UNIVERSITY OF DELHI

DEPARTMENT OF BUDDHIST STUDIES

UNDERGRADUATE PROGRAMME

(Courses effective from the Academic Year 2019-20)

(Approved in COC on 26.04.2019 & 03.06.2019)

SYLLABUS OF COURSES TO BE OFFERED

Elective Course

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PREAMBLE

The University Grants Commission (UGC) has initiated several measures to bring equity, efficiency and excellence in the Higher Education System of country. The important measures taken to enhance academic standards and quality in higher education include innovation and improvements in curriculum, teaching-learning process, examination and evaluation systems, besides governance and other matters.

The UGC has formulated various regulations and guidelines from time to time to improve the higher education system and maintain minimum standards and quality across the Higher Educational Institutions (HEIs) in India. The academic reforms recommended by the UGC in the recent past have led to overall improvement in the higher education system. However, due to lot of diversity in the system of higher education, there are multiple approaches followed by universities towards examination, evaluation and grading system. While the HEIs must have the flexibility and freedom in designing the examination and evaluation methods that best fits the curriculum, syllabi and teaching-learning methods, there is a need to devise a sensible system for awarding the grades based on the performance of students. Presently the performance of the students is reported using the conventional system of marks secured in the examinations or grades or both. The conversion from marks to letter grades and the letter grades used vary widely across the HEIs in the country. This creates difficulty for the academia and the employers to understand and infer the performance of the students graduating from different universities and colleges based on grades.

The grading system is considered to be better than the conventional marks system and hence it has been followed in the top institutions in India and abroad. So it is desirable to introduce uniform grading system. This will facilitate student mobility across institutions within and across countries and also enable potential employers to assess the performance of students. To bring in the desired uniformity, in grading system and method for computing the cumulative grade point average (CGPA) based on the performance of students in the examinations, the UGC has formulated these guidelines.

ACKNOWLEDGEMENT

1. INTRODUCTION

Further improvement of quality of higher education is considered critical for enabling effective participation of young people in knowledge, Sustained initiatives are required for higher education system and enhancing employability of graduates through curriculum reform based on a learning outcomes-based curriculum framework, improving/upgrading academic resources and learning environment, raising the quality of teaching and research across all higher education institutions; technology use and integration to improve teaching-learning processes and reach a larger body of students through alternative learning modes such as open and distance learning modes.

2. LEARNING OUTCOMES-BASED APPROACH TO CURRICULUM PLANNING AND DEVELOPMENT

The fundamental premise underlying the learning outcomes-based approach to curriculum planning and development is that higher education qualifications such as a Bachelor's Degree programmes are awarded on the basis of demonstrated achievement of outcomes (expressed in terms of knowledge, understanding, skills, attitudes and values) and academic standards expected of graduates of a programme of study. Learning outcomes specify what graduates completing a particular programme of study are expected to know, understand and be able to do at the end of their programme of study.

It may be noted that the learning outcomes-based curriculum framework is intended to allow for flexibility and innovation in (i) programme design and syllabi development by, (ii) teaching-learning process, (iii) assessment of student learning levels, and (iv) periodic programme review within a broad framework of agreed expected graduate attributes, qualification descriptors, programme learning outcomes and course learning outcomes.

The overall objectives of the learning outcomes-based curriculum framework are to:

- helpformulate graduate attributes, qualification descriptors, programme learning outcomes and course learning outcomes that are expected to be demonstrated by the holder of a B.A. Program Degree;
- enableprospective students, parents, employers and others to understand the nature and level of learning outcomes (knowledge, skills, attitudes and values) or attributes a graduate of a programme should be capable of demonstrating on successful completion of the programme of study;
- maintainnational standards and international comparability of learning outcomes and academic standards to ensure global competitiveness, and to facilitate student/graduate mobility; and providehigher education institutions an important point of reference for designing
- teaching-learning strategies, assessing student learning levels, and periodic review of programmes and academic standards.

