

Hind Swaraj And Other Writings Mahatma Gandhi

This text draws on different disciplines, including postmodernist and critical theory, comparative politics, and anthropology, to examine Islamic fundamentalism.

Man's history is being shaped according to the difficulties it encounters. These have offered us problems and claimed their solutions from us, the penalty of non-fulfilment being death or degradation. Copyright © Libri GmbH. All rights reserved.

A book, which places before the reader not only those basic and fundamental principles, but also indicates how we can help to fulfill them through our freedom by establishing a polity and social life, and through the instrumentality of a constitution and the dedication of the human material which this vast country will now throw up to work without any external fetters or internal inhibitions, will be welcomed by all. Shri R. K. Prabhu has proved his skill in making a selection of the most telling and significant passage from Mahatma Gandhi's writings and have no doubt that this volume will be a useful addition to the literature on the subject.

In this book Fred Dallmayr lays the groundwork for a new understanding of democracy. He argues that democracy is not a stable system anchored in a manifest authority (like monarchy), but is sustained by the recessed and purely potential rule of the "people". Hence, democracy has to constantly reinvent itself, resembling theologically a creatio continua. Like one of Calder's mobiles, democracy for him involves three basic elements that must be balanced constantly: the people, political leaders, and policy goals. Where this balance is disrupted, democracy derails into populism, Bonapartism, or messianism. Given this need for balance, democratic politics is basically a "relational praxis." In our globalizing age, democracy cannot be confined domestically. Dallmayr rejects the idea that it can be autocratically imposed abroad through forced regime change, or that the dominant Western model can simply be transferred elsewhere. In this respect, he challenges the equation of democracy with the pursuit of individual or collective self-interest, insisting that other, more ethical conceptions are possible and that different societies should nurture democracy with their own cultural resources. Providing examples, he discusses efforts to build democracy in the Middle East, China, and India (respectively with Islamic, Confucian and Hindu resources). In the end, Dallmayr's hope is for a "democracy to come", that is, a cosmopolitan community governed not by hegemonic force but by the spirit of equality and mutual respect.

Hindutva or Hind Swaraj

Gandhi's Writings on Peace

Moses Hess: The Holy History of Mankind and Other Writings

Selected Writings

The Global Legacy of His Ideas

Everyday Technology

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 book is a collection of letters and debates exchanged between Mahatma Gandhi and Rabindranath Tagore between 1915 and 1941. The introduction by the compiler examines the historical context of the correspondence and provides an overview of the major issues discussed.

A new edition of the classic work of one of the most important modern British liberal theorists.

Political Theories of Decolonization provides an introduction to some of the seminal texts of postcolonial political theory. The difficulty of founding a new regime is an important theme in political theory, and the intellectual history of decolonization provides a rich--albeit overlooked--opportunity to explore it. Many theorists have pointed out that the colonized subject was a divided subject. This book argues that the postcolonial state was a divided state. While postcolonial states were created through the struggle for independence, they drew on both colonial institutions and reinvented pre-colonial traditions. Political Theories of Decolonization illuminates how many of the central themes of political theory such as land, religion, freedom, law, and sovereignty are imaginatively explored by postcolonial thinkers. In doing so, it provides readers access to texts that add to our understanding of contemporary political life and global political dynamics.

Machines and the Making of India's Modernity

Nonviolent Power in Action

Creative Nonviolence and Sustainability

Modernity and Subalterns

Gandhi's Religion of Resistance

Gandhi: 'Hind Swaraj' and Other Writings

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.

An inspiring guide for developing the Christian mind extols the crucial roll of Christian higher education in the intellectual and spiritual formation of believers.

Douglas Allen argues that Gandhi offers to us the most profound and influential theory, philosophy, and engaged practices of ahimsa or nonviolence. Embracing Gandhi's insightful critiques of modernity, the book

sees his approach as a creative and challenging catalyst to rethink our positions today. We live in a post-9/11 world that is defined by widespread physical, psychological, economic, political, cultural, religious, technological, and environmental violence and that is increasingly unsustainable. The author's central claim is Gandhi, when selectively appropriated and creatively reformulated and applied, is essential for formulating new positions that are more nonviolent and more sustainable. These provide resources and hope for dealing with our contemporary crises. The author analyzes what a Gandhi-informed, valuable but humanly limited swaraj technology looks like and what a Gandhi-informed, more egalitarian, interconnected, bottom-up, decentralized world of globalization looks like. The book focuses on key themes in Gandhi's thought, such as violence and nonviolence, Absolute Truth and relative truth, ethical and spiritual living. Challenging us to consider nonviolent, moral, and truthful transformative alternatives today, the author moves through essays on Gandhi in the age of technology; Gandhi after 9/11 and 26/11 terrorism; Gandhi's controversial views on the Bhagavad-Gita and Hind Swaraj; Gandhi and Vedanta; Gandhi on socialism; Gandhi and marginality, caste, class, race, and oppressed others.

