



BA- Logic and Philosophy – Semester- 7
NEP Syllabus with effect from the Academic Year 2026-2027

Course Code	UA07HMAPHI01	Title of the Course	Basic Theories of Ethics
Total Credits of the Course	4	Hours per Week	04

Course Objectives:	value and evaluation, knowledge of ethical theory. Knowledge of ways in which ethical theory is applied to specific discipline and issues like-business, environment, Science, Medicine, Technology, Feminism and gender issues and issues related to what ought to do and what ought not to do. This paper enhances the concept right, wrong, good and bad, understanding moral principles and their application in everyday life.
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Course Content		
Unit	Description	Weightage* (%)
1.	Introduction to Ethical Theories - Ethics as science and philosophy - Regulative form of Ethics - Field of Ethics - Basic theories of Ethics - Theory of Ought and Must - Teleological Theory	25
2.	Intuitionism or Deontological Theory - Unphilosophical Intuitionism – Moral sense theory - Aesthetics sense theory - Philosophical Intuitionism - Theory of Right and good according to Ross	25
3.	Psychological hedonism - Hedonism of Epicures and Hobbes - Utilitarianism (JS Mill, Bentham)	25
4.	Evolutionary hedonism (Leslie Stephen) - Sentiment of duty - Egoism and Altruism - Absolute and Relative act - Specific ethical virtues - Ideal utilitarianism - Intrinsic goodness - Aesthetic experience - Kant's rationalism - Moore's perfectionism	25

Teaching-Learning Methodology	Lecture, Recitation, Group discussion, Guest speaker, Debate, Assignments, Seminar, Quizzes
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Evaluation Pattern		
Sr. No.	Details of the Evaluation	Weightage
1.	Internal Written / Practical Examination	30%





2.	Internal Continuous Assessment in the form of Practical, Viva-voce, Quizzes, Seminars, Assignments, Attendance	20%
3.	University Examination	50%

Course Outcomes: Having completed this course, the learner will be able to

1.	Articulate key philosophical arguments in the field of ethics.
2.	Identify the influence of culturally based perspectives, values and beliefs to examine how diverse philosophical perspectives affect human experience.
3.	Construct arguments on ethical issues using critical reasoning to identify and investigate philosophical theses and evaluate information and its sources.
4.	Respond to arguments on ethical issues using critical reasoning to identify and investigate philosophical theses and evaluate information and its sources.

Suggested References:

Sr. No.	References
1.	Short History of Ethics, Rogers
2.	Fundamentals of Ethics, Urban
3.	Reason and Goodness, B. Blanshard
4.	The Right and The Good, Ross
5.	Five types of Ethical theories, Broad
6.	Science of Ethics, G E Moore
7.	नीति-विज्ञान के मूल सिद्धांत, डॉ. लक्ष्मी सक्सेना, उत्तरप्रदेश, हिन्दी ग्रंथ अकादमी, लखनऊ

On-line resources

<https://www.dsef.org/wp-content/uploads/2012/07/EthicalTheories.pdf>

<https://conciseencyclopedia.org/entries/ethical-theory/>





BA- Logic and Philosophy – Semester- 7
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Course Code	UA07HMAPHI02	Title of the Course	Comparative Religion
Total Credits of the Course	4	Hours per Week	04

Course Objectives:	this paper explains about the nature of God, proofs for the existence of God, about the problems of evil, what is the highest aim of human life (how to attain liberation). This paper provides the religious ground for social harmony. Moreover, the philosophy discipline develops in students a sense of the value and a reflective attitude and sensitivity to the subtleties and complexities of philosophical judgments, and a life-long commitment to learning and enquiry.
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Course Content		
Unit	Description	Weightage* (%)
1.	Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism and Shintoism, tribal religions specially with reference to India-Zoroastrianism, Judaism, Christianity and Islam	25
2.	Problems and methods in the study of religions: nature, necessity and scope of comparative religion, possibility of and the need for comparative religion: commonality and differences among religions, the nature of inter-religious dialogue and understanding	25
3.	Critical study of myth, ritual, cult: functionalism, structuralism, linguistic theories and other modern schools- religious experience in different religions	25
4.	truth, death, afterlife, eschatology- liberation and its means- God-man relation in religions, world-views in religions, immortality, prophet hood, possibility of universal religion	25

