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On Theological Anti-Politics

Gandhi's Thought and Liberal Democracy

Gandhi's Philosophy and the Quest for Harmony

Truth, Law and Experiment

Pax Gandhiana

Philosopher Politicians to Politicians Seeking Philosophy

The Moral and Political Writings of Mahatma Gandhi: Civilization, politics, and religion

The Political Philosophy of Mahatma Gandhi

Gandhi's Political Philosophy

Gandhi in Political Theory

The Moral and Political Thought of Mahatma Gandhi

International Relations & Political Theory

Reasoning Indian Politics

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Politics, Symbols, and Political Theory

Bloomsbury Publishing

Anthony Parel affords a new perspective on the philosophy of Mahatma Gandhi. He explores how Gandhi connected the spiritual with the temporal. Parel shows how Gandhi, drawing on the Indian time-honoured theory of the purusharthas or 'the aims of life', fitted his ethical, political, aesthetic and religious ideas together. In this way Gandhi challenged the notion which prevailed in Indian society that a rift existed between the secular and the spiritual, the political and the contemplative life.

A Critical Examination Routledge

Can Gandhi be considered a systematic thinker? While the significance of Gandhi's thought and life to our times is undeniable it is widely assumed that he did not serve any discipline and cannot be considered a systematic thinker. Despite an overwhelming body of scholarship and literature on his life and thought the presuppositions of Gandhi's experiments, the systematic nature of his intervention in modern political theory and his method have not previously received sustained attention. Addressing this lacuna, the book contends that Gandhi's critique of modern civilization, the presuppositions of post-Enlightenment political theory and their epistemological and metaphysical foundations is both comprehensive and systematic. Gandhi's experiments with truth in the political arena during the Indian Independence movement are studied from the point of view of his conscious engagement with method and theory rather than merely

as a personal creed, spiritual position or moral commitment. The author shows how Gandhi's experiments are illustrative of his theoretical position, and how they form the basis of his opposition to the foundations of modern western political theory and the presuppositions of the modern nation state besides envisioning the foundations of an alternative modernity for India, and by its example, for the world.

Gandhi: Selected Political Writings

Bombay ; New York : Allied Publishers

Iyer elucidates the central concepts in the moral and political thought of Mahatma Gandhi and brings out the subtlety, potency and universal import of Gandhi's political ethic, in theory and in practice.

Politics, truth and conscience Sterling Publishing Company, Inc.

When Mahatma Gandhi died in 1948 by an assassin's bullet, the most potent legacy he left to the world was the technique of satyagraha (literally, holding on to the Truth). His

"experiments with Truth" were far from complete at the time of his death, but he had developed a new technique for effecting social and political change through the constructive conduct of conflict: Gandhian satyagraha had become eminently more than "passive resistance" or "civil disobedience." By relating what Gandhi said to what he did and by examining instances of satyagraha led by others, this book abstracts from the Indian experiments those essential elements that constitute the Gandhian technique. It explores, in terms familiar to the Western reader, its distinguishing characteristics and its far-reaching implications for social and political philosophy.

Struggling for Autonomy Hackett

Publishing

Notwithstanding his contributions to religion, nonviolence, civil rights, and civil disobedience, among other areas, Gandhi's most significant contribution is that as a political philosopher. While he is not often treated as such, Gandhi was, as Anthony J. Parel argues, a political philosopher *sui generis*, both in his philosophical method of constant self-criticism and his framework of philosophical analysis. Gandhi wrote daily on politics, but he did so as an activist; political philosophy was to him not just a way of understanding truths of political phenomena but was directly related to understanding those truths in action. If realized in action these truths would give rise to new political institutions, which in turn would create a corresponding peaceful political and social order. Parel dubs this order Pax Gandhiana. The main contention of Pax Gandhiana is that peace cannot be achieved by politics alone. Peace requires the confluence of the canonical ends of life: politics and economics (*artha*), ethics (*dharma*), forms of pleasure (*kama*), and the pursuit of spiritual transcendence (*moksha*). Modern political philosophy isolates politics from the other three ends, but Gandhi's originality, according to Parel, lies in the way that he brings all four together. In fact Gandhi's political philosophy is relevant not only to India but also to the rest of the world: it is a new type of sovereignty that harmonizes the interest of individual states with the community of states. Arguing against scholars who dispute a theoretical unity in Gandhi's writings, Parel suggests that Gandhi is the preeminent non-western political philosopher, and in this book he seeks to identify the conceptual framework of Gandhi's political

philosophy, the Pax Gandhiana.

