

AL - AMEEN MEMORIAL MINORITY COLLEGE

Number of Students undertaking Project /Field work :-

Sl. No.	Name of Programme	Subject	Paper	Project name	Year	No. of Students
1	Project Work	Philosophy (Honours)	CC-13	Arthapatti and Classification of Arthapatti	2020-21	10
2	Project Work	Philosophy (Honours)	CC-14	Nature of Ethics	2020-21	10
3	Project Work	Philosophy (Honours)	DSE-A2(c)	The Principal criteria of sentence meaning	2020-21	10
4	Project Work	Philosophy (Honours)	DSE-B2(d)	Human nature of Gandhi	2020-21	10

PHIA, 6th semester, B.A under CBCS - 2021

Name of Students :-

- 1) Manjuara Khatun
- 2) Sahida Khatun
- 3) Jasmina Khatun
- 4) Saima Khatun
- 5) Marjia Khatun
- 6) Ruksana Khatun
- 7) Afsana Khatun
- 8) Rowsonara Khatun
- 9) Suhana Molla
- 10) Asrarul sk.

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2021

Details of experiments learning thought : Project Work

Semester -VI

Subject name: PHIA

Paper name : CC-13

Project name : Arthapatti and It's Classifications.

Full Marks : of Project : 15

Project details including It's aim :

The word "Arthapatti" comes from the word 'Artha' meaning 'real thing' and the word 'Apatti' meaning 'incongruous imagination'. When an apparent inconsistency is noticed in a real thing, another thing is imagined to explain that inconsistency. , then that 'Imagination' itself is called "Arthapatti". Again, Arthapatti also means proof like prama, in this case the word "Arthapatti" means objection i.e. subject imagination. This Arthapatti can be of two types -1)Dristarthapatti 2)Srutarthapatti.

Arbitrators accept the evidence called Arthapatti as the fifth evidence but the Naiyayikas do not. Because jurists hold that Arthapatti includes presumptive evidence. "Naisavajan Roup" prama like a inference .This is Inference - 'Debo Dutta Ratao Vungte diva Avujanata Sati Pinatat'. The main objective of this project is to create a clear idea about whether Arthapatti can be considered as a separate evidence and to impart overall knowledge about meaning.

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2021

Details of experiments learning thought : Project Work

Semester -VI

Subject name: PHIA

Paper name : DSE-A2(c)

Project name : The Principle Criteria of Sentence- meaning.

Full Marks : of Project : 15

Project details including It's aim :

A sentence is a meaningful arrangement of words. So, if the word arrangement makes sense, it will not be considered as a sentence, and if not, it will be considered as a sentence. The task of philosophy is to distinguish meaningful sentences from meaningless sentences by determining the sufficient and necessary conditions for the meaning of sentences. According to Professor Hospas, meaningless sentences are given extra value by calling them 'false', so they cannot be called false. Professor John Hospas, on the other hand, mentions some important aspects of meaning. Those are 1) conceivability 2) describability 3) truth condition 4) being aware of similar things or situations 5) context-illusory nonsense 6) type-illusory nonsense 7) contradiction nonsense and 8) general language translatability. The project has been undertaken with the aim of accumulating a comprehensive knowledge of syntax standards.

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Number of Students undertaking Project /Field work :-

Sl. No.	Name of Programme	Subject	Paper	Project name	Year	No. of Students
1	Project Work	Philosophy (Honours)	CC-13	Different Kind of Anumiti	2021-22	09
2	Project Work	Philosophy (Honours)	CC-14	List of non - moral action	2021-22	09
3	Project Work	Philosophy (Honours)	DSE-A2(c)	The different senses of the word "meaning".	2021-22	09
4	Project Work	Philosophy (Honours)	DSE-B2(d)	Custodianism of Gandhi	2021-22	09

PHIA, 6th semester, B.A under CBCS - 2022

Name of Students :-

- 1) Tuktuki Khatun
- 2) Rehena Khatun
- 3) Roshni Khan
- 4) Firdusi Khatun
- 5) Joytsna Khatun
- 6) Tanjila Khatun
- 7) Nargis Khatun
- 8) Nourin Chowdhury
- 9) Ramjan Laskar

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2022

Details of experiments learning thought : Project Work

Semester -VI

Subject Name: PHIA

Paper Name : CC-13

Project Name : Anumiti and It's different kinds.

