



Report of the Event

19/01/2024 – 22/01/2024



Amal Kumar Kar
Department of Sanskrit

I.C.P.R. Sponsored Periodical Lectures

organized by

Department of Sanskrit

Alipurduar Mahila Mahavidyalaya



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भारतीय दार्शनिक अनुसंधान परिषद्
(शिक्षा मंत्रालय, भारत सरकार)
INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH
(Ministry of Education, Government of India)



E. No. 12-2/2023-24/P&R/ICPR/S
November 21, 2023

SANCTION ORDER

Sanction of the Indian Council of Philosophical Research is hereby accorded for payment of a grant of Rs. 30,000/- (Rupees thirty thousand only) to Alipurdwar Mahila Mahavidyalaya for disbursement to Mr. Amal Kumar Kar, Assistant Professor, Department of Sanskrit, Alipurdwar Mahila Mahavidyalaya, Alipurdwar, West Bengal – 736121 for organizing the Periodic Lecture -2023.

The grant is subject to the following terms and conditions.

1. Brief Programme Report alongwith 2-3 photos should be sent in English and Hindi in MS Word format, to icpr@bol.net.in within 7 days after the programme.
2. The sanctioned amount shall be utilized for the purpose for which it has been sanctioned.
3. The payee shall exercise reasonable economy in spending the sanctioned amount.
4. Regular accounts shall be maintained in respect of expenditure of the sanctioned amount. TDS and GST as applicable may be deducted.
5. Immediately after the programme is over, the payee shall furnish the detailed statement of expenditure duly supported with original vouchers latest by one month after the programme. All documents/papers/vouchers must be self-attested, while submitting the account details.
6. The payee shall submit hard copy of all documents i.e. a brief report of the programme as well as 2/3 photographs with the background of banner/back drop etc. with visible logo of ICPR and those of the event along with a copy of the script of the lectures delivered.
7. Apart from the tax, an honorarium of Rs. 3,000/- for each lecture may be paid to the Resource Person/scholar who deliver the lecture.
8. If the event is not organized before March 31, 2024 the sanctioned amount may be refunded to the Council forthwith via D.D. in favour of INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH, NEW DELHI.
9. The organizing departments should invite the staff and students of the department of Philosophy of nearby Universities/Colleges and also those who are interested in Philosophy.

The sanctioned amount shall be paid through the Alipurdwar Mahila Mahavidyalaya through Bank Transfer to A/c. No. 912010021646347 at Axis Bank, B. F. Road, Alipurdwar Branch, (IFS Code: UTIB0000729).

The expenditure will be met from the budget of the Council for the financial year and debited to the head of account Group D, D-VII (C)-Gen.- 2203.88.004.11.00.31-Lectures Periodical.

(Authority: Chairman's approval on note page10/N, dated 15.11.2023 and M.S. approval on note page 10/Nm dated 16.11.2023).


(Dr. Pooja Vyas)
Director (P&R)/ICPR

Director (A&F), ICPR, New Delhi.

Copy to:

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I.C.P.R. Sponsored Periodical Lecture on

“Social & Political Philosophy”

Organized by DEPARTMENT OF SANSKRIT

Alipurduar Mahila Mahavidyalaya

Loharpool, Newtown, Dist. Alipurduar, West Bengal, India-736121

Date – 19th & 20th January, 2024 Time : 11.00 am

Venue: AUDIO VISUAL ROOM

Alipurduar Mahila Mahavidyalaya

Loharpool, Newtown, Dist. Alipurduar, West Bengal, India-736121



I.C.P.R. Sponsored Periodical Lecture Series

Dr. Haridas Sarkar

Professor
Dept. of Sanskrit
Cooch Behar Panchanan
Barna University

Dr. Sankar Chatterjee

Associate Professor
Dept. of Sanskrit
A B N Seal College

Dr. Sudip Mandal

Asst. Professor
Dept. of Sanskrit
University of North Bengal

Dr. Mahadeb Das

Research
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Mr. Anshu Bandyopadhyay

Asst. Professor
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Mr. Raju Kar

Asst. Professor
Dept. of Sanskrit
Kamakhya Sree
Kishore College

Organized by DEPARTMENT OF SANSKRIT

Alipurduar Mahila Mahavidyalaya

Loharpool, Newtown, Dist. Alipurduar, West Bengal, India-736121

Date – 19th, 20th & 22nd January, 2024 Time : 11.00 am onwards

Venue: AUDIO VISUAL ROOM

Alipurduar Mahila Mahavidyalaya

Loharpool, Newtown, Dist. Alipurduar, West Bengal, India-736121

Report of the Programme:

The programme was organized by the Department of Sanskrit and sponsored by ICPR on the theme “Social & Political Philosophy”. It began at 12.00 noon with a *Mangalacharam* and introductory song *mangal dip o jale* by the students of the college. The programme was moderated by Dr. Ritwika Laskar, Assistant Professor, Dept. of Education. The esteemed guests were felicitated by the faculty members and Principal of this college Dr. Amitav Roy delivered the welcome address. Mr. Amal Kumar Kar, Head of the Dept. of Sanskrit and lecture programme coordinator, delivered the inaugural address and introduced the speakers of the lecture programme. In the first day Professor & Dr. Haridas Sarkar spoke on the topic **Manabendra : Radical Humanism** and Dr. Sankar Chatterjee spoke on the topic **Maulana Azad & Humanism: A Critical Understanding**. In the 2nd day Dr. Sudip Mandal spoke on the topic **Jyotiba Phule : Offcast System** and next half Dr. Mahadeb Das spoke on the topic **Hindu view of Life**. On the 3rd day Mr Arnab Bandyopadhyaya & Mr. Raju Kar spoke on topics related to **Social & Philosophical analysis of the Rajadharma**. This was followed by an interactive session in which the students and faculty members clarified their doubts and queries. The vote of thanks was delivered by Dr. Ritwika Laskar, IQAC Coordinator. The programme ended with the valedictory address by the Principal and *Bharatbakyam*. All participants were given a feedback form at the end of the programme.

