

***COURSE OUTCOMES***

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**HIRALAL BHAKAT COLLEGE  
NALHATI, BIRBHUM**



**COURSE OUTCOMES  
CBCS SYSTEM**

**DEPARTMENT OF PHILOSOPHY**

## ***COURSE OUTCOMES***

### **COURSE OUTCOME**

<b><i>S L N O</i></b>	<b><i>Name of the Course</i></b>	<b><i>Se m este r</i></b>	<b><i>Course Code</i></b>	<b><i>Course Outcome</i></b>
<b><i>1</i></b>	<b><i>Outlines of Indian Philosophy – I</i></b>	<b><i>1</i></b>	<b><i>CC-1</i></b>	<p>CO1: Knowledge about the definition and division of orthodox school and heterodox school of Indian philosophy.</p> <p>CO2: Description of the Epistemology, Metaphysics, Ethics and Materialism of Carvaka views.</p> <p>CO3: The course provides the difference concept Jaina philosophy as well as the theory of the seven forms of judgement or Nayabada and the theory of self and liberation.</p> <p>CO4: Description of the knowledge about the life and Four Noble Truths, Momentariness, as well as the various theories like Pratityasamutpadavada, Nairatmyavada associated with Bouddha philosophy.</p> <p>CO5: Description analysis of various concept of Nyaya-Vaisesika school of Epistemology, theory of causation, Paramanuvada and Seven categories .</p>

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<b>2</b>	<b><i>Outlines of Western Philosophy – I</i></b>	<b>1</b>	<b>CC-2</b>	<p>CO1: Knowledge about the pre -socratic period and the difference between various kinds of matters. The syllabus covers the discussion of the Ionian school and the view of Parmenides , Heraclitus, Democritus and Zeno .</p> <p>CO2: The course covers about the development of the universe -(a) That air which in constant motion bring about the development of the universe. (b) That all things are exchanged for fire and fire for all, in Heraclitus view.</p> <p>CO3: Knowledge about Plato's theory of Knowledge and Theory of Ideas.</p> <p>CO4: Description of Aristotle theory of refutation of Plato's theory of Ideas, Aristotle theory of Causation, form and matter , Theory of substance and God.</p> <p>CO5: Knowledge covers the interesting part of Descartes Cogito Ergo Sum , based method of doubt, criterion of truth with special reference to Ontological arguments for the existence of God. The study also explains the nature of substance and mind - body problem.</p> <p>CO6: Knowledge about spinozas view on substance ,Attributes and modes mind - body: parallelism, Three orders of knowledge, elimination of final causality, freedom and necessity and the intellectual love of God.</p> <p>CO7: Description of Leibniz different doctrine of Monads, Truths of Reason and Truth of Fact, Principles of Non- contradiction , Sufficient Reason and Identity of Indiscernibles and also doctrine Pre- established Harmony.</p>
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<b>3</b>	<b><i>Outlines of 2 Indian Philosophy –II</i></b>	<b>CC-3</b>	<p>CO1: Understanding the Samkhya theory of Causation, Evolution and the explanation of the dualistic view of prakriti and purusa.</p> <p>CO2: Knowledge about the cittabhumi and Cittavritti and also the knowledge about different samadhi or meditation as well as the eight fold path of discipline which generates certain Supra normal power which result in cittavritti nirodha.</p> <p>CO3: Able to know through explanation with spacial and reference to pramanas of Arthapatti and Anupalabdhi of the Prabhakar and Bhatta school of Indian philosophy and also theories of error associated with their school.</p> <p>CO4: Description of the nature of Brahman in Samkaras Vedanta school which is the main focus of the school and also the course covers the Vivartavada, Maya, Jiva and Jagat.</p> <p>CO5: Knowledge about the Ramanuja, Visistadvaita Vedantas attempt to harmonized the absolute and the personal theism and also detailed and critical view of Brahman, Nature of Isvara, Jiva and Jagat.</p>
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<b>4</b>	<b><i>Outlines Western Philosophy – II</i></b>	<b>of 2</b>	<b>CC-4</b>	<p>CO1:LOCKE : Lockes philosophy covers refutation of Innate Ideas and principles .Locke philosophy highlighted upon the origin and the formation of Ideas, simple and complex Ideas ,Substance ,Modes and relation .It also covers the theory of knowledge that is knowledge and degree, Limits of knowledge, primary and secondary qualities and Representative Realism.</p> <p>CO2: BERKELEY: The study covers Berkeleys rejection of the notion of substance, rejection of the distinction the primary and secondary qualities and refutation of Abstract General Ideas. The study also covers Berkeleys view of Esse est Percipi.</p> <p>CO3: HUME: Description of Humes Origin of knowledge, Laws of Association, Distinction between Relation of Ideas and Matters of Fact., causality ,Humes Scepticism and the Problem of Personal Identity.</p> <p>CO4: KANT: Description througs light on Kants Idea of Critical Philosophy, Kants Metaphysics and Kants Copernican Revolution in Philosophy . Knowledge about sensibility and understanding ,possibility of synthetic a priori Judgements and Metaphysical and Transcendental exposition of Space and Time.</p> <p>CO5: HEGEL: The study througs light on Hegels Dialectical Method and The Absolute.</p>
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<b>5</b>	<b><i>Indian Ethics</i></b>	<b>3</b>	<b><i>CC-5</i></b>	<p>CO1: Indian Ethics describe the concept of purusartha of Carvaka, Buddha and astika views.</p> <p>CO2 Gains knowledge about the vedic concept of Rta, Yajna, Rna and nisedha .</p> <p>CO3: The Ethics of the Shrimad Bhagavada Gita with special reference to the fast for chapter enhances student with power preposition concepts of Sthitaprajna .</p> <p>CO4: Buddhist Ethics enable d the students to realise and to know about pancasila and Brahmaviharabhabana.</p> <p>CO5: After knowing Jaina Ethics they can relate the Ethics day to day life as jaina Ethics covers pancamahabrata, Triratna , Anubrata and Ahimsa.</p> <p>CO6: The students also gain the knowledge of Himsa, Ahimsa, Yama and Niyama.</p>

