

Indian Political Thought Vp Verma

The twenty stimulating and original essays in this volume provide a comprehensive analysis of the main strands of modern Indian political thought. The thinkers discussed are Rammohun Roy, Dayananda Saraswati, Bankimchandra Chattopadhyay, Ranade, Phule, Tilak, B R Ambedkar, Tagore, Sri Aurobindo, M N Roy, Jawaharlal Nehru and Gandhi. Separate essays are devoted to the Hindu and Muslim traditions in Indian political thought, Hindu nationalism, and the ideologies of the Communist and Sarvodaya movements. A significant feature of these essays is that they study each thinker or movement in the relevant socio-historical context as also examine the consequences and impact of modern Indian political theories. These are analysed from a world-historical and, to some extent, a political economy perspective. The essays in this collection highlight two major streams in modern Indian political thought--one which favoured the adoption or adaptation of western political traditions and the other which sought to evolve indigenous or alternative formulations. The overall conclusion that emerges from this volume is that in order to formulate an adequate political philosophy for the modern age, both the western and Indian traditions have to be taken into account. In this context, some of the essays highlight the contemporary global relevance of Gandhi's socio-political ideas. This book is a major contribution to modern political philosophy. It will be of great value to students and teacher of political science.

This Volume Is A Modernist Study Of India'S International Relations, Which Traverses Pre-Colonial, Colonial And Postcolonial Perspectives. Its Fourteen Chapters Discuss Varied Subjects Related To South Asia'S Regional And International Relations, Like: (I) The Institutionalization Of British Paramountcy In India And Its Effect On The Region'S External Relations, As Well As Indigenous Responses To Colonial Rule (Ii) The Influence Of Domestic Variables Upon India'S International Relations (Iii) The Interspersion Of Ethnic, Economic And Religious Factors In The Making Of The British Indian Empire, And Later, Of The Indian State (Iv) The Paradigms Of Nature, Culture, State-Making On The One Hand, And Political Ecology And Cultural Politics Of Natural Resources On The Other (V) The Changing Character Of Foreign Corporate Involvement In India (Vi) The Development Of Science And Technology In India And The Activities Of The Armed Forces In India (Vii) The Fostering Of Formal Arrangements Such As Saarc Or Safta In South Asia And Informal Challenges To India'S Security From Non-State Actors (Viii) The Economic, Political And Cultural Consequences Of Globalization For India During The Imperial-Colonial Phases (Ix) The Evolution, In Creative Writing, Of A Discourse On The World Outside India And On India'S Relationship With It. This Volume Will Be Of Interest To Scholars And Students Of South Asian Studies, History, Political Science And International Relations, And Defence Studies. For A Proper Understanding Of Indian Political Scene As We Find It Today, A Thorough Study Of The Prominent Political Thinkers Is Very Essential. The Book Depicts A Beautiful Picture Of The Indian Political Thinkers, Their Career, Political Life And Political Thoughts. It Studies Many Great Leaders From Raja Ram Mohan Roy To Sarvapalli Radhakrishnan. The Introduction Provides The Readers A Peep Into The Manner In Which The Indian Political Ideas Were Adopted From Time To Time By The Political Leaders. Impact Of These Ideas On The Political Action Of The People, Particularly, During The Ram Mohan Roy, Gandhi And

Nehru Era Has Been Specially Emphasised. Chapter 12 Lays Overwhelming Stress On The Political Thought Of Mahatma Gandhi. His Ideas Are Always The Guiding Principles Of The People Of The World, In General, And The People Of India, In Particular, For All Ages I.E., Past, Present And Future. Chapters 17 To 20 Deal With The Political, Social And Economic Ideas Of The Socialist And The Communist Leaders Of India In An Excellent Manner. The Book Would Be Of Great Value For The Students As Well As The Teachers. Even Laymen Would Enjoy Reading The Book Because Of Its Simple Style.

