

NON-VIOLENCE AND JUSTICE AS INSEPARABLE PRINCIPLES : A GANDHIAN PERSPECTIVE VEENA RANI HOWARD pdf

1: Sita Ram Goel | Revolvly

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Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. The honorific Mahatma Sanskrit: He is also called Bapu Gujarati: In common parlance in India he is often called Gandhiji. He is unofficially called the Father of the Nation. After his return to India in 1915, he set about organising peasants, farmers, and urban labourers to protest against excessive land-tax and discrimination. He was imprisoned for many years, upon many occasions, in both South Africa and India. Gandhi attempted to practise nonviolence and truth in all situations, and advocated that others do the same. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand-spun on a charkha. He ate simple vegetarian food, and also undertook long fasts as a means of both self-purification and social protest. Eschewing the official celebration of independence in Delhi, Gandhi visited the affected areas, attempting to provide solace. In the months following, he undertook several fasts unto death to promote religious harmony. The last of these, undertaken on 12 January when he was 78, [11] also had the indirect goal of pressuring India to pay out some cash assets owed to Pakistan. Early life and background Mohandas Karamchand Gandhi in his earliest known photo, aged 7, c. His father, Karamchand Uttamchand Gandhi "â€”, served as the diwan chief minister of Porbandar state. She soon fell out with Uttamchand and forced him to return to his ancestral village in Junagadh. His first two wives died young, after each had given birth to a daughter, and his third marriage was childless. As a child, Gandhi was described by his sister Raliat as "restless as mercury, either playing or roaming about. In his autobiography, he admits that they left an indelible impression on his mind. Religious figures were frequent visitors to the home. To keep two or three consecutive fasts was nothing to her. His family then rejoined him in Rajkot. At school, he was taught the rudiments of arithmetic, history, the Gujarati language and geography. He passed the examinations with a creditable average of 64 percent and was enrolled the following year. One of the terminal reports rated him as "good at English, fair in Arithmetic and weak in Geography; conduct very good, bad handwriting". While at high school, Mohandas came into contact with students of other castes and faiths, including several Parsis and Muslims. A Muslim friend of his elder brother Karsandas, named Sheikh Mehtab, befriended Mohandas and encouraged the strictly vegetarian boy to try eating meat to improve his stamina. As experimenting with meat-eating and carnal pleasures only brought Mohandas mental anguish, he abandoned both and the company of Mehtab, though they would maintain their association for many years afterwards. It is a blot I have never been able to efface or forget I was weighed and found unpardonably wanting because my mind was at the same moment in the grip of lust. Harilal, born in ; Manilal, born in ; Ramdas, born in ; and Devdas, born in He passed with an overall average of 40 percent, ranking th of successful matriculates. During his first and only term there, he suffered from headaches and strong feelings of homesickness, did very poorly in his exams in April and withdrew from the college at the end of the term, returning to Porbandar. Finally, Gandhi made a vow to his mother in the presence of a Jain monk to observe the precepts of sexual abstinence as well as abstinence from meat and alcohol, after which Putlibai gave her permission and blessing. After Gandhi reiterated his intentions to leave for England, the elders declared him an outcast. His time in London was influenced by the vow he had made to his mother. Gandhi tried to adopt "English" customs, including taking dancing lessons. They encouraged Gandhi to join them in reading the Bhagavad Gita both in translation as well as in the original. Gandhi was called to the bar in June and then left London for India, where he learned that his mother had died while he was in London and that his family had kept the news from him. He returned to Rajkot to make a modest living drafting petitions for litigants, but he was forced to stop when he ran foul of a British officer. He spent 21 years in South Africa, where he developed his political views, ethics and political leadership skills. Gandhi considered them all to be Indians,

