**Department of Philosophy**

**Sagardighi Kamada Kinkar Smriti Mahavidyalaya**

Sagardighi, Murshidabad

Academic Session – 2023-24

Welcome to the Department of Philosophy at Sagardighi Kamada Kinkar Smriti Mahavidyalaya. It’s a thriving academic institution nestled in the bucolic beauty of a rural area. Our department is comprised of four dedicated and passionate teachers who strive to provide a rich and comprehensive educational experience for our students.

***Vision:-***

Our vision is to foster intellectual curiosity, critical thinking, and a deep understanding of philosophical concepts among our students. We aim to cultivate a learning environment that encourages open dialogue, exploration of diverse perspectives, and the development of analytical skills.

***Mission Statement:-***

Our mission is to empower students with a solid foundation in philosophy and its various branches. We are committed to nurturing their intellectual growth, promoting ethical reasoning, and expanding their worldview. Through engaging lectures, interactive discussions, and rigorous academic guidance, we aim to equip students with the necessary tools to excel in their academic endeavors and beyond.

***Introduction:-***

The Philosophy Department at Sagardighi K.K.S Mahavidyalaya is renowned for its passionate faculty members who bring years of experience and expertise to the classroom. Our teams of four highly qualified teachers are dedicated to creating an environment that fosters intellectual growth, critical thinking, and a love for philosophical inquiry.

Each teacher in our department is specialized in different areas of philosophy, offering a diverse range of knowledge and perspectives to our students. From exploring ancient Greek philosophy to delving into ethical theories, the curriculum is designed to cover a wide array of philosophical topics.

We believe in the transformative power of philosophy, and our goal is to ignite a passion for intellectual exploration in each student. Through thought-provoking discussions, engaging lectures, and interactive activities, we strive to create a vibrant learning community where students can freely express their ideas, challenge assumptions, and develop their own philosophical stance.

Join us at the Philosophy Department of Sagardighi K.K.S. Mahavidyalaya, where philosophical inquiry and personal growth go hand in hand. Together, let's embark on a journey of self-discovery and intellectual enlightenment.

***Faculty Members: -*** 1. Rajesh Gupta (Assistant Professor & H.O.D)

 2.Dyutikana Bajani (Assistant Professor)

 3. Dr. Md.Najibur Rahman (S.A.C.T)

 4. Ahetasamuddin (S.A.C.T)

***Syllabus of U.G course under Klyani University under C.B.C.S :-***

***For Programme Course:-***[***https://klyuniv.ac.in/wp-content/uploads/2022/01/15\_03\_2019\_philopass.pdf***](https://klyuniv.ac.in/wp-content/uploads/2022/01/15_03_2019_philopass.pdf)

***For Hons Course :-***[***https://klyuniv.ac.in/wp-content/uploads/2022/01/Syllabus\_philosophy17.3-1.pdf***](https://klyuniv.ac.in/wp-content/uploads/2022/01/Syllabus_philosophy17.3-1.pdf)

***Syllabus of U.G course under Klyani University under N.E.P :-***

[***https://klyuniv.ac.in/wp-content/uploads/2023/08/4-Years-UG-syllabus-as-per-NEP-2023-2024.pdf***](https://klyuniv.ac.in/wp-content/uploads/2023/08/4-Years-UG-syllabus-as-per-NEP-2023-2024.pdf)

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 *** 
Programme course syllabus under CBCS Hons Course syllabus under CBCS Philosophy syllabus under NEP***

**COURSE OUTCOME of PHILOSOPHY DEPARTMENT, U.G Course Under C.B.C.S**

**Sagardighi K.K.S.Mahavidyalaya**

**SEMESTER –I**

**PHIL-G-CC-T-01 Course Credits:-06**

**(Indian Philosophy)**

1. Understanding the fundamental concepts and theories of classical Indian philosophies such as Charvaka, Buddha, Jaina, Nyaya, Vaisesika and also others major Indian schools.

2. Exploring the historical development and evolution of Indian philosophical traditions.

3. Analyzing different schools of thought and their respective philosophies.

4. Examining the major philosophical questions addressed in Indian philosophy, such as the nature of reality, self, consciousness, ethics, and spirituality.

5. Critically evaluating the arguments and ideas presented in classical Indian philosophical texts.

6. Developing analytical and interpretive skills through the study of primary texts and commentaries.

7. Comparing and contrasting Indian philosophical ideas with Western philosophical traditions.

8. Reflecting on the relevance and applicability of Indian philosophical concepts in contemporary society.

9. Enhancing critical thinking, logical reasoning, and communication skills through philosophical analysis and discussion.

10. Cultivating a deeper understanding and appreciation of the rich intellectual and cultural heritage of India.

These outcomes may vary across different academic programs, but they provide a general overview of what one might expect to gain from studying Indian philosophy.

**SEMESTER-II**

**PHIL-G-CC-T-02 Course Credits:-06**

**LOGIC (Indian & Western)**

The study of Indian and Western logic yields several valuable course outcomes. Here are some key outcomes of studying Indian and Western logic:

**Indian Logic**

1. Nyaya System: The study of Indian logic, particularly the Nyaya system, develops critical thinking and reasoning skills. It emphasizes rigorous argumentation, logical analysis, and the examination of evidence.

2. Reasoning Foundations: Indian logic provides a strong foundation in reasoning, including inductive and deductive reasoning. It explores various types of inference, fallacies, and methods of reasoning, fostering analytical and logical thinking.

3. Linguistic Analysis: Indian logic focuses on the analysis of language and linguistics. It offers insights into the structure of language, semantic analysis, and the interpretation of meaning, enhancing communication skills and language proficiency.

4. Debating Skills: Indian logic traditions, such as the practice of formal debate called Vada, cultivate persuasive and debating skills. Students learn to present logical arguments, defend their positions, and engage in respectful intellectual discourse.

5. Epistemology and Metaphysics: Indian logic delves into the nature of knowledge, perception, and metaphysical concepts. It offers a unique perspective on epistemology, exploring theories of valid knowledge and the different means of acquiring knowledge.

**Western Logic**

1. Formal Logic: Western logic, particularly in disciplines like Aristotelian and symbolic logic, develops skills in formal reasoning. It covers propositional and predicate logic, syllogisms, and symbolic notation, providing a solid foundation in formal logical systems.

2. Logical Reasoning: Western logic focuses on logical reasoning, emphasizing the evaluation of arguments, identification of fallacies, and sound reasoning. It enhances critical thinking skills, enabling individuals to assess the validity and logical coherence of different statements and arguments.

3. Scientific Methodology: Western logic has influenced the development of the scientific method, emphasizing empirical observation, hypothesis formation, and logical deduction. Studying Western logic enhances the understanding of scientific reasoning and methodology.

4. Decision-Making and Problem-Solving: The study of Western logic enhances decision-making and problem-solving skills. It teaches individuals to analyze complex problems, identify logical patterns, and make rational choices based on evidence and logical inference.

5. Computational Thinking: Western logic, especially in the context of computer science, contributes to the development of computational thinking skills. It involves algorithmic reasoning, formal systems, and logical programming, fostering proficiency in computational problem-solving.

Overall, the study of Indian and Western logic offers practical outcomes such as critical thinking skills, reasoning abilities, linguistic analysis, debating skills, enhanced decision-making and problem-solving capabilities. These outcomes have wide-ranging applications in fields such as philosophy, law, science, mathematics, computer science, and everyday life situations.

**SEMESTER-III**

**PHIL-G-CC-T-03 Course Credits:-06**

**History of Western Philosophy**

The study of the history of Western philosophy offers numerous valuable course outcomes. Here are some key outcomes of studying the history of Western philosophy:

1. Critical Thinking Skills: The history of Western philosophy develops critical thinking skills by examining and evaluating different philosophical arguments and positions. It fosters the ability to assess ideas, identify logical fallacies, and engage in thoughtful analysis.

2. Understanding of Western Intellectual Tradition: Studying the history of Western philosophy provides an understanding of the intellectual lineage that has shaped Western culture, thought, and institutions. It allows for a deeper appreciation of the foundations and evolution of Western ideas and beliefs.

3. Analytical and Reasoning Abilities: The history of Western philosophy involves rigorous analysis, logical reasoning, and argumentation. It hones analytical and reasoning skills, enabling individuals to construct and deconstruct complex philosophical arguments.

4. Depth of Knowledge in Various Philosophical Traditions: Western philosophy encompasses a wide range of philosophical traditions including ancient , Medieval, Renaissance, Enlightenment, and modern philosophy. Studying these traditions provides depth of knowledge in diverse philosophical perspectives.

5. Critical Engagement with Fundamental Questions: Western philosophers have grappled with fundamental questions concerning human existence, reality, knowledge, morality, and the nature of the self. Exploring the history of Western philosophy encourages critical engagement with these perennial questions.

