

Programme Guide

Bachelor of Arts in Philosophy



Krishna Kanta Handiqui State Open University

The University deserves the right to change the rules and procedures described in this Programme Guide. Please check from time to time with the University Website for updates.

Recognition of Degrees/Diplomas/Certificates provided by Krishna Kanta Handiqui State Open University:

- Established under the provision of the 'Krishna Kanta Handiqui State Open University Act' 2005 of the State Legislature of Assam.
- The University has been recognised and its academic programmes have been approved by the UGC, New Delhi vide letter no. F.9-13/2008(CPP-I), dated March 18, 2009.
- The Government of Assam has recognised all degree, diploma and certificate programmes of the University for job and higher study vide letter no. AHE/228/2007/330, dated May 08, 2009.
- The UGC through its Public Notice vide F. No. 1-9 2018 (DEB-I) dated 23rd February, 2018 has asked for recognising and treating the Degrees/Diplomas/Certificates awarded through distance mode at par with the corresponding awards of Degrees/Diplomas/Certificates obtained through the formal system of education. URL: https://www.ugc.ac.in/pdfnews/5628873_UGC-Public-Notice---treating-all-degrees.pdf

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1. MESSAGE FROM THE DEAN (ACADEMIC)

Dear Learner,

Greetings from the Establishment of the Dean (Academic) at Krishna Kanta Handiqui State Open University.

I heartily welcome you as a learner of the BA Programme in Philosophy of this prestigious state open university and I hope that you will be happy to explore the varied and up-to-date curriculum of this Programme which are compatible with the 21st century employment market. KKHSOU has been a choice-based educational destination for many who were deprived or denied or conditionally forced to remain away from their dream of education. While imparting need-based education to the fresh learners, our University also holds the promise of fulfilling the educational dreams of the socially backward, underprivileged and marginalised people of our society.

Friend, I am happy to inform you that we at KKHSOU provide diverse tracks to fulfil your learning needs. Our university is currently offering programmes in four different levels i.e. Master's Degree, Bachelors' Degree, Diploma and Certificates under six different Schools of Studies namely, S. K. Bhuyan School of Social Sciences, Padmanath Gohain Baruah School of Humanities, Maniram Dewan School of Management, Bhupen Hazarika School of Mass Communication, Guru Prasad Das School of Vocational Studies and Hiranya Kr. Bhuyan School of Science and Technology. We are having subjects right from Literature to Journalism, from Yoga to Commerce and Management. Once a learner is awarded a Degree or Certificate by KKHSOU in any of the programmes, he/she becomes eligible for employment in any government or private sector work market. Therefore, start your educational journey with confidence and hard work so that you can shine in life.

I am happy to share the fact that we are loved and embraced by a large number of learners spread across the state and beyond. During your journey in our university, you will be supported by a host of Learner Support Services about which you learn in this Programme Guide. Therefore, I urge you to make full utilisation of the resources and facilities provided by our university. Besides, our faculty members shall be always ready to assist you in advancing your knowledge, developing your creativity and discovering solutions to the pressing academic questions you might face.

I know that we have challenges to meet. However, I also assure you that through our dedication, determination and teamwork, we shall be able to overcome all problems on our way.

I wish you all the very best for your bright future.

**Dean Academic
KKHSOU**

2. STUDYING AT KKHSOU USING THE DISTANCE LEARNING MODE

Krishna Kanta Handiqui State Open University (KKHSOU) welcomes you to its vast community of aspiring learners. It is important to advance and upgrade your education for a productive and healthy living in contemporary society. Hence, it is important that you choose the right university to suit your learning needs. KKHSOU shall assist you in all the aspects of your educational journey.

You will note that KKHSOU is the 14th State Open University of India with a learner-base of 3,00,000 until 2019. This University has adopted the Open and Distance Learning (ODL) mode to facilitate the implementation of its different academic programmes with a view to providing timely opportunities for lifelong learning. Our flexible academic programmes shall suit the needs of all our learners as well as working individuals who are unable to study full time on-campus five-six days a week, despite having a desire for an accredited qualification and personal development.

While studying at KKHSOU, you will be supported by a meticulously prepared Self-Learning Materials (or SLMs) that are well designed and expertly written; an all-inclusive university website; an e-SLM portal and a host of other learner support services such as face-to-face counselling sessions in the University Study Centres, which act as the mirror of the University.