Intended as a text for the undergraduate and postgraduate students of Political Science, this compact book brings to fore the political thought of various Indian thinkers over the decades. The book begins with a detailed discussion on the political thought of Manu, the lawgiver, whose classification of the different castes and their duties is highlighted. Then it goes on to give a comprehensive account of such thinkers as Kautilya, the author of Arthashastra, who talks about the four stages of life and the duties of the King; Raja Ram Mohan Roy, the religious reformer; Swami Dayananda Saraswati, the Hindu reformer and advocate of the Vedas, who criticized untouchability and discrimination of women and who set up the Arya Samaj. Besides, the book deals in detail with such thinkers as Swami Vivekananda, Bal Gangadhar Tilak, Gopal Krishna Gokhale, and Shri Aurobindo. Further, the book analyzes the political thought of the great Indian leaders such as Mahatma Gandhi, the Father of the Nation, whose ideas of Satyagraha, Ahimsa (Non-Violence), Swadeshi, and Swaraj are too well known and who galvanized a whole nation in achieving Independence; Jawaharlal Nehru, the Architect of Modern India and the first Indian Prime Minister whose ideas on socialism, democracy, planning and foreign policy have guided the nation; the indefatigable JP (Jaya Prakash Narayan), the pioneer of socialist movement; and Bhimrao Ambedkar, the Architect of the Indian Constitution — the great social reformer who championed the cause of the scheduled castes, the underprivileged and the marginalized sections of the society. Finally, the book makes an analysis of ideas of other thinkers, namely, Sir Sayyid Ahmed Khan, a great advocate of communal harmony, Muhammad Ali Jinnah, an advocate of theocracy; Lala Lajpat Rai, the Lion of Punjab and the propounder of Swaraj; Ram Manohar Lohia, a powerful exponent of socialism; Vinayak Damodar Savarkar, an opponent of absolute non-violence, and Mahatma Jyotirao Govindrao Phule, a great social reformer. This text, which compresses the political thought of the great Indian thinkers and leaders, will benefit not only undergraduate and postgraduate students but also aspirants of civil services and any one who wishes to delve deeper into the subject.

Revisiting the Political Thought of Ancient India: Pre-Kautilyan Arthashastra Tradition rediscovers the political ideas of the original and celebrated schools of thought in ancient India—early Arthashastra and Pre-Kautilyan traditions. This book throws light on hitherto not very well-known aspects of political ideas in ancient India, which flourished during the 5th and 4th centuries before Christ. Kautilya's Arthashastra is a major text on ancient Indian political thought, wherein he cited views of a number of Arthashastra teachers who had written on political science. Unfortunately, their writings are not available today; only their views are found scattered in different texts. This book brings together these views to prepare a coherent account of their political ideas and reconstructs the pre-Kautilyan Arthashastra tradition with the help of available sources.

The book addresses the very topical subject of citizen making. By delving into a range of sources - among them survey questions, historical documents, political theory, architectural design, and public policy - the book provides a unique analysis of when and why citizenship has taken root in India. Each chapter highlights the constant innovation of citizenship that has occurred in India's legal, political, social, economic and aesthetic arrangements as well as providing the basis for comparative analysis across South Asian cases and the European Union.

The book critically examines and assesses the literary evidence available through Vedic and allied literature portraying the nature of Vedic polity, the functionalities of its various institutions, and the various social and religious practices. The book is not a narrative but critically examines the nature of changes in a host of these areas that occurred at each stage of Vedic polity from early Vedic period to post Rig-Vedic period. It outlines in historical perspective the various stages involved in the development of Vedic polity and Vedic canon and how the two processes have gone along together. It contains extensive discussions on political system and institutions, religious and social practices as they obtained during the Rig-Vedic and post Rig-Vedic periods. It provides a fresh approach to the cult of sacrifice and fire rituals practiced by Vedic Aryans along with an in-depth analysis of the Vedic view of Nationalism, Sovereignty and State as discernible from Vedic texts. The book also features an extensive discussion on the institution of kingship, administrative machinery, role of various entities in the polity including the Purohita, the Sabha and the Samiti, position of women, Varna system and features of tribal kingdoms, such as the Kuru-Panchalas and Kosala-Videhas. Isolating political and social aspects from the essentially religious character of Vedic literature, an attempt has been made to show with due corroboration that the tribal polity was not deficient in political content contrary to the stance of some scholars to depict Vedic Aryans as apolitical and inward looking. The present book partakes both the current and previous scholarship on the subject but breaks a new path with its exclusive focus on the Rig-Vedic and Post Rig-Vedic polity, together with a balanced and objective assessment of their features. It brings all the relevant and connected issues on to one platform, and deals with them in a holistic manner. Its unique features include:

