

## Indian Political Tradition From Manu To Ambedkar 1st Edition

The Book Undertakes To Identity The Basic Structures Of The Classical Indian Political Theory And To Consolidate The Belief That India Could Very Legitimately Claim To Possess One Of The Oldest Traditions Of Political Thought In The World. The Book Relies On Primary Sanskrit Sources Like The Vedas, Dharmasutras, Dharmashastras The Two Epics The Manusmriti And The Arthashastra. What India's founders derived from Western political traditions is widely understood. Less well-known is how India's own rich knowledge traditions of 2,500 years influenced these men. Vajpeyi furnishes this missing account, showing how five founders turned to classical texts to fashion an original sense of Indian selfhood.

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

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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.

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, KC Bhattacharya and Ramachandra Gandhi. The author argues that

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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 only extant treatise on statecraft from classical India, the Arthashastra is an invaluable resource for understanding ancient South Asian political thought; it also provides a comprehensive and unparalleled panoramic view of Indian society during the period between the Maurya (320-185 BCE) and Gupta (320-497 CE) empires. This volume offers modern English translations of key selections, organized

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thematically, from the Arthashastra. A general Introduction briefly traces the arc of ancient South Asian history, explains the classical Indian tradition of statecraft, and discusses the origins and importance of the Arthashastra. Thorough explanatory essays and notes set each excerpt in its intellectual, political, and cultural contexts.

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.

The Study Covers Almost All The Outstanding Thinkers On Politics In India And Is Perhaps The First Book Which Provides An Overview Of The Indian Political Thought From Manu To The Present Day.

APSA's Style Manual for Political Science prepares authors for manuscript submission with sections that include: preparation, writing (punctuation and style), parenthetical citations, notes, tables and figures, and additional resources. The Manual acts as an umbrella submission guide for APSA's four member-wide journals and many section journals.

About The Book The idea of politics hardly finds an expression elsewhere as clearly as in Mahābhārata. This work thus investigates the political thought explicit in Śānti-Parva and emphasizes that Mahābhārata is a text

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in the study of politics, apart from the perception of it being a great epic and a text of high literary value. Whatever be the notion of politics we contemplate upon, it finds an articulation in Mah?bh?rata. As the Greek tradition of thinking is the base of Western politics, ??nti-Parva of Mah?bh?rata represents the Indian notion of political thinking, though there remain many similarities and dissimilarities between the two systems. This volume navigates one to how to read Mah?bh?rata as a political text; the idea of political thoughts, the constituting principles of politics and the political institutions in ??nti-Parva; and the relevance of these political thoughts in modern time. Topics such as da??an?ti, origin of state, the seven elements of state, functions of state, types of state, kinship, judiciary and administration are discussed in detail, among many other issues of political importance. The book collects, analyses and examines the internal evidences from ??nti-Parva and also from other parvans of Mah?bh?rata to reach a decisive conclusion, making the work a composite result of textual analysis, related literature and subjective contemplation. It clearly shows that the idea of politics is not separated from the idea of ethics. Rather they are intertwined. About the Author Dr Priyanka Pandey is an upcoming Sanskrit scholar with a penchant for serious researches on Indian classics. She got her PhD for the thesis, "Perspectives of R?jadharma in Mah?bh?rata: A Critical Analysis" from Jawaharlal Nehru University, New Delhi. This book R?jadharma in Mah?bh?rata with Special Reference to ??nti-Parva is an offshoot of her research project. Dr Pandey has

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presented articles in many national and international seminars and has ten articles published in journals/books of repute to her credit.

This Book Is An Attempt To Fill Up The Gap By Providing Missing Links Between The Past And Present In Indian Studies For Establishing India`S Identity In The Field Of Political Knowledge.

This textbook offers a lucid and comprehensive account of pre-modern Indian thought and traditions. The book will serve as a helpful reference for undergraduate and post-graduate students of Political Science, Sociology, History and Social Work. This book can also be useful for UGC NET and Civil Service Aspirants. It aims to unravel the ideas and thoughts of ancient and medieval thinkers and various intellectual traditions of the Indian sub-continent. The book departs from the conventional approach and carries a context-driven conceptualization of major strands of pre-modern Indian thought. Further, it provides a roadmap to orient the students to the main themes and traditions of Indian socio-political thought. Ancient and Medieval Indian Thought will help the reader to understand the basic concepts of Indian political thought and develop a critical understanding of the major themes and issues such as community, state, kingship, culture and religion as perceived by different thinkers. This multi-authored volume has been designed as a core and invaluable resource for the students, researchers and teachers of political science, sociology and history, and will also be useful for the scholars of other sub-fields of social sciences. Key Features: - Concise and well-balanced coverage of thoughts, ideas and traditions from

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multi-disciplinary perspective - Extensive summary and glossary terms at the end of each chapter to help the readers recapitulate better - Thought-provoking review questions and suggestions for further reading to enrich the teaching-learning experience

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.

