



Research Skills and Political Thought Traditions.

CERTIFICATE COURSE

REPORT

ORGANISED BY

Statecraft society,
Ram Lal Anand
College, University
of Delhi

COURSE DURATION

15th October 2022-
18th December 2022



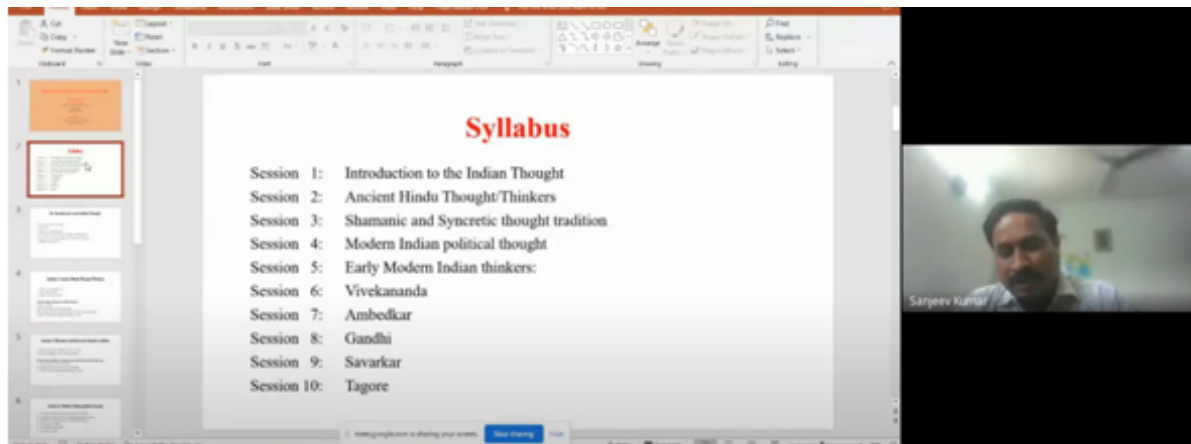
INTRODUCTION

The Statecraft society, Ram Lal Anand College, University of Delhi organized a certificate course for the students of B.A Political Science (H) and B.A Programme. The course was held in online mode for two hours per day on the weekends from 15th October, 2022 to 18th December, 2022.

The objective of the course was to educate students about normative political values, concepts and debates centred on these along with political processes, theories and governments. It also offered students the analytical and research skills needed to understand, explain, describe and evaluate society, politics, governments, and organized associational life. This course involved the study of traditional, comparative and major political philosophies. It covered a very broad field which incorporated the study of normative concepts and historical and modern political systems.

Dr. Sanjeev Kumar, Assistant Professor, Shayama Prasad Mukharjee College (for women), Delhi University and Dr. Nishant Kumar, Assistant Professor, Dayal Singh College, University of Delhi as the well informed speakers, enlightened the students on the subject by delivering in-depth lectures and powerful power point presentations in each session. They also provided the students with best resources to read from so as to enhance their knowledge more on the subject.

SESSION-1



Session 1 was observed with Dr.Sanjeev Kumar who discussed the syllabus of the sessions which were held from 15th to 18th October 2022 he briefly described the syllabus.

Dr.Sanjeev Kumar briefly described the 1st topic in which he mentioned the Indian thoughts sources which are Vedic Upanishadic, Puranic and Buddhist text Shramanic text as well as Islamic text. These sources are sum of Indian political thought and also Time line of the sources of Indian thought and then categorization of phases of Indian thinkers. Essential of Ancient, Medieval & Modern Thought. Distinction between Indian Political Thought & Other Political Thoughts.

Later he described 2nd topic for 2nd day in which he combined Three thinkers together Ved Vyasa, Manu, Kautilya to sum up Ancient Hindu Thought/Thinkers & Mentions focus of the session on each thinkers particular text Ved Vyasa(Shanti Parva), Manu(Manusmriti) & Kautilya (Arthashashtra). He emphasizes the core concept in which session will be focused on are State of Nature, Self, Super Self Humane nature & Formation, Objective & Function of Family, Society & state, Duties of king or the Supreme authorities of the State.

Succeeding to 3rd topic which is about Shramanic & Syncretic thought tradition. In this, Resource Person acknowledged Five thinkers which will be cynosure of this session, Shramanic thinkers; Buddha, Jain, Lokayata & Syncretic Thinkers; Kabir, Raidas, Nanak. In these pair tradition, the spotlight topics would be Idea of self, God & liberation, Human Conduct, Family Society & State, Duties of King or Supreme Authorities of the State.



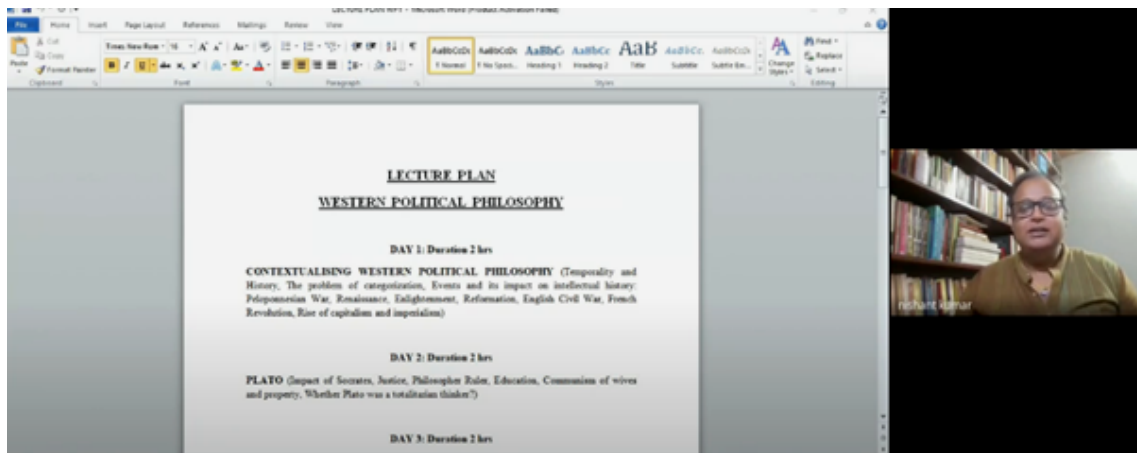
Following to 4th topic of Modern Indian Political Thought. Idea of Modernity, Renaissance & Colonialism, European Modernity in India, Beginning & Distinctiveness of Indian Renaissance and Sources, Intellectuals, Essentials of Modern Indian Political Thought will be the core of 4th session's discussion. 5th topic, Early Modern Indian Thinkers in this session, the thinkers will be foundation who are Raja Ram Mohan Roy, Pandita Ramabai, Jyotiba Phule. Important substance of these thinkers will be discussed which are origin of these thinker, their context & Time, Epistemological & Philosophical Ground, Existing Social, economic & Political Conditions. Critics & their concerns for reform in society, economy, religion will be an substance too of the session. 6th Session will be on Swami Vivekanada his Epistemological Foundation, Simultaneity of Science & Religion and East and West, His Philosophical Ground and Idea society, state and Polity according to him. 7th Session will be held on The Dr. BR Ambedkar about his Philosophical & Epistemological Foundation, Origin of Caste & Patriarchy, Ongoing Status of Caste, existing social reforms and way out annihilation of caste. In Order towards 8th Session The Mahatma Gandhi, discussion will be weigh on the methodological & epistemological Foundation & Hind Swaraj. 9th Session on Veer Savarkar his Philosophical point of view & Epistemological Foundation will be core part of discussion as well as the meaning of Hindutva. Rear most the 10th Session on Rabindranath Tagore & his Critique of Nationalism & Idea of Cosmopolitanism.

The session came to an end with some brief instructions by Dr. Nidhi Yadav and the speaker was greeted by the Department of Political Science.



SESSION-2

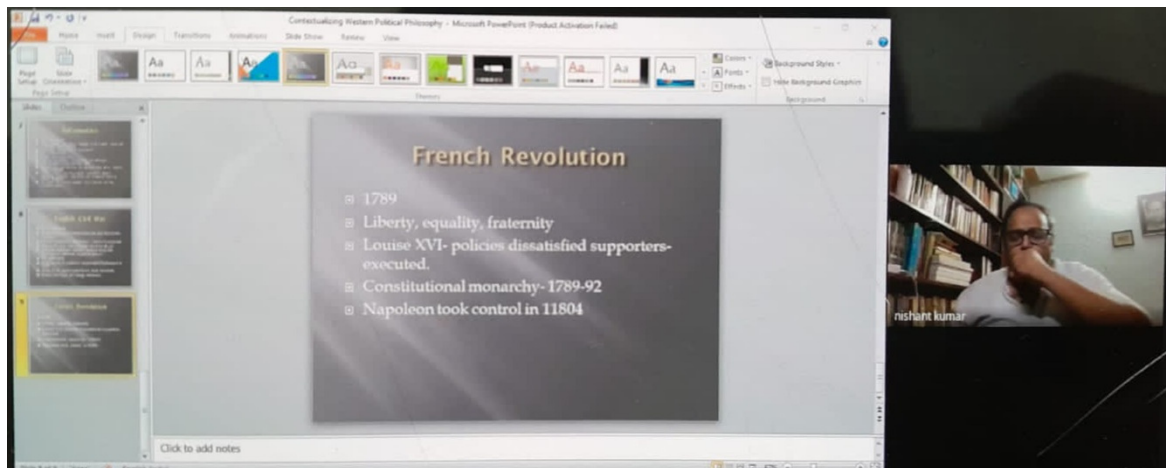
The second session was observed with Dr. Nishant Kumar. He talked about his lecture plan on Contextualizing of Western Political Philosophy. The speaker emphasized on the context of thinkers thought & its writings. Categorization of Western Political Philosophy for better understanding. Important points and Fortuity in history will be focus of this discuss which are Peloponnesian War, Renaissance, Reformation, English Civil War and French Revolution



2nd topic, Plato in this Impact of Socrates on Plato, the Conceptual Ideas are Justice, Philosopher Ruler, Education, Communism of Wives and Property. Plato a totalitarian thinker. 3rd Session on student of Plato, The Aristotle. Discussion will be on the difference Between Plato & Aristotle, His Virtue, State and Comparative Constitutionalism, Citizenship, Slavery, Revolution. 4th Session Machiavelli was the 1st modern thinker. Its human Nature, Idea of Virtue, Morality and Double Standard, Idea on Liberty, Religion, Republicanism will be discussed. Machiavelli child of European renaissance. 5th Session Thomas Hobbes Idea of Methodism, his human nature, state of nature, social contract, sovereign will be discussed. Debate on Hobbes individualist or absolutist. 6th Session John Locke favors towards social contract, Critique of Filmer, Human Nature, State of Nature, Idea of Constitutional State, On Toleration. Debate on Locke as Natural Rights Theorist & Father of Liberalism. 7th J.J Rousseau covering his critique on Enlightenment, Origins of Inequality, Social Contract, General Will Concept will be discussed. Novel Emile or On Education by JJ Rousseau Will be part of the session.