- The "Vedic Grid": a graphical representation and tabulations of the characteristics of each of the about 50 Vedic tribes, including information on the location of their habitat, their time line, the names of their chieftains and their linkage with priestly clans.
- A special focus on the Second Urbanization taking place in the Gangetic valley between the 6th and 4th centuries BCE. It explains how towards the end of the later Vedic period, the polity underwent a change in political, social and economic spheres which blossomed later during the period of Mauryas.
- Two appendices dealing with the theories of Aryan migration and the relationship of the Vedic Aryans with the Harappa culture and what can be ascertained by Vedic literature.

This volume examines the multiple forms of reasoning in Indian politics and explores a framework to understand them. In

the process, it looks at a series of issues involving the relationship between politics and philosophy, including the status of political theory, political practices, identity politics, and political ontology. The book argues that in the years leading up to and soon after independence, the task of conceptualizing politics was largely in the domain of practising politicians who built theories and philosophical methods, and further took those visions into the practice of their politics. It maintains that Indian politicians since then have not been as inclined to articulate their theories or methods of politics. This book traces the transition from philosopher politicians to politicians seeking philosophy in Indian polity in the post-independence era and its implications for current practices. It views Indian political philosophy from the standpoints of political theorists, philosophers, and practitioners. With expert and scholarly contributions, this volume will be of interest to students and researchers of Indian political thought and political philosophy, social sciences, and humanities.

Cosmopolitan Political Thought asks the question of what it might mean for the very practices of political theorizing to be cosmopolitan. It suggests that such a vision of political theory is intimately linked to methodological questions about what is commonly called comparative political theory--namely, the turn beyond ideas and modes of inquiry determined by traditional Western scholarship. It is therefore an argument for applying the idea of cosmopolitanism--understood in a particular way--to the discipline of political theory itself. As Farah Godrej argues, there are four crucial components of this cosmopolitan intervention: the texts under analysis, the methods for interpreting non-Western texts and ideas, the application of these ideas across geographical and cultural boundaries, and the deconstruction of Eurocentrism. In order to be genuinely cosmopolitan, Godrej states, political theorists must reflect on their perspectives inside and outside various traditions and immerse themselves in foreign ideas, languages, histories, and cultures--ultimately relocating themselves within their disciplinary homes. The result will be a serious challenge to accepted solutions to political life.

Gandhi and Nehru helped create a myth of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

This book provides a comprehensive survey of the Hindu tradition, dealing with the history of Hinduisim, the sacred writings of the Hindus, the Hindu worldview, and the specifics of the major branches of Hinduisim--Vaisnavism, S aivism, and S aktism. It also focuses on the geographical ties of Hinduism with the land of India, the social order created by Hinduism, and the various systems of Hindu philosophio-theological thought. Klostermaier describes the new development of Hinduism in the 19th and 20th centuries, including present-day political Hinduism and the efforts to turn Hinduism into a modern-world religion. A unique feature of this book is its treatment of Hinduism in a topical fashion, rather than by chronological description of the development of Hinduism or by summary of the literature. The

complexities of Hindu life and thought are thus made real to the reader. Hindus will recognize it as their own tradition. A glossary and a chronological table are useful additional features.

The Present Work Discusses The Legal Organisations In Ancient India And Presents An Analytical Study Of The Hindu Law And Customs. The Main Interest Centres Round The Court Of Law And The Procedure Of Law, Which Is A Subject Of, Specialised Technical Nature. The Topic, Practically Untouched Till Now, Has Been Drafted In A Completely Original Form. It Is Mainly A Research Work, Which Documents All-Important Statements It Makes And Seeks To Throw Fresh Light On Several Important And Obscure Points. The Subject-Matter, However, Has Been Presented In A Manner Calculated To Be Attractive And Intelligible To The General Reader. The Work, Therefore, Will Definitely Be Taken As A Valuable Contribution To Readable Material For Those Who Have Thirst And Curiosity To Know More And Desire To Enrich Their Store Of Knowledge For Hindu Judicial Procedure. The Students Of Law As Well As Those Of Ancient Indian Polity And Culture Will Find This Work A Source Book And A Valuable Guide.

