

# CURRICULAR VITAE OF DR. GAURANGA DAS

## DEPARTMENT OF PHILOSOPHY, KALIMPONG COLLEGE



### A) PERSONAL PROFILE/DETAILS:

- i) Name: DR. GAURANGA DAS
- ii) Designation: ASSISTANT PROFESSOR
- iii) ContactNo.: 8617484758
- iv) E-Mail: [gaurangamt82@gmail.com](mailto:gaurangamt82@gmail.com)
- v) Date of joining Service: 13<sup>th</sup> February, 2017

### B) ACADEMIC QUALIFICATIONS:

Sl. No.	Degree	Year of Award	Specialization	Institute
1.	B. A.	2003	PHILOSOPHY (HONOURS)	UNIVERSITY OF NORTH BENGAL (FALAKATA COLLEGE)
2.	M. A.	2005	PHILOSOPHY	UNIVERSITY OF NORTH BENGAL
3.	M. PHIL	-	-	-
4.	Ph. D.	2022 (06/05/2022)	PHILOSOPHY (ETHICS)	UNIVERSITY OF GOUR BANGA
5.	NET (UGC)	December, 2008	PHILOSOPHY	UGC, MHRD

### TITLE OF Ph. D. THESIS:

*Dharma* and Moral Autonomy: A Critical Study

### ABSTRACT OF THESIS:

#### Introduction:

*Dharma* is an important and highly sensitive concept in the evolution of human thinking.

*Dharma* is one of the most debatable concepts at the present juncture of time giving birth to

various controversies. It is said to be one of the four *puruṣārthas*, the basic ideals of human life as envisaged in Indian philosophical traditions. Now the question is: What is meant by *dharma* and how is it classified? In short, *dharma* is a far-reaching concept that embraces the whole human life and one must avoid identification of *dharma* as directly equivalent to any of the various components of its meaning, such as law, duty, morality, justice, virtue, or religion. The root, from which the word *dharma* comes, is ‘*Dhr*’, which means to support. Thus, in its widest sense, it refers to that which sustains and holds together the society itself.

The roots of autonomy as self-determination can be found in ancient Greek philosophy. Both Plato and Aristotle emphasized the rational part of the human being. Plato’s representation of this part as a human, rather than a lion or many-headed beast, is found in his description of the tripartite soul in the *Republic*. A just soul, for Plato, is one in which this rational human part governs over the two others. Aristotle identifies the rational part of the being as most truly a person’s own in the *Nicomachean Ethics*.<sup>1</sup> He has given much importance, though, to the character of human beings, on how to achieve happiness by means of excellence. For him, *eudaimonia* or happiness is the chief good that man has to pursue in his life. The concept of moral autonomy has got prime importance in the philosophy of Kant. While Plato and Aristotle have given ‘state’ a location for the execution of autonomy, Kant sees man as a self-governing individual whose sense of morality comes from within. One can relate Kant’s idea of morality with his epistemic notion of synthetic *a priori* since his supreme principle of morality is based on two precepts one of which regards humanity as an end-in-itself. Kant’s notion of autonomy is dependent upon the will which should determine its guiding principles; morality, according to him, has to be guided by oneself rather than being determined by any external force, inclination, interest, or sympathy whatsoever.

### **Statement and location of the problem:**

*Dharma* is quite difficult to be defined in a particular sense, it has multifarious meaning. One can say that *dharma* is that which holds the harmonious order, or every object has its own *dharma* or characteristic. For example, water’s *dharma* is to flow downwards. In terms of morality, *dharma* can be defined in more than one way. According to the *Mīmāṃsā-sūtra* of Jaimini *dharma* is defined as being the nature of an injunction (*codanālakṣaṇa*), the imperatives which incite a person to act. Kaṇāda, in his *Vaiśeṣikasūtra*, defines *dharma* as the