Key outcomes underpinning curriculum planning and development

The learning outcomes-based curriculum framework for undergraduate educationis a framework based on the expected learning outcomes and academic standards that are expected to be attained by graduates of a programme of study and holder of a qualification. The key outcomes that underpincurriculum planning and development at the undergraduate level include Graduate Attributes, Qualification Descriptors, Programme Learning Outcomes, and Course Learning Outcomes:

3. GRADUATE ATTRIBUTES

The graduate attributes define the characteristics of a student's university degree programme(s), and describe a set of characteristics/competencies that are transferable beyond study of a particular subject area and programme contexts in which they have been developed. Graduate attributes are fostered through meaningful learning experiences made available through the curriculum, the total college/university experiences and a process of critical and reflective thinking.

The graduate attributes reflect both disciplinary knowledge and understanding, generic skills, including global competencies, that all students in different academic fields of study should acquire/attain and demonstrate. Some of the characteristic attributes that a graduate should demonstrate areas follows:

- ***Disciplinary knowledge:*** Capable of demonstrating comprehensive knowledge and understanding of one or more disciplines that form a part of an undergraduate programme of study.

- ***Communication Skills:*** Ability to express thoughts and ideas effectively in writing and orally; Communicate with others using appropriate media; confidently share one‟s views and express herself/himself; demonstrate the ability to listen carefully, read and write analytically, and present complex information in a clear and concise manner to different groups.

- ***Critical thinking:*** Capability to apply analytic thought to a body of knowledge; analyse and evaluate evidence, arguments, claims, beliefs on the basis of empirical evidence; identify relevant assumptions or implications; formulate coherent arguments; critically evaluate practices, policies and theories by following scientific approach to knowledge development.

- ***Problem solving:*** Capacity to extrapolate from what one has learned and apply their competencies to solve different kinds of non-familiar problems, rather than replicate curriculum content knowledge; and apply one's learning to real life situations.

- ***Analytical reasoning***: Ability to evaluate the reliability and relevance of evidence; identify logical flaws and holes in the arguments of others; analyse and synthesise data from a variety of sources; draw valid conclusions and support them with evidence and examples, and addressing opposing viewpoints.

- ***Research-related skills:*** A sense of inquiry and capability for asking relevant/appropriate questions, problematising, synthesising and articulating; Ability to recognise cause-and-effect relationships, define problems, formulate hypotheses, test hypotheses, analyse, interpret and draw conclusions from data, establish hypotheses, predict cause-and-effect relationships; ability to plan, execute and report the results of an experiment or investigation.

- *Cooperation/Team work:* Ability to work effectively and respectfully with diverse teams; facilitate cooperative or coordinated effort on the part of a group, and act together as a group or a team in the interests of a common cause and work efficiently as a member of a team.

- *Scientific reasoning:* Ability to analyse, interpret and draw conclusions from quantitative/qualitative data; and critically evaluate ideas, evidence and experiences from an open-minded and reasoned perspective.

- *Reflective thinking:* Critical sensibility to lived experiences, with self awareness and reflexivity of both self and society.

- *Information/digital literacy:* Capability touse ICT in a variety of learning situations, demonstrate ability to access, evaluate, and use a variety of relevant information sources; and use appropriate software for analysis of data.

- *Self-directed learning:* Ability to work independently, identify appropriate resources required for a project, and manage a project through to completion.

- *Multicultural competence:* Possess knowledge of the values and beliefs of multiple cultures and a global perspective; and capability to effectively engage in a multicultural society and interact respectfully with diverse groups.

- *Moral and ethical awareness/reasoning:* Ability to embrace moral/ethical values in conducting one's life, formulate a position/argument about an ethical issue from multiple perspectives, and use ethical practices in all work. Capable of demonstrating the ability to identify ethical issues related to one's work, avoid unethical behaviour such as fabrication, falsification or misrepresentation of data or committing plagiarism, not adhering to intellectual property rights; appreciating environmental and sustainability issues; and adopting objective, unbiased and truthful actions in all aspects of work.

- *Leadership readiness/qualities:* Capability for mapping out the tasks of a team or an organization, and setting direction, formulating an inspiring vision, building a team who can help achieve the vision, motivating and inspiring team members to engage with that vision, and using management skills to guide people to the right destination, in a smooth and efficient way.

