

**POLITICAL SCIENCE**

Time Allowed: 3 Hrs.

Max. Marks: 250

**Instructions to Candidate**

- There are FIVE questions. All Questions are compulsory.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the answer book must be clearly struck off.

118.5  
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250

good

Name Sreekumar Ravindrakumar

Mobile No. \_\_\_\_\_

Date 18/01/2021Signature 

1. Invigilator's Signature \_\_\_\_\_

2. Invigilator's Signature \_\_\_\_\_

Dear student,

Your content and understanding of the question is commendable. Your presentation skills are also good.

All the Best!

1. Answer the following questions:

- (a) Gandhian Views on Parliamentary Swaraj (200 Words) (15)  
 (b) Contributions of M. N. Roy to Modern Indian Politics (200 Words) (15)  
 (c) Rationale of Non-violence as a strategy in Freedom Struggle. (250 Words) (20)

Gandhi was the logical continuation in Indian National Movement after Aurobindo Ghosh. His views on Swaraj incorporating the ideas of Non-Violence, Satyagraha was a reflection of Aurobindo's Spiritual Nationalism } *not exactly*

Parliamentary Swaraj for Gandhi was not just about political freedom. It was Freedom all obstacles and disabilities that prevented man from emancipation. It had a political and economic angle.

Gandhi was ~~not~~ <sup>a</sup> Critique of Parliamentary form of representation. He

Remarks

was of the opinion State was an evil institution and  
tool for exploitation <sup>of poor</sup> at the hands of the elites. Hence  
 he suggested a governance structure which is based on  
democratic decentralization and setting up of panchayat  
committees.

Gandhi was  
 similar to Karl Marx in his view of stateless society,  
 however unlike Marx he believed in harmony between  
classes. For this he suggests there needs to be Swraj  
 at social level too.

Rejection of  
Union Chability and a feeling of brotherhood among Indians  
 is therefore necessary for realisation of liberty. He suggests  
Constructive programmes such as Bread Labour,  
Trusteeship and promotion of Khadi in economic

Remarks

oceanic circle, self rule, panchayat, democracy in village etc are expected

sphere which will help us ~~attain~~ self sufficiency  
~~or~~ Economic Swaraj.

Relevant

Therefore instead of

Parliamentary Swaraj Gandhi suggests ~~building a~~ Rajya  
 which is land governed by self autonomous local units,  
 inhabited by equal citizens and enjoying self sufficiency  
 in all spheres devoid of any shackles restricting them.

7/15

Q1(c)

Non Violence as

the major driving pillar of Indian National  
 movement gained popularity after the advent of  
Gandhi. His experiences in South Africa and ~~his~~ <sup>the</sup> ideas  
 he adapted from books such as John Ruskin's 'Unto the  
last was the major inspiration for the same.

Non Violence

for Gandhi was a Spiritual Goal. Inspired by

Ambedkar's ideas of Cultural Nationalism, Gandhi too believed in the divine mission behind India's independence. For Gandhi Freedom was pathway to Truth or God. Hence the journey to God cannot be of non-violence.

The rationale of idea of Non-violence is based on Gandhian principle of Continuity of Ends & Means. Gandhi says if the Goal of Indian Independence movement is to establish Ram Rajya, then methods to achieve that can't be of Maanav.

Thus Non-violence was never a political strategy alone for Gandhi but a Way of life. Gandhi believes Ahimsa belongs to the world of humans whereas himsa is for animals.

Humans are guided by rationality, conscience and love for others. Thus his methods can't be of animals.

Gandhian Idea of

Ahimsa can be discussed in relation with Kant's  
~~concept of human dignity~~. Gandhi never agreed to separate  
~~ethics & politics as he thought ~~to~~ dichotomy between~~  
~~them is a death trap~~.

However Marxist

Scholars & revolutionaries have questioned the rationale of  
non violence. Revolutionaries like Bagat Singh opined  
 fight against colonialism cannot be nonviolent as the  
 other side is completely unethical. Bipan Chandra opines

Gandhi himself gave tacit consent to violence during  
 Quit India movement when he stated there cannot be  
birth without blood

you can also  
 write Francis  
 Huchins  
 views that  
 non violence is  
 strategy of  
 Gandhi

8  
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Qb) Contributions of M.N. Roy to Modern Indian Politics.