Teaching-Learning Methodology	Lecture, Recitation, Group discussion, Guest speaker, Debate, Assignments, Field trips, Seminar, Quizzes
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Evaluation Pattern		
Sr. No.	Details of the Evaluation	Weightage
1.	Internal Written / Practical Examination	30%





2.	Internal Continuous Assessment in the form of Practical, Viva-voce, Quizzes, Seminars, Assignments, Attendance	20%
3.	University Examination	50%

Course Outcomes: Having completed this course, the learner will be able to

1.	Will demonstrate an understanding of the beliefs, rituals, texts and figures related to a variety of religious traditions.
2.	Will demonstrate understanding of the basic teachings and practices of major religious traditions and will be able to compare and contrast principle similarities and differences between them.
3.	Will demonstrate understanding of how religion informs and is informed by other dimensions of human experience and knowledge, such as gender, race, politics.
4.	Will demonstrate understanding of how religions are used to both support and critique social structures and institutions.
5.	Will demonstrate an ability to read, analyze and interpret materials and texts related to the study of the world's religions.

Suggested References:

Sr. No.	References
1.	S. Radhakrishnan : Indian Religions: Delhi, Vision Books, 1985 : East and West Some Reflections: London, Allen & Unwin, 1955 : Eastern Religions and Western Thought, Delhi, OUP, 1983
2.	H.D.Bhattacharya : Foundations of Living Faiths
3.	N.K.Devaraja : Hinduism and Christianity
4.	W.C. Smith : Towards a World Theology
5.	Prof: J.A.Yajnik : Jagat Na Vidyaman Dharma, Granth Nirman Board
6.	Dr. B.G.Desai : Dhamonu Tulanatmak Adayayan
7.	Dr. Radhakrishnan : Dharmo nu Milan

On-line resources

<https://jsis.washington.edu/religion/programs/ba-comparative-religion/>

<https://www.sciencedirect.com/topics/computer-science/comparative-religion>





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NEP Syllabus with effect from the Academic Year 2026-2027

Course Code	UA07HMAPHI03	Title of the Course	Philosophy of Bhagvad Gita
Total Credits of the Course	4	Hours per Week	04

Course Objectives:	The course is designed in order to create awareness in Society about the Universal teachings of Bhagavadgita and Socio-ethical relevance of Gita's teachings in modern times. To create awareness among students the need of inculcating philosophical ideals in one's life.
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Course Content		
Unit	Description	Weightage* (%)
1.	The Nature of Gitadarshan, Importance of Gita's Philosophy in Present Time, The place of Gita in Indian Philosophy. Gita and Upanishadas. Gita and Mahabharat. Gita and Sankhya.	25
2.	Tattava Mimamsa, Gyan Mimamsa, Karma Mimamsa, Bhakti Mimamsa & Srishti Mimamsa, as Described in Gita. The concept of Reality in Gita. Purushottama Vishwarupah. Kshetra Kshetrajna.	25
3.	Explanation of Yoga According to Geeta, Synthesis of Pravritti & Nivritti. Interpretation of Gita by Different Philosophers- Tilak, Gandhi. The doctrine of Incarnation. The Purpose of Incarnation. Incarnation and Vibhuti.	25
4.	Thoughts on Gita by Shri Aurobindo, Dr.Radhakrishnan, Dr.Anni Besant. Maya & Prakriti. The concept of the Individual self. The Relation between the Individual and the universal self. Maya & Prakriti. The concept of the Individual self. The Relation between the Individual and the universal self.	25

Teaching-Learning Methodology	Lecture, Recitation, Group discussion, Guest speaker, Debate, Assignments, Field trips, Seminar, Quizzes
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Evaluation Pattern		
Sr. No.	Details of the Evaluation	Weightage
1.	Internal Written / Practical Examination	30%
2.	Internal Continuous Assessment in the form of Practical, Viva-voce, Quizzes, Seminars, Assignments, Attendance	20%





3.	University Examination	50%
Course Outcomes: Having completed this course, the learner will be able to		
1.	Provide students an opportunity to reflect deeply on the way they look at their life, the world and their place in society.	
2.	Develop skills to make them more centered and grounded, thereby operating with greater relaxation, creativity and objectivity.	
3.	Appreciate the need for self-care and associate in an empathetic and participative way with others	
4.	Appreciate the fine balance between the capacity to drive change, and the acceptance of what is beyond their control	