6. Cultural and Historical Contextualization: The history of Western philosophy not only explores philosophical ideas but also provides insights into the cultural, social, and historical contexts in which they emerged. It enhances understanding of the interplay between philosophy and its broader cultural milieu.

8. Influence on Other Disciplines: Western philosophy has had a profound impact on other disciplines such as science, literature, politics, and art. Studying the history of Western philosophy helps identify the influence of philosophical ideas on these disciplines and enriches interdisciplinary perspectives.

9. Reflection on Contemporary Issues: Many philosophical ideas from the past continue to have relevance today. The history of Western philosophy allows individuals to reflect on contemporary issues and challenges, drawing upon the insights of past philosophers.

10. Personal Growth and Self-Reflection: The study of the history of Western philosophy promotes personal growth by fostering self-reflection, providing frameworks for self-understanding, and encouraging a deeper exploration of one's own beliefs and values.

These course outcomes of studying the history of Western philosophy contribute to the development of critical thinking, analytical skills, and a broader understanding of the philosophical and intellectual heritage of Western civilization.

**PHIL-G-SEC-T-1 Course Credits:-02**

**Logical Rules and Fallacies (Indian)**

Studying Indian logical rules and fallacies offers several valuable course outcomes. Here are some key outcomes of studying Indian logic:

1. Understanding the Foundations of Indian Logic: The study of Indian logical rules and fallacies provides a deep understanding of the foundational principles and structures of Indian logic systems. It explores concepts such as nyaya (logic), anumana (inference), tarka (reasoning), and hetu (cause).

2. Development of Logical Reasoning Skills: Studying Indian logic develops students' logical reasoning skills. It equips them with tools for analyzing arguments, identifying fallacies, and constructing valid and sound logical inferences.

3. Recognizing Logical Fallacies: Indian logic exposes students to various types of logical fallacies that can occur in reasoning. It enables them to recognize fallacious arguments based on flawed reasoning patterns such as irrelevant premises, false analogies, circular reasoning, and ad hominem attacks.

4. Enhanced Critical Thinking Abilities: The study of Indian logic promotes critical thinking abilities by training students to evaluate the strength and validity of arguments. It encourages them to analyze evidence, consider counterarguments, and arrive at well-reasoned conclusions.

5. Application to Debates and Discussions: Indian logic provides a framework for effective participation in debates and discussions. Students can utilize logical rules and fallacy analysis to construct persuasive arguments, refute flawed reasoning, and engage in constructive dialogue.

6. Historical Contextualization: Studying Indian logic allows for an understanding of its historical and cultural context. It explores the development of logical systems in ancient India, their relationship to other branches of knowledge, and their impact on Indian philosophy and intellectual traditions.

7. Cultural Appreciation: The study of Indian logic promotes an appreciation for the intellectual and cultural contributions of ancient Indian thinkers. It sheds light on the rich philosophical traditions and logical systems that have shaped Indian culture and society.

8. Ethics of Argumentation: Indian logic emphasizes the ethics of argumentation and promotes a respectful and fair exchange of ideas. Students learn the importance of presenting arguments in a logical and respectful manner, fostering a culture of constructive engagement and intellectual integrity.

**SEMESTER-IV**

**PHIL-G-CC-T-04 Course Credits:-06**

**Social and Political Philosophy**

The study of social and political philosophy offers various valuable course outcomes. Here are some key outcomes of studying social and political philosophy:

1. Understanding Political Concepts: Social and political philosophy provides a deep understanding of fundamental political concepts like justice, equality, liberty, democracy, power, authority, rights, and social contract. It enables students to critically analyze and evaluate different political ideologies and systems.

2. Critical Thinking and Analytical Skills: Studying social and political philosophy enhances critical thinking and analytical skills. It encourages students to examine complex social and political issues, analyze arguments, and evaluate the validity and coherence of different perspectives.

3. Ethical and Moral Engagement: Social and political philosophy delves into ethical dimensions of societal issues. It facilitates ethical and moral engagement by examining questions of social justice, human rights, civic responsibilities, and ethical dilemmas in political decision-making.

4. Understanding Political Theory: Social and political philosophy provides a comprehensive understanding of various theories such as Democracy, Socialism, Fascism, Anarchism, Sarvodaya, Constitutionalism, Revolutionism, Terrorism, and Satyagraha. It offers insights into the evolution and development of these theories and their impact on society.

5. Application to Real-World Issues: Social and political philosophy explores the application of philosophical theories to real-world issues. It enables students to critically analyze current social and political problems, propose solutions, and engage in informed public discourse.

6. Historical Perspective: The study of social and political philosophy involves examining the historical development of political thought throughout different eras and cultures. It provides a broader perspective on the historical context of political ideas and their evolution over time.

7. Developing Normative Vision: Social and political philosophy encourages students to develop their normative vision of a just and ideal society. It enables them to critically reflect on the principles and values that should guide political governance and social interactions.

8. Enhancing Citizenship Skills: Social and political philosophy fosters civic engagement and active citizenship. It equips students with the knowledge and skills necessary for informed participation in political processes, decision-making, and public policy debates.

9. Interdisciplinary Connections: Social and political philosophy intersects with other disciplines such as sociology, economics, law, and psychology. Studying social and political philosophy creates opportunities for interdisciplinary learning and understanding of complex social phenomena.

**PHIL-G-SEC-T-02 Course Credits:-02**

**Logical Rules and Fallacies (Western)**

Studying Western logical rules and fallacies offers several valuable course outcomes. Here are some key outcomes of studying Western logic:

1. Understanding Logical Principles: The study of Western logical rules and fallacies provides a comprehensive understanding of the foundational principles of Western logic. It explores concepts such as deductive reasoning, logical validity, logical inference, and logical structure.

2. Development of Critical Thinking Skills: Studying Western logic develops students' critical thinking skills. It equips them with tools for analyzing arguments, identifying fallacies, and evaluating the strength and validity of reasoning.

3. Recognizing Logical Fallacies: Western logic exposes students to various types of logical fallacies that can occur in reasoning. It enables them to recognize fallacious arguments based on common reasoning errors such as straw man fallacy, ad hominem fallacy, circular reasoning, and false cause fallacy.

4. Construction of Sound Arguments: The study of Western logical rules enables students to construct sound arguments. It provides them with the knowledge of logical structure and principles necessary to formulate valid and persuasive reasoning.

5. Effective Communication: Western logic enhances students' ability to communicate effectively. It enables them to present their ideas in a logical and organized manner, supporting their arguments with evidence and reasoning.

6. Application to Problem Solving: Western logic provides a framework for problem-solving and decision-making. Students can apply logical rules to analyze complex problems, identify relevant information, and arrive at well-reasoned solutions.

7. Interdisciplinary Connections: Western logic connects with various disciplines such as philosophy, mathematics, computer science, and law. Exploring these interdisciplinary connections enhances students' understanding of logical systems and their applications in different fields.

8. Analytical Skills: The study of Western logical rules and fallacies enrich students' analytical skills. It trains them to analyze complex arguments, identify logical relationships, and evaluate the consistency and coherence of reasoning.

These course outcomes of studying Western logical rules and fallacies contribute to the development of critical thinking, logical reasoning, analytical skills, effective communication, and decision-making. They equip individuals with the tools to evaluate arguments, navigate complex problems, and engage in rational and informed discourse across various disciplines and contexts.

**SEMESTER-V**

**PHIL-G-DSE-T-1A Course Credits:-06**

**(B)Vedic Value System**

Studying the Vedic value system in philosophy offers several valuable course outcomes. Here are some key outcomes of studying the Vedic value system:

1. Understanding of Vedic Philosophy: The study of the Vedic value system provides a deep understanding of the philosophical principles and teachings found in the ancient Vedic texts. It explores concepts such as Dharma (moral and ethical duties), Karma (law of cause and effect), Moksha (liberation), and the nature of reality.

2. Ethical and Moral Development: The Vedic value system emphasizes ethical conduct, righteousness, compassion, and the pursuit of moral virtues. It offers insights into personal and social ethics, guiding individuals towards a virtuous and balanced life.

3. Spiritual Growth and Self-Realization: Vedic philosophy focuses on spiritual growth and self-realization. It explores the nature of the self, the interconnectedness of all beings, and the path towards liberation and ultimate union with the divine. Studying the Vedic value system can foster personal transformation and spiritual well-being.

4. Development of Inner Values: The Vedic value system emphasizes inner values such as honesty, integrity, gratitude, humility, and self-discipline. By studying and reflecting upon these values, individuals can cultivate a strong moral compass and ethical foundation.

5. Practical Wisdom for Daily Life: The Vedic value system offers practical wisdom and guidance for navigating various aspects of life, including relationships, work, family, health, and personal growth. It provides insight into finding balance and harmony in daily living.

6. Cultural and Historical Contextualization: Studying the Vedic value system allows for an understanding of its cultural and historical context. It explores the cultural practices, rituals, and social structures of ancient Vedic society, shedding light on the foundations of Indian culture and civilization.

