On the theory of International Politics, the British Committee was set up in England comprising of mainly scholars and practitioners which for some twenty five years (1959-84) met under the chairmanship first of Herbert Butterfield, then of Martin Wight, then of Adam Watson and lastly of Hedley Bull. They discussed the theoretical problematique in depth and presented many studied papers. The main ideas of those papers subsequently published in seven books. The ideas expressed in these books. The ideas expressed in these books form the basis of my study on Gandhi, Nehru and Lohia. They are listed here:


THOMAS HOBBES


Hedley, Bull, "Hobbes and the International Anarchy," in Mukherjee and Ramswami (ed.), *Great Western Thinkers*.


Mark, Grave, *Hobbes and His Audience: The Dynamics of Theorizing*.


Subrata, Mukherjee and Sushila Ramswamy (ed.), *Great Western Political Thinkers*, vol. 4, Deep and Deep, New Delhi, 1993.


Hastie, Edinburg, Kants Works, vo. XII, total twelve volumes were published for the first time in English in 1970. Their two editions have come out but the greater authority is attributed to the second edition. The entire XII volumes are the translation of total VI volumes published by Ernst Casirer, Berlin in 1922-23 in German language. The original
six volumes are actually published into twelve volumes in English in 1970 but whose content and pagination is identical with that of the earlier six volume edition.


Immanuel Kant, The Metaphysics of Morals. He deals, in this book with various aspects of international law as it then existed: the right to go to war, the laws in the war, the law after war and the laws of peace; Idea for a Universal History with a Cosmo-politan Purpose, published in 1784. Kant introduces the idea of a federation in this book. He speaks of a man 'abandoning the lawless state of savagery and entering a federation of peoples in derive its security and rights not from his own power or its legal judgement but solely from this great federation;

On the Common Saying: This May be True in Theory but it does not Apply in Practice, (pub. in 1793). In the book, Kant at first rejects the idea of a cosmopolitan commonwealth under a single head because of the danger of such a state leading to the most fearful despotism. Instead, he favours a lawful condition of federation with a commonly
agreed international law. Yet only to pages later Kant's argument brings him back to the necessity of international law being based on coercion. He writes, "And there is not possible way of countering this (war and the will to subjugate others) except a state of international right, based on enforceable public laws to which every state must submit." Hence this study takes the position that Kant ultimately wanted to turn the union of pacific union into some form of universal political system able to enforce the law. Kant begins with an idea of limited federation gradually leading to the inauguration of an international state; *Perpetuate Peace*, 1795. In this book, Kant writes only about limited federation and how to bring about it and he is silent about, world government or the world authority with a power to enforce the law. He is at pains to underline the need to maintain the independence of states and to uphold a strict principle of non-intervention. He was in search of a 'law governed external relationship' but rejects the idea of inventing a 'Leviathan.' He writes, "This federation does not aim to acquire any power like that of the state, but merely to preserve and secure the freedom of each state in itself along with that of all the other confederation states, although this does not mean that they need to submit to public laws and to a coercive power which enforces them as men do in the state of nature." (p. 104). It seems in Kant's mind, the exact nature of such a federation varies. Hence this work has taken a view which is taken by the Bull.


HUGO GROTUS


Alexandrowicz Alendaner, "Grotius and India," The Indian Year Book of International Affairs, III, 1954.


Hosli, K.H., The Dividing Discipline: Hegemony and Diversity in International Theory, London, 1985; "Along the Road to International Theory," International Journal, 39, 1984. He notes that H. Bull's "Anarchical Society" is the most notable exposition on the Grotian concept that a society of states contains many bonds that brings stability and order that would not be found in a mere collection of sovereignties.


Michael Donelan, Grotius and the Image of War, Millennium, 12, 1983.


GANDHI


Dalla Dhirendra Moham *The Philosophy of Mahatma Gandhi*, Wisconsin, USA, 1953.


Sant Ram Mandal, *Gandhi and World Peace*, Los Angeles, April 1952.


Michael, Brecher, Nehru: A Political Biography.


RAM MANOHAR LOHIA


Ganesh Mantri (ed.), Samata Ka Darshan (Lohia, Ak Vishleshan), Samata Adhyayan Kendra, Goregao, Bombay.


Krishna Nand Thakur, Dr. R. Lohia Ke Aarthic, Rajnitik Anvam Samajik Vichar, S. Chand and Co. Ltd., New Delhi.


Essential for World Peace," Janata, vol. 6, No. 28, August 12, 1951;


Rajendra Mohan Bhatnagar, Bharat Ke Gaurav Nirbhik Neta Tatha Krantikari Vicharak Ki Jivani, Kitab Ghar Publication, Delhi, 1978; Lohiaka
Jivan Darshan, Kitab Ghar, Delhi, 1979; Samagra Lohia, Kitab Ghar, Delhi, 1982.

Shibte Muhammad Naqui, Dr. Lohia: Aik Zalak (Urdu), Akvarpur, Faizabad.


5. Mankind, Hyderabad.


8. Young India, Ahmedabad, 1919-22.