

# DHRUBA CHAND HALDER COLLEGE

DEPARTMENT OF PHILOSOPHY  
DAKSHIN BARASAT, WEST BENGAL



## BROCHURE

SHORT TERM ADD-ON COURSE-1

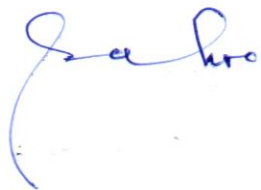
**Killing: It's Moral Value**



SESSION- 2023- 24

## SYLLABUS

1. Introduction.
2. What is killing? Discussion about moral ground of killing.
3. Different types of killing.
4. Animal killing. Is animal killing morally acceptable?
5. Suicide and Its different kinds of arguments against it.
6. Eauthanasia and Its different kinds.
7. Abortion.
8. Non-animal killing.
9. Death and its philosophical and ethical analysis.
10. Other killings.





# DHRUBA CHAND HALDER COLLEGE

( FORMERLY DAKSHIN BARASAT COLLEGE )

ESTD. – 1965

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

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Ref. No. DCHC / PHILO /ADD ON 1 / 2023-24

Date: 04. 08.2023

## Notice

It is notified for B. A. Sem-5 (Hons.) that the Department of Philosophy is going to organize an Add on course on “*Killing: It's Moral View*” through online mode. The duration of the course is 30 hrs. All the students who are interested to attend the classes can enroll their names to Dr. Sukanta Das on or before 15. 08.2023. The classes will be started from 20.08.2023. Contact with the Department for further details.

Manas Mandal.  
Prof. Manas Mandal

HOD (Dept. of Philosophy)

**Report: Add on Course 1, 2023-24**

**Dhruba Chand Halder College,  
Dakshin Barasat, South 24 Pgs.**

**Course Name: Killing: It's Moral View**

**Participating Departments: Philosophy**

**Course Duration: 30 Hours.**

**Teachers Involved**

**Department of Philosophy:**


- Prof. Manas Mandal
  - Dr. Tusi Bhattacharya
  - Prof. Kutubuddin Sheikh
  - Dr. Sukanta Das
- Date of Commencement: 20.08.2023  
Date of Completion: 3.10. 2023

**OUTCOME OF THE ADD-ON COURSE**

Practical ethics has only recently come into its own as a sub-discipline within philosophy. **Here are some ways you can apply ethics to your life:**

1. Consider how you interact with animals. Some folks may think animals don't ethically matter. ...
2. Be kinder to the environment. ...
3. Respect and defend human rights. ...
4. Become more ethical in your career. ...
5. Engage with medical advances.

According to the moral rights theory, we are not allowed to kill in order to protect rights. We are allowed, not only to kill in self-defence, but also in defence of someone else who is under attack. The latter option is allowed, but not required, by





the moral rights theory. It means inflicting penalty or harm on a criminal for violating the rules of law. The main objective of punishment is to do justice to the victim, and to prevent crime by penalizing the criminal.

Ethical death care, then, is death care that is conducted with moral codes in mind and in action. You might have an ethical cremation or an ethical funeral. Because what is considered ethical can differ between individuals, honesty and integrity are two fundamental principles of ethics we can all draw from.

According to an Institute of Medicine report published 19 years ago, a good death is one that is "free from avoidable distress and suffering for patient, family, and caregivers, in general accord with the patient's and family's wishes, and reasonably consistent with clinical, cultural, and ethical standards."

If death is harm, then this will receive an answer within utilitarianism - it is because killing causes harm. But even if death is not harm, it may still be directly wrong to kill, at least from a contractualist perspective.

Because physicians, patients, and patients' family members have to make decisions regarding treatment options such as whether to prolong a person's life with the support of medical technologies or allow the natural death process to continue, they face various ethical dilemmas related to end-of life care. To know when death is coming and to understand what can be expected.

- To be able to retain control of what happens.
  - To be afforded dignity and privacy.
  - To have control over pain relief and other symptom control.
  - To have choice and control over where death occurs (at home or elsewhere)
- The moral view identifies death with the irreversible cessation of a patient's moral status, that is, a state when she can no longer be harmed wronged. The death of a patient takes place when she is no longer capable of regaining her consciousness.

It reminds us that everyone has their own struggles and that kindness and understanding can make a significant difference in people's lives.

