



MUGBERIA GANGADHAR MAHAVIDYALAYA

P.O.—BHUPATINAGAR, Dist.—PURBA MEDINIPUR, PIN.—721425, WEST BENGAL, INDIA

NAAC Re-Accredited B+Level Govt. aided College

CPE (Under UGC XII Plan) & NCTE Approved Institutions

DBT Star College Scheme Award Recipient

E-mail : mugberia_college@rediffmail.com // www.mugberiangangadharmahavidyalaya.ac.in

Date: 24.01.2022

DEPARTMENT OF PHILOSOPHY, MUGBERIA GANGADHAR MAHAVIDYALAYA, MUGBERIA 721425

PROGRAMME OUTCOME (PO), COURSE OUTCOME (CO) AND PROGRAMMESPECIFIC OUTCOME (PSO) FOR END SEMESTER STUDENTS UNDERGRADUATE COURSE: 2020-2021

Programme Name: B.A. HONS (PHILOSOPHY)

B.A. PHILOSOPHY(Hons)PROGRAMME SPECIFIC OUTCOME (PSO)		
PO	Summary	Description
PO1	Self Exploration	A process through which they explore themselves. This involves understanding about physical self and social self – how to relate and interact with society and knowledge about goals, dreams, aspirations etc.
PO2	Self Awareness	Includes all aspects of thoughts, emotions, likes, dislikes, strength and weakness etc.
PO3	Effective Communication	The ability to deal with others without offending and creating conflict, a strong sense for what is appropriate. It focuses on the interests and needs of the listeners. Through EC it's possible to make a healthy and long lasting relationship.
PO4	Interpersonal Relationship	Involves working together in the same organization, in the same team or group.
PO5	Critical Thinking	The ability to analyze information and experience in an objective manner.
PO6	Problem Solving Skills	Enables them to deal with problem in their lives in a constructive manner.
PO7	Empathy	Ability to be sensitive to another person's situation, to understand one's concern, worries, needs and how they feel. Helps them to move closer to solution, to resolve conflicts and enhance our quality of life.
B.A. Honours (Philosophy) PO, PSO Programme Outcome		
PO: After completion of B.A.(Honours) students will develop following Skills:		
PSO1	Recognize the major figures and development in the history of Philosophy.	
PSO2	Develop both linguistic and analytical skills that would helpful for further studies.	
PSO3	Develop the power of evaluative and systematic argument construction skill.	
PSO4	The capacity to combine different views into one unified whole.	
PSO5	Capability of critically appreciating a scholarly presentation of any form and debate upon the issues which cover cross discussions.	
PSO6	Comprehend the nature and basic concepts of philosophy connected to the area of Metaphysics, Epistemology, Logic etc.	
PSO7	Ability to apply philosophical knowledge into other interdisciplinary field like Sociology, Education, Political Science etc.	

DEPARTMENT OF PHILOSOPHY

Course Outcomes (CO) for End Semester Students: 2020-2021

B.A. SEMESTER -IPHILOSOPHY (Honours)		
Title of the Course and Course Code: CC1	Outlines of Indian Philosophy I	Number of Credits: 06
On completion of the course the students will be able to:		
CC1.1	Describe the general features of Indian Philosophy and differentiate between Orthodox and Heterodox school.	
CC1.2	Comprehend the theory of metaphysical and epistemological view of the heterodox School of Indian philosophy.	
CC1.3	Analyze the ultimate reality of this universe.	
CC1.4	Recognize the logical standpoint of heterodox school.	
CC1.5	Describe the basic issues, problems and theories of Heterodox school.	
CC1.6	Analyze the salient features of Orthodox school.	
CC1.7	State the epistemological standpoint of Orthodox school (Nyaya-vaishesika school).	
CC1.8	Comprehend the metaphysical approaches of Nyaya- vaishesika school.	
Title of the Course and Course code: CC2	History of Western Philosophy	Number of Credits: 06
On completion of the course, the students will be able to:		
CC2.1	Outline the historical development of Greek Philosophy	
CC2.2	Comprehend the epistemological and metaphysical issues of Greek Philosophy	
CO2.3	Analyze rationalism and empiricism as the two basic trends in western philosophy.	
CO2.4	Clarify the proofs for the existence of God from the rationalistic view of western philosophy.	
B.A. SEMESTER- II PHILOSOPHY (Honours)		
Title of the Course and Course code: CC3	Outlines of Indian Philosophy II	Number of Credits: 06
On completion of the course, the students will be able to:		
CO3.1	Outline the theory of reality of the orthodox school of philosophy, specially from the standpoint of Samkhya-Yoga and Vedanta.	
CO3.2	Comprehend the Samkhya theory of causal relation in comparison to Nyaya theory.	
CO3.3	Differentiate between the perspectives of the two major schools of Vedanta.	
CO3.4	Analyze the theory of evolution.	
CO3.5	Comprehend the ultimate reality of Advaita view.	
CO3.6	Comprehend the ultimate reality of Visistadvaita view.	
Title of the Course and	History of Western Philosophy-II	Number of Credits: 06

Course Code: CC4		
On completion of the course the students will be able to:		
CC4.1	Analyze the foundations of Empiricism.	
CC4.2	Explain the nature of Human understanding.	
CC4.3	Compare and contrast the fundamental concepts of Empiricism.	
CC4.4	Evaluate the role of God in empirical system.	
CC4.5	Critically estimate the role of Idealism and Empiricism.	
CC4.6	Apprehend the epistemological standpoint of Kantian Philosophy.	
CC4.7	Comprehend the metaphysical and transcendental exposition of space and time.	
B.A. SEMESTER -II PHILOSOPHY (Honours)		
Title of the Course and Course Code: CC5	Philosophy of Mind	Number of Credits: 06
On completion of the course the students will be able to:		
CC5.1	Understand the nature and scope of Psychology.	
CC5.2	Distinguish different theories of Psychology.	
CC5.3	Apprehend the nature of sensation and perception.	
CC5.4	Analyse different theories of learning.	
CC5.5	Appraise different Philosophical theories of Mind.	
CC5.6	Recognise different level of mind.	
CC5.7	Develop the personality development capsules.	
Title of the Course and Course Code: CC6	Social and Political Philosophy	Number of Credits: 06
On completion of the course the students will be able to:		
CC6.1	Understand the nature and scope of Social and political Philosophy.	
CC6.2	Differentiate between Social Philosophy and Political Philosophy.	
CC6.3	Apprehend basic concepts of Society, Community, Family and their role.	
CC6.4	Analyse principles of social class and caste.	
CC6.5	Recognise different theories regarding the relation between Individual and Society (Indian perspective).	
CC6.6	Comprehend the concept of secularism.	
CC6.7	Understand the nature of social change; Marx-Engle's view and the views of M.K. Gandhi.	
CC6.8	Explain the nature and different form of democracy.	

