

Hooghly Women's College
Department of Philosophy
Program Outcomes and Course outcomes

Year : 2018 -2019

Program Outcomes of Philosophy Honours

PO1: Analytic outlook: This ability develops through proper study of analytic philosophy. It helps to form the capacity to analyse various situations in life.

PO2: Logical and critical attitude: Study of logic helps to think logically and critically. The student can argue and evaluate in a constructive way.

PO3: Ethical thinking: The course introduces the moral concepts of good and bad, right and wrong. It helps to form a strong foundation of character and personality.

PO4: Communication skill: A student develops the capacity to communicate with others, understand an issue from different perspectives and find out a rational solution.

PO5: Philosophy and society: Study of philosophy helps to develop an integrated and holistic view of life and world.

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Course Code & Course Title	Course Outcomes
<p>CC – 1 & 3 Outlines of Indian Philosophy</p>	<p>The course outcome of this paper is to learn the meaning of Indian Philosophy, the salient features of Indian Philosophy, distinction between the nastika (Heterodox) and the Astika (Orthodox) schools.</p> <p>Carvaka, Buddhism and Jainism :the course outcome is to critically explain and examine Carvaka materialism, Pratitya- Samutpadakshanika-vada, Nirvana, anekantavada, ekantavada, the meaning of 'syat' and sapta-bhangi-naya and the naya of jaina.</p> <p>Samkhya and Yoga: What is Prakrti? State and Explain the characteristics of prakrti. What is Purusa? the characteristics of Purusa. plurality of Purusa, proofs for the existence of Prakrti and Purusa , the evolution of Prakrti and its teleology, What is Yoga, the eight limbs of Yoga.</p> <p>Nyaya, Vaisesika and Mimamsa: From these chapters students will learn about Pratyaks (Nyaya), the different kinds of Pratyaksa. Savikalpa and nirvikalpa Pratyaksa, laukika and alaukika Pratyaksa, Anumana-distinction between Svartha Anumana and Parartha Anumana , the valid conditions of Shabda Pramana, Karma and Dharma of Mimamsa, Padartha - the different kinds of Padartha. Dravya as a kind of Padartha, the different kinds of Dravya, guna and its kinds, samanya, Samavaya, Abhava and its kinds.</p> <p>Vedanta : The nature of Brahman in Samkara's advaita vedanta. Maya - the characteristics of maya, nature of Jagat, atman and moksa. The nature of Brahman in Ramanuja's Visistadvaita Vedanta- cit and acit and moksa.</p>
<p>CC – 2 & 4 Outlines of Western Philosophy</p>	<p>The importance and usefulness of studying the history of modern western philosophy is that it is based on logical reasoning and as such it is more consistent than any other paper besides Logic.</p> <p>Descartes, Spinoza and Leibnitz: Descartes, the father of modern western philosophy employed mathematical method into modern philosophy, his methods are deduction, by studying Descartes, the students learn to use their reasons before accepting anything as the truth. By study Spinoza the students understand that he is the meeting point between the western and eastern philosophy. Spinoza identifies God with Nature and as such there is so much similarity between Spinoza and Shankara. In</p>