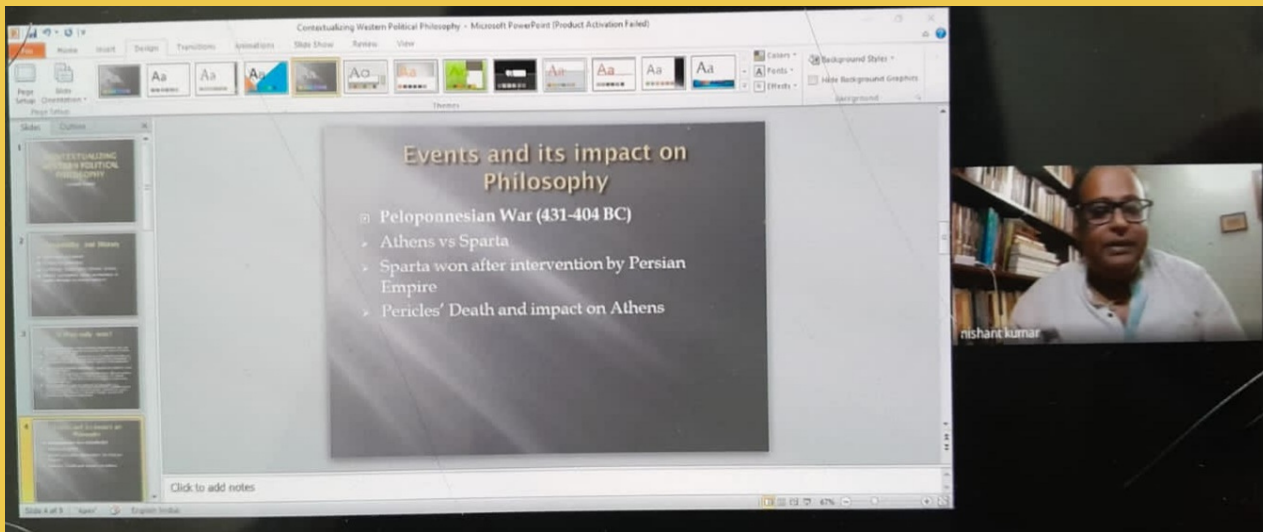


8th Session Mary Wollstonecraft revolves around Critique of Rousseau and favoritism on women education. , Vindication of rights of women' by Mary Wollstonecraft its core arguments will be discussed in the session. Morality & Modern Women status.9th Session, J.S Mill for Utilitarianism, Idea on Liberty, Subjection of Women, Representative Government their core argument will be the center point of session. Debate on JS Mill as 'Prophet on Empty Liberty'



10th Session Karl Marx, Dialectical Materialism, Historical Materialism, Class and Class Struggle, Surplus Value, Alienation, State, Revolution. Debate on Did Karl Marx Fail? & Marxism after Marx. After briefly describing the syllabus of western political Philosophy Dr. Nishant Kumar emphasizes student on pre reading. Also mention about interlink connection between these Thinkers some are inspired by others. Simultaneously reading the material along with session suggested by the resource person.

At the end Dr.Nishant Kumar was greeted for his fruitful session by the Political Science Department and Instruction for upcoming classes were briefed by Dr.Nidhi Yadav.



The second session of the certificate course was held on 16.10.22, i.e. Sunday, with Dr. Nishant Kumar as the resource person for the day. The main theme of this session was how different prominent events have shaped western political philosophy.

The speaker initiated the lecture by educating students about different methods to read western political philosophy. The important question of 'what is really west?' was asked. Different concepts such as those of Enlightenment, Renaissance, Reformation etc. developed in Europe however their nature is different in each country. We should look at it differently and not as a homogeneous thing. He discussed how Athens' defeat in the Peloponnesian war led Plato to believe that a society can only be stable if there's a centralized control system. Thus, he promoted the idea of 'philosopher ruler' in his works. Dr. Nishant Kumar shed some light on another important event, 'Renaissance'. The main theme of this event was to prioritize human achievements and excellence. One need not to be dependent on church rather, humans have the capacity to transform their lives on their own.

After this, the speaker discussed how Enlightenment, Reformation, English Civil War and French Revolution impacted the western philosophy. The English civil war exemplifies Hobbes' notion that without supreme sovereignty the commonwealth will be "dissolved and every man" will return to a time of war. French Revolution and the thinkers of that time, Rousseau, J.S Mill and Marx were discussed. Marx questioned and criticized liberalism. As capitalism grew, the difference between the rich and poor or the haves and have nots also widened. Marx believed that one day Capitalism will be overthrown and a new system of Communism will develop.

At the end, the students were given chance to ask their doubts which were then taken up by Dr. Nishant Kumar one by one. He was then greeted for his insightful session by the course coordinator, Dr. Nidhi Yadav.



SESSION-3

Session 3 on 22/11/22 was experienced with Dr. Sanjeev being the lecturer for the day. The session was on Shramamism and Syncretism which shaped Indian Culture as a whole. Dr.Sanjeev introduced the topic as Shramanism and syncretism have played significant roles in the development of Indian culture and spirituality. Shramanism, also known as Jainism and Buddhism, originated in India around the 6th and 5th centuries BCE. It emphasizes non-violence and the pursuit of spiritual liberation through personal asceticism and meditation. Syncretism, on the other hand, is the merging of different religious beliefs and practices. In the context of India, syncretism can be seen in the incorporation of various regional and local deities into the mainstream Hindu religion. Shramanism had a profound impact on Indian society, challenging the traditional beliefs and practices of the Brahmanical religion. The emphasis on non-violence and compassion towards all beings was a stark contrast to the Brahmanical belief in animal sacrifice and the hierarchy of the caste system. Buddhism and Jainism also provided an alternative to the rigid rituals and hierarchical structure of the Brahmanical religion. They emphasized personal spiritual growth and the importance of individual effort in achieving enlightenment. The rise of Shramanism also led to the growth of monastic communities and the development of new forms of art and architecture, such as stupas and monasteries. These institutions played a crucial role in the spread of Shramanic teachings and the preservation of its literature and traditions.

Short Term Course 3 - PowerPoint

Sanjeev Kumar

Buddhism and Jainism

- Buddhism and Jainism are known as the main source of shramanic tradition in India:

Rejection:

- Does not believe in Atma and Paramatma
- Discard the system of Rebirth and karmic Retribution
- Do not Believe in the Authority of Veda
- Reject Caste, Gender and all other forms of discrimination and hierarchies

Promotion:

- Equality, Fraternity, Egalitarianism
- Democracy, Representation and Republican Thought
- Harmony and Prosperity
- Rational Tradition of Thought

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Sanjeev Kumar



Syncretism, on the other hand, can be seen in the incorporation of various regional and local deities into the mainstream Hindu religion. For example, the goddess Durga, who originated in the eastern region of India, was assimilated into the Hindu pantheon and became a popular deity throughout the country. Syncretism also led to the development of new religious practices and rituals, such as the worship of Shiva and Vishnu in their various forms and the incorporation of tantric practices into mainstream Hinduism.

The process of syncretism has continued to this day, with the emergence of new religious movements and the adaptation of foreign religious influences, such as the incorporation of Sufi and Bhakti movements into mainstream Hinduism.

Overall, Shramanism and syncretism have played a significant role in the development of Indian culture and spirituality. The rise of Shramanism challenged the traditional beliefs and practices of the Brahmanical religion, while syncretism has led to the incorporation of various regional and local deities into the mainstream Hindu religion. These phenomena continue to shape and influence Indian culture and spirituality in the present day.

Short Term Course 3 - PowerPoint

Sanjeev Kumar

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Syncretism Meaning

- It is the combination or synthesis of various religions, cultures, and traditions- that evolved due to people coming from different places with their cultures and language for a long time.
- It not only focuses on culture and religion but also on art, clothing, celebration, rituals, and living.
- In other words, Syncretism can be referred to as the assimilation of traditions, values, culture, religion, and ideas while bringing unity and harmony within the community.
- Syncretism brings together ideas and cultures of different religions in search of higher truth and a way of life.

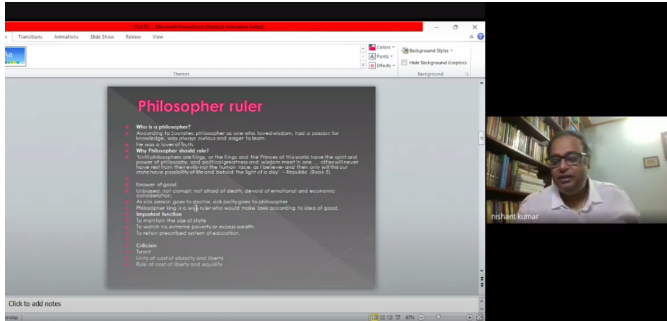
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Sanjeev Kumar



SESSION-4



Dr. Nishant Kumar was the resource person who took the 4th session of the certificate course on 23.10.22 (sunday). In this session, He discussed The Thinker "PLATO" in great detail.

The first topic Dr. Nishant discussed was The theory of forms. He explained that "Plato's Theory of Forms" is a complex work that presents debatable issues. Its core idea is that the physical world is not the real one because it changes, unlike the spiritual realm, the idea that stays the same. In his theory, the philosopher tries to analyse whether knowledge is possible from the rational view.

Next, Significance of the Philosopher Ruler was Discussed. The philosopher king Is a hypothetical ruler in whom political skill is combined with philosophical knowledge. Criticism of the same were also discussed.

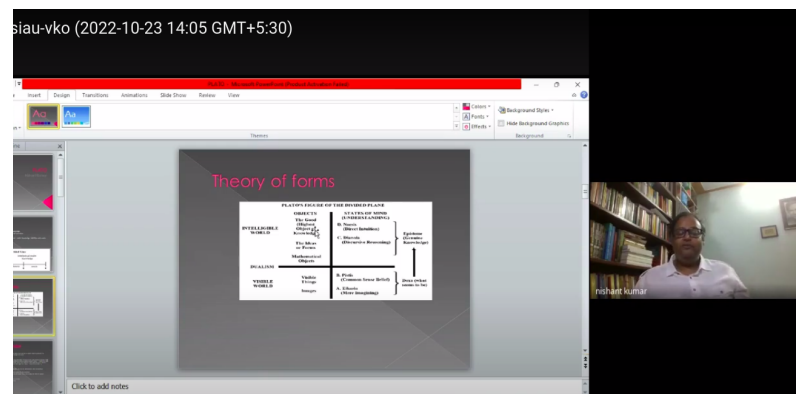
The Idea of Justice and Education was talked about next. Plato regards education as a means to achieve justice, both individual justice and social justice. It was also conferred to the students that Plato promoted gender equality when it came to education of justice.

