

# DINABANDHU MAHAVIDYALAYA

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Affiliated to West Bengal State University & Formerly under University of Calcutta  
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ESTD: 1947

## Department of Philosophy

**Add-on-Course**  
**2022-23 session**

## TITLE: DIFFERENT PERSPECTIVES OF PHILOOPHY

Course Duration: 40Hours

Teachers: Faculty of the Department of Philosophy, Dinabandhu Mahavidyalaya, Bongaon

**OBJECTIVE:** Help and improve the knowledge of students in the area of Philosophy. The various perspectives of philosophy

An add-on course on the various perspectives of philosophy serves as a platform for students to explore the breadth and depth of philosophical thought across different traditions, cultures, and historical periods.

### **Detailed explanation and elaboration of its objective:**

- 1. Comprehensive Understanding:** The course aims to provide students with a comprehensive understanding of philosophy by introducing them to a wide range of philosophical perspectives.
- 2. Exploration of Different Traditions:**  
Philosophy has been cultivated in various civilizations throughout history, including Western, Eastern, and Indigenous traditions. This course facilitates an exploration of these diverse philosophical traditions, enabling students to examine philosophical ideas from different cultural contexts and philosophical frameworks.
- 3. Critical Analysis and Comparison:** Through the study of multiple philosophical perspectives, students develop the ability to critically analyze and compare different philosophical viewpoints. They learn to evaluate arguments, assess the strengths and weaknesses of various philosophical positions, and recognize the underlying assumptions and implications of different philosophical theories.

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**4. Fundamental Questions:** Philosophy grapples with fundamental questions concerning existence, knowledge, ethics, and the nature of reality. This course encourages students to engage with these timeless questions from different angles, drawing on insights from various philosophical traditions to gain a deeper understanding of the human condition and the mysteries of existence.

**5. Development of Critical Thinking Skills:** Engaging with diverse philosophical perspectives cultivates students' critical thinking skills. They learn to approach complex issues with intellectual rigor, question assumptions, and construct well-reasoned arguments. This fosters intellectual independence and equips students with the analytical tools necessary for navigating philosophical inquiries.

In essence, an add-on course on the various perspectives of philosophy aims to broaden students, intellectual horizons, deepen their understanding of philosophical inquiry, and cultivate critical thinking skills essential for engaging with complex philosophical questions and diverse worldviews. Through the exploration of multiple perspectives, students embark on a journey of philosophical discovery, enriching their minds and expanding their perspectives on the nature of reality and the human experience.

### **Curriculum:**

#### **UNIT-1: Environmental Ethics**

The concern for environment is not something which has come to us from the west as projected very often. This concern has been inherent in the Indian way of life since ages. In this Unit our aim is to provide an insight into Indian philosophy with regard to its sensitivity and richness on issues concerning the environment. Since ancient past Indian philosophy has argued for environment oriented living. It emphasizes that humans live a participatory life with environment. They are created by the elements of environment and they finally dissolve in the environment

According to anthropocentric view, only human beings have moral values and dominate the natural world. Non-anthropocentric view loads moral meaning to such natural objects as animals, plants and landscapes. In this unit we will discuss that our behaviors and policies are equally responsible for anthropocentric and non-anthropocentric ethics.

In this Unit our aim is to provide you with an insight into Indian philosophy with regard to its sensitivity and richness on issues concerning the environment. Since ancient past Indian philosophy has argued for environment oriented living. It emphasizes that humans live a participatory life with environment. They are created by the elements of environment and they finally dissolve in the environment. Ecology underlies an ecological worldview, wherein interaction and connectedness are emphasized and developed through several themes: The idea that living and non-living beings are related and interconnected components in the biospherical web. Living entities possess an identity that expresses their relatedness.

#### **COURSE CONTENT:**

1. Classical Indian Attitude to Environment
2. Anthropocentric & Non-Anthropocentric Ethics
3. Basic concept about ecology, Deep ecology and Social ecology will be covered in this course.



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**Suggested Readings:** i) Nirmalya Narayan Chakraborty, Paribesh o Naitikata, Progressive Book Forum, ii) Dikshit Gupta: Nitishastra

## **UNIT-II: Business Ethics**

By definition, business ethics refers to the standards for morally right and wrong conduct in business. Law partially defines the conduct, but "legal" and "ethical" aren't necessarily the same. Business ethics enhances the law by outlining acceptable behaviors beyond government control. Business ethics ensure that a certain basic level of trust exists between consumers and various forms of market participants with businesses. For example, a portfolio manager must give the same consideration to the portfolios of family members and small individual investors as they do to wealthier clients. These kinds of practices ensure the public receives fair treatment.

The concept of business ethics began in the 1960s as corporations became more aware of a rising consumer-based society that showed concerns regarding the environment, social causes, and corporate responsibility. The increased focus on "social issues" was a hallmark of the decade.

Since that time, the concept of business ethics has evolved. Business ethics goes beyond just a moral code of right and wrong; it attempts to reconcile what companies must do legally vs. maintaining a competitive advantage over other businesses. Firms display business ethics in several ways.