Full Marks : of Project : 15

Project details including It's aim :

"Paramarsa janyam Jnanam anumiti". This knowledge that arises from suggestion is called inference. However, fearing that this sign of inference may be very bad in 'Ativapti Dosh', Annambhatta said in reference to the sign of inference in Dipika Paksata -Sahakito- Paramarsa janyam jnanam Anumiti" i.e. in Annambhatta Tarkasangraha. Recognizes two types of inferential knowledge -1) Svarthanumiti, - The inferential knowledge acquired by the inferential for his own sake is called Svarthanumiti. 2) Pararthanumiti - When a person applies five adverbs to that person to explain a supposed substance, the knowledge that the listener gets by hearing those five adverbs is called Pararthanumiti.

Depending on Lingaparamarsa Anumiti is again divided into three parts - 1) Kevalanvayi Anumiti 2) Kevalayatireki Anumiti 3)Anvayavyatireki Anumiti. The main objective of this project is to create a clear understanding of Anumiti and create a clear understanding among the students by presenting the complex discussion of Anumiti as clearly and simply as possible.

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2022

Details of experiments learning thought : Project Work

Semester -VI

Subject name: PHIA

Paper name : DSE-A2(c)

Project name : The difference Senses of the Word 'Meaning'.

Full Marks : of Project : 15

Project details including It's aim :

A word is a kind of spoken or written ritually introduced sign or signal, which is considered as the smallest part of meaning.

And what is understood by this word is the meaning of that word. The word "meaning" is mainly used in two senses - 'word meaning' and 'object or subject meaning'. Here taking the word meaning in the second sense i.e. subject sense, Prof. Hospas mentions eight types of meaning. Those are -1) Indicative sense 2) Cause sense 3) Action sense 4) Intention sense 5) Explanation sense 6) Purpose sense 7) Power sense and 8) Significance sense.

The term "meaning" may be used in any of the meanings specified. Again, the word "meaning" can be used in more than one sense in a given sentence. Therefore, in order to understand in what sense the speaker has applied the word "meaning", the listener must have a clear and distinct understanding of "meaning", otherwise it is almost impossible for the listener to determine the meaning of "meaning" used in the words. Hence the objective of this project is to accumulate the overall knowledge regarding the practical application of the term "Artha".

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Number of Students undertaking Project /Field work :-

Sl. No.	Name of Programme	Subject	Paper	Project name	Year	No. of Students
1	Project Work	Philosophy (Honours)	CC-13	Classification of Hetvabhasa	2022-23	09
2	Project Work	Philosophy (Honours)	CC-14	Scope of ethics	2022-23	09
3	Project Work	Philosophy (Honours)	DSE-A2(c)	Different types of Definition	2022-23	09
4	Project Work	Philosophy (Honours)	DSE-B2(d)	Gandhi's ideology of non - violence	2022-23	09

PHIA, 6th semester, B.A under CBCS - 2023

Name of Students :-

- 1) Jasmina Khatun
- 2) Anisha Sk.
- 3) Sanjana Khatun
- 4) Apsana Khatun
- 5) Yasmin Khatun
- 6) Rubina Khatun
- 7) Momtaj Khatun
- 8) Tahera Khatun
- 9) Md. Mohinur Rahaman Molla

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2023

Details of experiments learning thought : Project Work

Semester -VI

Subject name: PHIA

Paper name : CC-13

Project name : Hattavas and It's Classifications.

Full Marks : of Project : 15

Project details including It's aim :

Deepikate Annambhatta takes the word "Hetvabhasa" to mean 'Hetu Dosh' and gives the sign - 'Anumiti Pratibandhak Yathartha Jnanam Visayatam Hetvabhasam' . The subject of knowledge which obstructs inference is called Hetvabhasa'. The word obstruction has two meanings, but here in the sign of Hetvabhasa. The word 'obstacle' is taken to mean "Karonibhutavab Pratiyagi". Annambhatta mentions five types of Hetvabhasa in the original text, they are - 1)Savyabhicara 2)Viruddha 3) Badhita 4) Asiddha 5) Satpatipaksa.