The next topic of discussion was communism of wives and property. For Plato, the community of wives and property tried to eliminate all the negativities That obstructed the proper growth of the individual. Since the stress was on creating a Meritocratic society, Plato abolished private family and property for the guardian class, for they encouraged Nepotism, favouritism, particularism, factionalism and other corrupt practices among Rulers.

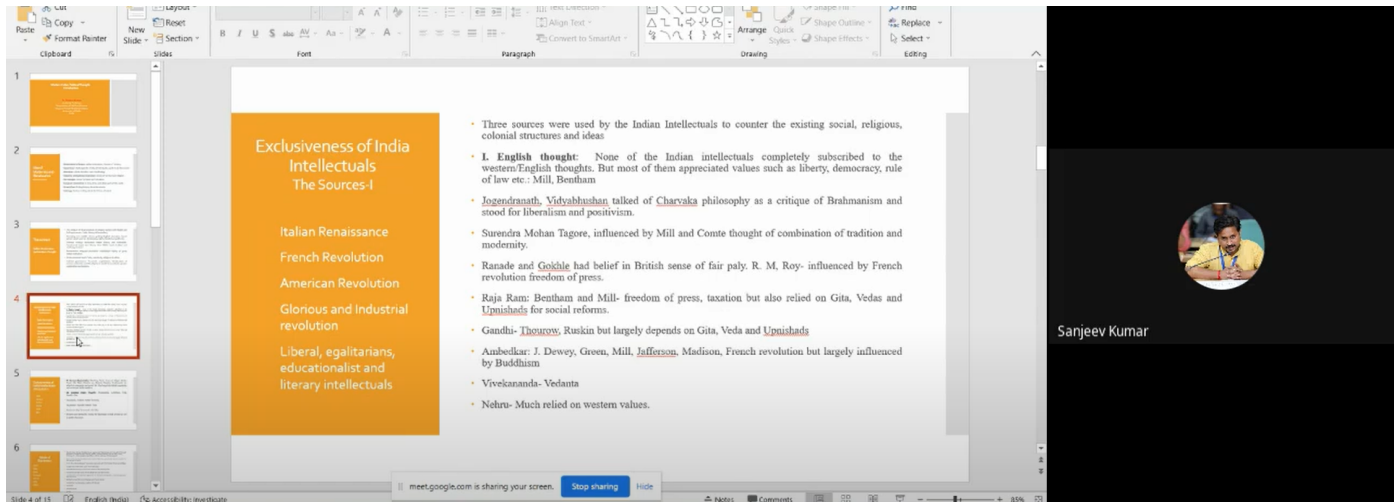
According to Plato, an ideal state possessed the four cardinal virtues of wisdom, courage, discipline and justice. One of the most fundamental ethical and political concepts is justice. It is a complex and ambiguous concept. The idea of the second best State was also discussed.

The last Question that was discussed was "Is Plato a forerunner of totalitarianism?". Plato's totalitarianism is reflected in his attempt to counteract all social changes with strict rules binding different social classes.

Lastly, The students were given a chance to raise their questions and Doubts. At the end Dr.Nishant Kumar was greeted for his fruitful session by the Political Science Department.



SESSION- 5



The fifth session commenced on 29.10.22 with Dr. Sanjeev Kumar being the resource person of the day. The theme of the lecture was premised on **Early Modern Indian Thinkers**. The Discussion started off with methodology of studying thoughts and relation/difference of Modern IPT to that of Western Political philosophy.

Early Indian modern thinkers were individuals who contributed significantly to the development of modern thought in India during the late 19th and early 20th centuries. These individuals were instrumental in challenging traditional views and beliefs, and in promoting new ideas and perspectives on various social, political, and cultural issues.

One of the most influential early Indian modern thinkers was Swami Vivekananda, who was born in 1863 and was a key figure in the development of Hindu nationalism. He was a monk and spiritual leader who believed that India's ancient wisdom could be used to modernize and revitalize the country. He argued that the traditional Hindu values of compassion, non-violence, and self-control could be used to address the challenges of modernity and to promote social justice and equality.

Swami Vivekananda was also a strong advocate for women's rights and education. He believed that women should be treated with respect and dignity, and that they should be given equal opportunities to pursue their goals and aspirations. He argued that the empowerment of women was crucial for the development of a just and equitable society.

Another influential early Indian modern thinker was Mahatma Gandhi, who was born in 1869 and became a key leader in the Indian independence movement. Gandhi believed in non-violent resistance and civil disobedience as a means of achieving political goals. He argued that violence and coercion were not effective means of resolving conflicts, and that peace and understanding could be achieved through dialogue and negotiation.



Gandhi was also a strong advocate for social justice and equality. He argued that all individuals, regardless of their social status or background, should be treated with respect and dignity. He believed that the caste system, which divided Indian society into different social classes, was fundamentally unjust and should be abolished.

A third important early Indian modern thinker was Rabindranath Tagore, who was born in 1861 and was a poet, philosopher, and cultural leader. Tagore was deeply concerned with the cultural and spiritual dimensions of modernity, and he argued that the West had much to learn from the East. He believed that the Western emphasis on materialism and individualism was misguided, and that it needed to be balanced by a more holistic and spiritual approach to life.

Tagore was also a strong advocate for education and cultural exchange. He believed that education should be accessible to all, and that it should be focused on cultivating critical thinking and creativity. He argued that cultural exchange was essential for the development of a more tolerant and understanding society.

Another significant figure in the field of philosophy was Sri Aurobindo, who was a major influence on the development of Hindu nationalism in the early 20th century. Aurobindo was a versatile thinker, who wrote on a wide range of subjects, including philosophy, politics, literature, and spirituality. He was deeply concerned with the spiritual and cultural renewal of India, and believed that the country had a unique role to play in the evolution of humanity.

Overall, the early modern period in India was marked by the emergence of a diverse and vibrant intellectual tradition, which was shaped by the ideas and actions of a range of thinkers who sought to bring about social and political change in the country. These thinkers, while diverse in their beliefs and ideologies, shared a common goal of seeking to create a more just and equitable society, and their ideas continue to inspire and influence people around the world.



SESSION-6

State and moral life of individual

- At level of interdependence and community state is the epitome of virtue and highest form of natural association.
- Man is a *zoon politikon* (political animal) because it is only by living in a political community that he realizes his true nature, which is to become a moral being.
- State is an association natural to man because it is essential for the completion of his nature.
- Men born with potential of becoming moral.
- Potential actualized in right social condition- for man it is being part of political community.
- Only theoretical understanding not enough- laws and good education necessary for shaping the intellect.
- Polis also gives them right to participate as citizens.- deliberate in political and judicial office- ekklesia (assembly), dikasteria (court).
- Therefore, according to Aristotle, state is an association not

Session 6 of the course was experienced with Dr. Nishant Kumar on 30.10.2022 where he scrutinized the political philosophy of the ancient Greek Philosopher ARISTOTLE .

Dr. Nishant began the session by giving a brief introduction about Aristotle, who was a disciple of Plato and teacher of Alexander as well . He also highlighted some of Aristotle's famous and important works including Metaphysics , Physics , Athenian Constitution , Politics , Nichomachean Ethics etc. Then , Dr. Nishant discussed about Aristotle's differences with Plato's ideas where Aristotle criticizes his theory of forms , idea of state and communism of wives and property.

Next ,Aristotle's Philosophy and Idea of Forms were weighed upon . Unlike Plato who believed in 'General', Aristotle focused on ' Particular' . There ia an important idea in his philosophy called 'TELOS' which means ultimate objective or end. Every animate and inanimate object has Potentialities and final fulfillments and to reach TELOS there are four different kinds of causes in his theory of explanation- the material cause , the efficient cause , the formal acuse and the final cause. Every object whether belonging to the animate or inanimate world, goes through a journey from matter to the form or nature, and this journey is fully guided and regulated by the ultimate destination, that is, theform. Every earthly object has its telos. To investigate it and to comprehend form, it is imperative to look into matter. Aristotle's idea on Virtue and Moral Action was talked about next .Whatever we do or think has before it a final goal, and GOOD is the final moral end of man's life.honour, wealth and various other means of material life is not enoughvirtue is most important.



Next topic for discussion was Citizenship. For Aristotle, there is no idea of natural citizenship. Direct participation in the functions of the state is the basis of citizenship. Only those associated with functions of judiciary or with deliberative functions of the public assembly is, according to him, a citizen. Only adult male members (except slaves) are to be recognized as citizens. After that Aristotle's views on Household (family), property and Slaves were discussed. He considers household as significant part of polis and the citizen (father) is a link between political community and household. He approached slavery from teleological and instrumental lens. Slaves are important for intellectual and moral development of his master.

Then Theory of State was considered for discussion. State is unique institution in that its final purpose is not only to serve the needs of life but also to ensure conditions of what is a good life on moral considerations. Thereafter, Aristotle's Classification of Constitutions / Governments was talked about. Aristotle classified Constitutions / Governments into six types based on number of rulers into Pure form (Monarchy, Aristocracy and Democracy) and Perverted form (Tyranny, Oligarchy and Democracy). For him best practicable and stable form of government is Polity which represented a mixture of oligarchy and democracy where the rulers are representative of middle class.

Governments/Constitutions and their classification

Number of rulers	Pure form	Perverted form
One	Monarchy	Tyranny
Few	Aristocracy	Oligarchy
Many	Polity	Democracy

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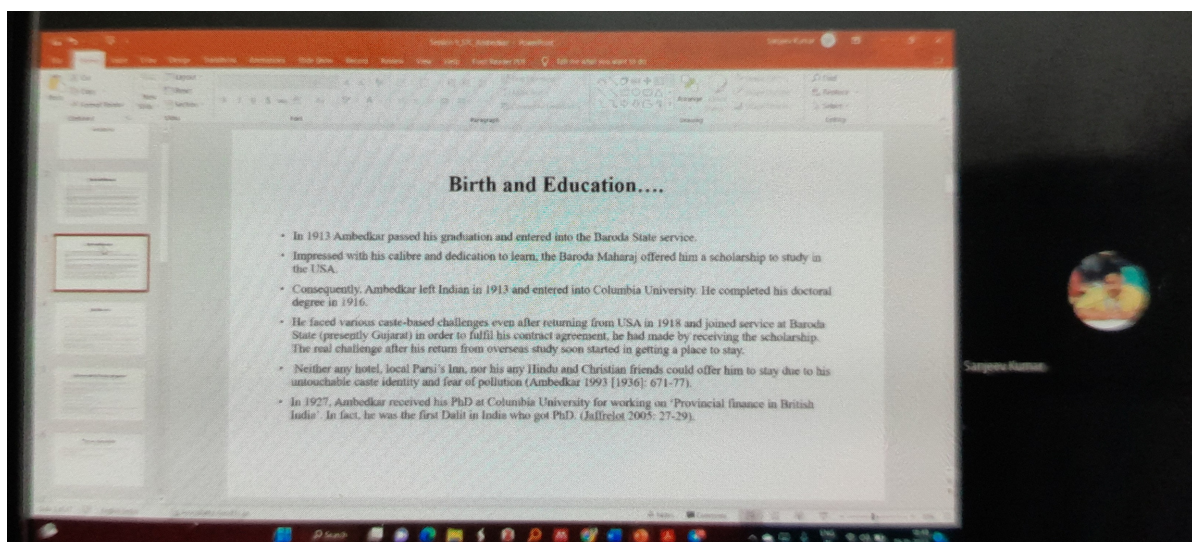
The last topics for discussion were Justice and Revolution. For Aristotle, Justice is the very virtue of the state. Justice is of two types - General and Particular. General justice includes complete social relationship based on virtue and ethics, whereas Particular justice is primarily its political aspect. Particular justice is of two types- distributive and corrective. Revolution means, according to Aristotle, a change in the constitution, a change in the rulers, a change-big or small. At last Dr. Nishant Kumar concluded the discussion and addressed the queries and doubts of students and then the knowledge enriched session came to an end.