In a world where every person is exposed daily through the mass media to images of violence and suffering, as most dramatically exemplified in recent years by the ongoing tragedy in Darfur, the question naturally arises: What responsibilities do we, as bystanders to such social injustice, bear in holding accountable those who have created the conditions for this suffering? And what is our own complicity in the continuance of such violence&—indeed, how do we contribute to and benefit from it? How is our responsibility as individuals connected to our collective responsibility as members of a society? Such questions underlie Stephen Esquith's investigation in this book. For Esquith, being responsible means holding ourselves accountable as a people for the institutions we have built or tolerated and the choices we have made individually and collectively within these institutional constraints. It is thus more than just acknowledgment; it involves settling accounts as well as recognizing our own complicity even as bystanders.

Rethinking the Mahatma in the Media Age

The Political Responsibilities of Everyday Bystanders

Gandhi's Philosophy and the Quest for Harmony

The Life and Legacy of Mahatma Gandhi

Gandhi's Passion

Gandhi: 'Hind Swaraj' and Other Writings Centenary Edition

Contains the classic writings of Mahatma Gandhi, providing a key to his life and work, and including insight into the political environment of Southeast Asia at the beginning of the twentieth century.

Gandhi: 'Hind Swaraj' and Other Writings Cambridge University Press

Dennis Dalton's classic account of Gandhi's political and intellectual development focuses on the leader's two signal triumphs: the civil disobedience movement (or salt satyagraha) of 1930 and the Calcutta fast of 1947.

Dalton clearly demonstrates how Gandhi's lifelong career in national politics gave him the opportunity to develop and refine his ideals. He then concludes with a comparison of Gandhi's methods and the strategies of Martin Luther King Jr. and Malcolm X, drawing a fascinating juxtaposition that enriches the biography of all three figures and asserts Gandhi's relevance to the study of race and political leadership in America. Dalton situates Gandhi within the "clash of civilizations" debate, identifying the implications of his work on continuing nonviolent protests. He also extensively reviews Gandhian studies and adds a detailed chronology of events in Gandhi's life.

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.

Gandhi After 9/11

Indian Home Rule

Letters and Debates Between Gandhi and Tagore, 1915-1941

Mahatma Gandhi

The Machiavellian Cosmos

Gandhi in His Time and Ours

Hind Swaraj is Mahatma Gandhi's fundamental work. Not only is it key to understanding his life and thoughts, but also the politics of South Asia in the first half of the twentieth century. Celebrating 100 years since Hind Swaraj was first published in a newspaper, this centenary edition includes a new Preface and Editor's Introduction, as well as a new chapter on 'Gandhi and the 'Four Canonical Aims of Life''. The volume presents a critical edition of the 1910 text of Hind Swaraj, fully annotated and including Gandhi's own Preface and Foreword (not found in other editions). Anthony J. Parel sets the work in its historical and political contexts and analyses the significance of Gandhi's experiences in England and South Africa. The second part of the volume contains some of Gandhi's other writings, including his correspondence with Tolstoy and Nehru.

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.

Hind Swaraj is Mahatma Gandhi's fundamental work. It is a key to understanding not only his life and thought but also the politics of South Asia in the first half of the twentieth century. For the first time this volume presents the 1910 text of Hind Swaraj and includes Gandhi's own Preface and Foreword (not found in other editions) and annotations by the editor. In his Introduction, Anthony Parel sets the work in its historical and political contexts. He analyses the significance of Gandhi's experiences in England and South Africa, and examines the intellectual cross-currents from East and West that affected the formation of the mind and character of one of the twentieth century's truly outstanding figures. The second part of the volume contains some of Gandhi's other writings, including his correspondence with Tolstoy, Nehru and others. Short bibliographical synopses of prominent figures mentioned in the text and a chronology of important events are also included as aids to the reader.

A collection of words and inspiration by Mahatma Gandhi, one of the 20th Century's most preeminent humanitarians. Featuring an introduction by Archbishop Desmond Tutu.