Savyabhicara Hetvabhasa again three types - 1) Sadharan Sabyabhicara 2) Asadharan savyabhicara 3) Anupasanghari.

Asiddha Hattavas and their three types - 1)Asrayasiddhi 2)Svarupasiddhi 3)Vyapyatvasiddhi.The main objective of this project is to create a clear understanding of Hetvabhasa by gaining complete knowledge.

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2023

Details of experiments learning thought : Project Work
emester -VI

Subject name: PHIA

Paper name : DSE-A2(c)

Project name : Nature of Man and Swami Vivekananda


Full Marks : of Project : 15

Project details including It's aim :

Generally speaking, specifying the meaning of a word is called a "definition". The meaning of a word refers to the semantic content, eg - the animal that the word "man" refers to is the animal that the word "man" means. So the purpose of giving a definition is to explain to others what the exact meaning of the word is. Although the purpose of all definitions is the same, methodological differences are observed between them. Some of the main methods of definition are – 1) Definition with synonyms 2) Conjugation by referring to the object or cause of the word 3) a) Conventional – the individual imposes the meaning of the word as he wishes and uses the word in that particular sense, to give his definition. May, this definition is called a contractual imposition definition. b) Lexicographic definition - Definition can also be given using the conventional meaning of the word given in the dictionary, it is called lexicographic or reporter definition. 4) Relation to the object is also given by referring to the essence of the object or the essence of the object, it is called the definition of essence or object. 5) The definition based on emotional meaning is called 'inductive definition'. 6) The 'semantic' of the word refers to the object or person referred to by the word. Sometimes words are defined with reference to this literal meaning, this definition is called a literal definition or an epistemic definition. Also definition is given in the form of finger-pointing without using any words - such definition is called demonstrative definition. Practicing application of the term definition by informing the general issues regarding the method of 'definition', forming a clear concept of definition.

The main objective of this project is to inform about the customs.


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PHIG, 6th semester, B.A under CBCS - 2021

Number of Students undertaking Project /Field work : -

Sl. No.	Name of Programme	Subject	Paper	Project name	Year	No. of Students
1	Project Work	Philosophy (General)	DSE -B2	Religious Ideology of Swami Vivekananda	2020-21	05

Name of students : -

- 1) Sajina Gharami
- 2) Wakid Fahim Akhand
- 3) Saheli Mistry
- 4) Hasanur Gazi
- 5) Paruli Laskar

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Name of the Course : B.A. Semester-VI,H/G,Under CBCS-2021

Details of experiments learning thought : Project Work

Semester -VI

Subject name: PHIG

Paper name : DSE-B

Project name : Religious Ideology of Swami Vivekananda.

Full Marks : of Project : 15

Project details including It's aim :

According to Swamiji, all efforts for the development of human nature belong to religion. Man alone is eternal, pure, Buddha and free - such realization is Dharma. In Swamiji's view, factories and schools, fields and farms - these workplaces are the meeting places of God with man, like a saint's cottage and a temple. So there is no difference between service of man and worship of God. In this context, Swamiji said - 'Shiva service that is life service' is the best human religion. According to Swamiji, the preservation of the soul is religion. According to him, charity is religion, the distribution of love to living beings is religion, the philosophy of the soul is religion, the philosophy of the non-differentiation of God and soul is religion. Swamiji admits that just as there is conflict between different religions, there is also communal strife. And our thinking power is awakened from the collision of these different thoughts. So there will be diversity in religions too. Swamiji felt that a universal religion should be designed by acknowledging diversity and difference, which would point the way to reconciliation without destroying the individuality of man in religion. Swamiji personally realized that all the races and religions of the world are bound in one single unity and encouraged others to realize it. The main objective of this project is to convey Swamiji's ideology on religion.