---

<sup>1</sup>Internet Encyclopedia of Philosophy

source that produces prosperity and highest good. *Dharma* may be defined within the purview of Vedic injunctions as well as in the forms of *vidhi* and *niṣedha*. In another sense, without defining *dharma* it can be placed within the scope of good action and bad action as *dharma* and *a-dharma* respectively.<sup>2</sup> The research project is a humble attempt to trace the relationship between *dharma* and moral autonomy. While the quest would be to find out the role of the individual as an autonomous moral agent, I would further investigate the contrast with the broad spectrum of *dharma*. *Dharma* can be a virtue as well, and the conception of virtue imbibes certain characteristic traits with principles. But the autonomy of moral agency may not, in many instances, depend upon the character alone. This is where the domain of action plays a critical role, and one can realize this in the conceptualization of *dharma* as well.

The concept of *svadharma*, in this regard, can be taken into consideration. The moral agent has to perform certain prescribed actions according to his character or duty. If he performs those acts as his character makes him so, then he may be a virtuous being. On the other hand, if he performs those acts out of his sense of duty, then his autonomy is being protected. My study would be to unravel *dharma* off any prejudices that are integral to the characteristics of human beings. Since the realization of one's own *dharma* involves a degree of autonomy, it needs a thorough and critical investigation to see the diverse nature of *dharma*, its influence on human beings, and the moral dilemmas in executing *dharma*. For this, the idea of *dharma* is being attempted to be studied in contrast with the Western concept of moral autonomy. The concepts of virtue and autonomous moral agency are supposed to bring about more light to the concept of *dharma*, as the moral implication of *dharma* is to establish virtue in society as well as in the individual, and autonomy is a significant aspect of the individual human being if his actions are evaluated as actions of a moral agent.

### **Objective:**

- The objective of the research project is to comprehend the nature of *dharma* as a moral value along with the moral dilemmas associated with it. *Dharma* as a virtue or *dharma* as an action both possibilities need a critical study. In this regard, the notion of moral autonomy after Kant has relevance to objectifying the concept of *dharma*. Again, the moral agency is not exclusive to autonomy, and there is the role of virtue also which is integral to the character of a human being.

---

<sup>2</sup> J.N. Mohanty (2002: p. 107)

- The relationship between *dharma* and moral autonomy needs to be figured out in the background of the Indian conception of morality where *svadharma* is one of the factors to understand the duty of the being. There are moral dilemmas that a man often faces due to certain behavioral, social, and cultural factors linked with the execution of duty. The philosophical ideas of the West provide various debates on the nature and possibility of moral agency and autonomy. It traces back to the ancient Greek philosophers such as Plato and Aristotle, then marvels through the enlightenment era of Kant, and reaches the postmodern view on ethics and culture.
- The thesis will endeavour to look at both the ideas of *dharma* and moral autonomy and agency in a new light that would help to understand their philosophical significance and social impact.

**Research Questions:**

1. Does *svadharma* necessarily bring moral dilemma for an individual?
2. What is the importance of preference and conscience in moral autonomy?
3. In which way *dharma* in Indian ethics and the concept of moral agency in Western philosophy can be rationalized?

**Proposed characterization:**

Chapter 1: Introduction

Chapter 2: The Nature of *Dharma* and its Moral Implication

Chapter 3: The Concept of *Svadharma* and the Moral Dilemma of the Individual with Special Reference to the *Mahābhārata*

Chapter 4: The Notion of Moral Autonomy and Agency in Western Ethics

Chapter 5: *Dharma* and Moral Autonomy: An Interface

Chapter 6: Conclusion

**C) ORIENTATION PROGRAMME/REFRESHER COURSE/SHORT TERM COURSE:**

Sl. No.	OP/RC/STC	ASC/HRDC/Identified Dept./College	Duration	Topic
1.	Orientation Programme (Short	SUMI, Kalimpong	19 <sup>th</sup> March, 2017 to 25 <sup>th</sup>	-