The SLMs in a particular programme are specially prepared by a group of experts who include the faculty members from KKHSOU as well as those drawn from different Universities and educational institutions located across the state as well as the country. The preparation and production of the SLMs of a particular department are co-ordinated by the faculty members of the concerned department following a careful scrutiny of the contents and language by experts in the field. Besides, efforts to make audio and audio-visual contents based on the syllabus are also made in the Multimedia Production Unit of the University in consultation with the course writers, editors and in-house faculty members. Such audio-visual materials are reviewed by the faculty members, media experts and the concerned authority, before they are uploaded in the University's YouTube page.

We hope that you will make full use of the resources provided by the University during your academic journey. However, you should also know that your achievement in the programme of enrolment will also depend on your performance in both the continuous assessments through assignment and the Semester-end examination. Studying in an ODL Institution for an award of degree or qualification demands great commitment on your part as a learner. Although KKHSOU provides you with a flexible way of learning, you are required to complete all the assignments in due course within a stipulated period and take the examinations according to the schedule specified. In general, besides attending the face-to-face counselling sessions and tutorials at your study centre where you have enrolled, you should be able to allocate at least 2-3 hours a day for studying your courses.

With this introductory information, you should start your programme at KKHSOU and we hope that by availing all the support services of the university, you will succeed in your educational venture. We assure you that the University fraternity shall always stand by you to help you with all your academic requirements.

3. HOW TO SUCCEED AS A DISTANCE LEARNER IN THE ODL SYSTEM

The Open and Distance Learning (or ODL) is a system of education in which education is imparted to the learners from a distance. The two basic elements in ODL are:

- a. The physical distance between the educators and the learners;
- b. The changed role of the educators who meets the learners only for selected tasks such as counselling during contact sessions, conducting tutorials and helping the learners with field-based projects and collaborating with the learners to solve their problems.

In the conventional face-to-face mode of education, the teaching-learning contents are communicated directly by the teachers/educator mainly through the lecture method. In distance education however, this interpersonal communication is replaced by print, telephonic and electronic communication, broadcasting of educational programmes, online communication and others need-based methods. Hence, the philosophy of ODL is based on the idea of the 'teacher in print' that means the teachers are very much present in the SLMs, directly teaching each learner through printed words.

In your case, the benefit of ODL is that it provides access to education that you would not have gained otherwise. ODL allows you to study when and where it suits you and enables you to continue learning while also fulfilling your commitments to the family, work and community. You may be pursuing higher education for various reasons such as—you might be interested in changing your career or you might simply want to expand your knowledge base for personal enrichment. Whatever may be the reason, unlike in the conventional system, ODL provides you with flexitime learning experience while catering to your learning needs. It is important for you to bear in mind that in ODL, you are not pursuing your studies alone on your journey.

We encourage you to make full use of the facilities provided by the University during your study at KKHSOU. You should always make an attempt to regularly attend the counselling sessions at the study centre where you have enrolled, form study groups with your programme-mates, check for the latest academic updates in the University website: www.kkhsou.in, participate in academic discussion with your fellow learners as well as your teachers through Facebook or WhatsApp groups, contact your tutors at the study centres or the teachers at the University headquarters. Further, your tutors in the study centres shall be there to help you understand the course materials, clarify the concepts you find difficult and collaborate with you to enhance your learning experience.

Feel free to learn and enjoy learning towards successful completion of the Programme.

4. INTRODUCING THE BA PROGRAMME IN PHILOSOPHY

With a view to enhancing the knowledge of age-old spiritual education of India as well as the philosophically oriented education of the East and West, the University offers Philosophy as a subject for both Pass and Major courses in BA Programme. The Motto as well as the mission of the BA Programme in Philosophy is to provide opportunities of learning and awareness of the issues of philosophy through Indian, western, and Global perspectives. Philosophy, as an academic discipline in the university system of higher learning, plays a vital role in discovering the power of reasoning which lies latent in human beings and which helps to regulate human thinking and conduct in a proper manner.

4.1 Aims of the Programme:

The B.A. Programme in Philosophy aims at

- a. Creating the analytic skill of the learners
- b. Develop the logical and reasoning skill of the learner
- c. Help the learners in the preparation of competitive examinations
- d. Help the learners in making career in teaching in class twelve to PG level.