Indian Political Tradition From Manu to Ambedkar  
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,

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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.

B.R. Ambedkar, the architect of India's constitution, and M.K. Gandhi, the Indian nationalist, two figures whose thought and legacies have most strongly shaped the contours of Indian democracy, are typically considered antagonists who held irreconcilable views on empire, politics, and society. As such, they are rarely studied together. This book reassesses their complex relationship, focusing on their shared commitment to equality and justice, which for them was inseparable from anticolonial struggles for sovereignty. Both men inherited the concept of equality from Western humanism, but their ideas mark a radical turn in humanist

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conceptions of politics. This study recovers the philosophical foundations of their thought in Indian and Western traditions, religious and secular alike. Attending to moments of difficulty in their conceptions of justice and their languages of nonviolence, it probes the nature of risk that radical democracy's desire for inclusion opens within modern political thought. In excavating Ambedkar and Gandhi's intellectual kinship, *Radical Equality* allows them to shed light on each other, even as it places them within a global constellation of moral and political visions. The story of their struggle against inequality, violence, and empire thus transcends national boundaries and unfolds within a universal history of citizenship and dissent. Focusing on politics and society in India, this book explores new areas enmeshed in the complex social, economic and political processes in the country. Linking the structural characteristics with the broader sociological context, the book emphasizes the strong influence of sociological issues on politics, such as social milieu shaping and the articulation of the political in day-to-day events. Political events are connected with the ever-changing social, economic and political processes in order to provide an analytical framework to explain 'peculiarities' of Indian politics. Bidyut Chakrabarty argues that three major ideological influences of colonialism, nationalism and democracy have provided the

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foundational values of Indian politics. Structured thematically and chronologically, this work is a useful resource for students of political science, sociology and South Asian studies.

Political Thought in Indic Civilization retrieves, resurrects and analyses the earliest theories of Indic political philosophies. The book primarily focuses on Indic civilization's political thought, emphasising key issues such as Rashtra (State), kingship, jurisprudence and justice. The study shows how ideas, ideologies, frameworks, reference points and other significant tools of scholarly discussions are so much under the influence of Western thought, failing to appreciate the Indian realities. The book highlights the impact of colonial rule on the 'construction of knowledge' from a Western (colonial) perspective and how it ignored the importance of Indian political thought of the pre-colonial period. In this context, the book provides compelling studies on Indic terminologies and frames of reference to give due justice to the historical past of the land, which shall also impact the way contemporary events and processes are analysed.

After exploring the theory and practice of politics in ancient China, ancient India, and modern Europe, Scharfstein argues that the justification for deception and force is inseparable from political life and assesses the chances for a better political future. The second volume in the South Asian Peace

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Studies series, Peace Processes and Peace Accords looks at the political question of peace from three perspectives: the process of peace; the contentious issues involved in the peace process; and the ideologies that come in conflict in this process. Arguing that peace is not a one-time event to be achieved and rejoiced over but a matter to be sustained against various odds, the contributors show that the sustainability of peace depends on a foundation of rights, justice and democracy. Peace accords, they maintain, are only a moment in the process—the very act of signing an accord could mark either a continuation of the same conflict, or simply its metamorphosis. Therefore, as this volume shows, `negotiation` should be redefined as `joint problem-solving` on a long-term sustained basis, rather than `one-off hard bargaining`.

The Ocean of Mirth brings together an English translation and an analytical interpretation of a singularly crucial, but obscure, Sanskrit medieval text, the H?sy?r?ava-Prahasana? of Jagad??vara Bha???ch?rya. As a political satire, the volume finds significant resonances among contemporary questions of politics and society across the world, and examines the tension inherent in the clash of ideas such as freedom and order. In an unabashed celebration of disorder as the only way to fight violence, tyranny and autocratic impulses, H?sy?r?ava suggests no return to a Golden Age or

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to the rule of an iconic king; nor is there a promise of a saviour—a political farce that ends without any denouement in sight. One of the first authentic English translations of a neglected Sanskrit text from medieval India, this translation throws up interesting questions regarding values such as freedom, violence, order, chaos and disorder. This volume will be a major intervention in the discovery of a significant non-canonical text of classical literature and will be indispensable for students, scholars and researchers of politics, philosophy, sociology, Indian literatures, Indology, comparative literature and culture studies.

This is the first book to study taxation and revenue collection through a detailed analysis of public finance and financial administration in four major Indian texts, namely Mahabharata, Manusmriti, Shukranitisar and Arthashastra, as philosophers trained in the Indian classic tradition and scholars working on ancient Indian wisdom mostly prefer a more abstract approach. India has a long tradition of at least two millennia of active philosophizing in the fields of logic, ethics, epistemology and metaphysics, though many in the West feel hesitant in according it the title “philosophy” in their sense of the word. Furthermore, few in India have taken it beyond philosophy towards active knowledge. This book revisits and re-interprets the contexts of these texts with logic and objectivity to bring the pearls of

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knowledge found within into the present day, showing that Sanskrit is still the lingua franca of intellectual dialogue in India.