7. Interdisciplinary Connections: The Vedic value system connects with various disciplines such as psychology, sociology, anthropology, and religious studies. Exploring these connections can enhance interdisciplinary understanding and shed light on the broader implications of Vedic philosophy.

8. Critical Reflection and Analysis: Studying the Vedic value system encourages critical reflection and analysis of its teachings. It involves evaluating the philosophical concepts, their implications, and their relevance in contemporary times. This critical engagement fosters intellectual growth and analytical thinking.

9. Appreciation for Diversity and Inclusivity: The Vedic value system emphasizes the unity and interconnectedness of all beings. Studying these teachings promotes an appreciation for diversity, inclusivity, and respect for different perspectives and belief systems.

10. Personal Well-being and Happiness: The Vedic value system aims at promoting personal well-being and happiness by aligning individuals with the natural order of the universe and fostering a sense of inner peace and contentment.

These course outcomes of studying the Vedic value system contribute to the development of ethical awareness, spiritual growth, cultural understanding, and personal transformation. They provide individuals with insights and guidance for leading a purposeful and meaningful life based on timeless wisdom.

**PHIL-G-SEC-T-03 Course Credits:-02**

**Philosophy in Practice**

Studying Philosophy in Practice offers several valuable course outcomes. Here are some key outcomes of studying Philosophy in Practice:

1. Application of Philosophical Theories: The study of Philosophy in Practice provides a comprehensive understanding of various philosophical theories. It enables students to apply these theories to real-life situations and explore the role of philosophy in addressing contemporary issues.

2. Enhancing Critical Thinking Skills: Philosophy in Practice equips students with the tools to think critically and analyze complex issues. It teaches them to evaluate arguments, identify logical inconsistencies, and develop strong counter-arguments.

3. Development of Communication Skills: Philosophy in Practice enhances communication skills by teaching students to express themselves clearly, concisely, and logically in written and oral formats. It enables students to communicate complex arguments effectively and persuasively.

4. Cultivation of Empathy and Understanding: Philosophy in Practice promotes empathy and understanding by encouraging students to explore different points of view and perspectives between Darsana and Philosophy and their branches. It teaches them to approach issues with an open mind and understand the complexities of different positions.

5. Integration of Philosophy into Daily Life: Philosophy in Practice provides a framework for integrating philosophical concepts and theories into daily life. Students learn to apply philosophical principles to personal and professional situations, and develop a greater understanding of their own values and beliefs.

6. Professional Development: The study of Philosophy in Practice prepares students for ethical challenges in their professional careers. It equips them with the knowledge and skills to navigate ethical issues in the workplace, maintain professional integrity, and make ethically informed decisions.

These course outcomes of studying Philosophy in Practice contribute to the development of critical thinking, communication skills, and decision-making. They prepare individuals to analyze complex issues, communicate their ideas effectively, and contribute to creating a just and ethical society.

**PHIL-G-GE-T-1 Course Credits:-06**

**Applied Ethics**

Studying the course content like human rights, environmental ethics, and medical ethics offers several valuable course outcomes. Here are some key outcomes for each area:

**Human Rights:**

1. Understanding of Human Rights Principles: The study of human rights provides a deep understanding of the fundamental principles, values, and theories behind human rights. It equips students with knowledge about the historical development and contemporary challenges of human rights.

2. Analyzing Human Rights Violations: Human rights courses enable students to analyze and critique human rights violations across different contexts and regions. They learn to evaluate the socio-political factors contributing to these violations and engage in discussions about strategies for promoting and protecting human rights.

3. Advocacy Skills: Studying human rights develops advocacy skills, empowering students to raise awareness, engage in activism, and promote human rights in various settings. They learn effective communication, research, and collaboration techniques to bring about positive change.

4. Understanding Legal Frameworks: Human rights education familiarizes students with national and international legal frameworks and institutions. They gain knowledge about the legal mechanisms used to enforce human rights and the role of international organizations and treaties.

5. Cross-Cultural Competence: Courses in human rights foster cross-cultural competence by exposing students to diverse perspectives and cultures. Students gain an appreciation of different norms and values, practicing empathy and respecting cultural diversity.

**Environmental Ethics:**

1. Knowledge of Environmental Issues: Studying environmental ethics provides an in-depth understanding of pressing environmental issues, such as climate change, biodiversity loss, and pollution. Students explore the causes and consequences of these issues and evaluate possible solutions.

2. Ethical Decision-Making: Environmental ethics courses develop students' abilities to make ethically sound decisions in environmental contexts. They learn to analyze complex ethical dilemmas, weigh different perspectives, and consider the long-term impact of their choices on the environment.

3. Sustainability Awareness: Students gain awareness of sustainability principles and practices, including concepts like ecological balance, resource management, and renewable energy. They explore ways to implement sustainable practices in their personal lives and professional careers.

4. Environmental Justice Perspectives: Environmental ethics courses address the unequal distribution of environmental harms and benefits. Students learn about environmental justice movements, understanding how marginalized communities are disproportionately affected by environmental degradation.

5. Policy Analysis and Advocacy: Environmental ethics education equips students with skills to critically analyze environmental policies and advocate for change. They learn to engage in policy research, contribute to policy development, and advocate for environmentally sustainable practices.

**Medical Ethics:**

1. Ethical Principles in Healthcare: The study of medical ethics introduces students to ethical principles like autonomy, beneficence, non-malfeasance, and justice. They develop a deep understanding of the ethical framework guiding healthcare decisions and medical research.

2. Ethical Decision-Making in Healthcare: Medical ethics courses enhance students' abilities to make morally responsible decisions in healthcare settings. They explore complex ethical dilemmas, such as end-of-life care, reproductive rights, and resource allocation, and analyze various ethical perspectives.

3. Communication and Empathy Skills: Students develop effective communication and empathy skills necessary for ethical healthcare practice. They learn to engage with patients, families, and other healthcare professionals in an ethical and compassionate manner.

4. Privacy and Confidentiality: Medical ethics education familiarizes students with issues of patient privacy and confidentiality. They gain knowledge of legal and ethical frameworks related to medical records, informed consent, and the protection of patients' personal information.

5. Research Ethics: Medical ethics courses address the ethical considerations involved in medical research, including informed consent, protection of vulnerable populations, and responsible data collection and analysis.

These course outcomes in human rights, environmental ethics, and medical ethics contribute to students' ability to critically analyze complex issues, make ethical decisions, and advocate for positive change in society.

**SEMESTER-VI**

**PHIL-G-DSE-T-2A Course Credits:-06**

**Western Ethics**

Studying Western ethics offers several valuable course outcomes. Here are some key outcomes of studying Western ethics:

1. Understanding Ethical Theories: The study of Western ethics provides a comprehensive understanding of various ethical theories such as Hedonism, Utilitarianism, Deontology, and Virtue ethics. It explores the foundations, principles, and methodologies of these theories, enabling students to critically analyze and evaluate moral dilemmas.

2. Moral Reasoning and Decision-Making Skills: Studying Western ethics develops students' skills in moral reasoning and ethical decision-making. It equips them with the tools to analyze complex ethical issues, consider different perspectives, and make informed and justified moral judgments.

3. Ethical Awareness and Sensitivity: Western ethics cultivates ethical awareness and sensitivity by exploring moral values, principles, and their application in various contexts. It enables students to recognize ethical dimensions in personal, professional, and societal dilemmas.

4. Critical Evaluation of Moral Arguments: The study of Western ethics encourages critical evaluation of moral arguments. It equips students with the ability to examine the validity, coherence, and ethical implications of different moral positions and arguments.

5. Ethical Responsibility: Western ethics emphasizes the concept of ethical responsibility, both as individuals and as members of society. It explores topics like moral obligations, rights, and social justice, encouraging students to reflect on their ethical responsibilities towards others and the broader community.

6. Application to Real-World Issues: Western ethics provides tools for applying ethical theories and principles to real-world issues. It enables students to analyze and propose ethical solutions to contemporary problems such as environmental ethics, bioethics, business ethics, and social justice issues.

7. Historical Perspective: The study of Western ethics involves examining the historical development of ethical thought from ancient Greek philosophy to modern ethical theories. It provides a broader perspective on the evolution of ethical ideas and the cultural, social, and intellectual context in which they emerged.

8. Ethical Diversity and Pluralism: Western ethics explores the diversity of ethical perspectives within Western philosophical traditions. It encourages students to appreciate and engage with different ethical viewpoints, fostering tolerance and open-mindedness.

9. Ethical Leadership and Citizenship: Studying Western ethics nurtures ethical leadership skills and responsible citizenship. It equips students with the knowledge and tools to navigate ethical challenges, contribute to public discourse, and engage in ethical decision-making in personal and professional life.