### **Course Content:**

1. Nature of Business Ethics
2. Five fundamental features of Business Ethics
3. Content of Business Ethics
4. Significance of learning Business Ethics
5. Problems of Business Ethics
6. Micro and Macro Business Ethics
7. Perspective of Business Ethics
8. Rights of Buyer

**References:** 1 Practical Ethics by Abdul Khalek 2. Business Ethics by A.C. Fernando

## **UNIT-III: Medical Ethics**

Main principles of ethics, that is beneficence, nonmaleficence, autonomy, and justice, are discussed. Autonomy is the basis for informed consent, truth-telling, and confidentiality. A model to resolve conflicts when ethical principles collide is presented. Medical ethics describes the moral principles by which a Doctor must conduct themselves. You need to understand the concept of medical ethics when you're applying for Medical School, but you aren't expected to be an expert. It's worth being aware that medical ethics is a changing ideal. Something that might have been considered ethical 30 years ago may not be today – and what we think is ethical right now may change in the future.

  
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Medical professionals frequently find themselves facing moral questions and ethical dilemmas in their line of work. Medical ethics provide a framework to help them make judgement calls which are morally sound and right for the patient in question. It's essential for aspiring Doctors to have a good moral compass and a solid grasp of medical ethics so they can consistently do what is best for their patients.

### Course Content:

- a. The definition of Medical Ethics
- b. Contents of Medical Ethics
- c. Duties and responsibilities of doctors, nurses
- d. Importance of age from the perspective of Medical Ethics
- e. Confidentiality of Medical practice

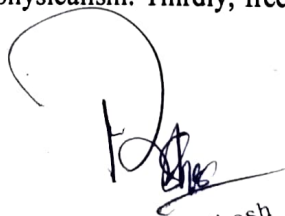
**References:** 1. Practical Ethics by Abdul Khalek 2. Medical Ethics and Law by Jony Hope and others

### UNIT-1V: Philosophy of Mind

The philosophy of mind is one of philosophy's major branches, along with epistemology (the study of knowledge), the philosophy of language, aesthetics, ethics, political theory, the philosophy of religion and metaphysics. Philosophy of mind is a branch of philosophy that deals with the nature of the mind and its relation to the body and the external world.

The mind-body problem is a paradigmatic issue in philosophy of mind, although a number of other issues are addressed, such as the hard problem of consciousness and the nature of particular mental states. Aspects of the mind that are studied include mental events, mental functions, mental properties, consciousness and its neural correlates, the ontology of the mind, the nature of cognition and of thought, and the relationship of the mind to the body. Most modern philosophers of mind adopt either a reductive physicalist or non-reductive physicalist position, maintaining in their different ways that the mind is not something separate from the body. These approaches have been particularly influential in the sciences, especially in the fields of sociobiology, computer science (specifically, artificial intelligence), evolutionary psychology and the various neurosciences. Reductive physicalists assert that all mental states and properties will eventually be explained by scientific accounts of physiological processes and states. Non-reductive physicalists argue that although the mind is not a separate substance, mental properties supervene on physical properties, or that the predicates and vocabulary used in mental descriptions and explanations are indispensable, and cannot be reduced to the language and lower-level explanations of physical science. Continued neuroscientific progress has helped to clarify some of these issues; however, they are far from being resolved. Modern philosophers of mind continue to ask how the subjective qualities and the intentionality of mental states and properties can be explained in naturalistic terms.

However, a number of issues have been recognized with non-reductive physicalism. First, it is irreconcilable with self-identity over time. Secondly, intentional states of consciousness do not make sense on non-reductive physicalism. Thirdly, free will is impossible to reconcile with either



reductive or non-reductive physicalism. Fourthly, it fails to properly explain the phenomenon of mental causation.

The problems of physicalist theories of the mind have led some contemporary philosophers to assert that the traditional view of substance dualism should be defended. From this perspective, this theory is coherent, and problems such as "the interaction of mind and body" can be rationally resolved.

**Course Content:**

1. Consciousness
2. Subject of Consciousness

**References:**

1. Philosophy of Mind by J.A. Shaffer
2. Monodarshan by Aurobindo Basu and Nibedita Chakraborty

**UNIT-V: Ethics in Srimadbhagavadgita: Karmayoga (shlokano. 33-36):**


The Bhagavad Gita is an ancient Indian text which is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma Parva of the Mahabharata. This long text consists of eighteen discourses of a total of 701 Sanskrit verses which is known as the Bhagavad Gita. It is also referred to as the Gita. Its teachings are rational and scientific in approach. The Gita's ethics is discussed mostly in the concepts like, svabhava, svadharma and niskama karma. In this paper I shall be discussing the concept of niskama karma which constitutes the rock-button of the Gita's ethics. Niska karma is the Philosophy of Karma yaga of the Gita which elucidates that one has to perform actions with right imagination, having no desire for the consequences. The Bhagavad Gita which is a part of The Mahabharata is purely a spiritual document that encompasses everything connected with human beings and life on earth and it helps humanity to attain the goal of enlightenment and self-realization. In this I have discussed the Gita's teaching concerning value. It's teaching would be beneficial for both students and teachers for inculcating value sloping education among them for the betterment of the society as a whole.