India of My Dreams

Political Theories of Decolonization

A Christian Vision of Faith, Learning, and Living

Tokugawa Political Writings

Hind Swaraj

Gandhi, Freedom, and Self-rule

Moses Hess is a major figure in the development of both early communist and Zionist thought. The Holy History of Mankind appeared in 1837, and was the first book-length socialist tract to appear in Germany, representing an unusual synthesis of Judaism and Christianity that showed the considerable influence upon Hess of Spinoza, Herder and Hegel. In due course many of Hess's ideas would find their way into the work of Karl Marx, and into subsequent socialist thought. The distinguished political scientist Shlomo Avineri provides the first full English translation of this text, along with new renditions of Socialism and Communism, A Communist Credo; and The Consequences of a Future Revolution of the Proletariat. All of the usual reader-friendly series features are provided, including a chronology, concise introduction and notes for further reading, in a work of special relevance to students of politics, modern European history, and the history of Zionism.

This book historicizes Gandhi's earnest and provocative writings, showing his ideas maturing over time into a unique model of public action.

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.

In time for the one hundred and fiftieth anniversary of his birth, a specially curated collection of Mahatma Gandhi's writings on nonviolent resistance and activism. A Penguin Classic The year 2019 marks the 150th anniversary of Mohandas Karamchand (Mahatma) Gandhi's birth, and Penguin Classics presents a short but comprehensive selection of text by Gandhi that speaks to non-violent civil disobedience and activism. In excerpts drawn from his books, letters, and essays—including from Hind Swaraj, Satyagraha in South Africa, Yeravda Mandir, Ashram Observances in Action, his readings of Thoreau and Tolstoy, and his essays on the life of Socrates—the reader observes the power and eloquence in which Gandhi expressed his views on non-violent resistance, which have inspired activists from the U.S. Civil Rights movement and around the world. The Power of Nonviolent Resistance includes a new introduction and suggestions for further exploration by renowned Gandhi scholar Tridip Suhrud, which gives context to the time of Gandhi's writings while placing them firmly into the present-day political climate, inspiring a new generation of activists to follow the civil rights hero's teachings and practices.

Soul Force

Postcolonialism and the Problem of Foundations

Enemy in the Mirror

The Mahatma and the Poet

Democracy to Come

Mahatma Gandhi, one of the greatest global icons of all times, is known as much for his successful leadership of India's non-violent anti-colonial freedom movement as for his virtue and simplicity. His ideals have inspired diverse social and political movements across the world: against apartheid in South Africa, racial segregation in the United States, several state policies and actions in India and nuclear weaponisation, and for environmental sustainability and world peace. Hence, a pertinent question is often raised by media and academia: How would Gandhi have responded to the contemporary Indian and global situation marked by ethnic conflicts, terrorism, economic insecurity under the dominance of a global neo-liberal economic order and moral degeneration in private and public lives? Addressing this question in this volume through critical and variant re-readings of Hind Swaraj (1909), his key manifesto of socio-political transformation, social scientists, political philosophers and social activists seek to establish a social and academic dialogue with Gandhi, interrogating his thoughts, values and vision, and examining their relevance to present-day problems. In spotlight is a contentious issue: the relationship between modernity and emancipation of subalterns, in the light of his critique of modern civilisation, the central thesis of the text. This book will be of interest to those in Gandhian studies, political science, history, philosophy, sociology, development studies, as well as activists, policy makers and the lay reader.

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.

In this highly original interpretation of Machiavelli's thought, Anthony J. Parel identifies a theme generally neglected in the scholarship of this sixteenth-century political thinker: Machiavelli's belief in the occult forces of heaven and humors. Challenging the current tendency to view Machiavelli as a pioneer of modern political science, Parel argues instead that a premodern cosmology and anthropology underlie Machiavelli's political works. Parel shows that Machiavelli's world picture owes more to the astrological cosmology prevalent in the Renaissance than to the Aristotelian or Platonic or Christian world picture. This astrological determination significantly affects Machiavelli's conceptions of history, politics, and religion and shapes his notions of virtue and fortuna. It also has considerable impact on his ethical ideas: the Machiavellian cosmos has no room for a Ruling Mind or for the Sovereignty of the Good, and humans are left to pursue their appetites for riches and glory as best they can. In a similar fashion, says Parel Machiavelli's political anthropology is influenced by the ancient idea that body humors determine a person's temperament and behavior, for he believes that humors compromise human autonomy and rationality. According to Parel, the theory of humors also affects Machiavelli's view of the body politic and his characterization of republics, princedoms, and licenzia, and Parel explicates this in new readings of *The Prince*, the *Discourses*, and the *Florentine Histories*.