10. Personal and Professional Growth: Western ethics promotes personal and professional growth by encouraging self-reflection, moral self-improvement, and the development of ethical character. It helps students cultivate virtues such as integrity, empathy, fairness, and compassion.

These course outcomes of studying Western ethics contribute to the development of ethical awareness, moral reasoning, critical thinking, and responsible citizenship. They provide individuals with a framework for addressing ethical challenges, making ethically informed decisions, and living a principled and meaningful life.

**PHIL-G-SEC-T-04 Course Credits:-02**

**Yoga Philosophy**

Studying yoga philosophy offers several valuable course outcomes. Here are some key outcomes of studying yoga philosophy:

1. Knowledge of Ancient Yogic Texts: The study of yoga philosophy provides a deep understanding of ancient yogic texts such as the Yoga Sutras of Patanjali, the Bhagavad Gita, and the Upanishads. It enables students to explore the philosophical foundations of yoga and gain insights into its teachings and practices.

2. Understanding the Eight Limbs of Yoga: Yoga philosophy elucidates the concept of Ashtanga (eight limbs) of yoga as described by Patanjali. Students learn about principles such as yamas (moral restraints), niyamas (observances), asanas (physical postures), pranayama (breath control), pratyahara (withdrawal of senses), dharana (concentration), dhyana (meditation), and samadhi (union with the divine).

3. Exploring the Concept of Self: Yoga philosophy delves into the nature of the self (Atman) and its relationship with the universal consciousness (Brahman). Students gain insights into the concept of self-realization and the interconnectedness of all beings.

4. Enhancing Mind-Body Awareness: The study of yoga philosophy facilitates the development of mind-body awareness. Students learn to cultivate mindfulness, observe their thoughts and sensations, and deepen their understanding of the mind-body connection.

5. Integration of Yoga Philosophy into Practice: Yoga philosophy helps students integrate philosophical concepts into their yoga practice. It provides a framework for understanding the intention and purpose behind various yogic techniques and enhances the overall effectiveness of the practice.

6. Study of Yogic Ethics: Yoga philosophy encompasses ethical principles that guide practitioners in leading a balanced and virtuous life. Students learn about principles such as non-violence (ahimsa), truthfulness (satya), non-stealing (asteya), moderation (brahmacharya), and non-possessiveness (aparigraha) to cultivate ethical behavior on and off the mat.

7. Cultivation of Mindfulness and Meditation: The study of yoga philosophy deepens students' understanding of mindfulness and meditation practices. They learn various techniques to cultivate present-moment awareness, develop concentration, and nurture a calm and focused mind.

8. Application to Daily Life: Yoga philosophy extends beyond the yoga mat and offers practical guidance for daily life. Students learn to apply yogic principles and wisdom in managing stress, enhancing relationships, making conscious choices, and fostering personal growth.

9. Experiencing Inner Transformation: The study of yoga philosophy promotes self-reflection and inner transformation. It encourages students to explore their beliefs, values, and patterns of thinking, leading to personal growth, increased self-awareness, and a deeper connection with oneself and others.

10. Integration of Yoga Philosophy with Modern Perspectives: Yoga philosophy encourages students to critically examine and bridge the gap between ancient wisdom and modern perspectives. It fosters an appreciation for the relevance of yogic teachings in addressing contemporary challenges and promoting holistic well-being.

These course outcomes of studying yoga philosophy contribute to personal growth, self-awareness, ethical living, mind-body integration, and enhanced overall well-being.

**PHIL-G-GE-T-02 Course Credits:-06**

**Inductive Logic**

Studying inductive logic offers several valuable course outcomes. Here are some key outcomes of studying inductive logic:

1. Understanding Inductive Reasoning: The study of inductive logic provides a comprehensive understanding of inductive reasoning and its applications in real-life scenarios. It helps students distinguish between inductive and deductive reasoning and understand the strengths and limitations of inductive reasoning.

2. Critical Evaluation of Empirical Evidence: Inductive logic equips students with the tools to critically evaluate empirical evidence and make informed conclusions. It trains students to analyze data, identify patterns and trends, and develop hypotheses based on empirical evidence.

3. Development of Critical Thinking Skills: The study of inductive logic hones students' critical thinking skills. It teaches them to evaluate evidence critically, identify logical inconsistencies, and develop valid inferences.

4. Enhancing Communication Skills: Inductive logic enhances communication skills by teaching students to express themselves clearly, concisely, and logically in written and oral formats. It enables students to communicate complex arguments effectively and persuasively.

5. Cultivation of Scientific Literacy: Inductive logic cultivates scientific literacy by promoting an understanding of the scientific method, scientific concepts, and scientific reasoning. It empowers students to understand and evaluate scientific data and research, and articulate explanations for scientific phenomena.

6. Understanding of Probability Theory: The study of inductive logic enables students to understand probability theory and its applications. It provides a foundation for interpreting statistical data, predicting outcomes, and assessing risk.

7. Practical Applications: Inductive logic has practical applications in fields such as business, law, medicine, and engineering. Studying inductive logic equips students with the skills to apply inductive reasoning to real-world situations and make informed decisions.

These course outcomes of studying inductive logic contribute to the development of critical thinking, scientific literacy, communication skills, and informed decision-making. They prepare individuals to analyze complex information, make evidence-based conclusions, and communicate their reasoning effectively.

**COURSE OUTCOME of PHILOSOPHY DEPARTMENT, U.G Course Under N.E.P**

**Sagardighi K.K.S.Mahavidyalaya**

**SEMESTER –I**

**PHIL-Mj-T-01 Course Credits:-06**

**(GROUP-A) Outline of Indian Philosophy:-**

1. Familiarization with the major philosophical traditions and schools of thought in India - Understanding the significance and historical context of Indian philosophy - Awareness of key philosophical concepts and their relevance to Indian culture and society.

2. Charvaka Philosophy: - Exploration of the Charvaka school of thought, a materialistic and atheistic philosophy - Understanding the fundamental principles of Charvaka, including empirical knowledge and rejection of the supernatural - Analysis of the criticisms and debates surrounding Charvaka philosophy

3. Jainism: - Comprehensive understanding of Jain philosophy, teachings, and principles - Exploration of key concepts such as Ahimsa (non-violence), Anekantavada (non-absolutism), and Syadvada (doctrine of conditional predication) - Examination of Jain metaphysics, ethics, and spiritual practices

4. Buddhism: - Introduction to the life and teachings of Gautama Buddha - Investigation of major Buddhist concepts, such as the Four Noble Truths, Eightfold Path, and Dependent Origination - Analysis of different Buddhist traditions and their philosophical perspectives

5. By the end of this course, students should be able to:

- Demonstrate a broad understanding of the different schools of thought in Indian philosophy

- Analyze and critically evaluate the philosophical ideas presented in Charvaka, Jainism, and Buddhism

- Recognize the influence of Indian philosophy on various aspects of Indian culture and society

- Compare and contrast Indian philosophical concepts with other philosophical traditions.

**(GRUP-B) Outline of Western Philosophy:-**

1. Overview of the history and development of Western philosophy - Understanding the key concepts, themes, and questions addressed by Western philosophers - Awareness of western philosophical traditions and their cultural significance.

2. Early Greek Philosophy: - Study of pre-Socratic philosophers like Thales, Heraclitus, and Parmenides - Examination of their metaphysical, epistemological, and ethical ideas - Understanding the historical context in which early Greek philosophy emerged

3. Aristotle: - In-depth analysis of Aristotle's philosophy, including his views on ethics, metaphysics, and logic - Examination of Aristotle's concepts of virtue ethics and his contributions to various disciplines, including biology and politics - Understanding the significance of Aristotelian philosophy in the history of Western philosophy

4. Plato: - Exploration of Plato's philosophical ideas, such as Forms, the Theory of Knowledge, and the Allegory of the Cave - Analysis of Plato's political philosophy and his ideal city-state, as discussed in "The Republic" - Understanding the influence of Plato's philosophy on later Western philosophical traditions

5. By the end of this course, students should be able to:

- Demonstrate a broad understanding of the development and evolution of Western philosophy

- Analyze and critically evaluate the philosophical ideas presented by early Greek philosophers, Aristotle, and Plato

- Recognize the influence of Western philosophy on various aspects of modern Western culture and society

- Compare and contrast Western philosophical concepts with Indian philosophical traditions.

**PHIL-Mi-T-01 Course Credits:-04**

**Logic: Indian and Western**

The study of Indian and Western logic yields several valuable course outcomes. Here are some key outcomes of studying Indian and Western logic:

**Indian Logic**

1. Nyaya System: The study of Indian logic, particularly the Nyaya system, develops critical thinking and reasoning skills. It emphasizes rigorous argumentation, logical analysis, and the examination of evidence.

2. Reasoning Foundations: Indian logic provides a strong foundation in reasoning, including inductive and deductive reasoning. It explores various types of inference, fallacies, and methods of reasoning, fostering analytical and logical thinking.