M.N. Roy in the words of Sudipto Kaviraj was thinker who infused astonishing Radical Humanism but characterized by Traffic Heteronomy. There has been no other thinker in India who wrote so passionately about Human Freedom.

M.N. Roy's ideological journey started out as a passionate Marxist because of its rejection of false consciousness and stress on human freedom. However he was critical of Marx's Historical Materialism and found Marxian notion of Class Struggle as an inaccurate representation of history.

Roy found ideology or ideas of Marx crucial to his evolution. He was

Remarks



also critical of Indian national movement and Gandhian ideas and according to Roy Gandhi was the Leader of Bourgeoisie class.

Hence he believed both the ideologies was not leading to human emancipation and made them subordinate to the collective ego of either state or individual interests. Therefore he went for the idea of Radical humanism.

His idea of new humanism was a humanistic interpretation of marxian ideas. He promoted scientific thinking and urged everyone to develop rationality in all spheres. In order to achieve this one should shed all superstitions and promote analytical thinking in all walks of life.

You can write his importance of Individual and civil society in struggle.

M. N. Roy advocated the reform of democracy making it more deliberative, promoting grassroot involvement, scientific education and keeping human being at the centre of all actions. Thereby Roy aimed to create a Cosmopolitan Union of free persons.

good

However Roy's contributions were criticized for its heteronomy and abstract notions that seemed to be too impractical. In spite of the criticism one cannot ~~deny~~ refuse the relevance of Roy's contribution towards human emancipation and rejection of social inequalities such as caste, gender based discrimination etc.

9/20

2. Answer the following questions:

- (a) Analyse the reasons behind Ambedkar's call for complete transformation of Indian social structure and destruction of Brahmanical supremacy as the only path for emancipation of the deprived. (200 Words) (15)
- (b) What are the general features of the Dharmashastras Tradition of Indian Political thought and how does Bhikhu Parekh bring out its various shortcomings? (200 Words) (15)
- (c) What do you understand by 'spiritual nationalism' by Aurobindo Ghosh? Why was the Congress according to him not able to gain Swaraj? (250 Words) (20)

Q2(a)

In the words of Dhananjay Keer, there has <sup>been</sup> no other leaders in India who stood up for the rights of Dalits as Dr. Ambedkar. His views on caste and <sup>how</sup> its annihilation leads to human emancipation are revolutionary ideas.

Ambedkar born into a Dalit family endured several instances of discrimination due to his caste position. Over the course of years Ambedkar realises the real reason behind India's plight is not the colonial exploitation but the grave inequalities that exist due to caste hierarchy. He goes for a anthropogenic

Remarks

research to understand ~~the~~ the reason behind this hierarchy.

Ambedkar in his book 'Annihilation of Caste' states the real reason behind the poor state of Dalit lives is due to the self assumed ~~awogame~~ of Brahmin community.

In his work 'Who were the Shudras' Ambedkar argues the Brahminical supremacy is not any natural difference but a social construct created to maintain their hegemony as dominant class - like Gramsci says.

He criticises

Gandhi who creates a false consciousness and patronizing Dalits by turning them as Hajians. Instead he argues the real way out for Dalits is rejection of Hinduism. In the content he advocates putting a dynamite on Manusmriti.

and Vedas. He emphatically states Hinduism is a race of looser and a religion which allows a man to touch an animal excreta but prohibits touching another human being is nothing but madness. This concept of [purity & pollution] created by brahmins is the idea that needs to be attacked.

Rightwing Intellectuals like Bruno Shome calls Ambedkar as an [Anti-national] in his book 'Worshipping False Gods' and a leader of a community and not nation. However scholars like Jaffrelot and Brundhati Roy it is wrong to do so and one can't ignore his contributions towards promoting a spirit of Nationalism and Fraternity in India.

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(Q6)

Dharmashastras

all one of the earliest works relating to the concept of way of life and the idea of Dharma in ancient India.

Remarks

The ~~two~~ compilations deal mainly with the various roles of each varna and Varnadharma to be followed.

The hierarchy between Brahmin, Kshatriya, Shishya and Shudras was created in order to have this functional ~~specialization~~ <sup>differentiation</sup>. Failure to follow this Dharma would lead to Arajikra.