Gandhi and Philosophy Routledge

This volume examines the multiple forms of reasoning in Indian politics and explores a framework to understand them. In the process, it looks at a series of issues involving the relationship between politics and philosophy, including the status of political theory, political practices, identity politics, and political ontology. The book argues that in the years leading up to and soon after independence, the task of conceptualizing politics was largely in the domain of practising politicians who built theories and philosophical methods, and further took those visions into the practice of their politics. It maintains that Indian politicians since then have not been as inclined to articulate their theories or methods of politics. This book traces the transition from philosopher politicians to politicians seeking philosophy in Indian polity in the post-independence era and its implications for current practices. It views Indian political philosophy from the standpoints of political theorists, philosophers, and practitioners. With expert and scholarly contributions, this volume will be of interest to students and researchers of Indian political thought and political philosophy, social sciences, and humanities.

Conquest of Violence W. W. Norton & Company

Based on the complete edition of his works, this new volume presents Gandhi's most important political writings arranged around the two central themes of his political teachings: satyagraha (the power of non-violence) and swaraj (freedom). Dennis Dalton's general Introduction and headnotes highlight the life of Gandhi, set the readings in historical context, and

provide insight into the conceptual framework of Gandhi's political theory. Included are bibliography, glossary, and index.

New Essays on Gandhi Rowman & Littlefield Pub Incorporated

Can Gandhi be considered a systematic thinker? While the significance of Gandhi's thought and life to our times is undeniable it is widely assumed that he did not serve any discipline and cannot be considered a systematic thinker. Despite an overwhelming body of scholarship and literature on his life and thought the presuppositions of Gandhi's experiments, the systematic nature of his intervention in modern political theory and his method have not previously received sustained attention. Addressing this lacuna, the book contends that Gandhi's critique of modern civilization, the presuppositions of post-Enlightenment political theory and their epistemological and metaphysical foundations is both comprehensive and systematic. Gandhi's experiments with truth in the political arena during the Indian Independence movement are studied from the point of view of his conscious engagement with method and theory rather than merely as a personal creed, spiritual position or moral commitment. The author shows how Gandhi's experiments are illustrative of his theoretical position, and how they form the basis of his opposition to the foundations of modern western political theory and the presuppositions of the modern nation state besides envisioning the foundations of an alternative modernity for India, and by its example, for the world.

The Penguin Gandhi Reader Hackett Publishing

This comprehensive Gandhi reader

provides an essential new reference for scholars and students of his life and thought. It is the only text available that presents Gandhi's own writings, including excerpts from three of his books-An Autobiography: The Story of My Experiments with Truth, Satyagraha in South Africa, Hind Swaraj (Indian Home Rule)-a major pamphlet, Constructive Programme: Its Meaning and Place, and many journal articles and letters along with a biographical sketch of his life in historical context and recent essays by highly regarded scholars. The writers of these essays-hailing from the United States, Canada, Great Britain and India, with academic credentials in several different disciplines-examine his nonviolent campaigns, his development of programs to unify India, and his impact on the world in the second half of the twentieth century and the beginning of the twenty-first. Gandhi's Experiments with Truth provides an unparalleled range of scholarly material and perspectives on this enduring philosopher, peace activist, and spiritual guide.

Gandhi and Philosophy Calcutta : Calcutta Book House

Introduces the life and accomplishments of the Indian political and spiritual leader who led his country to freedom from British rule through his policy of nonviolent resistance.