**Course Content:**

1. Dharma o Niti
2. Svadharma
3. Paradharna
4. Karma (Niskama, Sakama),
5. Karmayoga

**References:**

1. M. Hiriyanna: Outlines of Indian Philosophy,

  
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2. Jagadish Chandra Ghosh: Bhagavadgita,
3. Sri Aravinda: Gita-Nibandha, d. J.N. Sinha: Outlines of Indian Philosophy

## UNIT-VI: Feminist studies in INDIA

Feminism in India is a set of movements aimed at defining, establishing, and defending equal political, economic, and social rights and opportunities for women in India. It is the pursuit of women's rights within the society of India. Like their feminist counterparts all over the world, feminists in India seek gender equality: the right to work for equality in wages, the right to equal access to health and education, and equal political rights.<sup>[1]</sup> Indian feminists also have fought against culture-specific issues within India's patriarchal society, such as inheritance laws.

The history of feminism in India can be divided into three phases: the first phase, beginning in the mid-19th century, initiated when reformists began to speak in favour of women rights by making reforms in education and customs involving women;<sup>[2][3]</sup> the second phase, from 1915 to Indian independence, when Gandhi incorporated women's movements into the Quit India movement and independent women's organisations began to emerge;<sup>[4]</sup> and finally, the third phase, post-independence, which has focused on fair treatment of women at home after marriage as well as the work force, and their right to political parity.<sup>[4]</sup>

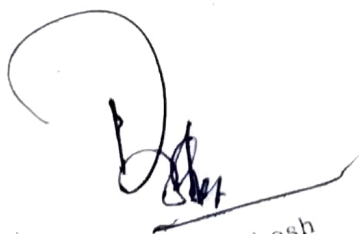
Despite the progress made by Indian feminist movements, women living in modern India still face many issues of discrimination. India's patriarchal culture has made the process of gaining land-ownership rights and access to education challenging for women.<sup>[5]</sup> In the past two decades, there has also emerged a trend of sex-selective abortion.<sup>[6]</sup> To Indian feminists, these are seen as injustices worth struggling against and feminism is often misunderstood by Indians as female domination rather than equality.<sup>[7]</sup>

As in the West, there has been some criticism of feminist movements in India. They have especially been criticised for focusing too much on privileged women, and neglecting the needs and representation of poorer or lower caste women. This has led to the creation of caste-specific feminist organisations and movements.<sup>[8]</sup>

### Course Content:

1. Conceptualizing Sex, Patriarchy, Gender, Transgender and Sexual Division of Labour.
2. Feminist Methodology.
3. Liberal Feminism, Radical Feminism.
4. Transnational Feminism.
5. Standpoint Theory.
6. Family, Marriage and Household.
7. Citizenship, Political Representation and Reservation for Women.

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## UNIT-VI1: Meta-logic

Metalogic, the study and analysis of the semantics (relations between expressions and meanings) and syntax (relations among expressions) of formal languages and formal systems. It is related to, but does not include, the formal treatment of natural languages. Metalogic is the study of the metatheory of logic. Whereas logic studies how logical systems can be used to construct valid and sound arguments, metalogic . Logic concerns the truths that may be derived using a logical system; metalogic concerns the truths that may be derived about the languages and systems that are used to express truths. The basic objects of metalogical study are formal languages, formal systems, and their interpretations.

### Content:

- (a) Theoretical basis of Venn Diagram
- (b) Development and Importance of the concepts of variables and constants and their importance in Mathematics and in symbolic logic.
- (c) Informal Deductive system and Paradoxes.

### References:


1. Introduction to Logic and Methodology of Deductive Sciences-.Tarski A
2. Introduction to Symbolic Logic- Basson. A. Hand O'Connor. D.J
3. The Theory of Formal Inference-Ambrose. A & Lazerowitz. M

## UNIT-VIII: Critical Thinking

*Content:* Critical thinking has seven critical features: being inquisitive and curious, being open-minded to different sides, being able to think systematically, being analytical, being persistent to truth, being confident about critical thinking itself, and lastly, being mature.

### Outcome of the Course:

This course helps and develops the knowledge of the students to know about contemporary issues like 'Business, medical and Environmental Ethics' "Gender Equality" process of critical thinking, the structure of thinking, meta-logic along with the other areas of Philosophy These areas of philosophy encourage students to research, investigate how and why things happen, and make their own decisions about the complex issues. By developing and enhancing critical and Creative thinking skills, this course helps further a new generation of informed consumers, workers, as well as policy or decision makers. The same is true for other issues of discussion. It not only helps students to understand the subject of Philosophy in deeper sense, it would also be effective for



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