- *Lifelong learning:* Ability to acquire knowledge and skills, including „learning how to learn", that are necessary for participating in learning activities throughout life, through self-paced and self-directed learning aimed at personal development, meeting economic, social and cultural objectives, and adapting to changing trades and demands of work place through knowledge/skill development/reskilling.

4. QUALIFICATION DESCRIPTORS

A qualification descriptor indicates the generic outcomes and attributes expected for the award of B.A. degree. The qualification descriptors also describe the academic standard for a specific Qualification in terms of the levels of knowledge and understanding, skills and competencies and attitudes and values that the holders of the qualification are expected to attain and demonstrate. These descriptors also indicate the learning experiences and assessment procedures are designed to provide every student with the opportunity to achieve the intended programme learning outcomes. The qualification descriptors reflect both disciplinary knowledge and understanding as well as generic skills, including global competencies, that all students in academic field of study should acquire and demonstrate.

Qualification descriptors for a Bachelor's Degree programme: The students who complete three years of full-time study of an undergraduate programme of study will be awarded a Bachelors Degree. Some of the expected learning outcomes that a student should be able to demonstrate on completion of a degree-level programme may include the following:

- Demonstrate (i) a fundamental/systematic or coherent understanding of the academic field of study, its different learning areas and applications, and its linkages with related disciplinary areas/subjects; (ii) procedural knowledge that creates different types of professionals related to the subject area of study, including research and development, teaching and government and public service; (iii) skills in areas related to one's specialization and current developments in the academic field of study.

- Use knowledge, understanding and skills required for identifying problems and issues, collection of relevant quantitative and/or qualitative data drawing on a wide range of sources, and their application, analysis and evaluation using methodologies as appropriate to the subject(s) for formulating evidence-based solutions and arguments;

- Communicate the results of studies undertaken in an academic field accurately in a range of different contexts using the main concepts, constructs and techniques of the subject(s);

- Meet one's own learning needs, drawing on a range of current research and development work and professional materials;

- Apply one's disciplinary knowledge and transferable skills to new contexts, rather than replicate curriculum content knowledge, to identify and analyse problems and issues and solve complex problems with well-defined solutions.

- Demonstrate subject-related and transferable skills that are relevant to some of the job trades and employment opportunities.

5. PROGRAMME LEARNING OUTCOMES

The outcomes and attributes described in qualification descriptors are attained by students through learning acquired on completion of a programme of study. The term 'programme' refers to the entire scheme of study followed by learners leading to a qualification. The programme of study states defined learning outcomes which must be attained for the award of a specific certificate/diploma/degree. The programme learning outcomes are aligned with the relevant qualification descriptors.

Programme learning outcomes will include subject-specific skills and generic skills, including transferable global skills and competencies, the achievement of which the students of this programme of study should be able to demonstrate for the award of the Degree qualification. The programme learning outcomes would also focus on knowledge and skills that prepare students for further study, employment, and citizenship. They help ensure comparability of learning levels and academic standards across colleges/universities and provide a broad picture of the level of competence of graduates of the given programme of study.

6. STRUCTURE OF B.A. PROGRAMME (SUBJECT)

Buddhist Studies is taught at the BA level as an elective, core and generic course. Candidates who opt for this paper are expected to learn the basics of Buddhism including the biography of the Buddha, Buddhist history, Buddhist philosophy, Buddhist ethics, and the applicability of Buddhism in modern-day globalizing world. Candidates are also familiarized with Pali, the language in which the Buddha is said to have delivered his discourses.

COURSE LEARNING OUTCOMES

The programme learning outcomes are attained by learners through the essential learning acquired on completion of selected courses of study within a programme. The term 'course' is used to mean the individual courses of study that make up the scheme of study for a programme. Course learning outcomes are specific to the learning for a given course of study related to a disciplinary or interdisciplinary/multi-disciplinary area. Some programmes of study are highly structured, with a closely laid down progression of compulsory/core courses to be taken at particular phases/stages of learning. Some programmes allow learners much more freedom to take a combination of courses of study according to the preferences of individual student that may be very different from the courses of study pursued by another student of the same programme.

