



# DHRUBA CHAND HALDER COLLEGE

(FORMERLY DAKSHIN BARASAT COLLEGE)

ESTD. - 1965

**A NAAC Accredited Degree College Affiliated to University of Calcutta**

P.O. - Dakshin Barasat Dist. - South 24 Parganas West Bengal Pin - 743372

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Phone: (03218) -222550 (Prin.) /223-668 (Off.)

Ref. No. DCHC/PHIL/Add-on/21-22/001

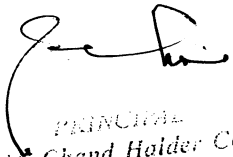
Date .....09.08.2021

## NOTICE

The Department of Philosophy has organized an Add-On Course on 'Indian Ethics and Its Social Significance'. The duration of the course is 30 hours. All interested students can entry their names to Prof. Kutubuddin Sheikh on or before 16<sup>th</sup> August, 2021. The course will start from 23<sup>th</sup> August, 2021 in online mode. The meeting link shall be sent to students before the scheduled time.

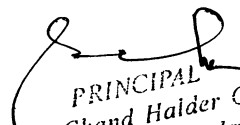
M. Mandal.

Prof. Manas Mandal  
Head, Dept. of Philosophy

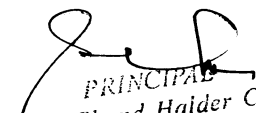
  
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**DHRUBA CHAND HALDER COLLEGE****ADD ON COURSE ON 'Indian Ethics and Its Social Significance'****2021-2022****ORGANISED BY DEPARTMENT OF PHILOSOPHY****ATTENDANCE SHEET****DATE: 23<sup>rd</sup> August 2021 to 7<sup>th</sup> September 2021**

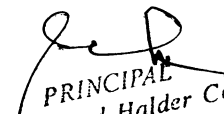
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1.	PUJA GHOSH	P	P	P	P	A	P	P	P	A	P	P	P	P	P	P
2	BISWANATH SARDAR	P	P	P	P	P	P	P	P	P	P	A	P	P	A	P
3	BRIHASPATI MONDAL	P	P	P	A	P	P	P	P	A	P	P	P	A	P	A
4	BRINDABAN SARDAR	P	P	A	P	A	P	A	P	P	P	P	P	P	A	P
5	FARUK MISTRI	P	A	P	P	A	P	P	A	P	P	P	P	P	A	P
6	GANOTOSH NAIYA	P	P	P	P	P	P	P	P	P	P	A	P	P	A	P
7	GORACHAND MONDAL	P	P	P	A	P	P	P	P	A	P	P	P	A	P	A
8	JOYSREE HAIT	P	P	A	P	A	P	A	P	P	P	P	P	P	A	P
9	KAKALI SARDAR	P	P	P	P	A	P	P	A	P	P	P	P	P	A	P
10	KANAKLATA NAIYA	P	A	A	P	A	P	A	P	P	P	P	P	P	A	P
11	KHUSHI RANI MONDAL	P	P	P	P	A	P	P	A	P	P	P	P	P	A	A
12	LIPIKA NASKAR	P	A	P	P	P	P	P	P	P	P	A	P	P	A	P
13	MANJUARA PARVIN	P	P	P	A	P	P	P	P	A	P	P	P	P	A	P
14	MASUMA DHALI	P	P	A	P	A	P	A	P	P	P	P	P	P	A	P
15	MD MOSTAFA KHAN	P	P	A	P	A	P	P	A	P	P	P	P	P	A	P
16	MILAN MONDAL	P	P	A	P	A	P	A	P	P	P	P	P	P	A	P
17	MIRAJ SANPUI	P	P	P	P	A	P	P	A	P	P	P	P	P	A	P
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19	MONDIRA SARDAR	A	P	P	P	A	P	P	A	P	P	P	P	P	A	A
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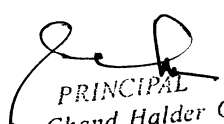
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23	PARAMITA HALDER		P	P	P	P	A	P	P	A	P	P	P	P	P	A	P
24	PRITAM KUMAR SARDAR		A	P	P	P	A	P	A	P	P	P	P	P	P	A	P
25	MRITYIKA MAITY		P	P	P	P	A	P	P	A	P	P	P	P	P	A	P
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28	RIYA BETAL		P	P	P	P	P	P	P	P	P	P	A	P	P	A	P
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46	PARAMITA		P	P	A	P	A	P	A	P	P	P	P	P	P	A	P

  
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	SRIMANI																
48	TUHIN MONDAL		P	P	P	P	A	P	P	A	P	P	P	P	P	A	P
49	PRIYA PIYADA		P	P	A	P	A	P	A	P	P	P	P	P	P	A	P
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74	PRIYANKA SARDAR		P	P	P	P	A	P	P	A	P	P	P	P	P	A	A
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## **Report: Add on Course 2021-2022**

Dhruba Chand Halder College,  
Dakshin Barasat, South 24 Paraganas.