	<p>Leibnitz’s spiritualistic pluralism one connects psychology with physics.</p> <p>Locke and Berkeley: The British empiricists lay more importance on sense perception rather than on innate ideas, with Locke the students learn to analyse their ideas derived from sense perception where some of our ideas are actually have no reality outside the mind. In Berkeley one learns the importance of God the infinite spirit. Though he is also an empiricist like Locke but for Berkeley there can be no ideas unless there is a mind to perceive them.</p> <p>Hume: In Hume the most consistent empiricist than Locke and Berkeley, we seem to reach the climax of empiricism as a theory of knowledge, the importance of Hume is that he made realize that there is no permanent stuff or substance be it physical or mental. He even rejects metaphysics since we are limited to sense perception as to what we can know. Yet by way of criticising Hume, one understands that besides sense perception as human we do have our moral and religious consciousness which are a part of experience.</p> <p>Kant: Kant the German critic is a great synthesizer where he synthesizes both empiricism and reason, where experience by themselves cannot be knowledge unless they are thought of and understood by the mind. Hence the importance of studying Kant is that experience cannot be taken for granted as a source of knowledge by itself, for experiences to be knowledge they must be thought of and understood by the understanding or the mind.</p>
<p>CC – 5</p> <p>Indian Ethics</p>	<p>From this course content students will learn the theory of Purusartha – Dharma ,Artha,Kama and Moksha and its application in ethical life, the doctrine of Niskama-karma of Bhagavad-Gita -its meaning ,purpose and destiny in achieving the ultimate goal of life i.e. Moksa,Ahimsa -its historical development the Gandhian notion of Ahimsa and its significance in ethical conduct and self-realisation.</p>
<p>CC – 6</p> <p>Western Ethics</p>	<p>Nature and Scope of Ethics: From this course content students will learn the definition and nature of moral philosophy, the scope of moral philosophy the nature of moral judgements: the subjective nature and the objective nature, the relation and the difference between ethics and meta-ethics.</p> <p>Moral Concepts: From this course content students will understand what id ‘Good ‘in the ethical terms, the different traditional theories of ‘Good’, can ‘Good” be defined?, the meaning of ‘Right’, the meaning of ‘Duty’ ,the relation between ‘Good’ , ‘Right’ and ‘Duty’. What is virtue- with reference of</p>

	<p>the Greek philosophers: Plato- the four Cardinal Virtues and Aristotle-moral and intellectual Virtues etc.</p> <p>Ethical Theories: In this course content the students will learn the teleological theories of Hedonism its meaning, origin, the psychological and moral development of Hedonism, the theory of Utilitarianism with reference to Bentham and J.S. Mill Along with their critical analysis. Ants Categorical Imperative – the disinclination between the hypothetical and categorical imperative, nature of ‘good will’, the three maxims will also be learnt by the students.</p>
CC – 7 Indian Logic	<p>After Studying Indian Logic and epistemology, students will know how the classical Indian Philosophy, specially Naiyayika-s logical point of view is distinct from that of western symbolic logic. Moreover, students will be able to critically evaluate various real-life situations by resorting to Analysis of key issues and factors.</p>
SEC – 1 Philosophy In Practice	<p>Practical Philosophy attempts to answer the question of how people should act in specific situations, i.e. students will learn to use the philosophical techniques in everyday life.</p>
CC – 8 & 12 Western Logic I & II	<p>After Studying this paper, the students will be able to get a broader concept about the main objective of logical reasoning.</p> <p>Students will acquire the basic concepts on logic, sentences, judgements, statements, propositions and arguments.</p> <p>Definitions: For example – stipulative, Lexical, Precising, theoretical, Persuasive, denotative, Connotative and ostensive definitions.</p> <p>Detect mistake in reason or reasoning in practice – Fallacy of relevance, Ambiguity and presumption.</p> <p>Translate ordinary language arguments into standard form categorical syllogism, evaluate immediate inference and syllogism using the traditional square of opposition.</p> <p>Symbolic Logic: Value of symbols, truth functions, tautologous, contradictory and contingent statement forms. Testing Arguments form and Argument for validity by the method of truth table.</p>
CC – 9 Psychology	<p>From this course students come to know the three major methods of Psychology; they are Introspection, extrospection and experimental. Psychology gives importance upon the relation lecture mind and body. In this connection, central nervous system have been discussed vividly.</p>