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<b>7</b>	<b><i>Indian Logic</i></b>	<b>3</b>	<b><i>CC-7</i></b>	<p>CO1: Students will get clear picture of Indian logic from Annambhattas Tarkasamgraha with Tarkasamgrahadipika.</p> <p>CO2: The students learnt the problems the definition, nature, factors of prama, prameya, Pramata, pramana and pramanaphala.</p> <p>CO3: It explores Philosophical accounts of Indian old and new logic.</p>
<b>8</b>	<b><i>Western Logic-I</i></b>	<b>4</b>	<b><i>CC-8</i></b>	<p>CO1: Students will get knowledge about categorical Syllogism. Translate sentence from ordinary language into standard form of categorical proposition.</p> <p>CO2: Students can understand the syllogism in Ordinary Language. Translate Ordinary Language Arguments into standard form Categorical syllogism, evaluate immediate inference and Syllogism using the traditional square of Opposition and Ven diagrams.</p> <p>CO3: Students will become acquainted with the symbolic logic.</p> <p>CO4: Students will become adopt Methods of Deduction. They can know that how to prove the formal proof of validity and invalidity.</p> <p>CO5: They can familiarity with Quantification theory : Concept of quantifications and its needs.</p>

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<b>9</b>	<b><i>Psychology</i></b>	<b>4</b>	<b><i>CC-9</i></b>	<p>CO1: The course helps the students to understand themselves and others better and to solve a great extent with Method of Introspection, Observation and experimental Method.</p> <p>CO2: The course describe the nature of Sensation and Perception Gestalt theory of Perception and Weber- Fechner Law .</p> <p>CO3: The students get the knowledge of factors Memory marks of good Memory Laws of association and Forgetfulness.</p> <p>CO4: The syllabus also covers nature of Attention , condition of Attention and division of Attention.</p> <p>CO5: Theories of learning like Trial and Error theory of Thorndike Condition Response Theory of Learning are engraved of learning in the syllabus.</p> <p>CO6: Consciousness takes the central position in the syllabus because it covers the level of Concessions profs for the existence of the unconscious , Freud's Theory of Dream.</p> <p>CO7: The syllabus covers instinct and intelligence measurement of intelligence, I.Q., Binet - Simon Test of intelligence ,Terman - Merril and wecshler Taste of intelligence.</p>
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				CO8: Students will get knowledge of Gestalt school, psychoanalysis and behaviorism.
<b>10</b>	<b><i>Philosophy of Religion</i></b>	<b>4</b>	<b>CC-10</b>	CO1: Description about the Nature and as well as scope of Philosophy of Religion, Origin and Development of Religion.  CO2: Knowledge about the basic Tenets, Prophets, Incarnation ,Bondage and Liberation of Hinduism ,Christianity Islam ,Buddhism and Jainism.  CO3: Description about the Arguments for and against the existence of God, Problem of Evil, Monotheism, Polytheism and Henotheism.  CO4: Description about God as Immanent or Transcendent.

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<b><i>11</i></b>	<b><i>Socio- Political Philosophy</i></b>	<b><i>5</i></b>	<b><i>CC-11</i></b>	<p>CO1: Acquaintance with the true nature of Society and also the relation between Social and Political Philosophy.</p> <p>CO2: Knowledge about the primary concepts like Social Group, Community, Association ,Institution Customs, Folkways and Mores.</p> <p>CO3: Knowledge about the Class attitude and Class consciousness, Marxian Theory of Class, Caste System in India .</p> <p>CO4: Students also have the knowledge about Dr B .R Ambedkar's Criticism of Caste System and Dalit Movement.</p> <p>CO5: The Syllabus covers Democracy and its different forms, Utopian Socialism and Scientific Socialism, Secularism and its Nature, Secularism in India, Rabindranath's Nation, Nationalism and Internationalism and Gandhiji's Swaraj and Sarvodaya.</p>
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<b>12</b>	<b><i>Western Logic-II</i></b>	<b>5</b>	<b>CC-12</b>	<p>CO1: The study will make students to analyse the characteristics of analogical Reasoning .</p> <p>CO2: To develop students understanding of causal Reasoning.</p> <p>CO3: To aquant students with science and hypothesis .</p> <p>CO4: To familiar students with probability.</p> <p>CO5: Students can learn about the Word Meaning, definition, Vagueness and Sentence Meaning.</p> <p>CO6: Concepts, Truth, The source of knowledge and question about knowledge that what knowledge is? are covered in the Syllabus.</p> <p>CO7: Knowledge about Analytic Truth and Logical Possibility, The apriori and The Principles of Logic.</p>