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taking a lifetime view that "Indianness" transcended religion and caste. He believed he could bridge historic differences, especially regarding religion, and he took that belief back to India where he tried to implement it. The South African experience exposed handicaps to Gandhi that he had not known about. He realised he was out of contact with the enormous complexities of religious and cultural life in India, and believed he understood India by getting to know and leading Indians in South Africa. He was thrown off a train at Pietermaritzburg after refusing to move from the first-class. He protested and was allowed on first class the next day. In another incident, the magistrate of a Durban court ordered Gandhi to remove his turban, which he refused to do. Gandhi was kicked by a police officer out of the footpath onto the street without warning. He asked Joseph Chamberlain, the British Colonial Secretary, to reconsider his position on this bill. He helped found the Natal Indian Congress in 1912 [21] [51] and through this organisation, he moulded the Indian community of South Africa into a unified political force. In January 1915, when Gandhi landed in Durban, a mob of white settlers attacked him [56] and he escaped only through the efforts of the wife of the police superintendent. However, he refused to press charges against any member of the mob, stating it was one of his principles not to seek redress for a personal wrong in a court of law. At a mass protest meeting held in Johannesburg on 11 September that year, Gandhi adopted his still evolving methodology of Satyagraha devotion to the truth, or nonviolent protest, for the first time. The community adopted this plan, and during the ensuing seven-year struggle, thousands of Indians were jailed, flogged, or shot for striking, refusing to register, for burning their registration cards or engaging in other forms of nonviolent resistance. The smaller population of Chinese in South Africa also aligned themselves with the movement and were also jailed for defying registration laws. When he returned to India in 1915, he was proficient at public speaking, fund-raising, negotiations, media relations, and self-promotion. He wanted to disprove the British idea that Hindus were not fit for "manly" activities involving danger and exertion. Gandhi raised eleven hundred Indian volunteers. They were trained and medically certified to serve on the front lines. They were auxiliaries at the Battle of Colenso to a White volunteer ambulance corps; then at Spion Kop Gandhi and his bearers moved to the front line and had to carry wounded soldiers for miles to a field hospital because the terrain was too rough for the ambulances. Gandhi was pleased when someone said that European ambulance corpsmen could not make the trip under the heat without food or water. General Redvers Buller mentioned the courage of the Indians in his dispatch. Gandhi and thirty-seven other Indians received the Boer War Medal. This corps was commanded by Gandhi and operated for less than two months. Indian independence movement At the request of Gokhale, conveyed to him by C. Andrews, Gandhi returned to India in 1915. He brought an international reputation as a leading Indian nationalist, theorist and organiser. Gokhale was a key leader of the Congress Party best known for his restraint and moderation, and his insistence on working inside the system. The British did not recognise the declaration but negotiations ensued, with the Congress taking a role in provincial government in the late 1910s. Gandhi and the Congress withdrew their support of the Raj when the Viceroy declared war on Germany in September 1914 without consultation. Tensions escalated until Gandhi demanded immediate independence in 1920 and the British responded by imprisoning him and tens of thousands of Congress leaders. In August 1947 the British partitioned the land with India and Pakistan each achieving independence on terms that Gandhi disapproved. In a June leaflet entitled "Appeal for Enlistment", Gandhi wrote "To bring about such a state of things we should have the ability to defend ourselves, that is, the ability to bear arms and to use them. If we want to learn the use of arms with the greatest possible despatch, it is our duty to enlist ourselves in the army. The Champaran agitation pitted the local peasantry against their largely British landlords who were backed by the local administration. The peasantry was forced to grow Indigo, a cash crop whose demand had been declining over two decades, and were forced to sell their crops to the planters at a fixed price. Unhappy with this, the peasantry appealed to Gandhi at his ashram in Ahmedabad. Pursuing a strategy of nonviolent protest, Gandhi took the administration by surprise and won concessions from the authorities. Gandhi moved his headquarters to Nadiad, [81] organising scores of supporters and fresh volunteers from the region, the most notable being Vallabhbhai Patel. A social boycott of mamlatdars and talatdars revenue officials within the district