Dharmashatra also speaks about the Ashtamas of life which is the ideal journey in a human life. It puts forward a divine theory of kingship and responsibilities of a ruler. Kshatriya Dharma is what leads the governance in the country and failure to adherence to these norms is not expected.

Dharmashatras also speaks about 4 goals in life which does forward

the life of a human being. Dharma, Artha, Kama,

Moksha is what motivates a human and the

timely shifting from one to another is the ideal

Kama.

However Bhikhu

Raukh speaks about the constraints posed by Dharma-

Shashtra. Primarily it focuses on other worldly

matters than this world. It additional emphasis on

What ought to be rather than what is reduces it's

practical implications. Several Gender discriminatory

views in these texts also poses a challenge to it's

acceptance. Nevertheless the text is an indication of

rich strategic culture of India contrary to many scholars

like George Santanu who opines Indians lack strategic

Culture.

6.5  
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Q210

Aurobindo Ghosh

was one of the greatest nationalist thinker in India who gave a spiritual dimensions to India's freedom. His

view points ~~diff~~ differed greatly from other unconventional interpretations of Nationalism of the day.

According to

Ghosh every civilization displays an element of the

universal spirit. And the element of Indian civilization

displayed the spiritual angle. Therefore India's independence

was a divine mission

India's

Independence in opinion of Ghosh was not just in interests of Indians but the entire humanity because the

Remarks



message of ~~humanity~~ Spiritualism would reach the world. Thus he adopts the cultural view of nationalism like Herder & Hegel.

Aurobindo Gosh

Suggest this nationalism have to spread among youth like religion and they have to fight against colonial structures just like they strive for their spiritual liberty.  
Hee. adoptst the neo-vedantism as per ideas of Bhawanii

Vivekananda

In words of

Gosh Indian National Congress and especially the moderate faction within it was disillusioned by the benevolent despotism displayed by Buttshears. The very thought of living under an alien bureaucracy was a

Political suicide according to Gosh:

He attacked the views of moderate leaders such as S.N. Banerjee who believed British institutions are just and Dadabhai ~~Abu~~ Nauji who considered who thanked Britishers for bringing in the concept of rule of law based on prayers, protests & petition.

He advocates Pratiyog prana swaraj can only be obtained through adoption of Swadeshi products, indigenous education, and institutions which are Indian in spirit & shape. Therefore he says the old men of INC need new lamps to see through British intention and strive for independence or true prana swaraj good

Remarks

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3. Answer the following questions:

- (a) Ambedkar's opposition to caste system in India is deeply rooted in his revulsion towards the Brahmanical order. Comment. Also discuss the Varna vs Caste debate between Gandhiji and Ambedkar briefly. (200 Words) (15)
- (b) M.N Roy's critique of Marxism is entirely based on his unique understanding of Indian socio-economic scenario. Elaborate. Critically examine his theory of Radical Humanism on the grounds of being partial and limited. (200 Words) (15)
- (c) What is Kautilya's Mandal theory? Is it a theory of foreign policy, explain in reference of Sastgun Niti (six principles)? (250 Words) (20)

(a)

Dhananjay

Kheer calls Ambedkar as one of the tallest leaders of the Dalit community. His life was set dedicated to the service of the nation and fighting the caste based discrimination prevalent in walks of life.

Ambedkar

identifies the root cause for caste based discrimination in India rooted in the Brahminical Hegemony. Through his anthropological research works such as 'who were the Shudras' and 'untouchability' Ambedkar identifies the reasons for the growth of Brahminical hegemony.

Remarks

The Brahmin ~~Community~~ in order to set apart themselves from others brings in social distinctions such as avoidance of meat consumption, rituals such as upanayana to establish a social hierarchy in society.

Thus Ambedkar opines Hinduism which is about caste hierarchy can never promote fraternity and is nothing but madness. He suggests placing a dy<sup>na</sup>mote over Vedas manu<sup>na</sup>smṛti.

Gandhi & Ambedkar had differing views on Varnadharma. While Ambedkar saw Vast/Varnashrama as grave imposition of inequality on society, Gandhi saw it as a functional division of labour. Thus Gandhi saw utility in the classification.

