

The Impossible Indian Gandhi And The Temptation Of Violence

Gandhi and Nehru helped create a myth of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

Gandhi's Quit India Movement of 1942 was the climax of a nationalist revolutionary movement which sought independence on India's own terms. Indian independence was attained through revolution, not through a benevolent grant from the British imperial regime. "The British left India because Indians had made it impossible for them to stay." The bases for Francis Hutchins' thesis are new facts from hitherto unused sources: interviews with surviving participants in the movement, private papers from the Gandhi Memorial Museum and the Nehru Memorial Museum and Library, documents in the National Archives of India. In particular, he has studied the secret records of the British government, recently made available, which reveal for the first time the extent of the revolutionary movement and Britain's plans for dealing with it. Of the British records Hutchins says, "No other regime has left such careful documentation of its strategies or compiled such extensive records revealing the way in which it was overthrown." Even though England had always proclaimed its hope that India would one day become independent, the tacit assumption was that this was a remote eventuality. Only after Gandhi's Quit India Movement did Britain's political parties resign themselves to the necessity to leave quickly, whether or not they believed India was "ready." Obscured by censorship in India and by preoccupation with World War II, the significance of Gandhi's revolutionary technique was not appreciated at the time. Hutchins' impressive analysis uses the Indian case to develop a general theory of the revolutionary nature of colonial nationalism.

What are the motives behind Osama bin Laden's and Al-Qaeda's jihad against America and the West? Innumerable attempts have been made in recent years to explain that mysterious worldview. In *Landscapes of the Jihad*, Faisal Devji focuses on the ethical content of this jihad as opposed to its purported political intent. Al-Qaeda differs radically from such groups as Egypt's Muslim Brotherhood and Indonesia's Jemaah Islamiyah, which aim to establish fundamentalist Islamic states. In fact, Devji contends, Al-Qaeda, with its decentralized structure and emphasis on moral rather than political action, actually has more in common with multinational corporations, antiglobalization activists, and environmentalist and social justice organizations. Bin Laden and his lieutenants view their cause as a response to the oppressive conditions faced by the Muslim world rather than an Islamist attempt to build states. Al-Qaeda culls diverse symbols and fragments from Islam's past in order to legitimize its global war against the "metaphysical evil" emanating from the West. The most salient example of this assemblage, Devji argues, is the concept of jihad itself, which Al-Qaeda defines as an "individual duty" incumbent on all Muslims, like prayer. Although medieval Islamic thought provides precedent for this interpretation, Al-Qaeda has deftly separated the stipulation from its institutional moorings and turned jihad into a weapon of spiritual conflict. Al-Qaeda and its jihad, Devji suggests, are only the most visible manifestations of wider changes in the Muslim world. Such changes include the fragmentation of traditional as well as fundamentalist forms of authority. In the author's view, Al-Qaeda represents a new way of organizing Muslim belief and practice within a global landscape and does not require ideological or institutional unity. Offering a compelling explanation for the central purpose of Al-Qaeda's jihad against the West, the meaning of its strategies and tactics, and its moral and aesthetic dimensions, *Landscapes of the Jihad* is at once a sophisticated work of historical and cultural analysis and an invaluable guide to the world's most prominent terrorist movement.

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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.

Even today, six decades after his assassination in January 1948, Mahatma Gandhi is still revered as the father of the Indian nation. His intellectual and moral legacy, and the example of his life and politics, serve as an inspiration to human rights and peace movements, political activists and students. This book, comprised of essays by renowned experts in the fields of Indian history and philosophy, traces Gandhi's extraordinary story. The first part of the book explores his transformation from a small-town lawyer during his early life in South Africa into a skilled political activist and leader of civil resistance in India. The second part is devoted to Gandhi's key writings and his thinking on a broad range of topics, including religion, conflict, politics and social relations. The final part reflects on Gandhi's image and on his legacy in India, the West, and beyond.

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.