Title of the Course and Course Code: CC7	Philosophy of Religion	Number of Credits: 06
On completion of the course the students will be able to:		

CC7.1	Understand the nature and scope of philosophy of Religion according to Neo Vedanta.	
CC7.2	Distinguish different views of Karma in relation to rebirth and liberation (Hindu, Bauddha and Jaina).	
CC7.3	Apprehend the philosophical teachings of Quran.	
CC7.4	Describe basic tenets of Christianity.	
CC7.5	Recognize different concepts of Religious pluralism, dialogue and possibility of Universal Religion.	
CC7.6	Analyze different arguments for the existence of God from the standpoint of Indian and Western.	
CC7.7	Analyze different proofs for non-existence of God.	
CC7.8	Comprehend the peculiarity of Religions Language.	
Title of the Course and Course Code: CC8	Western Logic-I	Number of Credits: 06
On completion of the course the students will be able to:		
CC8.1	Differentiate between deductive and Inductive arguments. Analyze basic concepts of Logic.	
CC8.2	Solve immediate inference and its different types.	
CC8.3	Understand categorical syllogism and solve problems and prove theorems concerning syllogism	
CC8.4	Apprehend Boolean interpretation of categorical proposition and solve Venn diagram technique for testing different types of syllogism.	
CC8.5	Describe Argument by Analogy, its appraisal and refutation.	
CC8.6	Analyze the causal connections and different Methods of experimental enquiry.	
CC8.7	Explain and evaluate Scientific and unscientific explanation.	
CC8.8	Solve the probability calculus.	

Title of the Course and Course Code: CC9	Western Logic-II	Number of Credits: 06
On completion of the course the students will be able to:		
CC9.1	Comprehend symbolic logic, value of different symbols.	
CC9.2	Analyze different types of statement and the three laws of thought.	
CC9.3	Test argument form and argument for validity by the method of Truth-table and Method of Resolution.	
CC9.4	Determine the logical character of statement form and statement by the method of Truth-table and Method of Resolution.	
CC9.5	a) Solve formal proof of validity, b) Distinguish between the Rules of Inference and the Rules of Replacement.	
CC9.6	Comprehend Quantification theory and its importance for singular proposition and traditional subject-predicate form.	
CC9.7	Understand Quantification Rules and using these rules to prove validity. Prove invalidity of arguments involving quantifiers.	
Title of the Course and Course	Epistemology and Metaphysics (Western)	Number of Credits: 06

Code:CC10		
On completion of the course the students will be able to:		
CC10.1	Describe concept and Truth.	
CC10.2	Analyze different sources of knowledge.	
CC10.3	Apply some principal uses of the verb 'To know'.	
CC10.4	Distinguish between strong and weak senses of 'know'.	
CC10.5	Comprehend Analytic Truth and logical possibility and the Apriori.	
CC10.6	Understand the problem of Induction.	
CC10.7	Investigate cause and causal principles.	
CC10.8	Differentiate between Realism and Idealism.	
CC10.9	Apprehend the nature of Phenomenalism.	
CC10.10	Describe the nature of substance and universals.	
Title of the Course and Course Code:CC11	Nyaya Logic and Epistemology	Number of Credits: 06
On completion of the course the students will be able to:		
CC11.1	Appraise Indian Epistemology (theory of knowledge)	
CC11.2	Define Jnana (cognition), its kinds – Smrti and Anubhava.	
CC11.3	Analyze the definition of Smrti and Anubhava, types of Anubhava into veridical (yathartha) and non-veridical (ayathartha) and its division according to Tarkasamgraha.	

CC11.4	Understand the definition of karana (special causal condition) and karana (general causal condition)anddescribetheconcept of any anyathasiddhi and its varieties.	
CC11.5	Describe the definition of karya and different kinds of causes samavayi, a-samavayi and nimitta.	
CC11.6	Define pratyaksa and its division: nirvikalpaka and savikalpaka. Proofs for the existence of nirvikalpakapratyaksa.	
CC11.7	Describe sannikarsa and its varieties.	
CC11.8	Examine whether anupaladhi as a separate pramana.	
Title of the Course and Course Code:CC12	Ethics (Indian)	Number of Credits: 06
On completion of the course the students will be able to:		
CC12.1	Critically examine different concepts of Karma(nitya, naimittika and kama karma) from the standpoint of Mimamsa.	
CC12.2	Explain the fundamental concepts of Anubrata, Mahabrata and Ahimsa from the standpoint of Jaina Ethics.	
CC12.3	Know vaidic concepts of vidhi and nisedha.	
CC12.4	Analyze the basic concept of Pancasila and Brahmaviharabhavana from the perspective of Bauddha.	
CC12.5	Have the basic concepts of Indian Ethics.	
CC12.6	Know the concept of sthitaprajna and karmayoga of the Gita.	
CC12.7	Recognize different purusarthas and their relations.	
CC12.8	Appraise the meaning of Dharma and its classification and the concept of Rta and Rna.	

Title of the Course and Course Code: CC13	Nyaya Logic and Epistemology	Number of Credits: 06
On completion of the course the students will be able to:		
CC13.1	Understand the definition of Anumana, Anumiti and Paramarsa from the Nyaya Perspective. And define the vyapti, paksata and vyaptigraha.	
CC13.2	Distinguish between svarthanumiti and pararthanumiti Analyze the necessity of paramarsa and paksadharmata in regard to Anumiti (inferential knowledge).	
CC13.3	Examine different kinds of hetu (linga) – Kevalanvayikevalvyatircki and anvayavyatireki.	
CC13.4	Know the definition of Paksa, Sapaksaandvipaksa and also marks of saddhetu.	
CC13.5	Appraise the definition of Hetvabhasaand classifications of it.	
CC13.6	Analyze Upamanapramana with its definition.	
CC13.7	Understand the definition of Sabdapramana and it analysis.	
CC13.8	Grasp the controversy between Mimamsakas and the Naiyayikas regarding the nature of sakti as universal or particular and definition of sakti.	
CC13.9	Know saktigraha, laksana, its varieties, analysis of Gauni-vrtti, Vyanjanavrtti.	
CC13.10	Comprehend the definition of Laksana and Yogarudhi	
CC13.11	Grasp the condition of sabdabodhaand two kinds of statements(Vaidika and Non-voidika).	
CC13.12	Apprehend Arthapatti as a distinctive pramana and its controversy between the Mimamsakas and the Naiyayikas.	
CC13.13	Analyze theories of pramanya.	
Title of the Course and Course Code: CC14	Ethics (western)	Number of Credits: 06
On completion of the course the students will be able to:		
CC14.1	State subject matter of Ethics and classification of Ethics.	
CC14.2	Analyze basic issues of Ethics.	
CC14.3	Know Plato and Aristotle's moral theories.	
CC14.4	Describe standards of morality-Hedonism etc.	
CC14.5	Comprehend different theories of punishment.	
CC14.6	Describe the nature of Environmental Ethics	
Sem-V CC15(DSE1T)	Philosophy of Language (Indian)	Number of Credits: 06
CC15.1	Know the definition and classification of Pada.	
CC15.2	Comprehend the process of sabdabodha.	
CC15.3	Develop a concept of asatti ,yogyata, tatparya and akamsa.	
CC15.4	Have the knowledge of different types of Laksana.	
CC15.5	Distinguish between concept of anvitabhidhanvada and abhihanavayavada.	
Sem-V CC16(DSE2T)	Philosophy of Language Western	Number of Credits: 06
CC16.1	Have the western Philosophical concept of syntax, semantics and pragmatics.	

