical discourse from the traditional system building philosophy to analysis of language and meanings. Philosophical problems are considered as problems of language and of logic. Hence a great deal of debate arises between ordinary language philosophy and ideal language philosophy. The analytical works of Moore, Russell, Wittgenstein (Early and Later), Frege and logical positivists become the major philosophical methods of analysis in doing philosophy. The verification principle of the logical positivist intends to read philosophical language as clear as that of the language of science and of logic. This Course expected of the students to know the importance of clarity in language in understanding philosophical problems and thereby dissolving them. How the concept of philosophy changes according to the change in the methods of philosophizing should also be recognized by the students. And of course students should be aware of the assertion that language mirrors the world, and the importance of the application of logic in philosophy. Also, the last unit of the Course introduces the existentialist movement in the twentieth century, which deals with human existence and freedom.

507-I: Historical background and development of Philosophical Analysis

Linguistic turns: Ideal language and Ordinary language debate; Early realism, Logical atomism; Logical positivism; Ordinary language philosophy.

507-II: Method of Philosophical Analysis:

Moore: Concept of language and philosophy; Analysis of language; Common sense approach, Russell: Concept of language and philosophy; Analysis of language, Application of logic in philosophy.

507-III: Theories of Meaning:

Frege's Reference theory of meaning; Russell's Denotative theory of meaning; Wittgenstein's Picture theory of meaning; Verification theory of meaning of Logical Positivists.

507-IV: Logical Positivism:

Concept of philosophy; The task of philosophy; The Verification Principle; The Elimination of metaphysics.

507-V: Existentialist Movements:

The Main feature of existentialism; Theistic and Atheistic existentialism, Existence precedes essence, Sartre's Philosophy of Being and Concept of freedom

Sixth semester

Honours paper/H-608

Indian Philosophy II

Course outcome

This Course intends to study the six Orthodox schools of Indian philosophy. Studying the Course, students would be able to understand the nature of knowledge (*prama*) and valid sources of knowledge (*pramanas*) from Nyaya and Mimamsa's perspectives. Vaisesika's *padarthas* (categories) and its theory of creation and destruction of the world as distinct and independent metaphysical position are introduced to the students. Students should be able to gain knowledge regarding causation, evolution, *purusa* and *prakrti* from Sankhya-Yoga metaphysics. The practical eightfold means of yoga and its psychology are important part of this course. Also, the ritualistic aspects of Indian philosophy and the concept of dharma (duty) of the Mimamsa should be duly understood. Moreover, the students should be able to understand the different conception of Brahma, Isvara, Atman, Jagat, Maya, Adhyasa and Moksa from the classical debate between Monism of Sankara and the Qualified Monism of Ramanuja.

- 608-I: Nyaya: Nature of knowledge (Prama), Sources of valid knowledge (Pramanas) – Perception (Pratyaksa), Inference (Aumana), Comparison (Upamana), and Testimony (Sabda)
- 608-II: Vaisesika: Categories (Padarthas), Theory of the Creation and Destruction of The World
- 608-III: Sankhya – Yoga: The Sankhya Theory of Causation, Evolution, Purusa and Prakrti; The Yoga Psychology and Eightfold Means of Yoga.
- 608-IV: Mimamsa: Theory of Knowledge and The Philosophy of Ritualistic Actions: The Conception of Duty (Dharma).
- 608-V: Vedanta: Brahman, Isvara, Atman, Jagat, Maya, Adhyasa and Moksa with special reference to the Monism of Sankara (Advaita) and the Qualified Monism of Ramanuja (Visistadvaita)

Sixth semester

Honours paper/H-609

Philosophy of Religion

Course outcome

This Course intends to introduce the nature, scope, origin and development of religion. Studying this Course, students should be able to understand the origin and development of religion and theories explaining its origin and development. Students should be able to comprehend the different arguments that try to explain the nature of God and God's existence. It deals with God and His relation to the world and man, the relation expressed in Deism, Pantheism and Theism. Another important part which students should learn from this course is the problem of evil, freedom, immortality of the soul and the destiny of human being. Apart from the natural and revealed religions, the course too introduces substitutes for religion- they are materialism, Marxism and Freudianism.

609-I: The Nature and Scope of the Philosophy of Religion; Distinction between Natural and Revealed Religions; Origins and Development of Religion: Anthropological, Psychological and Historical Theories.

609-II: Nature and Attributes of God; Personality of God; God and the Absolute; Proofs of the Existence of God – Ontological, Cosmological, Teleological and Moral 609-III: God and His relation to the World and Man – Deism, Pantheism and Theism.

