**Prahladrai Dalmia Lions College of Commerce & Economics**
**(Government Aided & Affiliated to University of Mumbai & AICTE,New Delhi)**
**NAAC Re-accredited with 'A' Grade (III Cycle) ISO 21001:2018 Certified**
**University of Mumbai Recognised Research Centre in Accountancy,Commerce & Business Economics**
**A Government Approved Hindi Linguistic Minority Institute**
**54 Years of Sterling Performance in Education**

# NOTICE

**Date: 19/08/2026**

This is to inform all TYBFM SEM V students that the **internal assessment for the course – IKS IN FINANCE,** will be on the following criteria:

1. **Mandatory class test for 10 marks**
2. **Instructions for Assignments: 10 or 20 marks**
   a) Students have to be present in person for the submission of their assignment
   b) Submission of assignment to be done on A4 size ruled paper ONLY. **The entire assessment must be handwritten by the student himself in legible handwriting** and stapled together in a booklet format.
   c) **The Front page (top right hand side)should contain details:**
   Name of the student
   Roll no.
   Class and Division
   Semester
   Course (Subject)
   Date
   Name of the assignment.
   d) Assignment must be of maximum 5 pages.
3. **If the student fails to present himself on the given date and time for submission of project and assignment he/ she will be Marked ABSENT for the said submission and no further chance will be given.**

| | | |
|---|---|---|
| **Dr.Sailee Shringarpure** | **Ms. Subhashini Naikar** | **Prof.(Dr.) Digambar N Ganjewar** |
| **BFM Co-ordinator** | **Vice- Principal (SFC)** | **Principal** |

**DI/N-STD/Gen/00**

# IKS in Finance - Sem V

Students must attempt **ANY 5 questions** out of the following questions.
Instructions for submission:

1. The 1st page must be the certificate page shared by the department.
2. Questions selected must be mentioned on the 2nd page of assignment.
3. Complete and all inclusive answers must be written for selected questions.
4. Assignments are to be written on A4 assignment sheets.
5. Assignments must include photos / diagrams wherever applicable.
6. Viva would be conducted at the time of the submission on the basis of the assignment submitted.

**Questions:**

1. Explain the meaning, scope, and contemporary significance of the Indian Knowledge System (IKS) in the context of economics and financial management.
2. Critically analyze the *Purushartha* framework (Dharma, Artha, Kama, Moksha). How does this worldview differentiate the Indian concept of wealth from the modern Western materialist paradigm?
3. Discuss the concept of *Artha* as a balanced pursuit of wealth. How does ancient Indian thought prevent wealth accumulation from turning into exploitation?
4. Detail the principles of public finance and statecraft as articulated by Kautilya in the *Arthashastra*. What was the primary mandate of the treasury (*Kosha*)?
5. Evaluate Kautilya's principles of taxation in the *Arthashastra* (e.g., *Yathaphala*, non-oppressive taxation). How do these ancient principles align with Adam Smith's modern Canons of Taxation?
6. Examine the mechanisms used for trade regulation, price controls, and fair market practices in ancient Indian economic administration.
7. What were *Shrenis* (guilds) in ancient India? Discuss their organizational structure, role in collective entrepreneurship, and self-governance capabilities.
8. Explain the historical development and functioning of indigenous banking instruments, such as the *Hundi* system, and their role in facilitating cross-border and regional trade.
9. Analyze the socio-economic role of Hindu temples (*Mandir*) as central economic engines, financial repositories, and community development centers in medieval India.
10. Define the role of *Dharma* in financial decision-making. How can aligning business motives with *Dharmic* values mitigate corporate governance failures?
11. Compare Mahatma Gandhi's concept of *Trusteeship* with modern corporate philanthropy and social responsibility. How can wealth creators act as stewards of societal resources?
12. What constitutes "inclusive growth" from an IKS perspective? Provide examples of how traditional economic models incorporated community welfare alongside profit creation.
13. Explore traditional risk-sharing mechanisms and collective asset management strategies used by ancient Indian merchant communities.
14. How do traditional Indian perspectives on savings, frugality (*Mita-vyaya*), and mindful consumption differ from modern consumerism-driven growth models?
15. Discuss the concept of intergenerational equity and long-term sustainability as reflected in ancient Indian resource management and economic practices.
16. How can principles from the *Arthashastra* and traditional Indian trade practices be applied to strengthen modern banking ethics and risk management frameworks?
17. Map the core principles of Environmental, Social, and Governance (ESG) investing to their foundational roots in Indian philosophical and ethical thought.
18. "Modern financial crises often stem from unchecked greed and short-termism." Propose solutions to these challenges drawing lessons from IKS financial philosophy.

19. Select a modern Indian financial institution or business (e.g., Tata Group or a traditional community bank) and analyze how its business practices reflect IKS values like *Dharma*, *Trusteeship*, and *Social Well-being*.
20. Draft a framework for "Ethical Wealth Creation" suitable for a modern startup, blending modern financial metrics with IKS-based values.

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# CERTIFICATE

**I hereby certify that Mr./Ms. _(**write your complete name)**_____________________________, student of _ (write name of your college) studying in (write your class and division) has completed a project titled (write the name of your project)___________________________________________________________ in the area of Fundamentals Accounting for the academic year 2026-2027.**

**To the best of my knowledge the work of the student is original and the information included in the project is correct.**

**Teacher in Charge** **Principal**
**(____________________________)** **Prof. (Dr.) D. N. Ganjewar**