<p>CC – 10</p> <p>Philosophy of Religion</p>	<p>Religion is a special aspect of human experience and therefore needs a philosophical explanation. The function of philosophy of religion is to determine the significance and value of human experience of religion. By studying this paper, students can come in acquaintance with the following concepts related to philosophy of religion, Definitions of religion, description about the nature as well as scope of philosophy of religion and its relation and differences to theology. CO2. Reason, Faith, Revelation and Mystic experience as the foundation of religious beliefs. CO3. The Judaic-Christian concept of God, The idea of God in Hinduism and Tribal religions and the arguments for the existence of God will be our major concern. CO4. The problem of suffering and liberation in Christianity, Hinduism, Buddhism and Jainism will imbibe in the students to think rationally about the various religious problems in our society. CO5. Students will be familiarise with some socio-religious issues like Tolerance, Conversion and secularism</p>
<p>SEC – 2</p> <p>Philosophy of Human Rights</p>	<p>Equality and liberty are necessary condition in case of human rights “Natural Right” are the part of Human Right. There is right to life.</p>
<p>CC – 11</p> <p>Socio-Political Philosophy</p>	<p>There are different lectures on society, association, intuition, government, state and polity. They are dependent on each other.</p>
<p>DSE – 1 Kathopanisad</p>	<p>Yama discussed Nachiketa about the death and path of liberation. In this context, Yama compare this body and soul with Ratha and Rathi. Moreover, he discussed the difference between sreya and preya. Nachiketa is an suitable Adhikari purusa to get the knowledge of Brahamana.</p>
<p>DSE – 2 Russel : <i>The Problems of Philosophy</i></p>	<p>Russell’s sense data theory is the basis of representative Realism. There is difference lecture appearance and reality. There are different lectures on knowledge by acquaintance and knowledge by description.</p>
<p>CC – 13 Philosophy in Twentieth Century : Indian</p>	<p>According to Rabindranat , religion is nothing but “ The Religion of Man “ Rabindranath described What is finite man. Vivekananda described doctrine of maya, Universal religion, practical Vedanta. Sri Aurobindo described purna yaga vividly.</p>
<p>CC – 14</p> <p>Philosophy in Twentieth Century : Western</p>	<p>Heidegger described difference lecture Authentic and Non Authentic existence. There is relation lecture knowledge by Acquaintance and knowledge by description. G.E. Moore arguments in favour of a defence of common sense.</p>
<p>DSE – 3</p> <p>Special Text : R.N. Tagore : <i>Sadhana</i></p>	<p>Man is related with this universe. According to him , suffering is</p>

	important in our life. It is related with our joy. There is value of love in our life. Man can realize his ultimate reality by this course.
DSE – 4 Special Text : Hume : <i>An enquiry Concerning Human Understansing</i>	Hume distinguished between impression and idea. He described association of ideas. Hume tried to show that custom is the great guide of human life. According to him, there is necessary connection between cause any effect.

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SEC – 2 Philosophy of Human Rights	<p>Equality and liberty are necessary condition in case of human rights “Natural Right” are the part of Human Right. There is right to life.</p>
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DSE – 4 Special Text : Hume : <i>An enquiry Concerning Human Understansing</i>	Hume distinguished between impression and idea. He described association of ideas. Hume tried to show that custom is the great guide of human life. According to him, there is necessary connection between cause any effect.

Hooghly Women's College
Department of Philosophy
Program Outcomes and Course outcomes

Year : 2021 -2022

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PO4: Communication skill: A student develops the capacity to communicate with others, understand an issue from different perspectives and find out a rational solution.

PO5: Philosophy and society: Study of philosophy helps to develop an integrated and holistic view of life and world.