CC16.2	Know the basic concept of word meaning and definitions.	
CC16.3	Analyze the concept of vagueness.	
CC16.4	Aware of sentence-meaning and different criteria of sentence-meaning.	
CC16.5	Apprehend Testability and verifiability theory of meaning.	

Title of the Course and course Code: CC17(DSE3)	Srimad Bhagavad Gita (Karmayoga and Gunatraya – Vibhagayoga)	Number of Credits: 06
---	---	-----------------------

On completion of the course the students will be able to:

CC17.1	Study the Srimad Bhagavad Gita's Karmayoga.	
CC17.2	Know the functions of Trigunas – Sattva, Rajas and Tamas in the 14 th chapter of Srimadbhagavad Gita; and how to transcend over the Gunas.	
CC17.3	Understand the importance of karma in every step of life.	
CC17.4	Know the art of performing duties in a detached way.	
CC17.5	Comprehend how to lead people on the right path.	
CC17.6	Aware that the Supreme Lord also performs his prescribed duties.	
CC17.7	Identify that man in actuality carried out by the three modes of material nature and it is true for the man of knowledge also.	
CC17.8	Recognize the lust is the greatest enemy of living entity.	
CC17.9	Know that by steady mind or intelligence directed towards spirituality man can transcend material nature of this insatiable enemy known as lust.	
CC17.10	Grasp which mode is the cause of knowledge, which of endeavor, uncontrollable desire and which of inertia, ignorance etc.	
CC17.11	Know the behaviour of a person who transcends the mode of nature.	

Title of the Course and course Code: CC18(DSE4)	Indian contemporary Philosophy M. K. Gandhi	Number of Credits: 06
---	--	-----------------------

On completion of the course the students will be able to:

CC18.1	Develop a reflective attitude towards issues, problems of Indian contemporary philosophy.	
CC18.2	Know the nature of God and Truth according to M. K. Gandhi.	
CC18.3	Understand the nature of man from the standpoint of M. k. Gandhi.	
CC18.4	Appraise the concept of Non-violence after Gandhi.	
CC18.5	To have the knowledge of Satyagraha according to Gandhi.	
CC18.6	Comprehend the nature of Swaraj after Gandhi.	
CC18.7	Aware of the theory of trusteeship.	

Title of the Course and course Code: CC19(SEC-1)	Philosophy of Human Rights	Number of Credits: 02
--	-----------------------------------	-----------------------

On completion of the course the students will be able to:

CC19.1	Know Different Types of Definition and Nature of Human Rights	
--------	---	--

CC19.2	Apprehend Its Origins and Historical Developments of Human Rights	
CC19.3	Appraise The Idea of Natural Law and Natural Rights: Thomas Hobbes and John Locke.	
CC19.4	Aware regarding The Natural Rights and Some Reactions from Jeremy Bentham, Edmund Burke and Thomas Paine	
CC19.5	Distinguish amongst Natural Right, Fundamental Right and Human Right	
CC19.6	Comprehend Preamble, Fundamental Rights and Duties of Indian Constitution	
Title of the Course and course Code: CC20(SEC-2)	Value Education	Number of Credits: 02
On completion of the course the students will be able to:		
CC20.1	Understand meaning, Characteristics, significance and objectives of Value education	
CC20.2	Aware of Values in different contexts i.e., Individual, Social, Cultural, Moral and Global and Spiritual.	
CC20.3	Know the meaning and characteristics of Peace education	
CC20.4	Apprehend the aims and objectives of Peace education	
CC20.5	Have the knowledge of different types of peace education	
CC20.6	Identify Peace and Value education in Global Perspective	

MUGBERIA GANGADHAR MAHAVIDYALAYA, MUGBERIA 721425
DEPARTMENT OF PHILOSOPHY

MAPPING OF CO, PO, PSO

	PO1	PO2	PO3	PO4	PO5	PO6	PO7	PSO1	PSO2	PSO3	PSO4	PSO5	PSO6	PSO7
CC1	✓				✓			✓	✓	✓	✓	✓	✓	
CC2	✓	✓			✓			✓	✓	✓	✓	✓	✓	
CC3	✓				✓			✓	✓	✓	✓	✓	✓	
CC4	✓	✓			✓			✓	✓	✓	✓	✓	✓	
CC5				✓		✓		✓					✓	✓
CC6	✓							✓						✓
CC7	✓	✓		✓		✓	✓	✓	✓	✓	✓	✓	✓	✓
CC8	✓				✓			✓	✓	✓			✓	
CC9	✓							✓					✓	
CC10	✓							✓	✓	✓			✓	
CC11	✓							✓	✓	✓				
CC12	✓	✓		✓		✓	✓	✓	✓		✓	✓	✓	
CC13	✓				✓					✓				
CC14	✓		✓				✓	✓	✓		✓	✓	✓	
CC15	✓								✓			✓	✓	
CC16	✓								✓	✓		✓	✓	
CC17	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		
CC18	✓		✓	✓		✓	✓	✓	✓					✓
CC19	✓	✓				✓	✓	✓	✓					✓
CC20	✓	✓		✓		✓	✓	✓	✓		✓	✓		✓

ARTICULATION MATRIX OF CO WITH PO & PSO

	PO1	PO2	PO3	PO4	PO5	PO6	PO7	PSO1	PSO2	PSO3	PSO4	PSO5	PSO6	PSO7
CC1	2				2			3	3	2	3	2	2	
CC2	2	2			2			3	3	2	3	2	2	
CC3	2				2			3	3	2	3	2	2	
CC4	2	2			2			3	3	3	3	2	2	
CC5				2		2		2					2	3
CC6	2							2						3
CC7	3	2		2		2	2	2	2	2	2	2	2	3
CC8	2				2			2	2	3			2	
CC9	2							2					3	
CC10	2							2	2	2			3	
CC11	2							2	2					
CC12	2	3		2		2	2	2	2		2	2	2	
CC13	2				2					2				
CC14	3		2				2	3	2		2	3	3	
CC15	2								2			3	2	
CC16	2								2	2		2	2	
CC17	3	3	3	3	3	3	3	3	3	2	2	2		
CC18	2		3	2		2	2	2	3					2
CC19	2	3				2	3	2	3					3
CC20	2	3		2		2	2	2	2		2	2		2
Target	2.15	2.57	2.66	2.16	2.14	2.14	2.28	2.35	2.43	2.2	2.44	2.18	2.23	2.66