3. Linguistic Analysis: Indian logic focuses on the analysis of language and linguistics. It offers insights into the structure of language, semantic analysis, and the interpretation of meaning, enhancing communication skills and language proficiency.

4. Debating Skills: Indian logic traditions, such as the practice of formal debate called Vada, cultivate persuasive and debating skills. Students learn to present logical arguments, defend their positions, and engage in respectful intellectual discourse.

5. Epistemology and Metaphysics: Indian logic delves into the nature of knowledge, perception, and metaphysical concepts. It offers a unique perspective on epistemology, exploring theories of valid knowledge and the different means of acquiring knowledge.

**Western Logic**

1. Formal Logic: Western logic, particularly in disciplines like Aristotelian and symbolic logic, develops skills in formal reasoning. It covers propositional and predicate logic, syllogisms, and symbolic notation, providing a solid foundation in formal logical systems.

2. Logical Reasoning: Western logic focuses on logical reasoning, emphasizing the evaluation of arguments, identification of fallacies, and sound reasoning. It enhances critical thinking skills, enabling individuals to assess the validity and logical coherence of different statements and arguments.

3. Scientific Methodology: Western logic has influenced the development of the scientific method, emphasizing empirical observation, hypothesis formation, and logical deduction. Studying Western logic enhances the understanding of scientific reasoning and methodology.

4. Decision-Making and Problem-Solving: The study of Western logic enhances decision-making and problem-solving skills. It teaches individuals to analyze complex problems, identify logical patterns, and make rational choices based on evidence and logical inference.

5. Computational Thinking: Western logic, especially in the context of computer science, contributes to the development of computational thinking skills. It involves algorithmic reasoning, formal systems, and logical programming, fostering proficiency in computational problem-solving.

6. Probability and Uncertainty: - Exploration of the relationship between probability theory and reasoning under uncertainty - Understanding the concept of conditional probability and Bayes' theorem - Analyzing probabilistic reasoning and decision-making processes.

7. Probabilistic Reasoning: - Application of probability theory in the context of reasoning and inference - Study of concepts such as conditional probability, independence, and expected value - Understanding Bayes' theorem and its applications in updating beliefs based on evidence

Overall, the study of Indian and Western logic offers practical outcomes such as critical thinking skills, reasoning abilities, linguistic analysis, debating skills, enhanced decision-making and problem-solving capabilities. These outcomes have wide-ranging applications in fields such as philosophy, law, science, mathematics, computer science, and everyday life situations.

**PHIL-SEC-T-01:- Course Credits:-03**

Western Logic and Its Application

See the course outcome of **PHIL-Mi-T-01** Western Logic part.

**SEMESTER II**

**PHIL-Mj-T-02 Course Credits:-06**

Outline of Indian and Western Philosophy – 2

(GROUP-A) Outline of Indian Philosophy

1. Naya-Vaisesika Philosophy: - Comprehensive knowledge of the Naya-Vaisesika school of Indian philosophy - Understanding of the foundational concepts, including atoms (Paramanu), substances (Dravya), and categories (Padartha) - Analysis of the Naya-Vaisesika theories of causation, perception, and ontology

2. Samkhya Philosophy: - Familiarity with the Samkhya school of Indian philosophy - Understanding of the concepts of Prakriti, Purusha, Gunas, and their interplay - Exploration of the Samkhya theories of existence, creation, and liberation.

3. Yoga Philosophy: - Familiarity with the philosophy of Yoga as expounded in classical texts like Patanjali's Yoga Sutras - Understanding of the eight limbs of Yoga (Ashtanga Yoga) and their significance - Exploration of concepts such as Samadhi, Dhyana, and Pranayama

4. Comparative Analysis: - Comparative study of Naya-Vaisesika, Samkhya, and Yoga philosophies, including their similarities and differences - Analyzing the ontological and epistemological foundations of these philosophies - Understanding the practical applications and implications of these philosophies in daily life

5. Contemporary Relevance: - Evaluating the relevance of Naya-Vaisesika, Samkhya, and Yoga philosophies in the modern context - Exploring the integration of these philosophies with other disciplines, such as psychology, wellness, and mindfulness - Investigating the impact of Naya-Vaisesika, Samkhya, and Yoga on contemporary philosophical discourse

(GRUP-B) Outline of Western Philosophy:-

1. Descartes:

- Comprehensive understanding of Descartes' philosophy, including his method of doubt, cogito ergo sum, and dualism.

- Analysis of Descartes' epistemological and metaphysical theories, such as innate ideas and the mind-body problem.

- Evaluation of Descartes' contributions to rationalism and his influence on subsequent philosophical thought.

2. Spinoza:

- Familiarity with Spinoza's philosophy, particularly his pantheism and monism.

- Understanding the concepts of substance, attributes, and modes in Spinoza's metaphysics.

- Exploration of Spinoza's ethical and political theories, including his ideas on freedom, determinism, and the nature of God.

3. Leibniz:

- Understanding of Leibniz's philosophy of monads and his concept of pre-established harmony.

- Analysis of Leibniz's theories of perception, identity, and theodicy.

- Evaluation of Leibniz's contributions to metaphysics, logic, and calculus.

4. Comparative Analysis:

- Comparative study of Descartes, Spinoza, and Leibniz, including their approaches to philosophy and their unique contributions.

- Examination of the similarities and differences in their metaphysical, epistemological, and ethical theories.

- Critical analysis of their views on the relationship between mind and body, God, and the nature of reality.

5. Historical Context and Influence:

- Understanding the historical context in which Descartes, Spinoza, and Leibniz developed their philosophical ideas.

- Evaluation of their impact on subsequent philosophical thought and their relevance in contemporary discourse.

- Exploration of the reception and criticisms faced by Descartes, Spinoza, and Leibniz in their respective times.

By the end of the course, students should be able to:

- Demonstrate a deep understanding of the philosophical ideas of Descartes, Spinoza, and Leibniz.

**PHIL-Mi-T-02 Course Credits:-04**

Logic: Indian and Western

See the course outcome of **PHIL-Mi-T-01**Western Logic part.

**PHIL-SEC-T-02 Course Credits:-03**

ETHICS: THEORY & PRACTICE (Indian and Western)

1. Understanding Ethical Theories:

- Comprehensive knowledge of major ethical theories from both Indian and Western traditions.

- Analysis of the foundational concepts, principles, and frameworks of these ethical theories.

- Exploration of the historical development and key proponents of Indian and Western ethical traditions.

2. Comparative Analysis:

- Comparative study of Indian and Western ethical theories, identifying their similarities and differences.

- Critical analysis of the moral concepts, values, and ethical frameworks in both traditions.

- Examination of the diverse approaches to moral reasoning and ethical decision-making.

3. Practical Ethical Applications:

- Application of ethical theories to real-life scenarios and moral dilemmas.

- Development of practical skills for ethical reasoning, critical thinking, and moral judgment.

- Exploration of the ethical dimensions in various domains, such as business, healthcare, environment, and social justice.

4. Cultural Context and Values:

- Understanding the cultural, historical, and religious contexts that shape Indian and Western ethical perspectives.

- Analysis of the influence of cultural values on ethical principles and moral standards in both traditions.

- Appreciation of the diversity of ethical perspectives and the importance of cultural sensitivity.

5. Ethical Reflection and Self-development:

- Encouraging personal ethical reflection and introspection.

- Development of moral awareness, empathy, and ethical responsibility.

- Promotion of ethical self-improvement and the cultivation of moral virtues.

By the end of this course, students should be able to:

- Demonstrate a comprehensive understanding of Indian and Western ethical theories and their underlying concepts.

- Engage in critical analysis and evaluation of ethical arguments from both traditions.

- Apply ethical principles and frameworks to real-life situations and dilemmas.

- Engage in thoughtful and informed discussions on ethical issues, respecting diverse perspectives.

- Cultivate personal moral character and growth through ethical self-reflection and practice.

**Program outcome of Philosophy U.G Course**

Upon completing a Philosophy undergraduate program, students can expect a variety of outcomes. Here are some common outcomes in the field of philosophy are given below:

1. Critical thinking skills: Philosophy encourages the development of critical thinking abilities, allowing individuals to analyze and evaluate complex ideas, arguments, and concepts.

2. Ethical reasoning: Philosophy explores questions of morality and ethics, helping individuals develop their own ethical frameworks and make informed decisions.

3. Logical reasoning: Philosophy emphasizes logical reasoning, enabling individuals to construct sound arguments and identify fallacies in reasoning.

4. Epistemology and metaphysics: Philosophy delves into the nature of knowledge, reality, and existence, fostering a deeper understanding of these fundamental concepts.

5. Historical and cultural perspectives: Philosophy examines the ideas and theories of influential thinkers throughout history, providing insights into different cultural and historical contexts.

6. Self-reflection and self-awareness: Philosophy encourages individuals to contemplate their own values, beliefs, and assumptions, promoting self-reflection and self-awareness.

