Indian Political Thought - I

<table>
<thead>
<tr>
<th>B.A.(Hons) Political Science</th>
<th>FYUP DISCIPLINE COURSE I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Year: 3/ SEMESTER 5/ Paper XVII</td>
<td>Degree Diploma/ Bachelor/ Bachelor with Honours</td>
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<tr>
<td>Paper Title: Indian Political Thought- I</td>
<td>Year: 3 Semester: 6 Paper No: 12</td>
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<tr>
<td>Paper Title: Indian政治 thought - 1</td>
<td>Paper Title: Indian political thought - 1</td>
</tr>
</tbody>
</table>

I. Traditions of Pre-colonial Indian Political Thought:
   a. Brahmanic and Shramanic
   b. Islamic and Syncretic

II. Ved Vyasa (Shantiparva): Rajadharma

III. Manu: Social Laws

IV. Kautilya: Theory of State

V. Agganasutta (Digha Nikaya): Theory of kingship

VI. Barani: Ideal Polity

VII. Abul Fazal: Monarchy

VIII. Kabir: Syncretism

Suggested list of Questions

1. Main features of Brāhmanic / Shramanic / Islāmic / Syncretic traditions.
2. Difference or comparison between Brāhmanic & Shramanic OR Islāmic & Syncretic traditions.
3. Critically elaborate Brāhmanic / Islāmic traditions and examine Shramanic / Syncretic reactions therefore.
4. Critically examine basic features of Rājadharma as appear in Shāntiparva of Mahābhārata.
5. Analyse principles of statecraft in Shāntiparva.
6. Examine Brahmanis notion of kingship in Shantiparva and Arthashastra.
7. Critically analyse the social laws of Manu.
8. Illustrate political implications of Manu’s social laws.
9. Illustrate Manu’s social laws related to caste and women.
10. Analyse notions of origin of state in Shāntiparva, Arthshāstra and Digha Nikāya.
11. Discuss basic principles of Mandala Theory. How far it is relevant today?
12. Do you agree that Śvāmi had absolute powers in Kautilya’s Arthāshastra?
13. Critically examine Yogakshema as Kautilya’s notion of welfare state.
14. Discuss the objective of just social order based on Dhamma in Digha Nikāya.
15. To what extent Buddhist theory of kingship reflects republican trends? How far you find it a kshatriya reaction against Brahmanic dominance?
16. Examine Barani’s Ideal polity and his concept of justice.
17. Examine Abul Fazl’s views on Monarchy.
19. Highlight relation between religion and state in Barani and Fazl. To what extent religion is used for political purpose.
20. Discuss Kabir’s syncretism.
21. What was ideal society according to Kabir?
22. Kabir rarely discusses gender equality. Do you agree?