CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
The Idea of the Political in the Indian Intellectual Tradition DSE-6	4	3	1	-	NA	NA

Learning Objectives

This course aims at introducing to the students, the idea of the political by framing the same, in the vocabulary of the Indian intellectual history and tradition. Arguing that the technical discourse that is employed for understanding the idea of political is largely Eurocentric in character. The course intends to inculcate among the students, the tools and techniques to understand the idea of political from the ontic and epistemic context of the Indian intellectual history and tradition. The paper discusses as to how, unlike the Eurocentric intellectual tradition which is largely rooted in the idea of the knower, the Indian intellectual tradition is rooted in the conception of the listener. Such a conception of the listener is at the bottom of the idea of the political in India and it has been largely mediated and transmitted across generations, through pedagogical techniques. This kind of a focus on the listener that is disseminated through pedagogical techniques is distinct from the Eurocentric accentuation upon the phenomenon of epistemology and the knower. Situating upon this framework, the course builds upon the ways in which the Indian idea of the political is largely based on the understanding of the self and its location in the community, as an act of self-actualisation. Such an act of self- actualisation is derived from the idea of the 'chetna' that is accomplished by creating the idea of a listener, rather than that of a mere discoverer of the material world that is grounded in Eurocentric epistemologies. In this sense, the key objective of the paper is to introduce to the students, the significance of situating ourselves in metaphysics to know the idea of the political, a phenomenon that is neglected in the post-enlightenment Eurocentric epistemologies.

Learning outcomes

At the end of the course, the students would gain the following outcomes:
- The students would understand the significance of being a good listener for the purpose of gaining knowledge.
- The students would understand the significance of metaphysics for the purpose of knowing the idea of the political.
- The students would be introduced to the ways in which the Indian intellectual history, offers us a repository of knowledge to make sense of the socio-political phenomenon.
- At the end of the course, the students would also be able to deconstruct the modern phenomenon of the political from the perspective of the ancient intellectual tradition that has been part of the growth of knowledge in India.
- On completion of the course, the students would be able to critically evaluate the modern idea of the political that has been largely disseminated around the world, through a focus on Eurocentric epistemologies.

UNIT – I (15Hours)
The Idea of Knowing
   a) Gyan
   b) Chetna
   c) Maitri

UNIT – II (10 Hours)
Idea of the Collective
   a. Shrenis
   b. Samaj

UNIT – III (10 Hours)
Idea of Republic
   a. Ganrajya
   b. Swarajya

UNIT – IV (10 Hours)
Idea of well being
   a. Prakriti
   b. Lok-kalyan

Essential/recommended readings

Unit -I

1. Griffiths, Paul J. "Pure Consciousness and Indian Buddhism." In The Problem of Pure Consciousness: Mysticism and Philosophy, edited by Robert K. C. Forman, New York: Oxford University Press, 1990, pp. 71–97.
2. Matilal, Bimal K. Perception: An Essay on Classical Indian Theories of Knowledge. Oxford: Clarendon, 1986. (Chapter 4 "Knowledge as a Mental Episode", Chapter 5 "Knowing that one Knows", Chapter 6 "Analysis of Perceptual Illusion"), pp. 97-221.
3. Mohanty, J. N. "Understanding Some Ontological Differences in Indian Philosophy." Journal of Indian Philosophy 8, no. 3 (1980): 205–217.
4. Altekar, A. S. "Educational and intellectual methods in Vedic and ancient Indian cultures." Cahiers d'Histoire Mondiale. Journal of World History. Cuadernos de Historia Mundial 5. 2 (1959).
5. Chakrabarti, Kisor K. "Introduction", Classical Indian Philosophy of Mind: The Nyaya Dualist Tradition. Albany: State University of New York Press, 1999.
6. Gupta, Bina. CIT: Consciousness. New Delhi: Oxford University Press, 2003.
7. Ghoshal U.N. A Study of Indian Public Life (Volume Two), The Pre Maurya and the Maurya Periods. Bombay: Oxford University Press, 1934, PART ONE: The Pre Maurya Period, Section XI, 'Inter-State relations', pp. 198-206.
8. Mathur, D. B. "Some Reflections on Ancient Indian Diplomacy", The Indian Journal of Political Science Vol. 23, No. 1/4 (January-December, 1962), pp. 398-405.

Unit II:

1. Chakkarath, Pradeep. "The Indian Self and the Others: Individual and Collective Identities in India." Taiwan Journal of East Asian Studies, Vol. 7, No. 2 (Issue 14) (Dec. 2010), pp. 1-23.
2. Kagitçibasi, Cigdem. "Individualism and Collectivism," in J. Berry, M. H. Segall, & C. Kagitçibasi (eds.), Handbook of Cross-Cultural Psychology, Vol. 3 (Boston, MA: Allyn & Bacon, 1996, 2nd ed.), pp. 1-49.

3. Michael F. Mascolo & Sunil Bhatia, "The Dynamic Construction of Culture, Self, and Social Relations," Psychology & Developing Societies, 14 (2002), pp. 55-89.
4. Triandis, Harry C. Individualism and Collectivism. Boulder, CO: Westview Press, 1995. (Introduction and Chapter 1), pp. 1-41
5. Sen, Amartya. The Argumentative Indian: Writings on Indian History, Culture, and Identity. London, UK: Penguin Books, 2005.

Unit III

1. Altekar, A. S. State and Government in Ancient India. Motilal Banarsidass Publishers, 1948 (Chapters 1, 2, 3 and 4), pp. 1-46.
2. Altekar, A. S. State and Government in Ancient India. Motilal Banarsidass Publishers, 1948 (Chapter 6 "Republics"), pp. 71-94.
3. Bhandarkar D.R. Some Aspects of Ancient Hindu Polity : The Manindra Chandra Nandy Lectures, 25, Delivered in February, 1925. Benaras Hindu University Press, 1929, Lecture IV. Different Types of States., pp.91-125.
4. Prabhu, Pandharinath H. Hindu Social Organization: A Study in Socio-Psychological and Ideological Foundations. Bombay: Popular Prakashan, 1979, pp.79-82.
5. Prasad, B.N. "Swaraj, Democracy and Subaltern: Regional Dynamics of Agrarian India" in K.B. Saxena (ed.), Swaraj and the Reluctant State. New York, Routledge, 2021, pp. 431-447.

Unit IV

1. Radhakrishnan, Sarvepalli, Charles A. Moore, A Source Book in Indian Philosophy, USA: Princeton University Press, 1957. (Chapter 12, Sāṁkhya, pp. 424-452).
2. Radhakrishnan, Sarvepalli, Charles A. Moore, A Source Book in Indian Philosophy, USA: Princeton University Press, 1957. (Chapter 13, Yoga, pp. 453-485).
3. Goodwin, William F. "Ethics and Value in Indian Philosophy", Philosophy East and West Vol. 4, No. 4 (Jan., 1955), pp. 321-344.

Note: **Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.**

DISCIPLINE SPECIFIC ELECTIVE COURSE – 7: Public Policy

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITES OF THE COURSE

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Public Policy DSE-7	4	3	1	-	NA	NA

Learning Objectives

This course provides a theoretical and practical understanding of the concepts and methods that can be employed in the analysis of public policy. It uses the methods of political economy to understand policy as well as understand politics as it is shaped by economic changes. The course will be useful for students who seek an integrative link to their understanding of political science, economic theory and the practical world of development and social change.

Learning outcomes