Political Science for Civil Services Mains Examination is mainly aimed at students who are preparing for the UPSC Mains Examinations. This comprehensive textbook is completely suited for Civil Services Mains and state civil services preparation. Its primary aim is to cover the entire syllabus of Political Science in great detail. Individual modules of the syllabus are covered in separate chapters, with author's notes provided in boxes. Each chapter is followed by a variety of questions that provide a wider scope of coverage. The book cuts across several specialized papers and is also useful for Preliminary and Optional Examinations. The Ebook of Political Science for Civil Services Mains Examination 2e is for the UPSC and State PSC aspirants who wish to optimize their study time by studying on the go anytime anywhere. Carrying your textbooks everywhere you go is tedious and impractical. Made into a two color Epub version of the 2nd Edition of this book can be accessed in the student's mobile phone, tab or other portable devices whether Android or Windows. This ebook is the perfect solution available to you 24*7 in your pockets.

Indian Political Thought: Themes and Thinkers covers all major Indian political thinkers from the ancient, through medieval to the modern times. Thus, this book provides an overview of the evolution of the Indian political thought through different historical periods, giving an insight into the sociological and political conditions of the times that shaped the Indian political thinking. It does not only talk about the lives and times of the thinkers, but also explores the important themes that formed the basis of their political ideologies. The chapters discuss the contributions of the thinkers and at the same time examine some important themes including the theory of state, civil rights, ideal polity, governance, nationalism, democracy, social issues like gender and caste, swaraj, satyagraha, liberalism, constitutionalism, Marxism, socialism and Gandhism. With a comprehensive coverage of both the thinkers and the themes of the Indian political thought, this book caters to needs of the undergraduate as well as the post graduate courses of all Indian universities. It is valuable also for UGC-NET and civil service examinations.

Includes a later edition of the Proceedings of the 1st congress: *Comprenant le sommaire des travaux de la première période et les mémoires in extenso de la seconde période.*

An attempt has been made in this book to reconstruct idealist humanist philosophy on the basis of Eastern and Western metaphysics and the

natural sciences. It supports the basic principle of ethical absolutism as opposed to relativism. It analysis the fundamental principles of humanist political thought with reference to sovereignty, obligation and rights. It is hoped that policy-makers and planners in the developing countries will find here an integral world-view and exposition of concrete technics to meet the challenges of the hour.

Modern Indian Political Thought: Text and Context is an essential reading for students of social sciences seeking to unravel the formation and text of the thoughts of great Indian political thinkers. It is an unconventional articulation of the political thought in India that evolved during the nationalist struggle against colonialism. The salient features of the book are: - In contrast to the existing literature on the subject, it carries a context-driven conceptualisation of the major strands of political thought that emerged in India in the past two centuries. It focuses on India's peculiar socio-political processes under colonialism that influenced the evolution of such thought. - Incorporates new ideas and issues that have been articulated, though not as extensively, in contemporary works on Indian nationalist thought and movement. - Discusses the development and articulation of political thought by leaders like Gandhi, Tagore, Ambedkar, JP, Nehru and Lohia. - Covers the Indian freedom struggle in detail. The distinguishing feature of this book is its linking of the text of Indian political thought with the context. In doing so, it challenges the ethno-centric interpretation of nationalism that, despite its roots in Western Enlightenment, evolved differently because of the context in which it was articulated.

UNIT - I Political Theory 1. Political Theory : Nature and Significance, 2 . Traditions, Methods and Approaches, 3 . Origin and Development of State, 4. Concept of Power, 5. Authority, 6. Sovereignty : Monism and Pluralism, 7. Justice, 8. Equality, 9. Rights, 10. Liberty, UNIT - II Indian Political Thought 1. Sources of Indian Political Thought, 2. Kautilya : Saptang and Mandal Theory, 3. Raja Rammohan Roy and Indian Renaissance, 4. Swami Vivekanand, 5. Lokmanya Bal Gangadhar Tilak, 6. Mahatma Gandhi, 7 . Manvendra Nath Roy, 8. Bhimrao Ramji Ambedkar, 9. Vinoba Bhave, 10. Ram Manohar Lohia.

