**Shyama Prasad Mukherji College**

**Teaching Plan (2021)**

**Course and Year: B.A. Hons. III Yr.**

**Semester: V**

**Taught individually or shared: Individually**

**Paper: Indian Political Thought-I**

**Faculty: Dr. Sanjeev Kumar**

**No. of Classes** (per week)**: 5**

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| **Teaching Plan** |
| **Indian Political Thought (I)**:  Indian Political Thought has two parts. The first of this course pertains to the ancient and medieval political personalities, texts and thoughts. It introduces 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 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. It includes Brahmanis, shramanic, Islamic and syncretic perspectives including specific political thoughts comprising Vedvyasa, Manu, Kautilya, Barni, Fazal, Buddha and Kabir etc. These thinkers and texts are taught using reading materials prescribed in the syllabus and books available in the market. Since this course comprises students from both Hindi and English medium, so teaching remains bi-lingual. The method of evaluation and classroom discussion comprises, giving topics to the students and encourage them to present in the class, write assignments and appear for internal examinations. Teaching this course includes lecture, discussion and students’ participation through reading and presentations.  **Name of the Unit:**   1. Traditions of Pre-colonial Indian Political Thought (8 lectures) a. Brahmanic and Shramanic b. Islamic and Syncretic. II. Ved Vyasa (Shantiparva): Rajadharma (5 lectures) III. Manu: Social Laws (6 lectures) IV. Kautilya: Theory of State (7 lectures) V. Aggannasutta (Digha Nikaya): Theory of kingship (5 lectures) VI. Barani: Ideal Polity (6 lectures) VII. Abul Fazal: Monarchy (6 lectures) VIII. Kabir: Syncretism (5 lectures) |
| **Readings (in APA format)**  **Unit I:**  **Traditions of Pre-colonial Indian Political Thought (8 lectures)**  a. Brahmanic and Shramanic  b. Islamic and Syncretic.  **Essential Readings**   1. B. Parekh, (1986) ‘Some Reflections on the Hindu Tradition of Political Thought’, in T. Pantham, and K. Deutsch (eds.), *Political Thought in Modern India*, New Delhi: Sage Publications, pp. 17- 31 2. A. Altekar, (1958) ‘The Kingship’, in *State and Government in Ancient India,* 3rd edition, Delhi: Motilal Banarsidass, pp. 75-108 3. M. Shakir, (1986) ‘Dynamics of Muslim Political Thought’, in T. Pantham, and K. Deutsch (eds.), *Political Thought in Modern India*, New Delhi: Sage Publications, pp. 142- 160 4. G. Pandey, (1978) *Sraman Tradition: Its History and Contribution to Indian Culture,* Ahmedabad: L. D. Institute of Indology, pp. 52-73. S. Saberwal, (2008) ‘Medieval Legacy’, in *Spirals of Contention*, New Delhi: Routledge, pp.1-31   **Readings, E-references given to the students but not in the syllabus.**   1. Fernando Tola and Carmen Dragonetti (*Institute of Buddhist Studies Foundation*, FIEB/CONICET/Argentina) Brahmanism And Buddhism: Two Antithetic Conceptions of Society in Ancient India. 2. State And Society in ancient India (Only Read Half of The Text) 3. Dharmasastra and Modern Indian Society (Only Half of The Text to Be Used) 4. Jeffery D. Long. Hindu Relations with the Religious Other 5. <https://www.youtube.com/watch?v=bCoXRYh_r3g> 6. <https://www.youtube.com/watch?v=TsPfItYHS-0> 7. Sraman Tradition: Its History and Contribution to Indian Culture ( G. pandey,1978) 8. Some Reflections on the Hindu Tradition of Political Thought’ ( B. Parekh, 1986 ) 9. Brahminic and Shramanic Traditions in Ancient India ( delhi university) ancient and mediaeval political thought, (smt. fathimath suhara. k, 2019) pg . 