Content for Each Course and References for Each course

Paper BS-CBCS-501: Theravāda Buddhism: Its Beginning and Continuity

Course Code: BS-CBCS-501

Course Name: Theravāda Buddhism: Its Beginning and Continuity

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the background to the origin and nature of Buddhism in India from its birth till the beginning of the Mauryan Period in the fourth century BCE.

Course Learning Outcomes: Upon the completion of this course, students should:

• have acquired a clear understanding of the background to the origin of Buddhism in India.

• have a sound knowledge during the first millennium of its existence

• have a sound knowledge of its perspective on women, ahiṃsā, and caste system.

- be equipped with the methodological capability to be able to conduct postgraduate or independent research on virtually any topic on the history of Indian Buddhism.
- have acquired a good understanding of the key doctrines of Theravāda.
  have gained good familiarity with consulting and analysing the source material for the study of the history of early Indian Buddhism.

1. Biography of the Buddha
2. Origins of Buddhism
3. Three Buddhist Councils
4. Introduction to Pāli Tipiṭaka
5. Date of the Buddha
6. Establishment and Evolution of the Buddhist Saṃgha
7. Origin and Growth of Various Buddhist Schools

Suggested Readings

Bapat, P.V. (ed.), *2500 Years of Buddhism*, Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi: 1964.

Srivastava, Srinarayan, 1981, *Bhārata Mein Baudha Nikāyon kā Itihāsa*, Kishor Vidya Niketan, Varanasi, 1981.

Sarao, K.T.S. *Prācīna Bhāratīya Bauddha Dharma: Udbhava, Swarup va Patana*, Delhi University: Hindi Directorate, 2009.

Bapat, P.V. (ed.) *Bauddha Dharma Ke 2500 Varṣa*, New Delhi, Government of India, Publication Division, 1956.

Sarao, KTS. *Origin and Nature of Ancient Indian Buddhism*, 4th rev edn, 2012.

Dutta, N., *Early Monastic Buddhism*, 2 Vols., Calcutta, 1943

Dutt, N., *Buddhist Sects*, Reprint, Firma KLM (Pvt.) Ltd., Calcutta, 1997.

Sarao, KTS and AK Singh (ed), *A Text Book of the History of Theravāda Buddhism,* Delhi, 2010.

Law, B.C, History of Pāli Literature, 2 volumes; Calcutta: 1970.

Winternitz, M., *A History of Indian Literature*, 2 volumes, New Delhi; 1968.

Conze, Edward. *The Life of Buddha: as Legend and History*, Delhi: Motilal Banarsidass, 1993.

McGovern, M.W. *An Introduction to Mahāyāna Buddhism,* London: Kegan Paul, Trench, Trübner & Co, 1922.

Rhys Davids, T.W. (trans.). *Buddhist Birth-Stories (Jātaka Tales): The Commentarial Introduction Entitled Nidāna-Kathā, the Story of the Lineage*, new and revised edn by C.A.F. Rhys Davids, London: George Routledge & Sons Ltd, 1925..

Strong, J.S. *The Buddha: A Short Biography*, Oxford: Oneworld, 2001.

Thomas, E.J. *The Life of Buddha as Legend and History*, reprint, New Delhi: Asian Educational Services, 1927.

BS-CBCS-502: BUDDHISM: Mahāyāna, Tantrayāna

Course Code: BS-CBCS-502

Course Name: BUDDHISM: Mahāyāna, Tantrayāna, Decline and Revival in India

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the background to the origin and nature of Mahāyāna and Tantrayāna as well as the decline of Buddhism in India and then its revival in modern times.

Course Learning Outcomes: Upon the completion of this course, students should:

- have acquired a clear understanding of the background to the origin of Mahāyāna and Tantrayāna.

- have a sound knowledge during the first millennium of its existence

- have a sound knowledge of its decline in India.

- have acquired a good understanding of the revival of Buddhism in modern times.

1. Background of the Origin of the Mahāyāna Buddhism
2. Different Mahāyāna Buddhist Schools
3. Origin and Nature of Tantrayāna

Essential Readings

Bapat, P.V. (ed.), *2500 Years of Buddhism*, Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi: 1964.