Modern Indian studies have recently become a site for new, creative, and thought-provoking debates extending over a broad canvas of crucial issues. As a result of socio-political transformations, certain concepts—such as ahimsa, caste, darshan, and race—have taken on different meanings. Bringing together ideas, issues, and debates salient to modern Indian studies, this volume charts the social, cultural, political, and economic processes at work in the Indian subcontinent. Authored by internationally recognized experts, this volume comprises over one hundred individual entries on concepts central to their respective fields of specialization, highlighting crucial issues and debates in a lucid and concise manner. Each concept is accompanied by a critical analysis of its trajectory and a succinct discussion of its significance in the academic arena as well as in the public sphere. Enhancing the shared framework of understanding about the Indian subcontinent, *Key Concepts in Modern Indian Studies* will provide the reader with insights into vital debates about the region, underscoring the compelling issues emanating from colonialism and postcolonialism. In this compelling new study, Whitney Cox presents a fundamental re-imagining of the politics of pre-modern India through the reinterpretation of the

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contested accession of Kulottunga I (r.1070–1120) as the ruler of the imperial Chola dynasty. By focusing on this complex event and its ramifications over time, Cox traces far-reaching transformations throughout the kingdom and beyond. Through a methodologically innovative combination of history, theory and the close reading of a rich series of Sanskrit and Tamil textual sources, Cox reconstructs the nature of political society in medieval India. A major intervention in the fields of South Asian social, political and cultural history, religion and comparative political thought, this book poses fresh comparative and conceptual questions about politics, history, agency and representation in the pre-modern world. In contrast to the existing literature on the subject, this book carries a context-driven conceptualization 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 thoughts. 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. 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

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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 Sayyed Ahmed Khan, a great advocate of communal harmony, Muhammad Ali Jinnah, an advocate of theocracy; Lala

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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.

Stressing the variations in meaning of modernity and tradition, this work shows how in India traditional structures and norms have been adapted or transformed to serve the needs of a modernizing society. The persistence of traditional features within modernity, it suggests, answers a need of the human condition. Three areas of Indian life are analyzed: social stratification, charismatic leadership, and law. The authors question whether objective historical conditions, such as advanced industrialization, urbanization, or literacy, are requisites for political modernization.

Indian Political Tradition: From Manu To Ambedkar Provides A Lucid Summary Of Sixteen Indian Political Thinkers Representing Different Political Traditions Of Different Phases Broadly Two Ancient And Modern, Beginning With The Period Of Renaissance. These Include Two Ancient Thinkers Manu And Kautilya No Medieval Seer And The Rest Covering Modern Thinkers Like Rja Rammohan Roy, Swami Dayananda Saraswati, Swami Vivekananda, Bal Gangadhar Tilak, Gopal Krishna Gokhale, Madhusudan Das, Aurobindo Ghosh,

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Mahatma Gandhi, Gopabandhu Das, Jawaharlal Nehru, Manavendranath Roy, Subhas Chandra Bose, Jayaprakash Narayan And Bhimrao Ramji Ambedkar. The Choice Of Thinkers And Political Traditions Has Been Both Representative And Appropriate To Different Phases Of Indian History. They Highlight The Seminal Role And Importance Of The Overall Indian Heritage And The Specific Political Culture And Tradition. Every Chapter Includes A Biographical Sketch, Seminal Concepts And Contributions Of Each Thinker From A Comparative Perspective And Ends With A Critical Appraisal, A List Of Relevant References Has Also Been Given. The Book Will Suit The Needs Of All Categories Of Readers Graduate And Post-Graduate Students Of Universities, Those Preparing For Various Competitive Examinations, Teachers, Scholars And The General Readers.

Existing textbooks on international relations treat history in a cursory fashion and perpetuate a Euro-centric perspective. This textbook pioneers a new approach by historicizing the material traditionally taught in International Relations courses, and by explicitly focusing on non-European cases, debates and issues. The volume is divided into three parts. The first part focuses on the international systems that traditionally existed in Europe, East Asia, pre-Columbian Central and South America, Africa and Polynesia. The second part discusses the ways in which these international systems were brought into contact with each other through the agency of Mongols in Central Asia, Arabs in the Mediterranean and the Indian Ocean, Indic and Sinic

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societies in South East Asia, and the Europeans through their travels and colonial expansion. The concluding section concerns contemporary issues: the processes of decolonization, neo-colonialism and globalization – and their consequences on contemporary society. History of International Relations provides a unique textbook for undergraduate and graduate students of international relations, and anybody interested in international relations theory, history, and contemporary politics. By analyzing the Artha??stra's early history, Mark McClish overturns prevailing beliefs that ancient India was governed by religion, not politics.

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