Session-07

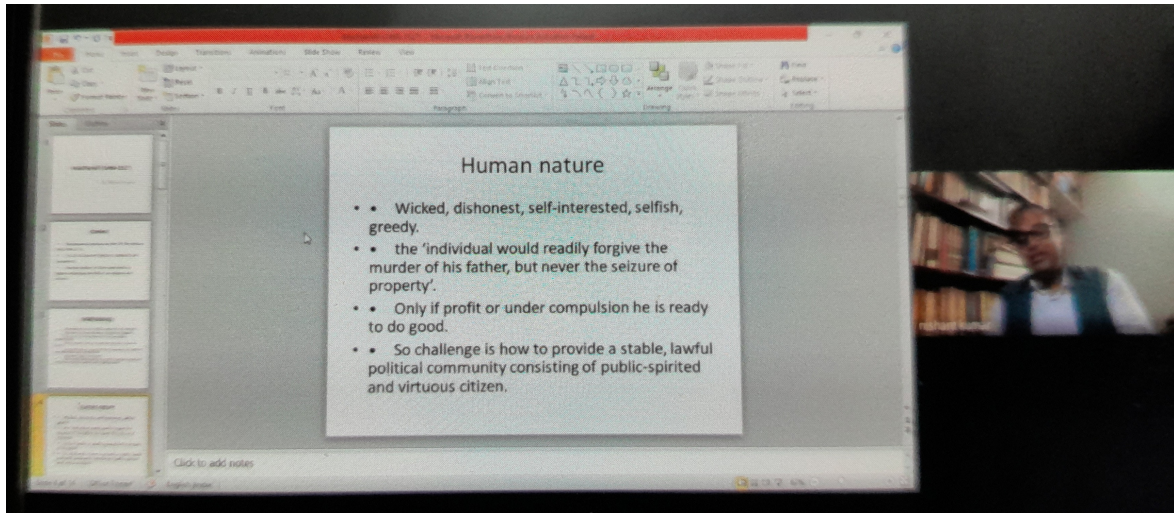
This session was themed around Dr. BR Ambedkar, enlightened by Dr. Sanjeev Kumar. He explained that Dr. Ambedkar was an education-hungry role model for activists with MA, Ph.D., M.Sc., D.Sc, barrister-at-law, L.L.D, D.Litt. and many more educational qualifications. In total, he had 36 degrees and diplomas. Dr. Ambedkar stocked his library with more than 50000 books. Instead of that he was the first Indian to pursue a doctorate degree in economics abroad And is popularly known as the “Symbol of Knowledge” and “The Sign of Information”. He devoted his whole life to reserve human rights. It can be said that his main concern was the people of the Dalit community, but he worked for many, not just the people. His contribution in Indian Democracy is not to be forgotten. As a chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign, Democratic and Republic based on adult franchise. Baba Saheb Ambedkar’s name will be written in golden letters in the history of India as a creator of social justice. This fact is doubtless. The speaker said that Dr. Ambedkar was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the downtrodden. He was one of the few sons in the History of India that he can be said to the gift of Indian freedom movement. If Mahatma Gandhi gave direction and lesson of morality then Baba Saheb gave shape to social aspect without exploitation. In true sense of the word, he gave democratic and anti caste aim. He spent his whole life for the betterment of the poor, exploited, untouchables and troubled classes. Thus, Dr. Ambedkar’s contribution to the Indian Constitution is undoubtedly of the highest order. Indeed he deserved to be called the “father or the Chief Architect” of the Indian Constitution.

The session then came to an end with a doubt clearing session where students asked there doubts and the speaker was greeted by the host.





SESSION-8



Session 7 was lectured by Dr. Nishant Kumar. He gave students insightful knowledge on the great thinker Machiavelli. He told, Machiavelli has been called a modern thinker. It was probably because he made his suggestions on the behaviour of human beings and not on any superficial law. He has been called the pioneer of 'Behaviouralism' by William T. Bluhm in the book 'Theories of Political System.' He does not pay heed to the divine law, which was the order of the day in Machiavelli's period.

Dr. Nishant Kumar then emphasised on various themes or theories given by the thinker. Machiavelli advised on various subjects. From viewing human nature as negative and corrupt to creating a wall between ethics and politics. He viewed ethics and politics from a separate lens in the case of a ruler and ordinary citizens. His idea of a Republican ideal type of government could not come to reality, and thus, he suggested a despotic ruler of a monarch to govern vicious people.

Statecraft has been the primary topic of his thoughts. Almost universally, he is read for his thoughts on the art of war and politics. In the field of politics, Machiavelli has left his powerful print. He was the proponent of "power politics" and asserted the expansion of power. In conclusion he talked of the contemporary times in which Machiavelli's ideas are widely debated among scholars. Regardless of criticism of his views, Machiavelli's thoughts in political science can not be ignored and deserve our full attention.



SESSION-9

Session - was experienced with Dr. Sanjeev Kumar where he discussed the Political philosophy of Vinayak Damodar Savarkar with the students .

He began the session with giving a brief introduction about V.D. Savarkar. Vinayak Damodar Savarkar (28 May 1883 – 26 February 1966) was an Indian Independence activist and politician who

formulated the Hindu nationalist philosophy of Hindutva. He was a leading figure in the Hindu Mahasabha. Savarkar began his political activities as a high school student and continued to do so at college. After 1937, he started travelling widely, becoming a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha political party, Savarkar endorsed the idea of India as a Hindu Rashtra (Hindu Nation). In 1948 Savarkar was charged as a co-conspirator in the assassination of Mahatma Gandhi, however he was acquitted by the court for lack of evidence.

Then, Dr. Sanjeev discussed Savarkar's stand on Nationalism. Savarkar observed that the Congress committed the serious mistake of overlooking the fundamental, social and political principle that in the formation of nations, religious, racial, cultural and historical affinities counted immensely more than their territorial unity. What they called the Indian nation Savarkar called the Indian state, because he believed that the Hindus could form a state with other minorities.

Next, the five Philosophical Dimensions of Savarkar :Utilitarianism, Rationalism, Humanism and Universalism, Pragmatism and Realism were discussed. The concept of utility, and not the sanctity of social structures through ancient documents and tradition, was the guiding principle underlying Savarkar's ideal of a transformed Indian society. To propagate his social and political philosophy, Savarkar used "rationality" as his touchstone. All thoughts, comments and arguments needed to be based on logical inference and applied to propositions grounded in observable facts. Savarkar's thinking was based on humanitarian values and a belief structure founded upon a faith in science, equality and liberty and He pursued the motto 'be practical not philosophical' , accepting that there is a need for philosophical and intellectual debate. on charity or religious considerations. He was realistic enough to realize that certain conditions were necessary for social and political progress to be possible and was aware of the fact that carrying out reforms was a difficult and complex challenge.

At last , Dr. Sanjeev concluded the discussion and addressed the queries and doubts of students and the session with fruitful knowledge came to end.



SESSION-10

Human nature

- To acquire anything one requires power therefore- life is a "perpetual and restless desire of power after power, that ceaseth only in death."
- Reason slave of passions- good and evil names given to things based on our appetites and aversions. No common law of good n evil.
- Man different from bees and other natural creatures who stay in common bonds.
- Human beings do not stay in society for its own sake but because it profits them.
- Aims to do anything for his own benefit.
- This leads to competition, rivalry, perpetual insecurity and physical conflict.
- But why does hobbes presume universal self-interest that leads to state formation. – because hobbes believes that man are about equal in their natural endowments: "nature hath made men so equal , in the faculties of body, and mind; as that when all is reckoned together, the difference between man, and man; is not so considerable
- The shift from man as natural being expected to follow divine command to anti social, immoral sense of passions and desires. This makes the state of nature a condition of unrestrained competition- "war of every man against every man."



Session 8 on 13/11/22 was experienced with Dr. Nishant Kumar being the resource person of the day and topic of the discussion was based on The First Contractarian thinker Thomas Hobbes. He exchanged his views on the life and experiences of Hobbes that shaped his consciousness of 17th century European state. Hobbes conceptualizes the Leviathan state where moral and political obligation arises from the contract made between people themselves. Rationality of humans create a condition of Self Preservation by giving up unlimited liberties and rights which withdraws them from State of nature that was full of chaos, lies, insincerity to serve person and interest and life in this, was solitary, poor, nasty, brutish and short. Dr. Nishant drew our attention towards Human nature just Like Machiavelli, the views of Thomas Hobbes on Human Nature are negative. As Hobbes say that man is slave of his desires and good and evil names are given to thing based on our appetite and aversions. His famous quote," Life is a perpetual and restless desire of power after power, that ceases only in death" was the premise of human nature. Hobbes used for the first-time materialism to philosophy and devised Methodological Individualism where individuals were on the Centre of the discourse based on scientific sanctum. This view of Hobbes was formed because of the contemporary scientific revolution and was inspired by many of the scientists of that time. The Hobbesian view of the state differs from the Aristotle who understood State as a natural/organic institution. Hobbes in order to escape the state of nature establishes All Powerful sovereign where its primary duty is to maintain peace and order. There should be alignment between natural and civil law so that obligation can be forced.

At last, Dr Nishant opened up the debate forum where he raised question Was Hobbes an Individualist or a Totalitarian and participants came up with their view and this session ended with formal vote of thanks.



Session-11

Day was experienced with Dr. Sanjeev Kumar on 19-11-2022 where he discussed the topic of Sanatan Dharm in detail.

He describes rebirth and Karmic Retribution was the essence of Brahmanism, it emerged with Jainism around the river Ganges and it was the greater Magadha region. Buddhism and Jainism rejected system of rebirth and endless cycles of birth. North western part of Indian continent whose much part in Pakistan and Afghanistan. Ritual Practices was much prevalent to make happy the rulers of ruling class. The priestly class had occupied the authority of performing rituals for ruling class continued it by birth generations. Panini lived in Gandhara.

