

REPORT

A national webinar was organised by the Department of Philosophy, Pattamundai College, Pattamundai on 21-11-2020 on the topic, ***"Ecosophy in classical Indian philosophy: Reflection on a Moral Tradition"***. The resource persons of the webinar were Dr. Ramachandra Majhi, Prof. department of philosophy, Ravenshaw University, Odisha. Dr. Rajakishore Nath, Dept. of Humanities and Social Science, IIT Bombay, and Dr. Sarojkant Nayak, Nalanda University, Bihar. Prof. Adhikari Laxminarayan Dash, Principal of the college chaired the webinar and formally welcomed the resource person and all the participants. Srimanta Kumar Jena, HOD Philosophy gave a key note address on the topic and R N Madhusmita Parida, Lecturer in Philosophy introduced the resource person. The Webinar host by Dr. Manas Kumar Nayak. Most of the students of the department, other departments, staff members of the college, lecturers and research scholars from other colleges, Universities attended the webinar. The webinar was ended with a vote of thanks by Neerupama Swain, Lecturer in Education.



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. :1074.....

Date. 10.11.2020

To

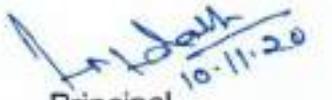
Dr. Rama Chandra Majhi
Retd. Professor
Department of Philosophy,
Ravenshaw University, Cuttack, Odisha.

Sub: Invitation to the **Resource Person** for the National Webinar organised by
Dept. of Philosophy, Pattamundai College, Pattamundai on 21st November
2020.

Sir,

I am pleased to invite you kindly be the resource person in the National
webinar on "**Ecosophy in Classical Indian Philosophy: Reflection on a Moral
Tradition**" organised by Dept. of Philosophy on 21st November 2020 at 12:00 p.m.

Your kind consent in this regard is highly solicited.


Principal
Pattamundai College.



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. : 1075

Date 10.11.2020

To

Dr. Rajkishore Nath
Associate Professor
Department of Humanities and Social Science
IIT, Bombay.

Sub: Invitation to the **Resource Person** for the National Webinar organised by Dept. of Philosophy, Pattamundai College, Pattamundai on 21st November 2020.

Sir,

I am pleased to invite you kindly be the resource person in the National Webinar on "**Ecosophy in Classical Indian Philosophy: Reflection on a Moral Tradition**" organised by Dept. of Philosophy on 21st November 2020 at 12:00 p.m.

Your kind consent in this regard is highly solicited.


Principal
Pattamundai College.



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. : 1076

Date: 10.11.2020

To

Dr. Saroj Kanta Kar
Assistant Professor
Department of Philosophy,
Nalanda University, Bihar.

Sub: Invitation to the **Resource Person** for the National Webinar organised by
Dept. of Philosophy, Pattamundai College, Pattamundai on 21st November
2020.

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Tradition**" organised by Dept. of Philosophy on 21st November 2020 at 12:00 p.m.

Your kind consent in this regard is highly solicited.


Principal 10.11.20
Pattamundai College.

Compose

Inbox

792



Principal Pattamundai College

Principal Pattamundai College pattamundaicollege@gmail.com

Starred

Snoozed

Important

Chats

Sent

Drafts

266

All Mail

Meet

New meeting

Join a meeting

Hangouts



Principal Pattam

+

No recent chats

Start a new one

Ram Majhi

to me

Dear Sir,

Thank you for your invitation. I accept the invitation.

Regards,

rcmajhi

M.A. (Utkal University); M.A. & Ph.D. (University of Rochester)

Former Professor of Philosophy, Ravenshaw University

Editor: *Ravenshaw Journal of Philosophy* and *Journal of All Odisha Phil.*

Mobile: +919437097475

On Wed, Nov 11, 2020 at 11:58 AM Principal Pattamundai College <pat

Principal

Pattamundai College

pattamundaicollege@gmail.com

Compose

Inbox 804

Starred

Snoozed

Important

Chats

Sent

Drafts 257

All Mail

Meet

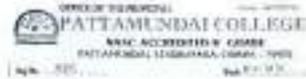
New meeting

Join a meeting

Hangouts

 Principal Pattan +

No recent chats
Start a new one



 Invitation Letter for.

Rajakishore Nath

to me

To

Mr. Ahikari Laxmi Narayanan Dash,
Principal,
Pattamundai College,

Dear Mr. Dash,

Thank you very much for your mail and invitation to present a paper
I accept your invitation and will present a paper on * Does Human
If anything, let me know.

With best regards,
Rajakishore

On Wed, Nov 11, 2020 at 12:13 PM Principal Pattamundai College

Principal
Pattamundai College
pattamundaicollege@gmail.com

I accept the invitation.

Thank you for your respons



Principal Pattamundai College <pattamundaicollege@gmail.com>

Invitation Letter for the National Webinar

2 messages

Principal Pattamundai College <pattamundaicollege@gmail.com>
To: saroj.kar@nalandauniv.edu.in

Wed, Nov 11, 2020 at 12:02 PM

Principal
Pattamundai College
pattamundaicollege@gmail.com

 **dr.saroj kar.pdf**
59K

Dr. Saroj Kanta Kar <saroj.kar@nalandauniv.edu.in>
To: Principal Pattamundai College <pattamundaicollege@gmail.com>

Fri, Nov 13, 2020 at 3:57 PM

Respected Sir,
I am obliged to you for inviting me for the programme. I shal present myself at the event.

Thanking you,

Yours sincerely,

Dr. Saroj Katna Kar
Asst. Prof. in Philosophy,
SBSPCR, NU.

On Wed, 11 Nov 2020, 12:01 Principal Pattamundai College, <pattamundaicollege@gmail.com> wrote:

Principal
Pattamundai College
pattamundaicollege@gmail.com

Brief CV of R. C. Majhi

| Sl. No. | | |
|---------|---|---|
| 1. | Name | Ram Chandra Majhi, |
| 2. | Qualification | M. A. (Utkal University); M. A. and PhD (University of Rochester), USA |
| 3. | Designation | Former Professor of Philosophy, Ravenshaw University |
| 4. | Contact | rcmajhi@urgrad.rochester.edu Mobile: +91 9437097475 |
| 5. | Honours | Best Philosophy Honours Graduate 1979, Utkal University Best Seminar Paper Award, Philosophy 1980, Utkal University Student employee of the Year, University of Rochester 1993-94 |
| 6. | Awards | Odisha State Scholarship 1975-77 National Scholarship 1979-81 Overseas Travel Grant from ICPR, New Delhi for PhD Research 1989 University of Rochester Fellowship 1989-94 |
| 7. | Project | Design Innovation Centre HUB Ravenshaw University under IIT Bhubaneswar from MHRD, India 2014-17 of Worth 37.5 lakh |
| 8. | Editor/Author of Books | 01 <i>Logic Part I</i> First Edition 2006 ISBN: 81-8005-130-7 New Edition 2016 ISBN: 978-81-8005-374-0 01 <i>Logic Part II</i> , first Edition 2006, ISBN: 81-8005-131-5 New Edition 2017 ISBN: 978-81-8005-375-7 (Orissa State Bureau of Text Book Preparation and Production, Government of Orissa (co-author), the books are in circulation with new editions at present. 01 <i>Morality, Objectivity and Defeasibility</i> , (ISBN:-13:978-93-86682-10-9) Concept Publishing Company (P) Ltd., New Delhi (Editor) (Reference Book edited for Teachers and Scholars and Students) |
| 9. | Editor of Journal | Ravenshaw Journal of Philosophy ISSN: 2395-3209 (a UGC-CARE listed Journal) Journal of All Orissa Philosophy Association with ISSN number 2395-2784 |
| 10. | Publication in Refereed Journals | 10 |
| 11. | Publication in Non-refereed Journal/Conference/Seminar Proceeding | 17 |
| 12. | Chapters in Book/Anthology | 15 |
| 13. | Publication in Sarvodaya and Vigil | 15 |

| | | |
|-----|--|--|
| | | |
| 14. | Presentation of Papers in National Seminars | 29 |
| 15. | Presentation of Papers in State Level Seminars | 16 |
| 16. | Invited Lectures | 16 |
| 17. | Participation in National Seminars | 13 |
| 18. | Organisation of Seminars | 15 |
| 19. | MPhil Supervision | 08 |
| 20. | PhD Supervision | 04 |
| 21. | NET Qualified Students | 05 |
| 22. | Student Placement in Universities and Colleges | 30 (Approximate) |
| 23. | Member of Professional Bodies | 20 |
| 24. | Head of the Department of Philosophy | August 1996- July 2007: Gandhi Mahavidyalaya July 2008-March 2011: Assam University July 2011-31 December 2017: Ravenshaw University |
| 25. | Head/Jt. Secretary of Teachers' Association | 2016-17- President, Ravenshaw University Teachers' Association 2006-07- President, Gandhi Mahavidyalaya Teachers' Association 2000-06- Joint Secretary, All Orissa Philosophy Association 1994-1996- President, Ispat College Teachers' Association |



(R. C. Majhi)

M.A. (Utkal University); M.A. & Ph.D. (University of Rochester)

Former Professor of Philosophy, Ravenshaw University

Editor: *Ravenshaw Journal of Philosophy* and *Journal of All Odisha Philosophy Association*

Mobile: +919437097475

rcmajhi@urgrad.rochester.edu

rcmajhi@outlook.in

Curriculum Vitae

Name: **RAJAKISHORE NATH**

Father's Name: **Rangadhar Nath**

Date of Birth: **25 - 06-1977**

(i) Citizen: **Indian**, (ii) Sex: **Male**, (iii) Marital Status: **Married**,

Permanent Address:

Routbarttani,
Ayatan,
Kendrapara,
Orissa, pin-754237,
India.

Correspondence Address:

Dept. of Humanities and Social Sciences,
Indian Institute of Technology Bombay,
Mumbai-76, India

Email: nath@hss.iitb.ac.in

rajakishorenath@gmail.com

Phone: 022-25767357, 9869322966 (M).

Educational Qualifications:

| Name of the Exam. Passed | Name of the University | Year of Passing | Division/Class | Percentage of Marks. |
|--|----------------------------|---------------------------------|--|-----------------------|
| PhD (Philosophy) | University of Hyderabad | July- 2006 (result declared) | August 2007 (Received Degree) | Best PhD Thesis Award |
| PGDPOE (Professional Ethics) | University of Hyderabad | 2002 | First | 67.2% |
| M. Phil. (Philosophy) | University of Hyderabad | 2001 | First | 66.2% |
| M.A. (Philosophy) | University of Hyderabad | 1999 | First Class First (Gold Medal) | 65.44% |
| B.A.(Hons) (Philosophy) | Utkal University Orissa | 1997 | First | 60.25% |

Areas of Interest:

- Philosophy of Artificial Intelligence, Philosophy of Mind, Philosophy of Cognitive Sciences, Analytic Philosophy and Ethics.