609-IV: The Problem of Evil; Freedom and Immortality of the Self; Destiny of man.

609-V: Substitutes for Religion – Materialism, Marxism and Freudianism.

Sixth semester

Honours paper/H-610

Political Philosophy

Course outcome

The aim of this Course is to give a general overview of the western political philosophy and justificatory theories that highlight different philosophical approaches to politics and political institutions. It begins with the community centred political institutions of Plato and Aristotle, followed by the individual centred Contractarian theories of Hobbes, Locke and Rousseau. It introduces J.S Mill's account of civil society and his defence of individual's freedom of expression and his distinction of private and public morality. Karl Marx's critic of the liberal notion of state drives him to a completely different conception of the nature of man and technology- the result is to come out with a new perspective of political theory in which the economic structure determines all other superstructures like, idea, culture, religion, state, society, history etc. The course ends with John Rawls who re-establishes the Contractarian tradition in the contemporary times by reviving the debate in moral and political philosophy through his theory of justice.

As such, studying this course will enable the students to have a proper picture of political philosophies of different times and genre. It will enable the students to understand the nature of political philosophy and how political philosophy can be distinguished from other disciplines like political science, history, sociology, anthropology, literature etc.

- 610-I:** Greek Political Philosophy: Plato and Aristotle.
Plato's Ideal Republic as a theoretical construct; Plato's theory of human nature;
Theory of justice; Plato's concept of Philosopher King and his reasons for the rule of
Philosopher King; Plato's theory of Education; Aristotle's Theory of State, Justice,
Citizenship, Government and Revolution.
- 610-II:** Political Philosophy: Hobbes, Locke and Rousseau. Human Nature; The Social
Contract; The General Will; Society and Governance.
- 610-III:** Political Philosophy of John Stuart Mill. Mill's Theory of the Growth of Civil Society;
Mill's Defence of Individual's Freedom; Mill's Defence of Freedom of Expression; Self
and Other Regarding Acts; Public and Private Morality.
- 610-IV:** Political Philosophy of Karl Marx:
Marx's Concept of Man; Nature and Technology; Marx's Concept of Economic
Structure; Forces of Production and Relations of Production; The Notion of
Contradiction between the Forces of Production and Relation of Production; The Base
and the Superstructure Model; Theory of Alienation; The Revolution and Class
Struggle.
- 610-V:** John Rawls' Theory of Justice The Role of Justice; the Subject of Justice; The Main Idea
of the Theory of Justice; The Original Position and Justification; The Distinction
between Utilitarian and the Contractarian Theory of Justice.

Undergraduate Courses for Philosophy (General) in B.A General Programme/Pass Course

Apart from the different Honours Courses offered in the 5th and 6th Semesters, the College also offers a Multi-disciplinary B.A General Courses. Philosophy Course PHI: 505 (G) and Philosophy Course PHI: 506 (G) are among the different Courses of B.A General Courses offered to the students in the 5th and 6th Semesters, respectively. The objective of this B.A General Courses is to educate the students in a wider outlook with equal emphasis to all the different Courses a student chooses. At the completion of the B.A General Programme, which is of 3 years consisting of 6 semesters, students will be informed of wide outlook- awareness of different disciplines studied in different Courses.

Course Specific Outcome

Philosophy (General) Undergraduate Course [PHI: 505 (G)] History of Western Philosophy

Course PHI: 505 (G), which is 'History of Western Philosophy' is one of the Courses of B.A General in the fifth Semester. The Course begins with a general overview of the modern western philosophical debates between rationalism (Descartes) and empiricism (Berkeley, Locke and Hume) regarding the source, validity and criteria of knowledge, also their different metaphysical pre-suppositions underpinning their theories of knowledge. As a continuation of the epistemological debates between rationalism and empiricism Kant's theory of knowledge is introduced. It is an attempt to synthesize rationalism and empiricism. The Course ends with the introduction of logical positivist and existentialism which give different perspectives of 'doing' philosophy as a whole. The attempt to eliminate metaphysics and the verification principle of logical positivist led to the rejection of traditional system philosophy.

As a whole the Course attempts to introduce in brief the history of western philosophy by incorporating different philosophical trends in a small course package.

PHI: 505 (G) I: Descartes Descartes' Method, *Cogito ergo sum*, Relation between Mind and Body.