Dr. Sanjeev Kumar described the development of Vedic Religion where Brahmanism Vedic Religion did not know the idea of Rebirth and karmic retribution. For long. Later situation changed Alexander's advent that made alliances with Brahmins of North-western regions. Mauryan Empire sets up its capital in Patliputra-Magadha region. This terminated the local rulers and established its representatives in the northwestern regions. These representatives had no regard for ritualism. This sometimes becomes a matter of revolt by local Brahmins against Mauryan representatives in the northwestern regions. E.g. Taxila, Ashoka had to travel to crush opposition.

Latter Dr. Sanjeev Kumar explained Demise of Vedic Religion and Invention of Brahmanism where Alexander, Ashoka and then Greek and Scythians (Sakas) invaders destructed the Brahmanical orders and the ritual practices- which is also mentioned in the Yugpuranas.

Brahmanism reinvented itself through Ritual practices become personal, an inward journey. Ritual individual affair and New texts were composed- Grihasutras for small rituals no big rituals, Production of Vedangas by Brahmins for Brahmins. Story of inward journey and For outside consumption Epics Ramayana and Mahabharata- Stories of Brahmin Hermetics living in forests- possessing power.

Classical Brahmanism was a new creation where Brahmins preserved the skills to perform Vedic sacrifices, if and when a ruler asked them to do so; this actually happened from time to time later on, when certain sacrifices among them the Horse Sacrifice (asvamedha) gained a certain amount of popularity among rulers.



Not tied to the worship of any specific gods and even has place for atheism. Guardianship of Veda was most important factor of these new Brahmanism creations. Claiming the purity of Sanskrit against all languages as perversions. Sanskrit was therefore the language of Brahmins, which they imposed wherever they went. Self-and Super self: A famous Upanishadic formulation expresses that identity: “tattvam asi”- “You are That”. The Gods were integrated in the new cultural system of Brahmanism and remained being important elements of the cult.

Session moved to important part of the session Dhmrashashtra: Theory of State where the idea of the state can be seen in Kautilya’s Arthashastra in ancient Indian literature. Where a detailed description of the origin, nature, development, objectives, functions or justification of the state is found. Hindu State Inherently Secular in India definition sarvadharmasambhav.

Now it came to the Rearmost part of Session The State and duties of king was the Dharma of a person to perform one’s duties according to the rules of the state keeping a sense of right and wrong. There was a close relationship between religion and politics in ancient India. The cultural traditions of Vedic India gave more importance and respect to dharma than the king. “Varnashram Dharma” in this society is build on the system of Varna it has four kinds of people Brahman, Kshatriya, Vaishya, Shudra. “Ashram Dharma” every individual has four spheres of life. Brahmacharya (1st 25 years), Grihastha (2nd 25 Years), Vanprastha (3rd 25 Years) and Sanyasa (4th 25 years of life). Individual must adhere to the ashram dharma. The duties and responsibilities given in each stage of life must be maintained and there should not be any violation.

Dr. Sanjeev Kumar concluded the discussion and addressed the queries and doubts of students and then the knowledge enriched session came to an end.



Session-12

Speaker of 20-11-2022 session was Dr. Nishant Kumar where he introduced one the English philosopher and Physician John Locke. He began with John Locke's timeline.

The slide titled "Life and Times" contains the following text:

Two forms of conflict overshadowed England—crown and the parliament and Protestants, Anglicans and Catholics led to civil war in 1640.

- Locke, Boyle, Newton were all members of royal English society. It is from Boyle that Locke learned about atomism.
- He met Lord Ashley, one of the richest men in England. He later became his personal physician and secretary and friend.
- Lord Ashley believed in free trade and expanding trade.
- Locke was writing economic papers for Ashley.
- In the meanwhile in London there were plots to kill the king and overthrow.
- Locke stayed in London till Rye house plot was found and busted. He went away to Holland.
- In exile he finished An Essay Concerning Human Understanding. He was also closely associated with English revolutionaries.
- While he was in Holland Charles 2 died in 1685 and was followed by James 2 to throne.
- After the death the rebels tried to overthrow James 2 but was again hunted. After James 2 became unpopular among supporters, William of orange was invited to bring a Dutch force to England. James 2 fled to France. This became known as Glorious Revolution. the balance of power shifted from king to parliament. Locke returned in 1688 with Princess Mary to join her husband.
- After coming back he published An Essay Concerning Human Understanding and the Two Treatises on Government.
- After coming back he stayed with Francis Masham and Damaris Cudworth, whom he had met in 1682 and was romancing.
- He died in 1704.

The video inset shows Dr. Nishant Kumar speaking in front of a bookshelf.

Locke was born on 29 August 1632 in Wrington. Locke, boyle, newton were all members of royal English society. Locke learned about atomism through boyle. He met lord Ashley and became his personal physician. Lord Ashley was wealthy and believed in free trade. Locke stayed in London till rye house ploy was found and busted. He went away in Holland. While in exile John Locke finished An Essay Concerning Human Understanding. In hollad Charles 2 died in 1685 and latter james 2 was throne. Locke returned in 1688 with princess mary after james 2 fled to france which shifted balance of power from king to parliament. He published the Essay and two treatises on Government. He stayed with Francis Masham and Damaris Cud worth, whom he had met in 1682. John Locke died in 1704. Dr. Nishant Kumar latter reviewed John Locke's First book of two treaties. Locke Criticized Robert Filmer's Patriarchal who was advisor Charles 1. Locke discards theory of divine right and father's authority over children only ephemeral and this authority can never be extended to life, liberty and property of children. No supernatural mystery in origin of state.



Critique of Filmer

- In the first book of two treatises, he criticized Robert Filmer's Patriarcha who was advisor to Charles 1.
- Filmer- only source of state authority is divine will. God gave it to Adam and it passed further down. Argued that human desire for freedom is unfair and unjust.
 - Locke attacks him on this.
 - Discards his theory of divine right.
 - Father's authority over children only ephemeral (momentary) and this authority can never be extended to life, liberty and property of children.
 - No means to identify successor of Adam. But if found will kings give up sovereignty?
 - He concludes that paternal authority is very different from political authority.
 - There is no supernatural mystery in origin of state.



Social Contract according John Locke was analyzed by Dr Nishant Kumar where he first mention John Locke thoughts on human nature was peace loving, friendly and calm and state of nature has liberty and equality state of nature was not one of license. Political authority for him was trust. Locke advocated limited sovereign as political absolutism was untenable. Government as a fiduciary trust in civil society. Separation of power executive subordinate of legislature. State according Locke contract was for people and civil law only extension of natural law. Natural rights were supreme. State should protect and promote, if fail, replace it. He proposes a constitution state in which public power is legally circumscribed and divided. Dr.Nishant describe Locke as a 'natural rights theorist' where Locke presented natural right as effective right being more meaningful and more specific; natural obligation to respect; uses it to set up limited government and provide right to life, right to freedom and right to property. John Locke known as father of liberalism because he differentiates society from state, people might replace government but society permanent. John Locke believes presence of religious beliefs actually prevents confrontations. Confrontation actually begins when the magistrate attempts to restrict different denominations from freely practicing. Locke was unsure about atheists as there was no fear of or wrath of god. According to John Locke the Roman Catholic Church follow their own beyond the space of British state so it should not be tolerated.

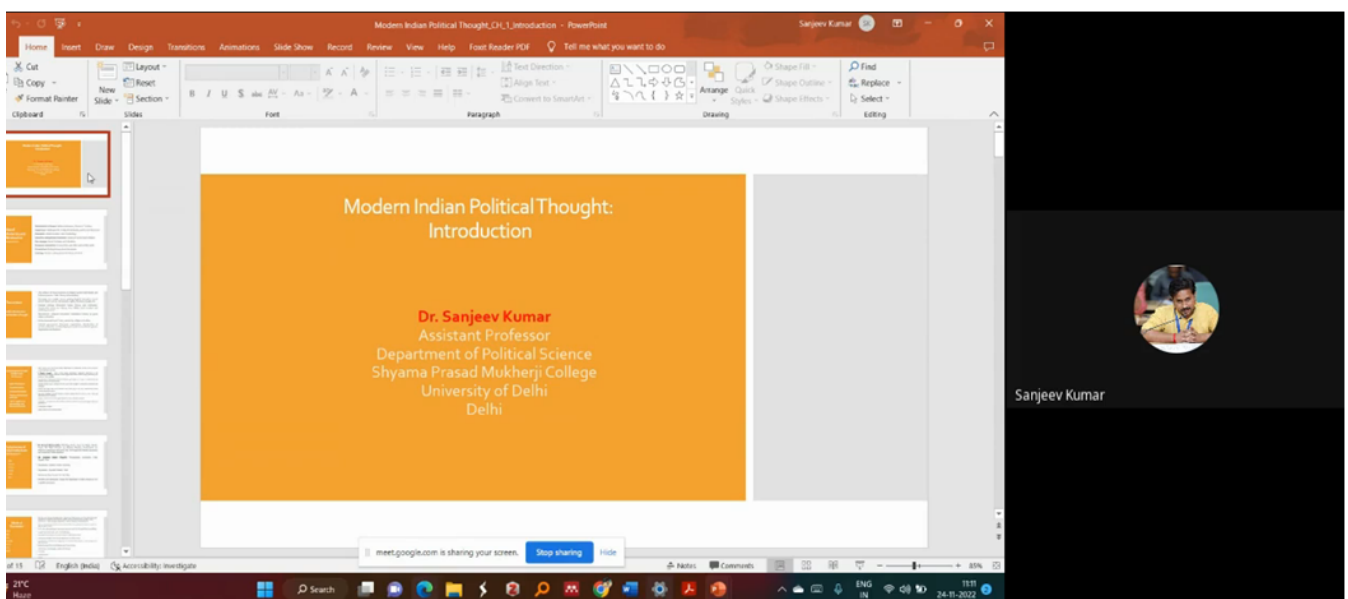


Rearmost part of session where speaker discuss 'An essay concerning Human Understanding' and classified Locke as empiricist. Against rationalist like Descartes who though idea came within one mind alone. Every subject can only known through material experience and all knowledge is based on ideas. At the end Dr. Nishant Kumar was greeted for his fruitful session by the Political Science Department and after addressing the queries and doubts of the students the session ended.



SESSION-13

Dr. Sanjeev Kumar was the spoke person on 26-11-2022 who discussed the Modern Indian Political thought where he describes it and also mentions essences.



First he describes Idea of modernity and renaissance which was in Europe known as Italian renaissance, Vienna 12th century. Nicolaus Copernicus challenged the trinity of Christianity. Rene Descartes introduces Doubt logic. Later industrial and glorious revolution was shown as victory of science over religion. Vasco D agama and Columbus were sea voyages. European colonialism in asia, Africa and other parts of world led to renaissance. Writing history about orients.