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				CO8: The Syllabus also covers what is cause, The Causal Principles, Determinism and Freedom.
<b>13</b>	<b><i>Philosophy in the Twentieth Century: Indian</i></b>	<b>6</b>	<b>CC-13</b>	<p>CO1: The students will be able to get the boarder concept on Rabindranath Tagore Nature of Man, Nature of Religion and The Problem of Evil .</p> <p>CO2: Knowledge about practical Vedanta Universal Religion and Yoga of Swami Vivekananda.</p> <p>CO3: The students will also get the knowledge of Sri Aurobindos Nature of Reality, Human Evolution and its different stages and Integral Yoga.</p> <p>CO4: The syllabus also includes Radhakrishnans Nature of Man , Nature of Religious experience and Nature of Intuitive apprehension .</p> <p>CO5: Md. Iqbal's Nature of Self, Nature of World and the Nature of God are included in the Syllabus.</p>

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				CO6: Gandhiji's God and Truth and Trusteeship are included in the syllabus.
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<b>14</b>	<b><i>Philosophy in the Twentieth Century: Western</i></b>	<b>6</b>	<b><i>CC-14</i></b>	<p>CO1: G.E. Moores Refutation of Idealism, The defence of Common Sense are taught in the syllabus.</p> <p>CO2: Student's can learn the knowledge of Acquaintance and the knowledge of Description of Russell.</p> <p>CO3: A.J. Ayers Elimination of Metaphysics and verifiability Theory of Meaning are included in the Syllabus.</p> <p>CO4: The Syllabus covers M.Heideggers Existenz , Facticity and Fallenness, Authenticity and inauthenticity.</p> <p>CO5: Students will get knowledge about the Sartres Nothingness and Freedom.</p>
<b>15</b>	<b><i>Philosophy in Practice</i></b>	<b>3</b>	<b><i>SEC-1</i></b>	<p>In this paper the outcome is-</p> <p>CO1: Students will be able to distinguish between the Western philosophical tradition and the Indian philosophical systems known as darsana, recognising fundamental traits that characterise each.</p> <p>CO2: Students will have a knowledge of the nature of enquiry in Western philosophy and also Indian philosophy.</p> <p>CO3: By investigating epistemic and metaphysical viewpoints in Indian &amp; Western</p>

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			<p>philosophy, students will acquire insight into how philosophers approach concerns about knowledge and reality, including the theory and argument against them.</p> <p>CO4: Students will learn about Plato's, Kant's, Samkhya's, and Advaita Vedanta's philosophical perspectives and how they explained the creation of the World and our existence and how paths are leading to the perfection for human fulfilment.</p> <p>CO5: In order to interact critically with philosophical texts and ideas, students will get familiar with a variety of philosophical discourse approaches, such as logical discussion or Vada, Jalpa, Vitanda, Chala, Jati &amp; Nigrahasthana.</p>
<b>16</b>	<b><i>Philosophy of Human Rights</i></b>	<b>4</b>	<p><b>SEC-2</b></p> <p>CO1: Comprehensive Understanding of Human Rights: By the end of the course, students will have a deep comprehension of the concept of human rights, including their definition, principles, and significance in contemporary society.</p> <p>CO2: Historical Perspective: Students will gain insight into the historical evolution of human rights from ancient civilizations to the present day, allowing them to appreciate the diverse cultural, political, and social contexts that have shaped the concept over time.</p> <p>CO3: Philosophical Foundations: Through the study of natural law theories proposed by thinkers like Thomas Hobbes and John Locke, students will develop a philosophical understanding of the inherent rights and freedoms of individuals and the role of governments in safeguarding these rights.</p> <p>CO4: Legal Frameworks and Constitutional Context: Students will acquire</p>