Name & Designation of the Speakers:

| Sl. No | Name | Designation |
|--------|----------------------------|--|
| 1 | Prof. & Dr. Haridas Sarkar | Professor Department of Sanskrit Cooch Behar Panchanan Barma University Cooch Behar, WB |
| 2 | Dr. Sankar Chaterjee | Associate Professor Department of Sanskrit A.B.N. Seal College (CBPBU) Cooch Behar, WB |
| 3 | Dr. Sudip Mandal | Assistant Professor Department of Sanskrit University of North Bengal Siliguri, WB |
| 4 | Dr. Mahadeb Das | Research Assistant Department of Sanskrit Jadavpur University Kolkata, WB |
| 5 | Prof. Arnab Bandyopadhyay | Assistant Professor Department of Sanskrit PKM College (NBU), Alipurduar, WB |
| 6 | Prof. Raju Kar | Assistant Professor Department of Sanskrit SKM College (NBU), Kamakhyaguri, WB |

Abstract

Manabendra : Radical Humanism

Prof. & Dr. Haridas Sarkar

Professor

Department of Sanskrit

Cooch Behar Panchanan Barma University

Cooch Behar, WB

Manabendra Nath Roy as a political thinker of Modern India is a Radical Humanist, by disowning Marxism. In evolving the social philosophy of Radical Humanism, he considers himself as a humanist and not an orthodox Marxist. He integrated Radicalism with Scientific humanism or New Humanism. His political views are founded on reason and morality and not on any dogma. He believed that the crisis of modern civilization is due to the lack of integrated view of human nature. According to M.N. Roy, in any revolutionary social philosophy sovereignty of man must be recognized. Man must be taken as a moral entity and not merely a biological one. Roy was critical of the Marxian concepts of economic determinism, dictatorship of the proletariat, dialectal materialism, and surplus value. According to him, the economic structure of the society should be so planned that it would promote freedom and well-being of the individual. He asserts that the task of every fighter for a new humanistic world would be to make every individual conscious of his innate rationality. Thus Roy stresses that neither Capitalism nor Parliamentary System can solve the problems of mankind. New Humanism is the only alternative, which reconciles social organization and individual freedom. His philosophy of Radical Humanism is considered as his most important contribution, which may provide for a strong foundation to Indian democracy.

The philosophy of New Humanism, in fact clamours to act as the liberator of man from the advertent or inadvertent fetters which were put on him by the various theoretical constructs over a period of time in history. Espousing the Radicalism in the innate qualities of man, "New Humanism" counts any claim that man draws his self or independent status from any super-physical being. Rather, it reiterates the fundamental doctrine of "The Radical Humanism" that human beings derive all their virtues and prowess from their creative attainments in unraveling the mysteries and partial conquest of nature. Roy, therefore, argues that if man stretches out his abilities and ingenuities to move out of the circumference of nature, how can he be subordinated to something which itself is very artificial and man-made enough to be undone time and again. Hence, what remains permanent is the solid personality of man consisting of psychological units on the one hand and rational intellectual faculties on the other.

Maulana Azad & Humanism: A Critical Understanding

Dr. Sankar Chatterjee
Associate Professor
Department of Sanskrit
A.B.N. Seal College (CBPBU)
Cooch Behar, WB

Maulana Azad was never as relevant for us as he is now. It is unfortunate that he has been pushed the margins of the history of India's freedom struggle. Not much is known about him, though he was one of the four or five top leaders of the Congress party. He is important for us today because he left behind an intellectual and political legacy that is under severe strain. Azad spent most of his life propagating and defending an idea of India that was premised on a composite/indivisible nationalism. He also articulated his faith afresh, rejecting the theological inheritance that he got from his puritan father. I see his relevance today because both his concerns mentioned above are under threat. He committed himself to integrative politics, leaving aside purely narrow Islamic concerns. He battled for an indivisible nationalism where religious identity had no divisive role. This is for his detractors today, who themselves kept aloof from this intense battle till the end and do not feel ashamed in casting communal and other baseless aspersions on Azad. Let us touch upon some of the key questions related to the above mentioned two issues. He was exposed to a puritan Islam through his father Maulana Khairuddin, who was himself an Islamic scholar and a Sufi. Despite the fact that Azad stayed a firm believer, except for a short youthful phase of unbelief if not atheism, which Azad confesses as part of his human frailties. In reading Azad, we enter into the world of Islam just as we enter into the world of Hinduism when we read Vivekananda. It is imperative to refer to Swami Vivekananda today, as he is touted as a great proponent of Hindutva and its politics. Vivekananda spoke of compassionate Hinduism and his discomfort with religious hatred and violence in his iconic address to the Chicago Assembly in 1893 when he said:

“Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.”

Vivekananda did not allude to any particular religion but raised a larger issue involving all religions and faiths of the world. He spoke against intolerance and violence which diverse faiths have indulged in against each other over the years. Azad is not very far from Vivekananda in his understanding of religions, when he writes in *Al-Hilal* as a young scholar and later elaborates his view of Islam and other faiths in his *Tarjuman al Quran*. Azad concluded that: “All the religions of the world are correct, but their followers have deviated from the truth. All ignorance, opposition, differences of claims and conflicts of organisations, which we now find, are due to lack of intelligence and defective actions of the followers of religions; in the teachings of religions there is no difference whatsoever.”

He was even closer to Vivekananda when he said soon after independence that for “the advancement of nations there is no greater hindrance than narrow-mindedness. In the domain of

religion it appears in the form of blind faith and wants to deceive us in the name of orthodoxy.” His Tarjuman al Quran was an interpretation of faith with a comparative religion perspective and not an attempt to see Islam as a supremacist religion. Azad said: “If humanity is to be brought together it will only be on the basis of mutual understanding, especially in matters of fundamental belief. The philosophical understanding of the nature of ultimate reality, and the practice of love, regardless of the distinction of creed, community, and nationality, these are the basic teachings of the Quran.”