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Course Code & Course Title	Course Outcomes
<p>CC – 1 & 3</p> <p>Outlines of Indian Philosophy</p>	<p>The course outcome of this paper is to learn the meaning of Indian Philosophy, the salient features of Indian Philosophy, distinction between the nastika (Heterodox) and the Astika (Orthodox) schools.</p> <p>Carvaka, Buddhism and Jainism :the course outcome is to critically explain and examine Carvaka materialism, Pratitya- Samutpadakshanika-vada, Nirvana, anekantavada, ekantavada, the meaning of 'syat' and sapta-bhangi-naya and the naya of jaina.</p> <p>Samkhya and Yoga: What is Prakrti? State and Explain the characteristics of prakrti. What is Purusa? the characteristics of Purusa. plurality of Purusa, proofs for the existence of Prakrti and Purusa , the evolution of Prakrti and its teleology, What is Yoga, the eight limbs of Yoga.</p> <p>Nyaya, Vaisesika and Mimamsa: From these chapters students will learn about Pratyaks (Nyaya), the different kinds of Pratyaksa. Savikalpa and nirvikalpa Pratyaksa, laukika and alaukika Pratyaksa, Anumana-distinction between Svartha Anumana and Parartha Anumana , the valid conditions of Shabda Pramana, Karma and Dharma of Mimamsa, Padartha - the different kinds of Padartha. Dravya as a kind of Padartha, the different kinds of Dravya, guna and its kinds, samanya, Samavaya, Abhava and its kinds.</p> <p>Vedanta : The nature of Brahman in Samkara's advaita vedanta. Maya - the characteristics of maya, nature of Jagat, atman and moksa. The nature of Brahman in Ramanuja's Visistadvaita Vedanta- cit and acit and moksa.</p>
<p>CC – 2 & 4</p> <p>Outlines of Western Philosophy</p>	<p>The importance and usefulness of studying the history of modern western philosophy is that it is based on logical reasoning and as such it is more consistent than any other paper besides Logic.</p> <p>Descartes, Spinoza and Leibnitz: Descartes, the father of modern western philosophy employed mathematical method into modern philosophy, his methods are deduction, by studying Descartes, the students learn to use their reasons before accepting anything as the truth. By study Spinoza the students understand that he is the meeting point between the western and eastern philosophy. Spinoza identifies God with Nature and as such there is so much similarity between Spinoza and Shankara. In</p>

	<p>Leibnitz’s spiritualistic pluralism one connects psychology with physics.</p> <p>Locke and Berkeley: The British empiricists lay more importance on sense perception rather than on innate ideas, with Locke the students learn to analyse their ideas derived from sense perception where some of our ideas are actually have no reality outside the mind. In Berkeley one learns the importance of God the infinite spirit. Though he is also an empiricist like Locke but for Berkeley there can be no ideas unless there is a mind to perceive them.</p> <p>Hume: In Hume the most consistent empiricist than Locke and Berkeley, we seem to reach the climax of empiricism as a theory of knowledge, the importance of Hume is that he made realize that there is no permanent stuff or substance be it physical or mental. He even rejects metaphysics since we are limited to sense perception as to what we can know. Yet by way of criticising Hume, one understands that besides sense perception as human we do have our moral and religious consciousness which are a part of experience.</p> <p>Kant: Kant the German critic is a great synthesizer where he synthesizes both empiricism and reason, where experience by themselves cannot be knowledge unless they are thought of and understood by the mind. Hence the importance of studying Kant is that experience cannot be taken for granted as a source of knowledge by itself, for experiences to be knowledge they must be thought of and understood by the understanding or the mind.</p>
<p>CC – 5</p> <p>Indian Ethics</p>	<p>From this course content students will learn the theory of Purusartha – Dharma ,Artha,Kama and Moksha and its application in ethical life, the doctrine of Niskama-karma of Bhagavad-Gita -its meaning ,purpose and destiny in achieving the ultimate goal of life i.e. Moksa,Ahimsa -its historical development the Gandhian notion of Ahimsa and its significance in ethical conduct and self-realisation.</p>
<p>CC – 6</p> <p>Western Ethics</p>	<p>Nature and Scope of Ethics: From this course content students will learn the definition and nature of moral philosophy, the scope of moral philosophy the nature of moral judgements: the subjective nature and the objective nature, the relation and the difference between ethics and meta-ethics.</p> <p>Moral Concepts: From this course content students will understand what id ‘Good ‘in the ethical terms, the different traditional theories of ‘Good’, can ‘Good” be defined?, the meaning of ‘Right’, the meaning of ‘Duty’ ,the relation between ‘Good’ , ‘Right’ and ‘Duty’. What is virtue- with reference of</p>