Opening in July 1914, as Mohandas Gandhi leaves South Africa to return to India, *Gandhi: The Years That Changed the World, 1914-1918* traces the Mahatma's life over the three decades preceding his assassination. Drawing on new archival materials, acclaimed historian Ramachandra Guha follows Gandhi's struggle to deliver India from British rule, to forge harmonious relations between India's Hindus and Muslims, to end the pernicious practice of untouchability, and to nurture India's economic and moral self-reliance. He shows how in each of these campaigns, Gandhi adapted methods of nonviolence that successfully challenged British authority and would influence revolutionary movements throughout the world. A revelatory look at the complexity of Gandhi's thinking and motives, the book is a luminous portrait of not only the man himself, but also those closest to him—family, friends, and political and social leaders.

This is a rare view of Gandhi as a hard-hitting political thinker willing to countenance the greatest violence in pursuit of a global vision that went beyond a nationalist agenda. Guided by his idea of ethical duty as the source of the self's sovereignty, he understood how life's quotidian reality could be revolutionized to extraordinary effect.

"Muslim Zion" argues that Pakistan has never been a nation-state, grounded in the historic connections of lands and peoples. Just as Israel is the only Jewish state, Pakistan is the only Muslim state to make religion the sole basis of its nationality. Faisal Devji

offers a penetrating critique of founding a state on nothing but the idea of belonging.

Why did the Constituent Assembly of India discard Mahatma Gandhi's concept of constitutional structure that gave prominence to villages, and prefer parliamentary democracy instead? Why did the self-sufficient and self-governing village of his dream not find a place in India's political edifice? This book explores these and other important questions that are intrinsically linked to the making of modern India. It traces the events leading up to Independence, the freedom struggle and the forming of the Constituent Assembly. The volume looks at the underlying foundations of the Indian nation state and the role of leaders like Jawaharlal Nehru, Sardar Vallabhbhai Patel and B. R. Ambedkar. It further explores the linkages and the dissonances between Gandhi's ideas and principles and the Indian Constitution. Engaging and accessible, this book will be an interesting read for researchers and scholars of modern India, South Asian politics and history.

Among prominent leaders of the twentieth century, perhaps no one is more highly regarded than Mahatma Gandhi. He is revered by the vast majority of Hindus as the hero of Indian independence, and many people throughout the world consider him to be a modern saint. In this explosive, intriguing, and provocative investigation, Colonel G. B. Singh charges that the popular image of Gandhi is highly misleading. Despite his famous philosophy of nonviolent resistance (satyagraha), Colonel Singh's analysis of the evidence leads him to conclude that Gandhi's ideology was in fact rooted in racial animosity, first against blacks in South Africa and later against whites in India. The author also finds evidence of multiple cover-ups designed to hide Gandhi's real history, including even collusion to cover up the murder of an American. This provocative thesis is sure to be controversial.

Address delivered by the author on the 101st birthday celebration of Mahadev Govind Ranade, held at Poona on 18th January 1943. Please give us your feedback : www.facebook.com/syag21 Your opinion is very important to us. We appreciate your feedback and will use it to evaluate changes and make improvements in our book.

Mahatma Gandhi's lengthy Indian career was of central importance in the development of Indian politics and the changing relationship of the British raj and its subjects. But the extent of his political influence and his role varied considerably at different times. This book is an analysis, based on new material, of the phase between 1928 and 1934 when Gandhi was leader of a continental campaign of civil disobedience against the Raj. During this time Gandhi emerged from the comparative political quiescence which had followed his initial rise to prominence in 1920 as architect of a campaign of non-cooperation with the Raj. He resumed a crucial role as leader of the Congress movement against the British. At the peak of his political influence he negotiated a 'pact' with the Viceroy by which the civil disobedience campaign - most graphically illustrated in the famous Salt March to Dandi - was suspended.

