

Ahmednagar Jilha Maratha Vidya Prasarak Samaj's

**New Arts, Commerce, and Science College**

**Ahmednagar (Autonomous)**

(Affiliated to Savitribai Phule Pune University, Pune)



**National Education Policy (NEP)**

**Choice Based Credit System (CBCS)**

**Programme Framework and Syllabus for**

**Open Elective: Philosophy**

खुला वैकल्पिक विषय: तत्त्वज्ञान

**(For Students of Commerce and Science Faculty)**

(वाणिज्य व विज्ञान शाखेतील विद्यार्थ्यांकरिता)

**Implemented from**

**Academic Year 2024-25**

Ahmednagar Jilha Maratha Vidya Prasarak Samaj's

## **New Arts, Commerce and Science College, Ahmednagar (Autonomous)**

### **Introduction of Open Electives (Philosophy): For Science and Commerce Faculty**

The long history of mankind has seen a lot of progress. Science has enabled us to improve our understanding of the physical reality around us, while technology continues to offer conveniences in increasingly newer ways. The human beings are able to see the need for peaceful co-existence at the level of human society and recognize the need for education as a 'fundamental need'. We have traversed a long way from the times of warring tribes and the fear of natural elements. While we have made tremendous advancements and innovations, the question still remains - are we satisfied with the state of affairs today? On looking into this issue, it becomes evident that we are still faced with serious problems at various levels. At the human level, we can see that there continue to be issues in individuals with respect to lack of clarity on life-goals, contradictions and stress, while at the level of human relationships in the family, we see problems in mutual understanding, increasing mistrust, insecurity and generation gap. Further at the level of human relationships in society we see increasing communal conflict, exploitation and strife, terrorism and violence in various forms. The increasing corruption and other unethical practices in various professions is also causing serious concern. At the level of nature, we have increasing problems of environmental degradation in various forms as well as resource depletion threatening the very survival of the human race. In fact, all these problems are a direct outcome of the 'well-planned' human activity carried out in the name of progress and in spite of all the advancements of science and technology. Where then, lies the solution? What exactly is amiss? This is an important question intriguing the human mind today. The overall purpose of education is to enable a human being to live a fulfilling life, in harmony with oneself and with family, society and nature. Hence, it becomes the responsibility of educators to enable the resolution of these issues, so that human society can achieve the cherished goal. In light of this, it becomes essential to find out what is of value, or what is really valuable to a human being? While technology is an important human endeavour, it is only a means to achieve what is considered 'valuable' for human beings in an effective and efficient manner. It is thus not within the scope of technology to decide 'what is valuable' to a human being. The subject that deals with 'what is of value', or 'what is valuable to a human being' is called 'value education'. Values thus provide the basis for all our actions and there is an essential complementarity between values and skills which needs to be ensured in any education system. In the present context, our mainstream education system has continued to become lopsided in favour of skill generation and information enrichment and the value dimension xvi A Foundation Course in Human Values and Professional Ethics has been languishing. This imbalance has been responsible for the above mentioned problems. Even though, the importance of value education is repeatedly highlighted at various platforms and also has been stressed by various commissions and expert committees on education, the effective methodologies and models for value education have yet to find a rightful place in our education system.

### **Open Elective/ Generic Elective Framework and Course Distribution:**

**Subject: Philosophy (For Science and Commerce Faculty only )**

Sr. No.	Year	Semester	Level	Course Type	Course Code	Title	Credits
1.	I	I	4.5	OE-01	OE-PH-01T	Professional and Administrative Ethics	02
2.	I	II	5.0	OE-01	OE-PH-02T	Good life: Indian and Western Philosophical Approaches	02
3.	II	III	5.5	OE-03	OE-PH-03T	Philosophy of Mind	02
4.	II	IV	6.0	OE-04	OE-PH-04T	Philosophy of Language	02
<b>Total</b>							<b>08</b>

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**Syllabus of Open Elective: Philosophy**

Title of the Course: Professional and Administrative Ethics								
Year: I				Semester: I				
Course Type	Course Code	Credit Distribution		Credits	Allotted Hours	Allotted Marks		
		Theory	Practical			CIE	ESE	Total
<b>OE-01</b>	<b>OE-PH-01T</b>	02	00	02	30	15	35	50

**Learning Objectives:**

1. This course is not about memorizing some information and reproducing it in the exams to get marks, but about understanding issues that are important to our lives!
2. What we are covering in this course is applicable to every human being - we are talking about our own lives, about living – so it is not ‘some theory that you have to memorize’
3. The contents of this syllabus are not meant to be disruptive or to bring about in you a criticism for yourself or of others around.
4. It is not intended to give some directive prescriptions or do's and don'ts. It is merely asking you to explore and investigate within yourself - honestly, gently and perseveringly.

**Course Outcomes (Cos)**

1. The classroom lectures covering this course are a space for collective dialogue, where we shall explore a couple of things together. These are things you can self-verify. Only accept it if you find it true, else do not accept it.
2. The process that will get started in you during this course will be useful for you not only during your current education program, but also in your life ahead. 1

3. The success of this course would depend on how attentively you listen to what is being stated in the classroom and how sincerely and authentically you evaluate the same within yourself. So, this is not something you have to “learn”.
4. This is something students have to start paying attention to and understand in their own right. As they understand, it comes in their living – and leads to their improvement as a person!