44 - 47 10. Religion in the Indian Subcontinent (unknown) 11. The Shramanas and Shramanic Traditions ( Jayaram. v ) 12. Shramanism: Its origin and significance (Kyung Ah Choi)   **Unit II: Ved Vyasa (Shantiparva): Rajadharma**  **Essential Readings:**  *The Mahabharata* (2004), Vol. 7 (Book XI and Book XII, Part II), Chicago and London: University of Chicago Press. V. Varma, (1974) *Studies in Hindu Political Thought and Its Metaphysical Foundations*, Delhi: Motilal Banarsidass, pp. 211- 230.  B. Chaturvedi, (2006) ‘Dharma-The Foundation of Raja-Dharma, Law and Governance’, in *The Mahabharta: An Inquiry in the Human Condition*, Delhi: Orient Longman, pp. 418- 464. **Additional Reading:**  **Readings, E-references given to the students but not in the syllabus.**   * + - 1. [**https://www.youtube.com/watch?v=JQhvq8y1CIU**](https://www.youtube.com/watch?v=JQhvq8y1CIU)       2. **Reading List uploaded on Google Classroom:**   **Unit III: Manu: Social Laws**  **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.   **Readings, E-references given to the students but not in the syllabus.**   1. <https://www.youtube.com/watch?v=JQhvq8y1CIU> 2. <https://www.youtube.com/watch?v=fv7U409cOAw> 3. Reding List uploaded on Google Classroom:     **Unit IV:**  **Kautilya: Theory of State**  **Essential Readings:**   * Kautilya, (1997) ‘The Elements of Sovereignty’ in R. Kangle (ed. and trns.), *Arthasastra 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.   Additional Reading:   * J. Spellman, (1964) ‘Principle of Statecraft’, in *Political Theory of Ancient India: A Study of Kingship from the Earliest time to Ceirca AD 300,* Oxford: Clarendon Press, pp. 132- 170.   **Readings, E-references given to the students but not in the syllabus.**   1. <https://www.youtube.com/results?search_query=kautilya+political+thought> 2. Some readings uploaded on Google Classroom   **Unit V: Agganna Sutta (Digha Nikaya): Theory of Kingship**  **Essential Readings:**   * S. Collins, (ed), (2001) *Agganna Sutta*: An Annotated Translation, New Delhi: Sahitya Academy, pp. 44-49. * S. Collins, (2001) ‘General Introduction’, in *Agganna Sutta: The Discussion on What is Primary (An Annotated Translation from Pali),* Delhi: *Sahitya Akademi,* pp. 1- 26. * B. Gokhale, (1966) ‘The Early *Buddhist* View of the State’, in *The Journal of Asian Studies,* Vol. XXVI, (1), pp. 15- 22.   Additional Reading:   * L. Jayasurya, ‘Budhism, Politics and Statecraft’, Available at *ftp.buddhism.org/Publications/.../Voll1\_03\_Laksiri%20Jayasuriya.pdf,*Accessed: 19.04.2013.   **Readings, E-references given to the students but not in the syllabus.**   * [**https://www.youtube.com/watch?v=WkONsgbdgf0**](https://www.youtube.com/watch?v=WkONsgbdgf0) * [**https://www.youtube.com/watch?v=YIBD8aabxsk**](https://www.youtube.com/watch?v=YIBD8aabxsk) * [**https://www.youtube.com/watch?v=nk8ycJdmWJM**](https://www.youtube.com/watch?v=nk8ycJdmWJM)   **Unit VI: Barani: Ideal Polity**  **Essential Reading:**   * 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   **Readings, E-references given to the students but not in the syllabus.