JUSTIFICATION MATRIX OF CO WITH PO & PSO (High: 3, Moderate: 2, Low: 1)

Course	Mapping	Correlation
CC1	PO1	2
	PO5	2
	PSO1	3
	PSO2	3
	PSO3	2
	PSO4	3
	PSO5	2
	PSO6	2
CC2	PO1	2
	PO2	3
	PO5	3
	PSO1	3
	PSO2	3
	PSO3	2
	PSO4	3
	PSO5	2
	PSO6	2
CC3	PO1	2
	PO5	2
	PSO1	3
	PSO2	3
	PSO3	2
	PSO4	3
	PSO5	2
	PSO6	2
CC4	PO1	2
	PO2	2
	PO5	2
	PSO1	3
	PSO2	3
	PSO3	3
	PSO4	3
	PSO5	2
PSO6	2	
CC5	PO4	2
	PO6	2
	PSO1	2
	PSO6	2
	PSO7	3
CC6	PO1	2
	PSO1	2
	PSO7	3
CC7	PO1	3
	PO2	2
	PO4	2
	PO6	2
	PO7	2
	PSO1	2
	PSO2	2
	PSO3	2
	PSO4	2
	PSO5	2
	PSO6	2

	PSO7	3
CC8	PO1	2
	PO5	2
	PSO1	2
	PSO2	2
	PSO3	3
	PSO6	2
CC9	PO1	2
	PSO1	2
	PSO6	3
CC10	PO1	2
	PSO1	2
	PSO2	2
	PSO3	2
	PSO6	3
CC11	PO1	2
	PSO1	2
	PSO2	2
CC12	PO1	2
	PO2	3
	PO4	2
	PO6	2
	PO7	2
	PSO1	2
	PSO2	2
	PSO4	2
	PSO5	2
PSO6	2	
CC13	PO1	2
	PO5	2
	PSO3	2
CC14	PO1	3
	PO3	2
	PO7	2
	PSO1	3
	PSO2	2
	PSO4	2
	PSO5	3
PSO6	3	
CC15	PO1	2
	PSO2	2
	PSO5	3
	PSO6	2
CC16	PO1	2
	PSO2	2
	PSO3	2
	PSO5	2
	PSO6	2
CC17	PO1	3
	PO2	3
	PO3	3
	PO4	3
	PO5	3
	PO6	3
	PO7	3

	PSO1	3
	PSO2	3
	PSO3	2
	PSO4	2
	PSO5	2
CC18	PO1	2
	PO3	3
	PO4	2
	PO6	2
	PO7	2
	PSO1	2
	PSO2	3
	PSO7	2
CC19	PO1	2
	PO2	3
	PO6	2
	PO7	3
	PSO1	2
	PSO2	3
	PSO7	3
CC20	PO1	2
	PO2	3
	PO4	2
	PO6	2
	PO7	2
	PSO1	2
	PSO2	2
	PSO4	2
	PSO5	2
	PSO7	2

The justifications for above correlation between course & programme outcome is given below:

PO1 Self Exploration(SE)

CC1 Covers Indian Philosophy

Indian Philosophy deals with the basic questions like who am I, what am I, why am I and what is the goal of life etc. SE. Begins with self seeking questions. What are the basic elements of this Universe which includes the self also. What are the fundamental elements of body also. Regarding these questions epistemological and metaphysical discussion goes on. Buddhism and Jainism clearly explains what are the basic causes of suffering and how can one get rid of this comprehending Four Noble Truths, basically Pratityasamutpada tattva(Dependent Origination theory) indicates self realization or self exploration. Jaina's standpoint is also helpful in this purpose. Becoming aware of the theory of bondage and liberation is to become aware of one's self. Recognizing different types of Karmas are (Darsanavaraniya, Jnanavaranjya etc.) basically self awareness.

Epistemological stunts of Jainism – 'To know one thing to know everything' also helps one to understand the knowledge process about himself. The eight Fold path (Astangik Marg) of Buddhism and

Pancashila of Jainism reveals one's self. Learning of these schools involves the understanding about physical self and social self.

In this connection the epistemological and metaphysical view point of Naya Vaisheshika schools also explores one's self. Logical standpoint of Vaisheshikas for admitting seven categories are also effective medium of self realization.

C2: History of Western Philosophy is also a medium of SE. To become aware of chronological development of western Philosophy helps to explore one's self effectively. Plato's theory of knowledge is a great help in this connection. Cartesian method of doubt, Spinoz's Pantheism and Leibnizian Monadology also are helpful to explore one's self.

C3: To be aware of Sankhya theory of causality and theory of Evolution are conducive to realize one self. On the other hand, Eight fold path of Yoga is substantive measure of self exploration. Again comprehending the ultimate reality of Brahman ultimately leads to this. In this case, Sattatraidhyaveda also helpful. The path of SE becomes easier with the Ramanuja's concept of Visistadvaitavada also.

C4: Human understanding process of Locke, Berkeley, Hume and Kant also activate one's own exploration. Origin of Ideas of Locke's 'Esse est percipi theory' of Berkeley and understanding process of Immanuel Kant support this process.

C5: Psychological methods are the support to this exploration. To become aware of the levels of mind and dream mechanism and Freud also explore one's self. To know factors and traits of personality assist this process.

C7: SE is deeply rooted with the notion of the relation of Karma and rebirth from Indian Philosophical context. The Philosophical teachings of Holy Quran and some basic tenets of Christianity are also a medium of SE.

C8 & C9 & C 10: The knowledge of scientific explanation and scientific investigation is essentially connected with SE. Logical thinking is helpful in this respect.

C11: SE is basically related with Nyaya Logical and Epistemology.

Again it can be said Indian ethical concept of sthitaprajna, Karmayoga(SrimadBhagvadgita) are helpful to explore one's self.

C12: SE becomes easier with the concept of Dharma from Indian Philosophical perspective. Basically Buddhist Ethics, Jaina Ethics and Mimansa Ethics are much more beneficial for SE.

C13: Furthermore, Naya Logic and Epistemology is essentially connected with SE Theory of Pramanya(Svatahpramanyavada and Paratah Pramanya) is really helpful for this purpose.

C14: Different theories of Western Ethics also come under SE. Basically Environmental ethics is a must.

C17(DSR3) : The noble advices of the SrimadBhagavadGita help in SE in its fullest form. To know the importance of in Karma every step of life and the art of performing duties in a detached way are, in fact, exploring one's self. On the otherhand, to know the functions of Trigunas-Sattva, Rajas and Tamas and how to transcend over the Gunas and unique platform of SE.