Suggested References:	
Sr. No.	References
1.	Geeta Rahasya - Tilak, Choukhamba Prakashan
2.	Geeta Mata – Mahatma Gandhi, Nav Jiwan Publication
3.	Geeta Prabandh – Shri Aubindo, Ashram, Pondicherri
4.	Shrimad Bhagwat Geeta – Dr. Radhakrishnan
5.	The Morals of Geeta- Geeta Vyakhya, Dr. Anni Besant, Theosophy Pub. Addyar, Madras
6.	Gita tattvavichar: Kishorbhai Dave, University Grunth nirman board, Ahmedabad
On-line resources	
https://www.britannica.com/topic/Bhagavadgita	
https://en.wikiquote.org/wiki/Bhagavad_Gita	





BA- Logic and Philosophy – Semester- 7
Syllabus with effect from the Academic Year 2026-2027

Course Code	UA07HMIPHI01	Title of the Course	Indian and Western Aesthetics
Total Credits of the Course	4	Hours per Week	04

Course Objectives:	1. Art as an expression of thoughts, ideas and communication needs to be understood to make a conceptual foundation for the course.
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Course Content		
Unit	Description	Weightage* (%)
1.	Indian view about Aesthetics- Aesthetics as ' Saundarya Shastra', Place of Beauty and art in Vedic Upnishadic and other literary work, Art experience, Nature and art, The content of art, The method of art, Art and morality	25
2.	Theory of Rasa- Bharat Natyasastra, Bharat's theory of Rasa, Bhava Vibhava, Anubhava, Abhinavagupta's theory of Rasa	25
3.	Schools of Indian Aesthetics- Dandi - Guna theory, Anandavardhana - Theory of Dhvani, Kshemendra - Auchitya theory, Kuntaka – Vakrokti theory	25
4.	Theory of Art in Western Aesthetics- Nature of Aesthetics, Nature of Aesthetic Judgment / Statement, Art and Truth, Plato & Aristotle, Kant, Croce	25

Teaching-Learning Methodology	Lecture, Recitation, Group discussion, Guest speaker, Debate, Assignments, Field trips, Seminar, Quizzes
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Evaluation Pattern		
Sr. No.	Details of the Evaluation	Weightage
1.	Internal Written / Practical Examination	30%
2.	Internal Continuous Assessment in the form of Practical, Viva-voce, Quizzes, Seminars, Assignments, Attendance	20%
3.	University Examination	50%





Course Outcomes: Having completed this course, the learner will be able to

1.	Describe the role and value of specific philosopher's works to the cultures or other contexts that create and adopt them.
2.	Use aesthetic criteria to evaluate creative thinking process
3.	understand the immensity and role of art in their daily life.
4.	It shall establish the concept of aesthetics in their consciousness.
5.	comprehend the elements and principles of art.

Suggested References:

Sr. No.	References
1.	Indian Aesthetics – Edited by V.S. Seturaman / Macmillan India Ltd.
2.	Dr. Bhupendra Gajera : Saundarya Mimansa, Redshine Publication, lunawada.
3.	Dhvanyalok – Anandvardhan Dhvani vichar
4.	Saundaryamimansa By R.B. Patnkar.
5.	Aesthetics : Kala aure saundarya ka darsanika vivechana / M. Saksena.
6.	Poetics – Aristotle
7.	Dr. Nagendra – Bhartiya Bhoomika, Oriented Book Depot.Delhi.

On-line resources

<https://amrita.edu/course/aesthetics-indian-and-western/>

<https://www.britannica.com/topic/aesthetics/The-development-of-Western-aesthetics>





BA- Logic and Philosophy – Semester- 7
NEP Syllabus with effect from the Academic Year 2026-2027

Course Code	UA07HMIPHI02	Title of the Course	Indian Philosophy of Humanism
Total Credits of the Course	4	Hours per Week	04