7. Engagement with big questions: Philosophy tackles profound questions about the nature of reality, human existence, and the meaning of life, allowing individuals to engage in intellectually stimulating and meaningful inquiries.

8. Interdisciplinary perspectives: Philosophy incorporates various disciplines such as psychology, sociology, science, and more, providing students with interdisciplinary insights and encouraging interdisciplinary thinking.

9. Preparation for further study or diverse careers: Philosophy graduates possess valuable skills that are applicable to various fields, including law, education, academia, research, consulting, public service, and more. They are also well-prepared for graduate studies in various disciplines.

It's important to note that these outcomes can vary depending on the individual interests and goals.

 **Departmental Routine:-** Academic Session 2023-24

|  |
| --- |
| ***-:PHILOSOPHY DEPARTMENT ROUTING, SESSION-2023-24:-Of S.K.K.S.M*****With effect from : 1ST SEMESTER - 16/08/2023 ; 3RD SEMESTER - 11/10/2023 and** **5TH SEMESTER - 11/09/2023** |
| **DAY** |  | 1 | 2 | 3 | 4 | 5 | 6 |
| **CLASS** | **10.30 A.M-11.30 A.M** | **11.30 A.M-12.30 P.M** | **12.30 P.N-1.30 P.M** | **1.30 P.M-****2.30 P.M** | **2.30 P.M-3.30 P.M** | **3.30-4.30 PM** |
| **MONDAY** | *1ST SEM* | MAJORA.M-R-8 |  | MAJOR-R.G-R-9 | SEC-R.GR-9 |  |  |
| *3RD SEM(hons)* |  |  | GE-A.MR-4 |  |  |  |
| *3RD SEM (pog)* |  |  |  |  | DSC-R.GR-4 |  |
| *5TH SEM (prog)* |  | GE-R.GR-4 |  | DSE-A.MR-4 | DSE-A.MR-3 |  |
| **TUES DAY** | *1ST SEM* |  | MINOR-D.B-R-8 | MAJOR-D.B-R-12 |  | MINOR-A.M-R-8 |  |
| *3RD SEM(hons)* |  |  |  | GE-R.GR-4 | GE-D.BR-4 |  |
| *3RD SEM (pog)* | DSC-D.BR-4 | SEC-A.MR-4 |  |  |  | DSC-A.M-R-4 |
| *5TH SEM (prog)* |  | GE-R.GR-10 | DSE-A.MR-4 |  | DSE-R.GR-10 |  |
| **WEDNES DAY** | *1ST SEM* | MAJOR-N.R-R-8 | MINOR-A.M-R-8 | SEC-D.BR-12 | SEC-R.GR-7 | SEC-N.RR-8 |  |
| *3RD SEM(hons)* |  |  | GE-A.MR-4 |  | GE-R.GR-4 |  |
| *3RD SEM (pog)* |  | DSC-N.RR-13 |  |  | SEC-D.BR-2 |  |
| *5TH SEM (prog)* |  | GE-D.BR-10 | SEC-R.GR-10 | DSE-D.B-R-4 |  |  |
| GE-AM-R-13 |
| **THURS DAY** | *1ST SEM* | MAJOR-A.M-R-11 | MINOR-N.R-R-9 | MAJOR-R.G-R-10 |  | MINOR-R.G-R-8 |  |
| *3RD SEM(hons)* |  |  | GE-N.RR-3 |  | GE-D.BR-4 |  |
| *3RD SEM (pog)* |  |  | DSC-A.MR-13 | DSC-D.BR-4 |  |  |
| *5TH SEM (prog)* |  |  | SEC-D.BR-4 | SEC-R.GR-9 | GE-N.RR-6 |  |
| **FRI DAY** | *1ST SEM* |  | MINOR-R.G-R-13 | MAJOR-D.B-R-11 | SEC-N.RR-8 | SEC-D.BR-9 |  |
| *3RD SEM(hons)* |  |  |  |  |  |  |
| *3RD SEM (pog)* |  |  | DSC-R.GR-4 |  | SEC-R.GR-10 |  |
| *5TH SEM (prog)* |  | SEC-N.RR-4 |  |  | DSE-N.RR-4 |  |
| **SATUR DAY** | *1ST SEM* |  | MINOR-D.B-R-7 | MAJOR-N.R-R-7 |  | MINOR-N.R-R-8 |  |
| *3RD SEM(hons)* |  | GE-N.RR-4 |  |  |  |  |
| *3RD SEM (pog)* |  |  |  | DSC-N.RR-4 | SEC-D.BR-4 |  |
| *5TH SEM (prog)* |  |  | GE-D.BR-4 |  |  |  |
| **R.G-**Rajesh Gupta**, D.B-**Dyutikana Bajani**, N.R-**Dr.Md.Najibur Rahman**, A.M-**Ahetasamuddin |
| **SEM** | 1ST SEM | 3RD SEM | 5TH SEM |  |
| **PAPER** | **MAJOR** | **MAINOR** | **SEC** | **DSC** | **SEC** | **GE** | **DSE** | **SEC** | **GE** | **TOTAL** |
| **CREDIT** | **06** | **04** | **03** | **06** | **04** | **06** | **06** | **04** | **06** | **45** |
| **ALLOTED CLASS PER WEEK** | **08** | **08** | **06** | **08** | **04** | **08** | **06** | **04** | **06** | **58** |

**Academic Calendar for the Academic session 2023-24:-**

**SAGARDIGHI KKS MAHAVIDYALYA**

**SAGARDIGHI, MURSHIDABAD**

**List of Holidays for the Academic Session: 2023-2024**

**(With effect from 01.07.2023)**

|  |  |  |
| --- | --- | --- |
| JULY 2023 | 29 -Muharram (Saturday) | 01 |
| AUGUST 2023 | 15-Independence Day (Tuesday)31-Rakhi Purnima (Thursday) | 02 |
| SEPTEMBER, 2023 | 06- Janmashtami (Wrdnesday)18- Vishwakarma Puja (Monday)28- Fateha-Doaz-Daham (Thursday) | 03 |
| OCTOBER, 2023 | 02-Gandhi Jayanti (Monday)14-Mahalaya, (Saturday) 19-31 Durga Puja vacation | 15 |
| NOVEMBER, 2023 | 01-16- (puja Vacation).19-20- Chhat Puja (Sunday & Monday)27-Guru Nanak Birthday (Monday) | 18 |
| DECEMBER, 2023 | 13-College Foundation Day (Wednes Day)25-X-mas Day (Monday) | 02 |
| JANUARY, 2024 | 01-New Year Day (Monday)12-Swami Vivekananda Birthday (Friday)15-Poush Parban (Monday23-Netaji Birthday (Tuesday)26-Republic Day (Friday) | 05 |
| FEBRUARY, 2024 | 14- Saraswati Puja –(Wednes Day)26- Sab-e-Barat –(Monday) | 02 |
| MARCH, 2024 | 08-Sivaratri-(Friday)25-Doljatra-(Monday)26-Holi-(Tuesday)29-Good Friday-(Friday) | 04 |
| APRIL, 2024 | 10-Addl.day before Eid-ul-fitr (Wednesday)11- Eid-ul-fitr-(Thursday)14-B.R.Ambedkar Birthday, Bengali New Year (Sunday) | 02 |
| MAY, 2024 | 01-May Day-(Wednesday)07-Rabindra Jayanti (Tuesday)23-Buddha Purnima) (Thursday) | 03 |
| JUNE, 2024 | 17-Eid ul Juha (Monday) 18-Addl. Day after Eid (Tuesday) | 02 |
|  | PRINCIPAL’S DISCRETION | 05 |
| Winter Recess | 26-12-23 to 31-12-23 | 06 |

**Tentative Schedule for INTERNAL Assessments:**

|  |  |  |
| --- | --- | --- |
| SEMESTER | 1ST INTERNAL | 2NDINTERNAL |
| **SEM-I :**  | 28-11-2023 | 03-03-2024 |
| SEM-III | 29-11-2023 | 16-02-2024 |
| SEM-V | 30-11-2023 | 05-01-2024 |
| SEM-VI | 05-03-2024 | 07-05-2024 |
| SEM-IV | 06-03-2024 | 08-05-2024 |
| SEM-II | 07-03-2024 | 09-05-2024 |

**Academic Calendar 2023-2024 (Month-wise Working days):**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Month** | **Total days** | **Sundays** | **Holidays** | **Total working Days** |
| **July** | 31 | 05 | 01 | 25 |
| **August** | 31 | 04 | 02 | 25 |
| **September** | 30 | 04 | 03 | 23 |
| **October** | 31 | 04 | 15 | 12 |
| **November** | 30 | 04 | 18 | 08 |
| **December** | 31 | 05 | 02 | 24 |
| **January**  | 31 | 04 | 05 | 22 |
| **February**  | 29 | 04 | 02 | 23 |
| **March** | 31 | 05 | 04 | 22 |
| **April** | 30 | 04  | 02 | 24 |
| **May** | 31 | 04 | 03 | 24 |
| **June**  | 30 | 05 | 02 | 23 |
| **Total**  | 366 DAYS | 52 DAYS | 64 DAYS | **255 DAYS** |

**Intake Capacity & eligibility rules:-**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| category | UR | SC | ST | OBC-A | OBC-B | EWS | TOTAL |
|  | 73 | 36 | 10 | 17 | 12 | 17 | 165 |
|  |  |  |  |  |  |  |  |

Eligibility & Recognized Boards:- candidate may be admitted to the first semester of four – year ( Eight Semester ) UG - Courses of Studies on passing Higher Secondary ( 10 + 2 ) Examination in general conducted by the West Bengal Council of Higher Secondary Education or an equivalent examination conducted by other State Board / Council , or The W.B. Council of Rabindra Open Schooling , or The National Institute of Open Schooling ( NIOS ) recognized by the Distant Education Bureau ( DEB ) subject to fulfillment of the conditions mentioned below.