Following are the vibrant capsules for SE

1. Identifying the man in actuality is carried out by the three modes of material nature.

2. Recognizing the lust is the greatest enemy of living entity.
3. Knowing that by steady mind directed towards spirituality man can transcend material nature of this insatiable enemy known as lust.
4. Grasping which mode is the cause of knowledge, which of endeavor, uncontrollable desire and which of inertia, ignorance etc.

C18: Indian contemporary philosophy also helps in SE.

C19: The perception of human rights and its

C20: Historical development is a strong medium for SE.

Last but not least the role of value education and peace education have their strong support in SE.

PO2 Self Awareness (SA)

SE and SA (Self Awareness) go hand to hand.

Philosophy begins its Journey with 'I' centric questions i.e., who am I, what am I, why am I, what is the ultimate goal of life etc. Answers

C1: given by different schools of Indian Philosophy help in this way and Orthodox , SO, Epistemological Metaphysical view of Heterodox school of Indian Philosophy boost up SA.

C2: Quest for knowledge enriches or implies SA. So the knowledge of Historical develop of Greek Philosophy also enriches SA. Comprehending rationalism and Empiricism in Western Philosophy in the same way help SA.

C3: Evolution theory of Snkhya and Astangika Marga of Yoga philosophy develop SA. Comprehending the ultimate reality of Vedanta(Advaita and vistadvaita view) helps in SA.

C4: Apprehending the nature of human understanding naturally increases SA

C5: Different theories of learning of psychology suffice SA.

C7: Different views of Karma in relation to rebirth and Liberation (Bauddha, Jaina and Hindu) upgrade one's own awareness.

C9: Knowledge of Historical development of Human Rights gradually develops one's own awareness. Indian constitutional rights and duties also strongly add support in this arena.

C8: Ability to evaluate scientific and unscientific explanation vehemently increase one's own awareness.

C11: SA develops automatically through Nyaya Logic & Epistemology

C12: Incremental development of SA becomes possible through Indian Ethics which includes SrimadBhagavadGita, Mimanasa, Bauddha and Jaina.

SA to also means to knowing

- i) The concepts of Sthiprajna and includes karmayoga of Gita.
- ii) Different concepts of Karma from the stand point of Mimansa
- iii) The concept of Rta and Rna
- iv) The Vedic concept of Vidhi and Nisedha.
- v) Fundamental concept of Anubrata, Mahabrata and Ahimsa from the standpoint of Jain Ethics.
- vi) the concept of Brahmavihara's Bhavana from the perspective of Bauddha.

C13: Nyaya Logic and Epistemology naturally increase one's own awareness, Grasping the process of Sabbodha strongly enhances it.

C14: Through Western Ethics SA develops also

C15: To have the concept of Anvitabhidhanvad and Abhihinvyavadais to propagate SA.

C16: Western Philosophy of Language too amplifies one's own awareness. To be able to apprehend Testability and verifiability theory of meaning is a sound help in this process.

C17: SrimadBhagavadGita helps in attaining SA.

- i) By studying the Srimad Bhagavad Gita's Karma Yoga.
- ii) Knowing the functions of trigunas.
- iii) Grasping the importance of Karmo in every steps of life.
- iv) Knowing the art of performing duties in a detached way.

C19: SA develops itself through the knowledge of Historical development of Human Rights.

C20: VE & PE has its contribution to SA.

PO3 Effective Communication (EC)

A Self Aware student can communicate effectively without offending and creating conflict with others (Hindu, Bauddha & Jaina)

C5: To have the knowledge of the personality development capsuls is to have the capacity to make a healthy relationship with others.

C7: Knowing different views (Hindu, Bauddha & Jaina) of Karma in relation to rebirth and liberation is the ability to deal with others effectively.

C7: The power of EC grows authomatically with the apprehension of the philosophical teachings of Christianity and Quran.

C12: Fundamental concepts of Anubrata, Mahabrta, Ahimsa from the standpoint of Jaina ethics and Pancasila of Baudhdha ethics naturally strengthen EC.

C13: EC is possible through the knowledge of the condition of Sabdabodha.

C17: One can effectively communicate with others simply through the knowledge of the function of Trigunas(Sattva, Rajas and Tamas) and how they transcend over the Gunas.

C18: Ability to appraise the concept of Non-violence according to M. K. Gandhi is to make one possible to make a healthy and long lasting relationship with others.

C19: Comprehending different types of rights and Indian constitutional rights and duties are making one possible to communicate effectively with others.

C20: VE and PE by their nature enrich EC.

PO 4 Interpersonal Relationship (IR)

Through EC, it is possible to make a healthy and long lasting relationship with others.

C5: IR can be developed through the knowledge of personality development capsules.

C7: IR can be enriched through the apprehension of the philosophical teachings of Christianity.

C12: Through the fundamental concept of Jaina and Buddhist ethics IR can easily be developed.

C17 The basic teachings of Srimad Bhagavad Gita simply propagate IR.

C18 Gandhiji's views are also helpful for IR

C20 VE and PE have their strong effect in IR.

PO5 Critical Thinking (CT)

C1: Epistemological and metaphysical standpoint of Nyaya-Vaisesika school help one to think critically, i.e., to analyze experience in an objective manner.

C2: Comprehending the historical development of Greek Philosophy enable one to analyze information critically.

Analyzing Rationalism and Empiricism, the two basic trends in Western Philosophy are also a great help in this respect.

C3: Apprehension of the ultimate reality of Advaita and Visistadvaita view strengthens one's capability to think information critically.

C4: Analyzing the nature of human understanding in a substantive support in this case .

C 13: The ability to think critically gradually develops in the following :

- i) Understanding the definition of Anumana, Vyapti and Vyaptigraha.
- ii) Knowing the definition and hetvabhasa and different kinds of it.
- iii) Grasping the controversy between Mimamsakas and Naiyayikas regarding theories of Pramanya.
- iv) Understanding the condition of Sabdabodha.

C17: CT is essentially connected with the teachings of the Srimad Bhagavad Gita, such as –

- i) Understanding the importance of Karma in every step of life.
- ii) Knowing the art of performing duties in a detached way.
- iii) Grasping which mode in the cause of knowledge, which of endeavor and which of ignorance, inertia etc.

PO6 Problem Solving Skill (PSS)

C5: Knowing the different theories of psychology and personality development formula enhances one's problem solving skills.

C7: Apprehending the philosophical teachings of Christianity and Quran develops one's PSS.

C12: Knowing the basic concepts of Sthitaprajna and Karma Yoga of the Gita is a great help for problem solving skill.

Understanding the fundamental concepts of Anubrata, Mahabrata etc. from the Jaina Point of view and the Pancasila etc. from Buddha view are also essential for this purpose.