This was the spirit of the faith he practiced and preached all his life. It inspired his politics and his definition of identity and nationalism as well. It was humanism that remained supreme, taking precedence over religious or national identity. We find that the same eclectic spirit and humanism permeated his articulation and understanding of nationalism too. He spent all his life battling for a united India based on composite nationalism. The notion of composite nationalism, which Azad espoused, can be traced back to the early history of Islam. He used the oft cited example of the Prophet of Islam who formed the first nation of the early believers in Madina. The prophet signed a covenant to form a United Front, which included the Quraish, the Ansars and the Jews, and brought them together as one nation against their common enemy.

Azad stressed on the usage of the word qaum for the Hindus and Muslims to form a one nation, following the example of the Prophet. This was the strongest argument he put forth before Indians, particularly before the Muslims, that a composite nationalism is possible. Azad urged people to keep away from the Muslim and Hindu communalists who were pushing for a divisive idea. Azad engages with the idea of patriotism and nationalism in one of his articles, ‘Islam and Nationalism’, in Al-Hilal in 1927. Here, his engagement culminates into a maturity which he calls the stage of ‘humanism’ and ‘universalism’. At this stage, Azad says, man realises that the boundaries and relative affiliations of human associations and areas that he had created were not actual and natural. In the words of Azad, “True relationship is only one, the entire earth is man’s native land, mankind one family, and all human beings are brothers. At this stage the voyage of man’s collective affiliations terminates, and, in place of unity of race, unity of place, and unity of nationality, the only and perfect unity, the unity of the human race...manifests itself.”

In the context of both religious faith as well as the idea of nation and nationalism, Azad’s stress on humanity is starkly lacking in our societal as well as political lives. It is this human element and the idea of togetherness that needs to be resuscitated if we want to remain a forward-looking nation.

Jyotiba Phule : Offcast System

Dr. Sudip Mandal
Assistant Professor
Department of Sanskrit
University of North Bengal
Siliguri, WB

Jyotirao Govindrao Phule (11 April 1827 – 28 November 1890) was an Indian social activist, businessman, anti-caste social reformer and writer from Maharashtra. His work extended to many fields, including eradication of untouchability and the caste system and for his efforts in educating women and oppressed caste people. He and his wife, Savitribai Phule, were pioneers of women's education in India. Phule started his first school for girls in 1848 in Pune at Tatyasaheb Bhide's residence or Bhidewada. He, along with his followers, formed the Satyashodhak Samaj (Society of Truth Seekers) to attain equal rights for people from lower castes. People from all religions and castes could become a part of this association which worked for the upliftment of the oppressed classes. Phule is regarded as an important figure in the social reform movement in Maharashtra.

Phule watched how untouchables were not permitted to pollute anyone with their shadows and that they had to attach a broom to their backs to wipe the path on which they had traveled. He saw how untouchable women had been forced to dance naked. He saw young widows shaving their heads, refraining from any sort of joy in their life. He made the decision to educate women by witnessing all these social evils that encouraged inequality. He began with his wife, every afternoon, Jyotirao sat with his wife Savitribai Phule and educated her when she went to the farms where he worked, to bring him his meal. He sent his wife to get trained at a school. The husband and wife set up India's first girls' school in Vishrambag Wada, Pune, in 1848. He championed widow remarriage and started a home for dominant caste pregnant widows to give birth in a safe and secure place in 1863. His orphanage was established in an attempt to reduce the rate of infanticide.

In 1863, Pune witnessed a horrific incident. A Brahmin widow named Kashibai got pregnant and her attempts at abortion didn't succeed. She killed the baby after giving it birth and threw it in a well, but her act came to light. She had to face punishment and was sentenced to jail. This incident greatly upset Phule and hence, along with his longtime friend Sadashiv Ballal Govande and Savitribai, he started an infanticide prevention centre. Pamphlets were stuck around Pune advertising the centre in the following words: "Widows, come here and deliver your baby safely and secretly. It is up to your discretion whether you want to keep the baby in the centre or take it with you. This orphanage will take care of the children." The Phule couple ran the infanticide prevention centre until the mid-1880s.

Phule appealed for reestablishment of the reign of mythical Mahabali (King Bali) which predated "Aryans' treacherous coup d'etat". He proposed his own version of Aryan invasion theory that the Aryan conquerors of India, whom the theory's proponents considered to be racially superior, were in fact barbaric suppressors of the indigenous people. He believed that they had instituted the caste system as a framework for subjugation and social division that ensured the pre-eminence of their Brahmin successors. He saw the subsequent Muslim conquests of the Indian subcontinent as more of the same sort of thing, being a repressive alien regime, but took heart in the arrival of the British, whom he considered to be relatively enlightened and not supportive of the varnashramadharma system instigated and then perpetuated by those previous invaders. In his book, Gulamgiri, he

thanked Christian missionaries and the British colonists for making the exploited castes realise that they are worthy of all human rights. The book, whose title transliterates as slavery and which concerned women, caste and reform, was dedicated to the people in the US who were working to end slavery.



Hindu View of Life

Dr. Mahadeb Das
Research Assistant
Department of Sanskrit
Jadavpur University
Kolkata, WB

A timeless treatise on what constitutes the Hindu way of life Religion in India can appear to be a confusing tangle of myths, with many different gods and goddesses worshipped in countless forms. This complexity stems from a love of story-telling, as much as anything else, but it is only the surface expression of Indian faith. Beneath can be found a system of unifying beliefs that have guided the lives of ordinary families for generations. Here, one of the most profound philosophers of India explains these and other related concepts intrinsic to the Hindu philosophy of life.