	Term Course)		March, 2017	
2.	Induction/Orientation Programme	Teaching and Learning Centre, Ramanujan College, University of Delhi	26 <sup>th</sup> June, 2020 to 24 <sup>th</sup> July, 2020	-
3.	Refresher Course	Teaching and Learning Centre, Ramanujan College, University of Delhi	21 <sup>st</sup> June, 2022 to 5 <sup>th</sup> July, 2022	Advanced Research Methodology
4.	Refresher Course	UGC, MHRD, The University of Burdwan	15 <sup>th</sup> July, 2022 to 28 <sup>th</sup> July, 2022	Gender Issues and Diversity Management

**D) TEACHING EXPERIENCE:**

Designation	Tenure/Duration	Name of the Institute
GUEST LECTURER	5 YEARS 4 MONTHS	Netaji Subhas Mahavidyalaya, Mathabhanga College and Tufanganj Mahavidyalaya
ASSISTANT PROFESSOR	7 YEARS 1 MONTH	Kalimpong College

**E) RESEARCH AREA OF INTEREST:**

- 1) Indian and Western Ethics (Theory and Practice)
- 2) Indian Philosophy (Ancient and Contemporary)

**F) SELECTED PUBLICATIONS:**

i) **Books:**

1. *Svadharma, Sādhārana Dharma and Āpad-Dharma: A Critical Study* (To be Published)
2. *Dharma and Moral Autonomy: A Critical Study* (To be Published)
3. Guest Editor, HIMALAYAN RESEARCH JOURNAL (An UGC Enlisted and Peer Reviewed Journal, ISSN: 2278-280X, Vol. – VI, No. – I, Nov - Dec 2017)

ii) **Book Chapters/Abstract:**

- a) ‘*Constructive Role of Religious Practices in Developing Morality*’ (2020) in ‘The Nature of Reality: Philosophical Discourse on Language, Religion and Culture’; Levant Books; ISBN: 978-93-88069-56-4.

- b) *'The Concept of Svadharma with the Special Reference to the Gītā and Mahābhārata'* (2023) in 'Basic Values Embodied in Indian Culture and their Relevance to the Contemporary Society'; The Banaras Mercantile Co. Publishers-Booksellers; ISBN: 93-92072-58-9.
- c) *'Ethical Decision Making'* (2010) in Philosophy for Social Integration; Department of Philosophy, Gauhati University; ISBN: 978-93-80390-86-4

iii) **Research articles Published in different Peer Reviewed Journals:**

- I.** *'Problems & probable Solutions of Social Justice Special Reference to Dr. B. R. Ambedkar'* in Journal of Social Science Researcher, ISSN: 2319-6181
- II.** *'Relevance of Dharma (Righteousness): An Ethical Dimension in the Present Day Scenario'*(October 2012) in Journal of Social Science Researcher, ISSN: 2319-6181.
- III.** *'Moral Dilemma and Its Probable Solutions'* (December 2012) in International Journal of Multidisciplinary Educational Research; Vol. I, ISSN: 2277-7881.
- IV.** *'Philosophy and Science: The Common Space and Complimentary to Each Other'* (December 2012) in Journal of Social Science Researcher; ISSN:2319-6181
- V.** *'The Concept of Purusartha and Reasons for Accepting Dharma as the First Purusartha'* (February 2013) in International Journal of Multidisciplinary Educational Research; Vol. II, ISSN: 2277-7881
- VI.** *'Philosophy and Meaning of Life: From the View Point of Biology and Humanistic Approach'* (May 2013) in International Journal of Research in Social Sciences; Vol. III, ISSN: 2249-2496.
- VII.** *'The Nature of Dharma'* (2017); in 'HIMALAYAN RESEARCH JOURNAL'; 'An UGC Enlisted & Peer Reviewed Journal'; Vol. VI, No. (Special Issue) I, ISSN: 2278-280X; Pp. 80-88.
- VIII.** *'The Four Purusarthas (Objectives of Human Life): A Critical Reflection'* (2021); in 'HIMALAYAN RESEARCH JOURNAL'; 'A Peer Reviewed Journal'; Vol. III, No.II, ISSN: 2278-280X; Pp. 47-59.