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accompanied the agitation. Gandhi worked hard to win public support for the agitation across the country. For five months, the administration refused but finally in end-May, the Government gave way on important provisions and relaxed the conditions of payment of revenue tax until the famine ended. In Kheda, Vallabhbhai Patel represented the farmers in negotiations with the British, who suspended revenue collection and released all the prisoners. The opportunity came in the form of the Khilafat movement, a worldwide protest by Muslims against the collapsing status of the Caliph, the leader of their religion. The Ottoman Empire had lost the First World War and was dismembered, as Muslims feared for the safety of the holy places and the prestige of their religion. He believed that the British government was not being honest in its dealings with Muslims on the Khilafat issue. In 1920, Gandhi became a major leader in Congress. Deadly religious riots broke out in numerous cities, including 91 in Uttar Pradesh alone. Non-cooperation movement Mahatma Gandhi spinning yarn, in the late 1920s. In his famous book *Hind Swaraj* Gandhi declared that British rule was established in India with the co-operation of Indians and had survived only because of this co-operation. If Indians refused to co-operate, British rule would collapse and swaraj would come. His wide popularity among both Hindus and Muslims made his leadership possible; he even convinced the extreme faction of Muslims to support peaceful non-co-operation. Many Britons celebrated the action as needed to prevent another violent uprising similar to the Rebellion of 1857, an attitude that caused many Indian leaders to decide the Raj was controlled by their enemies. Gandhi criticised both the actions of the British Raj and the retaliatory violence of Indians. In December 1920, Gandhi was invested with executive authority on behalf of the Indian National Congress. Under his leadership, the Congress was reorganised with a new constitution, with the goal of Swaraj. Membership in the party was opened to anyone prepared to pay a token fee. A hierarchy of committees was set up to improve discipline, transforming the party from an elite organisation to one of mass national appeal. Gandhi expanded his nonviolence platform to include the swadeshi policy – the boycott of foreign-made goods, especially British goods.

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2: Readings of Winter Course

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No sooner had the conference ended and we had all returned to our respective bases than Zimbabwe shot up onto the world headlines once again. The Zimbabwe Times quoted Tsvangirai as telling reporters: This has purely nothing to do with Bennett but with the collapse of trust in our Zanu PF partners in government. We have sought to persuade our constituencies that the transitional government was on course and was the only business in town. In the process, we have put at stake the reputation, credibility and trust of our movement and to ourselves as leaders. We have done everything in order to make this government work and we have done so purely for one reason, the need to restore hope and dignity to our people; the need to give our people a new start and a new beginning. It is our Movement that has the mandate of the people to govern this country. It is our Movement that has strategically compromised on that mandate by executing the GPA and by entering into the transitional government. It is our Movement upon which the hope and future of millions of Zimbabweans is deposited. As of October 17, According to the Mail and Guardian of South Africa, Tsvangirai asked for an emergency meeting with Mugabe following the indictment and jailing of Bennett on Wednesday. Mugabe is said to have refused. Tsvangirai in turn refused to convene a scheduled cabinet meeting. For many, it was just a matter of time before this unraveling was to get underway. For others, it is a disturbing trend of events for an arrangement that, however inconvenient and undesirable, had begun to bear tangible fruit on the ground insofar as the living conditions of ordinary Zimbabweans. The Zimbabwe crisis has not suffered a shortage of detailed, impassioned proposals and suggestions for how to resolve it. The monumental events of this past week are likely to unfurl that process all over again. Among the many proposals offered as potential ways of ending the Zimbabwe impasse, there has not been much said about nonviolent action. With the exception of a special report published in by the Washington DC-based United States Institute for Peace USIP , none of the major think tanks and interested third parties have ever mentioned, or let alone paid attention to the issue of nonviolence as a plan of action capable of being a viable solution to the Zimbabwe crisis. This is at once curious and yet not surprising. Curious because not only has nonviolent action been successfully used in difficult contexts of political repression around the world, it has actually been adopted as a strategy by a number of groups in Zimbabwe, including the MDC itself, in its first six years. But it is also not surprising because despite the success nonviolent resistance has registered in a number of cases of repression around the world, it has not been as celebrated as military campaigns have, and continue to be. Their names were not provided, for reasons of their personal safety. The report stated that when civil society groups began to emerge in the s, their main tactic was to use strategies of nonviolence to bring about change in Zimbabwe. Beyond these mass stay-aways, however, it was not clear how these civil society coalitions and the MDC approached the concept of nonviolence in both its theoretical and strategic considerations. Violence and Nonviolence in Zimbabwe The most compelling evidence that there were Zimbabweans who espoused nonviolence as both principle and strategy appeared in an article written by Senator David Coltart and published on the news site NewZimbabwe. The article was picked up by The New African in their May issue, which had a page supplement dedicated to presenting various sides to the Zimbabwe story. The sponsored supplement of the May issue of the New African dedicated six articles to the issue of violence in Zimbabwe, two of them written by two members of the MDC affected by the violence from within their own ranks. He traced his personal commitment to nonviolence to two brutal wars he had experienced. First was the war for independence, and second was the Gukurahundi, the massacre of Ndebeles in what Mugabe called a war against rebels, in the mids. Coltart pointed out that violence was endemic to Zimbabwean society, going back to the wars of the 19th century. Violence was used to colonise and the threat of violence was used to maintain white minority