Sarvepalli Radhakrishnan was an Indian philosopher and statesman. He was the first Vice President of India and the second President of India. He is one of India's best and most influential twentieth-century scholars of comparative religion and philosophy. He had always defended Hindu culture against uninformed Western criticism and had symbolized the pride of Indians in their own intellectual traditions. He believed that Hinduism as a scientific religion based on facts, apprehended via intuition or religious experience. His philosophical approach is marked by range of thought and depth of perception. He does not think of Hinduism in isolation but in relation to the modern context. He emphasises the relevance of the value of Hinduism in a world which is by conflict of ideas. His work "The Hindu view of Life" is a relic in the world of philosophy and it is based on the Upton Lectures delivered at Manchester College, Oxford. It is his analysis of the basic concepts underlying the Hindu attitude to life. It is divided into four chapters. The first chapter "Religious Experience, Its nature and concept" gives us a vivid account of the essential characteristics of Hinduism. Actually the term 'Hindu' was a geographical term and did not refer to a religion. It is derived from the Sanskrit word Sindhu, the historic local name for the Indus River in the northwestern part of the Indian subcontinent. It refers to the land of the aboriginal tribes and many other communities with different systems of worship and belief who live across the River Indus. By the end of 12th century and earlier 13th century Hindustan emerged as a popular alternative name of India, meaning the "land of Hindus". As per Hinduism Religion is a felt inner experience of the entire personality. Religious experience is of a Self-certifying character. Religious faith is not a matter of blind acceptance religious experience is stated and confirmed in intellectual terms. Faith is a matter of spiritual conviction. Hinduism admits points of view other than its own. Devine relation is not te prerogative of any individual or community. It is available to all. This truth has been recognised in Hinduism. Hinduism does not characterise ideas about God as true or false. It recognise the fact that mankind seeks god at different levels and in different directions. it is appreciative of human effort to seek God .Hinduism has graded different levels of worship. Hindu saints see God in the self and not in images. Temples and religious centres alone should not be counted to be the the places of prayer and worship. They should become capable of providing spiritual direction to the Hindus.

The third chapter "Hindu Dharma" is a discussion of the two aspects of Hinduism, the philosophical and the practical. There are two sides to Hinduism, the philosophical and the practical. Some objections to the conceptions of Hindu epics are raised. Ethical system and relations are dismissed as irrelevant in view of doctrine of Maya which repudiates the reality of the world .Radhakrishnan says that the Upanishads emphasise the relative reality of the

phenomenal world. All things in the world are of value as they contribute to the realization of the self. Eswara (Lord Shiva) held the world as Maya. The real will qualify to be called real only when it is exempt from all change and is ever-enduring. The ultimate purpose of life is liberation from the cycles – birth – death – rebirth.



Social view of the Rajadharmā

Prof. Arnab Bandyopadhyā
Assistant Professor
Department of Sanskrit
PKM College(NBU),
Alipurduar, WB

Yoga is a philosophical contribution to the debates of philosophy. That is, it is not only a perspective that contributes to what we can disagree about in philosophy, it also clarifies philosophy, the discipline. As a philosophical theory, Yoga is the view that our minds and bodies are the parts of natural world that we, as persons, must take responsibility for, so that they reflect our interests as people. Our interests as people is personified in the ideal of persons: the Lord, or Īśvara, which is both unconservative (not constrained by pass choices) and self-governing (not externally interfered with). A person who is Lordly is free from their own self-sabotage, and social hindrances. Our practical challenge is to embrace a practice devoted to this ideal, so that we ourselves, in time, reflect the ideal. But this involves transforming our world into one defined by external pressures of nature, to one safe for people to be masters of their own life. As a person is a creature with an interest in their own Lordliness, Yoga entails that many beings, whether they are other animals, or the Earth, are persons for they thrive given their own Lordliness. To be committed to yoga is to be committed to a common ideal that explains what it is for everyone to thrive.

Classical sources for the philosophy of Yoga include: the *Upaniṣads*, the *Bhagavad Gītā*, and the *Yoga Sūtra*. What we often come to think of as yoga has to do with the move to treat Yoga as a modality of physical fitness, or health and well being. Whereas Yoga the philosophy is all encompassing, and requires extensive research and learning, and continuous practice, it is much easier to teach and market practices that support the practice of yoga. Hence, it is common to see yoga being represented as:

- the physical practices of posture flow (often called *āsana*),
- breathing exercises (*prāṇāyāma*),
- mental exercises of clearing and focusing the mind (*dhāraṇā*),
- or perhaps exploratory awareness (*dhyanā*).

When people often say they practice yoga, they mean one or more of these things.

According to Patañjali's *Yoga Sūtra*, the basic systematic text of yoga philosophy, these are not yoga: they are among the ancillary practices (*aṅga-s*) in support of yoga (see for instance, *Yoga Sūtra* Books II and III). Yoga in contrast is defined as:

1. Taking responsibility for your mental life, which is basically philosophy (YS I.2-3)
2. Three practical ideals that structure philosophical practice: Devotion to Lordliness (Īśvara praṇidhāna), Unconservatism, pushing one's boundaries (tapas), and Self-Governance, Self-Control (svādhyāya) (YS II.1)

Philosophical view of the Rajadharma

Prof. Raju Kar

Assistant Professor

Department of Sanskrit

SKM College(NBU)