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PHIG, 6th semester, B.A under CBCS - 2023

Number of Students undertaking Project /Field work :-

Sl. No.	Name of Programme	Subject	Paper	Project name	Year	No. of Students
1	Project Work	Philosophy (General)	DSE -B2	Nature of man and Swami Vivekananda	2022-23	21

Name of students :-

- 1) Arshi Parveen
- 2)Kohinur Khatun
- 3)Afrin Khatun
- 4) Amjed Molla
- 5) Nafisa Parvin
- 6) Rehenuma Khatun
- 7)Dania Mondal
- 8) Julu Akhand
- 9)Sania Khatun
- 10) Atif Mistry
- 11) Marufa Khatun
- 12) Priti Mondal
- 13) Rubina Khatun
- 14) Marufa Khatun
- 15)Morjina Khatun
- 16)Rakesh Laskar
- 17)Nafisa Khatun
- 18)Parveen Khatun
- 19)Uzma Mukhtar
- 20)Mousumi Mal
- 21)Touhida Mondal

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Name of the Course : B.A. Semester-VI, H/G, Under CBCS-2023

Details of experiments learning thought : Project Work

Semester -VI

Subject name: PHIG

Paper Name : DSE-B :Contemporary Indian Thought

Project Name : Nature of man and Swami Vivekananda

Full Marks : of Project : 15

Project Details including it's aim : -

Swami Vivekananda in his book 'Jnanyoga' says about the nature of man 'man is the concentrated state of spiritual energy'. But he did not ignore the physical condition of man. Swami Vivekananda's philosophy conceived of 'human nature', the physical and the spiritual - as a harmonious union of both. Swamiji believed that man's physical capacity is greater than that of other animals because his physical nature is organized and has a unity within it. Man is not only a reactive body, but has purpose and choice in his bodily behavior, and planning and execution, which distinguish him from other animals. All the energies of this gross body come from the mind, and this mind becomes active for the soul, the true nature of man is this soul or Brahman. Following the Gita, Swamiji explains the soul - which is beyond all thought, which has no birth and death, which cannot be cut asunder by the sword, which cannot be burnt, which cannot be moistened by wind, which cannot be wetted by water, the immovable omnipresent Karta which cannot be called body or mind, which is beyond everything is soul. Following the Vedantic doctrine, Swamiji held that the soul and Brahma are identical. The soul is first and foremost eternally pure, Buddha, liberated and possessed of infinite power. The objective of this project is to gain a clear understanding of Vivekananda's ideological views on human nature.

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AL - AMEEN MEMORIAL MINORITY COLLEGE

PHIG, 4th semester, B.A under CBCS - 2023

Number of Students undertaking Project /Field work :-

Sl. No.	Name of Programme	Subject	Paper	Project name	Year	No. of Students
1	Project Work	Philosophy (General)	CC/GE -4	Relation between Sensation and Perception	2022-23	20

Name of students :-

- 1) Masamat Meherunesa Khatun
- 2) Md.Rahatulla Molla.
- 3)Selima Khatun
- 4) Afrin Khatun
- 5)Saba Afreen
- 6)Afroza Sardar
- 7)Md.Misbaul Haque Molla
- 8) Bilkis Khatun
- 9) Md.Hayrat Ali
- 10)Sunia Khatun
- 11) Arifur Rahaman Mistry
- 12) Mamunal Rashid
- 13)Md.Mir HossainHalder
- 14) Asfakulla Shikari
- 15) Fatma Marium
- 16)Arifa Mondal
- 17)Nahida Ali
- 18)Mst. Hamina Khatun
- 19) MasarufHossain
- 20)Firuja Khatun



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Name of the Course : B.A.Semester -VI, H/G, Under CBCS -2023

Details of experiments learning thought :Project work

Semester -VI

Subject name - PHIG

Paper name - CC - 4 & GE - 4 : Philosophy of Mind.

Project name - Relation between Sensation and Perception.

Full marks :of Project - 15

Project details including it's aim :

1Both sensation and perception are sensory-stimulated mental processes. We gain awareness of the external world through both sensation and perception. Sensation is the mental state preceding perception. Although Sensation and perception are both mental processes, but some differences are observed between them. As such, sensation is a simple mental state but perception is a complex mental state. Meaningful sensation is called perception . Perception is considered as knowledge.

The main purpose of creating this project is to make clear to the students the clear difference between them, even though they are mental states, both sensation and perception are not the same.

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