While Varnashrama

places social distinctions on population as per Ambedkar, Gandhi saw no hierarchical classification. Ambedkar

even questions Gandhi's commitment to Varnadharma as Gandhi himself does not follow rules of his Varna as he

is a lawyer by profession. Ambedkar even finds Gandhi's

classification of Dalits as Untouchables to be patronizing

one that spreads False Consciousness.

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Q3(b)

M.N. Roy is one

of most prolific thinkers of 20<sup>th</sup> Century India and one who wrote at great lengths on Human Emancipation.

Thus his views are humanistic interpretation of history.

Roy was

attracted towards Marxism at a very young age itself.

He was particularly drawn <sup>in</sup> ~~the~~ marxist ideas on alienation, and liberation of workers. However he had certain fundamental differences with Marxian notions.

He criticized Marxian idea of Historic materialism and rejection of the importance of ideas. M.N. Roy opines ideas are indeed crucial for understanding human evolution and scientific rationality. He believes Scriptures value is good as long as it is used for human benefit.

He was further drawn away from Marxism by Lenin's ideas of supporting the National Bourgeoisie party momentarily till the imperialism is defeated. However ~~Marx~~ M.N. Roy felt the current socio-economic conditions of India which is divided on caste & religion needs a different approach.

He found INC to be a

bourgeoisie party & Gandhi to be a bourgeoisie leader.

INC does not stand with the concerns of the subalterns the marginalized class. It reflects the elitism & classism in Indian society. Hence he rejected Lenin's viewpoint.

However his

radical humanist movement aims at keeping human beings at the centre of everything and go for a humanistic interpretation of Marx. Here he promotes developing scientific rationality, rejection of superstitions and more grassroot democracy.

Sudipto Kavray Critiques Roy for his tragic heteronomy and scope of its limited application in India which has large diversities. The aim for an absolute homogenization is

However ~~Sudipto~~ ~~Kavray~~

not a right step according to multicultural scholars like Bhikhu Parekh. Special Consideration for minorities & protection of their additonal practices & tradition is the right way forward. However inspite of the criticism there is no other philosophy which liberates man like Roy's Radical Humanism.

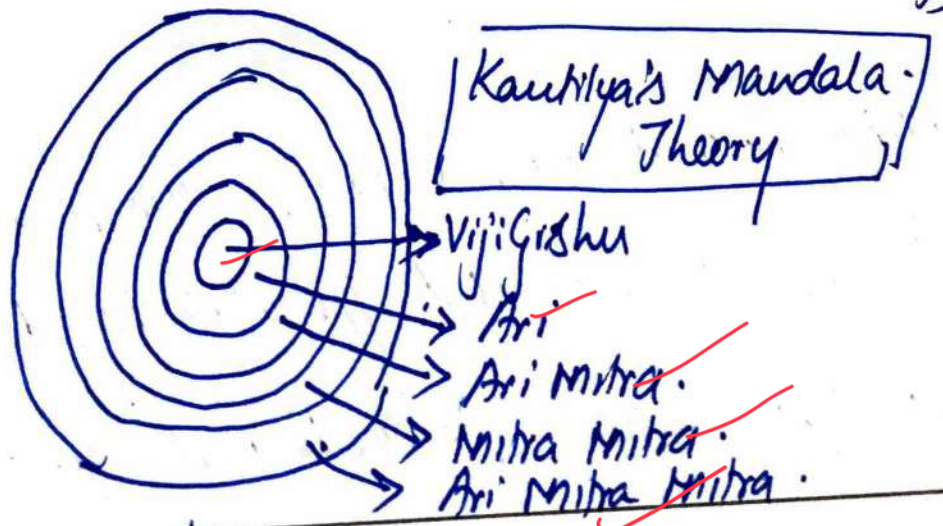
8/15

Q31)

Kautilya is

probably one of India's earliest thinkers who spoke in great lengths about the art of Statecraft. In this

content Kautilya's Mandala Theory is a detailed guideline on Governance & foreign policy to the Udakavarti Samrat (King)