Dr. Sanjeev Kumar moved to Indian renaissance and Modern thought where critique of ritual practices of religion started with bhakti and sufi movements. Emerging new middle classes getting English education learnt western values such as democracy, rights, freedom, equality etc. Orientalist writings demeaned Indian history and civilization, constructed Aryan race theory thus 'white man's burden' and 'civilizing mission'. Romanticists critiqued orientalist established history of great Indian civilization.



At the domestic level caste, patriarchy, religious ritualism. None of the Indian intellectuals completely subscribed to the western/English thoughts. But most of them appreciated values such as liberty, democracy, rule of law etc. Jogendranath, vidyabhushan talked of charvaka philosophy as a critique of Brahmanism and stood for liberalism and positivism. Surendra Mohan tagore was influenced by mill and comte thought of combination of tradition and modernity. Religion and spirituality resume the importance in both private as well as public discourses.

Dr.Sanjeev Kumar describes the Modern Indian thinkers that they have expressed their ideas and thoughts through all means books, newspaper, speeches, letter writing, petitioning. Indian thinkers started their Lokamanya Tilak wrote for the mahratta and the kesari and dadabhai Naoroji was founder editor of the Rast Goftar. Challenges for Modern Indian Political thinkers had multiple issues which were to know history of western thought, history of Asian thought, possess linguistic skills and sustain a relationship with western colleagues and create a dialogue.

Raja Ram Mohan Roy, Jyotiba Phule, Vidyasagar adopted 'reason' as the value of enlightenment to fight against the customs. This moment was characterized by the embracing rationalism, science, equality and human rights.

Phases of Nationalist movement by B. Chakraborty were discussed by Dr.Sanjeev Kumar there were two phases Pre-Gandhian and Gandhian period and the second was 'neither 'elite actions' of the extremists nor 'constitutional reconciliation' of the moderates. It was a moment of great mass upsurge and mobilization.

Dr Sanjeev Kumar Concluded the session with themes of Modern Indian Political thinkers which were truth, non violence, sarvodaya, socialism, Democracy, secularism, social justices, Ideal Society etc. and addressed the queries and doubts given by students and then session ended.



SESSION-14

Discourses on the arts and sciences (1750)

- He engages with enlightenment- understands, participates and rejects it.
- The claim of enlightenment that arts and sciences help us in progress and making us civilized.
- "sciences and arts, spread garlands of flowers over the iron chains with which they are laden, throttle in them the sentiment of that original freedom for which they seemed born, make them love this slavery, and fashion them into what is called civilized peoples"
- Civilization is constraint- disguised oppression.
- They do not promote knowledge and progress and understanding but promote inequality and slavery.
- Creates new needs and new forms of dependence.
- Luxuries promote demand- new vulnerabilities- a form of degradation and hence against freedom.
- "ancient political thinkers forever spoke of morals and virtues; ours speak only of commerce and money."
- Earlier we were more honest with one another but now we learnt to disguise.
- Inequalities developed by arts and sciences about relationship of knowledge.
- He calls it the "slippery slope of modernity."
- Enemies of enlightenment- people in political power as it gives power to common man; it is eroding faith and encouraging questioning.
- However Rousseau does not think it is possible or wise to go back in time. His only solution is to put learned men in power positions.



14th Session was experienced with Dr. Nishant Kumar. In this session, He discussed The Thinker "ROUSSEAU" in great detail.

Dr. Nishant first gives an Introduction of the thinker. Jean Jacques Rousseau was one of the greatest political philosopher that the French has produced. Rousseau is a "state of nature" theorist. This means he starts his argument with individuals wandering about in a state of nature and then brings them together to show how society is created through their "social contract".

Next, One of Rousseau's most important work, "Discourse on the Sciences and Arts" was discussed. The work argued that the arts and sciences corrupt human morality. It was Rousseau's first successful published philosophical work, and it was the first expression of his influential views about nature vs. society, to which he would dedicate the rest of his intellectual life. Rousseau anticipated that his response would cause "a universal outcry against me", but held that "a few sensible men" would appreciate his position. Rousseau's argument was controversial, and drew a great number of responses.

Next, Rousseau's "Discourse on Inequality" was discussed. It is one of the most powerful critiques of modernity ever written. It attempts to trace the psychological and political effects of modern society on human nature, and to show how these effects were produced. In order to do this, Rousseau demonstrates that human evolution and the development of inequality between men are closely related. The result is both a sweeping explanation of how modern man was created, and a sharp criticism of unequal modern political institutions.



The next Topic of discussion was Rousseau's "Social Contract". Rousseau asserts that modern states repress the physical freedom that is our birthright, and do nothing to secure the civil freedom for the sake of which we enter into civil society. Legitimate political authority, he suggests, comes only from a social contract agreed upon by all citizens for their mutual preservation.

The sovereign only has authority over matters that are of public concern, but in this domain its authority is absolute. The general will finds its clearest expression in the general and abstract laws of the state, which are created early in that state's life by an impartial, non-citizen lawgiver. While everyone should be free to observe their personal beliefs in private, Rousseau suggests that the state also require all citizens to observe a public religion that encourages good citizenship.

Lastly, The students were given a chance to raise their questions and Doubts. At the end Dr.Sanjeev Kumar was greeted for his fruitful session by the Political Science Department.

Social contract

- In social contract Rousseau takes fundamental challenge to how reconcile freedom with authority of state.
- Human society has developed to such a stage where they cannot be self dependent and need active cooperation of others.
- In second discourse he ends at saying how exploitative relationship is legitimized by law and state power.
- The social contract is a shift from this understanding.
- Here he believes that each individual will enjoy the protection of the common force while remaining free as in state of nature.
- The key to this is the idea of General Will: collective will of the citizen body taken as a whole. The general will is the source of law and is willed by all citizens.
- Consequently, while following general will the citizen is subject to his own will and therefore remains free.
- There are ambiguities and lack of clarity in his understanding of general will.

nishant kumar



Session-15

Day - was experienced with Dr. Sanjeev Kumar on 03-12-2022 where he discussed the Political philosophy of Vivekananda with the students.

The screenshot shows a Zoom meeting window. On the left, a list of participants is visible, with Sanjeev Kumar highlighted. The main window displays a PowerPoint presentation. The slide is titled 'The context' and contains the following text:

- Purpose of Vivekananda (1863):
- A contemporary of Marx for 20 years, Swami Vivekanand could see the shortcomings of capitalism that led to exploitation of poor and marginalised section of society.
- His conception of ideal society was one where no one suffers and everyone cares for each other irrespective of their differences.
- He wanted to find a solution for the people of all generations.
- 1-theories of Advaita Vedanta are not to be confined to the *Sastras* only, but for the fulfilment of our needs. *Bringing down the Advaita into the material world.*
- living Vedanta entering in our ordinary life and conduct-bringing down the sky-high elevated thoughts of Buddha and Sankara down to the level of practical life and application.
- 2- preptions of the Vedanta are not antagonistic to one another but stages in the final spiritual fulfillment. The philosophical positions of Dvaita, Visistadvaita, and Advaita were to him not absolute systems but stages in spiritual growth.

He began with explaining the context of the discussion first. A contemporary of Marx for 20 years, Swami Vivekanand could see the shortcomings of capitalism that led to exploitation of poor and marginalized section of society. His conception of ideal society was one where no one suffers and everyone cares for each other irrespective of their differences. He wanted to find a solution for the people of all generations. He then continued with interpreting the idea of 'Individual: That thou art' - (tattvamasi). In the philosophy of Swami Vivekananda, an individual is not considered as an ordinary human being but potentially as powerful as the Divine. Next topic of discussion was 'Ideal Society'. Vivekananda's idea of Ideal society is diffracted in his writings. His idea of society was spiritual. Society should be moulded on the basis of truth and not other ways. Next topic for discussion was 'Caste and History of Governance'. Human society is in turn governed by the four castes—the priests, the soldiers, the traders, and the labourers.



Caste was not the part of religion. Its social system. As mentioned earlier, Vivekananda did not believe that caste system was part of religion; in fact, he wanted people to know that it was a social system necessary to maintain stability.

Dr. Sanjeev then continued the discussion with the next topic 'Synthesis but no westernisation'. Vivekananda wanted the marriage of Indian and western values but never supported westernisation of society. Progress and ethics must be based on Indian tradition. Then the discussion dealt with the question 'How to realise the Ideal Society?' First, realisation of oneness: compassion for fellow beings. Second, Elevation of Masses- egalitarian values, religious beliefs and education and Third religious ideal into society. He wanted some limits on religion in order to grow the society.

Religion and Revival

- Derives from his master Ramakrishna- 'Common Universal Faith' that all religions are same, but he goes further that the difference lies in method and language- herein Hinduism in general and Advaita Vedanta as supreme among other religions of the world.
- Hinduism by calling it 'the mother of religions'.
- This claim of superiority rested on the fact that Hinduism was that religion which had *taught*, and continued to teach, the world both tolerance and universal acceptance. Not only did Hinduism believe in tolerance but it also accepted all religions as true. It has never persecuted, either with sword or pen, and, in fact had given shelter to persecuted sects. Its message was the surest antidote to sectarianism, bigotry and fanaticism.
- superiority of Hinduism is not asserted through the rejection or defeat of the other—which would involve violence—but by cooption through subsuming other religions within it, as minor or even major parts, making violence apparently redundant, or couching it in co-option.
- religion was not an intellectual activity but an act of realization

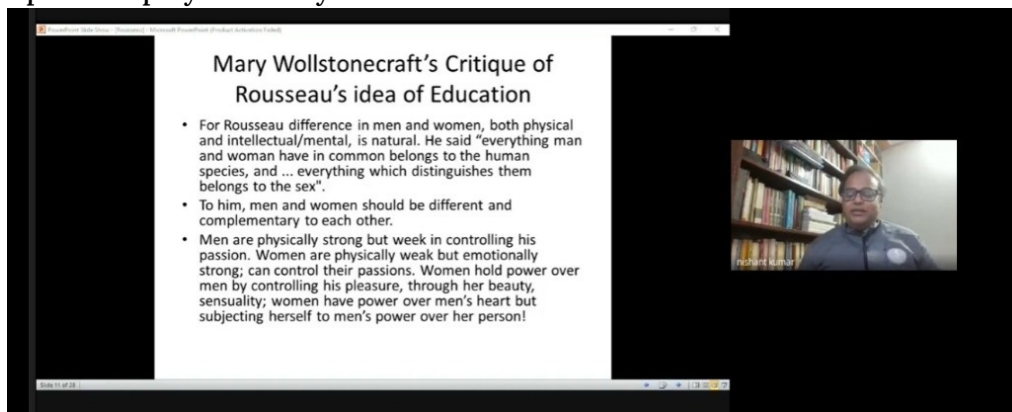
Next discussion continued about the notion of 'Religion and Revival', which derives from his master Ramakrishna- 'Common Universal Faith' that all religions are same. The last topic for discussion was 'Implementing Vedanta for Ideal Society'. Vivekananda strove for bringing down the highest philosophies of Veda for the welfare of common people and forming an ideal society.