Award/Recognitions/Fellowships:

- Received **Young Philosopher Award 2012** instituted by Indian Council of Philosophical Research, Ministry of HRD, Govt. of India, New Delhi.
- Recipient of the **Best Conference Paper Award-2009** from International Journal Arts and Sciences Conference, which was organized from 8th to 13th November 2009 at Germany.
- **Young Faculty Award 2008** from IIT Bombay
- Recipient of the **Best Ph.D. Dissertation** by Dean, School of Humanities, University of Hyderabad, Hyderabad, India. For this achievement I have been placed on the *Dean's List* for the year 2006.

- **First Class First in M. A. and Received University Gold Medal.**
- Qualified the **University Grant Commission- National Eligibility Test (NET)**, December-2002.
- **Junior Research Fellowship** awarded by **Indian Council of Philosophical Research**, during 2001 to 2004.
- Recipient of award from the **Jawaharlal Nehru Memorial Fund** to the Meritorious Students in Recognition of their **Academic Excellence** in 1998-1999.
- Merit Fellowship during M.A. and M.Phil.

Teaching/Administrative Experiences:

- **Working as Associate Professor in Philosophy** at Department of Humanities and Social Sciences, IIT Bombay from 01.09.2014 to till date.
- **Member**, Peer team for conducting *Academic and Administrative Audit* of Departments/ Centers/ Institutes/ Conducted Colleges at University of Mumbai during April 22-24, 2019 University of Mumbai.
- **Assistant Professor** in Philosophy at Department of Humanities and Social Sciences, IIT Bombay from 07.10.2008 to August 2014.
- **Senior Lecturer in Philosophy** at Department of Humanities and Social Sciences, IIT Bombay from 12.03.2007 to 06.10.2008.
- **Seminar Coordinator**, Department of Humanities and Social Sciences, IIT Bombay from April 2017 to June 2019.
- **Time-Table Coordinator**, Department of Humanities and Social Sciences, IIT Bombay from December 2013 to December 2015.
- **Member**, Warden's Committee for Summery Action on Disciplinary Matters from November 2013 to 2015.
- **DUGC Member**, Department of Humanities and Social Sciences, IIT Bombay from 2011 to 2013.
- **Library Coordinator**, Department of Humanities and Social Sciences, IIT Bombay from 2011 to July 2014.
- **Worked as Warden, Hostel 5**, IIT Bombay from 2011 to June 2015.
- **Worked as Philosophy Group Coordinator** at Department of Humanities and Social Sciences, IIT Bombay from 2011-2012.
- **Worked as Associate Warden, Hostel 5**, IIT Bombay from 2008-2011.
- **Invigilation Duty in Charge** at Department of Humanities and Social Sciences, IIT Bombay from 2009-2011.
- **Co-Course Registration in Charge** at Department of Humanities and Social Sciences, IIT Bombay from 2007-2009.
- Worked as **Institute Representative** for IIT-JEE, CEED, & GATE

Membership:

- **Life Member** of Journal of Indian Council of Philosophical Research,
- **Life Member** of International Society For Philosophers, UK.
- **Life Member** of Indian Philosophical Congress
- **Life Member** of Forum on Contemporary Theory
- **Life Member** of Journal of Contemporary Thought

- **Life Member** of All Odisha Philosophy Association
 - **Life Member** of Ludwig Wittgenstein's Philosophical Society
- Editorial Board of AI & Society (Springer):**
- Associate Editor, Journal of AI and Society (Springer) (October 2020 to till date)

Advisory Board of AI & Society (Springer):

- Member, Advisory Board of *AI and Society (Springer)* (June 2018 to October 2020)

Journal Review:

- Reviewed article for *Journal of Cognitive Science, Philosophica, Philosophy Study and Philosophical Papers & Reviews, AI and Society*
- Reviewed Book for *Oxford University Press (India). Macmillan Publications*

Examiner:

- NPTEL course on Ethics reviewed from IIT Kanpur in 2014.
- Reviewed a national project on Turing, Ashby, and "the Action of the Brain", National Science Centre, Poland, 2020.
- Reviewed a national project on 'The Political Problems of Artificial Intelligence', National Fund for Scientific and Technological Research, Chile, 2020.
- Examined many PhD thesis and Viva voce.

Seminar/Conferences Organized:

- Co-coordinator for **International Conference on Science and Jainism** in collaboration with Bhagawan Mahavira International Research Center, Jain Vishva Bharati Institute, Ladnum, Rajasthan, and University of Mumbai at Department of Humanities and Social Sciences, IIT Bombay, 8-10 January 2016.
- Organized one day National Seminar on **International Philosophy Day** in collaboration with ICPR, New Delhi at Department of Humanities and Social Sciences, IIT Bombay, on 15 November 2007.
- Organized one day National Seminar on **International Philosophy Day** in collaboration with ICPR, New Delhi at Department of Humanities and Social Sciences, IIT Bombay, on 24 November 2010.

Project Undertaken:

- Computationalism: A Study in Philosophy, Funding Agency: IRCC, IIT Bombay, 2007-2010.
- Contemporary Issues in Philosophy of Mind & Cognition (Both in web & video courses) shared with Prof. Ranjan K. Panda, **Funding Agency:** National Programme on Technology Enhanced Learning (NPTEL), IIT Madras, MHRD, Govt. of India, **Years:** 2010-2012.

PDF Scholar:

- Dr. Sunkanna Velpula, Title of project: Consciousness: Rediscovering its Origin and Nature, E. Code: 116204.(July 2016 to June 2019)

- » About the School (<https://nalandauniv.edu.in/academics/sbs-pcr/>)
- » Faculty (<https://nalandauniv.edu.in/academics/sbs-pcr/sbs-faculties/>)
- » Research (<https://nalandauniv.edu.in/academics/sbs-pcr/research-sbs/>)
- » Academic Programmes (<https://nalandauniv.edu.in/academics/sbs-pcr/academic-programmes/>)
- » Courses and Curriculum (<https://nalandauniv.edu.in/academics/sbs-pcr/school-of-buddhist-studies-philosophy-and-comparative-religion-course-curriculum-2019-20/>)
- » Research Projects (<https://nalandauniv.edu.in/academics/sbs-pcr/research-projects-sbs/>)
- » Career Prospects (<https://nalandauniv.edu.in/academics/sbs-pcr/career-prospects/>)
- » News and Events (<https://nalandauniv.edu.in/academics/sbs-pcr/sbs-news-and-events/>)



Dr. Saroj Kanta Kar

Assistant Professor

saroj.kar@nalandauniv.edu.in

Dr. SarojKantaKar, currently Assistant Professor in Philosophy, at School of Buddhist Studies, Philosophy and Comparative Religions, Nalanda University, worked in various major capacities in different institutions. He has been Programme Officer in Indian Council of Philosophical Research (ICPR) (2011-2018), and before that has worked as Teaching Faculty in M.S. University of Baroda for a short period. He has been a Research Associate in GITAM University (2010-2011), and for long has been involved in Research and Teaching at Centre of Advanced Studies in Philosophy, Utkal University (2007-2010). Prior to that he has teaching assignments in an undergraduate college for a short period.

His post-doctoral research is on consciousness in Buddhism and Vedānta. His doctoral research was based on Nagarjuna's philosophy. He has specialized in Buddhism and Vedanta. He has studied and taught Indian Philosophy, Western Philosophy, Philosophy of Religion, Moral Philosophy, and Logic. Critical, Creative and Applied Research in philosophy and allied areas of study always occupy priorities in his academic engagements. He also takes up challenges in meeting new frontiers in academics and research.

His publications include two books and some research papers, viz., 'On Theoretic to Applied Ethics', 'Revisiting 'Dharma' in Mahabharat : Resolving Moral Dilemmas', 'Jaina Approach to (A)himsa', '(A)Himsa in Buddhism' and '(A)Himsa: Classical Indian Perspective', 'On Theoretic to Applied Ethics', 'Buddhist Message Towards Attitudinal Crisis in Ecology', 'Towards Future Philosophy' and 'On the So-called Conflict between Applied and Pure Logic'.

Teaching and Work experience

Programme Officer -Indian Council of Philosophical Research, New Delhi - Coordination of Projects and Fellowship -Administrative Experience - 4th Nov. 2011-30th August 2018 - 6 Years 9 Months 26 Days.

Teaching Faculty - Department of Philosophy, Faculty of Arts, The Maharaja Sayajirao University of Baroda - Teaching in U. G & P. G.: Ethics, Environmental Ethics, Philosophical Analysis - July 2011 - 31st Oct., 2011-1year 4 Months.

Research Associate - Institute of Human Science and Service, GITAM University - Violence and Non-Violence: Indian Classical Standpoint - March 2010 - June 2011, 1 Year 2 Months.

Project Fellow - Centre of Advanced Studies in Philosophy, Utkal University -Teaching Indian Epistemology and Indian and Western Ethics in M. A - Working on Glossary of Indian Philosophy - April 2007 - March, 2010 -2 years, 11 Months.

Lecturer in Philosophy - P. N. College, Khurda, Orissa -Teaching Philosophy (Indian Western) and Ethics- in + 3 Classes and Logic in +2 Arts - 16th March 2005 - 31st Dec., 2005- 9 Months.

Education

Post-Doc - Humanities - Philosophy - Univ. of Hyderabad - 2007.

Ph.D - Humanity - Philosophy - Univ. of Hyderabad - 2006.

M.Phil - Humanities - Philosophy - Univ., of Hyderabad - 2008.

Master - Humanity / Arts - Philosophy - Utkal Univ., -2005.

Publications and Presentations

Books:

1. Kar, SarojKanta. (2002). Kenopaniṣad : A Poetic Insight (Oriya), Bhubaneswar/ New Delhi: PrachiPrakasan.
2. Kar, SarojKanta.(2009).The Mādhyamika Mirrored, Bhubaneswar: Reprint Pvt., Ltd., Delhi / Orissa.
Chapters in Book:
3. Kar, SarojKanta.(2018). 'Jaina Approach to (A)himsa', Phenomenology of Violence, Ed. by K. Ramakrishna Rao & B. Sambasiva Prasad., Vol. I, D.K. Print World, New Delhi, ISBN-97881-246-0909-5.
4. Kar, SarojKanta. (2018). '(A)Himsa in Buddhism', Phenomenology of Violence, Ed. by K. Ramakrishna Rao & B. Sambasiva Prasad., Vol. I, D.K. Print World, New Delhi,ISBN-97881-246-0909-5.
5. Kar, SarojKanta. (2018). '(A)Himsa: Classical Indian Perspective' - Phenomenology of Violence, Ed. by K. Ramakrishna Rao & B. Sambasiva Prasad., Vol. I, D.K. Print World, New Delhi,ISBN-97881-246-0909-5.