4.2 Objectives of the Programme:

KKHSOU would offer the B.A. Programme in Philosophy (Major) to achieve the following objectives:

- a. To help the learners to develop a logical mind and empower them with critical thinking ability.
- b. To help the learners to regulate thinking and conduct in a systematic manner.
- c. To help the learners to know the Indian context of education in spiritual, religious and moral sense.
- d. To help the learners to explore the basic education of human life through the systems of Indian philosophy.
- e. To help the learners to know the contributions of Indian as well as Western Philosophers.
- f. To help the learners to understand the different issues of philosophy in Indian as well as Western Contexts.
- g. To help the learners to know the contemporary issues of philosophy in a comprehensive manner

4.3 Target Group:

The BA Programme in Philosophy has been designed for

- a. Persons deprived of higher education at a young age and wish to improve their qualification and career, opting the subject called philosophy.
- b. People engaged in different services, business, agriculture or other profession for knowledge enhancement.
- c. Persons deprived of admission in conventional universities of the state.
- d. Prisoners, who want to reform themselves morally, religiously and spiritually by taking the subject philosophy.
- e. Working people who wish to develop their reasoning capacity for their professional as well as academic uplift.
- f. People who want to explore the root or original home of education.

4.4 Duration:

The minimum duration of the BA Programme in Philosophy is three years. Each year, the new academic session starts in the month of July-August. You are allowed to take a maximum of eight years which means that you will get additional five years along with your year of enrolment to complete this Programme. This is possible mainly because the mandate of KKHSOU is to provide 'flexitime' learning opportunity to all learners.

4.5 Career Prospects:

After successfully completing the BA Programme in Philosophy, you will be able to

- Go for Master's degree in Philosophy
- Go for any civil service examination
- Go for Master's degree in Psychology
- Go for B.Ed Programme

4.6 Study Hours:

The BA Programme in Philosophy consists of 56 credits. In one Semester comprising 4 Credits, you will need to devote about 120 hours to finish the course contents. However, as the 'flexi-time' option is available, you may yourself decide on the time to be devoted to the Programme. However, if you devote around 2-3 hours of meaningful and effective study every day, you will comfortably complete the programme in two years.

5. PROGRAMME STRUCTURE:

The BA Programme in Philosophy comprises 6 Semesters with a total of 14 courses/papers. Each Semester will have 4 courses. Each course will carry 100 marks out of which 20 marks will be reserved for Home Assignments. For the Major course all courses are compulsory, whereas for pass course only one determined course is required.

The following are the Semester wise courses of the BA Programme in Philosophy:

Semester	Title of the Courses	Brief Description	Recommended Readings
Semester 1	Logic 1	This course deals with Logic: I. Logic is an important branch of philosophy. The word 'logic' is derived from the Greek word 'logos'. It means thought or reason or law. Logic is defined as the science of reasoning. This definition is not accepted as the real definition of logic because reasoning implies a special kind of inferring or inference. Again, we can define logic as the study of the methods and principles used in distinguishing correct from incorrect arguments. This helps us to make a distinction between correct and incorrect argument. That is why; it is clear that logic is a tool or strategy by which we can find out the distinction between good reasoning and bad reasoning. The study of logic, therefore, enhances our reasoning power to testify the arguments, whether they are valid or invalid. It also helps us in our domestic discourse to argue systematically	<ul style="list-style-type: none"> • Copi, Irving M. and Cohen, Carl. 2007. <i>Introduction to Logic</i>: Prentice-Hall of India pvt. • Baronett, Stan and Sen, Madhuchanda. 2009. <i>Logic</i>: Pearson. • Chakraborty, Chanda. 2007. <i>Logic Informal, Symbolic and Inductive</i>. Prentice Hall India. • Copi, I. M. 1973. <i>Symbolic Logic</i>. Macmillan Publishing Co., Inc. • Bason and O'Connor. 1977. <i>Introduction To Symbolic Logic</i>: Oxford University Press.