A groundbreaking history of the political ideas that made modern India Violent Fraternity is a major history of the political thought that laid the foundations of modern India. Taking readers from the dawn of the twentieth century to the independence of India and formation of Pakistan in 1947, the book is a testament to the power of ideas to drive historical transformation. Shruti Kapila sheds new light on leading figures such as M. K. Gandhi, Muhammad Iqbal, B. R. Ambedkar, and Vinayak Savarkar, the founder of

Hindutva, showing how they were innovative political thinkers as well as influential political actors. She also examines lesser-known figures who contributed to the making of a new canon of political thought, such as B. G. Tilak, considered by Lenin to be the "fountainhead of revolution in Asia," and Sardar Patel, India's first deputy prime minister. Kapila argues that it was in India that modern political languages were remade through a revolution that defied fidelity to any exclusive ideology. The book shows how the foundational questions of politics were addressed in the shadow of imperialism to create both a sovereign India and the world's first avowedly Muslim nation, Pakistan. Fraternity was lost only to be found again in violence as the Indian age signaled the emergence of intimate enmity. A compelling work of scholarship, *Violent Fraternity* demonstrates why India, with its breathtaking scale and diversity, redefined the nature of political violence for the modern global era.

This is the extraordinary story of how one man's indomitable spirit inspired a nation to triumph over tyranny. This is the story of Mahatma Gandhi, a man who owned nothing-and gained everything.

From the vantage point of her own personal history--a fourth-generation Indian South African of mixed lineage--indentured as well as trader class, part Hindu, part Muslim--Dala explores the nuts and bolts of being Indian in South Africa today. From 1684 till the present, the Indian diaspora in South Africa has had a long history. But in the country of their origin, they remain synonymous with three points of identity: indenture, apartheid and Mahatma Gandhi. In this series of essays, Zainab Priya Dala deftly lifts the veil on some of the many other facets of South African Indians, starting with the question: How relevant is Gandhi to them today? It is a question Dala answers with searing honesty, just as she tackles the questions of the 'new racism'--between Black Africans and Indians--and the 'new apartheid'--money; the tussle between the 'canefields' where she grew up, and the 'Casbah', or the glittering town of Durban; and what the changing patterns in the names the Indian community chooses to adopt reflect. In writing that is fluid, incisive and sensitive, she explores the new democratic South Africa that took birth long after Gandhi returned to the subcontinent, and the fight against apartheid was fought and won. In this new 'Rainbow Nation', the people of Indian origin are striving to keep their ties to Indian culture whilst building a stronger South African identity. Zainab Priya Dala describes some of the scenarios that result from this dichotomy.

The historiography of modern India is largely a pageant of presumed virtues: harmonious territorial unity, religious impartiality, the miraculous survival of electoral norms in the world's most populous democracy. Even critics of Indian society still underwrite such claims. But how well does the "Idea of India" correspond to the realities of the Union? In an iconoclastic intervention, Marxist historian Perry Anderson provides an unforgettable reading of the Subcontinent's passage through Independence and the catastrophe of Partition, the idiosyncratic and corrosive vanities of Gandhi and Nehru, and the close interrelationship of Indian democracy and caste inequality. The *Indian Ideology* caused uproar on first publication in 2012, not least for breaking with euphemisms for Delhi's occupation of Kashmir. This new, expanded edition includes the author's reply to his critics, an interview with the Indian weekly *Outlook*, and a postscript on India under the rule of Narendra Modi.

Marking a departure from studies on history and literature in colonial India, *The Oppressive Present* explores the emergence of social consciousness as a result of and in response to the colonial mediation in the late nineteenth century. In focusing on contemporary literature in Hindi, Bengali, Gujarati, and Marathi, it charts an epochal change in the gradual loss of the old pre-colonial self and the configuration of a

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new, colonized self. It reveals that the 'oppressive present' of generations of subjugated Indians remains so for their freed descendants: the consciousness of those colonized generations continues to characterize the 'modern educated Indian'. The book proposes ambivalence rather than binary categories — such as communalism and nationalism, communalism and secularism, modernity and tradition — as key to understanding the making of this consciousness. This cross-disciplinary volume will prove essential to scholars and students of modern and contemporary Indian history and society, comparative literature and post-colonial studies.