(previously presented in Seminar on 'Moral Philosophy of Prof. P.K.Mohapatra, starting from 5. To 6, Feb. 2015.

7. Kar, SarojKanta (2016). 'Buddhist Impetus for Politics sans Corruption in Contrast with Western Culture', *Buddhist Applied Philosophy : The 21st Century Response*, (Ed.) L Udayakumar.Vol. I, ISBN: 978-93-82186-87-8.
8. Kar, SarojKanta. (2016). 'Supreme Structure in Professor Pradhan's Philosophical Edifice', *Language, Mind and Reality: A Reflection on Philosophical Thoughts of Prof. R.C. Pradhan*, ed. by Ranjan Kumar Panda, Universal-Publishers, New Delhi. ISBN 978-93-83803
9. Kar, SarojKanta. (2009). 'Revisiting 'Dharma' in Mahabharat : Resolving Moral Dilemmas', *Ethics and Epics : Reflections on Indian Ethos*, Ed. by K. C. Pandey, New Delhi: Readworthy, ISBN: 9789350180334.
10. Kar, SarojKanta. (2007). 'Buddhist Message Towards Attitudinal Crisis in Ecology', *Ecological Perspectives in Buddhism*, Ed. by K. C. Pandey, New Delhi: Readworthy, ISBN: 8189973002

Some Important Research Papers / Articles in Journals:

1. Kar, SarojKanta. (2016). On professor BiswambharPahi on Reason and Emotions in Human Culture, *Journal of Foundational Research* Vol XXIV 1-2, ISSN- 23955635, (Published late in 2017)
2. Kar, SarojKanta. (2016). 'Moral Footprints in Law', *Journal of All Orissa Philosophy Association*, vol., II, No. 1, ISSN 2395-2784
3. Kar, SarojKanta. (2009). Book Review on 'R. C. Pradhan, *Metaphysics*', *Indian Journal of Analytic Philosophy*, Vol. III, No. 1.
4. Kar, SarojKanta. (2008). 'Agent and Action: Mādhyamika Analysis of Essentialist Concepts', *Indian Journal of Analytic Philosophy*, Vol. II, Issue I.
5. Kar, SarojKanta. (2005). 'Religious Hazards: Search for Remedy', *Manjari Journal of Humanities and Social Sciences*, Vol. IV, No.1.
6. Kar, SarojKanta. (2003). 'Real – Ideal Conflict in Gandhian Ideology: Peering at Problems in Non-Violence' *Problems and Perspectives of Social Philosophy*, Vol. III, No.1.
7. Kar, SarojKanta. (2000). 'Humanity in Buddhism' *Problems and Perspectives of Social Philosophy*, Vol. I, No.1.

Some Important Published Research Papers in Conference Proceedings

1. Kar, SarojKanta. (2010). 'Towards Future Philosophy', *All Orissa Philosophy Association*, 23-24, January, 2010.
2. Kar, SarojKanta. (2003). 'Integral Activity: A prospect for Human Resources in Higher Education and Research in India', *National Conference on Globalization and Higher Education and Research in India : Need for Innovation*, 13th – 15th Feb., 2003
3. Kar, SarojKanta. (2001). 'On the So-called Conflict between Applied and Pure Logic', *IPC*, 29th Oct. to 1st Nov., 2001.

Important Paper Presentations in Seminars / Conference(2015 onwards)

1. Kar, SarojKanta. (2019). *Set in Dharma and Dhamma Traditions*, International Convention Centre



**DEPARTMENT OF PHILOSOPHY
IN ASSOCIATION WITH IQAC
PATTAMUNDAI COLLEGE , PATTAMUNDAI**

Organises a National Webinar on

**“ECOSOPHY IN CLASSICAL INDIAN PHILOSOPHY :
REFLECTION ON A MORAL TRADITION”**

Date: 21.11.2020 , Time:12.00 P.M.



RESOURCE PERSON

**Dr.R.C. Majhi,
Retd. Professor,
Ravenshaw University,
Cuttack,Odisha**



RESOURCE PERSON

**Dr.R. Nath,
Asso. Professor,
Dept. of humanities and Social
Science, IIT, Bombay**



RESOURCE PERSON

**Dr.S.K. Kar,
Asst. Professor,
Dept. of Philosophy, Nalanda
University, Bihar**



**Ms. R.N. Madhusmita Parida
Lecturer & Convenor**



**Mr. S.K. Jena
Lecturer & Co-Convenor**



**Prof. A.L.N Dash
Principal**

Agency, Morality and Environment

Ram C. Majhi
Department of Philosophy
Ravenshaw University, Cuttack

*Isha bhashyamidam sarva yat kinchit jagatyam jagat
Tena tyakaten bhunjitha ma grudha kasyasvid dhanam*

(ishabhshyaponishad)

*All this is for habitation by the Lord, whatsoever is individual universe of
movement in the universal motion. By that renounced thou shouldst enjoy; lust
not after any man's possession.*

(Trans. Sri Aurobindo)

The need for preservation and protection of our environment has become a pressing concern for all of us. The reasons for it are not hard to find. Research findings and news items on it are conspicuously growing. One source of pollution is the hazardous nature of electronic trash. 50 million tonnes of **e-waste** are generated every year all over the world according to an UN Report. According to the Global **E-Waste Monitor 2017**, **India** generates about 2 million tonnes (MT) of **e-waste annually** and ranks fifth among **e-waste** producing countries, after the US, China, Japan and Germany. ... About 95 per cent of **India's e-waste** is recycled in the informal sector and in a crude manner.

This is only one of the items of land pollution. It is a common place for a traveller to face mountains of solid garbage first at the outskirts of an Indian city. In addition to these there are water and air pollutants. Environmental pollution challenges our conception of development that we have borrowed from the west. It also challenges our attitude towards nature, towards the Earth where millions of species live. The attitude also came from the west along with the notion of development and the technology that promises to execute the notion.

Scientists, Environmentalists, Activists and philosophers of the west are raising voices against massive exploitation of nature, predominantly by the west, but most of the developing and developed nations of the world are involved. They express deep concern about the future of the Earth and those who make it their habitat. The concern of these serious thinkers is reflected in two objectives: one is to find a perspective in which the future of mankind is sustained and the other is to find a perspective in which intrinsic worth of nature is recognized.

Once we talk about this intrinsic worth of nature the issue becomes problematic. Traditionally two distinct categories of values are conceived: one is the intrinsic value of a thing and the other is the instrumental value of a thing. Something is of intrinsic value if it is good or desirable in itself; in contrast, something is of instrumental value, if it is a means to some other end or purpose.¹ Given these two distinct categories of value and that nature has intrinsic worth, whether we can use nature for human purposes is the issue I will take up in this paper.

There are millions of species, ecosystems, and other inanimate things in nature. Further there are innumerable members of specie. How shall we morally relate ourselves with the members of other species? There are great many literatures on our moral responsibility towards a specie or ecosystem. There may be some sort of moral responsibility of the human species towards other species. But, I think, fundamentally it is the individual that matters at the root. Species or systems may have moral worth. We may have concern or responsibility towards them derivatively from the moral worth, concern or responsibility towards a member or an individual.

Assuming that it is the relation (moral) of individuals, the next issue is how, I being a human or a moral agent or a moral person, should relate myself with the members of other species. Traditionally the moral sphere was restricted to humans only. This has been challenged by modern thinkers. It is suggested that not only we have moral responsibility to our fellow human beings; we also

¹ Practical Ethics, page 274

have the responsibility to other sentient beings. Some have stretched it to non sentient, such as, species, forest and ecosystems.

When we talk about our moral responsibility towards others, an important distinction has to be borne in mind: the distinction between our responsibility towards our fellow beings and our responsibility towards the members of other species. We are all moral Agents while others are moral objects. Common interests and mutual obligations bind us into a moral community. No such community is shared by the members of human species and the members of specie; though we may share some other commonality such as feeling pain and pleasure.

This distinction between a moral agent and a moral object will be helpful, I believe, in sorting our relation with other members of other species. The distinction between intrinsic value and instrumental value is different from the distinction between moral Agents and moral objects. For example, a human being may have both intrinsic value and instrumental value such as a rickshaw puller or a university professor may have. Both are serving someone else for money. In contrast, a moral object cannot be a moral agent. For example, a bacteria or a mosquito is not a moral agent. They simply lack this quality. Can a moral agent become a moral object? It seems that when we hang a person for the crime he committed we do treat him as a moral agent as well as a moral object. When I kill a mosquito because it bit me I treat it as a moral object not as moral agent.

A moral agent is a moral person who has actual or potential ability to make moral deliberation. Moral objects do not have that capacity. They are just recipient of moral goods delivered by the moral agent. Moral appeal cannot be made to moral objects. Moral appeal is directed towards the moral agents only. It is clear from the discussion that only the human beings have the capacity of being moral agents. Other sentient and non sentient are moral objects. A moral agent has moral responsibility towards moral agents as well as moral objects. But the responsibility towards the agents need not be the same as the responsibility towards the objects.

After all why do we want to be moral? Because it helps us lead a life which we cannot have without morality. But that does not mean that we have equal moral responsibility towards fellow human beings from the fact that we are all human beings. We are mutually obliged to respect one another because we are all equal in spite of divergent differences among us. We know, we feel and act similarly. There is no such similarity between a human and a non-human. We live in a community of moral reciprocity that is not there with the non-humans. Because of this similarity we assign equal value to all human lives and made these intrinsically worthy.

Value assignment is a human activity. What constitute value and what does not, depends ultimately on human preferences. We prefer human life, hence made it intrinsic and the other which sustains it, as instrumental. If we assign intrinsic worth to nature in general and individual members in particular, the consequence is that we cannot cut a single tree nor we can kill a mosquito. We cannot eat meat nor can we drink boiled water.

A theory, that makes everything intrinsic, comes out in the last analysis an impractical theory; it sounds very noble but utterly useless. Nor is a theory desirable that makes nature instrumental such as theories that an anthropocentric perspective generates. The distinction between intrinsic worth and instrumental value is not of much help here.