Remarks



According to Kautilya

King of Vijigishu needs to look at state as an organism

This in order to grow state needs to acquire more

territory. This makes the neighbouring countries a

natural enemy [Ari]. The neighbour's neighbour is your

natural ally [Mitra] as expansion is in both of your

interests. Thus Kautilya advocates a policy of offensive

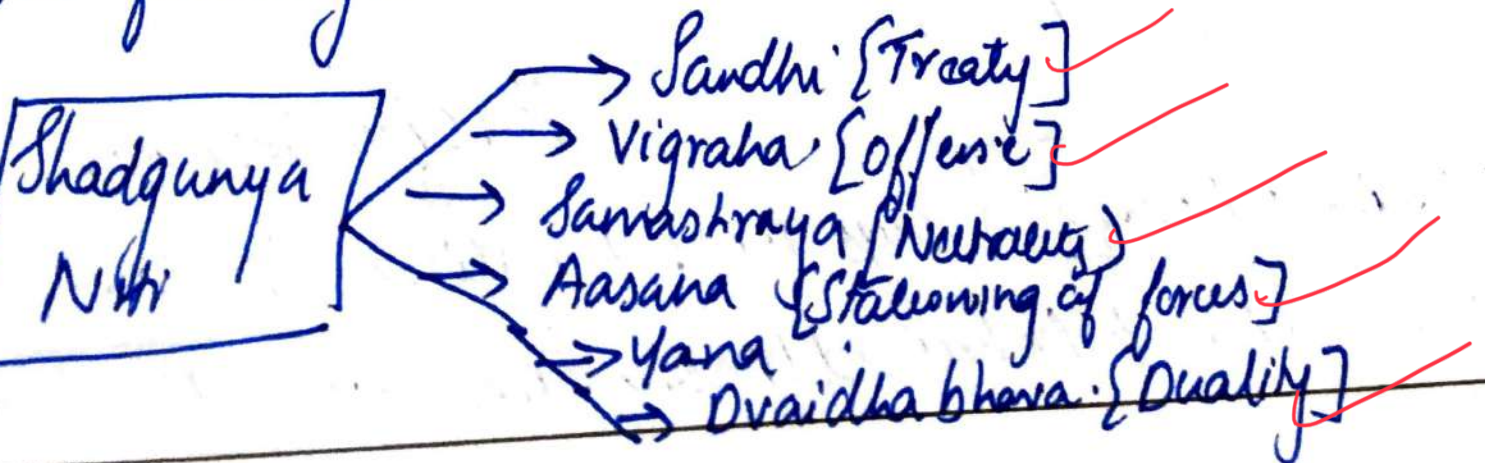
Realism

Kautilya's

organic theory of state in Arthashastra also suggests

6 principles on Shadgunya Niti for Governance. This involves

the following:



Kautilya recommends having Treaties with kingdoms when required and breaking them when time demands it. The policy of Yana & Asana refers to Stationing of forces & encircises to keep the enemy at bay. The policy of Drauthabhava cautions the king on avoiding actual front war.

Kautilyan principles can be found in International relations of the day as Pakistan & China being our natural enemies and closeeness with Japan as Mitra. Our policy of encircises in Indo-pacific and stationing of troop at its border are all Kautilyan principles.

It is for this reason Wittkevitiz & Botazzi says roots of realism lies in Kautilyan ideas & Nehru addressing him Indian Mahabharata.

Remarks

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4. Answer the following questions:

- (a) How does Gandhiji envisage the idea of Swaraj and sarvodaya? Explain both and also provide an analysis of the elements and methods of his idea of Satyagraha? (200 Words) (15)
- (b) Dharma and ethics form an inseparable part of Ancient Indian Political thought? Examine the statement and analyse its differences and similarities with the Buddhist notion of Politics. (200 Words) (15)
- (c) Secularism is a contested idea in the Indian scenario. Discuss. (250 Words) (20)

Q4(a)

Swaraj & Sarvodaya are two essential foundational pillars of Gandhian method of freedom struggle. The ideas are a logical continuation of Gosh's spiritual & cultural nationalism.

Swaraj for Gandhi was not merely a political conception of freedom. Like Gosh he aimed for inner freedom and total emancipation of human being. Thus Swaraj for Gandhi had political, social & economical dimensions.

Politically he envisaged Swaraj as rule by self-governed local autonomous

Remarks

Village level units and a stateless society. Socially Swaraj meant rejection of untouchability & other forms of social disabilities imposed by the society. Economically it meant attainment of Self-Sufficiency through bread labour, promotion of Cottage Industries & adoption of Khadi. This attainment of self sufficiency was Sarvodaya.