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			<p>knowledge of legal frameworks related to human rights, with a specific focus on fundamental rights guaranteed by constitutions. The examination of the Indian Constitution will provide a practical understanding of how human rights principles are enshrined and protected within a specific legal context.</p> <p>CO5: Critical Thinking and Analysis: Throughout the course, students will engage in critical analysis of human rights concepts, theories, and legal principles, fostering the development of analytical skills necessary for evaluating complex ethical and legal issues related to human rights.</p> <p>CO6: Application and Advocacy: Armed with a comprehensive understanding of human rights, students will be equipped to advocate for the protection and promotion of human rights in various spheres of society, including legal, political, social, and humanitarian contexts.</p> <p>Overall, the outcomes of the syllabus aim to empower students with the knowledge, skills, and ethical awareness necessary to contribute positively to the advancement of human rights and social justice in their respective communities and beyond.</p>
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<b>17</b>	<b><i>Kaṭhopanīṣad</i></b>	<b>5</b>	<b><i>DSE-1</i></b>	<p>The course outcome of a paper based on the Kathopanishda is:</p> <p>CO1: Exploring the teachings of Yama, analysis of Yama's lesson on life and death- discussion on the deeper meaning behind Yama's teachings.</p> <p>CO2: Understanding philosophical principles from the Kathopanisad, including the nature of the self, death, and the route to self-realization.</p> <p>CO3: Comparing the teachings of the Upanishads to other intellectual and spiritual traditions.</p> <p>CO4: Analyzing the practical applications of the teachings in Kathopanishda in modern day life.</p> <p>CO5: Improving critical thinking skills by developing into the complicated issues described in the book and commentary.</p> <p>CO6: Understanding the Kathopanisad's historical and cultural setting, as well as its significance in Vedanta philosophy.</p> <p>CO7: Examining how the concept of death as a transition rather than an end, as portrayed in Kathopanishda, can offer comfort or perspective on mortality in contemporary society.</p>

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<b><i>18</i></b>	<b><i>The Problems of Philosophy</i></b>	<b><i>5</i></b>	<b><i>DSE-2</i></b>	<p>Bertrand Russell's <i>The problems of philosophy</i> is a seminal work in the field of philosophy . It addresses several key Philosophical questions and concepts, and the course outcomes for studying this text would likely include :</p> <p>CO1: Understanding of the major problems in Philosophy : Students will gain an understanding of the major philosophical problems discussed in the book such as the nature of reality the existence of the external world the nature of knowledge and the problem of induction.</p> <p>CO2: Familiarity with key philosophical concepts : Students will become familiar with key philosophical concepts such as Empiricism, Scepticism and Idealism and will be able to critically evaluate these concepts.</p> <p>CO3: Critical thinking and argumentation skills : Students will develop Critical thinking skills and learn how to construct and evaluate arguments . They will also learn how to critically assess the arguments presented in the book.</p> <p>CO4: Historical context and influence : Students will gain an understanding of the historical context in which the book was written and its influence on subsequent thought.</p> <p>CO5: Application of philosophical concepts : Students will be able to apply the philosophical concepts discussed in the book to contemporary issues and problems.</p>
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				<p>CO6: Communication skills : Students will develop their communication skills through class discussions, written assignments and presentations.</p> <p>Overall studying the problems of philosophy will provide students with a solid foundation in critical thinking skills that can be applied a wide range of disciplines and professions.</p>
<b>19</b>	<b><i>Rabindranath Tagore: Sadhana</i></b>	<b>6</b>	<b><i>DSE-3</i></b>	<p>Sadhana is just a textual as well as highly intellectual source by Rabindranath Tagore through which one can discover himself nothing but a part of the vast universe. One can also find the hardest theory of the "Upanisadic world view" about the uniqueness of the individuals with nature. The word Sadhana initially refers such a spiritual practice which helps an individual to construct his proper experience through a highly process of becoming .</p> <p>The students may have the basic concept about such kind of reality. By the end of this course. They also can conscious about Tagore as an Indian contemporary thinker.</p> <p>From the historical aspects the students may find the proper placement of Tagore in the total journey of the philosophical analysis from the time of its birth.</p>

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<b>20</b>	<b><i>Hume: An Enquiry Concerning Human Understanding</i></b>	<b>6</b>	<b><i>DSE-4</i></b>	<p>David Hume's <i>An Enquiry Concerning Human Understanding</i> is a philosophical work that examines the nature of human knowledge and understanding. The course outcomes of studying this work might include :</p> <p>CO1: Understanding of Empiricism : Hume's work is a cornerstone of empiricism, the philosophical belief that knowledge is derived from sensory experience . Students will gain an understanding of how Hume's ideas contribute to the empiricist tradition.</p> <p>CO2: Skepticism : Hume's work is famous for its Skepticism, particularly regarding the nature of causality and the limitation of human understanding .Students will explore the implications of Hume's Scepticism and its impact on philosophical thought.</p> <p>CO3: Critique of Rationalism : Hume's work is often seen as a critique of Rationalism, the philosophical belief that reason is the primary source of knowledge, students will examine how Hume's Ideas challenge the rationalist tradition.</p> <p>CO4: Critical thinking: Studying Hume's work will help students develop critical</p>

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				<p>thinking skills, particularly in evaluating arguments and assessing the limitation of human understanding.</p> <p>CO5: Historical Context: Students will gain an understanding of the historical context in which Hume was writing, including the intellectual debates and scientific advancement of the time.</p> <p>Overall studying Humes An Enquiry Concerning Human Understanding will provide students with a deep understanding of the nature of human knowledge and the ways in which it is acquired and limited.</p>
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### ***B.A. 3-Year (GENERAL) Degree Course w.e.f. 2017-'18 onward***

#### ***Programme Learning Outcomes***

##### Programme Specific Outcomes:

1. Understanding the nature and basic concepts of Indian philosophy as well as to examine and critically analyse the thought of a particular figure in the history of Philosophy related to the area of Metaphysics and Epistemology. They also will be able to assess Philosophical arguments and perspective expressing complex thoughts logically and coherently.
2. The students will be able to demonstrate the current state of knowledge of Major Ethical theories and problems in the Western as well as Indian traditional and in socio - political field.