Kamakhyaguri, WB

The evolution of the discourse of “rights” is a very modern, Western phenomenon in the Indian context. The idea of social welfare has been entrenched in the Indic civilization since ancient times in the concept of duty as opposed to rights. This paper seeks to explore the underlying concept of duty in the notion of Dharma and its linkage with social welfare. The Indic being a self-centric civilization, conceived welfare as a duty which the individual owed both to the self and to the society at large. It was this spiritual sense of duty through Dharma which made an individual feel obliged to perform one’s duties and work towards Kalyan and Mangal, which resembled the overall good of both the individual and the society. Discharging one’s duties in accordance with Dharma was considered as essential for the spiritual upliftment of an individual. This fine blend of duty along with spirituality formed the basis of social welfare, where we see the blossoming of an inward-looking civic society. So, consequently the social welfare activities carried out by the State (king) were understood as the duties or Dharma of the king rather than the rights of the subjects which could be demanded from the state. The evaluation of the performance of a king could hence be judged on the basis of whether he had been successful in discharging the duties he owed towards his subjects and thus in fulfilling his Rajadharma. The Ashokan era could be argued to be one such example of a full-fledged welfare state of the Indic civilization. Ancient Indic literature is abound with instances where the fundamental duties of the kings (state) have been described at length. Through a description of the concept of social welfare of the ancient Indic era, including that followed by the state, the author seeks to argue that it would prove to be an excellent learning model for the present Indian state and its citizens because it emphasizes on one’s duties rather than rights, which paves the way to the realization of one’s social and spiritual upliftment, thus producing an overall elevation of the nation at large. Having discussed at length the concept of Dharma, we now move on to evaluate the Dharma of the King/state, which is also known as the Rajadharma. According to Manusmriti, the highest duty of the King is the protection of its people. It states that, “The highest duty of a King is to protect his subjects. The King, who receives the prescribed taxes (from his subjects) and protects them, alone acts according to Dharma.” (Chapter 7, Verse 144) The ancient text codifies the duties of the King towards its subjects in detail, and explicitly states that the King is required to follow the Rajadharma. It also observes that the King should not discriminate between its subjects and should be supportive towards one and all, and states that, “The King, conducting himself always in conformity with Rajadharma, should command all his servants to work for the welfare of the people.”(Chapter 9, Verse 324) The idea of the welfare state revolves around the model of taxes imposed on its subjects by the state. So, Manusmriti first states that revenue collection done by the state or the King needs to be reasonable and in accordance with Dharma. It observes, “The King should love his subjects as his own children and ensure proper collection of revenue every year. He must obey the rule of Dharma in the matter of collection of taxes.” (Ch7, Vr.80) Further: “As the leech, calf and bee take their food little by little, even so a King should levy annual taxes at reasonable rates against his subjects.”(Ch.7, Vr.129) “A King should not cut his own roots by levying no taxes and he should not also cut the roots of his subjects by levying excessive taxes. By doing either of these, the King



I.C.P.R. Sponsored Periodical Lecture Series

Student's Signature 1st & 2nd Half **Date:** 19.01.2024

| Sl. No. | Name | Sem | Sl. No. | Name | Sem |
|---------|---------------------------|-----|---------|--------------------------|-----|
| 1 | Moumita Borman | 6th | 17 | Ankita Datta | 2nd |
| 2 | Ankita Borman | 6th | 18 | Trisha Roy | 2nd |
| 3 | Rakhi Borman | 6th | 19 | Bhumika Roy | 2nd |
| 4 | Moumita Pandit | 6th | 20 | Gunin Mahapatra | 2nd |
| 5 | Susmita Das | 6th | 21 | Maha Nazim | |
| 6 | Dipa Roy | 6th | 22 | Susmita Roy | 4th |
| 7 | Ankita Das | 6th | 23 | Sushma Borman | 4th |
| 8 | Shreedi Dutta | 6th | 24 | Shreedi Das | 4th |
| 9 | Basmita Das | 6th | 25 | Shreedi Dutta | 6th |
| 10 | Biya Saha | 4th | 26 | Apita Roy | 2nd |
| 11 | Tajita Borman | 4th | 27 | Manisha Roy | 2nd |
| 12 | Liya Dutta | 4th | 28 | Purnima Majumdar | 2nd |
| 13 | Pinki Das | 2nd | 29 | Sima Das | 2nd |
| 14 | Sanjana Das | 2nd | 30 | Shreedi Adhikary | 1st |
| 15 | Prati Kanjee | 6th | 31 | Rimmi Debbarma | 4th |
| 16 | Riya Debnath | 6th | 32 | Urmila Chakrabarti | 2nd |

22. Purnima Borman

| | | | | | |
|----|-------------------|---------|----|---------------------|---------|
| 33 | Himansinika Ray | 4th | 55 | Priyanka Ghosh | 2nd Sem |
| 34 | Momi Paul | 4th | 56 | Koyel Mahato | 2nd Sem |
| 35 | Neha Paul | 4th | 57 | Sumi Mahato | 2nd Sem |
| 36 | Jhuma Das | 6th | 58 | Priza Mahato | 2nd Sem |
| 37 | Pankaj Chowdhury | 6th | 59 | Narrita Roy | 2nd Sem |
| 38 | Deepshikha Roy | 6th Sem | 60 | Tanjalika Sankar | 2nd Sem |
| 39 | Jasmine Dasumata | 6th Sem | 61 | Simran Saha | 2nd Sem |
| 40 | Kuchita Chowdhury | 6th Sem | 62 | Gargi Bhattacharjee | 2nd Sem |
| 41 | Sudipta Biswas | 6th Sem | 63 | Anisha Champmanary | 2nd Sem |
| 42 | Dipshikha Roy | 6th Sem | 64 | Rujel Tewariary | 2nd Sem |
| 43 | Riya Sankar | 6th Sem | 65 | Somarepika Mecharjy | 2nd Sem |
| 44 | Shreyasi Barman | 6th Sem | 66 | stuti Nasirany | 2nd Sem |
| 45 | Kashree Paul | 4th Sem | 67 | Rina Sharma | 2nd Sem |
| 46 | Angana Saha | 4th Sem | 68 | Binita Chhetri | 2nd Sem |
| 47 | Bitika Ray | 6th Sem | 69 | Jharna Rai | 2nd Sem |
| 48 | Masrabi Adhikary | 2nd Sem | 70 | Debsmita Kar. | 4th Sem |
| 49 | Mehak Sankar | 2nd Sem | 71 | Sumika Marale | 6th Sem |
| 50 | Ankita Ghosh | 2nd Sem | 72 | Suchitra Mahato | 2nd Sem |
| 51 | Stikita Das | 2nd Sem | 73 | Sandhya Mahato | 2nd Sem |
| 52 | Nayana Banik | 2nd Sem | 74 | Deva Sankar | 4th Sem |
| 53 | Anusuya Das | 6th Sem | 75 | Debika Barman | 4th Sem |
| 54 | Bhumi Das | 2nd Sem | 76 | Susmita Das | 4th Sem |

