







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.

This collection explores the concepts and practices of masquerade as they apply to concepts and practices of war. The contributors insist that masquerades are everyday aspects of the politics, praxis, and experiences of war, while also discovering that finding masquerades and tracing how they work with war is hardly simple. With a range of theories, innovative methodologies, and contextual binoculars, masquerade emerges as a layered and complex phenomenon. It can appear as state deception, lie, or camouflage, as in the population-centric American warfare in Iraq that was sold as good for the local people, or the hidden violence Russian military forces used on each other and on local men in Chechnya. Masquerade can also be part of a people's war logic as exemplified by the Maoist movement in India. Yet masquerade can also be understood as a normal social mask that people don to foreground an identity or belief from one's cluttered repertoire in order to gain agency. Elements of masquerade can appear in texts that proclaim seemingly unequivocal positions while simultaneously yet subtly suggesting opposing positions. Masquerades of all kinds also seem ubiquitous in fieldwork research and in resistance movements in war zones. Perhaps masquerade, though, is ultimately the denial of death lurking behind the clarion call of security, a call that bolsters war by making militarized policing normal to secure populations from terrorists. These interpretations and others comprise *Masquerades of War*. This book will be of much interest to students of critical war studies, critical security, conflict studies and IR in general.

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.

The Noncooperation Movement of 1920-22, led by Mahatma Gandhi, challenged every aspect of British rule in India. It was supported by people from all levels of the social hierarchy and united Hindus and Muslims in a way never again achieved by Indian nationalists. It was remarkably nonviolent. In all, it was one of the major mass protests of modern times. Yet there are almost no accounts of the entire movement, although many aspects of it have been covered by local-level studies. This volume both brings together and builds on these studies, looking at fractious all-India debates over strategy; the major grievances that drove local-level campaigns; the ways leaders braided together these streams of protest within a nationalist agenda; and the distinctive features of popular nonviolence for a righteous cause. David Hardiman's previous volume, *The Nonviolent Struggle for Indian Freedom*, examined the history of nonviolent resistance in the Indian nationalist movement. The present volume takes his study forward to examine the culmination of this first surge of struggle. While the

campaign of 1920-22 did not achieve its desired objective of immediate self-rule, it did succeed in shaking to the core the authority of the British in India.

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.

"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.

For a man who made such a powerful intervention in the history of the 20th century, many of Mahatma Gandhi's ideas were misunderstood or obfuscated during his lifetime. This book draws our attention to Gandhi's last years, particularly 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. ? Calling for a serious rethink on 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.

Scholars of history, law, theology and anthropology critically revisit the history of human rights.

This is the first cultural and literary history of India and the First World War, with archival research from Europe and South Asia.

Includes selections from Gandhi's writings and speeches which express his thoughts, beliefs, and techniques>

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.

This work explores issues in Gandhi scholarship, political theory, and religion. By applying core aspects of Gandhian philosophy to the present age it shows a harmony between commonly taken to be disparate aspects of social life that should interest anyone concerned about the future prospects for liberalism.

In this work, Anthony J. Parel makes the controversial argument that despite Gandhi's contributions to religion, nonviolence, civil rights, and civil disobedience, his most significant contribution was that as a political philosopher.

The classic analysis of the caste system with an extensive introduction by Arundhati Roy. "What the Communist Manifesto is to the capitalist world, Annihilation of Caste is to India." —Anand Teltumbde, author of *The Persistence of Caste*. B.R. Ambedkar's *Annihilation of Caste* is one of the most important, yet neglected, works of political writing from India. Written in 1936, it is an audacious denunciation of Hinduism and its caste system. Ambedkar – a figure like W.E.B. Du Bois – offers a scholarly critique of Hindu scriptures, scriptures that sanction a rigidly hierarchical and iniquitous social system. The world's best-known Hindu, Mahatma Gandhi, responded publicly to the provocation. The hatchet was never buried. Arundhati Roy introduces this extensively annotated edition of *Annihilation of Caste* in "The Doctor and the Saint," examining the persistence of caste in modern India, and how the conflict between Ambedkar and Gandhi continues to resonate. Roy takes us to the beginning of Gandhi's political career in South Africa, where his views on race, caste and imperialism were shaped. She tracks Ambedkar's emergence as a major political figure in the national movement, and shows how his scholarship and intelligence illuminated a political struggle beset by sectarianism and obscurantism. Roy breathes new life into Ambedkar's anti-caste utopia, and says that without a Dalit revolution, India will continue to be hobbled by systemic inequality.

