

**Department of Philosophy**

Programme Specific Outcome (PSO) - Course Outcome (CO)

**Programme Specific Outcome (PSO) –**

The students of this stream would be enlightened and enriched themselves after completion of the above said course by exercising their rationality by the learners

- May develop their thinking ability or thought of reasoning
- May develop their thirst of knowledge regarding this materialistic world as well as beyond this factual world
- Would develop their logical thinking ability
- To know own self and the factual world as in true sense
- May develop their strong moral sense or inner insight
- May develop their self to be a wise man in the society
- May develop their self to serve the society selflessly or unconditionally

Semester	Core Courses	Content of CU Syllabus	Course Outcome (CO)
1 <sup>st</sup>	<b>CC-1</b>  Indian Epistemology and Metaphysics	<p><b>Module 1</b> Cārvāka Epistemology: Perception as the only source of knowledge; Refutation of Inference and Testimony as source of knowledge.</p> <p><b>Module 2</b> Nyāya Epistemology: The nature of perception; laukikasannikarṣa; Determinate (savikalpaka) and Indeterminate (nirvikalpaka)</p> <p><b>Module 3</b> Anumāna; sādhyā, pakṣa, hetu, vyāpti, parāmarśa and vyāptigraha. Svārthānumiti and parārthānumiti, pañcāvayavīnyāya.</p> <p><b>Module 4</b> Vaiśeṣika Metaphysics: Categories – dravya, guna, karma, sāmānya, viśeṣa, samavāya and abhāva.</p> <p><b>Module 5</b> Advaita Metaphysics: Brahman, māyā, The relation between jīva and Brahman.</p>	<p><b>Indian Epistemology and Metaphysics</b></p> <p>CO 1. To learn how to acquire valid cognition</p> <p>CO 2. To know that inference is not the source of valid cognition according to carvaka</p> <p>CO 3. To learn that testimony is not the source of valid cognition according to carvaka</p> <p>CO 4. To learn the nature of perception as source of knowledge and its different forms</p> <p>CO 5. To know the meaning of sannikarsa and its different forms</p> <p>CO 6. To learn nature and characteristics of savikalpaka perception</p> <p>CO 7. To learn the meaning of nirvikalpaka perception and the difference between savikalpaka and nirvikalpaka perception</p> <p>CO 8. To learn what do we mean by sadhya, paksha and hetu</p> <p>CO 9 : Definition of vyapti and its different forms</p> <p>CO 10 : Definition of paramarsa and the relation between vyapti and paramarsa</p> <p>CO 11 : To know the different types of vyapti</p> <p>CO 12 : Nature of svarthanumati and pararthanumati or pancavayavi nyaya and its differences</p> <p>CO 13 : To learn categories or padarth as object of knowledge</p> <p>CO 14 : Definition of dravya, guna and its different forms</p> <p>CO 15 : Meaning of karma and its different forms</p> <p>CO 16 : To know the nature of samanya and its different forms</p> <p>CO 17 : Definition of visesa and its importance</p> <p>CO 18 : Nature of samavaya and its</p>