Course Objectives:	Enhancement of critical thinking skills about different forms of Humanism, their meaning and significance. Enhancement of cognitive abilities of humanistic critical analysis and systematic problem-solving.
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Course Content		
Unit	Description	Weightage* (%)
1.	Meaning and Definition of Humanism - Nature of Humanism - Nature of Human being	25
2.	Humanism in Vedas Philosophy - Soul, Knowledge, God and Human - welfare - Vaidik Devta and Humanism - Concept of world - Concept of act - liberation as a Human-welfare - Yagna - Sanskar	25
3.	Vaidik ethics and humanism - Basic theories of act in Vaidik ethics - Vaidik social system - Vaidik Varna Vyavastha - Vaidik Ashram Vyavastha - position of women in Vaidik paradigm	25
4.	Humanistic governance in Vedas - various governing system - Various skills for human utility like Agriculture, Animal husbandry, Art, Medical Science	25

Teaching-Learning Methodology	Lecture, Recitation, Group discussion, Guest speaker, Debate, Assignments, Field trips, Seminar, Quizzes
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Evaluation Pattern		
Sr. No.	Details of the Evaluation	Weightage
1.	Internal Written / Practical Examination	30%
2.	Internal Continuous Assessment in the form of Practical, Viva-voce, Quizzes, Seminars, Assignments, Attendance	20%
3.	University Examination	50%





Course Outcomes: Having completed this course, the learner will be able to

1.	The student can analyse the notion of humanism as it was conceived by Indian philosophical tradition and compare it to humanism in the western philosophical tradition.
2.	The student can understand the tenets of the radical humanism of M.N. Roy, Radhakrishnan, B R Ambedkar

Suggested References:

Sr. No.	References
1.	वेदों में मानववाद- डॉ. दिलीप वेदालंकार, अमर भारती अन्तरराष्ट्रीय प्रकाशन, वडोदरा.
	Tagore, Rabindranath. The Religion of Man. The Macmillan Company, 1931.
3.	Radhakrishnan, S. An Idealist View of Life. Read Books. 2008.
4.	Titus H.H. : Living Issues in Philosophy, Euresia Publishing House, New Delhi.

On-line resources

http://sdeuoc.ac.in/sites/default/files/sde_videos/PHILOSOPHY%20OF%20HUMANISM.pdf

https://archive.mu.ac.in/myweb_test/SYBA%20Study%20Material/Philosophy-%20III.pdf





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 NEP Syllabus with effect from the Academic Year 2026-2027

Course Code	UA07HSEPHI01	Title of the Course	Philosophical Essay-I
Total Credits of the Course	2	Hours per Week	02

Course Objectives:	This course will examine one of the important movements in contemporary Continental Philosophy. We will begin with the ancient thinkers. The primary aim of the course is to introduce the students to the broad outlines and some of the key figures in contemporary Continental Philosophy. By the end of the course the students will be expected to have attained and demonstrated a satisfactory level of competence in understanding the main themes of Indian Philosophy and the key ideas of a number of important philosopher associated with the movement of Indian society. Through classroom discussion, written essay and assignments the students will be expected to develop their critical thinking as well as their oral and written communication skills.
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Course Content		
Unit	Description	Weightage* (%)
1.	Smruti and Tarka Or Social Philosophy of Ancient India	50
2.	Philosophical nature of Vaidik Deva Srushti Or Ethics of Smruti	50

Teaching-Learning Methodology	Lecture, Recitation, Group discussion, Guest speaker, Debate, Assignments, Field trips, Seminar, Quizzes
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Evaluation Pattern		
Sr. No.	Details of the Evaluation	Weightage
1.	Internal Written / Practical Examination (As per CBCS R.6.8.3)	30%
2.	Internal Continuous Assessment in the form of Practical, Viva-voce, Quizzes, Seminars, Assignments, Attendance (As per CBCS R.6.8.3)	20%
3.	University Examination	00%





Course Outcomes: Having completed this course, the learner will be able to

1.	Articulate key philosophical arguments in the field of Vedic Philosophy.
2.	Identify the influence of culturally based perspectives, values and beliefs to examine how diverse philosophical perspectives affect human experience.
3.	Construct arguments on issues in Indian Philosophy using critical reasoning to identify and investigate philosophical theses and evaluate information and its sources.

Suggested References:

Sr. No.	References
1.	Indian Philosophy, Dr. Radhakrishnan
2.	ભારતીય સંસ્કૃતિની તાત્વિક ભૂમિકા, ડૉ. એમ. ડી. કોટેયા, સ્વપ્નિલ પ્રકાશન, વઢવાણ

