

Foundations Of Indian Political Thought An Interpretation From Manu To The Present Day

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.

This book examines in detail the strategic relevance of the Arthashastra. Attributed to the fourth century B.C., this classical treatise on state and statecraft rests at the intersection of political theory and international relations. Adopting a hermeneutic approach, the book discusses certain homologues related to concepts such as power, order, and morality. Underlining the conceptual value of the Arthashastra and classical texts such as Hitopdesha and Pancatantra, this volume highlights the non-western perspectives related to diplomacy and statecraft. It shows how a comparative analysis of these texts reveals a continuity rather than a change in the styles, tactics, and political strategies. The book also showcases the value these ancient texts can bring to the study of contemporary international relations and political theory. This volume will be of interest to students, scholars and teachers of political studies, Indian political thought, and philosophy, South Asian studies, political theory and international relations.

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 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

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.

This ground-breaking text explores the intersection between dominant modes of critical educational theory and the socio-political landscape of American Indian education. Grande asserts that, with few exceptions, the matters of Indigenous people and Indian education have been either largely ignored or indiscriminately absorbed within critical theories of education. Furthermore, American Indian scholars and educators have largely resisted engagement with critical educational theory, tending to concentrate instead on the production of historical monographs, ethnographic studies, tribally-centered curricula, and site-based research. Such a focus stems from the fact that most American Indian scholars feel compelled to address the socio-economic urgencies of their own communities, against which engagement in abstract theory appears to be a luxury of the academic elite. While the author acknowledges the dire need for practical-community based research, she maintains that the global encroachment on Indigenous lands, resources, cultures and communities points to the equally urgent need to develop transcendent theories of decolonization and to build broad-based coalitions.

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 short biographical introduction to each person, followed by excerpts from their writings.

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Summary: This Reader provides a comprehensive introduction to the study of contemporary Indian political theory. It gives students a clear introduction to the most influential literature in the field. Tracing the development of the discipline, it brings together contributions by outstanding and well-known academics on contemporary Indian political thought.

Presenting a canon of names and offering a framework for further research within the broad thematic categories, this is a timely and invaluable reference tool.

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 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.

In this work, Anthony J. Parel makes the controversial argument that despite Gandhi's contributions to religion, nonviolence, civil rights, and civil disobedience, his most significant contribution was that as a political philosopher. Plato's penchant for mythmaking sits uneasily beside his reputation as the inventor of rationalist philosophy. Hegel's solution was to ignore the myths. Popper thought them disqualifying. Tae-Yeoun Keum responds by carving out a place for myth in the context of rationalism and shows how Plato's tales inspired history's great political thinkers.

This textbook, now in its second edition, is designed to equip students with a basic 'conceptual toolkit' for the study of political thought: (i) a basic political vocabulary, (ii) a conceptual vocabulary and (iii) an historical vocabulary.

"An outstanding document depicting with depth of feeling and intellectual brilliance the very soul of China." --Journal of Asian Studies

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 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.

Fifty distinguished contributors survey the entire history of political philosophy. They consider questions about how the subject should best be studied; they examine historical periods and great theorists in their intellectual contexts; and they discuss aspects of the subject that transcend periods, such as democracy, the state, and imperialism.

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.

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. *The Government and Politics of India* provides a clear and concise account of the contemporary Indian political system. It explains the historical legacies that have shaped the structures of Indian government and influenced the patterns of its politics. It describes the network of Indian institutions at federal and provincial level. It conveys a sense of where power is located, how it is used and the constraints on its exercise. Special attention is devoted to caste, religion and regionalism in Indian society and to the nature of democratic politics in relation to Third World development.

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.

"Reflects on the significance of the Bhagavad Gita for political and ethical thinking in modern India and beyond and contributes new perspectives to historical, contemporary and global political ideas"--Provided by publisher.

Written by an international assembly of leading philosophers, this volume offers students, teachers and general readers a rich and sophisticated introduction to the major non-Western philosophical traditions - particularly Chinese, Indian, Buddhist and Islamic philosophies. African and Polynesian thinking are also covered by way of historical and contemporary survey articles. The text is organized around a series of central topics concerning conceptions of reality and

divinity, of causality, of truth, of the nature of rationality, of selfhood, of humankind and nature, of the good, of aesthetic values, and of social and political ideals. Outstanding scholars present essays that articulate the distinctive ways in which these specific problems have been formulated and addressed in the non-Western traditions against the background of their varied historical and cultural presuppositions.