Dr. Sanjeev then concluded the discussion and addressed the queries and doubts of the students and the session with immense fruitful knowledge came to end.



Session-16

Day - was sustained with Dr. Nishant Kumar where he discussed the Political philosophy of Mary Wollstonecraft.



Dr. Nishant began with an explanation on Rousseau's novel on Education. It was in part novel and in part philosophical treatise. The goal of education is to cultivate our natural tendencies. The story is about two characters Sophie and Emile and how their education differs. For Rousseau difference in men and women, both physical and intellectual/mental, is natural. To him, men and women should be different and complementary to each other. There should be different education to men and women; same education to both sexes would be morally degrading and disturb social order. Then Dr. Nishant moved on to Mary Wollstonecraft's critique of Rousseau's idea of Education. Mary Wollstonecraft launched severe criticism of Rousseau's views on nature of women, sex and gender roles, and women's education. To her, except physical superiority of men, none of the difference between men and women was natural. Difference in their mental capabilities and attributes only socially produced. Wollstonecraft's critique of Rousseau originates from her belief that women must also learn to think more critically, make wise decisions and accept moral responsibility for their actions. She maintained that a woman must be intellectual in her own right. In spite of separated education for boys and girls, she suggested co-educational schooling in which students of both sexes wear same dress, have same curriculum, and are taught by same teachers.

The next topic Dr. Nishant focused on was Wollstonecraft's view on Vindication of the Rights of women. Her first (and most important) assumption is that the power of Reason is what places humankind above the rest of the natural world. Her second biggest assumption is that virtue and moral goodness are what make one human being better than another. Her third and final assumption is that God gave us passions and temptations so that we could gain knowledge by struggling against them. Therefore, the qualities of Reason, Virtue, and Knowledge are our starting points. Then, Dr. Nishant continues with discussing Wollstonecraft's critique of Dr. Gregory, who has written a book on how he chooses to raise his daughters.



Dr. Gregory instructs his daughters to learn how to dress nicely and hide their true emotions whenever they can. Wollstonecraft finds it strange that Dr. Gregory thinks that liking dresses is "natural" for women. The truth is that we won't really know what women are capable of until we offer them all of the same social respect and education that we offer to men. Wollstonecraft admits that men might have a natural advantage over women in terms of physical strength. But in terms of reason and intelligence, she's confident that both genders are equal. Wollstonecraft's critique of Dr. Fordyce was talked about next, who apparently wrote a bunch of sermons instructing young women how to behave. Fordyce even instructs young women to look as angelic as possible when they're praying to God. To Wollstonecraft, this is a huge insult to religion and to God, because women's minds should be on God when they're praying, not on how good they look to other people. While talking about sexuality and reputation, Wollstonecraft argues that there should be a law forcing men to take care of the women they have seduced and had sexual relations with.

Then, Role of parents towards their children was discussed. There has to be a good relationship between parents if the children are going to learn how to properly treat others. Wollstonecraft thinks that young girls suffer from parents' tyranny even more than boys do. But in a good world, parents would calmly sit their children down and explain to them why the children should follow the parents' advice until the children have the ability to judge for themselves.

At last, Wollstonecraft firmly believes that the government should create some sort of public school system where children from all walks of life come together and learn. Wollstonecraft wants stronger laws preventing cruelty to animals. In order to be good people, both genders have to act according to the same moral principles. There isn't one set for boys and one for girls. Not only does society need to educate women and help them become more rational, but it also needs to stop insulting women who do manage to show a little reason.

Dr. Nishant Kumar concluded the discussion and addressed the queries and doubts of students and then the knowledge enriched session came to an end.



SESSION-17

Session 17 was experienced with Dr. Sanjeev Kumar on 10.12.2022. In this session, He discussed The Modern Indian Political Thinker "GANDHI" in great detail. The first topic Dr.Sanjeev discussed was "Hind Swaraj", written by Mahatma Gandhi in 1909. In it he expresses his views on Swaraj, modern civilization, mechanization, among other matters. In the book, Gandhi repudiates European civilization while expressing loyalty to higher ideals of empire ("moral empire"). The book consists of 20 short chapters and Criticises emergence of three lites: Railway, Lawyers, Doctors and Teachers.

Next, "Gandhi's views on the Western Civilization" were discussed. Gandhi found Western Civilization as the All pervasive Monster. Responsible for all forms of inequality, subjugation and exploitation. The victory of science over religion has led to the The idea of Individualism, Free Market, and industrialization. This led to Over production and greed.

The topic of Swaraj was discussed next. Swaraj means "self-governance" or "self-rule". Swaraj lays stress on governance, not by a hierarchical government, but by self-governance through individuals and community building. The focus is on political decentralization. Since this is against the political and social systems followed by Britain, Gandhi's concept of Swaraj advocated India's discarding British political, economic, bureaucratic, legal, military, and educational institutions.



Talking about Methods of Swaraj, It was discussed that "Truth" is the only method that would lead to swaraj. Self-Control, Discipline, Selfless life. No selfish interest and no desire for self is the best way to live. A person can be called as satyagrahi, when he realises "Advaita" - that there is no other all are one. Nature is one, different components function in coherence and in cooperation with the bondage of love. Gandhi understood nonviolence from its Sanskrit root "Ahimsa". Ahimsa is just translated to mean nonviolence in English, but it implies more than just avoidance of physical violence. Ahimsa implies total nonviolence, no physical violence, and no passive violence. Gandhi translates Ahimsa as love. For Gandhi, nonviolence is the greatest force at the disposal of mankind. It is mightier than any weapon of mass destruction.

Next, Gandhi's views on "Economy" and "Polity" were discussed. Gandhi believed that the society should be Self-Sufficient and Sarvodaya (work for the upliftment of all). The economy should focus on small scale production system.

The screenshot shows a Google Slides presentation titled "Weapon of Satyagrah: Ahimsa". The slide content includes a flowchart with the following structure:

- Satyagraha (Soul force, truth force)
- Ahimsa: More than non-violence
 - Not to Heart or do violence against any being
 - Extend only love even to your enemies-to transform his heart

The presentation is being shared via a Google Meet link, and the presenter's name, Sanjeev Kumar, is visible in the bottom right corner of the screen.

Talking about polity, Gandhi discussed the following themes in brief - Decentralisation, Village republic, Oceanic circle, Ram Rajya, No coercive power of state- enlightened anarchy, No police or army- instruments of violence, Classless society Lastly, The students were given a chance to raise their questions and Doubts. At the end Dr.Sanjeev Kumar was greeted for his fruitful session by the Political Science Department.



Session-18

Day- was experienced with Dr. Nishant Kumar on 11-12-2022 where the famous English Political Philosopher J.S. Mill was discussed in the class.

ON LIBERTY (1859): AUTONOMOUS INDIVIDUAL TO SELF-DEVELOPMENT + POSITIVE STATE

- Consequentialist
- Only for civilized societies- not for societies like India, China- barbaric- need iron handed approach to civilize
- Danger of tyranny of majority- more problematic than political tyranny- as exercised by society.
- It Stifled and suppressed individuality- stifled capacity to develop own taste and individuality.
- Aim to develop principles to derive area where individual should be free from state and social intervention.
- Mill begins with negative conception of liberty- individual have capacity for free choice- autonomous being.
- Later he shifts towards positive idea of freedom stressing on human self-development and positive view of state.
- Self regarding action- no intervention; other regarding action- 'harm principle'
- 'Harm principle'

Dr. Nishant began with giving an introduction about J.S. Mill to students. J. S. Mill was son of famous historian James Mill and student of Jeremy Bentham. Jeremy Bentham, father of Utilitarianism, had deep impact on his thought process. Bentham along with James Mill formed the Philosophic Radicals group, and organized it as a political party, who wanted to rationalize law and legal institutions, argued for universal male suffrage, and politics advocated by human happiness and not natural rights. In 1840 Whigs and Radicals joined to form Liberal Party. After death of wife, he got elected to Parliament. Though not very successful, he tried to initiate two important changes through private member's bills: 1) Inclusion of women in voting; 2) He headed Jamaica Committee and pushed unsuccessfully for opposition to trial laws against local protest.

Next, Dr. Nishant discussed Mill's position on Utilitarianism. Mill aimed to safeguard utilitarianism from critics. He went as far as to throw the core utilitarian position. He tried to establish some pleasures higher than other. Mill argues for quality of pleasure being as important as quantity. Human pleasures are more superior than animalistic pleasures. True happiness one that is determined by



higher faculties (intellectual pleasure vs sensory pleasure). People choose it over other pleasure even if includes discomfort, Would not exchange or trade it for greater amount of other pleasures.

Next, Mill's views on Liberty were discussed by Dr. Nishant. Mill Aim to develop principles to derive area where individual should be free from state and social intervention. Mill begins with negative conception of liberty- individual have capacity for free choice- autonomous being. Later he shifts towards positive idea of freedom stressing on human self-development and positive view of state. Subjection of Women was the next topic for discussion. One of first to apply liberal principles to women. Mill was against law where women had no right to property, or divorce. He wanted to improve their life world by suffrage, education, employment central. He claimed equal status for women in three areas: right to vote, right to equal opportunity in education, employment. Liberty and self-determination were equally important for women according to Mill's idea of Representative Government was discussed next. He argued that political institutions are work of men. Political machinery does not act by itself and is dependent on the capacity and qualities of men. Representative government is best for Mill, it helps in progress and helped citizens to use and develop their faculties fully. He promoted the idea of virtue, intelligence and excellence. He also made way for educating citizens and free discussion for emergence of truth. He tried to reconcile political equality with individual freedom. According to him, Democracy is good because it made people better and happier. Women denied access to own potential, and suffer unquestioned biases and prejudices. He supported idea of perfect equality with no power or privilege of one over another



PowerPoint Slide Show - (RAM (1806-1877)) - Microsoft PowerPoint (Product Activation Failed)

'MILL AS RELUCTANT DEMOCRAT'

- Position on women and franchise- democrat
- Belief in representative government- democrat
- Values of democracy- liberty rights- democrat
- Reluctant- liberty not for all
- Individuality only for adult
- Graded voting exclusionary
- Only for civilized society

Mill as Prophet of Empty Liberty

- Self-regarding possible?
- Arbitrarily limits all liberty.
- Ambiguity.

nishant kumar

'Mill as a Reluctant Democrat' was the last topic of discussion for the session. Mills stand on women and franchise, Belief in representative government, Values of democracy and liberty rights proves him as a democrat but he was 'Reluctant' on basis of the following ideas : liberty not for all, Individuality only for adult, Graded voting exclusionary only for civilized society.