		with others.	
Semester 2	Logic 2	Standard Form of Categorical Syllogism, Venn diagram, Venn-diagrammatic Technique for Testing the Categorical Syllogism, Rules of Categorical Syllogism, Basic Categorical Fallacies, Formal Proof of Validity, Rules of Inference, Rules of Replacement, Elementary Formal Deductions by Applying These Rules, Decision Procedures, Nature and Kinds of Induction, Causality: Cause & Conditions, Necessary & Sufficient Conditions Constant Conjunction, Hypothesis: Kinds and Uses, Analogy, Problem of Justification of Induction.	<ul style="list-style-type: none"> • Copi, M. Irving, & Cohen, Carl, & Jetli, Priyedarshi Jetli Prabhakar, M. (2006). <i>Introduction to Logic</i>. Dorling Kindersley (India) Pvt. Ltd. • Hurley, J. Patrick (2007). <i>Introduction to Logic</i>. Wadsworth. • Hausman, A & Kahane, H & Tidman, P (2007). <i>Logic and Philosophy</i>. Wadsworth. • Jain, Krishna. (1998). <i>A Textbook of Logic</i>. D.K. Printworld (p) world.
Semester 3	Indian Philosophy 1	Indian philosophy 1: This course introduces you to the subject of Indian philosophy. Indian philosophy shows us different paths to realize the highest truth in life under different schools. Therefore, Indian philosophy is essentially spiritual. It is divided into two schools, namely, orthodox (āstika) and heterodox (nāstika). This course will introduce to you different systems like Carvaka, Buddhism and Jainism.	<ul style="list-style-type: none"> • Sharma, C. D. (2003). <i>A Critical Survey of Indian Philosophy</i>, Motilal Banarsidass Publishers Pvt. Ltd., Delhi. • Chatterjee, S. & Datta, D. M. (1984). <i>An Introduction to Indian Philosophy</i>, Calcutta University Press, Kolkata. • Sinha, J. N. (1998). <i>Outlines of Indian Philosophy</i>, New Central Book Agency (P) Ltd., Kolkata.
Semester 4	Ethics	This course introduces us to the subject of Ethics. Ethics can also be called moral philosophy, because it deals with the science with science of customs or habits of men. It is also called the science of rightness and wrongness, because human will is expressed in right or wrong conduct. Rightness or wrongness refers to the highest ideal of human life. Hence, ethics is the science of the highest Good of man that includes Truth, Good and Beauty.	<ul style="list-style-type: none"> • Frankena, K. William, (2007), <i>Ethics</i>, New Delhi: Prentice Hall of India Private Ltd. • Sinha, Jadunath, (2003). <i>A Manual of Ethics</i>, Calcutta: New Central Book Agency Pvt. Ltd. • W. Lillie, (1955). <i>An Introduction to Ethics</i>, London: Methunen & Co.
Semester 4	Indian Philosophy 2	This course introduces to you some systems of Indian philosophy. It includes Samkhya. Vaisesika, Mimamsa, Shankara's Vedanta, Raamanuja's Vedanta, Madhva's dualism and Srimanta Sankardeva's Philosophy.	<ul style="list-style-type: none"> • Surendranath Dasgupta. <i>A History of Indian Philosophy</i>. Motilal Banarasidass Publication. • Jadunath Sinha. <i>Indian Philosophy</i>. Motilal Banarasidass Publication • Chandradhar Sharma. <i>A Critical History of Indian Philosophy</i>. Motilal Banarasidass Publication • D. M. Datta & S. C. Chatterjee: <i>An Introduction to Indian Philosophy</i>, Motilal Banarasidass Publication • S. Radhakrishnan. <i>Indian Philosophy</i>. Motilal Banarasidass Publication.
Semester 4	Philosophy of Religion	This course introduces to you the subject of religion. Religion is one of the deepest experiences of mankind. It is based on the	<ul style="list-style-type: none"> • Edward. D. Miall. 1929. <i>The Philosophy of Religion</i>. New York George H. Doran

