

COURSE TITLE:

Indian and Western Political Thought.

COURSE Faculty:

Avinash Godbole agodbole@jgu.edu.in

Contact Hours. Wednesday: 11.00 to 13.00 hrs. Friday By appointment.

COURSE CREDITS:

3 Credits

COURSE LENGTH:

15 weeks

COURSE DESCRIPTION:

Indian political landscape today is an evolved version of the ideas that the modern Indian political thinkers gave. These political thinkers borrowed from experiences in the west as students and activists but also had a keen sense of Indian history and of the socio-cultural heritage of the country. Their

Essential Readings.

1. Guha, Ramchandra, Makers of Modern India, Penguin: Delhi, 2010.
2. Pantham, Thomas and K. L. Deutsch eds., Political Thought in Modern India, Sage: Delhi, 1986.
3. Mehta, V. R., Foundations of Indian Political Thought, Manohar: Delhi, 2013.
4. Chakrabarty, Bidyut and Pandey, Rajendra Kumar, Modern Indian Political Thought, Sage, 2009.
5. Jayal, Nirja Gopal and Mehta, Pratap Bhanu, *The Oxford Companion to Politics in India*, OUP, 2010.

Course Framework

Weeks 1 & 2 : Introduction and Nationalism, Hindu Nationalism, Savarkar

Weeks 3: Ravindranath Tagore on Nationalism and Development

Week 4: Gandhi's Thoughts on Religion and development

Week 5: Pandit Jawaharlal Nehru

Week 6: Dr. Babasaheb Ambedkar

Week7: Indian Left; M. N. Roy, Lohiya, and J.P.

Week 8 Mid Term

Week 09: Indian thinkers on Islam, Syed Ahmad Khan, Iqbal, Hamid Dalwai

Week 10 Jurgen Habermas

Week 11 Michel Foucault

Week 12: Noam Chomsky

Week 13: Michael Sandel: Justice

Week 14: Critical Theory

LEARNING AIMS AND OBJECTIVES:

The course stresses importance of following the reading schedules and attending classes as sessions build on one another. Readings also enable one to ask questions in class which is critical part of joining the debate, because asking right questions is the significant step to gaining knowledge.

The course will require you to visit library more often and writing on the basis of printed materials. Well referenced and original arguments and ideas is what one is looking for in judging the level of commitments and learning. The objective is to learn to analyze and explain a developments political ideas and thoughts in a critical way and to be able to judge their relevance in present times as well.

COURSE ASSESSMENT MODES:

Attendance & Participation: 10%

Midterm: 30%

Short Essay: 20%

Final Exam: 40%

A Note on Classroom Punctuality/Conduct:

JSLH conducts all classes on a foundation of professionalism. It is expected that students should be present in class and seated within five minutes of the class start time. Students arriving after a ten-minute window from the designated start time will be refused entry/attendance. Please show courtesy to your instructors and co-learners by observing punctuality. Please also note that the seminar room is a place for free expression and critical thinking and this comes with a responsibility on the part of students to respect opinions expressed and actively participate in the work of the classroom discussion.

A Note on Plagiarism:

In line with JGU policy, JSLH operates a zero-tolerance approach to Plagiarism. The unacknowledged use of material by others within your work is a violation of academic integrity and all reported cases will be investigated before potential disciplinary action. Instructors will address methods of citation and presentation within written work.

Disability Support and Accommodation Requirements:

JGU endeavors to make all its courses accessible to students. All students with a known disability needing academic accommodations are required to register with the Disability Support Committee dsc@jgu.edu.in or Dr Keerty Nakray knakray@jgu.edu.in. The Committee has so far identified the following conditions that could possibly hinder student's overall well-being. These include: physical and mobility related difficulties; visual impairment; hearing impairment; medical conditions; specific learning difficulties e.g. dyslexia; mental health. The Disability Support Committee maintains strict confidentiality in its discussions.