Our concern for nature stems from our concern for ourselves. The worries for extinction of species, love for wilderness, depletion of ozone layer are all human concerns. We would not care much about what happens around us if that did not affect some way or other. We would not care for morality if it does not pay us ultimately. Universalizability of morality also demands that I go beyond myself to us and others. This moral concern requires that we do something morally appropriate for ourselves and for others. This requires curtailment of human interests that have generated devastation and exploitation.

We need to redefine our goals- individual, national and international in such a way that we have chance to live at the minimal harm to others. For this we need to reconsider our notion development and restructure our strategies to achieve this. The burrowed notion of development is exploitative in nature of nature. From this western perspective, development is material transformation of nature according human agenda for human purpose. Science and technology is used to accumulate power for human purpose. Science and technology is used to accumulate power to control the nature. Nature is nothing but a pool of resources. This perspective is dangerous to both human and non-human worlds. The non-human worlds as moral objects and as recipient of moral goods are the worst victims. The poor and developing countries are no less off. They suffer along with the non-human world. The poor and developing countries are in the cross roads. They are both the victims as well as the perpetrators. They are the victim of western craze for material power through globalization, free economy. The World Bank and the IMF play the pivotal role for transforming this craze into reality. The said countries under the influence of this culture, and with the developed countries exploit the non-human world. They are following a wrong set of goals for human life.

What should be the goal of life? What should be the goal of nations and international organizations? It is definitely not the western model which encourages predatory nature and self aggrandizement. The west, having exploited a huge chunk of non-renewable nature, is talking of sustainable development, without any intention of stopping their selfish, specie oriented practices.

Developing countries, India in particular, should look inward and bank upon her own spiritual resources and set individual and national goals accordingly. The problems India faces are not the problems the developed countries face. We have the problem of not living properly. They have the problem of living their lives. Their solution cannot be our solution. Their method cannot be our method. As an afterthought, we may ask, have they lived properly? If they did live, then there should not be so much turmoil in this world. Why so many wars with other nations of humans and other systems of other species?

I am not talking about the spiritual enlightenment in the religious sense in which materialism is dispensed with. I am talking about spiritualization of matter. By this I mean that we must have philosophy of life which emphasizes the worth of life of all kind. Where there is a conflict of human life and the lives of other, every reasonable precaution, depending on the knowledge available at the age, is made to avoid the conflict.

Unfortunately, conflict of lives is an inevitable aspect of living. This is an ongoing feature of the natural world. But at the same time there is a significant difference between the conflicts when one thinks master of the world and one doesn't. One who believes that I am just one among the many and thinks that he is a moral agent whose actions may cost the other's life who is incapable of defending it, will go through considerable moral, legal, spiritual deliberations may act in a way that shows that she has tried her best to save the life of the other. This is possible only if she loves the world.

I think 'love the World' should be the goal of life and the policy of nations and international organizations and institutions. The moral agent, who loves the World, will go out of her way to save the moral object for the object does not reciprocate but only receives. Feminist thinkers might object that this Agent-Object dualism is the reminiscent of androcentrism. I do not think this kind of dualism has that defect. Dualism is inevitable for it is the reality of our existence. If the sting of power is subdued by love there should not be any problem with this dichotomy.

With regard to a specific Philosophy of life, I am inclined to support Gandhi's Philosophy of life. I am not suggesting that everyone should live like Gandhi, a life of austerity and frugality. It is said that to keep Gandhi poor, thousands of rupees were spent in his time. I reject both the senses. What I am suggesting is simple life in the sense that everyone gets an opportunity to use her hands and mind with small technology, decentralized systems of production and power and such other things that would help one live in nature, not live against nature.

The offshoot of the above of discussion is that moral agency is to be restricted to humans while the sphere of morality goes beyond the dichotomy of intrinsic and extrinsic values with regard to environment. The proper moral attitude should direct us to live in nature not out of it.

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Does Human Culture Dominates on Nature: Ecosophical Foundation for the Study of Environment

Rajakishore Nath, PhD
Associate Professor,
Department of Humanities and Social Sciences,
Indian Institute of Technology Bombay,
Mumbai-76, India.
Email: rajakishorenath@iitb.ac.in

An *ecosophy* is a philosophical approach to others (animals, plants, humans, etc.), emphasizing the significance of an individual's actions and beliefs concerning the environment. This kind of idea can be called ecophilosophy. The ecosophy is mainly concerned with the individual's ecological behaviors, and to have ecological behavior, and we should develop the ecological self. The ecological self will bring harmony with nature, where humans and the whole eco-system will flourish. The ecological self is the necessary character of each individual because of our lousy culture; we kill nature. Human cultures are based on beliefs and practices. These beliefs and practices are mostly anthropocentric perspectives. The anthropocentric approach to ethics adopts a human-centered ideology, which asserts human behavior/beliefs/customs/rituals/culture dominance over all other species.

Moreover, this kind of ethical approach treats humans as unique and superior. Here nature is not part of human beings; instead, nature can be viewed in economic terms such as commodities and resources for human existence. That is to say that it constructs nature as *others*.

The above exposition shows that nature's value is derived from human judgment. That is to say that nature has value, but the value is not intrinsic value, rather than nature is an instrumental value for human culture. This philosophical foundation to anthropocentric ethics claims that humans and humans' culture is intrinsically valuable and other things and beings (eco-system including animals) are extrinsically valuable because of their value to humans.

In this paper, I would like to argue that human culture should protect nature and should not dominate nature. Nature and culture are the two aspects of human life. The culture which kills nature is not a culture. If culture kills nature, human beings' behavior is not rational. The rationality is not reflected in beliefs and actions as we know that Aristotle defined long back that human beings are rational animals. Thus rationality is the bedrock of human culture. I would like

to discuss a few important philosophical questions about human culture. The questions are: Are humans the only things in the world that are valuable in themselves? Is everything else only valuable because it is valuable to humans? Why should humans be placed inside the circle and other beings on the outside? What would we call it if we placed only people of one race inside the circle just because of their race? Is it any different if we place only beings in one species inside the circle just because of their species? Is there a relevant difference between humans and nonhumans that makes the former intrinsically valuable and the latter not? Keeping these ideas in mind, in this paper, I would like to defend deep ecology, ecofeminism, etc. from non-anthropocentric perspectives.

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National Webinar

on

**Ecosophy in Classical Indian Philosophy
Reflection on a Moral Tradition**

Dept. of Philosophy, Pattamundai College

•Ecosophy of Buddhist and Vedic Moral Tradition

•Presented

•by

•Dr. Saroj Kanta Kar

•Asst. Prof. in Philosophy,

•School of Buddhist Studies, Philosophy and Comparative Religions

•Nalanda University

•The Buddhism, in its early phase, has no metaphysics, a strong moral tradition that brings out its ecosophy.

•In contrast, Vedic Tradition has multifarious metaphysics almost all of them suggest different moral schemes as well as ecosophy.

•My objective here is to reflect over and contrast the metaphysical basis of their moral systems and their ecosophy.

•Pratītyasamutpāda:

•Buddhism explains most of things in universe through Pratītyasamutpāda. It is translated as interdependent origination and relativity. Relativity is in the context of meaning and existential things and beings. Interdependent relativity are taken as general principles of phenomenal world.

•Karma and Rebirth:

•Pratītyasamutpāda is associated with Karma and Rebirth. Buddhism underlines the notion of Karma and Rebirth as indispensable metaphysical assumptions. Karma generates karmic stuffs, which act as upādāna karmas, the personality leading to its rebirth.

•Dhammakāya or Buddha Nature of Trikāya

•All beings have potential Buddhātva, because the same Buddha nature is there in all beings.

(“Ecosophy” is the short form of ecological Philosophy and was coined by Félix Guattari, the French post-structuralist and psychoanalyst, the author of the concept deep ecology.)

- Pratīyasamutpāda along with Karma and Rebirth suggest a type of in Buddhism.
- Ahiṃsā is one of the important morals with social, spiritual and all values.
- Maitri / Mettā is another point of view, insight or bhāvanā.
- As per pratīyasamutpāda all the living beings and non-living aspects and inanimate are related, dependent on each other. Therefore, each conserve the other. Non-violence adds to it in better conservation of ecosystem. Instead of predatory attitude one can become altruistic in activities and approaches that can fulfill the ecological demand. Although not mechanical or utilitarian, but with natural friendliness or Maitri

Pratyakshamitipada :

Mutual Relationship

Jewel-Net of Indra

- **“Holistic Interrelatedness – Every living being and every minute thing significant, since even the tiniest thing contains the whole mystery”** (C.F.Cook, The Jewel Net of

Asian Tradition of Thought: Essays in Environmental Philosophy, 1989, p.214.) = **Cosmic ecology**

- = **Ecocentrism of (Aldo Leopold, Arne Naes – Deep Ecology, George S (1984))**

• **Buddha Nature: “Heaven and Earth and I are of the same root, the ten thousand are of one substance.”** (D.T. Suzuki, Zen and Japanese Culture,,...(1959) p.353)

- **How can I harm the system when I am part of the same?**

• **The Universe is a Sangha. (Bio-centrism- Albert Schweitzer, and Paul W. Taylor)**

• **Ahiṃsā** : Buddha's hesitance for disturbing the wave.

• **Rule of Varsāmāsa**

• **Rule of conservation balanced to consumption, k
amassing**

• **Rule of Sharing**

•

• Karma and Rebirth:

• By Karma one takes birth as other animals, plants, insects. I do not know in which birth, where who was my mother, who was my father, teachers, brothers, sisters and other relatives. I do not know who else will be my relatives my mothers, fathers, coming birth. How I should express my gratitude to them.

•: ... Deep ecology and therefore we have to correct the attitude crisis by clearing the greed, anger and enjoying by renouncing

The Vedic Ecosophy

- Ontology of Brahman / Ātman

- Sarvaṁ Khalvidam̐ Brahma

- Hiranyagarbha

- Virātapuruṣa / Viśvarūpa

-

=Vedic Pantheism

ॐ ईशा वीस्यमिदं सर्वं यत्किञ्च जगत्या जगते
तेन त्यक्तेन भुञ्जीथा मा गूधः कस्यस्विद्धनम् ॥

1. *Om.* All this—whatsoever moves on earth—should be covered by the Lord. (your Self) through that detachment. Do not covet anybody's wealth. (Or—Do not covet for whose is wealth?)

1. *Om.* All this—whatsoever moves on earth—should be covered by the Lord. (your Self) through that detachment. Do not covet anybody's wealth. (Or—Do not covet for whose is wealth?)