The Gandhian Philosophy of Conflict. With a new epilogue by the author Taylor & Francis

Unconditional Equality examines Mahatma Gandhi's critique of liberal ideas of freedom and equality and his own practice of a freedom and equality organized around religion. It reconceives satyagraha (passive resistance) as a politics that strives for the absolute equality of all beings. Liberal traditions

usually affirm an abstract equality centered on some form of autonomy, the Kantian term for the everyday sovereignty that rational beings exercise by granting themselves universal law. But for Gandhi, such equality is an “equality of sword”—profoundly violent not only because it excludes those presumed to lack reason (such as animals or the colonized) but also because those included lose the power to love (which requires the surrender of autonomy or, more broadly, sovereignty). Gandhi professes instead a politics organized around dharma, or religion. For him, there can be “no politics without religion.” This religion involves self-surrender, a freely offered surrender of autonomy and everyday sovereignty. For Gandhi, the “religion that stays in all religions” is satyagraha—the agraha (insistence) on or of satya (being or truth). Ajay Skaria argues that, conceptually, satyagraha insists on equality without exception of all humans, animals, and things. This cannot be understood in terms of sovereignty: it must be an equality of the minor.

Gandhi, Freedom, and Self-rule

Cambridge University Press

An anthology of basic statements by the most influential social and political philosophers of Western civilization. Includes Plato, Machiavelli, Hobbes, Rousseau, Mill, Marx and Engels, Hitler, Gandhi, and others.

Gandhi in Political Theory Lexington Books

This volume presents an original account of Mahatma Gandhi's four meanings of freedom: as sovereign national independence, as the political freedom of the individual, as freedom from poverty, and as the capacity for self-rule or spiritual freedom. In this volume,

seven leading Gandhi scholars write on these four meanings, engaging the reader in the ongoing debates in the East and the West and contributing to a new comparative political theory. Princeton University Press
Hind Swaraj is Mahatma Gandhi's fundamental work, and a key to the understanding both of his life and thought, and South Asian politics in the twentieth century. This volume presents for the first time the original 1910 edition of this work, including Gandhi's Preface and Foreword, not found in other editions. This is the first fully annotated edition of the work, and the volume also includes Gandhi's correspondence with Tolstoy, Nehru and others. Anthony Parel's introduction sets the work in its historical and intellectual contexts. Short bibliographical notes on prominent figures mentioned in the text and a chronology of important events are also included as aids to the reader.

Gandhi and Tagore Lexington Books

Gandhi and Philosophy presents a breakthrough in philosophy by foregrounding modern and scientific elements in Gandhi's thought, animating the dazzling materialist concepts in his writings and opening philosophy to the new frontier of nihilism. This scintillating work breaks with the history of Gandhi scholarship, removing him from the postcolonial and Hindu-nationalist axis and disclosing him to be the enemy that the philosopher dreads and needs. Naming the congealing systematicity of Gandhi's thoughts with the Kantian term hypophysics, Mohan and Dwivedi develop his ideas through a process of reason that awakens the possibilities of concepts beyond the territorial determination of philosophical traditions. The creation of the new method of criticalisation - the augmentation of

critique - brings Gandhi's system to its exterior and release. It shows the points of intersection and infiltration between Gandhian concepts and such issues as will, truth, violence, law, anarchy, value, politics and metaphysics and compels us to imagine Gandhi's thought anew.

Re-reading Gandhi's Hind Swaraj

Bloomsbury Publishing

The Essential Writings Of One Of The Greatest Statesmen And Morally Influential Figures Of The Twentieth Century Mohandas Karamchand Gandhi (1869-1948) Was Born In Porbander On The Western Coast Of India. His Childhood And Early Upbringing Were Undistinguished But As An Adult He Initiated And Was Involved In A Series Of Novel Forms Of Peaceful Protests Which Established Him As One Of The Most Important Leaders Of The Twentieth Century And One Whose Message And Relevance Transcended National Boundaries. This Meticulously Edited Volume Culled From The Collected Works Of Gandhi Contains A Representative Selection Of His Writings Focusing On Themes Which Were Central To Gandhi S Philosophy. The Reader Is Divided Into Eight Sections And Discusses The Following In Detail: Gandhiji S Complete Rejection Of What Is Known As Modern Civilization Together With Its Materialistic Nature; The Doctrines Of Swaraj And Swadeshi, Which Meant More To Him Than Mere Independence For The British; The Creed Of Non-Violence, The Centrepiece Of His Political Theory; His Role In Mass Movements Particularly In The Non-Co-Operation Civil Disobedience And Quit India Movements; His Views On Women And Sex; His Arguments Against Caste And Untouchability; His Thoughts On Capitalism And Socialism; His Commitment To A United India; His Firm Belief In Religious Tolerance And Finally,

His Lifelong Struggle Towards The Attainment Of Both Home Rule And Self Rule.