		<p>intuitive awareness of an infinite Being that is supposed to create, sustain and destroy the universe. The word 'religion' is derived from the Latin word 'religio'. It consists in the belief and reverence for the Gods. Again, the Latin root of 'religio' is the verb 'religare'. It means 'to bind together'. This meaning indicates that religion is a relationship between the worshipper (devotee) and the worshipped (the objects of devotion that is the Gods, God etc.) So, religion is nothing but the relationship that binds the worshipper and the worshipped together. In another sense, religion creates a relationship among men who share the same view or similar religious attitudes. In this context the word 'religion', by its very nature involves concepts like brotherhood, sisterhood, love, peace, kindness, compassion, generosity, honesty, selfless service etc.</p>	<p>Company</p> <ul style="list-style-type: none"> • Mohapatra. A.R. (1990). <i>Philosophy of Religion: An Approach to World Religions</i> Sterling Publishers Pvt. Ltd. • Quinn, Patrick. (2005). <i>Philosophy of Religion A-Z</i>. Edinburgh University Press • Bali. D. R. (1989). <i>Introduction to Philosophy</i>. Sterling Publishers Pvt. Ltd.
Semester 5	Epistemology	<p>This course deals with Epistemology, which is an important branch of Philosophy. The term epistemology is derived from two Greek words 'episteme' (knowledge) and 'logos' (reason, science). Thus, it is concerned with the science of knowledge and discusses the issues like nature and scope of knowledge, origin of knowledge, sources of knowledge, theories of knowledge etc. Epistemology, thus, is the "theory or study or science of knowledge".</p>	<ul style="list-style-type: none"> • Ryle.G. (1949). <i>The Concept of Mind</i>. UK: Chicago University Press. • Chakravarty. D. K (2000). <i>Fundamental Questions of Epistemology and Metaphysics</i>. New Delhi. Omsons Publications. • Edward Paul (1962). <i>Encyclopedia of Philosophy</i>. NY.
Semester 5	Metaphysics	<p>Metaphysics is a branch of philosophy which enquires into the nature of reality. It is an enquiry into the general nature of reality as opposed to appearances. It was called 'First Philosophy' by Aristotle. Metaphysics tries to determine the real nature of the world, life and God. It discusses the nature of the world including matter and life, the nature and existence of God, the immortality of the soul and freedom of the human will. Etymologically, the term 'metaphysics' is derived from two Greek words 'meta' and 'physica'. 'Meta' means 'after' and 'Physica' means 'physics'. Hence, the term 'metaphysics' literally means 'what comes after physics</p>	<ul style="list-style-type: none"> • Datta, D.M. (1972). <i>The Chief Currents of Contemporary Philosophy</i>. Patna: Bharati Bhawan. • Chakravarty, D. K. (1993). <i>Fundamental Questions of Epistemology and Metaphysics</i>. Guwahati: Manthan Prakash. • Bhattacharyya, H. M., (1969). <i>The Principles of Philosophy</i>. University of Calcutta • Sinha, Jadunath, (2009). <i>Introduction to Philosophy</i>. Kolkata: New Central Book Agency Pvt. Ltd.
Semester 5	Greek and the Medieval Philosophy	<p>This course introduces to you the subject of Greek and Medieval Philosophy. Greek Philosophy is playing an important role in western philosophy. Aristotle says that philosophy arises out of wonder. People were curious about everything. So knowledge was something, which was in the emerging stage in that period. So in this course some basic concepts of Greek and Medieval philosophy are going to deal with. Different concepts like concept of substance, change, being, atoms, knowledge, existence of God, religion are the issues which are going to be studied in this</p>	<ul style="list-style-type: none"> • Thilly, Frank. <i>A History Of Philosophy</i>. Central Book Depot, Allahabad • Stace, W. T. Stace: <i>A Critical History of Greek Philosophy</i>. Macmillan and Company Ltd. • Masih. Y. A. <i>Critical History of Western Philosophy</i>. Motilal Banarsidass Publishers. Delhi.