More than half a century after his death, Mahatma Gandhi continues to inspire millions throughout the world. Yet modern India, most strikingly in its decision to join the nuclear arms race, seems to have abandoned much of his nonviolent vision. Inspired by recent events in India, Stanley Wolpert offers this subtle and profound biography of India's "Great Soul." Wolpert compellingly chronicles the life of Mahatma Gandhi from his early days as a child of privilege to his humble rise to power and his assassination at the hands of a man of his own faith. This trajectory, like that of Christ, was the result of Gandhi's passion: his conscious courting of suffering as the means to reach divine truth. From his early campaigns to stop discrimination in South Africa to his leadership of a people's revolution to end the British imperial domination of India, Gandhi emerges as a man of inner conflicts obscured by his political genius and moral vision. Influenced early on by nonviolent teachings in Hinduism, Jainism, Christianity, and Buddhism, he came to insist on the primacy of love for one's adversary in any conflict as the invincible power for change. His unyielding opposition to intolerance and oppression would inspire India like no leader since the Buddha--creating a legacy that would encourage Martin Luther King, Jr., Nelson Mandela, and other global leaders to demand a better world through peaceful civil disobedience. By boldly considering Gandhi the man, rather than the living god depicted by his disciples, Wolpert provides an unprecedented representation of Gandhi's personality and the profound complexities that compelled his actions and brought freedom to India.

Unconditional Equality

Selected Writings of Mahatma Gandhi

Gandhi's Experiments with Truth

The Political Philosophy of Mahatma Gandhi

Peace

Pax Gandhiana

Mahatma Gandhi wrote Hind Swaraj or Indian Home Rule in his native language, Gujarati, while travelling from London to South Africa onboard SS Kildonan Castle between November 13 and November 22, 1909. In the book Mahatma Gandhi gives a diagnosis for the problems of humanity in modern times, the causes, and his remedy. The Gujarati edition was banned by the British on its publication in India. Gandhi then translated it into English. The English edition was not banned by the British, who rightly concluded that the book would have little impact on the English-speaking Indians' subservience to the British and British ideas.

Hind Swaraj is Mahatma Gandhi's fundamental work. Not only is it key to understanding his life and thoughts, but also the politics of South Asia in the first half of the twentieth century. Celebrating 100 years since Hind Swaraj was first published in a newspaper, this centenary edition includes a new Preface and Editor's Introduction, as well as a new chapter on 'Gandhi and the 'Four Canonical Aims of Life''. The volume presents a critical edition of the 1910 text of Hind Swaraj, fully annotated and including Gandhi's own Preface and Foreword (not found in other editions). Anthony J. Parel sets the work in its historical and political contexts and analyses the significance of Gandhi's experiences in England and South Africa. The second part of the volume contains some of Gandhi's other writings, including his correspondence with Tolstoy and Nehru.

Mahatma Gandhi was a profound and original thinker, one of the most influential figures in the history of the twentieth century, and a famous advocate of non-violent civil resistance. His many and varied writings largely respond to the specific challenges he faced throughout his life, and they show his evolving ideas, as well as his deepening spirituality and humanity, over several decades. Drawn from the full range of Gandhi's published work--books, articles, broadcasts, interviews, letters--this superb selection illuminates his thinking on religion and spirituality, on society and its problems, on politics and British rule, and on non-violence and civil disobedience. The pieces are arranged to underscore Gandhi's belief that transformation in human life should be from the roots upwards, from the individual through to social and political relations. The Introduction by Judith Brown--a leading authority on Gandhi--provides a succinct account of his life and his ambiguous role in the Indian nationalist movement, examines what kind of thinker and writer Gandhi was, and shows how he built a coherent body of thought. About the Series: For over 100 years Oxford World's Classics has made available the broadest spectrum of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, voluminous notes to clarify the text, up-to-date bibliographies for further study, and much more.