**IX.** ‘Ethical Implication of the Kantian Notion of Moral Autonomy: An Evaluation’ (2021); in ‘INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)’; ‘An International Open Access, Peer-reviewed, Refereed Journal’; Vol. IX, Issue No.10, ISSN: 2278-280X; Pp. 80-88.

**G) DELIVERED INVITED LECTURE:**

**Special Lecture** on “**Indian Ethics**” on 6<sup>th</sup> December 2022 at the Department of Philosophy, Mathabhanga College, Organised by the Department of Philosophy, Mathabhanga College.

**H) ACADEMIC ASSIGNMENT:**

- Life Member, Indian Council of Philosophical Research, New Delhi, Since 30th September, 2009.
- Life Member of Indian Philosophical Congress New Delhi, Since 25th July, 2009.

**I) INSTITUTIONAL NON-ACADEMIC ASSIGNMENT:**

- Nodal Person, Grievance, and Redressal Cell
- Member, NAAC Committee
- Member, Computer Maintenance Committee

**J) PAPERS PRESENTED IN SEMINAR:**

**K) ATTENDED/PARTICIPATED SEMINARS/WORKSHOPS/SYMPOSIUM:**

Sl. No.	Level and Theme of the Seminar/Workshop	Name of the host institution	Participated	Date		Sponsoring agency
				From	To	
1.	International Seminar on Language, Religion, and Culture: Indian and Western Perspectives	Department of Philosophy, University of Gour Banga	Participated	21 <sup>st</sup> January, 2019	22 <sup>nd</sup> January, 2019	UGC
2.	National Seminar on	Department of Political	Participated	30 <sup>th</sup>	31 <sup>st</sup>	ER-

	Public Policy in Theory and Practice with Special Reference to India	Science, Kalimpong College in collaboration with the Centre for Training & Research in Public Finance and Policy (CTRFPF)		March, 2019	March, 2019	ICSSR
4.	Workshop on Restructuring the under Graduate Studies in Arts, Science, Commerce and Law & Board of Under-Graduate Studies in Philosophy	University of North Bengal	Participated	9 <sup>th</sup> January, 2018		NBU
5.	University Level Workshop on Recent Changes in Assessment and Accreditation Methodology by NAAC: with Special Emphasis on Integration of ICT in HEIs	Internal Quality Assurance Cell (IQAC), Netaji Subhas Mahavidyalaya, Haldibari, Coochbehar	Participated	15 <sup>th</sup> February, 2018	16 <sup>th</sup> February, 2018	Netaji Subhas Mahavidyalaya
6.	Workshop on NEW NAAC PARAMETERS FOR ACCREDITATION AND ASSESSMENT OF COLLEGES	Internal Quality Assurance Cell (IQAC), P. D. WOMEN'S COLLEGE, JALPAIGURI	Participated	29 <sup>th</sup> March, 2019		P. D. WOMEN'S COLLEGE, JALPAIGURI,
7.	Workshop on Revised Assessment and Accreditation Framework of NAAC	Internal Quality Assurance Cell (IQAC), Kalimpong College, Kalimpong	Participated	29 <sup>th</sup> August, 2019		Kalimpong College, Kalimpong



8.	Regional Workshop on Methods and Application of NIRF	Internal Quality Assurance Cell (IQAC), Siliguri Mahila Mahavidyalaya	Participated	13 <sup>th</sup> August, 2023		Siliguri Mahila Mahavidyalaya
----	--	---	--------------	-------------------------------	--	-------------------------------