C17: To promote PSS the great advices of the Bhagavad Gita are must.

C18: M. K. Gandhi's concept of Non-violence, Satyagraha and Swaraj enable one to deal with problems in his life in a constructive manner.

C19: The concept of Rights and duties is helpful in this case.

C20: With the help of VE and PE one can develop his PSS.

PO7 Empathy

C 7: To be empathetic the basic tanelns of Christianity and Quran are essential.
To have empathy Neo Vedantic concept is a must.

C12: The basic understanding of the Jaina and Bauddha ethics enables one to be sensitive to another person's situation.

C17: Knowing the art of performing prescribed duties in a detached way enhances our quality of life.

C18: Empathetic qualities develop gradually through appraising the concepts of Non-violence after M. K. Gandhi.

C19: The notion of basic rights and duties of Indian Constitution helps a lot to be empathetic.

C20: VE and PE enrich one's ability to be sensitive to another person's concern, worries, needs and help to move closer to situation to resolve conflicts.

PSO 1

C1: Through recognizing the general features of Indian Philosophy and differentiation between Orthodox and Heterodox School.

C 2: Through understanding the historical development of Greek Philosophy.

C 3: Through apprehending the theory of reality of Orthodox school of Philosophy specially from the standpoint of Sankhya-Yoga-Vedanta.

C 4: Through analyzing the nature of human understanding.

C 5 : Through the apprehension of the nature and scope of Psychology.

C 6: By dint of apprehending the nature and scope of social and political philosophy.

C 7: Through understanding the nature and scope of Philosophy of Religion.

C 8: By analyzing the basic concepts of logic, through differentiating the Deductive and Inductive arguments.

C 9: Through comprehending Symbolic logic and Quantification theory.

C10: Through the apprehension of Western Epistemology and Metaphysics.

C11: Through the basic conception of Nyaya Logic and Epistemology.

C12: With the help of the basic concepts of Indian Ethics.

C14: With the help of Western Ethics.

C17: Through the apprehension of fundamental teachings of the BhagavadGita.

C18: Through the general awareness of Indian contemporary Philosophy (M. K. Gandhi)

C 19: With the help of acquiring the notion of Human Right.

C 20: With the assistance of VE and PE.

PSO2

C1: The concept of Anekantavada, Syadvada etc. and Four Noble Truths, doctrine of Momentariness, Nairatmavada etc. develop both linguistic and analytical skills.

Theory of Pramana according to Nyaya also develop both skills.

C2: Cartesian method of doubt, Monadology, Pre-establish harmony theory etc. naturally enrich one's those skills.

C 3: Satkaryavada, Theory of evolution according to Sankhya and Anvita bhidhanvada, Abhihitavayavada of Mimansa easily develop both skills that would help for further studies.

C4: Different theories of John Locke, Berkeley, Hume and Kant are essential for the growth of the aforesaid skills.

C6: Several theories of social and political philosophy are helpful for further studies.

C7: Philosophy of Religion is a must for both skills.

C8: Concept of Western logic develops one's analytical skill, that is necessary for further studies.

C10: Apprehension of Western metaphysics and epistemology enhances both skills and is necessary for studies.

C11: Nyaya Logic and Epistemology naturally strengthen said skills.

C12 & C 14: Further studies are vehemently dependent on Indian and Western ethics.

C15 & C 16: Indian Philosophy of language and Western Philosophy Of language help a lot for the development of said skills.

C 17: The scholarly teachings of the Bhagavad Gita by nature develop both skills and are helpful for further studies.

C18: Indian Contemporary Philosophy is a must for the said purpose.

C19: For the growth of those skills, the concept of Human Right is essential.

C20: For further studies VE and PE are absolutely necessary.

PSO 3

C1: Jaina theory of Anakantavada, Syadvada, Saptabhanginaya etc. and Pratiyasamutpadatattva, Arthakriyakaritvavada etc. develop the power of evaluative and argument construction skills.

C2: Plato's theory of knowledge, Aristotle's doctrine of cause etc. enrich the power of evaluative and argument construction skill. In this case Cartesian method of doubt, Leibnizian Monadology etc. are also great help.

C3: Argument construction skill depends greatly on Samkhya theory of Evolution, Satkaryavada and eight fold path of Yoga, Vedanta's view is a positive support in this respect.

C4: Different theories of Locke, Barkley, Hume and Kant boost up the power of evaluative and systematic argument construction skill.

C7: Philosophy of Religion has its value for developing the power of evaluative skill.

C8: Mill's method of Experimental Enquiry and the pattern of Scientific Investigation naturally develop evaluative skill.

C10: Apprehension of the nature of phenomenalism and the nature of substance, Universals strongly develop evaluative and argument construction skills.

C11 & C 13: Nyaya Logic and Epistemology by nature enrich argument construction skill.

C 16: Apprehending Testability and Verifiability theory of meaning can enrich one's evaluative skill.

C 17: The scholarly teachings of the Bhagavadgita Strengthen easily argument construction skill.

PSO 4

C1: Through the study and apprehension of topics in the prescribed and syllabus of Indian Philosophy (such as, Carvaka school, Jaina Philosophy

C3: Buddhism, Nyaya-Vaisesika Philosophy etc.) students can develop the capacity to combine different views into one unified whole.

C2: With the help of understanding the prescribed syllabus of History of Western & Philosophy also students can enhance their capacity to combine different C4 views into one unified whole.

C7: Students can enrich their aforesaid capacity through the comprehension of the prescribed syllabus of Philosophy Religion

C12 & C14: Through the overall concept of Indian and Western Ethics students can develop their said capacity.

C17: The prescribed syllabus of the BhagavadGita (Karma Yoga and Gunatrayabibhagayoga) also helps one to boost up the above mentioned capacity.

C20: Studying and understanding the whole syllabus of Value Education and Peace Education (significance and objectives, values in different context) and Types of Peace edn. Their importance in Global perspective) strengthen one to combine different views into one unified whole.

PSO 5

C1 & C3: Capability of critically appreciating a scholarly presentation can be developed through the comprehension of prescribed syllabus of Indian Philosophy, (such as Carvak, Bauddha and Jaina school, Nyaya-Vaisesika, Samkhya-Yoga and Mimansa-Vedanta school)

C2 & C 4: By studying and grasping the prescribed syllabus of History of Western Philosophy (such as, Ministry of Greek Philosophy and Rationalism, Empiricism etc.), student can critically appreciate a scholarly presentation of any form and debate upon the issues which cover cross discussions.

C7: Students can develop their capability of critically appreciating a scholarly presentation of any form and debate upon the issues, through the apprehension of the prescribed syllabus of Philosophy of Religion.

C 12 & C 14 : Through the overall concept of Indian and Western Ethics,
One can enhance his capability of appreciating a scholarly presentation.