		course. In this specified course these entire contexts will be studied in the light of some pre-Socratic, traditional Greek and Greek medieval philosophers.	
Semester 5	Modern western Philosophy	This course introduces to you the subject of Modern Western Philosophy. When we say about Modern philosophy, it mainly refers to the vibrant and renaissance period in western philosophy ranging from the 15 th to the 17 th century. It is a mixture of new approaches to philosophy fuelled by science and arose as a protest against the religious teachings of Catholic Church prevalent in ancient and medieval period in search of freedom in thought, feeling and action guided by reason. René Descartes is considered to be the father of modern western philosophy. This particular course will include some important thoughts of some of the important modern western philosophers, namely Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume, Kant, Hegel, Bradley.	<ul style="list-style-type: none"> • Thilly, Frank. <i>A History of Philosophy</i>. Central Publishing House, Allahabad. • Masih, Y. <i>A Critical History of Western Philosophy (Greek, Medieval, Modern)</i>. Motilal Banarsidass Publishers private limited, Delhi. • Wright, M. R. <i>Introducing Greek Philosophy</i>. Routledge. • Stace, W. T. <i>A Critical History of Greek Philosophy</i>. MacMillan and Co. limited, London
Semester 6	Contemporary Western Philosophy	This course is dealing with the issues of contemporary western philosophy. This course consists of Frege: The semantic distinction between Sense and Reference, Development of analytic philosophy, Russell: Logical atomism, Russell: Definite descriptions, Moore: Refutation of idealism, Moore: Defense of common sense, Wittgenstein: Picture theory of meaning, Wittgenstein: language games, salient features of existentialism, Kierkegaard: Three stages of life, Nietzsche: Concept of morality, Sartre: Essence and existence, Sartre: Freedom, Ryle: Dispositional theory of mind, Austin: Speech act theory.	<ul style="list-style-type: none"> • Russell, B. (2002). <i>History of Western Philosophy</i>. Routledge, New York. • Metz, Rudlof. (1938). <i>A Hundred Years of British Philosophy</i>. London: George • Allen Russell, B. (1921). <i>Analysis of Mind</i>. New York: Macmillan. • Moore, G. E. (2000). <i>Philosophical Studies</i>. Psychology Press • Schilpp, P. & Moore, G. E. (1999). <i>The Philosophy of G. E. Moore</i>. Open Course Publishing Company.
Semester 6	Contemporary Indian Philosophy	This course introduces to you the thinking's of the some of the contemporary philosophers. This course consists of B. G. Tilak: Interpretation of the Gita, R.N. Tagore: Humanism, Vivekananda: Practical Vedanta, Gandhi: Religion, Gandhi: Truth & Non-violence, Gandhi: Trusteeship, Aurobindo: Supermind, Aurobindo: Evolution, K.C. Bhattacharyya: Concept of Philosophy, Radhakrishnan: The Absolute, Radhakrishnan: Intellect & Intuition, Ambedkar: Neo-Buddhism, J. Krishnamurthy: Freedom from the Known. Daya Krishna's three conception of Indian Philosophy, J. N. Mohanty: Concept of knowledge.	<ul style="list-style-type: none"> • Dutta, D. M. 1972. <i>The Philosophy of Mahatma Gandhi</i>. Published by Bharati Bhavan, Patna. • Lal, Basant Kumar. <i>Contemporary Indian Philosophy</i>. Motilal Banarashi Das, Bangalore. • Mahadevan, T. M. P. <i>Contemporary Indian Philosophy</i>. Sterling Publishers Private Limited, New Delhi.
Semester 6	Social and Political Philosophy	This course comprises of some of the important issues of social and political philosophy. This course includes topics like Origin and Development of society, Social Contract theory: Hobbes Social Contract theory: Locke, Social Contract theory: Rousseau, Social Institutions, Individual and Society, Rights and Duties, Terrorism, The	<ul style="list-style-type: none"> • T. B. Bottomore. <i>Sociology: A guide to Problems and Literature</i>. Mumbai: Blackie and Son (India) Ltd. • Madan, T. N. and D.N. Majumdar. (1987). <i>An Introduction to Social Anthropology</i>. New Delhi:

		Concept of Globalisation, Feminism: Fundamental features, Marxism: Alienation, Class struggle, Socialism, Secularism: Its nature, secularism in India, Plato: Concept of Ideal State, John Rawls: Justice as fairness.	National Publishing House.
Semester 6	Applied Ethics	This course introduces to you the concept of applied ethics and different issues related to it. The main issues covered by this course are The Concept of Applied Ethics, Environmental Ethics: Intrinsic worth of Nature, deep ecology, Bio-ethics, Media ethics: Truthfulness and dissemination of information, Capital Punishment, Human rights, Animal rights (Peter Singer & Tom Regan), Abortion, Suicide, Euthanasia, Feminist ethics: Rights of Women, Concepts of justice and equality, Ecological ethics: Vedic, Jaina, and Buddha Views, Ecological ethics: Christianity and Islam, War and its moral implications	<ul style="list-style-type: none"> • Honderich, T. (1995). <i>Oxford Companion to Philosophy</i>. Oxford University Press • Piet. John. H & Prasad Ayodhya (2000). <i>Introduction to Applied Ethics</i>, Cosmo publications. • Singer. Peter. (2011). <i>Practical Ethics</i>, Cambridge University Press.

