

COURSE OUTCOMES

**HIRALAL BHAKAT COLLEGE
NALHATI, BIRBHUM**



DEPARTMENT OF PHILOSOPHY

**COURSE OUTCOMES
NEP SYSTEM**

DEPARTMENT OF PHILOSOPHY

COURSE OUTCOMES

Under Curriculum and Credit Framework for Undergraduate Programmes (CCFUP) as per NEP, 2020

4- or 3-years Course Programme under Curriculum and Credit Framework for Undergraduate Programmes (CCFUP)

COURSE OUTCOME

<i>S L N O</i>	<i>Name of the Course</i>	<i>Sem ester</i>	<i>Course Code</i>	<i>Course Outcome</i>
<i>1</i>	<i>Outlines of Philosophy: Indian and Western—I</i>	<i>I</i>	<i>MAJOR Code: PHIL10 11</i>	CO1: Knowledge about the definition and division of orthodox school and heterodox school of Indian philosophy. CO2: Description of the Epistemology, Metaphysics, Ethics and Materialism of Carvaka views. 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. 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. CO5: Knowledge about the pre-socratic period and the difference between various

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				<p>kinds of matters. The syllabus covers the discussion of the Ionian school and the view of Parmenides , Heraclitus, Democritus and Zeno .</p> <p>CO6: 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>CO7: Knowledge about Plato's theory of Knowledge and Theory of Ideas.</p> <p>CO8: 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>
2	Philosophy: Indian and Western	I	<i>Minor Course Code:P HIL102 I</i>	<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>

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			<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: 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>CO6: 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. 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> <p>CO7: The syllabus covers the notion of substance, its views of Descartes, Spinoza, Locker 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>
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				<p>CO8: 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 con-existent or parallel sides.</p>
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	Valu Education in Indian Tradition-1 Swami Vivekananda and Sri Aurobindo	<i>I</i>	<i>Multi /Inter Disiplin ary Code-PHIL 1031</i>	<p>CO1: The students will acquire knowledge about practical Vedanta Universal Religion and Yoga of Swami Vivekananda.</p> <p>CO2: The students will introduced the concept of God according to Vivekananda.</p> <p>CO3: The students will also get the knowledge of Sri Aurobindo's Nature of Reality, Human Evolution and its different stages and Integral Yoga.</p>
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	Philosophy of Human Right	<i>I</i>	<p>Skill Enhancement Course(SEC) Code- PHIL1051</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, Thomas Paine and some comments on Natural rights according to J. Bentham, E. Burke. 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</p>
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				<p>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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	<p>Outlines of Philosophy : Indian and Western—II</p>	<p>II</p>	<p>MAJOR Code: PHIL20 11</p>	<p>CO1: Description analysis of various concept of Nyaya-Vaisesika school of Epistemology, theory of causation, Paramanuvada and Seven categories.</p> <p>CO2: Understanding the Samkhya theory of Causation, Evolution and the explanation of the dualistic view of prakriti and purusa.</p> <p>CO3: 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>CO4: 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>CO5: 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>CO6: 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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	<i>Philosophy:India n and Western-II</i>	<i>11</i>	<i>Minor Cours Code: PHIL 2021</i>	<p>CO1: Description analysis of various concept of Nyaya-Vaisesika school of Epistemology, theory of causation, Paramanuvada and Seven categories.</p> <p>CO2: Understanding the Samkhya theory of Causation, Evolution and the explanation of the dualistic view of prakriti and purusa.</p> <p>CO3: 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>CO4: The students will be introduced the philosophy of Kant</p> <p>CO5: The students obtain the knowledge about the theories of causation. Our knowledge in the true sense consists however in discovery essential connection, course and effect connection is such an essential connection. The course covers how hume's regularity theory indentifies causation which regular sequence which one can observe empirically, and how Hume's view can be critically explained by Rationalist entailment theory of caution.</p> <p>CO6: 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 in organic and organic parts -roles, seas, air, and heavenly bodies on the one</p>

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				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.
	<i>Value Education in Indian Tradition-II: Rabindranath Tagore, S. Radhakrishnan and Md. Iqbal</i>	<i>II</i>	<i>Multi Disciplinary Code: PHIL 2031</i>	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. CO2: The syllabus also includes Radhakrishnans Nature of Man , Nature of Religious experience and Nature of Intuitive apprehension. CO3: Md. Iqbal's Nature of Self, Nature of World and the Nature of God are included in the Syllabus.

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	<i>Environmental Ethics</i>	<i>II</i>	<i>SEC Code: PHIL2051</i>	<p>CO1: The students understand the importance, nature and scope of Environmental ethics.</p> <p>CO2: In this course students will differentiate between intrinsic and instrumental values of Environmental Ethics and apply these concepts to real-world environmental issues.</p> <p>CO3: Students were understand the principals of anthropocentric and non-anthropocentric views and evaluate the implications pf these perspectives on environmental decision-making.</p> <p>CO4: In this course students will explore Rabindranath Tagore's philosophy and understanding of nature.</p>

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