

Course Title	Buddhism: Integrating Philosophy and Social Transformation
Course Code	<i>APH 213</i>
Semester	IV Semester (January-May 2023)
Timings	Wednesdays and Fridays 11 am – 1pm
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. *Life of the Buddha and Early History of His Order*, London 1984.
3. Bogomlove, A.S., *History of Ancient Philosophy*, 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. Zelliott, 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)