Bapat, P.V. (Ed.) *Bauddha Dharma Ke 2500 Varṣa*, New Delhi, Government of India, Publication Division, 1956.

Dutt, N., & K. D. Bajpai, *Development of Buddhism in Uttara Pradesh*, Publication
   Bureau, Lucknow, 1956.

Pande, G.C., Studies in the Origins of Buddhism, Allahabad University, Allahabad, 1957

Walpola Rahula, What the Buddha Taught (First Published in 1978), The Corporate
   Body of the Buddha Educational Foundation, Taipei, 2009.

BS-CBCS-503: INDIAN BUDDHIST PHILOSOPHY

Course Name: INDIAN BUDDHIST PHILOSOPHY

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the philosophy of Indian Buddhism.

Course Learning Outcomes:

At the end of the course, students will have the basic understanding of the philosophy of Indian Buddhism and shall be able to go for further studies in the subject.

1.   Introduction to Buddhist Philosophy: Concerns and Goal

2.   Three Characteristics of the world Anitya, Dukkha, Anātma

3.   Four Noble Truths

4.   Four Buddhist Schools : Sautrāntika, Vaibhāşika, Yogācāra & Mādhyamika

DESIRABLE READINGS:

Bapat, P.V. (ed.), *2500 Years of Buddhism*, Publications Division, Ministry of
   Information and Broadcasting, Government of India, New Delhi: 1964.

Bapat, P.V. (Ed.) *Bauddha Dharma Ke 2500 Varşa*, New Delhi, Government of India,
   Publication Division, 1956.

Benerjee, A.C., The Splendor of Buddhism, MunshiramManoharlal, 1956: 56-73

Dutt, Nalinaksha, Buddhist Sects, Reprint, Firma KLM (Pvt.) Ltd., Calcutta, 1997.

Singh, I. N., (Ed.) An Introduction to Abhidharmkośa Bhāşyam, Vidya Nidhi Prakashan,
   Delhi.

Dube, S.N., Cross Currents in Early Buddhism, Manohar Publication, New Delhi, 1989.

Narendra dev, Acharya, Bauddhadherma-darshan, Bihar Rastra Bhasa Parisad, Patna

BS-CBCS-504: INTRODUCTION TO TIBETAN AND CHINESE BUDDHISM

Course Code: BS-CBCS-504

Course Name: INTRODUCTION TO TIBETAN AND CHINESE BUDDHISM

Maximum Marks: 100

Duration: 3 hours

Course Objective: The prerequisite course provides a comprehensive overview of the advent, history and nature of Tibetan and Chinese Buddhism. The course systematically exposes students to different phases of Tibetan and Chinese historical developments, dominant literary genres, and prominent personalities.

Course Learning Outcomes:

- It can explore the growth and transformation of the beliefs, doctrines, practices, and institutions that shaped the historical trajectory of Tibetan Chinese Buddhism, and assess the overall impact of Buddhism on Chinese religious, social, and cultural life.

- It helps the students to serve as a useful source of collateral reading for courses dealing with the history and culture of Tibet and China.

1. Introduction of Buddhism and Buddhist Literature in Tibet.
2. Origin and Growth of the Institution of Dalai Lama.
3. History of Buddhism in Tibet.
4. Pilgrimage in Tibet.
4. Ancient Land and Sea Routes to China
5. Introduction and State of Buddhism during the Han Dynasty
6. Buddhist Social interaction in China religious preaching, Buddhist Societies, Buddhist festivals, social welfare activities of the Buddhist Saṃgha.

Essential Readings:

Bapat, P.V. (ed.), *2500 Years of Buddhism*, Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi: 1964.

McKay, Alex (ed). *History of Tibet*, Richmond Surrey: Curzon Press. 2003.

Ch'en Kenneth , K.S., *The Chinese transformation of Buddhism*, Princeton University Press, New Jersey, 1973.

Tulku Dondub, bod skad slob deb (Tibbati Piṭaka), Sarnath: CIHTS, 1976.

Sarao, K..T.S., *Pilgrimage to Kailash: The Indian Route*, Delhi, 2009.