•Yajña

पृथिवी शान्तिरन्तरिक्षं शान्तिर् द्यौः
शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः
शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः

pṛthivī śāntirantarikṣam śāntirdyauḥ

śāntirāpaḥ śāntiroṣadhayaḥ śāntirvanaspatayaḥ
śāntirviśve me devāḥ

śāntiḥ sarve me devāḥ śāntiḥ

अथर्ववेद १९.९.१४

Atharva Veda 19.9.14

- Ahimsā
- Karma
- Rebirth
- Vasudhaiva Kutumbakam

∴

• Eco-Contractualism

Grateful to the Principal and The organization Com

Om Namo Sarva Suddha

DEPARTMENT OF PHILOSOPHY
PATTAMUNDAI COLLEGE
PATTAMUNDAI

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Certificate of Participation



This is to certify that Mr./Ms./Mrs. Abhishreeta panda of Pattamundai college pattamundai has actively participated in the National Webinar on "Ecosophy in Classical Indian Philosophy: Reflection on a Moral Tradition" organized by Department of Philosophy Pattamundai College, Pattamundai, Kendrapara, Odisha.

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Dr. R. Nath
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| 11/14/2020 11:35:28 | tapaswadeo06@gmail.com | TAPASWINEE DAS B. M. High School, Athari Teacher TGT(PCM) | Physics | Odisha | 9024917800 | |
| 11/15/2020 22:55:22 | sunjumarajkanyal@gmail.com | Sunij Kumar Mishra Patnamunda Student | Philosophy | Odisha | 9048627647 | |
| 11/16/2020 5:20:25 | mallicksumitra2001@gmail.com | SUMITRA MALLICK Patnamunda college pat's Student | Philosophy | Odisha | 7326038225 | |
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| 11/16/2020 6:04:36 | rupayyal10@gmail.com | PRIVADARSINI ROUIT College Student | Philosophy | Odisha | 7978927124 | |
| 11/16/2020 6:51:13 | lipsumanmohanty5@gmail.com | LIPSUMAN MOHANTY College Student | Philosophy | Odisha | 7978927124 | |
| 11/16/2020 6:57:31 | Cudhwan732@gmail.com | Pritya Prityadarsini Swain Patnamunda College Pat Student | Department Of Philosophy | Odisha | 9348823876 | |
| 11/16/2020 6:57:39 | Cudhwan732@gmail.com | Pritya Prityadarsini Swain Patnamunda College Pat Student | Department Of Philosophy | Odisha | 9348823876 | |
| 11/16/2020 6:59:31 | Cudhwan732@gmail.com | Pritya Prityadarsini Swain Patnamunda College Pat Student | Department Of Philosophy | Odisha | 9348823876 | |
| 11/16/2020 7:32:26 | Cudhwan732@gmail.com | Pritya Prityadarsini Swain Patnamunda college pat's Student | Philosophy | Odisha | 6370991112 | |
| 11/16/2020 7:46:39 | prityadarsini90@gmail.com | JYOTI BEHERA Patnamunda college pat's Student | Philosophy | Odisha | 9861670977 | |
| 11/16/2020 7:48:37 | dashampritya53@gmail.com | LAXMI PRIYA DAS College Student | Philosophy | Kendrapada | 7649081232 | |
| 11/15/2020 11:20:26 | Sunrabehara3214@gmail.com | SUMITRA BEHERA Patnamunda college pat's Student | Philosophy | Odisha | 7849081232 | |
| 11/15/2020 11:23:19 | sunrabehara3214@gmail.com | SUMITRA BEHERA Patnamunda college pat's Student | Philosophy | Odisha | 6370991628 | |
| 11/15/2020 11:25:39 | Kundbanada@gmail.com | Co BANDETA KUND Patnamunda college Student | Philosophy | Odisha | 9556813658 | |
| 11/15/2020 11:29:21 | rajataras200@gmail.com | SUJATA TARAI PATTAMUNDI DEGREE Student | PHILOSOPHY | PATTAMUNDI | 9556813658 | |
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| 11/18/2020 13:06:56 | anvayadash200@gmail.com | ANVIRIYA DAS College Student | Philosophy | Odisha | 7902947448 | |
| 11/18/2020 13:08:06 | Mallicksumitra2001@gmail.com | SUMITRA MALLICK College Student | Philosophy | Odisha | 7326038225 | |
| 11/18/2020 13:09:01 | Sweetyprabhasanunari@gmail.com | SNAYAM PRABHAS SAM PATTAMUNDI DEGREE Student | PHILOSOPHY | Odisha | 9099412094 | |
| 11/18/2020 13:09:40 | satrat_04@gmail.com | SASHMITA NANDA UMS MOHAYIYALAY, A Lecturer in philosophy | Philosophy | Odisha | 9683416912 | |
| 11/18/2020 13:11:26 | najal32@gmail.com | Puja seth Patnamunda college Student | Philosophy | Odisha | 8260824802 | |
| 11/18/2020 13:13:01 | Nayabansha772@gmail.com | SANJITA NAYAK College Student | Philosophy | Odisha | 7849486607 | |
| 11/18/2020 13:14:17 | anvayadash200@gmail.com | ANVIRIYA DAS College Student | Philosophy | Odisha | 7805968710 | |
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| 11/18/2020 13:22:13 | beharsini12@gmail.com | PUNYALISA BEHERA College Student | Philosophy | West Bengal | 8916292165 | |
| 11/18/2020 13:22:39 | rajata198@gmail.com | ROUJHAR JANA Patnamunda college pat's Student | Philosophy | Odisha | 7849051232 | |
| 11/18/2020 13:22:42 | sunrabehara3214@gmail.com | SUMITRA BEHERA Patnamunda college pat's Student | Philosophy | Odisha | 7326038225 | |
| 11/18/2020 13:23:20 | mallicksumitra2001@gmail.com | SUMITRA MALLICK College Student | Philosophy | Odisha | 8763776198 | |
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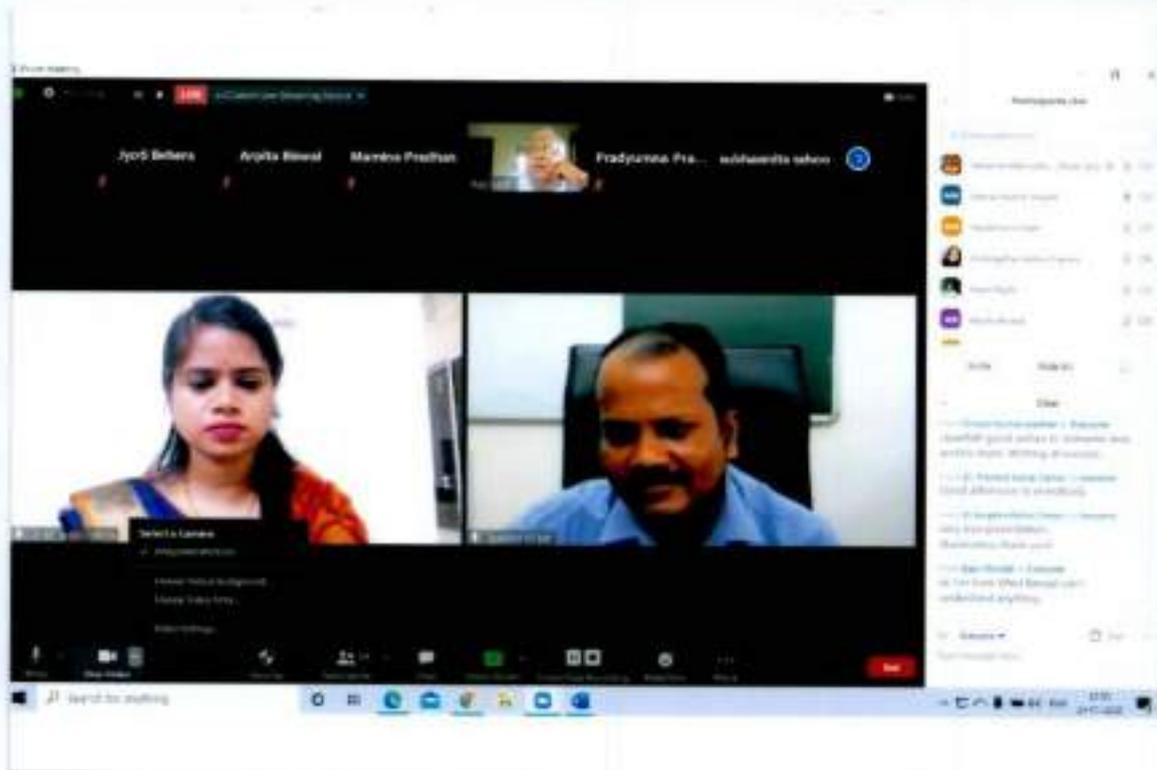
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| 11/15/2020 14:51:43 | joas07360@gmail.com | PRIVANKA DAS Pattanunda college, Pat Student | Philosophy | Odisha | 8369822663 | |
| 11/15/2020 14:51:59 | joas07360@gmail.com | PRIVANKA DAS Pattanunda college, Pat Student | Philosophy | Odisha | 8369822663 | |
| 11/15/2020 14:55:43 | swayamprakash03@gmail.com | Sesayamprakash Sath HYDERABAD CENTRAL Student | Philosophy | Odisha | 8114646189 | |
| 11/15/2020 15:05:41 | sumitak0001@gmail.com | GITAJALI DAS HYDERABAD CENTRAL Student | Philosophy | Odisha | 6370549011 | |
| 11/15/2020 15:22:29 | glenyashkosephy@gmail.com | GITAJALI DAS Bhandarpokhar Higher s Contractual Int. Student | Logic&Philosophy | Odisha | 7894686276 | |
| 11/15/2020 15:36:36 | prhynupal19@gmail.com | PRITYA PRIYATRISHA DAS Khandapur college Lecturer | Philosophy | Odisha | 7862922747 | |
| 11/15/2020 15:37:41 | mananpradhan78@gmail.com | Mannisa Pradhan Khandapur college Lecturer | Philosophy | Odisha | 95765329620 | |
| 11/15/2020 16:30:38 | srimantakumarjena1971@gmail.com | SRIMANTA KUMAR JEN Pattanunda College Pat Asst Professor | Philosophy | Odisha | 9777833171 | |
| 11/15/2020 16:39:41 | satishjag13@gmail.com | SUBHANGHREE DASH SHM COLLEGE Student | Physics | Odisha | 7978137070 | |
| 11/15/2020 16:58:30 | subhasis04@gmail.com | MAHENDRA PRASAD BE V. N. Autonomous College Asst Professor | Philosophy | Odisha | 07978549654 | |
| 11/15/2020 18:01:04 | reyakoson611@gmail.com | SONI NAYAK Pattanunda college pat. Student | Philosophy | Odisha | 7735332664 | |
| 11/15/2020 18:18:00 | dkulach1965@gmail.com | Dr Kulach Chandra Moha Blaugon College, Sahup Asst Professor | Philosophy | Odisha | 8596930506 | |
| 11/18/2020 18:34:46 | ndrj2000@gmail.com | INDRAJ Department of Philosophy Research Scholar | Department of Philosophy | Punjab | 9417262722 | |
| 11/19/2020 18:51:38 | dasanipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Philosophy | Kerthapara | 9851670977 | |
| 11/19/2020 18:53:48 | abhisamipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Philosophy | Kerthapara | 9851670977 | |
| 11/19/2020 18:57:04 | dasanipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Philosophy | Kerthapara | 9851670977 | |
| 11/19/2020 18:59:14 | baswalajaloms03@gmail.com | RAJULAXMI BISWAL Pattanunda college pat. Student | Philosophy Department | Kerthapara | 9337666982 | |
| 11/19/2020 20:50:50 | madhyabrat33@gmail.com | SATYABRAT NAYAK PATTANUNDA COLLEGE Student | Philosophy | Odisha | 6370798571 | |
| 11/19/2020 7:19:03 | subhasis04@gmail.com | SUBHASIS MISHRA Pattanunda College Asst Professor | Philosophy | Odisha | 7978651173 | |
| 11/19/2020 10:26:33 | dasanipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Economics | Odisha | 965654408 | |
| 11/19/2020 10:29:26 | abhisamipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Philosophy | Kerthapara | 9124102659 | |
| 11/19/2020 10:31:36 | dasanipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Philosophy | Kerthapara | 9124102659 | |
| 11/19/2020 10:31:36 | abhisamipriya4563@gmail.com | LAUMIPRIYA DAS College Student | Philosophy | Kerthapara | 9348125253 | |
| 11/20/2020 7:23:18 | swapanurama18@gmail.com | FURTIMA SWAIN Pattanunda college pat. Student | Economics | Odisha | 8854400794 | |
| 11/20/2020 11:06:35 | armalakumarathod@gmail.com | ARMALAKA KUMAR SAH Pattanunda college pat. Asst Professor | MATHEMATICS | Odisha | 9024605794 | |
| 11/20/2020 11:06:07 | armalakumarathod@gmail.com | ARMALAKA KUMAR SAH Pattanunda college pat. Asst Professor | MATHEMATICS | Odisha | 9024605794 | |
| 11/20/2020 11:10:26 | neelkrishna1963@gmail.com | SANJIB KUMAR DASH Pattanunda college pat. Asst Professor | Commerce | Odisha | 9668725524 | |
| 11/20/2020 11:16:29 | neelkrishna1963@gmail.com | SANJIB KUMAR DASH Pattanunda college pat. Asst Professor | Commerce | Odisha | 9668725524 | |
| 11/20/2020 11:17:33 | pradipkrishna224@gmail.com | pradip krishna Pattanunda college lecture in education | Department of education | Odisha | 7605644608 | |
| 11/20/2020 11:18:34 | pradipkrishna224@gmail.com | pradip krishna Pattanunda college Student | English | Odisha | 7605644608 | |
| 11/20/2020 11:28:04 | tanujamravye6@gmail.com | TANUJAMRATHE PATANUNDA COLLEGE Student | English | Odisha | 7327869011 | |
| 11/20/2020 11:38:04 | tanujamravye6@gmail.com | TANUJAMRATHE PATANUNDA COLLEGE Student | Odia | Odisha | 8457071469 | |
| 11/20/2020 11:39:40 | jeendrasahi57@gmail.com | Mr Jeendra Sahi Pattanunda college Pat Asst Professor | Commerce | Odisha | +917006956319 | |
| 11/20/2020 11:39:40 | jeendrasahi57@gmail.com | Mr Jeendra Sahi Pattanunda college Pat Asst Professor | Commerce | Odisha | +917006956319 | |
| 11/20/2020 11:39:45 | jeendrasahi57@gmail.com | Mr Jeendra Sahi Pattanunda college Pat Asst Professor | Commerce | Odisha | +917006956319 | |
| 11/20/2020 11:41:02 | pryatanarout330@gmail.com | Prayatanarout Pattanunda college Pat Associate professor | Department of education | Odisha | | |
| 11/20/2020 11:47:41 | satishchandraabasingh@gmail.com | DR. SARAT CHANDRA C Pattanunda College, Pat Associate professor | English | Odisha | | |
| 11/20/2020 11:49:30 | satishchandraabasingh@gmail.com | DR. SARAT CHANDRA C Pattanunda College, Pat Associate professor | English | Odisha | | |
| 11/20/2020 11:52:34 | mumukshy11@gmail.com | Muni Mani Pattanunda degree colle Student | Odia | Odisha | | |
| 11/20/2020 11:53:40 | mumukshy11@gmail.com | Muni Mani Pattanunda degree colle Student | Odia | Odisha | | |
| 11/20/2020 11:55:13 | satishchandraabasingh@gmail.com | SUSHREE SANGITA SAI Pattanunda college pat. Student | Sociology | Odisha | | |
| 11/20/2020 11:56:19 | nonalraku11@gmail.com | Nonal Pragnya Nayak Pattanunda college Student | English | Odisha | | |
| 11/20/2020 11:56:37 | Debjyoti27@gmail.com | SUCHISMITA JENA College Student | Odia | Odisha | | |
| 11/20/2020 12:00:26 | Debjyoti27@gmail.com | SUCHISMITA JENA College Student | Odia | Odisha | | |
| 11/20/2020 12:03:10 | Purnima shro02@gmail.com | Purnima shro Pattanunda degree colle Student | Odia | Odisha | | |
| 11/20/2020 12:04:38 | smrindiprathar12@gmail.com | SMRINDI PRATHAR PATTANUNDA COLLEGE Student | Sociology | Odisha | | |
| 11/20/2020 12:05:28 | plao71685@gmail.com | PINKY DAS College Student | Sociology | Odisha | | |
| 11/20/2020 12:14:52 | Brigapati rou6414@gmail.com | BRIGAPATI ROUIT pattanunda degree colle Student | Odia | Odisha | | |
| 11/20/2020 12:17:11 | sumansanyanayak07@gmail.com | SUMAN SRIYA NAYAK pattanunda college pat. Student | English | Odisha | | |
| 11/20/2020 12:23:43 | sumansanyanayak07@gmail.com | SASMITA SINGH Pattanunda college pat. Student | History | Odisha | | |