Course Name: *Indian Ethics and Its Social Significance*

Participating Departments:

❖ Department of Philosophy

Course Duration: 30 hours.

### **Teachers Involved**

Department of Philosophy:


- ❖ Prof. Manas Mandal
- ❖ Dr. Tusi Bhattacharya
- ❖ Prof. Kutubuddin Sheikh
- ❖ Dr. Sukanta Das

Date of Commencement: 10<sup>th</sup> August, 2021

Date of Completion: 7<sup>th</sup> September, 2021.

**Syllabus:**

- Concept of Ethics.
- Characteristics of different Schools of Indian Ethics.
- Social Value of Indian Ethics.

  
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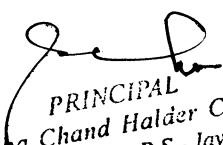
## ADD ON COURSE ON INDIAN ETHICS AND ITS SOCIAL SIGNIFICANCE

The department of Philosophy in Dhruba Chand Halder College organized a short term course named add on course on Indian Ethics and Its Social Significance for the students to assure their enlighten life as making nation and character building. All the classes were arranged for 2 hours duration on specified dates with renowned speaker on this field mentioned above. It was fully online mode. The coordinators of this course were Prof. Manas Mandal and Prof. Kutubuddin Sheikh. This course was started from 23 rd August, 2021 and ended on 7 th September, 2021. This course was very interesting to all the participants and was successfully completed within dates.

### OUTCOME OF THE ADD-ON COURSE

Ethics is the core of all these systems. In every religious tradition, **good moral conduct is considered essential for a happy and contented life.** Without following the path of righteousness no one can attain supreme goal (mokṣa) of life. For this one has to perform good deeds and avoid wrong-doing.

Ethics (nītiśāstra) is a branch of philosophy that deals with moral values. The word 'ethics' comes from the Greek ethikos, which means a set of moral principles. The word is sometimes used to refer to the moral principles of a particular social or religious group or an individual. It studies human character and conduct in terms of good and bad, right and wrong. What are the qualities of good character? What type of human behaviour is evil or bad? How should one act in life? These are some of the fundamental questions of ethics. The moral code of the people is an indicator of their social and spiritual ways of life. The true essence of human life is to live amidst worldly joy and sorrows. Ethics is primarily concerned with the moral issues of the world. True religion lays stress on moral virtues. People are required to discharge their duties according to the moral code of ethics. A true knowledge of ethics would be attained if one practices and imbibes these moral values. Ethics is of two kinds, individual and social. Individual ethics is indicative of the good qualities that are essential for individual well-being and happiness. Social ethics represents the values that are needed for social order and harmony. In the knowledge tradition of India, ethics has its origin in its religious and

  
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philosophical thinking. From time immemorial, various religious faiths have flourished here. Every religious and every philosophical system of India has a prominent ethical component. Ethics is the core of all these systems. In every religious tradition, good moral conduct is considered essential for a happy and contented life. Without following the path of righteousness no one can attain supreme goal (mokṣa) of life. For this one has to perform good deeds and avoid wrong-doing.

Buddhism also gives primary importance to ethics. Sometimes it is called an ethical religion as it does not discuss or depend on the existence of God (the Supreme Being with form and attributes) but instead believes in alleviating the suffering of humanity. The ethical values in this faith are based on the life and teachings of the Buddha. These moral instructions are included in Buddhist scriptures or handed down through tradition. According to Buddhism, the foundation of ethics is the pañcaśīla (five rules), which advocates refraining from killing, stealing, lying, sexual misconduct and intoxicants. In becoming a Buddhist, a lay person is encouraged to take a vow to abstain from these negative actions.

Jainism is another important religion of this land. It places great emphasis on three most important things in life, called three gems (triratna). These are: right vision (samyaka dṛṣṭī), right knowledge (samyaka jñāna) and right conduct (samyaka cāritra). Apart from these, Jain thinkers emphasize the need for reverence (śraddhā). There are other moral principles governing the life of Jains. Most important of these are ideas of puṇya (merit) and pāpa (demerit). Such deeds are very important from the ethical point of view. Pāpa is the result of evil deeds generated by vice and puṇya is the result of good deeds grow the Right man. The word 'yoga' is understood differently by many of us; for some it's purely a physical exercise, a way to get stronger, healthier and more flexible; for others it's meditating each day, and for others still, it might mean chanting mantras or worshipping a deity.

There are eight 'limbs' to the Yoga Sutras, each describing a different aspect of the yoga practice, and a different step on the ladder to realization. These are commonly known as the 'Eight Limbs of Yoga':

- **Yama** (moral discipline)
- **Niyama** (observances)

  
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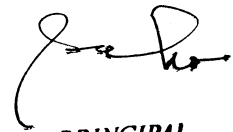


- **Asana** (physical postures)
- **Pranayama** (breathing techniques)
- **Pratyahara** (sense withdrawal)
- **Dharana** (concentration)
- **Dhyana** (absorption or meditation)
- **Samadhi** (enlightenment or bliss)

- The idea of a yoga practice is really not just to focus and be aware and mindful and calm for the time that we're on the mat, but to carry this state of being with us when we leave class, so it can have a much deeper impact than just making us look good. Sure, we might initially come to class for the physical benefits, but the reason so many of us stay is because there's an inkling that there's some other sort of magic at work here..
- The Yamas and Niyamas are often seen as 'moral codes' or ways of 'right living'. They really form the foundation of our whole practice, and honoring these ethics as we progress along 'the path' means we're always being mindful of each action, and therefore cultivating a more present and aware state of being.