Wright A.F., *Buddhism in Chinese History*, Stanford University Press, Stanford Calofornia, 1959.

Disaku Ikeda, Burton Watson (Tr.) *Flower of Chinese Buddhism*, Weather Hill, New York, Tokyo, 1986.

Yoshinori Takeuchi (ed.), *Buddhist Spirituality,* vol. I, Motilal Banaridass Publishers Pvt. Limited, Delhi 1990.

Reichely, Kaul Ludvig, *Truth and Tradition in Chinese Buddhism*. The Commercial Press Ltd., Shanghai, China, 1928.

Edkins Joseph, *Chinese Buddhism*. Kegan Paul Paragon Book Reprint Corp. 1958.

Gernet Jacques, Buddhism in Chinese Society. Columbi University Press, New York, 1955.

Buckley Patricia and Gregory Peter N. (ed.), *Religion and Society in Tang and Sung China*, University of Hawaii Press, Honolulu 1993.

BS-CBCS-505: BUDDHIST CULTURAL HISTORY AND HERITAGE

Course Code: BS-CBCS-505

Course Name: BUDDHIST CULTURAL HISTORY AND HERITAGE

 Marks: 100

 Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of Buddhist art, culture, heritage and architecture in India.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of the origin and development of the different Buddhist schools of art and their salient features.

1.   A General Introduction of Buddhist Art and Architecture in India

2.   Royal Patrons and Emergence of Buddhist learning Centers. Students will be made known about the prominent royal patrons of Buddhism such as Aśoka, Kaniṣka, Harṣa etc., and the emergence of Buddhist learning centers like Nālandā, Vikramaśilā etc.

3.   Buddhist Heritage sites

4.   A General Survey of Buddhist Literature

ESSENTIAL READINGS:

Bapat, P.V. (ed.), *2500 Years of Buddhism*, Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi: 1964.

Coomaraswamy, A.K., *Elements of Buddhist Iconography*, Delhi, 1979.

Basham,A.L. , *Adbhut Bhārata*, Agra, 1993.

Chakrabarti, Dilip K., *The Archaeology of Ancient Indian cites*, New Delhi, Oxford University Press, 1975.

Ahir, D.C., *Buddhist Sites and Shrines In India*, Sri Satguru Publicatrions, Delhi, 2003.

Dutt, N., Evam K. D. Bajpai, *Uttar Pradesh Mein Bauddh Dharma Kā Vikāsa*, Lucknow, 1956.

Pande, Govind Chand, Bauddha Dharma KeVikāsa ka Itihāsa, Hindi Samiti,U.P.

Joshi, Lal Mani, *Studies in the Buddhistic Culture of India*, Motilal Banarasidass, 2002, Delhi.

Bapat, P.V. (Ed.) *Bauddha Dharma Ke 2500 Varşa*, New Delhi, Government of India, Publication Division, 1956.

Rakesh, Ram Swaroop, *Aitihāsika Va Bhaugolika Prāchina Bauddha Sthala*, Samyak Prakashan, Varanasi, 1998.

Sharma, R. S., *Ancient India*, New Delhi 1993.

Sheilal,Weiner, *Ajantā: Its place in place Buddhist Art*, University of California Press, 1977, pp. 36-74.

Singh, Madan Mohan, *Buddhakālīna Samāja or Dharm*a, Hindi Madhyham Nideshalaya, University of Delhi, 2012.

Upadhyaya,Vasudev, *Pracīna Bhartiya Stupa Guhā* , Varanasi, 1976.

Bhattacharya, H., *The Cultural History of India*, Vol. IV, Calcutta, 1956

Bhattacharya, Benoytosh, *The Indian Buddhist Iconography*, Firma K. L. Mukhopadhyay, Calcutta.

Basham, A. L. , *A Cultural History of India*, Oxford University Press, New Delhi

Paper BS-CBCS-505A: SOCIALLY ENGAGED BUDDHISM

Course Code: BS-CBCS-505A

Course Name: SOCIALLY ENGAGED BUDDHISM

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' awareness of the background to the definition and relevance of Socially Engaged Buddhism as well as the work being done socially engaged Buddhists in the present-day globalizing world.