[**Note:** The syllabus of each course shall be intimated to the learners through the SLMs provided to them on the date of admission to each Semester.]

6. LEARNER SUPPORT SERVICES (LSS)

Learner Support Services (LSS) constitute the most important component of the ODL system around the globe in the 21st century. KKHSOU also provides some need based support services, which are as the following:

6.1 Face-to-face Counselling

KKHSOU provides face-to-face contact sessions between the learners and counsellors/tutors at the study centres to clarify their doubts and answer to their academic queries related to their programme of enrolment. This is called ‘Academic Counselling’, which is normally held on weekends or on Sundays at the KKKHSOU Study Centres. You can contact your study centre for the schedule of such counselling programme and seek Academic Counselling for your courses.

Attending the counselling sessions is not compulsory. We however, advise you to attend them as far as possible, because such counselling sessions are very useful for:

- Sharing views and ideas with your counsellors and fellow learners.
- Understanding the complex and difficult issues/topics/ideas discussed in your SLMs.
- Getting clarification on many of your doubts, which you could not have solved yourself.

Note that Counselling is not lecturing, though a counselling session may include a short lecture to trigger a fruitful discussion. In fact, the counselling session is a group activity session, where you participate in discussions, share your views and/or listen to audio/audio-visual programmes and do all other sorts of activities to comprehend your units. Therefore, it is important that you regularly come to the counselling sessions thoroughly prepared, after reading the relevant Blocks and units.

Your Study Centre will inform you about the schedule of counselling sessions. You should contact the Study Centre co-ordinator for the counselling schedule just after you enrol in our

University. If your problems are not solved and if the counsellors refuse to hold counselling at the centre, you may immediately inform the university Headquarters. You may also contact the faculty members of Philosophy at KKHSOU through the E-mail ids provided at the end of this Guide. They will personally extend their support and advise as and when necessary.

6.2 ICT-Based Support Services

The following are some of the ICT-based support services of KKHSOU.

- a. **KKHSOU Website:** The University website www.kkhsou.in serves as a single window for obtaining all necessary information regarding the University. The website also includes the customised study centre search facility based on its location or programme on offer.
- b. **Community Radio Service (CR):** “Jnan Taranga” (90.4 MHz) the Community Radio is an important platform for the broadcast of educational programmes, which include debates, discussions and talk shows. The e-Radio can also be accessed through the URL: <http://jnantaranga.kkhsou.in/iradio/>
- c. **Ekalavya:** KKHSOU with the help of Prasar Bharati has launched a special educational programme named ‘Ekalavya’ which is aired every Saturday from 8.00 PM to 8.30 PM through All India Radio, Guwahati and Dibrugarh.
- d. **Akashvani Phone-in Programme:** KKHSOU offers one hour live phone-in programme through AIR, Guwahati and Dibrugarh where officers and experts from the University clarify queries put across to them over telephone. This phone-in programme is aired every Thursday from 9.15 AM to 10.15 AM.
- e. **E-SLM:** This serves as the digital repository where e-study materials are uploaded for the benefit of the learners. E-SLMs can be accessed through: eslm.kkhsou.in.
- f. **KKHSOU Central Library:** The University Library provides access to Online Public Access Catalogues (OPAC), subscribed journals and databases and a huge number of important books in different disciplines. It also provides access to various online directories including Directory of Open Access Journals (DOAJ) and Open Access Journals Search Engine (OAJSE), which can be used to browse and search thousands of Open Access Journals from across the world.
- g. **KKHSOU Digital Library:** This acts as the resource centre for the University. The Digital Library at Krishna Kanta Handiqui State Open University is an online locus for collecting, preserving and disseminating the institute’s output to the Global community. URL: <http://dlkkhsou.inflibnet.ac.in/>
- h. **KKHSOU Mobile APP:** The KKHSOU mobile App, which can be downloaded from Google play store, works as miniature version of the University website.
- i. **KKHSOU YouTube Videos:** Most of the audio-visual educational programmes of KKHSOU can be accessed through <https://www.youtube.com/user/kkhsou>.