This book presents a comprehensive account of the socio-political thought of prominent modern Indian thinkers. It offers a clear understanding of the basic concepts and their contributions on contemporary issues. Key features: Explores the nature, scope, relevance, context, and theoretical approaches of modern Indian thought and overviews its development through an in-depth study of the lives and ideas of major thinkers. Examines critical themes such as nationalism, swaraj, democracy and state, liberalism, revolution, socialism, constitutionalism, secularism, satyagraha, swadeshi, nationbuilding, humanism, ethics in politics, democratic decentralisation, religion and politics, social transformation and emancipation, and social and gender justice under sections on liberal-reformist, moderate-Gandhian, and leftist-socialist thought. Brings together insightful essays on Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Dayananda Saraswati, Ramakrishna Paramhansa, Pandita Ramabai, Periyar E. V. Ramasamy, Jyotirao Govindrao Phule, Babasaheb Ambedkar, Dadabhai Naoroji, Gopal Krishna Gokhale, Mahatma Gandhi, Jawaharlal Nehru, Subhas Chandra Bose, Ram Manohar Lohia, Babu Jagjivan Ram, Vinoba Bhave, Acharya Narendra Deva, Manabendra Nath Roy, and Jayaprakash Narayan. Traces different perspectives on the way India's composite cultures, traditions, and conditions influenced the evolution of their thought and legacy. With its accessible style, this book will be useful to teachers, students, and scholars of political science, modern Indian political thought, modern Indian history, and political philosophy. It will also interest those associated with exclusion studies, political sociology, sociology, and South Asian studies.

Die Reihe Islamkundliche Untersuchungen wurde 1969 im Klaus Schwarz Verlag begründet und hat sich zu einem der wichtigsten Publikationsorgane der Islamwissenschaft in Deutschland entwickelt. Die über 330 Bände widmen sich der Geschichte, Kultur und den Gesellschaften Nordafrikas, des Nahen und Mittleren Ostens sowie Zentral-, Süd- und Südost-Asiens.

The series Religion and Society (RS) contributes to the exploration of religions as social systems – both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

This edited book introduces students and scholars to Comparative Political Thought. Featuring contributions from an excellent international line-up of esteemed scholars it examines some of the following issues: Is political theory 'Western-centric'? What can we learn from non-Western traditions of political thought? How do we compare different strands of national and regional political thought? Political thought in China, India, the Middle East and Latin America Islamic political thought Political thought in the wake of post-colonialism This is a much-needed overview of this key emerging area and will be of interest to all students of political theory, thought and philosophy.

The volumes of the Project on the History of Science, Philosophy and Culture in Indian Civilization aim at discovering the main aspects of India's heritage and present them in an interrelated way. In Political Ideas in Modern India, an outstanding group of social and political theorists offers a creative reinterpretation of the ideas and principles that have shaped modern Indian society and state. The ideas interpreted or analysed include rights, freedoms, equality, social justice, constitutional rule, swaraj, swadeshi, satyagraha, class war, socialism, Hindutva, Hind Swaraj, syncretic culture, composite nationalism, and international peace and justice.

This book brings together the political thought of Gandhi and Tagore to examine the relationship between politics, truth and conscience. It explores truth and conscience as viable public virtues with regard to two exemplars of ethical politics, addressing in turn the concerns of an evolving modern Indian political community. The comprehensive and textually argued discussion frames the subject of the validity of ethical politics in inhospitable contexts such as the fanatically despotic state and energised nationalism. The book studies in nuanced detail Tagore's opposition to political violence in colonial Bengal, the scope of non-violence and satyagraha as recommended by Gandhi to Jews in Nazi Germany, his response to the complexity of protest against the Jallianwala Bagh massacre, and the differently constituted nationalism of Gandhi and Tagore. It presents their famous debate in a new light, embedded within the dynamics of cultural identification, political praxis and the capacity of a community to imbibe the principles of ethical politics. Comprehensive and perceptive in analysis, this book will be a valuable addition for scholars and researchers of political science with specialisation in Indian political thought, philosophy and history. Gangeya Mukherji is Reader in English at Mahamati Prannath Mahavidyalaya, Mau-Chitrakoot, Uttar Pradesh, India.

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.

Written simply and directly—but without sacrificing intellectual depth—this widely acclaimed text explores the preeminent theorists of Western political thought from the pre-Socratics to the contemporary era. The author provides an in-depth analysis of a limited number of major thinkers, which allows for a richly detailed examination of each philosopher in historical context. *Western Political Thought, Second Edition*, presents the fundamental terms, ideas, and dilemmas of Western political philosophy in a straightforward, easy-to-understand manner. It organizes the theorists historically, explains basic concepts in depth, and draws out and analyzes the implications of various political theories. Moreover, this cohesive volume employs an overarching theme, examining each thinker in terms of the changing relationships of ethics and politics in Western political philosophy.