			<p>different forms</p> <p><b>CO 19 :</b> Meaning of abhava and its different forms and its role as object of knowledge</p> <p><b>CO 20 :</b> Nature of brahma and its characteristics and its different forms</p> <p><b>CO 21 :</b> To learn nature of maya and its functions</p> <p><b>CO 22 :</b> Nature of jiva and brahman and its actual relation between jiva and brahman</p>
2 <sup>nd</sup>	<p><b>CC-2</b></p> <p>Western Epistemology and Metaphysics</p>	<p><b>Module 1</b> Different senses of 'Know'. Conditions of Propositional Knowledge.</p> <p><b>Module 2</b> Origin of Concepts. Concept Rationalism-Views of Descartes and Leibniz, Concept Empiricism –Views of Locke, Berkeley and Hume.</p> <p><b>Module 3</b> Theories of the origin of Knowledge: Rationalism, Empiricism, Kant's Critical Theory.</p> <p><b>Module 4</b> Realism: Naive Realism, Locke's Representative, Realism, Subjective Idealism (Berkeley).</p> <p><b>Module 5</b> Causality: Entailment Theory, Regularity Theory.</p> <p><b>Module 6</b> Mind- Body Problem: Interactionism, Parallelism and the Identity Theory.</p>	<p><u>Western Epistemology and Metaphysics</u></p> <p><b>CO 1 :</b> To learn how to acquire knowledge and different conditions of knowledge</p> <p><b>CO 2 :</b> to know the source of knowledge according to rationalist</p> <p><b>CO 3 :</b> To know the opinion of locke,berkeley and hume reegarding te source of knowledge</p> <p><b>CO 4 :</b> To learn different philosophical opinion regarding the source of knowledge and its strength and weakness</p> <p><b>CO 4 :</b> To know locke's opinion and as well as berkeleys'opinion about the matter whether the object exist independently in the external world or not.</p> <p><b>CO 5 :</b> To learn whether there is any necessary connection between cause and effect and to know the rationalistic approach and hume's view in this regard</p> <p><b>CO 6 :</b> To learn mind body relationship and whether mind and body is dependent on each oher or otherwise and different opinion in this regard</p>
3 <sup>rd</sup>	<p><b>CC-3</b></p> <p>Western Logic</p>	<p><b>Module 1</b> Introductory topics: Sentence, proposition, argument, truth and validity.</p> <p><b>Module 2</b> Aristotelian classification of categorical propositions, distribution of terms. Existential Import, Boolean interpretation of categorical propositions.</p> <p><b>Module 3</b> Immediate inference. Immediate inference based on the square of opposition, conversion, obversion and contraposition.</p> <p><b>Module 4</b> Categorical syllogism: Figure, mood, rules for validity, Venn Diagram method of testing validity, fallacies.</p> <p><b>Module 5</b> Symbolic Logic: Use of symbols, Truth-functions:</p>	<p><u>Western Logic</u></p> <p><b>CO 1 :</b> To learn construction of sentence, proposition and argument and their differences</p> <p><b>CO 2 :</b> Distinguishing Truth &amp; Validity.</p> <p><b>CO 3 :</b> Classifying Categorical Proposition.</p> <p><b>CO 4 :</b> Understanding Distribution of terms.</p> <p><b>CO 5 :</b> Realizing the notion of Existential Import</p> <p><b>CO 6 :</b> Distinguishing Categorical Proposition between Aristotelian and Boolean.</p> <p><b>CO 7 :</b> Realizing the nature of Immediate inference &amp; square of Opposition.</p> <p><b>CO 8 :</b> Applying Conversion, Obversion and contraposition on an argument.</p> <p><b>CO 9 :</b> Testing Validity of Syllogism by genereal rules.</p>

		<p>Negation, Conjunction, disjunction, implication, equivalence.</p> <p><b>Module 6</b> Tautology, Contradiction, Contingent statement forms. Construction of truth-table, using truth-tables for testing the validity of arguments and statement forms.</p> <p><b>Module 7</b> Mill's methods of experimental inquiry.</p>	<p><b>CO 10</b> : Testing Validity of Syllogism by apply Venn Diagram Method.</p> <p><b>CO 11</b> : Using of Symbols, Truth Functions such as Negation, Conjunction, Disjunction, Implication &amp; Equivalence.</p> <p><b>CO 12</b> : Learning how to make truth table for testing statement forms &amp; Argument forms.</p> <p><b>CO 13</b> : Analyzing Necessary &amp; Sufficient Condition of a fact.,</p> <p><b>CO 14</b> : Understanding Plurality Of Cause.</p> <p><b>CO 15</b> : Applying Method of Agreement, Joint Method, Concomitant Variation.</p>
3 <sup>rd</sup>	<b>SEC A</b>	<p><b>Logical Reasoning</b></p> <p><b>a) Logical Reasoning and Application</b></p> <ol style="list-style-type: none"> <li>1. The main objective of logical reasoning.</li> <li>2. Definitions: Pakṣa, sādhya, hetu, sapakṣa and Vipakṣa.</li> <li>3. Construction of kevalānvayī, kevalavyātirekī anvayvyātirekī anumiti.</li> <li>4. Hetvābhāsa and its different kinds, detection of hetvābhāsa.</li> <li>5. Reasoning in practice: <ol style="list-style-type: none"> <li>i) Fallacy of relevance, Fallacies of ambiguity, Fallacies of weak induction, Avoiding fallacies</li> <li>ii) Logical applications of the concept of pakṣatā</li> <li>iii) Functional applications of ordinary operative relations between sense-organs and respective objects.</li> </ol> </li> <li>6. <b>Inductive reasoning in Law</b> <ol style="list-style-type: none"> <li>(i) The method of Inquiry in Law</li> <li>(ii) Causation in Legal reasoning</li> <li>(iii) Analogical Reasoning in legal argument</li> <li>(iv) Probability in legal argument.</li> </ol> </li> <li>7. <b>Deductive Reasoning in Law</b> <ol style="list-style-type: none"> <li>(i) Determining the correct rule of Law</li> <li>(ii) Identifying, formulating, and applying rules of law.</li> <li>(iii) The law of libel</li> <li>(iv) Logic is right reasoning</li> </ol> </li> </ol>	<p><u>Logical Reasoning</u> <u>The learner would acquire the</u></p> <p><b>CO 1</b> : Skill to make Deductive reasoning</p> <p><b>CO 2</b> : Skill to make Inductive reasoning</p> <p><b>CO 3</b> : Skill to make Abductive reasoning,</p> <p><b>CO 4</b> : Knowledge several Indian concepts of making a valid inference and the skill to make inferences</p> <p><b>CO 5</b> : Knowledge of several Indian and Western fallacies leading to erroneous inferences</p> <p><b>CO 6</b> : Skill of making general propositions from specific examples in form of bottom-up logic, constructs or general propositions in the process of investigation</p> <p><b>CO 7</b> : Skill of making reasoning from one or more statements (premises) to reach a logically <b>certain conclusion</b> in the process of law making and enforcement</p>

