

## Honours Course: Discipline Specific Core XII

Semester	Five
Paper Number	HPSCR5121T
Paper Title	<b>Indian Political Thought-I</b>
No. of Credits	6
Theory/Composite	Theory
No. of periods assigned	Th: 5+1 Tutorial class Pr:
Name of Faculty member(s)	
Course description/objective	This course introduces the specific elements of Indian Political Thought spanning over two millennia. The basic focus of study is on individual thinkers whose ideas are however framed by specific themes. The course aims to delve into the various principles of statecraft in ancient Indian thought as well as examine their contemporary relevance. The course as a whole is meant to provide a sense of the broad streams of Indian thought while encouraging a specific knowledge of individual thinkers and texts.
Syllabus	<p><b>Module 1 (40 Marks)</b></p> <p><b>I. Traditions of Ancient Indian Political Thought (6 lectures)</b> a. Brahmanic and Shramanic: sources and nature.</p> <p><b>II. Aggannasutta (Digha Nikaya): (5 lectures)</b> a. Theory of kingship</p> <p><b>III Ved Vyasa (Shantiparva): Rajadharma (5 lectures)</b> a. General philosophy underlying the Mahabharata b. Rajdharma: duties of the king during normal and abnormal times</p> <p><b>IV. Manu: Ethics of kingship and Social Laws (6 lectures)</b> a. Notion of dharma b. Principles of statecraft c. Legal tenets in the Manusmriti</p> <p><b>V. Kautilya: Theory of State (8 lectures)</b> a. Saptanga Theory b. Dandaniti c. Diplomacy and foreign policy</p> <p><b>Module II (40 Marks)</b></p> <p><b>VI. Rise of Islam (9 lectures)</b> a. Different strands: Rationalist, Syncretic and Conservative</p>

	<p><b>VII.</b> Islamic Theory of kingship (5 lectures)</p> <p><b>VIII</b> Barani: Ideal Polity (6 lectures)</p> <p><b>IX.</b> Abul Fazal: Monarchy (5 lectures)</p> <p><b>X.</b> Principles of Syncretism (5 lectures)</p>
Texts	
Reading/Reference Lists	<p><b>READING LIST</b></p> <p>B. Parekh, (1986) ‘Some Reflections on the Hindu Tradition of Political Thought’, in T. Pantham, and K. Deutsch (eds.), <i>Political Thought in Modern India</i>, New Delhi: Sage Publications, pp. 17- 31.</p> <p>A. Altekar, (1958) ‘The Kingship’, in <i>State and Government in Ancient India</i>, 3rd edition, Delhi: Motilal Banarsidass, pp. 75-108.</p> <p>M. Shakir, (1986) ‘Dynamics of Muslim Political Thought’, in T. Pantham, and K. Deutsch (eds.), <i>Political Thought in Modern India</i>, New Delhi: Sage Publications, pp. 142- 160</p> <p>G. Pandey, (1978) <i>Sraman Tradition: Its History and Contribution to Indian Culture</i>, Ahmedabad: L. D. Institute of Indology, pp. 52-73.</p> <p>S. Saberwal, (2008) ‘Medieval Legacy’, in <i>Spirals of Contention</i>, New Delhi: Routledge, pp.1-31</p> <p>Agganna Sutta (Digha Nikaya): Theory of Kingship Essential Readings: S. Collins, (ed), (2001) <i>Agganna Sutta: An Annotated Translation</i>, New Delhi: Sahitya Academy, pp. 44-49. S. Collins, (2001) ‘General Introduction’, in <i>Agganna Sutta: The Discussion on What is Primary (An Annotated Translation from Pali)</i>, Delhi: Sahitya Akademi, pp. 1- 26. B. Gokhale, (1966) ‘The Early <i>Buddhist</i> View of the State’, in <i>The Journal of Asian Studies</i>, Vol. XXVI, (1), pp. 15- 22.</p> <p>Additional Reading: L. Jayasurya, ‘Budhism, Politics and Statecraft’, Available at <a href="ftp://buddhism.org/Publications/.../Voll1_03_Laksiri%20Jayasuriya.pdf">ftp://buddhism.org/Publications/.../Voll1_03_Laksiri%20Jayasuriya.pdf</a>, Accessed: 19.04.2013.</p> <p>Ved Vyasa (Shantiparva): Rajadharma Essential Readings: V. Varma, (1974) <i>Studies in Hindu Political Thought and Its Metaphysical</i></p>

*Foundations*, Delhi:

Motilal Banarsidass, pp. 211- 230.