Forged in the age of empire, the relationship between Islam and liberalism has taken on a sense of urgency today, when global conflicts are seen as pitting one against the other. More than describing a civilizational fault-line between the Muslim world and the West, however, this relationship also offers the potential for consensus and the possibility of moral and political engagement or compatibility. The existence or extent of this correspondence tends to preoccupy academic as much as popular accounts of such a relationship. This volume looks however to the way in which Muslim politics and society are defined beyond and indeed after it. Reappraising the 'first wave' of Islamic liberalism during the nineteenth century, the book describes the long and intertwined histories of these categories across a large geographical expanse. By drawing upon the contributions of scholars from a variety of disciplines -- including philosophy, theology, sociology, politics and history -- it explores how liberalism has been criticised and refashioned by Muslim thinkers and movements, to assume a reality beyond the abstractions that define its compatibility with Islam.

The modern history of South Asia is shaped by the personalities of its two most prominent politicians and ideologues ? Mohammad Ali Jinnah and Mahatma Gandhi. Jinnah shaped the final settlement by consistently demanding Pakistan, and Gandhi defined the largely non-violent nature of the campaign. Each made their contribution by taking over and refashioning a national political party, which they came to personify. Theirs would seem, therefore, to be a story of success, yet for each of them, the story ended in a kind of failure. How did two educated barristers who saw themselves as heralds of a newly independent country come to find themselves on opposite ends of the political spectrum? How did Jinnah, who started out a secular liberal, end up a Muslim nationalist? How did a God-fearing moralist and social reformer like Gandhi become a national political leader? And how did their fundamental divergences lead to the birth of two new countries that have shaped the political history of the subcontinent? This book skilfully chronicles the incredible similarities and ultimate differences between the two leaders, as their admirers and detractors would have it and as they actually were.

The Impossible Indian Gandhi and the Temptation of Violence Harvard University Press

Unto This Last is an essay on economy by John Ruskin, critical of the 18th and 19th century capitalist economists. When first published as four magazine articles in 1860 they were, in the words of Ruskin himself, "very violently criticized" and the publisher was forced to halt publication. But Ruskin persevered and released the four articles in this book form in 1862. Gandhi read Unto This Last in 1904 and it had a huge impact on his social and economic philosophy, with Gandhi making an immediate decision to live according to Ruskin's teachings. Gandhi was perhaps the most influential yet misunderstood figure of the twentieth century. Drawing close attention to his last years, this book explores the marked change in his understanding of the acceptance of non-violence by Indians. It points to a startling discovery Gandhi made in the years preceding India's Independence and Partition: the struggle for freedom which he had all along believed to be non-violent was in fact not so. He realised that there was a causal relationship between the path of illusory ahimsa, which had held sway during the freedom struggle, and the violence that erupted thereafter during Partition. In the second edition of this much-acclaimed volume, Chandra revisits Gandhi's philosophy to explain how and why the phenomenon of the Mahatma has been understood and misunderstood through the years.

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Calling for a rethink of the very nature and foundation of modern India, this book throws new light on Gandhian philosophy and its far-reaching implications for the world today. It will interest not only scholars and researchers of modern Indian history, politics and philosophy, but also lay readers.

"Writing about Gandhi without being obvious is always difficult. Numerous books and articles are published every year, especially across the anniversaries of his birth and death. The judicious scholar believes that writing something new on this iconic figure is almost impossible. However, in the difficult times when this book was conceived, at the peak of what presumably can be considered as the worst humanitarian disaster of the 21st century, the Gandhian legacy has become more topical than ever. Gandhi's thought and experience regarding laws and economy, his views on secularism or on the tremendous effects of the colonial rule in India and beyond provide the opportunity to reflect on persistently manipulated constitutions and violated human rights, on the crisis of secularism and the demand of a sustainable, environment friendly economy. This book aims not only to offer new insights into Gandhi's experience and legacy, but to prove how Gandhian values are relevant to the present and can provide explanations and solutions for present challenges. Gandhi After Gandhi will appeal to researchers and students alike interested in Indian culture and political thinking and Indian history since independence"--