Candidates from ' other ' Boards : In case of other Boards / Councils , a candidate shall have to pass in five recognized subjects , of which one shall be English , of full marks not being less than 100 each . A candidate passing in less than five subjects shall not be eligible for admission.

Candidates from Vocational Stream:- However , Candidates passing Higher Secondary examination in vocational stream conducted by the West Bengal State Council of Technical & Vocational Education & Skill Development ( WBSCTVE & SD ) or any other equivalent Board / Council are also eligible for admission provided that the candidate must have passed in 5 ( five ) recognized subjects , of which one shall be English

Minimum Eligibility Criteria for Admission : 4 - Year UG Degree ( Honours / Honours with Research ) : A student who has passed the Higher Secondary ( 10 + 2 ) Examination held by the West Bengal Council of Higher Secondary Education or its equivalent Examination from other Boards / Councils with at least four subjects including English as Compulsory Subject of 100 marks is eligible to take admission to the UG - Courses of studies on the basis of merit and available vacancy of the particular subject ( s ) of the concerned college . Aggregate marks shall be calculated by adding the marks in top - four subjects, including Marks obtained in English, in order of marks secured by a candidate. Marks obtained in Compulsory Environmental Studies (if any) shall not be taken into account for calculation of aggregate marks. A candidate shall be allowed to pursue any one the Programmes in a particular Academic Session. At the initial stage, every student has to choose one Major subject and two Minor subjects.

Philosophy the subject psychology be treated as related subject

Reservation of seats there shall be reservation of seats for SC/ST/OBC-A/OBC-B/EWS and differently abled candidates as per rules/ orders of the state Government.

Undergraduate Degree Programmes of 4 - year duration, with multiple entry and exit points and re - entry options, with appropriate certifications will be provided such as : a UG certificate after completing 1 year ( 2 Semesters ) of study in the chosen fields of study , provided that a skill based vocational course ( additional 4 credits ) must be completed during the summer term by the students who will exit the programme after securing 40 credits . These students are allowed to re - enter the degree programme within three years and complete the degree programme within the stipulated maximum period of seven ( 7 ) years .

A UG Diploma after 2 years ( 4 Semesters ) of study , provided that a skill based vocational course ( additional 4 credits ) must be completed during the summer term by the students who will exit the programme after securing 80 credits . These students are allowed to re - enter the degree programme within three years and complete the degree programme within the stipulated maximum period of seven ( 7 ) years .

A Bachelor's Degree with Major shall be given after completing 3 - year ( 6 Semesters ) programme of study . A Bachelor's Degree ( Honours ) shall be given after completing 4 year ( 8 Semester ) programme of study . If the students complete a rigorous research project / dissertation in their major area ( s ) study in the 4th year of a bachelor's degree then he / she will be given Honours with Research degree .

**Statistical representation of our department, Academic Session 2023-24:-**

We strive to empower our students, particularly the female members who constitute more than 50% of our student population, by providing them with opportunities to excel intellectually and thrive in their chosen paths.

**Internal Question: - Academic Session 2023-24:-**

***2023-24 Odd semester Internal Question Philosophy link:-***

<https://drive.google.com/file/d/1zW2_tSpO9VVjoH4KZZhXngElR275yHvl/view?usp=drive_link>

***2023-24 even semester Internal question Philosophy link :-***

<https://drive.google.com/file/d/1OlTVis2bH8EPL89BuFEm2brdjPRVzVYb/view?usp=drive_link>

Or Scan the QR Code to Access Philosophy Internal Questions.

 

***2023-24 Odd sem Internal Question Philosophy 2023-24 even sem Internal question Philosophy***

**Feed Back link for the academic Session 2023-24:-**

Your feedback is an invaluable resource that drives continuous improvement, supports personalized learning, enhances engagement, and nurtures a positive learning environment. so contribute your valuable observation and experiences through your feedback.

<https://docs.google.com/forms/d/e/1FAIpQLSdQjZW9czcIB4ak3-g0mRbjhz-ir1NaoULvg9T0qlOpbBTuFw/viewform?usp=sf_link>

**or Scan the QR code 🡪**

***Glimpse of our departmental activity:-***

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***Profile of our faculty members:-***

|  |  |  |  |
| --- | --- | --- | --- |
| Name oftheDepartment | Name and Designation | Date of joining | 572.jpg |
| PHILOSOPHY | **RAJESH GUPTA**(Assistant Professor & H.O.D) | 11th November, 2016 |
| Contact No. and e-mail ID |  Contact number- 8293398981 e-mail id- rajeshgupta.phil@gmail.com |
| Academic Information | Qualification (In details like year of passing, Institution, etc.) |  M.A in PHILOSOPHY Year- 2013 VISVA-BHARATI |
| NET / SET(Year of passing) |  NET – December - 2014 NET – June - 2015 NET – December - 2015 SET – December - 2014 |
| Specialization | 1. Advance Logic
2. vaisesika
 |
| Area of Interest | 1. Feminism
2. Applied Ethics
3. Western Ethics
4. Contemporary Indian Philosophy
 |
| Teaching Experience  | * Teaching experience as an Assistant Professor from my date of joining at Sagardighi K.K.S.Mahavidyalaya .
 |
| Guest Teacher at Murshidabad University since 22-04-2022 |

 Academic Staff College Orientation/Refresher Course attended during the year:

|  |  |  |  |
| --- | --- | --- | --- |
| **Name of the Course/Summer School** | **Place** | **Duration** | **Sponsoring Agency** |
| Faculty Induction Programme, | UGC-HRDC, Aligarh Muslim University | From 07th September 2021 to 12th October 2021. | UGC, New-Delhi |
| Subject Refresher Course in Human Rights. | UGC-HRDC, Aligarh Muslim University, | From20th July – 02nd August,2022 | UGC, New-Delhi |

PUBLICATION:-

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Sl.****No.** | **Title withpageno.** | **Journal** | **ISSN/ISBNNo.** | **Whether peer Reviewed.****Impact factor** |
| 01 | Rethinking about the Ethical Perspective of Surrogacypage no.- f639-f642 | International journal of creative research thoughts | ISSN: 2320-2882 | Impact factor- 7.97 |
| 02 | Jibandebata, the pursuit of Rabindranath Tagorepage no.- f450-f454 | International journal of creative research thoughts | ISSN: 2320-2882 | Impact factor- 7.97 |

. PAPER PRESENT/ INVITED TALK:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Sl.** | **Title of the** | **Title of** | **Organized** | **Whether** |
| **No.** | **Invited lecture** | **Conference/** | **by** | **International/** |
|  | **/paper** | **Seminar with** |  | **National/State** |
|  | **presented** | **date** |  | **Or University** |
| 01 | PratyakshaPraman and Virtual Reality | INDIAN METAPHYSICS AND EPISTEMOLOGY: RETHINKING AND REVISITING23rd&24th August,2022 | Department of Philosophy, Bankura University | International |
| 02 | Philosophy, World &Life | World Philosophy Day18th November,2021 | Department of Philosophy,Kaliyaganj College | State |

**CURRICULAM VITAE**

****

**NAME : DYUTIKANA BAJANI**

**Date of Birth :** 30/05/1989

**W/O :** Ujjal Mandal

**Religious Belief :** Hindu,

**Caste Category :** General

**Communication :** Vill + PO: Shitalgram, PS: Nalhati, Dist: Birbhum,

 Pin: 731237, West Bengal, India

**Residential Address :** Vill + PO: Shitalgram, PS: Nalhati, Dist: Birbhum,

 Pin: 731237, West Bengal, India

**Mobile number :** 7872063440

**Whatsapp :**  7872063440

**Email :** dyutikana.phil@gmail.com

**Aadhar Card Number :** 7139 4487 5685

**Academic Records :**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Degree** | **Board/University** | **Year of Passing** | **Full Marks** | **Marks Obtained** | **Grade/ Division** |
| Madhyamik (10) | W.B.B.S.E. | 2004 | 800 | 603 | 1st  |
| Higher Secondary (10+2) | W.B.C.H.S.E. | 2006 | 1000 | 802 | 1st  |
| B.A. Hons in Philosophy | University of Calcutta | 2009 | 800 | 598 | 1st  |
| M.A. in Philosophy | University of Calcutta | 2011 | 800 | 548 | 1st  |

