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Vrajendra Raj Mehta. Manohar Publications, 1992 - Political Science- 303 pages. 0Reviews. 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. From inside the book.

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VR Mehta, Foundations of Indian Political Thought,Manohar Publishers, New Delhi,2008. References: VP Verma, Ancient and Medieval Indian Political Thought (Vol.I),Laxmi Narayan Agarwal,Agra, 1996. VP Verma, Modern Indian Political Thought (Vol.I), Laxmi Narayan Agarwal, Agra, 1996.

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About V. R. Mehta V. R. Mehta is an Indian academic author and educationist. He is a political science scholar and has authored books like Political Ideas in Modern India: Thematic Explorations (History of Science) and Ideology Modernization and Politics in India.

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Western and Indian Political Thought Books?

explained in the Manlismriti, V.R.Mehta in his Indian Polifical Thozight, has remarked that 'It is indeed astounding to know that very early in the development of Indian political thought, the ideas of decentralisation, welfare state and public opinion are so clearly spelled out'.

MPSE-004 Social and Political Thoughts

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Similarly when west ignores Indian political thinking, it can be seen as the western attempt to maintain its cultural ideological hegemony. According to professor V R Mehta, the failure of west to recognize Indian thought can be because of the lack of understanding of Indian way of life by the people in the west.

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.

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.

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.

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.

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 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 touchability 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.

The pre-colonial arena remained largely untouched and disassociated with the mainstream Indian political thought except for Kautilya. In the past half decade or more, new thinkers of mainly pre-colonial years, who were earlier read as part of the discipli

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.

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.

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