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| 11/20/2020 12:32:47 | jenaprabhathy2001@gmail.com | PRATIBHATHY JENA | Student | Sociology | Odisha | 7751067003 | |
| 11/20/2020 12:33:52 | malikankumar203@gmail.com | MANJU MALIK | Student | English | Odisha | 914311879 | |
| 11/20/2020 12:33:57 | malikankumar303@gmail.com | MANJU MALIK | Student | English | Odisha | 914311879 | |
| 11/20/2020 12:34:07 | jenaprabhathy2001@gmail.com | PRATIBHATHY JENA | Student | Sociology | Odisha | 7751067003 | |
| 11/20/2020 12:34:58 | raffnarajan12@gmail.com | SARAJINI NATH | Student | OO | Odisha | 9346412846 | |
| 11/20/2020 12:52:56 | raffnarajan12@gmail.com | MANJUNATH SWAIN | Student | SOCIOLOGY | Odisha | 9076302435 | |
| 11/20/2020 12:56:27 | rajakabir74@gmail.com | Jyotsna sathi | Student | Odia | Odisha | 9372475650 | |
| 11/20/2020 13:02:03 | 9771935907@gmail.com | Rousmita Nayak | Student | Sociology | Odisha | 9114277460 | |
| 11/20/2020 13:02:13 | surajkantiroy0@gmail.com | SURJAKANTI BAYEE | Student | SOCIOLOGY | ODISHA | 9566936136 | |
| 11/20/2020 13:14:08 | rpantastic200@gmail.com | RABINDRA KUMAR PAN | Asst Professor | History | Odisha | 922899769 | rpantastic200@gmail.com |
| 11/20/2020 13:15:43 | iampranay21@gmail.com | LAXMIPRIYA NAYAK | Student | Odia | Odisha | 8114804922 | iampranay21@gmail.com |
| 11/20/2020 13:18:31 | anandaprasanna7@gmail.com | ANAMKA PRADEWAN | Student | Odia | Odisha | 7868031821 | anandaprasanna7@gmail.com |
| 11/20/2020 13:41:08 | excellentnaye@gmail.com | SARJAKANTA NAYAK | Asst Professor | Sociology | Odisha | 9583371671 | excellentnaye@gmail.com |
| 11/20/2020 13:49:49 | Praykashahood05@gmail.com | PRAYANKA SAHOO | Student | English | Odisha | 8564941053 | praykashahood05@gmail.com |
| 11/20/2020 13:59:15 | rajakumararaj05@gmail.com | DR ANJAN KUMAR NA' BALIA WOMEN'S | COLL Associate professor | Department of odia | Odisha | 9438436030 | rajakumararaj05@gmail.com |
| 11/20/2020 14:02:39 | surajkantiroy0@gmail.com | PRAYANKA SAHOO | Student | ENGLISH | Odisha | 7691066392 | surajkantiroy0@gmail.com |
| 11/20/2020 14:14:53 | rahimnanda09@gmail.com | rahim nanda | Student | Philosophy | Odisha | 6372939968 | rahimnanda09@gmail.com |
| 11/20/2020 14:17:17 | tanvika1905@gmail.com | DR CHASHASAN PARIDA | Associate professor | English | Odisha | 9853165455 | tanvika1905@gmail.com |
| 11/20/2020 14:26:04 | sunpradiphan196@gmail.com | DR SUNIL KUMAR PRASE | Asst Professor | CHEMISTRY | Odisha | 9303735705 | sunpradiphan196@gmail.com |
| 11/20/2020 14:31:31 | hemantabhai0515@gmail.com | Hemanta Behara | Student | Chemistry | Odisha | 7437060958 | hemantabhai0515@gmail.com |
| 11/20/2020 14:34:00 | oai.spramitpro0@gmail.com | Mrs. Sarmista Basu | Asst Professor | Logic and Philosophy | Odisha | 9346736538 | oai.spramitpro0@gmail.com |
| 11/20/2020 14:34:35 | ajaymayee04@gmail.com | DIPTIMAYEE ROUT | Student | Sociology | Odisha | 9262663372 | ajaymayee04@gmail.com |
| 11/20/2020 15:07:35 | pradyumna bis@gmail.com | PRADYUMNA PRADEWAN | Asst Professor | Economics | Odisha | 9176010819 | pradyumna bis@gmail.com |
| 11/20/2020 15:50:37 | animeshhood7@gmail.com | ANIMA SAHOO | Student | Odia | Odisha | 6371375183 | animeshhood7@gmail.com |
| 11/20/2020 16:50:46 | ajaykanti0@gmail.com | DR. AJAY KUMAR DA | Asst Professor | Botany | Odisha | 9881476642 | ajaykanti0@gmail.com |
| 11/20/2020 17:33:43 | sunpradiphan196@gmail.com | SAHIL PANDAY | Student | History | Odisha | 9881476642 | sunpradiphan196@gmail.com |
| 11/20/2020 19:09:25 | shubinsahu01@gmail.com | SHALINI SINGH | Student | Sociology | Odisha | 9881476642 | shubinsahu01@gmail.com |
| 11/20/2020 20:24:08 | tanushreem063@gmail.com | TANUSHREE ROUT | Student | Sociology | Odisha | 9337820354 | tanushreem063@gmail.com |
| 11/20/2020 21:02:16 | monda0103@gmail.com | Bapu Mondal | Assistant professor | Odia | Odisha | 6371507136 | monda0103@gmail.com |
| 11/20/2020 22:38:34 | balipada | ROSHNA PRADEWAN | Student | Philosophy | West Bengal | | |
| 11/20/2020 23:00:08 | glenyphilosophy@gmail.com | GITANJALI DAS | Student | English | Bhubaneswar | 8117060508 | glenyphilosophy@gmail.com |
| 11/21/2020 7:03:20 | revedita00@gmail.com | REVEDITA PRADEWAN | Lecturer | Logical Philosophy | Odisha | 7896886276 | revedita00@gmail.com |
| 11/21/2020 7:05:34 | ashrayabhatta | ANJANA BHATTI | Student | Political Science | Odisha | 8260521432 | ashrayabhatta@gmail.com |
| 11/21/2020 8:32:57 | swainpriya25@gmail.com | SONALI SWAIN | Student | Philosophy | Kendrapata | 9450912128 | swainpriya25@gmail.com |
| 11/21/2020 8:44:58 | tuchantabhai06@gmail.com | SUCHARITA SHAL | Student | Philosophy | Odisha | 7647899421 | tuchantabhai06@gmail.com |
| 11/21/2020 10:40:52 | Dipkanta1963@gmail.com | DR. PRAMOD KUMAR S. | Associate professor | Philosophy | Odisha | 9661629458 | Dipkanta1963@gmail.com |
| 11/21/2020 11:06:14 | manuprasanna7@gmail.com | MAMPRA PRADEWAN | Lecturer | History | Odisha | 9337143523 | manuprasanna7@gmail.com |
| 11/21/2020 11:13:26 | animeshhood7@gmail.com | PRAYANKA SAHOO | Student | Philosophy | Odisha | 9566936020 | animeshhood7@gmail.com |
| 11/21/2020 11:13:48 | banchurmasca@gmail.com | NASICA BANCHOHER | Lecturer | Philosophy | Odisha | 8118057802 | banchurmasca@gmail.com |
| 11/21/2020 11:31:31 | ijana1968@gmail.com | KOUSHR JANA | Student | Philosophy | West Bengal | 8003973301 | ijana1968@gmail.com |
| 11/21/2020 11:37:32 | SADHANA ROUT | SADHANA ROUT | Student | English | Orissa | 7726817146 | SADHANA ROUT@gmail.com |
| 11/21/2020 11:39:39 | Mrs. Renukanta Suncaray | KNS Women's College, B | Asst Professor | Philosophy | Odisha | 9661718701 | Manmou01@gmail.com |
| 11/21/2020 11:39:59 | SOURYASHREE PARID | Pattamunda college, Pat | Student | Philosophy | Odisha | 7646886566 | paridtasourya70@gmail.com |
| 11/21/2020 11:41:48 | SABTRI SAHOO | Pattamunda college, Pat | Student | English | Odisha | 8695254446 | sabtrisahoo2000@gmail.com |
| 11/21/2020 11:47:59 | SRIMANTA KUMAR JEN | Pattamunda College Pat | Asst Professor | English | Odisha | 9777663171 | srinankumarjena1971@gmail.com |
| 11/21/2020 11:48:02 | Dr. AMIT KUMAR SINGH | university Department of | Philosophy | Philosophy | Odisha | 9635143665 | amitkumar2815@gmail.com |
| 11/21/2020 11:49:27 | RANJAN KUMAR BEHIF | PATTAMUNDA COLLEGE | Asst Professor | university Department of | Odisha | 9668030365 | ranjan172619@gmail.com |
| 11/21/2020 11:50:31 | SANGITA NAYAK | College | Student | HISTORY | Odisha | 8760308048 | heyabansha77@gmail.com |
| 11/21/2020 11:52:07 | BABSHA RANI JENA | Pattamunda college | Student | Philosophy | Odisha | 7608030038 | prabansharani02@gmail.com |
| 11/21/2020 11:54:26 | DR. SEEMA SHARMA | Gandhi IIS-e-aim College | Asst Professor | Sociology | Odisha | 9005097081 | seemasharma01@gmail.com |
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| 11/21/2020 12:07:02 | | SUSMITA LENKA | Philosophy | Odisha | 6370549911 | susmita0800.lenka@gmail.com |
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| 11/21/2020 12:44:37 | | CAPT MANOJ PAREDA | Sociology | Odisha | 9861326944 | manojpareda1967@gmail.com |
| 11/21/2020 13:01:52 | | SUSHREE PRITYAMBADY | Odia | Odisha | 7656852830 | dastharamal122@gmail.com |
| 11/21/2020 15:02:51 | | FRANATI MALIK | Odia | Odisha | 6371148919 | franatinmalik@gmail.com |
| 11/21/2020 15:57:51 | | RUPAMJODHAKAR | Philosophy | Odisha | 6372881337 | rupamjodhakar@gmail.com |
| 11/21/2020 16:54:03 | | HARU MONDAL | PHILOSOPHY | WEST BENGAL | 9932151985 | harumondal@gmail.com |
| 11/21/2020 19:17:55 | | PRINYANCA JENA | Philosophy | Odisha | 7873374464 | jena.priyanka05@gmail.com |
| 11/21/2020 19:16:14 | | SWAPNA RAMEE ROUJ | Odia | Odisha | 9861147970 | swapnerameerouj@gmail.com |
| 11/21/2020 21:47:20 | | Manisha Rani sahoo | Sociology | Odisha | 7984710732 | manisharishi2000rni@gmail.com |
| 11/26/2020 9:47:06 | | MANASWANI DWAIN | SOCIOLOGY | Odisha | 9078324333 | manaswanidwainswain@gmail.com |