**Detailed Syllabus:**

**Unit 1: Introduction to Ethics / नीतिशास्त्राची ओळख (Allotted 08 Lectures)**

- a) Basic concepts and definition of ethics  
अ) नीतिशास्त्रातील मुलभूत संकल्पना आणि नीतिशास्त्राच्या व्याख्या
- b) Difference between Morality and Ethics  
ब) मॉरॅलिटी आणि इथिक्स या संकल्पनांमधील फरक
- c) Ethical Concepts: Duty and Virtues (Kant, Aristotle)  
क) नैतिक संकल्पना: कर्तव्य आणि सदगुण (कान्ट, अॅरिस्टॉटल)
- d) Concept of Swadharma and Nishkamkarma  
ड) स्वधर्म आणि निष्कामकर्म संकल्पना

**Unit 2: Introduction to Business Ethics / व्यवसायिक नीतिशास्त्राची ओळख (Allotted 07 Lectures)**

- a) Nature and Scope of Professional Ethics  
अ) व्यवसायिक नीतिशास्त्राचे स्वरूप आणि व्याप्ती
- b) Distinction between Profession and Business  
ब) धंदा आणि व्यवसाय यांतील फरक
- c) Profession and Morality  
क) धंदा आणि नीती

**Unit 3: Domains of Business Ethics / व्यवसायिक नीतिशास्त्राची परिक्षेत्रे (Allotted 08 Lectures)**

- a) Ethics in Education  
अ) शैक्षणिक नीतिशास्त्र
- b) Legal Ethics  
ब) कायदेविषयक नीतिशास्त्र
- c) Medical Ethics  
क) वैद्यकीय नीतिशास्त्र

d) Media Ethics

ड) माध्यम नीतिशास्त्र

**Unit 4: Administrative ethics / प्रशासकीय नीतिशास्त्र (Allotted 07 Lectures)**

a) Integrity and Honesty

अ) सचोटी आणि प्रामाणिकपणा

b) Non-Partisan attitude and impartiality

ब) निरपेक्ष वृत्ती आणि निःपक्षपातीपणा

c) Loyalty and Commitment to the Organization and Nation

क) संस्था आणि राष्ट्राप्रती निष्ठा व बांधिलकी

**Suggested Readings/Material:**

1. Patrick J. Sheeran, ETHICS IN PUBLIC ADMINISTRATION: A Philosophical Approach, SBN 8131600211 PUBLICATION YEAR 2006
2. Frankena, Wiliam K, Ethics, Prentice Hall Inc, Englewood Cliffs, New Jersey
3. Sirohi R.K. Administrative Ethics, Prabhat Prakashan; First Edition (1 January 2019); Prabhat Prakashan Pvt. Ltd., 4/19, Asaf Ali Road, New Delhi-110002
4. Aristotle, Translated by W.D.Ross, Nicomachean Ethics.
5. Laura P. Hartman and Joe Desjardins, —Business Ethics: Decision
6. Making for Personal Integrity and Social Responsibility Mc Graw Hill education, India Pvt. Ltd., New Delhi, 2013
7. Harold H. Titus, Living Issues in Philosophy-An Introductory Textbook, 4 Edition, Eurasia Publishing House(P.)Ltd, Rama Nagar New Delhi.1968
8. Manuel G Velasquez, Business Ethics concepts & Cases, 6e, PHI, 2008.
9. R. Subramanian Professional Ethics:, Oxford University Press, 201
10. John R Boatwright, —Ethics and the Conduct of Business, Pearson Education, New Delhi, 2003
11. Patrick J. Sheeran, ETHICS IN PUBLIC ADMINISTRATION: A Philosophical Approach, SBN 8131600211 PUBLICATION YEAR 2006.
12. Frankena, Wiliam K, Ethics, Prentice Hall Inc, Englewood Cliffs, New Jersey
13. Sirohi R.K. Administrative Ethics, Prabhat Prakashan; First Edition (1 January 2019); Prabhat Prakashan Pvt. Ltd., 4/19, Asaf Ali Road, New Delhi-110002
14. Aristotle, Translated by W.D.Ross, Nicomachean Ethics.
15. Laura P. Hartman and Joe Desjardins, —Business Ethics: Decision Making for Personal Integrity and Social Responsibility Mc Graw Hill education, India Pvt. Ltd., New Delhi, 2013
16. Harold H. Titus, Living Issues in Philosophy-An Introductory Textbook, 4 Edition, Eurasia Publishing House(P.)Ltd, Rama Nagar New Delhi.1968
17. Manuel G Velasquez, Business Ethics concepts & Cases, 6e, PHI, 2008.
18. पुणे विद्यापीठ तत्त्वज्ञान विभागाचे परामर्श मासिक, नीतिविमर्श परामर्श विशेषांक, 2002

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**Syllabus of Open Elective: Philosophy**

Title of the Course: Good life: Indian and Western Philosophical Approaches								
Year: I				Semester: II				
Course Type	Course Code	Credit Distribution		Credits	Allotted Hours	Allotted Marks		
		Theory	Practical			CIE	ESE	Total
OE-02	OE-PH-02T	02	00	02	30	15	35	50

### Learning Objectives:

1. Development of a positive character, empathetic human being, responsible citizen, a compassionate and empathetic being.
2. Understanding virtues of volunteerism.
3. Promoting a sustainable life style for the individual, community and man kind.
4. Developing a sense of right and wrong leading to practical ethical behavior  
Inculcating a positive work culture respecting societal ethics.