This book is not just another biography of Gandhi. It is valuable because it offers us a French view--- and Jewish too perhaps---- of a man and times so familiar to us and yet which acquires another dimension as it is represented through another culture. There are eloquent accounts in this book of philosophers like Ramakrishna and Vivekananda who influenced Gandhi's thought and life. Rather than political events, Michael de Saint-Cheron holds up the force and courage of a man who became a prophet in a blood-thirsty century. Interestingly, the author points out that it is only India and the Middle East which has given the world the two mother religions of Hinduism and Judaism. Neither China nor Europe, two major cultures, have produced a world religion. The book is further enriched by a discussion on Hindu mysticism and the concept of 'love' in Judaism. The author also looks at how Gandhi has played a major role on shaping French intellectuals such as Andre Malraux. At the end however, a central dilemma, and a painful one to the work, concerns Gandhi's silence on the Holocaust. This book will be of interest to scholars working on Gandhian studies, Indian philosophy and Judaism, and to readers of politics, ethics and history.

A sweeping, brilliantly vivid history of the sudden end of the British empire and the moment when America became a world superpower. "I have not become the King's First Minister in order to preside over the liquidation of the British Empire." Winston Churchill's famous statement in November 1942, just as the tide of the Second World War was beginning to turn, pugnaciously affirmed his loyalty to the world-wide institution that he had served for most of his life. Britain fought and sacrificed on a worldwide scale to defeat Hitler and his allies-and won. Yet less than five years after Churchill's defiant speech, the British Empire effectively ended with Indian Independence in August 1947 and the end of the British Mandate in Palestine in May 1948. As the sun set on Britain's Empire, the age of America as world superpower dawned. How did this rapid change of fortune come about? Peter Clarke's book is the first to analyze the abrupt transition from Rule Britannia to Pax Americana. His swiftly paced narrative makes superb use of letters and diaries to provide vivid portraits of the figures around whom history pivoted: Churchill, Gandhi, Roosevelt, Stalin, Truman, and a host of lesser-known figures though whom Clarke brilliantly shows the human dimension of epochal events.

The Last Thousand Days of the British Empire is a captivating work of popular history that shows how the events that followed the war reshaped the world as profoundly as the conflict itself.

Through his quietly powerful leadership and influential use of nonviolent resistance in India's struggle against the British Raj, Mahatma Gandhi became one of the most revered figures of the modern era. While history has recorded Gandhi's words and deeds, the man himself has been eclipsed by maxims of virtuosity that seem to have little resonance in our everyday lives. In Gandhi, the third volume in our exciting new manga biography series, created in conjunction with Emotional Content, Kazuki Ebine combines a gripping narrative with stunning illustrations to share Gandhi's inspiring and deeply human story with a whole new generation of readers. Developed in conjunction with Emotional Content.

Here is the first volume of a magisterial biography of Mohandas Gandhi that gives us the most illuminating portrait we have had of the life, the work and the historical context of one of the most abidingly influential—and controversial—men in modern history. Ramachandra Guha—hailed by Time as “Indian democracy’s preeminent chronicler”—takes us from Gandhi’s birth in 1869 through his upbringing in Gujarat, his two years as a student in London and his two decades as a lawyer and community organizer in South Africa. Guha has uncovered myriad previously untapped documents, including private papers of Gandhi’s contemporaries and co-workers; contemporary newspapers and court documents; the writings of Gandhi’s children; and secret files kept by British Empire functionaries. Using this wealth of material in an exuberant, brilliantly nuanced and detailed narrative, Guha describes the social, political and personal worlds inside of which Gandhi began the journey that would earn him the honorific Mahatma: “Great Soul.” And, more clearly than ever before, he elucidates how Gandhi’s work in South Africa—far from being a mere prelude to his accomplishments in India—was profoundly influential in his evolution as a family man, political thinker, social reformer and, ultimately, beloved leader. In 1893, when Gandhi set sail for South Africa, he was a twenty-three-year-old lawyer who had failed to establish himself in India. In this remarkable biography, the author makes clear the fundamental ways in which Gandhi’s ideas were shaped before his return to India in 1915. It was during his years in England and South Africa, Guha shows us, that Gandhi came to understand the nature of imperialism and racism; and in South Africa that he forged the philosophy and techniques that would undermine and eventually overthrow the British Raj. Gandhi Before India gives us equally vivid portraits of the man and the world he lived in: a world of sharp contrasts among the coastal culture of his birthplace, High Victorian London, and colonial South Africa. It explores in abundant detail Gandhi’s experiments with dissident cults such as the Tolstoyans; his friendships with radical Jews, heterodox Christians and devout Muslims; his enmities and rivalries; and his often overlooked failures as a husband and father. It tells the dramatic, profoundly moving story of how Gandhi inspired the devotion of thousands of followers in South Africa as he mobilized a cross-class and inter-religious coalition, pledged to non-violence in their battle against a brutally racist regime. Researched with unequalled depth and breadth, and written with extraordinary grace and clarity, Gandhi Before India is, on every level, fully commensurate with its subject. It will radically alter our understanding and appreciation of twentieth-century India’s greatest man.