Sarvodaya was enunciation of Gandhian Socialism inspired from John Ruskin's unto the last. He wanted people to resist from excessive mechanization, engage in bread & labour and strive for economic growth. This will lead to overall enrichment of soul benefit for the nation.

Gandhian Satyagraha was based on his unity of ends & means. To attain the noble goal of Independence which is a divine

Remarks <sup>\*</sup> insisting on Truth creates noble force = satyagraha  
→ weakens evil doer.

mission, the methods also needs to be pure. A Satyagrahi will resort to the truthful path and hate the evil not the evildoer. The resistance shown by them against colonial exploiters is not their sign of weakness but a sign of their resolve & grit.

Thus Gandhian

method of Satyagraha was about passive resistance, adoption of Swadeshi, and engaged in eternal struggle for attaining Swaraj through the right methods only.

(15/15)

Ancient Indian political

revolves around the concept of Dharma & Dhanda. of these Dharma and its various elements, has been a topic of great debate, research & discussions.

There is probably no ~~single word~~ in English philosophy that completely captures the meaning of ~~the word of~~ Dharma. From a closer analysis we can yet understand it's not about a political philosophy but a way of life.

Essentially Dharma is about the right ways to live and the ideal goals pursued in life. Therefore it is in short the ethical principles of life. From the Varnashramas, to the each Varnadharma, it enunciates the right thing to do in each content.

Kshatriya Dharma is to carry out a rightful ruling of the kingdom and the absence to do so would lead to Arjktva [Anarchy]. Like wise each varna has functional differentiation the fail to

adherence would lead to the breakage of social order

The inseparability of Dharma & Ethics can be connected to the ~~to~~ <sup>Socratic</sup> ~~Socratic~~ notion of Good life and Plato's concept of maintaining Ethics in every sphere of life. Gandhian ideas too advocate the idea of Dharma.

Buddhist political

thought is called the protestantism of East. Though it reforms certain ideas of Dharmashashtra, the essential idea of ethical way of life is the same. Ashvagoshka's

Buddha Charita & Jataka tales too advocates this set of

ethical principles of king and how he should be benevolent to his disciples. They talk about the right way of life which includes Right Conduct, Right Speech, Right Livelihood etc.

However Buddhist-

political thought is more democratic in nature and prescribes a republican tradition. While Dharmashastra's prescribe hierarchy as per varna, Buddhist thought denounced such hierarchies <sup>is</sup> found to be more egalitarian in spirit.

Nevertheless <sup>good</sup> both the

traditions is rooted in the essential principles of peace, harmony and a moral compass of right & wrong.

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Q4(c)

Secularism is a core concept in the arena of liberal political discourse and a highly debated concept too. It varies and forms of practice varies in different geographies.

In India Secularism is a pre constitutional principle enshrined in preamble.

Remarks



and part of our basic structure too. However the nature of it is a point of contention among political scholars.

Rajeev Bhargava

opines Indian model of secularism is a principled distance model. He maintains the view Indian state maintains a uniform distance from all religions and interferes in their activities in a symmetrical fashion.

Prathap Bhanu Mehta

however contests this and state Indian federalism is an Asymmetrical Model. Indian government depending on Votebank politics firts with all religions in an asymmetrical fashion and leads to communal tendencies.

Right wing

Remarks

You can write the / -re secularism's Indian constitution's Religion / secularism related provisions.

Intellectuals like Arun Shourie and L.K. Advani states Indian secularism is pseudo-secular and is nothing but minority appeasement. They suggest India should adopt European model which is characterized by strict separation of state & church.

Neo-Gandhians:

like Ashish Nandy argues for anti-secularism and states what we need is a uniform religious education for all so as to improve communal harmony.

Even though the concept of secularism is debated, it is practised in India in consonance with Constitutional principles of liberty, equality & justice and in a way that does not violate the moral imperative of human dignity at any cost.

Remarks

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5. Answer the following questions:

- (a) Is ordinance making power of President or Governor emerging as a threat to the domain of Constitutional legislative authorities? (200 Words) (15)
- (b) What were the major characteristics of Marxist perspective of Indian National movement and their role in limiting its scope and influence on Indian masses? (200 Words) (15)
- (c) What are the major limitations and drawbacks of Ancient Indian Political Tradition? (250 Words) (20)

### Ordinance

making power of president & Governor under Article 123 and Article 200 of Indian Constitution respectively.

is an extraordinary legislative tool available at disposal when one or more houses are not in session. However off late this tool has come under great scrutiny due to its indiscriminate use.