4 <sup>th</sup>	<p>CC-4</p> <p>Philosophy of Mind.</p>	<p><b>Module 1</b> Sensation: What is sensation? Attributes of sensation.</p> <p><b>Module 2</b> Perception: What is perception? Relation between sensation and perception, Gestalt theory of perception, illusion and hallucination.</p> <p><b>Module 3</b> Consciousness: Conscious, Subconscious, Unconscious, Evidence for the existence of the Unconscious, Freud's theory of dream.</p> <p><b>Module 4</b> Memory: Factors of memory, Laws of association, Forgetfulness.</p> <p><b>Module 5</b> Learning: The trialand Error theory, Pavlov's Conditioned Responsetheory, Gestalt theory.</p> <p><b>Module 6</b> Intelligence: Measurement of Intelligence, I.Q., Testof Intelligence, Binnet-Simon test.</p>	<p><u>Philosophy of Mind</u></p> <p>CO 1 : Knowing about sensation and its all features. CO 2 : Knowing about perception and distinguishing between sensation and perception. CO 3 : Critically analyzing the opinion of gestalt regarding perception. CO 3 : Knowing the meaning of illusion and hallucination and its differentiation. CO 4 : Knowing about memory and its functions. CO 5 Critically analyzing the theory of the learning. CO 6 : Realizing the field of Consciousness. CO 7 : Distinguishing Between Subconscious &amp; Unconscious CO 8 : Realizing mechanisms of Dream CO 9 : Critically know the historical background of Intelligence Testing. CO 10 : Realizing Chronological Age, Mental Age, I.Q</p>
4 <sup>th</sup>	<p>SEC B</p>	<p><b>Man and Environment</b> a) Man and Environment A. Classical Indian Attitude to Environment i) The Upanisadic world-view, ii) Tagore's understanding of nature, iii) The post-Upanisadic view of nature B. Respect for Nature i) The attitude of respect, ii) Bio-centric outlook to nature, iii) Ethical standards and rules that follow from the attitude of respect to nature, iv) The idea of inherent worth of nature. C. Intrinsic Value of nature B. Moore's talk of 'intrinsic properties', ii) Chilsom's idea of intrinsic value, iii) Attfield on the intrinsic value of nature, iv) Callicott's idea of intrinsic value of nature, v) Rolston III on intrinsic value of nature, vi) intrinsic value and objective value D. Deep Ecology and its Third World Critique i) Arne Naess on Deep Ecology, ii) Ramchandra Guha's critique of Deep Ecology E. Eco-feminism i) Understanding nature and the feminine, ii) Dualisms in Western tradition, iii) Masculinity, humanity and nature.</p>	<p><u>Man and Environment</u> The learner is expected to acquire the CO 1 : Knowledge of thoughts and studies in the literary work of Tagore, Upanishad and thereafter CO 2 : The skill to critically evaluate the historical origins of destructive attitudes and practices toward the natural environment CO 3 : Ability to examine the historical development of environmental philosophy in the twentieth and twenty first century; CO 4 : Ability to appreciate the role of environmental philosophy in evaluating attitudes toward the environment; CO 5 : Ability to assess the compatibility of human and environmental/ecological values; CO 6 : Ability to apply ideas in environmental philosophy to the management and design of social systems; CO 7 : Ability to apply environmental ethics and values to relevant areas in science and technology.</p> <p><u>Ecofeminism</u> 1. Students will understand ecofeminist principles. 2. Students will be able to compare and contrast different ecofeminist viewpoints</p>