Gandhi: Selected Political Writings

Oxford University Press

Based on the complete edition of his works, this new volume presents Gandhi's most important political writings arranged around the two central themes of his political teachings: satyagraha (the power of non-violence) and swaraj (freedom). Dennis Dalton's general Introduction and headnotes highlight the life of Gandhi, set the readings in historical context, and provide insight into the conceptual framework of Gandhi's political theory. Included are bibliography, glossary, and index.

Gandhi Gandhi in Political Theory Truth, Law and Experiment Gandhi in Political Theory Truth, Law and Experiment Notwithstanding his contributions to religion, nonviolence, civil rights, and civil disobedience, among other areas, Gandhi's most significant contribution is that as a political philosopher. While he is not often treated as such, Gandhi was, as Anthony J. Parel argues, a political philosopher sui generis, both in his philosophical method of constant self-criticism and his framework of philosophical analysis. Gandhi wrote daily on politics, but he did so as an activist; political philosophy was to him not just a way of understanding truths of political phenomena but was directly related to understanding those truths in action. If realized in action these truths would give rise to new political institutions, which in turn would create a corresponding peaceful political and social order. Parel dubs this order Pax Gandhiana. The main contention of Pax Gandhiana is that peace cannot be achieved by politics alone. Peace

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Truth, Law and Experiment Mysore : Prasaranga, University of Mysore

"Gandhi and Philosophy: On Theological Anti-Politics is the first in-depth philosophical study of Gandhi. Placing his writings and practices within a unique system of their own, it examines the modern political and scientific elements in Gandhi's thought and discusses his impact on 20th-century philosophy. Marking a major break with many of the current readings of Gandhi's thought, this book removes him from the postcolonial and Hindu nationalist axis. Using Kant to explain the cohesion and interconnectedness of Gandhi's ideas, the authors discuss his thought in respect to both Western and Indian philosophical traditions. This unifying approach enables the authors to compare and contrast Gandhian concepts with those of the European tradition, such as the concepts of will, truth, metaphysics, anarchy, and value.

By analysing the relation between truth and will in Gandhi and his Western precedents and antecedents, it adds a new unexplored dimension to contemporary debates on truth and fidelity, and the debates on truth and secrecy. It also provides a closer examination of the ancient Indian concept of Kama, what it meant to Gandhi and why it needs to be viewed independently of desire and pleasure. From truth, non-violence and authority to resistance, anarchy and kama, this original study illuminates the relevance of Gandhi's ideas still active today"--

Politics, Ethics and the Self Rowman & Littlefield

This book brings together the political thought of Gandhi and Tagore to examine the relationship between politics, truth and conscience. It explores truth and conscience as viable public virtues with regard to two exemplars of ethical politics, addressing in turn the concerns of an evolving modern Indian political community. The comprehensive and textually argued discussion frames the subject of the validity of ethical politics in inhospitable contexts such as the fanatically despotic state and energised nationalism. The book studies in nuanced detail Tagore's opposition to political violence in colonial Bengal, the scope of non-violence and satyagraha as recommended by Gandhi to Jews in Nazi Germany, his response to the complexity of protest against the Jallianwala Bagh massacre, and the differently constituted nationalism of Gandhi and Tagore. It presents their famous debate in a new light, embedded within the dynamics of cultural identification, political praxis and the capacity of a community to imbibe the principles of ethical politics. Comprehensive and perceptive in analysis, this book will be a valuable

addition for scholars and researchers of political science with specialisation in Indian political thought, philosophy and history. Gangeya Mukherji is Reader in

English at Mahamati Prannath Mahavidyalaya, Mau-Chitrakoot, Uttar Pradesh, India.

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