Student attendance was satisfactory and the end of course the concerned teachers was satisfied that the current add-on course was useful on throwing some light on the social significance of Indian Ethics. A certificate of completion of the course was also given.

A seminar on 'Indian Ethics and Its Social Significance' was organized in association with IQAC, Dhruba Chand Halder College as a part of the course on 23<sup>rd</sup> August, 2021. The resource person was Dr. Preetam Ghoshal, Associate Professor, Department of Philosophy, Jadavpur University, delivered a two hour talk on the issue with question answer session.



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## **Report: Add on Course 2021-2022**

Dhruba Chand Halder College,  
Dakshin Barasat, South 24 Paraganas.

Course Name: *Indian Ethics and Its Social Significance*

Participating Departments:

❖ Department of Philosophy

Course Duration: 30 hours.

### **Teachers Involved**

Department of Philosophy:


- ❖ Prof. Manas Mandal
- ❖ Dr. Tusi Bhattacharya
- ❖ Prof. Kutubuddin Sheikh
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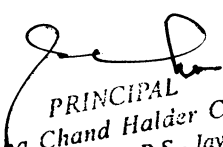
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philosophical thinking. From time immemorial, various religious faiths have flourished here. Every religious and every philosophical system of India has a prominent ethical component. Ethics is the core of all these systems. In every religious tradition, good moral conduct is considered essential for a happy and contented life. Without following the path of righteousness no one can attain supreme goal (mokṣa) of life. For this one has to perform good deeds and avoid wrong-doing.

Buddhism also gives primary importance to ethics. Sometimes it is called an ethical religion as it does not discuss or depend on the existence of God (the Supreme Being with form and attributes) but instead believes in alleviating the suffering of humanity. The ethical values in this faith are based on the life and teachings of the Buddha. These moral instructions are included in Buddhist scriptures or handed down through tradition. According to Buddhism, the foundation of ethics is the pañcaśīla (five rules), which advocates refraining from killing, stealing, lying, sexual misconduct and intoxicants. In becoming a Buddhist, a lay person is encouraged to take a vow to abstain from these negative actions.

Jainism is another important religion of this land. It places great emphasis on three most important things in life, called three gems (triratna). These are: right vision (samyaka dṛṣṭī), right knowledge (samyaka jñāna) and right conduct (samyaka cāritra). Apart from these, Jain thinkers emphasize the need for reverence (śraddhā). There are other moral principles governing the life of Jains. Most important of these are ideas of puṇya (merit) and pāpa (demerit). Such deeds are very important from the ethical point of view. Pāpa is the result of evil deeds generated by vice and puṇya is the result of good deeds grow the Right man. The word 'yoga' is understood differently by many of us; for some it's purely a physical exercise, a way to get stronger, healthier and more flexible; for others it's meditating each day, and for others still, it might mean chanting mantras or worshipping a deity.

There are eight 'limbs' to the Yoga Sutras, each describing a different aspect of the yoga practice, and a different step on the ladder to realization. These are commonly known as the 'Eight Limbs of Yoga':

- **Yama** (moral discipline)
- **Niyama** (observances)

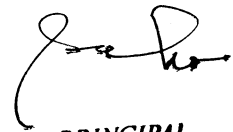
  
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- **Asana** (physical postures)
- **Pranayama** (breathing techniques)
- **Pratyahara** (sense withdrawal)
- **Dharana** (concentration)
- **Dhyana** (absorption or meditation)
- **Samadhi** (enlightenment or bliss)

- The idea of a yoga practice is really not just to focus and be aware and mindful and calm for the time that we're on the mat, but to carry this state of being with us when we leave class, so it can have a much deeper impact than just making us look good. Sure, we might initially come to class for the physical benefits, but the reason so many of us stay is because there's an inkling that there's some other sort of magic at work here..
- The Yamas and Niyamas are often seen as 'moral codes' or ways of 'right living'. They really form the foundation of our whole practice, and honoring these ethics as we progress along 'the path' means we're always being mindful of each action, and therefore cultivating a more present and aware state of being.

Student attendance was satisfactory and the end of course the concerned teachers was satisfied that the current add-on course was useful on throwing some light on the social significance of Indian Ethics. A certificate of completion of the course was also given.

A seminar on 'Indian Ethics and Its Social Significance' was organized in association with IQAC, Dhruba Chand Halder College as a part of the course on 23<sup>rd</sup> August, 2021. The resource person was Dr. Preetam Ghoshal, Associate Professor, Department of Philosophy, Jadavpur University, delivered a two hour talk on the issue with question answer session.



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