B. Chaturvedi, (2006) 'Dharma-The Foundation of Raja-Dharma, Law and Governance', in *The Mahabharata: An Inquiry in the Human Condition*, Delhi: Orient Longman, pp. 418- 464.

Manu

Essential Readings:

Manu, (2006) 'Rules for Times of Adversity', in P. Olivelle, (ed. & trans.)

*Manu's Code of Law*:

*A Critical Edition and Translation of the Manava- Dharamsastra*, New Delhi: OUP, pp. 208- 213.

V. Mehta, (1992) 'The Cosmic Vision: Manu', in *Foundations of Indian Political Thought*,

Delhi: Manohar, pp. 23- 39.

R. Sharma, ( 1991) 'Varna in Relation to Law and Politics (c 600 BC-AD 500)', in *Aspects of*

*Political Ideas and Institutions in Ancient India*, Delhi: Motilal Banarsidass, pp. 233- 251.

P. Olivelle, (2006) 'Introduction', in *Manu's Code of Law: A Critical Edition and Translation of the Manava –Dharmasastra*, Delhi: Oxford University Press, pp. 3- 50.

Kautilya: Theory of State

Essential Readings:

Kautilya, (1997) 'The Elements of Sovereignty' in R. Kangle (ed. and trns.), *Arthashastra of Kautilya*, New Delhi: Motilal Publishers, pp. 511- 514.

V. Mehta, (1992) 'The Pragmatic Vision: Kautilya and His Successor', in *Foundations of Indian Political Thought*, Delhi: Manohar, pp. 88- 109.

R. Kangle, (1997) *Arthashastra of Kautilya-Part-III: A Study*, Delhi: Motilal Banarsidass, rpt., pp. 116- 142.

Barani: Ideal Polity

Essential Reading

I. Habib, (1998) 'Ziya Barni's Vision of the State', in *The Medieval History Journal*, Vol. 2, (1),

pp. 19- 36.

M. Alam, (2004) 'Sharia Akhlaq', in *The Languages of Political Islam in India 1200- 1800*, Delhi: Permanent Black, pp. 26- 43

Abul Fazal: Monarchy

Essential Readings:

A. Fazl, (1873) *The Ain-i Akbari* (translated by H. Blochmann), Calcutta:

G. H. Rouse, pp. 47-57.

	<p>V. Mehta, (1992) 'The Imperial Vision: Barni and Fazal', in <i>Foundations of Indian Political Thought</i>, Delhi: Manohar, pp. 134- 156.</p> <p>Additional Readings:</p> <p>M. Alam, (2004) 'Sharia in Naserean Akhlaq', in <i>Languages of Political Islam in India 1200-1800</i>, Delhi: Permanent Black, pp. 46- 69.</p> <p>I. Habib, (1998) 'Two Indian Theorist of The State: Barani and Abul Fazal', in <i>Proceedings of the Indian History Congress</i>. Patiala, pp. 15- 39.</p> <p>Kabir: Syncreticism</p> <p>Essential Readings:</p> <p>Kabir. (2002) <i>The Bijak of Kabir</i>, (translated by L. Hess and S. Singh), Delhi: Oxford University Press, No. 30, 97, pp. 50- 51 &amp; 69- 70.</p> <p>V. Mehta, (1992) <i>Foundation of Indian Political Thought</i>, Delhi: Manohar, pp. 157- 183.</p> <p>G. Omvedt, (2008) 'Kabir and Ravidas, Envisioning Begumpura', in <i>Seeking Begumpura: The Social Vision of Anti Caste Intellectual</i>, Delhi: Navayana, pp. 91- 107.</p> <p>Additional Reading:</p> <p>L. Hess and S. Singh, (2002) 'Introduction', in <i>The Bijak of Kabir</i>, New Delhi: Oxford</p>
Evaluation	<p>CIA: 20</p> <p>End-Sem: 80</p> <p><b>Short Notes:</b> 2 out of 3 of 5marks each (2x5=10)</p> <p><b>Essay Type:</b> 3 out of 4 (3X10= 30) (40 marks per module)</p> <p>40+40 (Module I + Module II= 80) (80+20 CIA=100)</p>