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3. This course provides the students to have depth in understanding the main issues and problems pertaining to Metaphysics, Epistemology, Logic, Psychology, Socio-political Philosophy and also in Philosophy of Religion.
4. To enable the students the Logical Principles to make proper arrangements.
5. This course develops in students a sense of the values and a reflective attitude, sensitivity towards the complexities of Philosophical judgment and Lifelong commitment to learning and enquiry.
6. The course enhance analytical, critical interpretive capacities that are applicable to any subject matter in any human context. They have also sense of values and sensitivity towards the Sub-Ethics.

<i>S L N O</i>	<i>Name of the Course</i>	<i>Sem ester</i>	<i>Cour se Code</i>	<i>Course Outcome</i>
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## ***COURSE OUTCOMES***

1	<b><i>Indian Philosophy I</i></b>	<b><i>GE- I/CC- IA/CC -2A</i></b>	<p>CO1: Knowledge about the definition and division of orthodox school and heterodox school of Indian philosophy.</p> <p>CO2: Description of the Epistemology, Metaphysics, and Materialism of Carvaka views.</p> <p>CO3: The course provides the difference concept Jaina philosophy as well as the theory of the seven forms of judgement or Nayabada.</p> <p>CO4: Description of the knowledge about the life and Four Noble Truths, Momentariness, as well as the various theories like Pratityasamutpadavada and Nairatmyavada .</p> <p>CO5: Description analysis of various concept of Nyaya-Vaisesika school of Epistemology and Seven categories .</p> <p>CO6: Understanding the Samkhya theory of Causation, Evolution and the explanation of the dualistic view of prakriti and purusa.</p> <p>CO7: Knowledge about the cittabhumi and Cittavritti.</p> <p>CO8: Able to know through explanation with spacial and reference to pramanas of Arthapatti and Anupalabdhi of the Prabhakar and Bhatta school of Indian philosophy.</p>
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				CO9: Description of the nature of Brahman in Samkaras Vedanta school which is the main focus of the school and also the course covers Jiva and Jagat .
2	<b><i>Western Philosophy</i></b>	<b><i>1</i></b>	<b><i>GE- 1/CC- 1B/CC -2B</i></b>	<p>CO1: The students often the concept of metaphysics, which is the knowledge of objects as they are in themselves. They gather the knowledge about the impossibility of metaphysical objects and the nature of metaphysical objects.</p> <p>CO2: The course also covers the concept of realism, both naive realism and scientific realism. Realism explains the fact that there is a world of real thought and persons which qualities and relations which are as real as the things.</p> <p>CO3: The course covers the knowledge about idealism, both subjective and objective. Knowledge about idealism is the doctrine of epistemological dualism as it believes in two words the world of mind, the world of external substances. Idealism is the</p>

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			<p>philosophical world view which holds that mind is the basic reality ,that the world has its ground and origin in mind.</p> <p>CO4: The students obtain the knowledge about the theories of causation. Our knowledge in the true sense consists however in discovery essential connection, cause and effect connection is such an essential connection. The course covers how Hume's regularity theory identifies causation which regular sequence which one can observe empirically, and how Hume's view can be critically explained by Rationalist entailment theory of causation.</p> <p>CO5: The syllabus covers the notion of substance, its views of Descartes, Spinoza, Locke and Berkeley. The Rationalists holds that substance has its whole being in itself, while the empirics are of opinion that experience is the only source of knowledge, and sensation and reflection are the experience in two fold. As neither sensation nor reflection can give us any knowledge of substance so empiricists denies the existence of any substance behind empirical things.</p> <p>CO6: The students obtain the knowledge of the problem of mind -body .mind and body ,two together constitute our being. We have a mental life and a bodily life .Mind and body being characteristically different I,e one is non-Spatial and the other spatial so thought they are common and unanimously admitted, are not so simple as they seem. This is the problem that has baffled much classical explanation, namely interaction, parallelism. The first one is the commonsense doctrine which holds that mind acts upon the body and the body acts upon the mind. while the doctrine of parallelism is associated with Spinoza who holds that reality is one single substance of which mind</p>
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			<p>and body or thought and extension are two con-existent or parallel sides.</p> <p>CO7: The syllabus covers both mechanistic and Emergent. Evolution from one condition to another. The Central idea of evolution as a scientific doctrine is that the world in its inorganic and organic parts -rocks, seas, air, and heavenly bodies on the one hand and plants, animals and human races on the other ,it is the product of a process of development that has continued over billions of years . Mechanism is the doctrine that the world is governed by unchanging natural laws, the laws of matter and motion, while Emergent evolution holds that at different stages of the evolutionary process new qualities, new forms and functions emergency which are by no means explicable in terms of the preceding physical elements and force.</p>
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3	<b><i>Western Logic</i></b>	3	<b><i>GE-3/CC-1C/2C</i></b>	<p>CO1: Students will get knowledge about categorical Syllogism. Translate sentence from ordinary language into standard form of categorical proposition.</p> <p>CO2: Students can understand the syllogism in Ordinary Language. Translate Ordinary Language Arguments into standard form Categorical syllogism, evaluate immediate inference and Syllogism using the traditional square of Opposition and Vendiagrams.</p> <p>CO3: Students will become acquainted with the symbolic logic.</p>