Gandhi was the creator of a radical style of politics that has proved effective in fighting insidious social divisions within India and elsewhere in the world. How did this new form of politics come about? David Hardiman shows that it was based on a larger vision of an alternative society, one that emphasized mutual respect, resistance to exploitation, nonviolence, and ecological harmony. Politics

was just one of the many directions in which Gandhi sought to activate this peculiarly personal vision, and its practice involved experiments in relation to his opponents. From representatives of the British Raj to Indian advocates of violent resistance, from right-wing religious leaders to upholders of caste privilege, Gandhi confronted entrenched groups and their even more entrenched ideologies with a deceptively simple ethic of resistance. Hardiman examines Gandhi's ways of conducting his conflicts with all these groups, as well as with his critics on the left and representatives of the Dalits. He also explores another key issue in Gandhi's life and legacy: his ideas about and attitudes toward women. Despite inconsistencies and limitations, and failures in his personal life, Gandhi has become a beacon for posterity. The uncompromising honesty of his politics and moral activism has inspired such figures as Jayaprakash Narayan, Medha Patkar, Martin Luther King Jr., Nelson Mandela, and Petra Kelly and influenced a series of new social movements -- by environmentalists, antiwar campaigners, feminists, and human rights activists, among others -- dedicated to the principle of a more just world.

Politics As Relational Praxis

The Words and Inspiration of Mahatma Gandhi

Re-reading Hind Swaraj

The Cambridge Companion to Gandhi

Nationalism

Islamic Fundamentalism and the Limits of Modern Rationalism : a Work of Comparative Political Theory

Activist Mahatma Gandhi is best remembered as the freedom fighter who brought the concepts of passive resistance and civil disobedience to the world's attention in his quest for Indian independence from British rule. In the volume *Indian Home Rule*, Gandhi sets forth a compelling series of arguments against British colonialism in India, giving voice to the viewpoints that fueled his decades-long campaign.

Gandhian Thought and Communication: Rethinking the Mahatma in the Media Age looks at Gandhian thought and contributions from an interdisciplinary communication perspective. It explores the Mahatma as a public intellectual and communicator. It studies Gandhi's unique communication techniques to connect with the masses and the way he used and appropriated myth, metaphors and symbols to communicate his ideas related to modernity and nationalism. The book examines how Gandhian ideas have been tested and the implications derived. This book also studies the contemporary relevance of Gandhian thought by looking at various popular media representations to open up the possibilities of rethinking and recasting Gandhi in the present context.

Born out of a meditation on the ideas of the nation state and nationalism, and what the new power structures and centres mean for the very idea of India, *Hindutva or Hind Swaraj* is a manifesto -- written in the form of aphorisms, using shifting tones and styles to make a deep, elegant and heartfelt point about the human cost of radicalization. This last work of Jnanpith award winner and pre-eminent writer U.R.

Ananthamurthy is a creative response to the rise of Hindutva nationalism in India. Juxtaposing V.D. Savarkar's idea of Hindutva with M.K.

Gandhi's concept of Hind Swaraj, the book examines the two directions that were open to India at the time of Independence.

An English edition of works by the great Japanese political thinker Ogyu Sorai.

Hind Swaraj and Other Writings

Engaging God's World

Gandhi: 'Hind Swaraj' and Other Writings South Asian Edition

Essential Writings by and about Mahatma Gandhi

The Essential Writings

Hobhouse: Liberalism and Other Writings

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.

In 1909 Mohandas Karamchand Gandhi, on his way back to South Africa from London, wrote his now celebrated tract Hind Swaraj, laying out his vision for the future of India and famously rejecting the technological innovations of Western civilization. Despite his protestations, Western technology endured and helped to make India one of the leading economies in our globalized world. Few would question the dominant role that technology plays in modern life, but to fully understand how India first advanced into technological modernity, argues David Arnold, we must consider the technology of the everyday.

Everyday Technology is a pioneering account of how small machines and consumer goods that originated in Europe and North America became objects of everyday use in India in the late nineteenth and early twentieth centuries. Rather than investigate "big" technologies such as railways and irrigation projects, Arnold examines the assimilation and appropriation of bicycles, rice mills, sewing machines, and typewriters in India, and follows their impact on the ways in which people worked and traveled, the clothes they wore, and the kind of food they ate. But the effects of these machines were not limited to the daily rituals of Indian society, and Arnold demonstrates how such small-scale technologies became integral to new ways of thinking about class, race, and gender, as well as about the politics of colonial rule and Indian nationhood. Arnold's fascinating book offers new perspectives on the globalization of modern technologies and shows us that to truly understand what modernity became, we need to look at the everyday experiences of people in all walks of life, taking stock of how they repurposed small technologies to reinvent their world and themselves.

Gandhian Thought and Communication

The Power of Nonviolent Resistance