	<p>the Greek philosophers: Plato- the four Cardinal Virtues and Aristotle-moral and intellectual Virtues etc.</p> <p>Ethical Theories: In this course content the students will learn the teleological theories of Hedonism its meaning, origin, the psychological and moral development of Hedonism, the theory of Utilitarianism with reference to Bentham and J.S. Mill Along with their critical analysis. Ants Categorical Imperative – the disinclination between the hypothetical and categorical imperative, nature of ‘good will’, the three maxims will also be learnt by the students.</p>
CC – 7 Indian Logic	<p>After Studying Indian Logic and epistemology, students will know how the classical Indian Philosophy, specially Naiyayika-s logical point of view is distinct from that of western symbolic logic. Moreover, students will be able to critically evaluate various real-life situations by resorting to Analysis of key issues and factors.</p>
SEC – 1 Philosophy In Practice	<p>Practical Philosophy attempts to answer the question of how people should act in specific situations, i.e. students will learn to use the philosophical techniques in everyday life.</p>
CC – 8 & 12 Western Logic I & II	<p>After Studying this paper, the students will be able to get a broader concept about the main objective of logical reasoning.</p> <p>Students will acquire the basic concepts on logic, sentences, judgements, statements, propositions and arguments.</p> <p>Definitions: For example – stipulative, Lexical, Precising, theoretical, Persuasive, denotative, Connotative and ostensive definitions.</p> <p>Detect mistake in reason or reasoning in practice – Fallacy of relevance, Ambiguity and presumption.</p> <p>Translate ordinary language arguments into standard form categorical syllogism, evaluate immediate inference and syllogism using the traditional square of opposition.</p> <p>Symbolic Logic: Value of symbols, truth functions, tautologous, contradictory and contingent statement forms. Testing Arguments form and Argument for validity by the method of truth table.</p>
CC – 9 Psychology	<p>From this course students come to know the three major methods of Psychology; they are Introspection, extrospection and experimental. Psychology gives importance upon the relation lecture mind and body. In this connection, central nervous system have been discussed vividly.</p>

<p>CC – 10</p> <p>Philosophy of Religion</p>	<p>Religion is a special aspect of human experience and therefore needs a philosophical explanation. The function of philosophy of religion is to determine the significance and value of human experience of religion. By studying this paper, students can come in acquaintance with the following concepts related to philosophy of religion, Definitions of religion, description about the nature as well as scope of philosophy of religion and its relation and differences to theology. CO2. Reason, Faith, Revelation and Mystic experience as the foundation of religious beliefs. CO3. The Judaic-Christian concept of God, The idea of God in Hinduism and Tribal religions and the arguments for the existence of God will be our major concern. CO4. The problem of suffering and liberation in Christianity, Hinduism, Buddhism and Jainism will imbibe in the students to think rationally about the various religious problems in our society. CO5. Students will be familiarise with some socio-religious issues like Tolerance, Conversion and secularism</p>
<p>SEC – 2</p> <p>Philosophy of Human Rights</p>	<p>Equality and liberty are necessary condition in case of human rights “Natural Right” are the part of Human Right. There is right to life.</p>
<p>CC – 11</p> <p>Socio-Political Philosophy</p>	<p>There are different lectures on society, association, intuition, government, state and polity. They are dependent on each other.</p>
<p>DSE – 1 Kathopanisad</p>	<p>Yama discussed Nachiketa about the death and path of liberation. In this context, Yama compare this body and soul with Ratha and Rathi. Moreover, he discussed the difference between sreya and preya. Nachiketa is an suitable Adhikari purusa to get the knowledge of Brahamana.</p>
<p>DSE – 2 Russel : <i>The Problems of Philosophy</i></p>	<p>Russell’s sense data theory is the basis of representative Realism. There is difference lecture appearance and reality. There are different lectures on knowledge by acquaintance and knowledge by description.</p>
<p>CC – 13 Philosophy in Twentieth Century : Indian</p>	<p>According to Rabindranat , religion is nothing but “ The Religion of Man “ Rabindranath described What is finite man. Vivekananda described doctrine of maya, Universal religion, practical Vedanta. Sri Aurobindo described purna yaga vividly.</p>
<p>CC – 14</p> <p>Philosophy in Twentieth Century : Western</p>	<p>Heidegger described difference lecture Authentic and Non Authentic existence. There is relation lecture knowledge by Acquaintance and knowledge by description. G.E. Moore arguments in favour of a defence of common sense.</p>
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