Course Learning Outcomes: Upon the completion of this course, students should:

- have acquired a clear understanding of the meaning and relevance of Socially Engaged Buddhism.
- have a sound knowledge of the work done by different socially engaged Buddhists.

1. Definition and Relevance of Socially Engaged Buddhism.
2. B.R. Ambedkar and H.H. Dalai Lama.
3. Pluralism and Inter-faith Dialogue.
4. Deep Ecology.
5. Human Rights and Buddhist Vision of Social Justice.
6. Buddhist Perspective on Animal Rights and Vegetarianism.
7. Buddhist Economics.

Suggested Reading

1. Jones, K. *The Social Face of Buddhism: an Approach to Political and Social Activism*, London: Wisdom Publications, 1989.
2. Perera, L.P.N. *Buddhism and Human Rights*, Colombo, 1991.
3. Singer, P. *Animal Liberation*, Harper Perennial, 2001.
4. Batchelor, M. & K. Brown (eds). *Buddhism and Ecology*, London: Cassell, 1992.
5. Kotler, Arnold. *Engaged Buddhist Reader*, Berkeley: Parallax Press, 1996.
6. Omvedt, Gail., *Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*, New Delhi: Sage Publications, 1994.
7. Jondhale, S and Johannes Beltz (eds), *Reconstructing the World: B. R. Ambedkar and Buddhism in India*, Oxford: Oxford University Press, 2004.
8. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism,* New York: Springer, 2017.
9. Schumacher, F.E. *Small is Beautiful: Economics As if People Mattered*, Blond & Briggs, 1973.

BS-CBCS-506: SELECTED TEXTS RELATED TO THE BUDDHA'S BASIC TEACHINGS

Course Code: BS-CBCS-506

Course Name: SELECTED TEXTS RELATED TO BUDDHA'S BASIC TEACHINGS

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the grammar, syntax, and usage of Pāli, in order to allow them, by the end of the year, to read independently simple Pāli texts, and to pursue more advanced studies in Pāli or Buddhist literature.

Course Learning Outcomes:

At the end of the course, a student should be able to:

- Understand simple passages from the Pāli canon, with the help of a dictionary.
- Demonstrate skills in the interpretation of primary textual sources, and in questioning scholarly interpretation of these sources.
- Locate Pāli texts within the broader framework of Theravādin Buddhist literature.

1. General Introduction to Selected Pāli Texts: Dhammacakkappavattana-sutta, Dhammapada (Yamaka Vagga)..
2. Domestic and Social Relation: Sigālovāda-sutta
3. The Foundation of Mindfulness: Satipaṭṭhānasutta
4. Maṅgalasutta
5. Parābhavasutta

Essential Readings

1. Das, Rammohan, tr. Saddharamapundarikasutra, Bihar Rastrabhasa Parisada, Patna, 1966.
2. P.D., 1997, The Tree of Enlightenment, The Corporate Body of the   BuddhaEducational Foundation, Taipei.
3. Sarao, K..T.S., *Dhammapada: Eka Vyutpattiparka Anuvāda* in Hindi), New Delhi: Vidya Nidhi Prakashan, 2015.
4. Sarao, K.T.S., *The Dhammapada: A Translator=s Guide*, New Delhi: Munshiram Manoharlal, 2009.
5. Bhikkhu Bodhi, 1993, A Comprehensive Manual of Abhidhamma, Buddhist Publication Society, Kandy..

6.   F. Max Muller (tr.), Sacred Books of the Buddhist, Luzac and Company Ltd., London,

7.   Sanskrityayan, Rahul, Dīghnikāya, Bhartiya Mahabodhi Sabha, Sarnath.

8.   Satyapala, B. Khuddakapāṭha, Buddha Tri-Ratna Mission, Delhi.

9.   T.W. & C.A.F. Rhys Davids, The Dialogues of the Buddha, London, PTS,, 1992.

10.   Law, B.C., History of Pāli Literature, 2 volumes; Vacancies; 1970.

11.   Narada Thera, The Dhammapada, Taipei: Corporate Body of the Buddha Educational Society, 1993.

12.   K.R. Norman & L. Alsdorf (eds.), The Therigāthā, ed.; London: PTS, 1966. Tr. with an intro. & notes K.R. Norman; Elders' Verses II, London: PTS, 1971.