This unit intends to introduce the Descartes' philosophy which represent a rationalist position and argued for the infallible and un-doubtable foundation of knowledge in human reason and therefore supposing universality as the criterion of knowledge. A philosophically controversial but a brave attempt to explain the relation between the extended (body) and non-extended (mind) substances is also discussed.

PHI: 505 (G) II: Locke and Berkeley Locke's Criticism of Innate Ideas, Theory of knowledge, Berkeley's subjective Idealism.

This unit intends to introduce Locke and Berkeley's empiricist position and their critics of innate ideas. They hold the view that simple impression and experience are the source of knowledge and of ideas. Berkeley's obsession on experience led him to take an idealist position regarding the existence of external object- in his famous claim '*esse ess percepti*'.

PHI: 505 (G) III: Hume Theory of knowledge, Causation & Substance

This unit intends to introduce Hume's theory of knowledge which is a continuation of Locke and Berkeley empiricism. Hume brought empiricism to its logical limits by admitting only the reality of ideas and impressions and refused to accept the existence of anything which is outside the limits of experience such as mind, matter, souls and God. Hume's philosophy demonstrates that scepticism is the logical conclusion of empiricism.

PHI: 505 (G) IV Synthesis of Rationalism and Empiricism, Kant's Theory of Knowledge.

This unit intends to introduce Kant's theory of knowledge and his attempt to synthesize rationalism and empiricism by introducing a new concept which he calls *synthetic-apriori* judgment.

PHI: 505 (G) V: Logical Positivism The task of Philosophy, The Verification Principle; Elimination of Metaphysics, Existentialism; The main features of Existentialism.

This unit intends to introduce the logical positivist's critic of system philosophy and metaphysics. It gives a new perspective of doing philosophy by focusing on clarity and rigorousness, as that of natural sciences. This course also intends to introduce existentialism which focuses on existence, freedom and human condition.

Course Specific Outcome

Philosophy (General) Undergraduate Course [PHI: 606 (G)]

Indian Philosophy

Course PHI: 606 (G), which is 'Indian Philosophy' is one of the Courses of B.A General in the sixth Semester. This Course intends to introduce some of the important philosophical schools of the Indian sub-continent. It begins with *Nyaya's* theory of knowledge which gives detail account of the nature, scope and sources of knowledge from *Nyaya's* perspective. *Vaisesika's* account of the categories and *Sankhya's* theory of causation give a glimpse into the metaphysical speculations of the Indian philosophical schools. Mimamsa and Yoga not only deal with practical ethics but also enquire into the nature of knowledge and its role in enlightening human lives. The Course ends with *Vedanta* and Sankara's view on the world and self.

As a whole, this Course introduces important philosophical pictures of the Indian sub-continent.

PHI: 606 (G) I: **Nyaya** Nature of Valid Knowledge (*Prama*), Sources of Valid Knowledge (*Pramanas*)- Perception (*Pratyaksa*), Inference (*Anumana*), Comparison (*Upamana*) and Testimony (*Sabda*).

This unit intends to introduce Nyaya's theory of knowledge, consisting of the various sources of knowledge of knowledge and the nature of valid knowledge.

PHI: 606 (G) II: *Vaisesika* Theory of Categories (*Padarthas*)- Substance (*Dravya*), Quality (*Guna*), Action (*Karma*), Genrality (*Samanya*), Particularity (*Visesa*), Inference (*Samavaya*), Non-Existence (*Abhaya*).

This unit intends to introduce the metaphysical speculation of *Vaisesika* through its theory of Categories (*Padarthas*). As categories are considered the basic structure of reality, understanding *Vaisesika* philosophy will help students to understand the metaphysical speculation of Indian philosophy.

PHI: 606 (G) III: *Sankhya* *Purusa* and *Pakrti*; The *Sankhya* Theory of Causation.

This unit intends to introduce *Sankhya* metaphysics through the concept of *Purusa* and *Pakrti* (substratum of reality), by which *Sankhya* school tried to explain creation and causation.

PHI: 606 (G) IV: *Yoga* and *Mimamsa* The Eightfold means of *Yoga*: *Mimamsa* theory of knowledge

This unit introduces *Yoga* and *Mimamsa* philosophy- the ethical and practical knowledge of *Yoga* and also *Mimamsa* views on the nature, scope and sources of knowledge.

PHI: 606 (G) V: What is *Vedanta*? Sources of *Vedanta* in the *Upanishads*; *Sankara's* view on the world and the self.

This unit intends to introduce the *Vedanta* philosophy, mainly focusing on *Sankara's* view on the nature of the world and the self.