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4	<b><i>Philosophy Practice</i></b>	<b><i>in3</i></b>	<b><i>SEC-1</i></b>	<p>In this paper the outcome is-</p> <p>CO1: Students will be able to distinguish between the Western philosophical tradition and the Indian philosophical systems known as darsana, recognising fundamental traits that characterise each.</p> <p>CO2: Students will have a knowledge of the nature of enquiry in Western philosophy and also Indian philosophy.</p> <p>CO3: By investigating epistemic and metaphysical viewpoints in Indian &amp; Western philosophy, students will acquire insight into how philosophers approach concerns about knowledge and reality, including the theory and argument against them.</p> <p>CO4: Students will learn about Plato's, Kant's, Samkhya's, and Advaita Vedanta's philosophical perspectives and how they explained the creation of the World and our existence and how paths are leading to the perfection for human fulfilment.</p> <p>CO5: In order to interact critically with philosophical texts and ideas, students will get familiar with a variety of philosophical discourse approaches, such as logical discussion or Vada, Jalpa, Vitanda, Chala, Jati &amp; Nigrahasthana.</p>
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5	<b><i>Contemporary Indian Philosophy</i></b>	4	GE- 4/CC- 1D/2D	<p>CO1: The students will be able to get the boarder concept on Rabindranath Tagore Nature of Man, Nature of Religion and The Problem of Evil .</p> <p>CO2: Knowledge about practical Vedanta Universal Religion and Yoga of Swami Vivekananda.</p> <p>CO3: The students will also get the knowledge of Sri Aurobindos Nature of Reality, Human Evolution and its different stages and Integral Yoga.</p> <p>CO4: The syllabus also includes Radhakrishnans Nature of Man , Nature of Religious experience and Nature of Intuitive apprehension .</p> <p>CO5: Md. Iqbal's Nature of Self, Nature of World and the Nature of God are included in the Syllabus.</p> <p>CO6: Gandhiji's God and Truth and Trusteeship are included in the syllabus.</p>

## ***COURSE OUTCOMES***

6	<b><i>Philosophy of Human Rights</i></b>	of 4	<b><i>SEC-2</i></b>	<p>CO1: Comprehensive Understanding of Human Rights: By the end of the course, students will have a deep comprehension of the concept of human rights, including their definition, principles, and significance in contemporary society.</p> <p>CO2: Historical Perspective: Students will gain insight into the historical evolution of human rights from ancient civilizations to the present day, allowing them to appreciate the diverse cultural, political, and social contexts that have shaped the concept over time.</p> <p>CO3: Philosophical Foundations: Through the study of natural law theories proposed by thinkers like Thomas Hobbes and John Locke, students will develop a philosophical understanding of the inherent rights and freedoms of individuals and the role of governments in safeguarding these rights.</p> <p>CO4: Legal Frameworks and Constitutional Context: Students will acquire knowledge of legal frameworks related to human rights, with a specific focus on fundamental rights guaranteed by constitutions. The examination of the Indian Constitution will provide a practical understanding of how human rights principles are enshrined and protected within a specific legal context.</p> <p>CO5: Critical Thinking and Analysis: Throughout the course, students will engage in critical analysis of human rights concepts, theories, and legal principles, fostering the development of analytical skills necessary for evaluating complex ethical and</p>
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## ***COURSE OUTCOMES***

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			<p>legal issues related to human rights.</p> <p>CO6: Application and Advocacy: Armed with a comprehensive understanding of human rights, students will be equipped to advocate for the protection and promotion of human rights in various spheres of society, including legal, political, social, and humanitarian contexts.</p> <p>Overall, the outcomes of the syllabus aim to empower students with the knowledge, skills, and ethical awareness necessary to contribute positively to the advancement of human rights and social justice in their respective communities and beyond.</p>
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## ***COURSE OUTCOMES***