**L) ATTENDED/PARTICIPATED WEBINAR DETAILS:**

Sl. No.	Level and Theme of the Seminar	Name of the Host Institution	Participated	Date		Sponsoring Agency
				From	To	
1.	National Level Webinar on Epidemic and Society	Dept. of History and Dept. of Sociology, Kalimpong College	Participated	7 <sup>th</sup> August, 2020		Kalimpong College
2.	State-Level Webinar on CAS – Ita Functions and Relevance in Higher Education	Teachers Council in Collaboration with IQAC, Kalimpong College	Participated	12 <sup>th</sup> August, 2020		Kalimpong College
3.	State-Level Webinar on SOCIAL CAPITAL IN TIMES OF CORONA	Department of Commerce and Department of B. B. A., Kalimpong College, Kalimpong	Participated	17 <sup>th</sup> August, 2020		Kalimpong College
4.	National Level Webinar on Feminism in Nepali Literature: In the Context of the Indian Nepalis' Society	Department of Nepali, Kalimpong College, Kalimpong	Participated	18 <sup>th</sup> August, 2020		Department of Nepali, Kalimpong College
5.	State Level 3rd Acharya Brojendra Nath Seal Memorial Lecture	Department of Philosophy, University of Gour Banga	Participated	22 <sup>nd</sup> August, 2020		Department of Philosophy, University of Gour Banga
6.	One-Day State-Level	Jointly organised by	Participated	24 <sup>th</sup>		Kalimpong

	Webinar on Migrant Workers in the Post-COVID Scenario	Kalimpong College and Prabhu Jagatbandhu College		August, 2020		College
7.	A Five-Day Online International Conference  On Deliberation on Functions of Words in Sastras	Department of Sanskrit, Cooch Behar Panchanan Barma University, Cooch Behar, West Bengal, India	Participated	25 <sup>th</sup> August, 2020	29 <sup>th</sup> August, 2020	Coochbehar Panchanan Barma University
8.	One-Day National Level Webinar on Nationalism, People and Protests: A Perspective from the Himalayan Region	Jointly Organised by the Department of Political Science and Department of Sociology	Participated	25 <sup>th</sup> August, 2020		Kalimpong College
9.	One-Day National Webinar on “Impact of Climate Change on Biodiversity Loss and Water Resource in Darjeeling & Sikkim Himalayas”	Jointly Organised by the Department of Zoology and Geography, Kalimpong College	Participated	12 <sup>th</sup> September, 2020		Kalimpong College
10.	One-Day International Webinar on COVID-19 Quest for Scientific Solution	Jointly Organised by the Physical and Mathematical Science Departments in association with IQAC, Kalimpong College	Participated	25 <sup>th</sup> September, 2020		Kalimpong College
11.	World Philosophy Day – 2021, National Webinar on	Department of Philosophy, University of Gour	Participated	29 <sup>th</sup> January, 2022		Department of Philosophy,

	Philosophical Inquiry into Meaning and Value	Banga				University of Gour Banga
--	--	-------	--	--	--	--------------------------

**M) Extension Services and other additional activities:**

**1. Election Duty:**

Sl. No.	Name of the Polling Personnel	Name of the Event	Year of the Event	Duty performed as:	Personnel Code
1.	Gauranga Das	Lok Sabha Election	2019	Presiding Officer	23010300965

**2. Games and Tournament:**

Sl. No.	Name of Sports	Organised by	Date of Sports	Category
1.	Carom Tournament	Kalimpong College	20 <sup>th</sup> June to 21 <sup>st</sup> June, 2022	Singles Category Men
2.	Carrom	Kalimpong Municipality	16 <sup>th</sup> August, 2022	Singles Category Men
2	Open Marathon 11 KMS	Kalimpong College in Collaboration with the Kalimpong Body Building Association		

**DECLARATION TO BE SIGNED BY THE TEACHER:**

I hereby declare that the information given by me in the Curricular Vitae is true, complete, and correct to the best of my knowledge and belief and that nothing has been concealed or distorted. If at any point in time, I am found to have concealed/ distorted any information or given any false statement, my application/appointment shall be liable to be summarily rejected/terminated without notice or compensation.

**Dated: .....Name &Signature of the Teacher**

**Place:**