			taking an eclectic approach to synthesizing their own ecofeminist practice based on principles of sound science and contemporary feminist theory. 3. Students will learn an ecosystem identification approach for recognizing plants and animals native to this ecoregion. 4. Students will be able to understand and define ecological terms associated with local bioregions; and relate land use practices, current natural resource utilization patterns and environmental health concerns to contemporary cultural and political systems. 5. Students will be able to articulate environmental and feminist issues and the relationships between them, drawing upon empirical data.
5 <sup>th</sup>	<b>DSE -A</b>  Ethics : Indian & Western	<p><b>Module 1</b> Four Purusarthās &amp; Karma (Sakāma&amp;Niṣkāma),</p> <p><b>Module 2</b> CārvākaEthics.</p> <p><b>Module 3</b> Buddhist Ethics: The Four Noble Truths and theEight-FoldPath.</p> <p><b>Module 4</b> Moral and Non-Moral Actions, Object of Moral Judgement.</p> <p><b>Module 5</b> Teleological Ethics &amp; Deontological Ethics.</p> <p><b>Module 6</b> Theories of Punishment.</p>	<p><u>Concept of Indian Ethics</u></p> <p><b>CO 1</b> : Explaining the Concept Four Purusarthās on Indian Ethics.  <b>CO 2</b> :Explaining the Concept of Karma and its divisions.  <b>CO 3</b> :Distinguish between Karmayoga and Karmabada.  <b>CO 4</b> :Understanding the theory of Cārvāka Sukhobada .  <b>CO 5</b> :Understanding the Theory of four Novel Truths.  <b>CO 6</b> :Realising the eight fold path of Buddha's.</p> <p><u>Concept of Western Ethics.</u></p> <p><b>CO 7</b> : Distinguishing Morel &amp; Non moral actions.  <b>CO 8</b> : Explaining the Object of Moral Judgement.  <b>CO 9</b> : Distinguishing between the Teleological theory of Mill &amp; Bentham.  <b>CO 10</b> : Analyzing Kant's Deontological Theory .  <b>CO 11</b> :Understanding the reformatting theory of Punishment.  <b>CO 12</b> : Understanding the retributive theory of Punishment.  <b>CO 13</b> : Releasing the advantage of Preventive theory.</p>
6 <sup>th</sup>	<b>DSE-B</b>  Applied Ethics and Philosophy of Religion.	<p><b>Module 1</b> Concepts of Applied Ethics.</p> <p><b>Module 2</b> Killing: Suicide, Euthanasia.</p> <p><b>Module 3</b> Famine, Affluence and Morality.</p> <p><b>Module 4</b> Environmental Ethics: Value Beyond Sentient</p>	<p><u>Applied Ethics</u></p> <p><b>CO 1</b> : Understanding of applied Ethics.  <b>CO 2</b> : Critically analyzing the wrongness of killing.  <b>CO 3</b> : Explaining the Concept of Euthanasia &amp; the argument favour of Euthanasia.  <b>CO 4</b> : Classification of Suicide.  <b>CO 5</b> : Critically analyzing Suicide "Is it a Moral crime?"</p>

		<p>Beings, Reverence for life, Deep Ecology.</p> <p><b>Module 5</b> Argument for the existence of God: Cosmological argument, Ontological argument and Teleological argument.</p> <p><b>Module 6</b> Problem of Evil and Suffering.</p> <p><b>Module 7</b> Grounds for disbelief in God: Sociological theory of Durkheim, Freudian Theory, Cārvāka View.</p>	<p><b>CO 6 :</b> Critically analyzing affluence and Morality in the context of Famine.</p> <p><b>CO 7 :</b> Explaining the concept of Environmental Ethics.</p> <p><b>CO 8 :</b> Distinguishing Between Anthropocentric View and Non-Anthropocentric View.</p> <p><b>CO 9 :</b> Explanninf theory of Land Ethics (Deep Ecology)</p> <p><u>Philosophy of Religion</u></p> <p><b>CO 10 :</b> Analyzing Ontological argument for the existence of God.</p> <p><b>CO 11 :</b> Analyzing Cosmological argument for the existence of God.</p> <p><b>CO 11 :</b> Analyzing Teleological argument for the existence of God.</p> <p><b>CO 12 :</b> Classification of Evil &amp; realizing the problem of Evil.</p> <p><b>CO 13 :</b> Explaining The Pessimistic and Optimistic views of Evil.</p> <p><b>CO 14 :</b> Analyzing Durkheim’s sociological argument for the disbelief of God.</p> <p><b>CO 15 :</b> Analyzing Freudian Theory for the disbelief of God.</p> <p><b>CO 16 :</b> Understanding Carvakas View for the disbelief of God.</p>
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