Paper BS-CBCS-506A: BUDDHIST ETHICS

Course Code: BS-CBCS-506A

Course Name: BUDDHIST ETHICS

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of Buddhist ethics.

Course Learning Outcomes:

At the end of the course, students will have the basic understanding of Buddhist ethics and shall be able to go for further studies in the subject.

1.   Buddhist Doctrine of Ahiṃsā and its comparison with Brāhmaṇical, Jaina, and Gandhian Perspective.

2.   Buddhist Doctrines of Karma and Rebirth and their comparison with Brāhmaṇical and Jaina Perspective.

3.   Buddhist views on Suicide, Euthanasia, and Capital Punishment.

4.   Buddhist Perspective on Caste, Equality, Discrimination, and Preferential Treatment.

5.   Buddhist attitude towards women.

6.   Bodhisattva Ideal.

Suggested Reading

1.   Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, reprint, Delhi: Motilal Banarsidass, 1999.

2.   Fishin, J.S., *Justice, Equal Opportunity, and the Family*, New Haven: Yale University Press: 1983.

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7. TEACHING - LEARNING PROCESS

The *Learning Outcomes-Based Approach* to curriculum planning and transaction implies that the teaching-learning processes are oriented towards enabling students to attain the defined learning outcomes relating to the courses within a programme. The outcome based approach, in this context of undergraduate studies, requires shall take a significant shift from teacher-centric to learner-centric pedagogies, and from passive to active/participatory pedagogies. Planning for teaching therein becomes critical. The programme of study leads itself to well-structured and sequenced acquisition of knowledge and skills. Practical skills, including an appreciation of the link between theory and practice, will constitute an important aspect of the teaching-learning process. Teaching methods, guided by such a framework, may include: lectures supported by group tutorial work; practical and field-based learning; the use of prescribed textbooks and e-learning resources and other self-study materials; open-ended project work, some of which may be team-based; activities designed to promote the development of generic/transferable and subject-specific skills; and internship and visits to field sites, and industrial or other research facilities etc.

As a programme of study in Buddhist Studies is designed to encourage the acquisition of disciplinary/subject knowledge, understanding and skills and academic and professional skills required for Buddhist-based professions and jobs, learning experiences should be designed and implemented to foster active/participative learning. Development of practical skills will constitute an important aspect of the teaching-learning process. A variety of approaches to teaching-learning process, including lectures, seminars, tutorials, workshops, peer teaching and learning, practicum and project-based learning, field-based learning, substantial laboratory-based practical component and experiments, open-ended project work, games, technology-enabled learning, internship in industry and research establishments etc. will need to be adopted to achieve this. Problem-solving skills and higher-order skills of reasoning and analysis will be encouraged through teaching strategies.

8 ASSESSMENT METHODS

A variety of assessment methods that are appropriate to the given disciplinary/subject area and programme of study will be used to assess progress towards the course learning outcomes. Priority will be accorded to formative assessment. Progress towards achievement of learning outcomes will be assessed using the following: time-constrained examinations; closed-book and open-book tests; problem based assignments; practical assignment laboratory reports; observation of practical skills; individual project reports (case-study reports); team project reports; oral presentations, including seminar presentation; viva voce interviews; computerised adaptive testing; peer and self assessment etc. and any other pedagogic approaches as per the context.

The assessment of students' achievement in B.A. Programme will be aligned with the programe learning outcomes and the academic and professional skills that the programme is designed to develop. A variety of assessment methods that are appropriate within the disciplinary area of chemistry will be used. Learning outcomes will be assessed using the following: oral and written examinations, closed-book and open-book tests; problem-solving exercises, practical assignment of practical skills, individual project reports, seminar presentation; viva voce interviews; computerised adaptive testing, literature surveys and evaluations, outputs from collaborative work, portfolios on chemical activities undertaken etc.

KEYWORDS

Buddhism, Ethics, Buddhist History, Buddhist Philosophy, Buddha, Dhamma, Sangha, Pali