7. COURSE ASSESSMENT

Assessment in a course is based on two components—(a) “tutor-marked assignments” (TMAs) and (b) Semester-end examination. You are expected to learn and fully utilise the course materials provided in the form of Self Learning Materials (SLM), and read some of the books from the Further reading list provided at the end of each unit. You are strongly advised to read extra materials related to this course and discuss topics of interest with your course-mates. Important information regarding Course Assessment shall be made available in the University Website from time to time. Some of you learn best on your own but many of you learn through discussions with your friends and course mates. Opinions and insights you gather while discussing with your course mates are as valuable as those you can acquire from reading and attending the counselling sessions.

When you submit your assignments, you should not present the work of others as your own work. This includes submitting an assignment or part of an assignment, which has been written jointly with other persons or has been copied in its entirety or in part from the works of other persons without proper acknowledgement. Such actions or attempts are considered academic dishonesty (plagiarism). If you violate this norm, you will be liable to disciplinary action as may be specified by the University.

7.1 Tutor-Marked Assignments (TMAs)

Each course of BA Programme in Philosophy has one set of Assignments of 50 marks. Assignments are compulsory and are supposed to be TMAs (Tutor Marked Assignments). The assignment carries 20% weightage in the final result. You must submit the assignment responses at your study centres as per the date specified.

Please note that assignment is an important component of your study. The purpose of assignments is to help you get through the courses. Your counsellor or evaluator will write comments on your assignment to facilitate your learning. The assignments, being a process of formative evaluation, will help you to understand how you are progressing in your studies. All the assignments submitted earlier will be carried forward. This is applicable, only if you extend your study to the subsequent Semester.

Note: Several ill practices have been reported to the University Headquarters regarding submission of assignments written by others or copying and submission of the same answers by several learners. After detection of such anomalies, KKHSOU reserves the right to penalise such learners. It should always be kept in mind that by adopting unfair practices, the learner is not cheating others except himself or herself.

The following are some important guidelines for writing your assignment responses:

- Make sure that you have answered all the questions of an assignment before you send them to the study centre. Incomplete assignments shall bring you poor grades, or non-submission of assignments in time may lead to withholding of results.
- Answer the questions of the assignment as directed after a careful study of the Units available in the SLMs.
- You should not send printed articles as your answers for assignments, nor should you reproduce the text of the SLMs verbatim. Write assignments in your own words and in your own handwriting. However, don't forget to put your signature at the end. Typed assignment responses are never allowed.

- Ensure that you keep a copy of the assignment responses with yourself. You might need them in case you have to re-submit the assignment responses due to some unforeseen circumstances.
- While submitting the assignment, don't forget to collect the receipt. You may also get the receipt signature from the study centre on the assignment copy kept with you.
- Be precise in your response. Keep the word limit of the assignments in mind.

7.2 Practical Components/Projects:

Practical paper is totally subject specific. The BA Programme in Philosophy does not require any practical or project submission till date.

7.3 Semester-end Examination:

KKHSOU conducts Term-end examination twice a year normally in February-March and July-August at the end of the each Semester. You become eligible to sit for the Semester-End Examination for BA Programme in Philosophy only after the completion of the minimum duration for each Semester. To appear for the Semester-end Examination you should have:

- a. Submitted all the assignments in the prescribed format and within time.
- b. Submitted filled in Examination Form on time as specified by the Controller of Examination.

The final examination shall be conducted at the designated examination centre. The examination will be a proctored examination of three-hour duration for full paper and 2 hours for half paper. The final examination contributes 80% of the total course marks. The overall assessment is done as per the following:

Assignments: 20%

Semester-end Examination: 80%

Total marks: 100%

Note: The term end exam shall cover all the units in all the courses of the particular Semester. However, in some programmes there is a provision of half paper with 2 credits. The format of examination paper and sample exam paper are made available through the URL: <http://learnerportal.kkhsou.in/>. You may also access the tentative academic calendar through the University website. Besides, all learners may maintain a learning diary regarding important dates such as—date of enrolment, date of submission of assignment, form fill up dates, Semester-end examination dates etc. for their own convenience.

8. FACULTY MEMBERS IN DEPARTMENT OF PHILOSOPHY

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