C15 & C 16: With the help of understanding the prescribed syllabus of
Indian Philosophy of Language and Western Philosophy of Language, ability grows automatically to appreciate critically a scholarly presentation.

C 17: Through the comprehension of the scheduled syllabus of the BhagavadGita, the aforesaid capability develops naturally.

C 20: Development of capability of critically appreciating a scholarly presentation and debate upon the issues which cover cross discussion, depends upon the deeper understanding of the prescribed syllabus of VE and PE.

PO6

C1 & C3: After completion of Hons. students will develop the skill of comprehending and the nature and basic concepts of Philosophy connected to the area of Metaphysical and Epistemological view of the Nastika (Heterodox) and Astika(Orthodox) schools.

C2 & C4: Comprehend the basic concepts of philosophy related to the area of epistemology and metaphysics of Greek Philosophy and rationalistic view of Western Philosophy Also with the epistemological standpoint of Kantian Philosophy.

C5: Understand the basic concepts of the nature of psychology.

C7: Apprehend the fundamental concepts of Philosophy of Religion.

C8: Analyze basic concepts of Logic, such as, Deductive and Inductive argument.

C9: Comprehend symbolic logic.

C10: Understand the basic concepts of Western Metaphysics and Epistemology such as, different sources of knowledge and the nature of substance and Universals.

C12: Recognize the basic concepts of Indian and Western

C14: Ethics.

C15 & C16: Know the Indian and Western Philosophy of Language.

PSO7

C6: After completion of B. A. (Hons.) students will develop skills like ability to understand the nature and scope of Social and Political Philosophy.

Apprehend basic concepts of Society, community and their role, different forms of democracy etc.

C7: Understand the nature and scope of Religion, such as, Philosophical teachings of Christianity etc.

C5: Ability to apply philosophical knowledge into the field of education, such as, apprehend different theories of learning, personality development capsules etc.

C18: Ability to apply philosophical knowledge into the field like political science, such as, the knowledge of Swaraj and theory of Trusteeship.

C19: Capability of applying philosophical knowledge into the field like political science, such as, the knowledge of the definition and nature of Human Rights.

C20: Ability to apply philosophical knowledge into interdisciplinary field like Education, such as, the knowledge of characteristics, objectives of value and peace education.

Awareness of values in different contexts, types of peace education, and their values in Global perspective.

Attainment of Course & Programme Outcomes
Of Philosophy department 2020-2021

http://www.vidyasagar.ac.in/Downloads/ShowPdf.aspx?file=/policies_regulations/UG_CBCS_Regulations_18082021.pdf

In the Outcome Based Education (OBE), assessment is done through one or more than one processes, carried out by the department, that identify, collect, and prepare data to evaluate the achievement of course outcomes (CO's).

The process for finding the attainment of Course outcomes uses various tools/methods. These methods are classified into two types: **Direct methods and indirect methods.**

Direct methods display the student's knowledge and skills from their performance in the class/assignment test, internal assessment tests, assignments, semester examinations, seminars, laboratory assignments/practicals, mini projects etc. These methods provide a sampling of what students know and/or can do and provide strong evidence of student learning.

Indirect methods such as course exit survey and examiner feedback to reflect on student's learning. They are used to assess opinions or thoughts about the graduate's knowledge or skills.

Following tables show the various methods used in assessment process that periodically documents and demonstrates the degree to which the Course Outcomes are attained. They include information on:

- a) Listing and description of the assessment processes used to gather the data, and
- b) The frequency with which these assessment processes are carried out.

Sr. No.	Direct Assessment Method	Assessment frequency	Description
1.	Internal Assessment Test	Twice in a Semester	The Internal Assessment marks in a theory paper shall be based on two tests generally conducted at the end of 6 th and 11 th weeks of each semester. It is a metric used to continuously assess the attainment of course outcomes w.r.t course objectives. Average marks of two tests shall be the Internal Assessment Marks for the relevant course.
2.	End Semester Examination	Once in a Semester	End Semester examination (theory or practical) are the metric to assess whether all the course outcomes are attained or not framed by the course incharge. End Semester Examination is more focused on attainment of all course outcomes and uses a descriptive questions.
3.	Practical Semester Examination		
4.	Home Assignments	Twice in a Semester	Assignment is a metric used to assess student's analytical and problem solving abilities. Every student is assigned with course related tasks & assessment will

			be done based on their performance. Grades are assigned depending on their innovation in solving/deriving the problems.
5.	Class / Assignment Test	Twice in a Semester	It is a metric used to continuously assess the student's understanding capabilities.
6.	Preliminary Examination	Once in a semester	Preliminary examination is the metric to assess whether all the course outcomes are attained or not by asking descriptive questions.
7.	Presentations	As per the requirement	Presentation is the metric used to assess student's communication and presentation skills along with depth of the subject knowledge. Seminars topics are given to the students that cover topics of current interest or provide in-depth coverage of selected topics from the core courses.
8.	Class Attendance	As Per Vidyasagar University Guideline.	Total 5 Marks allotted for every Course / SEC/ DSE/AECC or others. The marks obtained of every course from Class Attendance by the students is following manner. <ol style="list-style-type: none"> 1. 05 Marks if he/ she attained greater than or equal to 95%. 2. 04 Marks if he/ she attained greater than or equal to 90%. 3. 03 Marks if he/ she attained greater than or equal to 85%. 4. 02 Marks if he/ she attained greater than or equal to 80%. 5. 01 Marks if he/ she attained greater than or equal to 75%.

Table 2: Indirect Assessment tool used for CO attainment

Sr. No.	Indirect Assessment Method	Assessment frequency	Method Description
1	Course Exit Survey / Students Feedback Survey	End of Semester	Collect variety of information about course outcomes from the students after learning entire course.

The weightages given for various assessment tools used for the attainment of Course Outcomes are shown in table 3.

Table 3: List of Course Assessment tools

			Tools	Frequency	Weightage
Assessment Tools	Direct	Internal Tools	Assignment Tests	Twice in a semester	10/75, 05/50
			Internal Assessment	Twice in a semester	
			Home Assignments	Selected Topic	
			Seminar/Presentations		
			Mini Projects		
			Preliminary Examination		
			End Semester Field Visit	Once in a semester	03/75(Field Visit Paper Only)
					20/100(Project Report Only)
					External Tools
		Class Attendance	Counted after completion the End Semester classes.	Once in a semester	<p>Total 5 Marks allotted for every Course / SEC/ DSE/AECC or others.</p> <p>The marks obtained of every course from Class Attendance by the students is following manner.</p> <ol style="list-style-type: none"> 1. 05 Marks if he/ she attained greater than or equal to 95%. 2. 04 Marks if he/ she attained greater than or equal to

					<p>90%.</p> <p>3. 03 Marks if he/ she attained greater than or equal to 85%.</p> <p>4. 02 Marks if he/ she attained greater than or equal to 80%.</p> <p>5. 01 Marks if he/ she attained greater than or equal to 75%.</p>
	Indirect	--	Course Exit Survey/ Examiners feedback	Once in a Semester	On Marks Allotted but As Per NAAC / IQAC Guideline

MUGBERIA GANGADHAR MAHAVIDYALAYA, MUGBERIA 721425

DEPARTMENT OF PHILOSOPHY PO & PSO ATTAINMENT

INDIRECT METHOD

Academic Session: 2020-2021

Semester VI

Programme Name: B. A IN PHILOSOPHY(HON.)