- 77 - Puja Das - 9th sem
- 78 - Meed Jina Tamanna Haque - 4th Sem
- 79 - Barsha Saha Chaudhury - 7th sem
- 80 - Diya Barman - 4th Sem
- 81 - Moumita Adhikary - 6th Sem
82. Rubi Roy - 6th sem
83. Jina Roy - 2nd
84. Jamuna Roy Adhikary - 6th sem
85. Anju Roy - 6th sem
86. Sahalia Saha - 2nd sem
87. Debalina Ban - 4th Sem
88. Utabshi Nahata - 4th sem
89. Debalina Barman - 6th sem
90. Annasha Barman - 6th sem
91. Diya Saha - 6th Sem
92. Purbasha Adhikary - 6th Sem
93. Piyali Das - 6th Sem
94. Manjira Roy - 4th sem.
95. Anvesha Sengupta - 4th sem
96. Debalina Dey - 4th sem.
97. Susmita Sutrahaal - 2nd Sem.
98. Shimpi Das - 4th Sem
99. Tanusree Das - 2nd sem
100. Renesha Das - 2nd sem
101. Ananya modak - 2nd Sem
102. Crancy Jankar - 4th Sem.
103. Shikuli Senath - 6th Sem.



I.C.P.R. Sponsored Periodical Lecture Series

Student's Signature 1st & 2nd Half

Date: 20.01.2024

| Sl. No. | Name | Sem | Sl. No. | Name | Sem |
|---------|------------------------|-----|---------|-------------------|-----|
| 1 | Dipa Roy | 6th | 17 | Trisha Roy | 2nd |
| 2 | Shruti Dutta | 6th | 18 | Bhumika Roy | 2nd |
| 3 | Ankita Das | 6th | 19 | Sushma Barman | 4th |
| 4 | Barnita Das | 6th | 20 | Susmita Roy | 4th |
| 5 | Ekhojasi Bhattacharjee | 6th | 21 | Shreeta Das | 4th |
| 6 | Moumita Barman | 6th | 22 | Ankita Datta | 2nd |
| 7 | Ankita Barman | 6th | 23 | Liya Dutta | 4th |
| 8 | Rakhi Barman | 6th | 24 | Piya Saha | 4th |
| 9 | Mounika Pandit | 6th | 25 | Sanjana Das | 2nd |
| 10 | Susmita Das | 6th | 26 | Jinia Roy | 2nd |
| 11 | Jayita Barman | 4th | 27 | Shreeta Adhikary | 4th |
| 12 | Purnima Hojary | 2nd | 28 | Rimmi Debsingha | 4th |
| 13 | Arpita Roy | 2nd | 29 | Neha Paul | 4th |
| 14 | Neha Narainey | 2nd | 30 | Rohini Roy | |
| 15 | Manisha Roy | 2nd | 31 | Jhuma Das | 6th |
| 16 | Banita Adhikary | 2nd | 32 | Purnima Choudhury | 6th |

33. purnima barman

| | | | | | |
|----|-------------------|----------|----|-----------------------|---------|
| 33 | Deepshikha Roy | 6th sem. | 55 | Simran Saha | 2nd sem |
| 34 | Jasmine Dasumala | 6th sem | 56 | Anisha Champamany | 2nd sem |
| 35 | Rachita Choudhury | 6th sem | 57 | Rujel Tawarany | 2nd sem |
| 36 | Sudipta Biswas | 6th Sem | 58 | Somayajha Mochary | 2nd Sem |
| 37 | Dipshikha Roy | 6th sem | 59 | Shudhinarsingary | 2nd sem |
| 38 | Riya Sarkar | 6th sem | 60 | Rina Sharma | 2nd sem |
| 39 | Rajashree Paul. | 4th sem | 61 | Bineta Chhetri | 2nd sem |
| 40 | Angana Saha | 4th sem | 62 | Jharna Rai | 2nd sem |
| 41 | Birika Ray | 6th sem | 63 | Debsmita Kar. | 4th |
| 42 | Maronali Adhikary | 2nd sem | 64 | Sumika Manak | 6th sem |
| 43 | Mehak Sarkar | 2nd sem | 65 | Sandhya Mahato | 2nd |
| 44 | Ankita Ghosh | 2nd sem | 66 | Suchittra Mahato | 2nd |
| 45 | Nikita Das | 2nd sem | 67 | Bena Sarkar | 4th sem |
| 46 | Nayana Banik | 2nd sem | 68 | Debika Barman | 4th sem |
| 47 | Anu Suya Das | 6th sem | 69 | Sumita Ray | 4th sem |
| 48 | Bhumi Das | 2nd sem | 70 | Mamand Saha | 4th sem |
| 49 | Priyanka Ghosh | 2nd sem | 71 | Priya Das | 4th sem |
| 50 | Koyal Mahato | 2nd sem | 72 | Barsha Saha Choudhury | 4th sem |
| 51 | Sumi Mahato | 2nd sem | 73 | Diya Barman | 4th sem |
| 52 | Puja Mahato | 2nd sem | 74 | Moumita Adhikary | 6th sem |
| 53 | Narmita Roy | 2nd sem | 75 | Rubi Roy | 6th sem |
| 54 | Tanulika Sarkar | 2nd sem | 76 | Jasmina Roy Adhikary | 6th sem |

77. Debalina Barman - 6th sem
78. Diya Saha - 6th sem
79. Piyali Das - 6th sem
80. Anubha Athikroy - 6th sem
81. Anju Roy - 6th sem
82. Debalina Dhar - 4th sem
83. Urabashi Mahabo - 4th sem
84. Annasha Barman - 6th sem
85. Mandira Roy - 4th sem.
86. Anwesha Sengupta - 4th sem.
87. Debalina Dey - 4th sem
88. Sahalia Saha - 2nd sem.
89. Susmita Sutarshakti - 2nd sem.
90. Shimpi Das - 4th sem
91. Tanusree Das - 2nd sem.
92. Ramesha Roy - 2nd sem.
93. Ananya Modak - 2nd sem.
94. Geeta Sarkar - 4th sem
95. Anpita Barman - 6th sem
96. Babita Barman - 6th sem
97. Shikhi Deb Nath - 6th sem
98. Papiya Saha - 2nd sem
99. Soumita Halder - 2nd sem
100. Anvita Dey - 2nd sem
101. Priyanka Das - 6th sem
102. Soma Das - 6th sem