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| 11/13/2020 12:11:07 | niranjan.lanka00@gmail.com | DR. N. LANKA | Pattarnundi College | Associate professor | Odia | Odisha | 9438320950 | |
| 11/13/2020 14:47:19 | sumitranandi1985@gmail.com | DR. SUNIL KUMAR PRAC | Pattarnundi College | Asst Professor | Chemistry | Odisha | 9037338709 | |
| 11/13/2020 15:18:29 | rajadutta2006@gmail.com | RABINDRA KUMAR PANI | Pattarnundi College | Asst Professor | History | Odisha | 9337127295 | |
| 11/13/2020 22:04:09 | baikunth18@gmail.com | BAIKUNTH CHARAN RO | Pattarnundi College | Lecturer | Physics | Odisha | 8658997600 | |
| 11/14/2020 11:35:28 | tapaswinedas06@gmail.com | TAPASWINEE DAS | B. M. High School, Athas | Teacher TGT(PCM) | Philosophy | Odisha | 9348827647 | |
| 11/15/2020 22:59:22 | sunakumarahary46@gmail.com | Sunil Kumar Mohanty | Pattarnundi College | Student | Philosophy | Odisha | 7120609665 | |
| 11/15/2020 5:20:25 | mallicksumitra2001@gmail.com | SUMITRA MALLICK | Pattarnundi college | pass. Student | Philosophy | Odisha | 6372881337 | |
| 11/16/2020 5:45:05 | ajay_singh_das_kandha | RUPAMUDRANAKAR | Pattarnundi college | pass. Student | Philosophy | Odisha | 7864529124 | |
| 11/16/2020 6:04:06 | rupamudra218@gmail.com | PRYADARSINI ROUT | College | Student | Philosophy | Odisha | 7578821138 | |
| 11/16/2020 6:51:13 | lpsaranimohanty00@gmail.com | LIPSARANI MOHANTY | College | Student | Philosophy | Odisha | 9348823876 | |
| 11/16/2020 6:57:31 | Gudswan733@gmail.com | Pritya Priyadarshi Swain | Pattarnundi College | Pass Student | Department Of Philosophy | Odisha | 9348823876 | |
| 11/16/2020 6:57:39 | Gudswan733@gmail.com | Pritya Priyadarshi Swain | Pattarnundi College | Pass Student | Department Of Philosophy | Odisha | 9348823876 | |
| 11/16/2020 7:02:26 | Gudswan733@gmail.com | Pritya Priyadarshi Swain | Pattarnundi College | Pass Student | Department Of Philosophy | Odisha | 9348823876 | |
| 11/16/2020 7:46:39 | pylbehera00@gmail.com | JYOTI BEHERA | Pattarnundi college | pass. Student | Philosophy | Odisha | 6370606112 | |
| 11/16/2020 7:48:57 | dasabimohya4553@gmail.com | LAXMIPRYA DAS | College | Student | Philosophy | Kandhapara | 9601670977 | |
| 11/16/2020 11:25:28 | sumitrabehera3214@gmail.com | SUMITRA BEHERA | Pattarnundi college | pass. Student | Philosophy | Odisha | 7490081232 | |
| 11/16/2020 11:27:19 | sumitrabehera3214@gmail.com | SUMITRA BEHERA | Pattarnundi college | pass. Student | Philosophy | Odisha | 7490081232 | |
| 11/16/2020 11:28:39 | Kudubandita@gmail.com | CO BANDETA KUND | Pattarnundi college | Student | Philosophy | Odisha | 6370991628 | |
| 11/16/2020 11:28:21 | supratika2000@gmail.com | SUJATA TARAI | PATTAMUNDI DEGREE | Student | PHILOSOPHY | PATTAMUNDI | 9598813658 | |
| 11/16/2020 11:35:31 | supratika2000@gmail.com | SUJATA TARAI | PATTAMUNDI DEGREE | Student | PHILOSOPHY | PATTAMUNDI | 9556813658 | |
| 11/17/2020 2:25:14 | tapaswinedas06@gmail.com | TAPASWINEE DAS | B. M. High School, Athas | Teacher TGT(PCM) | PHILOSOPHY | PATTAMUNDI | 8658997600 | |
| 11/18/2020 13:06:10 | swain_rupamudra00@gmail.com | RUPAMUDRANAKAR | Nirman Mahavidyalaya, Asst Professor | Asst Professor | Philosophy | Odisha | 7751605431 | |
| 11/18/2020 13:06:54 | rupamudra00@gmail.com | RUPAMUDRANAKAR | College | Student | Philosophy | Odisha | 6372881337 | |
| 11/18/2020 13:08:58 | anvayac2020@gmail.com | AVIPRIYA DAS | College | Student | Philosophy | Odisha | 795947448 | |
| 11/18/2020 13:08:08 | mallicksumitra2001@gmail.com | SUMITRA MALLICK | College | Student | Philosophy | Odisha | 7120609625 | |
| 11/18/2020 13:05:01 | swain_rupamudra00@gmail.com | RUPAMUDRANAKAR | College | Student | PHILOSOPHY | ODISHA | 9598812694 | |
| 11/18/2020 13:09:40 | subrat.das@gmail.com | SASHWETA NANDA | UNIS MOHIVIDYALAY & Lecturer in philosophy | Lecturer in philosophy | Philosophy | Odisha | 9553410912 | |
| 11/18/2020 13:11:26 | pujita32@gmail.com | Puja Jethi | Pattarnundi college | Student | Philosophy | Odisha | 8360548102 | |
| 11/18/2020 13:13:01 | Nayaksumita772@gmail.com | SAANGITA NAYAK | College | Student | Philosophy | Odisha | 7864606907 | |
| 11/18/2020 13:13:04 | anika75421@gmail.com | ANIKITA SAU | College | Student | Philosophy | Odisha | 7605568710 | |
| 11/18/2020 13:16:17 | sarajimishra715@gmail.com | SARADJIM MISHRA | Pattarnundi College | Professor | Zoology | Odisha | 9437807062 | |
| 11/18/2020 13:18:05 | supratika2000@gmail.com | SUJATA TARAI | PATTAMUNDI DEGREE | Student | PHILOSOPHY | PATTAMUNDI | 9556813658 | |
| 11/18/2020 13:22:13 | beheras12@gmail.com | PURNYALISA BEHERA | College | Student | Philosophy | Odisha | 9114824712 | |
| 11/18/2020 13:22:39 | krishna1988@gmail.com | KOUSHIK JANA | Debra Thana Sansi Kousi State Aided college | teach | Philosophy | West Bengal | 8616252185 | |
| 11/18/2020 13:22:42 | sumitrabehera3214@gmail.com | SUMITRA BEHERA | Pattarnundi college | pass. Student | Philosophy | Odisha | 7490081232 | |
| 11/18/2020 13:23:20 | mallicksumitra2001@gmail.com | SUMITRA MALLICK | College | Student | Philosophy | Odisha | 7120609625 | |
| 11/18/2020 13:23:20 | mananayak2005@gmail.com | DR. MANAS KUMAR NAY | Pattarnundi College | Phd Asst Professor | English | Odisha | 8763776108 | |
| 11/18/2020 13:23:21 | rupamudra16@gmail.com | PRYADARSINI ROUT | College | Student | Philosophy | Odisha | 7864529124 | |
| 11/18/2020 13:26:43 | mradhu169@gmail.com | R. MADHUSMITA PARI | Pattarnundi college | pass. Asst Professor | Philosophy | Odisha | 7808005356 | |
| 11/18/2020 13:27:04 | Rishi chakraborty@gmail.com | SUVA LAXMI CHULI | college | Student | Philosophy | Odisha | 7652942898 | |
| 11/18/2020 13:32:10 | Srinivasha 894@gmail.com | SARUTRISHNA DAS | gopabandha Natar Unwrest | Research Scholar | Philosophy | Odisha | 7127842674 | |
| 11/18/2020 13:36:14 | Mallickbarsha13@gmail.com | Barsha rani mallick | Pattarnundi college | Student | Philosophy | Odisha | 9668771649 | |
| 11/18/2020 13:39:05 | pylbehera00@gmail.com | JYOTI BEHERA | Pattarnundi college | pass. Student | Philosophy | Kandhapara | 6370606112 | |
| 11/18/2020 13:46:04 | anvayac2020@gmail.com | DR. SASHWETA BATHIA C | Savitribai Phule Pune Univ | Research Scholar | Philosophy | Odisha | 818232534838 | |
| 11/18/2020 13:50:38 | Mallickbarsha13@gmail.com | Barsha rani mallick | Pattarnundi | Student | Philosophy | Odisha | 9668771649 | |
| 11/18/2020 13:50:53 | Mallickbarsha13@gmail.com | Barsha rani mallick | Pattarnundi | Student | Philosophy | Odisha | 9668771649 | |
| 11/18/2020 13:51:28 | Mallickbarsha13@gmail.com | Barsha rani mallick | Pattarnundi | Student | Philosophy | Odisha | 9668771649 | |
| 11/18/2020 13:53:54 | Mallickbarsha13@gmail.com | Barsha rani mallick | Pattarnundi | Student | Philosophy | Odisha | 9668771649 | |
| 11/18/2020 13:55:42 | Mallickbarsha13@gmail.com | Barsha rani mallick | Pattarnundi | Student | Philosophy | Odisha | 9668771649 | |