EXIT FORM SURVEY IS CONDUCTED THROUGH QUESTIONNAIRE METHODS. OUT OF 10 QUESTIONS, FIRST 7 OF THEM RELATE DIRECTLY TO THE POs & THE LAST 3 QUESTIONS RELATE TO THE PSOs. A SAMPLE FORM IS GIVEN BELOW:

DEPARTMENT OF PHILOSOPHY, MUGBERIA
GANGADHAR MAHAVIDYALAYA, BHUPATINAGAR,
PURBA MEDINIPUR-721425

INDIRECT ASSESSMENT METHOD : ACADEMIC SESSION
2022-2023

QUESTIONNAIRE FOR POST GRADUATE EXIT SURVEY (Tike The
appropriate option)

(Students are asked to be completed the following 10 questions)

Student Name: *Tanusree manna*

Course Name: UG Sem: Year : *2022*

Mobile No: *8436764382* Email:

1. Did you acquire sound & sufficient knowledge of the courses taught?

Excellent	Good	Average	Poor
	✓		

2. Rate your skill development in terms of critical thinking & reasoning offered in the courses?

Excellent	Good	Average	Poor
		✓	

3. How much are the courses offered to you suggesting an interdisciplinary approach?

Excellent	Good	Average	Poor
	✓		

4. Rate the courses as per their communication skill and attitude.

Excellent	Good	Average	Poor
	✓		

5. Did the courses help in developing self directed learning?

Excellent	Good	Average	Poor
	✓		

6. Rate the courses in terms of their updation with recent developments.

Excellent	Good	Average	Poor
	✓		

7. Rate the courses in terms of their experimental learning and employability option?

Excellent	Good	Average	Poor
✓			

8. Rate the courses in terms of their environmental awareness and relevance to sustainable measures?

Excellent	Good	Average	Poor
	✓		

9. Rate the courses in terms of developing research oriented skill.

Excellent	Good	Average	Poor
		✓	

10. How far the courses are relevant in terms of job opportunities and research/further studies?

Excellent	Good	Average	Poor
	✓		

Programme Name: B. A IN PHILOSOPHY(HON.)
MUGBERIA GANGADHAR MAHAVIDYALAYA, MUGBERIA 721425
DEPARTMENT OF PHILOSOPHY
RATING AND RELATION OF POs AND PSOs WITH QUESTIONNARIE
Average Rating (Excellent- 4, Good-3, Average-2, Poor-1) Target level: 3

Questions	Average Rating (of 32 students)
1. Did you acquire sound & sufficient knowledge of the courses taught?	3.3
2. Rate your skill development in terms of critical thinking & reasoning offered in the courses?	3.1
3. How much are the courses offered to you suggesting an interdisciplinary approach?	3.1
4. Rate the courses as per their communication skill and attitude	2.8
5. Did the courses help in developing self directed learning?	3.2
6. Rate the courses in terms of their updation with recent developments.	3.1
7. Rate the courses in terms of their experimental learning and employability option?	2.5
8. Rate the courses in terms of their environmental awareness and relevance to sustainable measures?	2.9
9. Rate the courses in terms of developing research oriented skill	2.7
10. How far the courses are relevant in terms of job opportunities and research/further studies?	2.8

In Indirect Method, the target level is reached successfully for POs & PSOs.

MUGBERIA GANGADHAR MAHAVIDYALAYA, MUGBERIA 721425
DEPARTMENT OF PHILOSOPHY
Result of Sem-VI of Philosophy (Hon.) 2021

Anushri Dalai	401	CGPA: 7.00
Barnali Jana	403	CGPA: 7.50
Debashree Das	406	CGPA: 7.75
Manas Sahoo	415	CGPA: 7.25
Manjushree Mandal	426	CGPA: 7.50
Mou Dalai	408	CGPA: 7.00
Moumita Giri	410	CGPA: 7.50
Nilasree Das Maiti	412	CGPA: 7.00
Nilima Das	411	CGPA: 6.75
Pampa Sau	427	CGPA: 7.75
Parthasarathi Maity	413	CGPA: 6.75
Piu Pradhan	414	CGPA: 7.00
Pratima Jana	419	CGPA: 7.50
Puja Mandal	420	CGPA: 7.25
Shrabani Mandal	453	CGPA: 7.00
Snehasis Adak	425	CGPA: 7.00
Sonali Shee	461	CGPA: 6.75
Soumen Das	429	CGPA: 7.00



Soumen Gayen	422	CGPA: 7.00
Sourav Sau	421	CGPA: 7.00
Srabani Maity	433	CGPA: 7.50
Subhankar Acharya	423	CGPA: 7.25
Subrata Maity	437	CGPA: 7.50
Sunita Pal	450	CGPA: 7.25
Sunita Payra	435	CGPA: 7.25
Supriya Das	451	CGPA: 7.50
Susmita Jana	442	CGPA: 7.50
Sutanwi Das	452	CGPA: 7.00
Sutapa Das	457	CGPA: 7.00
Tanushri Das	440	CGPA: 8.00
Tapas Sasmal	443	CGPA: 7.00
Tumpa Bera	444	CGPA: 7.00

The following list of students from 2022-2023 Batch have taken admission into HEIs for higher studies:

Name of student enrolling into higher education	Program graduated from	Name of institution joined	Name of programme admitted to
PARBATI PRADHAN	MUGBERIA GANGADHAR MAHAVIDYALAYA	MIDNAPUR COLLEGE	MA
SONALI JANA	MUGBERIA GANGADHAR MAHAVIDYALAYA	VIDYASAGAR UNIVERSITY	MA
RAKHI BERA	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
SRIKRISHNA MONDAL	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
SUDAM PATRA	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
MAHARSI JANA	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
KABERI BERA	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
MANDIRA NANDI	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
ATASI MANNA	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA

SAGAR SASMAL	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
MOUMITA MANIK	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA
MITUSRI MONDAL	MUGBERIA GANGADHAR MAHAVIDYALAYA	BAJKUL MILANI MAHAVIDYALAYA	MA




Signature of The Principal
Dr Swapan Kumar Misra

Principal
Mugberia Gangadhar Mahavidyalaya

Date: 24.01.2022