I.C.P.R. Sponsored Periodical Lecture Series

Student's Signature 1st & 2nd Half

Date: 24.01.2024

| Sl. No. | Name | Sem | Sl. No. | Name | Sem |
|---------|------------------------|-----|---------|-------------------------|---------|
| 1 | Ankita Barman | 6th | 17 | Riya Saha | 4th |
| 2 | Moumida Barman | 6th | 18 | Simmi Saha Roy | 4th |
| 3 | Rakhi Barman | 6th | 19 | Neha Paul | 4th |
| 4 | Barnita Das | 6th | 20 | Rimmi Debsingha | 4th |
| 5 | Ankita Das | 6th | 21 | Riya Debnath | 6th |
| 6 | Moumida Pandit | 6th | 22 | Pinki Kanjee | 6th |
| 7 | Susmita Das | 6th | 23 | Dona Sarker | 4th sem |
| 8 | Dipa Ray | 6th | 24 | Debika Barman | 4th sem |
| 9 | Shruti Dutta | 6th | 25 | Susmita Das | 4th sem |
| 10 | Shreyasi Bhattacharjee | 6th | 26 | Mamoni Saha | 4th sem |
| 11 | Jayda Barman | 4th | 27 | Purnima Barman | 4th sem |
| 12 | Saheli Ghil | 2nd | 28 | Priya Das | 4th sem |
| 13 | Purnita Adhikary | 2nd | 29 | Mohi Jabbarunnabi Haque | 4th sem |
| 14 | Ankita Dutta | 2nd | 30 | Barsha Saha Chaudhury | 4th sem |
| 15 | Susmita Roy | 4th | 31 | Diya Barman | 4th sem |
| 16 | Liya Dutta | 4th | 32 | Moumita Adhikary | 6th sem |

| | | | | | |
|----|---------------------|---------|----|------------------|---------|
| 33 | Rubi Roy | 6th sem | 55 | Babita Barman | 6th |
| 34 | Jinia Roy | 2nd | 56 | Shruti Debnath | 6th |
| 35 | Jamuna Roy Adhikary | 6th sem | 57 | Papita Saha | 2nd |
| 36 | Sohalia Saha | 2nd sem | 58 | Alina Dey | 2nd |
| 37 | Anju Roy | 6th sem | 59 | Soumita Halder | 2nd |
| 38 | Debalina Dhan | 4th sem | 60 | Soumya Barman | 4th |
| 39 | Urbashi Mahato | 4th sem | 61 | Priyanka Das | 6th |
| 40 | Debalina Barman | 6th sem | 62 | Soma Das | 6th |
| 41 | Divya Saha | 6th sem | 63 | Pranshree Barman | 4th sem |
| 42 | Piyali Das | 6th sem | 64 | Shreya Adhikary | 4th sem |
| 43 | Purbasa Adhikary | 6th sem | 65 | Moumita Ghosh | 2nd sem |
| 44 | Mandira Roy | 4th sem | 66 | Chandana Roy | 2nd sem |
| 45 | Anrasha Barman | 6th sem | 67 | Chandana Barman | 4th sem |
| 46 | Anvesha Sen Gupta. | 4th sem | 68 | Ambika Adhikary | 2nd sem |
| 47 | Debalina Dey | 4th sem | 69 | Anamika Roy | 4th sem |
| 48 | Susmita Saha | 2nd sem | 70 | Tanushree Roy. | 4th sem |
| 49 | Shimpi Das | 4th sem | 71 | Barnali Roy | 2 sem |
| 50 | Tanushree Das. | 2nd sem | 72 | Ayendra Bhawanik | 4th sem |
| 51 | Ritesha Roy | 2nd sem | 73 | Papri Saha | 2nd sem |
| 52 | Ananya Modak | 2nd sem | 74 | DiSha Ghosh | 4th sem |
| 53 | Cranshi Sarkar. | 4th sem | 75 | Madhumita Roy | 2nd |
| 54 | Auspita Barman | 6th sem | 76 | Jinia Saha | 2nd sem |

Sagarika Rabidas - 2nd

Payel dey - 2nd

Pinkki Sarkar - 2nd

Pampa Saha - 2nd

Ankita Ghose - 2nd Sem

Priyanka Dutta - 2nd Sem

Anyesha Majumder - 2nd Sem

Mayuri Dutta - 2nd Sem

Sarmistha Paul - 4th Sem

Muskan Khan - 2nd Sem

Tanya ~~Das~~ Ghosh - 2nd Sem

Puja Das - 2nd Sem

Dimpy Roy - 2nd Sem

Anuska Ghosh - 2nd Sem

Sonali Kundu - 2nd Sem

Riya Sarkar - 2nd Sem

Sneha Modak - 4th Sem

Sneha Sarkar - 5th Sem

d Diya Sarkar - 2nd Sem

Riya Das - 2nd Sem

Ritu Ray - 4th Sem

Rakhi Bhowmik - 2nd

Sudha Ray - 4th Sem.

Date: 19/01/2024

Time: 12 to 2 PM

Resource Person: Professor (Dr.) Haridas Sarkar, CBPBU

Topic: Manabendra: Radical Humanism

Participants: 102



Date: 19/01/2024

Time: 2:30 to 4:30 PM

Resource Person: Dr. Sankar Chatterjee, ABN Seal College, CBBU

Topic: Maulana Azad and Humanism: A Critical Understanding

Participants: 102



Date: 20/01/2024
Time: 11 to 1 PM
Resource Person: Dr Sudip Mandal, NBU
Topic: Jyotiba Phule: Offcast System
Participants: 101



Date: 20/01/2024
Time : 1 to 3 PM
Resource Person : Dr. Mahadeb Das, JU
Topic : Hindu View of Life
Participants: 101



Date: 22/01/2024
Time: 11AM to 1 PM
Resource Person : Arnab Bandyopadhyay, NBU
Topic : Social Philosophy
Students : 102

Date: 22/01/2024
Time : 1 to 3 PM
Resource Person : Raju Kar, NBU
Topic : Yoga Philosophy
Students : 102



Date: 19/01/2024
Time: 12 to 2 PM
Resource Person: Prof. & Dr Haridas Sarkar, CBBU
Topic: Manabendra: Redol Humanism

Students Feedback

Name of the Student: Showli Dutta

Semester: 6th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

yes.