A major contribution towards the different perspectives and issues central to understanding ancient India This book engages with some of the most important issues, debates, and methodologies in the writing of ancient Indian history. Thematically structured, the first section discusses religious and regional processes through a meticulous analysis of inscriptions and material remains. The second—based extensively on archival sources—connects ancient and modern India through a discussion of the beginnings of Indian archaeology and the discovery, interpretation, and reinvention of ancient sites in colonial and post-colonial times. The third underlines the importance of reconstructing the intellectual landscape of ancient India through a sensitive, yet, critical historicization of political ideas in texts and inscriptions. The final section makes a strong case for situating ancient India within a broader, Asian, frame.

The Book Covers University Syllabi In Political Science In The Papers Of Hindu Polity, Indian Political Thought And Modern Indian Political Thought Etc. Divided Into Three Parts The Ancient, The Modern And The Contemporary, This Book Analyses Indian Political Thought From Manu To M.N. Roy. In Order To Keep It Brief And Precise Only Selected Thinkers Have Been Included While Those Of Only Historical Importance Have Been Left Out. The Method Followed Is Construction Through Criticism So That Besides Knowing The Thought Of Eminent Indian Political Thinkers, The Reader May Develop An Insight Into Political Processes, Their Causes And Consequences. While Matter Has Been Drawn From Authentic Sources, It Has Been Narrated In Simple

Language. A Balanced Holistic Approach Has Been Maintained In Controversial Matters. The Authors Have Left No Stone Unturned To Make This Book An Ideal Textbook For Students And Reference Book For Teachers.

Development of Social Sciences A Librarian's Companion The present book entitled, "Development of Social Sciences: A Librarian's Companion" is an attempt to study the fundamental concept of the umbrella term 'Social Science' which normally consist of four basic disciplines namely Political Science, Economics, Sociology and History though at a later stage the multidisciplinary approaches have widened the scope of social science thereby resulted into the inclusion of several disciplines which in one context or the other are directly related to the study of human beings. The present effort intends to study the role of social science contributors, organizations, institutions, documentation centers and the social science information sources available in the context of the development of social science disciplines. The book is divided into five chapters namely (i) Social Science: An Overview (ii) Social Science Contributors (iii) Social Science organizations and institutions (iv) National Documentation Centers in Social Sciences and (v) Information Sources in Social Science. The book will be useful to the students pursuing the studies in the field of library and information science, teachers involved in teaching the course which involves the teaching of multidisciplinary content especially the social science vis-à-vis libraries as well as by all those who wants to study and do research the role of libraries and their contribution in the growth and development of social science disciplines.

This book offers an in-depth study of right-wing politics in India by analysing the shifting ideologies of Hindu nationalism and its evolution in the late nineteenth century through to twenty-first century. The authors provide a thorough overview of the chronological evolution of Hindu nationalist organizational outfits to reveal how Hindu nationalist ideology has adapted in ways that have not always corresponded with the orthodox Hindu nationalist position. An examination of the overriding preference for Hindu nationalism demonstrates how it has flourished and continues to remain relevant in contemporary India despite being marginalized at the dawn of India's independence. The book demonstrates that Hindu nationalism is a context-driven ideological device which is sensitive to the ideas and priorities that gradually gain salience. It also explores Hindu nationalism as a vote-catching device, especially from the late twentieth century onwards. Providing a nuanced analysis of Hindu nationalism in India as a constantly evolving phenomenon, this book will be of interest to researchers on Asian political theory, nationalism, religious politics and South Asian and Indian politics.

In Indian context.