"Indian Home Rule" by Mahatma Gandhi. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten?or yet undiscovered gems?of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

In this fascinating and meticulously researched book, bestselling historian Arthur Herman sheds new light on two of the most universally recognizable icons of the twentieth century, and reveals how their forty-year rivalry sealed the fate of India and the British Empire. They were born worlds apart: Winston Churchill to Britain's most glamorous aristocratic family, Mohandas Gandhi to a pious middle-class household in a provincial town in India. Yet Arthur Herman reveals how their lives and careers became intertwined as the twentieth century unfolded. Both men would go on to lead their nations through harrowing trials and two world wars—and become locked in a fierce contest of wills that would decide the fate of countries, continents, and ultimately an empire. Gandhi & Churchill reveals how both men were more alike than different, and yet became bitter enemies over the future of India, a land of 250 million people with 147 languages and dialects and 15 distinct religions—the jewel in the crown of Britain's overseas empire for 200 years. Over the course of a long career, Churchill would do whatever was necessary to ensure that India remain British—including a fateful redrawing of the entire map of the Middle East and even risking his alliance with the United States during World War Two. Mohandas Gandhi, by contrast, would dedicate his life to India's liberation, defy death and imprisonment, and create an entirely new kind of political movement: satyagraha, or civil disobedience. His campaigns of nonviolence in defiance of Churchill and the British, including his famous Salt March, would become the blueprint not only for the independence of India but for the civil rights movement in the U.S. and struggles for freedom across the world. Now master storyteller Arthur Herman cuts through the legends and myths about these two powerful, charismatic figures and reveals their flaws as well as their strengths. The result is a sweeping epic of empire and insurrection, war and political intrigue, with a fascinating supporting cast, including General Kitchener, Rabindranath Tagore, Franklin Roosevelt, Lord Mountbatten, and Mohammed Ali Jinnah, the founder of Pakistan. It is also a brilliant narrative parable of two men whose great successes were always haunted by personal failure, and whose final moments of triumph were overshadowed by the loss of what they held most dear.

“Louis Fischer, famous international reporter, was permitted a week in the guest house near Gandhi's headquarters, and daily interviews with the great Indian leader. He kept virtually a stenographic report of his conversations, livened with personal comments, swift pen pictures of Gandhi and his followers, as he encountered them that week last June. One follows the workings of Gandhi's mind, which -- as Fischer says -- is the reason for misapprehension only too often, for Gandhi thinks and speaks simultaneously, and sometimes subsequent statements seem to contradict previous ones, while actually he has simply shared his process of reasoning to a point with his hearers. The most striking evidence of this during Fischer's stay was his expansion of his basic position to indicate that he had, reluctantly, reached a point of accepting the inevitability of India continuing to be a military

base for United Nations. He supplemented other much quoted statements, too; for instance, that dealing with him negotiations with Japan, once India was free -- which he said he would like to think possible but realised would not be possible. He and Nehru agree in feeling that religious differences will be merged, once freedom is granted, that Pakistan is only a bargaining card with England, and so on. Exciting reading, as yet another facet of this tragic, complex problem. Fits into pattern with Mitchell and Raman.”-Kirkus Reviews

The Price of Freedom Denied shows that, contrary to popular opinion, ensuring religious freedom for all reduces violent religious persecution and conflict. Others have suggested that restrictions on religion are necessary to maintain order or preserve a peaceful religious homogeneity. Brian J. Grim and Roger Finke show that restricting religious freedoms is associated with higher levels of violent persecution. Relying on a new source of coded data for nearly 200 countries and case studies of six countries, the book offers a global profile of religious freedom and religious persecution. Grim and Finke report that persecution is evident in all regions and is standard fare for many. They also find that religious freedoms are routinely denied and that government and the society at large serve to restrict these freedoms. They conclude that the price of freedom denied is high indeed.