**   * [**https://www.youtube.com/watch?v=0MB9Ne-2\_Kk**](https://www.youtube.com/watch?v=0MB9Ne-2_Kk) * [**https://www.youtube.com/watch?v=e--TWD5PeEI**](https://www.youtube.com/watch?v=e--TWD5PeEI) * [**https://www.youtube.com/watch?v=tcRVe2382Lc**](https://www.youtube.com/watch?v=tcRVe2382Lc) * [**https://www.youtube.com/watch?v=zxmycGU6z-A**](https://www.youtube.com/watch?v=zxmycGU6z-A)   **Unit VII: Abul Fazal: Monarchy**  **Essential Readings:**   * A. Fazl, (1873) *The Ain-i Akbari* (translated by H. Blochmann), Calcutta: G. H. Rouse, pp. 47- 57. * V. Mehta, (1992) ‘The Imperial Vision: Barni and Fazal’, in *Foundations of Indian Political Thought,* Delhi: Manohar, pp. 134- 156. * M. Alam, (2004) ‘Sharia in Naserean Akhlaq’, in *Languages of Political Islam in India1200- 1800,* Delhi: Permanent Black, pp. 46- 69.   **Readings, E-references given to the students but not in the syllabus.**   * <https://www.youtube.com/watch?v=3eIvyrk8e3Y> * <https://www.youtube.com/watch?v=J8HCv_9Mi6I>   **Unit VIII: VIII. Kabir: Syncreticism**  Essential Readings:   * Kabir. (2002) *The Bijak of Kabir,* (translated by L. Hess and S. Singh), Delhi: Oxford University Press, No. 30, 97, pp. 50- 51 & 69- 70. * V. Mehta, (1992) *Foundation of Indian Political Thought*, Delhi: Manohar, pp. 157- 183. * G. Omvedt, (2008) ‘Kabir and Ravidas, Envisioning Begumpura’, in *Seeking Begumpura: The Social Vision of Anti Caste Intellectual,* Delhi: Navayana, pp. 91- 107. * L. Hess and S. Singh, (2002) ‘Introduction’, in *The Bijak of Kabir,* New Delhi: Oxford University Press, pp. 3- 35.   **Readings, E-references given to the students but not in the syllabus.**   1. [**https://www.youtube.com/watch?v=TDR\_R1OQXnA**](https://www.youtube.com/watch?v=TDR_R1OQXnA) 2. [**https://www.youtube.com/watch?v=RQZEfni\_E-w**](https://www.youtube.com/watch?v=RQZEfni_E-w) |
| **No of classes required to complete the unit (approx.):**   1. Traditions of Pre-colonial Indian Political Thought (8 lectures) a. Brahmanic and Shramanic b. Islamic and Syncretic. II. Ved Vyasa (Shantiparva): Rajadharma (5 lectures) III. Manu: Social Laws (6 lectures) IV. Kautilya: Theory of State (7 lectures) V. Aggannasutta (Digha Nikaya): Theory of kingship (5 lectures) VI. Barani: Ideal Polity (6 lectures) VII. Abul Fazal: Monarchy (6 lectures) VIII. Kabir: Syncretism (5 lectures) |
| **Sub topics to be covered and their order along with the respective time frames (if any)**  Same as above |
| **Methodology of Teaching:**   1. Close readings of Texts/articles 2. Movie screening related to the topic 3. Debate and presentation 4. Use of power point, and projector 5. Discussion based participatory teaching |

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| **ASSESSMENT**  **Tentative date of assessments/ assignments (time frame):**  One month teaching followed by assignment, test and presentation in the interval of every 20 days. For each assignment, test and presentation 10 days are given to the students for preparation. Final result will be submitted at the end of the semester.  **Criteria of Assessment:**  Following criteria are used for assessment:   1. Conceptual clarity 2. Quality of presentation or writing 3. Participation in the classroom. 4. Attendance in the classroom  * Students are supposed to read and summarize original texts of Indian thinkers both the essential as well as additional readings. Every week they are given to read one article on each thinker. Such exercise are meant to develop their understanding and reading skills. Their participation in this reading and writing exercise are assigned as 5 marks apart from formal presentation, assignment and text. |