In this distinguished work Arnold Brecht, who served under more than a dozen German Chancellors and whose work in defense of democracy received recognition by the Adenauer government in 1953, surveys the philosophical and scientific foundations of political theory in the twentieth century. His wide-ranging treatise sweeps over the entire scope of this century's contributions, including the philosophical, juridical, scientific, sociological, methodological, and historical. The book is a pioneering effort toward an integrated presentation, a first attempt to offer a comprehensive modern political theory. The aim is both a systematic presentation and a full description of the recent genesis of thought. The pertinent teachings of representative writers—some from the past (from Hume and Kant to Darwin, Mill, and Marx) and most of the present century (from Peirce, James, Simmel, and Weber to Husserl, Dewey, Lasswell, Northrop, and Fuller) are analyzed. Dr. Brecht incorporates, chapter by chapter, his own contributions. Social scientists, philosophers, lawyers, and students of religion will find it a

challenging guide, written with penetrating clarity and rich in fruitful suggestions. Originally published in 1959. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

A groundbreaking history of the political ideas that made modern India Violent Fraternity is a major history of the political thought that laid the foundations of modern India. Taking readers from the dawn of the twentieth century to the independence of India and formation of Pakistan in 1947, the book is a testament to the power of ideas to drive historical transformation. Shruti Kapila sheds new light on leading figures such as M. K. Gandhi, Muhammad Iqbal, B. R. Ambedkar, and Vinayak Savarkar, the founder of Hindutva, showing how they were innovative political thinkers as well as influential political actors. She also examines lesser-known figures who contributed to the making of a new canon of political thought, such as B. G. Tilak, considered by Lenin to be the "fountainhead of revolution in Asia," and Sardar Patel, India's first deputy prime minister. Kapila argues that it was in India that modern political languages were remade through a revolution that defied fidelity to any exclusive ideology. The book shows how the foundational questions of politics were addressed in the shadow of imperialism to create both a sovereign India and the world's first avowedly Muslim nation, Pakistan. Fraternity was lost only to be found again in violence as the Indian age signaled the emergence of intimate enmity. A compelling work of scholarship, Violent Fraternity demonstrates why India, with its breathtaking scale and diversity, redefined the nature of political violence for the modern global era.

This book examines the influence of Indian socio-political thought, ideas, and culture on German Romantic nationalism. It suggests that, contrary to the traditional view that the concepts of nationalism have moved exclusively from the West to the rest of the world, in the crucial case of German nationalism, the essential intellectual underpinnings of the nationalist discourse came to the West, not from the West. The book demonstrates how the German Romantic fascination with India resulted in the adoption of Indian models of identity and otherness and ultimately shaped German Romantic nationalism. The author illustrates how Indian influence renovated the scholarly design of German nationalism and, at the same time, became central to pre-modern and pre-nationalist models of identity, which later shaped the Aryan myth. Focusing on the scholarship of Friedrich Schlegel, Otmar Frank, Joseph Goerres, and Arthur Schopenhauer, the book shows how, in explaining the fact of the diversity of languages, peoples, and cultures, the German Romantics reproduced the Indian narrative of the degradation of some Indo-Aryan clans, which led to their separation from the Aryan civilization. An important resource for the nexus between Indology and Orientalism, German Indian Studies and studies of nationalism, this book will be of interest to researchers working in the fields of history, European and South Asian area studies, philosophy, political science, and IR theory.

Foundations of Indian Political Thought An Interpretation : from Manu to the Present Day South Asia Books

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.

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 Sayyed 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.

At its core, politics is all about relations of rule. Accordingly one of the central preoccupations of political theory is what it means for human beings to rule over one another or share in a process of ruling. While political theorists tend to regard rule as a necessary evil, this book aims to explain how rule need not be understood as anathema to political life. Rather, by looking at some of the earliest traditions of political thought we can rethink rule in ways that evoke stewardship rather than domination. Stuart Gray argues that hierarchical ideas about rule coevolved with political divisions between the human and non-human in western theory. The earliest discernible Greek thought advanced an instrumental relationship between humans and their environment, a position that has persisted into our current age. While this seems a defensible position, Gray points out that such instrumental understandings of the nonhuman world have gotten us into serious trouble, including problems of deforestation, global warming, rising sea levels, species loss, and peak oil. To rethink the concept of rule, A Defense of Rule turns to early Indian political thought that suggests that rule is a relationship predicated on stewardship. The book compares these two traditions of thought in order to suggest that we have a normative duty to the environment, and thus to act in a way that takes the interests of non-human nature into account. Basing his argument on his own original translations of primary sources in ancient Greek and Sanskrit, Gray shows when and how early concepts of rule evolved to justify divisions between the human and nonhuman. In doing so, he argues for a

reconsideration of our duties toward the nonhuman natural world.

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.

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