

Course Title	Philosophy and Social Sciences
Course Code	APH 207
Semester	I&III
No. of Credits	05
Name of Faculty Member(s)	SYED SAYEED
Course Description: 150/200 words	<p>The course will comprise an attempt to understand the following topics and issues relating to the social sciences.</p> <ul style="list-style-type: none"> • The concept of science; scientific method. • Social sciences v/s natural sciences and Humanities • Social reality • ‘Facts’ in social sciences • Concept of knowledge in the social sciences • Explanation and understanding • Causes and reasons • Theory and observation • Hermeneutics, phenomenology as methods of social sciences. • Objectivity, value-neutrality • Constructivism • Agency and structure.
Evaluation Scheme	<p>Internal - External- <i>Evaluation will be based on one or two mid-term assignments (30 marks), final written examination/Term paper (50 marks) and class participation (20 marks).</i></p>

Course Title	Philosophy of Religion
Course Code	APH 241
Semester	I&III
No. of Credits	05
Name of Faculty Member(s)	SYED SAYEED
Course Description: 150/200 words	<p>The course will cover certain issues related to ‘religion’ such as –</p> <ul style="list-style-type: none"> • The concept of religion and its problems • The logic and status of Religious Discourse • Belief, faith, rationality and related concepts • Theology and philosophy • Religion and Culture • Religion and Politics • Religion and Science • Religion and Identity
Evaluation Scheme	<p>Internal - External- <i>Evaluation will be based on one or two mid-term assignments (30 marks), final written examination/Term paper (50 marks) and class participation (20 marks).</i></p>

Course Title	A Critical and Philosophical Exploration of the <i>Mahabharata</i> and Select Texts from Indian Classical Literary Tradition
Course Code	242
Semester	I&III
No. of Credits	5
Name of Faculty Member	Dr.Sreedharan. T.
Course Description: 150/200 words	<p>The <i>Mahabharata</i> has had a greater impact on the mind of India than any other religious or philosophical text. The text contains close to two hundred thousand lines of verse, longer than all of the extant European epics combined – eight times as long as the <i>Iliad</i> and the <i>Odyssey</i> put together.</p> <p>A work as vast as the <i>Mahabharata</i> may be read in a variety of ways. What distinguishes Vyasa’s epic is the <i>manner</i> in which it unravels and reflects upon life and relationships. Problems related to one’s relationship with one’s <i>self</i> and with the <i>other</i> are central to the text, so is the awareness of the <i>interconnectedness</i> of various social and cultural, political and philosophical, existential and ethical issues. Hence, questions and notions concerning origins and alternatives, agency and instrumentality, means and ends, impulses, resolutions and consequences, play a significant role in the epic narrative.</p> <p>The course will critically examine some of these issues in connection with the epic and certain select texts from Indian Classical Literary tradition. Questions related to the aesthetic conceptions or poetics that inform these texts will also be considered.</p>
Evaluation Scheme	Evaluation will be based on written assignments.

Course Title	Buddhism: Integrating Philosophy and Social Transformation
Course Code	<i>APH 213</i>
Semester	I and III
No. of Credits	5
Name of Faculty Member(s)	Dr. Santosh Raut
Course Description: words (100 words)	<p>Between the 6th and 3rd BCE most creative philosophies began to emerge in the various parts of the world. The well known Greek thinkers like Socrates and Plato, the Chinese thinker Confucius and from Indian soil the Buddha. The impact of the role played by Socrates, Confucius and the Buddha differed from one another. Notwithstanding differences of the socio-cultural systems of these centers- India, China, and Greece- there was a certain similarity in the way in which these thinkers elevated human thoughts to a particular level of depth and refinement.</p> <p>By the time of the Buddha, the Indian society was facing a major crisis. For example four-fold <i>Verna</i> system had got stabilized in the Indian social order. As a challenge to the mainstream philosophies of his time, the Buddha taught social freedom, economic freedom, intellectual freedom, liberty, equality and fraternity. He promoted democracy and equality not only between man and man but between men and women as well. Buddhism offers the principles of a <i>new</i> equal social order for modern Indian society; which can supplement the democratic structure of India polity.</p> <p>This course aims to provide a fundamental understanding of Buddhist philosophic concepts and their role in social transformation. It also tries to look at the relationship among basic philosophical concepts like Self, Ethics, Justice, Democracy, and Culture, in the framework of Buddhist Philosophy.</p> <p>Readings:</p> <ol style="list-style-type: none"> 1. P. L. Narasu, <i>Essence of Buddhism</i>, ASE, New Delhi, 2000. 2. Rockhill, W.W. <i>Life of the Buddha and Early History of His Order</i>, London 1984. 3. Bogomlove, A.S., <i>History of Ancient Philosophy</i>, PPS, Moscow, 1985.

4. Siderits, Mark, (2003), *Empty Persons: Personal Identity and Buddhist Philosophy*, Ashgate Publication, England.
5. Nanda, Meera, (2002), *Breaking The Spell of Dharma*, Three Essays, New Delhi.
6. Sangharakshita, (1986), *Ambedkar and Buddhism*, Windhorse Publication, Glasgow.
7. Suman, Yshawant, (2004), *Situating Religion in Ambedkar's Political Discourse in Reconstructing the World: B.R. Ambedkar and Buddhism in India*, Jondhale Surendra and Beltz, Johannes, (Ed.), Oxford University Press, New Delhi.
8. Ambedkar, B.R., *Buddha or Karl Marx*, Critical Quest, New Delhi, 2007.
9. Ambedkar, B.R., *Conversion as Emancipation*, Critical Quest, New Delhi, 2006.
10. Ambedkar, B.R., *Buddha and His Dhamma*, Samyak Prakashan, New Delhi, 2000
11. Nanda, Meera, *A prophet Facing Forward*, Critical Quest, New Delhi, 2006.
12. Weber, Edmund, *Buddhist Religion and Indigenous Culture*, Lecture, Published by, CSSS, Jawaharlal Nehru University, 2004.
13. Zelliot, Eleanor, *Ambedkar Conversion*, Critical Quest, New Delhi, 2005.
14. Kosambi, D.D. *The Culture and Civilization in Ancient India-An Historical Outline*, Popular Publication, Mumbai.
15. Bert, Kaplan, (Ed.), (1961), *Studying Personality Cross Culturally*, Harper and Row, publishers, New York.
16. Marsella, Anthony, S., D. George F.L.K. HSU, (1985), *Culture and Self*, Tavistock Publications, New York.

Matilal, Bimal, Krishna, (2002), *Ethics and Epics*, Ganeri, Jonardon, (Ed.), Oxford University Press, New Delhi.

Evaluation Scheme

40% Internal Assessment (Witten Test & Class Presentation)
60 % End-Sem Exam (Written Exam)