**NET/ SET :** SET (2011)

**Research Paper Presentation and Publications :**

1. AnEthicalExcursion of Euthanasia,International Research Journal of Management Sociology and Humanities**,** P – 661 – 686, Vol 11, Issue 1, [Year 2020], ISSN 2277- 9809 (Online).
2. An Outline of Women’s Empowerment, International Research Journal of Commerce, Arts & Science, P – 91 – 94, Vol 11, Issue 2, [Year 2020], ISSN 2319- 9202 (Online),

**Professional Training Programme :**

1. Orientation Programme: (26th June, 2019 to 16th July 2019) in The University of Burdwan.
2. Refresher course: (12th Jan, 2021 to 25th Jan, 2021)in University of North Bengal

**Professional Life:**

1. Former Guest Lecturer in the Department of Philosophy in Shyampur Siddheswari Mahavidyalaya,
2. As Assistant professor in the Department of Philosophy in Sagardighi K.K.S. Mahavidyalaya since 29.08. 2014 to till Date .
3. As Head of the Department from 29.08.2014 to 2019.
4. As Teachers’ Council Secretary January, 2017 to January, 2019

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| Name oftheDepartment | Name and Designation | Date of joining | 20191002_133142~2.jpg |
| PHILOSOPHY | **Dr. MD. NAJIBUR RAHMAN**S.A.C.T-I | 26th August, 2010 |
| Contact No. and e-mail ID |  Contact number-9614677253  e-Mail id- imdnajiburrahman@gmail.com |
| Academic Information | Qualification (In details like year of passing, Institution, etc.) | M.A in PHILOSOPHY Year- 2009 Rabindra Bharati University |
| Ph. D |  Thesis submitted, “Concept of Man”- a comparative study with special reference to Tagore and Gandhi. |
| NET / SET(Year of passing) |  WBSET – 2015 |
| Specialization | * Western Logic
* Scientific Method
 |
| Area of Interest | * Western Logic
* Comparative Philosophy
* Islamic Philosophy
 |
| Teaching Experience  | * Teaching experience from my date of joining at Sagardighi K.K.S.Mahavidyalaya .
 |
| Seminar / Workshop / ConferenceAttended | 1. UGC sponsored two day State Level Seminar on Ethical Values in Modern Society a Reconstruction on 20 & 21 September 2013, Department of Philosophy, SRF College, Beldanga, MSD.

Paper on : “Manabik Sammasha Samadhana Zakat-er Bhumika”.1. 37th Annual Conference of Darshan Parishad, Bihar on 19th – 21th December 2014 at Department of Philosophy, Magadh Mahila College, Patna, Theme: Quest for A new vision to Philosophy of Life

paper on: “Concept of Man” according to Rabindranath Tagore. 1. UGC sponsored National Seminar on Ethical Issues Concerning Life and Death at Department of Philosophy , Samsi College, Maldah on 23- 24 July 2016.

 Paper : “ Bhruno hottya ekti samajik samashya”1. UGC sponsored National Seminar on Ideological Movement of 19th Century Bengal: Interdisciplinary Perspectives, Department of Bengali, Samsi College, Maldah on 30-31 July 2016.

Paper: “Unish Satake Banglar Darshan Charchai Rabindranath Thakur Prabhab”1. UGC sponsored National Seminar on Ethics of Globalization prospects and premonitions, Department of Philosophy, Murshidabad Adarsha Mahavidyalaya, Islampur, murshidabad on 20-21 August 2016

Paper :”Biswayan-O-Manovadhikar ekti Naitik Parjalochona”1. UGC sponsored National Level Seminar on “Chiled Marrige and Its impact on Society ” Department of Political Science Maldah College, Maldah

Paper “Does Islam allow child marriage ”1. Inter National Seminar on “Women Empowerment: Policy, Challenges and Strategies ”

Jakir Hossain B.Ed College , Miapur, MurshidabadPaper: “Gandhi & Tagore’s view of Women Empowerment”1. UGC sponsored National Level Seminar on “Values in Philosophy, Education and Sociology: Indian & Global Perspective”

Department of Philosophy, St. Paul’s Cathedral Mission College , Kolkata on 9-10th January 2017Paper: “Educational values of Rabindranath Tagore in Global Perspectives”1. Inter National Seminar on “Moral Values and Ethics in Social Life”

Organised by I.Q.A.C. Kaliachak college, Maldah on 11-12 December 2017. Paper: Values Embedded in Rabindranath Tagore’s Philosophy” |

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| Sl.no | Type of Publication/Research Work | If a book orbook chapter or a journal, relevent ISSN/ISBN numbers | Name of thepublisher in case of a book/book chapter/Journal or the Organizer in case of a Seminer/Funding Agency | Status of the publisher ofthe book or status of theJournal/Seminar/(International/national/State) | Title of the Book or the Chapter contributed in the book/Title of the Paper published in the Journal/Printed in Seminar Proceedings(Full paper, not abstract)/Project Title | Year of Publication |
|  | ARTICAL | ISSN NO-0971-1260 | THINK INDIA JOURNAL | UGC CARE JOURNAL AND PEER-REVIEWED OPEN ACCESS JOURNAL | GANDHI AND TAGORE'S VIEW OF WOMEN EMPOWERMENT (P-5200-5206) | 2019 |
|  | ARTICAL | ISSN NO-2278-9545 | EDULIGHT | UGC APPROVED PEER-REVIEWED RESEARCH PRINT JOURNAL SL. NO. 63244 & 64789 | EDUCATIONAL VALUES OF RABINDRANATH TAGORE IN GLOBAL PERSPECTIVES (P-326-329) | 2017 |
|  | ARTICAL | ISSN NO- 2278-9545 | EDULIGHT | EDULIGHTUGC APPROVED PEER-REVIEWED RESEARCH PRINT JOURNAL SL. NO. 63244 & 64789 | RABINDRANATH THAKURER MULYABADH O ADHUNIK VISVAW (P-105-108) | 2017 |
|  | ARTICAL | ISSN NO-2278-9545 | EDULIGHT | EDULIGHTUGC APPROVED PEER-REVIEWED RESEARCH PRINT JOURNAL SL. NO. 63244 & 64789 | VALUES EMBEDDED RABINDRANATH TAGORE'S PHILOSOPHY (P-350-353) | 2018 |
|  | BOOK CHAPTAR | ISBN: 978-93-86529-39-8 | DARSONIC VABHNA |  NATIONAL | UNISH SHATAKE BANGLAR DARSHON CHARCHAY RABINDRANATH THAKURER PROVAB | 2021 |
|  | ARTICAL | ISSN: 2321-2292 | SEFALI JOURNAL OF SOCIAL RESEARCH | A MULTIDISCIPLINARY RESEARCH JOURNAL | GANDHI ON COMMUNAL HARMONY (P-91-94)  | 2015 |
|  | ARTICAL | ISSN: 2320-8422 | SCIENCIA | A MULTIDISCIPLINARY PEER-REVIEWED RESEARCH JOURNAL | GANDHI ON EDUCATION (P-36-38) | 2016 |

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| Name oftheDepartment | Name and Designation | Date of joining | IMG-20191003-WA0003.jpg |
| PHILOSOPHY | **AHETASAMUDDIN**S.A.C.T-II | 26th August, 2010 |
| Contact No. and e-mail ID |  Contact number- 9732845024 e-Mail id- ahetasamuddin83@gmail.com |
| Academic Information | Qualification (In details like year of passing, Institution, etc.) | * M. Phil

Year - 2009  Vinayaka Missions University, Tamil Nadu* M.A in PHILOSOPHY

 Year- 2006 Rabindra Bharati University |
| Specialization |  Western Logic |
| Area of Interest |  Western Logic |
| Teaching Experience  | * Teaching experience from my date of joining at Sagardighi K.K.S.Mahavidyalaya .
 |

***Some Important link:-***

[***http://skksm.ac.in/***](http://skksm.ac.in/)

[***https://klyuniv.ac.in/***](https://klyuniv.ac.in/)

[***http://plato.stanford.edu/contents.html***](http://plato.stanford.edu/contents.html)

[***https://iep.utm.edu/***](https://iep.utm.edu/)

[***https://icpr.in/***](https://icpr.in/)

[***https://ugcnet.nta.ac.in/***](https://ugcnet.nta.ac.in/)

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 Feel free to communicate Thank you…