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7	<b><i>Philosophy of Religion</i></b>	5	<b><i>DSE-IA</i></b>	<p>CO1: Description about the Nature and as well as scope of Philosophy of Religion, Origin and Development of Religion.</p> <p>CO2: Knowledge about the basic Tenets, Profhets, Incarnation ,Bondage and Liberation of Hinduism ,Christianity Islam ,Buddhism and Jainism.</p> <p>CO3: Description about the Arguments for and against the existence of God, Problem of Evil, Monotheism, Polytheism and Henotheism.</p> <p>CO4: Description about God as Immanent or Transcendent.</p>

## ***COURSE OUTCOMES***

8	<b><i>Indian Philosophy</i></b> 5	<b><i>GE-1</i></b>	<p>CO1: Knowledge about the definition and division of orthodox school and heterodox school of Indian philosophy.</p> <p>CO2: Description of the Epistemology, Metaphysics, and Materialism of Carvaka views.</p> <p>CO3: The course provides the difference concept Jaina philosophy as well as the theory of the seven forms of judgement or Nayabada.</p> <p>CO4: Description of the knowledge about the life and Four Noble Truths, Momentariness, as well as the various theories like Pratityasamutpadavada and Nairatmyavada .</p> <p>CO5: Description analysis of various concept of Nyaya-Vaisesika school of Epistemology and Seven categories .</p> <p>CO6: Understanding the Samkhya theory of Causation, Evolution and the explanation of the dualistic view of prakriti and purusa.</p> <p>CO7: Knowledge about the cittabhumi and Cittavritti.</p> <p>CO8: Able to know through explanation with spacial and reference to pramanas of Arthapatti and Anupalabdhi of the Prabhakar and Bhatta school of Indian philosophy.</p>
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## ***COURSE OUTCOMES***

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				<p>CO9: Description of the nature of Brahman in Samkaras Vedanta school which is the main focus of the school and also the course covers Jiva and Jagat.</p>
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## ***COURSE OUTCOMES***

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9	<b><i>Philosophical Analysis</i></b>	5	<b><i>SEC-3</i></b>	<p>CO1: Students will know the concept of linguistic analysis, distinguishing between the meaning of individual words and the meaning conveyed by sentences.</p> <p>CO2: They will know how context, syntax, and semantics interact to shape the meaning of sentences.</p> <p>CO3: By examining various theories students will develop a understanding of how language constructs meaning at both the word and sentence levels.</p> <p>CO4: Students will know the linguistic concept of ambiguity, theory of different types definitions, connotation, vagueness in laanguage.</p> <p>CO5: They will examine diffence between sentence and proposition and what are criteria for sentence meaning.</p> <p>CO6: Students will explore how the notion of concepts in shaping our understanding of truth, examining how different conceptual frameworks influence the interpretation and representation of reality.</p> <p>CO7: They will know what's truth and what it's role in knowledge and theory of truth such as correspondence, coherence.</p> <p>CO8: Students will know about what is the knowledge, justification of knowledge and three sufficient knowledge conditions.</p> <p>CO9: Students will examine different theories of the sources of knowledge, including empiricism, reason, authority, intuition, revelation, and faith.</p> <p>CO10: Students will be introduced and have interest about philosophy of language, and logic in Western philosophy for their further studies.</p>
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## ***COURSE OUTCOMES***

10	<b><i>Tarkasāma</i></b> <b><i>(saptapadh)</i></b>	<b>6</b>	<b><i>DSE-</i></b> <b><i>2A/2B</i></b>	<p>This paper will offer the students a textual reading of the Sanskrit text Tarkasamgraha of Annambhatta. The text presents The ontology, Logic system and Epistemology of the Nyaya - Vaisesika. It deals with the seven categories of reality, known as Saptapadartha, which are :</p> <ol style="list-style-type: none"><li>1. Substance (Dravya)</li><li>2. Quality (Guna)</li><li>3. Action (Karma)</li><li>4. Generality (Samanya)</li><li>5. Particularity (Vishesha)</li><li>6. Intimate Relation (Samavaya) and</li><li>7. Negation (Abhava)</li></ol> <p>The Course Outcomes of studying the Tarkasamgraha and its Saptapadartha are :</p> <p>CO1: Aims to teach students how to analyse the Sanskrit text in its original language.</p> <p>CO2: Students will obtain an accurate picture of Nyaya- Vaisesika Philosophy.</p> <p>CO3: Students are able to comprehend the four pramanas of Nyaya Philosophy in great depth.</p> <p>CO4: Grasp of Nyaya Logic and Epistemology's basic Tenets and techniques.</p> <p>CO5: The capacity to use Nyaya tools for analysis and evaluation of concepts and arguments.</p> <p>CO6: Growth of Indian Logical reasoning and critical thinking abilities.</p> <p>CO7: Application of Nyaya principles to discussions and challenges in the</p>
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## ***COURSE OUTCOMES***