Faisal Devji argues that new forms of militancy, such as the actions of al-Qaeda, are informed by the same desire for agency and equality that animates other humanitarian interventions, such as environmentalism and pacifism. To the militant, victimized Muslims are more than just symbols of ethnic and religious persecution—they represent humanity's centuries-long struggle for legitimacy and agency. Acts of terror, therefore, are fueled by the militant's desire to become a historical actor on the global stage. Though they have yet to build concrete political institutions, militant movements have formed a kind of global society, and as Devji makes clear, this society pursues the same humanitarian objectives that drive more benevolent groups.

On 12 June 1975, for the first time in independent India's history, the election of a prime minister was set aside by a high court judgment. The watershed case, Indira Gandhi v. Raj Narain, acted as the catalyst for the imposition of the Emergency. Based on detailed notes of the court proceedings, The Case That Shook India is both a significant legal and a historical document. The author, advocate Prashant Bhushan, provides a blow-by-blow account of the goings-on inside the courtroom as well as the manoeuvrings outside it, including threats, bribes and deceit. As the case goes to the Supreme Court, we see how a ruling government can misuse legislative power to save the PM's election. Through his forceful and gripping narrative, Bhushan vividly recreates the legal drama that decisively shaped India's political destiny.

An analysis of Gandhi's accomplishments as a politician and civil rights advocate reveals his conflicted ideologies and feelings about his place in history, offering insight into his philosophies, social campaigns, and private disappointments.

Chiefly on the partition of Punjab, 1947.

The stroke of midnight on 15 August 1947 liberated 400 million Indians from the British Empire. One of the defining moments of world history had been brought about by a tiny number of people, including Jawaharlal Nehru, the fiery prime minister-to-be; Gandhi, the mystical figure who enthralled a nation; and Louis and Edwina Mountbatten, the glamorous but unlikely couple who

had been dispatched to get Britain out of India without delay. Within hours of the midnight chimes, however, the two new nations of India and Pakistan would descend into anarchy and terror. *INDIAN SUMMER* depicts the epic sweep of events that ripped apart the greatest empire the world has ever seen, and reveals the secrets of the most powerful players on the world stage: the Cold War conspiracies, the private deals, and the intense and clandestine love affair between the wife of the last viceroy and the first prime minister of free India. With wit, insight and a sharp eye for detail, Alex von Tunzelmann relates how a handful of people changed the world for ever.

Ved Mehta's brilliant *Mahatma Gandhi and his Apostles* provides an unparalleled portrait of the man who led India out of its colonial past and into its modern form. Travelling all over India and the rest of the world, Mehta gives a nuanced and complex, yet vividly alive, portrait of Gandhi and of those men and women who were inspired by his actions.

Born against a background of privation and civil war, divided along lines of caste, class, language and religion, independent India emerged, somehow, as a united and democratic country. Ramachandra Guha's hugely acclaimed book tells the full story – the pain and the struggle, the humiliations and the glories – of the world's largest and least likely democracy. While India is sometimes the most exasperating country in the world, it is also the most interesting. Ramachandra Guha writes compellingly of the myriad protests and conflicts that have peppered the history of free India. Moving between history and biography, the story of modern India is peopled with extraordinary characters. Guha gives fresh insights into the lives and public careers of those long-serving Prime Ministers, Jawaharlal Nehru and Indira Gandhi. But the book also writes with feeling and sensitivity about lesser-known (though not necessarily less important) Indians – peasants, tribals, women, workers and musicians. Massively researched and elegantly written, *India After Gandhi* is a remarkable account of India's rebirth, and a work already hailed as a masterpiece of single volume history. This tenth anniversary edition, published to coincide with seventy years of India's independence, is revised and expanded to bring the narrative up to the present.

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