### Course Outcomes (Cos)

1. Have changes in students perceptions, predicaments and practices towards society.
2. Develop proper attitude towards value their duty and contribution.
3. Learn to come forward to challenge the unethical, unfounded treatments against society.
4. Pioneer in creating a gender equal society where the well being, happiness and security of the weaker will be well protected contributing towards better and inclusive development.
5. Allow students to realize their self worth, contribute their best for the betterment of the society.

### Detailed Syllabus:

#### Unit 1: Introduction to Philosophy / तत्त्वज्ञानाची ओळख (Alloted 07 Lectures)

a) Indian Philosophises: Upanishads, Darshanas:( Astik and Nastik)

अ) भारतीय तत्त्व परंपरा: उपनिषदिय तत्त्व परंपरा व दर्शनशास्त्र (अस्तिक आणि नास्तिक)

b) Western Philosophises:- Philosophical Schools and branches.

ब) पाश्चात्य तत्त्व परंपरा:- दर्शन परंपरा आणि शाखा

#### Unit 2: Indian Approaches to Good Life / सुजीवन विषयक भारतीय दृष्टिकोन (Alloted 08 Lectures)

a) Dukha: Samkhya and Buddhist approache

अ) दुःखः सांख्य आणि बुद्धिस्ट दृष्टिकोन

b) Preyas, Shreyas and Nihreayas approaches

- ब) प्रेयस, श्रेयस आणि निश्रेयस
- c) Vratas: Shravaka and Shramana
- क) व्रते: श्रावकांची व श्रमणांची

**Unit 3: Western Approaches to Good Life / सुजीवन विषयक पाश्चात्य दृष्टिकोन (Alloted 07 Lectures)**

- a) Stoic approache (Apatheia)  
अ) स्टोइक दृष्टिकोन (अपेथिया)
- b) Aristotlian approache (Eudaemonia)  
ब) अरिस्टॉटलियन दृष्टिकोन (एडॉयमोनिया)
- c) Socratic approache - Plato (Arete, Phusis)  
क) सॉक्रेटिक दृष्टिकोन- प्लेटो (अरिटी, फ्युसिस)

**Unit 4: Psychological Approaches to Good Life (Indian and Western) / सुजीवन विषयक मानसशास्त्रीय दृष्टिकोन (भारतीय आणि पाश्चात्य) (Alloted 08 Lectures)**

- a) Yoga : Chitta and Vrittis  
अ) योग: चित्त आणि वृत्ती
- b) Levels of Mind: - Conscious, Subconscious & Unconscious  
ब) मनाच्या अवस्था (पातळ्या / स्तर):- चेतन, अचेतन आणि अवचेतन अवस्था
- c) Emotional intelligence and Emotional Management  
क) भावनिक बुद्धिमत्ता आणि भावनिक व्यवस्थापन

**Suggested Readings/Material:**

1. M. Hirianna, Outlines of Indian Philosophy
2. S. Radhakrishnana, Indian Philosophy Vol. I & II
3. प्रा. सौ. माधवी कवी व प्रा. ई. आर. मठवाले, पाश्चात्य तत्त्वज्ञानाची रूपरेषा, क्रिएटिव्ह पब्लिकेशन नांदेड, 2006
4. Sharma C.D. : *A Critical Survey of Indian Philosophy*, Motilal Banarsidas, Delhi, 1998
5. Hirianna, M : *Outlines of Indian Philosophy*, London, 1956
6. Hume, Robert Earnest, *The Thirteen Principal Upanishads*, Forgotten Books, 2010 (For reading of Dialogues)
7. Rajendra Prasad Darshanshastra ki ruparekha : motilal banarasidas publication New Delhi. 2006, 81-208-3207-8
8. श्री. ह. दिक्षित, भारतीय तत्त्वज्ञान, फडके प्रकाशन, कोल्हापूर
9. प्रा. सौ. माधवी कवी, तत्त्वज्ञान (तत्व-प्रकाश), विद्या प्रकाशन नागपूर, 2020
10. अनुवाद साने गुरुजी, पाश्चिमात्य तत्त्वज्ञानाची कहानी, रिया पब्लिकेशन, 2018
11. प्रा. डोंगरे ई. पी., आधुनिक व आधुनिकोत्तर साक्षेपी तत्त्वज्ञान, अथर्व प्रकाशन, महाड
12. प्रा. सौ माधवी कवी, तत्त्वज्ञान प्रदीप, विद्याभारती प्रकाशन, लातूर, 2004