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				<p>contemporary issues and debates.</p> <p>CO8: Preparation for further study in Indian Philosophy or allied fields.</p>
11	<b><i>Western Philosophy</i></b>	<b>6</b>	<b><i>GE-2</i></b>	<p>CO1: The students often the concept of metaphysics, which is the knowledge of objects as they are in themselves. They gather the knowledge about the impossibility of metaphysical objects and the nature of metaphysical objects.</p> <p>CO2: The course also covers the concept of realism, both naive realism and scientific realism. Realism explains the fact that there is a world of real thought and persons which qualities and relations which are as real as the things.</p> <p>CO3: The course covers the knowledge about idealism, both subjective and objective. Knowledge about idealism is the doctrine of epistemological dualism as it believes in two words the world of mind, the world of external substances. Idealism is the philosophical world view which holds that mind is the basic reality ,that the world has its ground and origin in mind.</p>

## ***COURSE OUTCOMES***

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				<p>CO4: The students obtain the knowledge about the theories of causation. Our knowledge in the true sense consists however in discovery essential connection, cause and effect connection is such an essential connection. The course covers how Hume's regularity theory identifies causation which regular sequence which one can observe empirically, and how Hume's view can be critically explained by Rationalist entailment theory of causation.</p> <p>CO5: The syllabus covers the notion of substance, its views of Descartes, Spinoza, Locke and Berkeley. The Rationalists hold that substance has its whole being in itself, while the empirics are of opinion that experience is the only source of knowledge, and sensation and reflection are the experience in two fold. As neither sensation nor reflection can give us any knowledge of substance so empiricists deny the existence of any substance behind empirical things.</p> <p>CO6: The students often the knowledge of the problem of mind -body .mind and body ,two together constitute our being. We have a mental life and a bodily life .Mind and body being characteristically different I,e one is non-Spatial and the other spatial so thought they are common and unanimously admitted, are not so simple as they seem. This is the problem that has baffled much classical explanation, namely interaction, parallelism. The first one is the commonsense doctrine which holds that mind acts upon the body and the body acts upon the mind. while the doctrine of parallelism is associated with Spinoza who holds that reality is one single substance of which mind and body or thought and extension are two co-existent or parallel sides.</p> <p>CO7: The syllabus covers both mechanistic and Emergent. Evolution from one</p>
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## ***COURSE OUTCOMES***

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				<p>condition to another. The Central idea of evolution as a scientific doctrine is that the world in its inorganic and organic parts -rocks, seas, air, and heavenly bodies on the one hand and plants, animals and human races on the other ,it is the product of a process of development that has continued over billions of years . Mechanism is the doctrine that the world is governed by unchanging natural laws, the laws of matter and motion, while Emergent evolution holds that at different stages of the evolutionary process new qualities, new forms and functions emergency which are by no means explicable in terms of the preceding physical elements and force.</p>
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## ***COURSE OUTCOMES***

12	<b><i>Philosophy of Human Rights</i></b>	<b><i>of 6</i></b>	<b><i>SEC-4</i></b>	<p>CO1: Comprehensive Understanding of Human Rights: By the end of the course, students will have a deep comprehension of the concept of human rights, including their definition, principles, and significance in contemporary society.</p> <p>CO2: Historical Perspective: Students will gain insight into the historical evolution of human rights from ancient civilizations to the present day, allowing them to appreciate the diverse cultural, political, and social contexts that have shaped the concept over time.</p> <p>CO3: Philosophical Foundations: Through the study of natural law theories proposed by thinkers like Thomas Hobbes and John Locke, students will develop a philosophical understanding of the inherent rights and freedoms of individuals and the role of governments in safeguarding these rights.</p> <p>CO4: Legal Frameworks and Constitutional Context: Students will acquire knowledge of legal frameworks related to human rights, with a specific focus on fundamental rights guaranteed by constitutions. The examination of the Indian Constitution will provide a practical understanding of how human rights principles are enshrined and protected within a specific legal context.</p> <p>CO5: Critical Thinking and Analysis: Throughout the course, students will engage in critical analysis of human rights concepts, theories, and legal principles, fostering the development of analytical skills necessary for evaluating complex ethical and</p>
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# COURSE OUTCOMES

Head  
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				<p>legal issues related to human rights.</p> <p>CO6: Application and Advocacy: Armed with a comprehensive understanding of human rights, students will be equipped to advocate for the protection and promotion of human rights in various spheres of society, including legal, political, social, and humanitarian contexts.</p> <p>Overall, the outcomes of the syllabus aim to empower students with the knowledge, skills, and ethical awareness necessary to contribute positively to the advancement of human rights and social justice in their respective communities and beyond.</p>
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*Sha.*

**Signature**  
**Teacher-in-Charge**  
**Hiralal Bhakat College**

*Teacher-in-Charge*  
Hiralal Bhakat College  
Nalhati, Birbhum

*Srikanth Saha*

**Signature of HOD**

**Department of Philosophy**  
**Hiralal Bhakat College**

**DEPARTMENT OF PHILOSOPHY**

Head  
Department of.....*Philosophy*  
Hiralal Bhakat College  
Nalhati, Birbhum

## ***COURSE OUTCOMES***

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***DEPARTMENT OF PHILOSOPHY***