- Did you find the lecture interesting?

yes.

- Did you find the lecture informative?

yes.

- Was the resource person well prepared with his lecture?

yes.

- Did you get enough scope to interact?

yes.

- Was the duration of the lecture adequate?

yes.

- Write down in a few sentences your over all impression of the lecture.

Sir gave a very nice lecture.
we got a clear idea about the whole
thing. Later we want to attend
more such classes.

Date: 19/01/2024
Time : 2.30 to 4.30 PM
Resource Person : Dr Sankar Chatterjee, ABN Seal college
Topic : Maulana Ajad : Humanism Critical Understand

Students Feedback

Name of the Student : Shoubi Dutta

Semester: 6th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

yes.

- Did you find the lecture interesting ?

yes.

- Did you find the lecture informative?

yes.

- Was the resource person well prepared with his lecture?

yes.

- Did you get enough scope to interact?

yes.

- Was the duration of the lecture adequate ?

yes.

- Write down in a few sentences your over all impression of the lecture.

Sir gave a very nice lecture. we got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 20/01/2024
Time: 11AM to 1 PM
Resource Person: Dr Sudip Mandal, NBU
Topic: Jyotiba Phule : Ofcast System

Students Feedback

Name of the Student: Shweta Dutta

Semester: 6th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes.

- Did you find the lecture interesting?

Yes.

- Did you find the lecture informative?

Yes.

- Was the resource person well prepared with his lecture?

Yes.

- Did you get enough scope to interact?

Yes.

- Was the duration of the lecture adequate?

Yes.

- Write down in a few sentences your over all impression of the lecture.

Ser gave a very nice lecture. we
got a clear idea about the whole thing.
Later we want to attend more
Such classes.

Date: 20/01/2024
Time: 1 to 3 PM
Resource Person: Dr Mahadeb Das, JU
Topic: Hindu View of Life

Students Feedback

Name of the Student: Shwoti Dutta

Semester: 6th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting?

Yes.

- Did you find the lecture informative?

Yes.

- Was the resource person well prepared with his lecture?

Yes.

- Did you get enough scope to interact?

Yes.

- Was the duration of the lecture adequate?

Yes.

- Write down in a few sentences your overall impression of the lecture.

Sir gave a very nice speech. we got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 22/01/2024
Time : 11 to 1 PM
Resource Person : Prof. Arnab Bandyopadhyay, PKM, NBU
Topic : Social Philosophy of Yoga darshan

Students Feedback

Name of the Student : Shreeshi Dutta

Semester: 6th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting ?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate ?

Yes

- Write down in a few sentences your over all impression of the lecture.
Sir gave a very nice speech. we got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 22/01/2024
Time: 1 to 3 PM
Resource Person: Prof. Raju Kar, SKM, NBU
Topic: Raj-Oharma

Students Feedback

Name of the Student: Shreedi Duttan

Semester: 6th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate?

Yes

- Write down in a few sentences your over all impression of the lecture.

~~the~~ Sir gave a very nice lecture. we got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 19/01/2024
Time: 12 to 2 PM
Resource Person: Prof. & Dr. Haridas Sarkar, CBBU
Topic: Manabendra: Redal Humanism

Students Feedback

Name of the Student: Piya Saha
Semester: 4th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate?

Yes

- Write down in a few sentences your over all impression of the lecture.

Sim gave a very nice lecture. We got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 19/01/2024
Time: 2.30 to 4.30 PM
Resource Person: Dr Sankar Chatterjee, ABN Seal college
Topic: Maulana Ajad: Humanism Critical Understand

Students Feedback

Name of the Student: Piya Saha
Semester: 4th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate?

Yes

- Write down in a few sentences your over all impression of the lecture.

Sir gave a very nice lecture. We got a clear idea about the whole thing. Let's we want to attend more such classes.

Date: 20/01/2024
Time: 11 AM to 1 PM
Resource Person: Dr Sudip Mandal, NBU
Topic: Jyotiba Phule : Ofcast System

Students Feedback

Name of the Student: *Piya Saha*
Semester: *4th Sem.*

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate?

Yes

- Write down in a few sentences your over all impression of the lecture.

Sir gave a very nice speech. we got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 20/01/2024
Time : 1 to 3 PM
Resource Person : Dr Mahadeb Das, JU
Topic : Hindu View of Life

Students Feedback

Name of the Student : *Arya Saha*
Semester: *4th Sem*

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting ?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate ?

Yes

- Write down in a few sentences your over all impression of the lecture.

Sir gave a very nice lecture. we got a clear idea about the whole thing. Next we want to attend more such classes.

Date: 22/01/2024
Time: 11 to 1 PM
Resource Person: Prof. Arnab Bandyopadhyay, PKM, NBU
Topic: Social Philosophy of Yoga darshan

Students Feedback

Name of the Student: *Piya Saha*
Semester: *4th sem*

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting ?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate ?

Yes

- Write down in a few sentences your over all impression of the lecture.

Sir gave a very nice lecture. We got a clear idea about the whole thing. Later we want to attend more such classes.

Date: 22/01/2024
Time: 1 to 3 PM
Resource Person: Prof. Raju Kar, SKM, NBU
Topic: Raj-Dharma

Students Feedback

Name of the Student: Piya Saha

Semester: 4th Sem

- Did you attend the session on 'title of the lecture' by 'resource person'?

Yes

- Did you find the lecture interesting ?

Yes

- Did you find the lecture informative?

Yes

- Was the resource person well prepared with his lecture?

Yes

- Did you get enough scope to interact?

Yes

- Was the duration of the lecture adequate ?

Yes

- Write down in a few sentences your over all impression of the lecture.

Sir gave a vaboy nice lecture. we got a clear idea about the whole thing. Let's we want to attend more such classes.