Dr. Nishant Kumar concluded the discussion and addressed the queries and doubts of students and then the knowledge enriched session came to an end.



Session-19

Rabindranath Tagore (1861–1941) was not a political thinker in the strict sense of the term. Basically a literary figure having profound interest in the spheres of music, painting, poetry and related branches of literary creations, his social and political thoughts appeared to be the product of his insightful grasp of the burning issues of his times.

The first topic discussed was "The main Strands of the political Thought of Tagore ". Throughout his life, Tagore appeared to be a seeker of eternal truth which, he thought, lay at the heart of every notion, action and pursuit of all the people in the entire universe. He showed his utter disapproval for the idea of revolutionary reform and notion of class divisions amongst the people doing the rounds in the world.

Next, Tagore's views on "Freedom" was discussed. Tagore was a lover of human freedom. Influenced by the western liberalism, Tagore opined that freedom of a nation will provide ample scope to its citizens to express their view openly. His idea on freedom contained the following things:-

- 1) Enlightenment of soul through self-realization.
- 2) Political freedom accompanied by spiritual freedom.
- 3) Regulation of Almighty in guiding the soul.
- 4) Comprehensive social and cultural growth
- 5) Fundamental claims of Indian humanity and independence.
- 6) Freedom of individual and freedom of nation.



Tagore also believed in "Self-government". To pursue freedom, Tagore needed self-government for India. Through that, the country will attain enlightenment. It will lead the country on the path of progress. Self-government is the medicine to cure all the political ailments. He therefore, pleaded for the freedom of India;

The philosopher's vision of "Nationalism" was discussed next. He skeptically scrutinized the construction of the nation on narrow parochial lines. Tagore opined that the term nationalism was derived from the term nation-state. And it was nothing but the embodiment of Western ideas of capitalism and mechanization. He believed that these ideals were intrinsically against the Indian tradition of self-autonomy, pluralism and religious tolerance. Fundamental to his belief was that nationalism could not rise above humanity.

Talking about "Freedom Struggle" , Tagore has made some significant contributions in the struggles. Tagore wrote the song Banglar Mati Banglar Jol (Soil of Bengal, Water of Bengal) to unite the Bengali population. He started the Rakhi Utsav where people from Hindu and Muslim communities tied colorful threads on each other's wrists. He urged the masses to seek self-reliance and unite themselves against oppression. He was awarded a knighthood by King George V in 1915, but Tagore renounced it after the 1919 Jallianwala Bagh massacre.

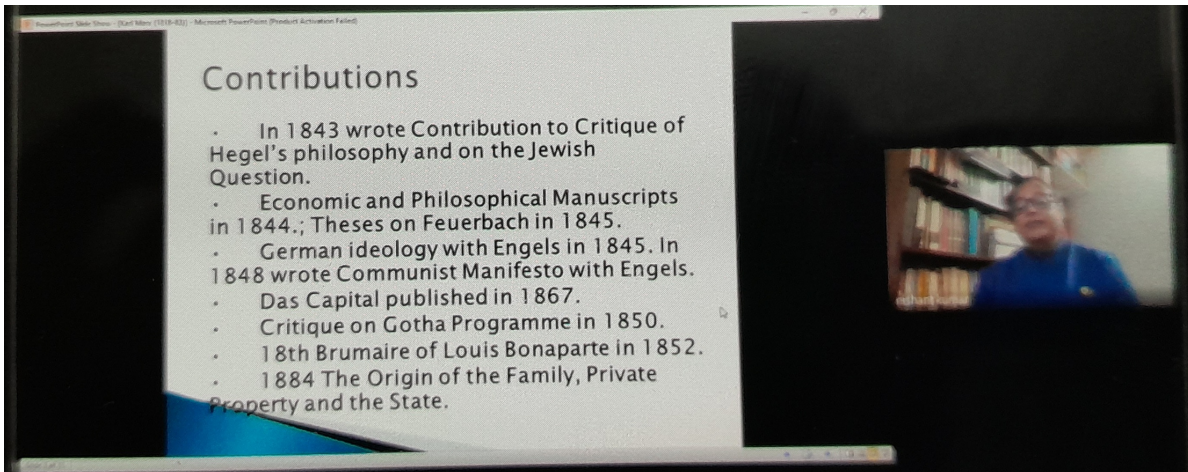
The last topic that was discussed was "Tagore's critique of Gandhi". Gandhi and Tagore, the two great leaders of the Indian history were known for having different opinions on specific issues concerning India's future and freedom movements, however, these differences in their intellectual understanding, were not strong enough to wipe out the great sense of respect and admiration they had for each other.

Tagore had criticised Gandhi's Non-Cooperation Movement, the Charka, besides his ideas of nationalism and patriotism. In spite of their differences, Tagore had once called Gandhi the living truth of life while explaining how the latter never endorsed the idea of discrimination.

Lastly, The students were given a chance to raise their questions and Doubts.



Session-20



Dr. Nishant Kumar briefed students on Karl Marx, one of the most important thinker of the 19th century who has had a long lasting impact, in session 20 . He explained that Marx wasn't a socialist thinker. Socialism existed even before him hence Karl Marx's significance is that he goes beyond Socialism. A utopian vision of a just society for some, a blueprint for totalitarian regimes for others, Marxist thought is laid out in the Communist Manifesto and the three-volume Das Kapital. Dr. Kumar then talked of some of Marx's Ideologies the first one being related to class struggle. "The history of all hitherto existing society is the history of class struggle," says the Communist Manifesto, co-written with Friedrich Engels and published in 1848. Marx believed that humanity's core conflict rages between the ruling class, or bourgeoisie, that controls the means of production such as factories, farms and mines, and the working class, or proletariat, which is forced to sell their labor. According to Marx, this conflict at the heart of capitalism -- of slaves against masters, serfs against landlords, workers against bosses – would inevitably cause it to self-destruct, to be followed by socialism and eventually communism. Then he talked of the Dictatorship of Proletariat.

This idea – coined by early socialist revolutionary Joseph Weydemeyer and adopted by Marx and Engels – refers to the goal of the working class gaining control of political power. It is the stage of transition from capitalism to communism where the means of production pass from private to collective ownership while the state still exists. The concept, including suppressing "counter-revolutionaries", was proclaimed by the Russian Bolsheviks in 1918. Vladimir Lenin wrote that it is "won and maintained by the use of violence", signaling the authoritarian drift that began after Russia's October Revolution .



Then Dr. Kumar discussed of Marx's Communism. Marx and Engels wrote the “Manifesto of the Communist Party” in 1848, at a time of revolutionary turmoil in Europe. It only reached a wide readership in 1872 but became part of the canon of the Soviet Bloc in the 20th century.

For Marx, the goal was the conquest of political power by workers, the abolition of private property, and the eventual establishment of a classless and stateless communist society. According to Marx's theory of historical materialism, societies pass through six stages – primitive communism, slave society, feudalism, capitalism, socialism and finally global, stateless communism. In reality, the abolition of private property and the collectivization of land resulted in millions of deaths, especially under Russia's Joseph Stalin and China's Mao Zedong. Communism was followed by his another ideology of internationalism. “Workers of the world unite!” is the famous rallying cry that concludes the Manifesto and seeks to create a political structure that transcends national borders.

The idea lay at the heart of Soviet internationalism, uniting the destiny of countries as geographically distant as the USSR, Vietnam and Cuba, and revolutionary groups including the Colombian FARC or the Kurdish Workers' Party PKK, as well as anti-globalization movements. At the end, the speaker enlightened students on "Opium of the people." Marx believed that religion, like a drug, helps the exploited to suppress their immediate pain and misery with pleasant illusions, to the benefit of their oppressors. The quote usually paraphrased as “religion is the opium of the people” originates from the introduction of Marx's work “A Contribution to the Critique of Hegel's Philosophy of Right”. In full, it reads: “Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people.” The idea was used to justify brutal purges of religions in Russia, China and across eastern Europe. Some scholars point out that Marx saw religion as only one of many elements explaining the enslavement of the proletariat and may have been surprised to see radical atheism become a core tenet of communist regimes.

Revolution

- Class struggle paves way for it.
- Transition from one historical stage to other occur through revolution.
- Revolution occurs due to contradiction between forces and relations of production.
- Aimed at transforming relation of production to make it compatible to the forces of production.
- Occurs only when top have reached a certain level of maturity.
- Occurs to resolve contradictions so proletarian revolution the last revolution.
- Revolution in capitalist society
- Over production main cause of crisis
- Proletariat will feel the pinch and will unite
- Petty bourgeoisie will join - monopolies and industrial growth will not allow them to survive and they do not have sufficient capital.
- Development of instruments of production act as grave diggers
- Role of communist party imp- class consciousness
- Prepare and guide revolution
- Set up dop

“Let the ruling classes tremble at a communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries unite”.



VALEDICTORY SESSION

Beginning the **valedictory session**, coordinator welcomed and greeted Dr. Sanjeev Kumar who was resource person of Indian political thought and called upon him to present the keynote address of the evening. Dr. Sanjeev Kumar was fond of these sessions and student's interaction in these sessions especially in queries and doubt related question he mentioned and also assured students that assistance will be provided by him even after end of these interactive sessions. After appreciating Dr. Sanjeev Kumar, the coordinator greeted Dr. Nishant Kumar who covered Western Political thought and was appealed by coordinator to reveal his experiences of these sessions. Dr. Nishant Kumar addresses his indulgement on these sessions and students attachments to these session led to wonderful discussion and he hope the session will assists the students in their examination he also acknowledged Dr. Nidhi Yadav for giving them an interactive platform.

Feedbacks of Participants were too overwhelming as some of them described sessions as '**Informative and Productive**', '**Pleasant experience**' & '**session was exceptional**'. Sessions were organized astonishingly and on time also resources of these sessions were easily accessible. Cooperation and attentiveness of Participants were the heart of these sessions. Power Point Presentation were the key to speaker's dialogue as it not only helped in explanation as it provided well and compressed summary for Participants to revise it later and recordings of sessions were handed to Participants. As of speakers described their experiences for these sessions '**Amusing & Worthwhile**', '**Splendid Performance by Participants**', '**Excellent Experience**'.



Later the Coordinator applauded the planners and organizers for executing the session with passion and thanked the Principal of Ram Lal Anand College, Prof. Rakesh Kumar Gupta and Dr. Kshama Sharma the Head of Department of Political Science and Dr. Triranjana Raj, Associate Professor of Department of Political Science for all the support and guidance. He also acknowledged the support from Dr. Nidhi Yadav for conducting this course and those which were previously conducted by the department and thanked for the guidance and support for these courses.

Mentions accomplishment done by coordinator team and report writing team for these sessions and acknowledged their efforts in these sessions.

The seminar concluded with an expression of thanks by the Department of Political Science.