ଦର୍ଶନ ବିଭାଗର ଡ୍ରେବିନାର



• ପଢ଼ାପୁସ୍ତକ ପିଏନଏ:

ପଢ଼ାପୁସ୍ତକ ସମ୍ବନ୍ଧେ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ଇଲେକ୍ଟ୍ରୋନିକ୍ସ ମାଧ୍ୟମରେ ଉପସ୍ଥାପନା ପିଏନଏ ପ୍ରକାରରେ ଡ୍ରେବିନାର କଲେ ଅଧିକ ପ୍ରାପ୍ୟର ଅଧିକାରୀ ଇଣ୍ଟରନେଟରେ ଦାଖଲ ପୌରାଣିକରେ ଅନୁଷ୍ଠିତ ହୋଇପାରେ । ଏଥିରେ ଉପସ୍ଥାପନା ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରଫେସର ରାମ ଚନ୍ଦ୍ର ମାଝି, ଅଧ୍ୟକ୍ଷଙ୍କୁ ପ୍ରମୁଖର ପ୍ରଫେସର ରାଜକିଶୋର ନାଥ ଓ ବିହାର

ନାଥ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରଫେସର ସରୋଜକାନ୍ତ କର ଯୋଗଦେଇ ବିଷୟବସ୍ତୁର ଅଭିଯୋଗ କରୁଥିଲେ । ବିଭାଗର ପୂର୍ଣ୍ଣ ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ ଦେବୀ ସ୍ୱାମିନାଥପୁରୀଙ୍କ ସହାୟତାରେ ଏପର୍ଯ୍ୟନ୍ତ ଯୁକ୍ତମାନଙ୍କୁ ଯୋଗାଇ ଦିଆଯାଇଛି । ଅଧ୍ୟାପକ ଡ. ନାଥଙ୍କ ନାୟକଙ୍କ ସହାୟତାରେ ଅଭିଯୋଗ କାର୍ଯ୍ୟକ୍ରମରେ ଅଧ୍ୟାପକା ଅର. ଏନ ମଧୁସୂଦନା ପରିତା ଅଧିକାରୀଙ୍କର ପ୍ରଦାନ କରୁଥିବାବେଳେ ଅଧ୍ୟାପକା ନିରୁପମା ସ୍ୱାମି ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।

ଫୁଲବାଣୀ - ୨୨ ଅପ୍ରେଲ ୨୦୨୦

ଅନୁସନ୍ଧାନ- ୨୩/୧୧/୨୦୨୦

ପଢ଼ାମୁଣ୍ଡାଇ ଦର୍ଶନ ବିଭାଗ ଶ୍ରେଣିକାର



ପଢ଼ାମୁଣ୍ଡାଇ, ୨୩/୧୧ (ବି.ପ୍ର): ପଢ଼ାମୁଣ୍ଡାଇ
କେବଳ ଦର୍ଶନ ବିଭାଗ ପଢ଼ାମୁଣ୍ଡାଇରେ ଯୋଗାଯୋଗ
କରାଯାଇ ଉପାଦାନ ପଢ଼ାମୁଣ୍ଡାଇ ଶ୍ରେଣିକାର
କ୍ରମେ ଶ୍ରେଣିକାର କେବଳ ଅଧିକ ପ୍ରତିପଦ
ଅଧିକାରୀ ଉପାଦାନରେ ବ୍ୟବହାର ପୂର୍ଣ୍ଣ
କେବଳରେ ଅନୁଷ୍ଠାନ କେବଳରେ। ଏହା
କେବଳରେ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରତିପଦ
କେବଳରେ ମଧ୍ୟ, ଅନୁଷ୍ଠାନ ପ୍ରତିପଦ
କେବଳରେ ମଧ୍ୟ ଓ ବିଭାଗ ନାମ
ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରତିପଦ କେବଳରେ କେବଳ

ପ୍ରମୁଖ ବିଶ୍ୱବିଦ୍ୟାଳୟ ଆକାରରେ କେବଳରେ। ବିଭାଗର ମୁଖ୍ୟ ଅଧିକାରୀ ଶ୍ରୀମତୀ କେବଳ କେବଳରେ
କେବଳ କେବଳରେ କେବଳରେ କେବଳରେ। ଅଧିକାରୀ ଓ ନାମ ନାମରେ କେବଳରେ
ଅନୁଷ୍ଠାନ କେବଳରେ ଅଧିକାରୀ ଅଧିକାରୀ ମଧ୍ୟରେ କେବଳରେ ପ୍ରମୁଖ କେବଳରେ
ଅଧିକାରୀ ବିଭାଗର କେବଳରେ କେବଳରେ।

ଅନୁସନ୍ଧାନ- ୨୩/୧୧/୨୦୨୦