The writing of history in India has been fraught with controversies. From the storm over textbooks in the 1970s, and the furore over the Babri Masjid in the 1990s, to the flaring up of religious sentiments over 'beef-eating' and the Ram Sethu, this book provides a synoptic view of teaching and writing of history in post-colonial India. Michael Gottlob explores historical research and teaching as important components contributing to the development of a national identity and ideas of citizenship in post-colonial India. He shows how the urge to decolonize and recover the self has given rise to several approaches that attempt to 'reclaim' Indian history from its colonial past. The book discusses diverse areas like methodological research and public use of history; cultural identity

and diversity; nationalism and communalism; and social movements and deconstructs their far-reaching implications in contemporary India. It also examines the role of women, Dalits, and Adivasis to understand their position in the multicultural reality of India.

At present, a nativist turn in Indian political theory can be observed. There is a general assumption that the indigenous thought to which researchers are supposed to be (re)turning may somehow be immediately visible by ignoring the colonization of the mind and polity. In such a conception of *svaraj* (which can be translated as 'authentic autonomy'), the tradition to be returned to would be that of the indigenous elites. In this book, this concept of *svaraj* is defined as a thick conception, which links it with exclusivist notions of spirituality, profound anti-modernity, exceptionalistic moralism, essentialistic nationalism and purism. However, post-independence India has borne witness to an alternative trajectory: a thin *svaraj*. The author puts forward a workable contemporary ideal of thin *svaraj*, i.e. political, and free of metaphysical commitment. The model proposed is inspired by B.R. Ambedkar's thoughts, as opposed to the thick conception found in the works of M.K. Gandhi, K.C. Bhattacharya and Ramachandra Gandhi. The author argues that political theorists of Indian politics continue to work with categories and concepts alien to the lived social and political experiences of India's common man, or everyday people. Consequently, he emphasises the need to decolonize Indian political theory, and rescue it from the grip of western theories, and fascination with western modes of historical analysis. The necessity to avoid both universalism and relativism and more importantly address the political predicaments of 'the people' is the key objective of the book, and a push for a reorientation of Indian political theory. An interesting new interpretation of a contemporary ideal of *svaraj*, this analysis takes into account influences from other cultures and sources as well as eschews thick conceptions that stifle imaginations and imaginaries. This book will be of interest to academics in the fields of philosophy, political science, sociology, literature and cultural studies in general and contemporary political theory, South Asian and Indian politics and political theory in particular.

The Book Is A Comprehensive Account Of Swami Vivekananda S Nationalism That Went A Long Way In Proliferating National Energy Against The British Imperialism In India In Particular And The Western Imperialism In Other Parts Of The Globe In General. History Witnessed The Beginning Of The Great End Of Century-Long Hibernation Of The Indian Masses Under The Foreign Domination. Humanism And Universalism, The Two Cardinal Features Of Indian Spiritual Culture, Are The Bedrock Upon Which His Nationalism Is Based. Hence, The Book Highlights His Message For The Promotion Of International Unity And Integrity Through Religion And Spiritualism To Achieve The Grand Ideal Of Universal Brotherhood And Goodwill To Ensure Peaceful Co-Existence To Avert Wars. His Nationalism Also Seeks To Project India As A Stage For The Whole World And Fervently Calls Upon His Compatriots To Play The Traditional Role Of A Spiritual Guide What India Calls Her Spiritual Mission In All Ages Of History. Man-Making And Character-Building Are The Two Vital Aspects Of Swami Vivekananda S Nationalism, The Book Vigorously Spotlights Upon, Keeping In View The Present Scenario Of The Depletion Of The Ethical Values And The Erosion Of The Social Sanctity Leading To The Deterioration In The Quality Of Life Of Man In India And Abroad. A Sincere Adherence To The Nationalism Of Swami Vivekananda Is Sure To Usher In A New Era Of Efflorent Renaissance And Resurgence Leading The Whole Mankind Along The Path Of Supreme Peace And Progress Towards The Divinity In The Long Run.

Framed within a perspective of the entire political process, this book closely examines the legal provisions of the Constitution of India, as well as the role and functions of other agencies and groups that influence policies and laws. It also looks at historical and contemporary cases to

illuminate the philosophy behind the Constitution, the role of various social groups, the functioning of the government and the evolution of our politics. Written in a lucid and familiar style, this book assumes no background in the subject, and an extensive glossary explains unfamiliar terms and complex concepts.

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