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.

Spencer Mawby offers a fresh perspective on the current literature and historiographical debates surrounding the end of the British Empire. Adopting a thematic approach, Mawby analyses the nature of anti-colonialism, domestic arguments regarding the empire, security and intelligence, relations between capital and labour and the movement of people.

The term 'revolutionary' is used liberally in histories of Indian anticolonialism, but scarcely defined. Implicitly understood, it functions as a signpost or a badge, generously conferred in hagiographies, loosely invoked in historiography, and strategically deployed in contemporary political contests. It is timely, then, to ask the question: Who counts as a 'revolutionary' in South Asia? How can we read 'the revolutionary'?

in Indian political formations? And what does it really mean to be 'revolutionary' in turbulent late colonial times? This volume takes a biographical approach to the question, by examining the life stories of a series of activists, some well known, who all defined themselves in explicitly revolutionary terms in the early twentieth century: Shyamaji Krishnavarma, V. D. Savarkar, M. K. Gandhi, Bhagat Singh, Jawaharlal Nehru, J.P. Narayan and Hansraj Vohra. The authors interrogate the subversive lives of these figures, tracing their polyglot influences and transnational impacts, to map out the discursive travels of 'the revolutionary' in Indian historical and literary worlds from the early 1900s, and to indicate its reverberations in the politics of the present. This book was published as a special issue of *Postcolonial Studies*.

Using feminist revisions of psychoanalytic thought and cultural studies, "Mothers, Lovers, and Others" examines the pervasive role of the conception of the feminine in the short stories of Argentine writer Julio Cortázar (1914-1984). Contending that his obsession with the mother is the source of Cortázar's uneasiness with femininity, Cynthia Schmidt-Cruz traces an evolution in his relationship to female space, from a convoluted and defensive posture to a more open and tolerant stance, paralleling his increasing political commitment. Schmidt-Cruz explores the role of gender in Cortázar's quest to reconcile his divided allegiance to Argentina and France, and his denunciation of the atrocities of the Argentine military dictatorship.

A bold new history of postwar political philosophy and of how John Rawls transformed modern liberalism *In the Shadow of Justice* tells the story of how liberal political philosophy was transformed in the second half of the twentieth century under the influence of John Rawls. In this first-ever history of contemporary liberal theory, Katrina Forrester shows how liberal egalitarianism—a set of ideas about justice, equality, obligation, and the state—became dominant, and traces its emergence from the political and ideological context of the postwar United States and Britain. In the aftermath of the civil rights movement and the Vietnam War, political philosophers extended, developed, and reshaped liberalism as they responded to challenges and alternatives on the left and right—from the New International Economic Order to the rise of the New Right. These thinkers remade political philosophy in ways that influenced both liberal theory and its critics. Recasting the history of late twentieth-century political thought, *In the Shadow of Justice* offers a rigorous look at liberalism's ambitions and limits.

The 1977 blockbuster *Amar Akbar Anthony* about the heroics of three Bombay brothers separated in childhood became a classic of Hindi cinema and a touchstone of Indian popular culture. Beyond its comedy and camp is a potent vision of social harmony, but one that invites critique, as the authors show.

Diplomacy is conventionally understood as an authentic European invention which was internationalised during colonialism. For Indians, the moment of colonial liberation was a false dawn because the colonised had internalised a European logic and performed European practices. Implicit in such a reading is the enduring centrality of Europe to understanding Indian diplomacy. This Eurocentric discourse renders two possibilities impossible: that diplomacy may have Indian origins and that they offer un-theorised potentialities. Abandoning this Eurocentric model of diplomacy, Deep Datta-Ray recognises the legitimacy of independent Indian diplomacy and brings new practices. He creates a conceptual space for Indian diplomacy to exist, forefronting civilisational analysis and its focus on continuities, but refraining from devaluing transformational change.

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