B.R. Ambedkar

in Constituent assembly when asked about the utility of the ordinance making power replied it is an instrument to be used only in extraordinary circumstances and to

Remarks

avoid a legislative vacuum. This power available to Governor & president should be used judiciously & with caution.

However in post

Independent India unfortunately ordinance making power has become a tool for bypassing legislative process and subversion of parliamentary democracy. For instance in State of Bihar Ordinance were re-promulgated over & over again to avoid legisla scrutiny of legislature.

Supreme Court in

the I.D.C. Wadhwa case opined Ordinance making power is not a substitute for legislative power of Parliament and only to be used when parliament or State legislature is not in session.

Even in ~~the~~ loop

~~Case S.C. leaff~~ reiterated this point and stated  
 indiscriminate use of ordinance is a threat to India's  
separation of powers and paves way for giving validity  
 for colourable legislations

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Q.5(b)

Analysing the

nature of political activities between 1885-1947 has been  
 a matter of ~~interest~~ for historiographers. The meta-

narrative of Indian national movement ~~is often~~ as mass

movement ~~is often~~ challenged by Marxist scholars.

M.N. Roy one

of the prominent Marxist thinkers in India states Indian

national movement was never a mass movement but

a bourgeois movement. He calls Gandhi as a 'Bourgeois' leader & INC as a party of elites.

R.P. Dutt

opines Gandhi was a mascot of Bourgeoisie class & interests of workers & peasants were never the part of INC's core agenda. Sumit Sarkar in his book

India Today opines there was no conscious effort from INC leaders to further the interests of the working class.

However other marxists scholars like E.M.S Nambudripad took a moderate approach. In his book Gandhijim Gandhisavum he admits Gandhi never took workers interests as a core agenda but he never had a specific against them. He played a great role in bringing national movement to the masses.

Prof. Prfarr

Habib opines Gandhi was a ~~true~~ politician and he understood mass ~~psychology~~. While ~~being~~ <sup>representing</sup> ~~form~~ of Elite

causes he ensured mass involvement was made

possible. Bipan Chandra also agrees Indian national

movement ~~is~~ was a social revolution which changed

political direction of India.

To conclude as/R.C.

Prakhan opines understanding Indian national movement is like blind men trying to understand the shape of an elephant.

$\frac{7}{15}$

Ancient Indian political

thought is rooted in the ideas of Dharma & Dhanda. The entire English <sup>political</sup> philosophy cannot fully decipher the

Remarks

meaning of these concepts. The nature of these works itself presents some challenges.

Ancient Indian ~~civilization~~ texts such as Dharmashastra, Arthashastra, Buddhist political thought forms the core of Indian political thought. They majorly deal with the theory of kingship, societal relations and the ideal way of life through concepts such as Varnadharma, Shadgunya Niti, idea of moksha (salvation) etc.

This emphasis on 'other worldly' ideas presents a degree of subjectivity and abstraction which is a challenge. The emphasis on Communitarian values & regressive view of history presents a challenge to its popularity.



Most importantly

~~the hegemony of western political thought and~~  
~~Orientalist attitude of western scholars in the words~~  
~~of Edward Said makes it difficult to find several~~  
 researches on <sup>ancient</sup> ~~Indian political philosophy.~~

Many Indian

~~institutions too do not have any focus on studying~~  
~~Ancient Indian political thought or lack of research~~  
~~shows the parochial attitude. The unavailability of~~  
~~genuine sources and lack of preservation also poses a~~  
~~Challenge.~~

Certain ideas

~~discussed in texts such as Dharmashāstras, Manuscripts are~~

in violation of modern notions of gender equality and many of <sup>the</sup> ideas award a inferior status to women.

In spite of the

Challenges Ancient <sup>Indian</sup> political thought have helped understand the richness of Indian strategic political thought <sup>by</sup> like George Santanam states. The self assumed arrogance of western political thought in words of Max Muller is intellectual impoverishment of west.

9/20

Remarks