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rule. Violence was used to overthrow the white minority. And since independence, violence has been used to crush legitimate political opposition. Political violence is accepted as the norm. While this incident shocked Coltart, he was even more disturbed to learn that senior MDC officials were part of the attempted murder plot. An inquiry was carried out, but no action was taken against the members who had plotted the attempted murder. They also damaged the car Stevenson and other party members were traveling in. Other cases of political violence perpetrated by the MDC involved petrol bombings of police officers, some of whom incurred severe burn injuries. We will find that if we do not stamp out violence in our ranks now, it will come back to haunt us. The regime desperately needs a pretext to use all the power at its disposal. The MDC are not the only group espousing nonviolent techniques in Zimbabwe. One interesting irony is that even Robert Mugabe himself once read Mahatma Gandhi, and for a while contemplated nonviolent resistance, according to Mugabe biographer Heidi Holland in her book *Dinner with Mugabe*. That Senator David Coltart became the new Minister of Education, Sport and Culture in February was a particularly promising sign in light of the expectation for a new curriculum and a reformed educational system. Nonviolence education requires an intellectual framework to guide practical training and discipline, under a broader Peace Education curriculum and pedagogy. Several African countries have embarked on the incorporation of Human Rights Education into their school systems, through the efforts of educational Non-Governmental Organizations. Perhaps the most significant breakthrough came in September when seven African Ministers of Education met in Mombasa, Kenya, to discuss the incorporation of Peace Education into their school systems. While seven countries were able to attend the conference, the original invitation went to twelve countries, under the auspices of the Association for the Development of Education in Africa ADEA. Zimbabwe was curiously not on the list, although the conference was open to any interested country on the African continent. Handled carefully and properly, the introduction of Peace Education into the school systems of African countries could be the one deciding factor that might transform the educational landscape and make the school system responsive and relevant to actual African contexts. Incorporating Peace and Nonviolence Education into the school systems of Zimbabwe and other African countries, not to say the rest of the world, is a long-term project requiring meticulous planning, consultation and deliberation. But Zimbabweans are looking for solutions for the immediate crisis also. Long term planning need not wait for immediate solutions first, nor can immediate solutions be considered a substitute for long term planning. If the nonviolence approach adopted by the MDC, WOZA and other Zimbabwean groups is going to bear fruit, there will be an urgent need to pay serious attention to lessons from other contexts where nonviolence had been attempted, learning from both the successes and failures. Gandhi Today Although not a mainstream ideology, nonviolent theory and practice are not new in Africa. Nonviolent action has therefore been a part of the strategies that South Africans have used to end apartheid since the late 19th century. The first panelist to speak was Dr. The second speaker was Fr. Nagler pointed out that there had been a major shift in our thinking about nonviolence today. He said approximately 3. He said this shift could also be seen in the study of science, with a noticeable turn toward the study of positive psychology in neuroscience. As I write, the Gandhi-King Conference on Peacemaking will be underway next week in Memphis, Tennessee, an annual gathering, since , of peace scholars and practitioners, activists and community leaders. Georgia congressman and former student leader during the Civil Rights Movement, Representative John Lewis is pushing legislation through congress to enact a bill named H. If passed, the bill would fund research and collaboration amongst scholars and students in both India and the United States to promote peace and nonviolence around the world. Another bill also aimed at promoting peace and nonviolence in the United States and abroad is H. Adding to the shift, the PBS television documentary series titled *A Force More Powerful*, produced by Steve York and Jack DuVall, and the accompanying book edited by Peter Ackerman and Jack DuVall, catalogued no less than six major nonviolent revolutions, going back to the early s up to the close of the century. That project helped tell the larger, if not less often told story of how nonviolent social change has been an important factor in 20th century struggles to end political repression. Nagler is indeed right about this shift, and there is good reason to believe he is, would

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it be too idealistic to imagine the role that nonviolence can play in seeking peaceful resolutions to some of the most difficult problems of violence and war that we are faced with today? And having seen the evidence for the presence of attempts to use nonviolent techniques in addressing the problems Zimbabwe is undergoing, what lessons might we draw from these attempts? Lessons of Nonviolence There are several tenets of nonviolent theory and practice that can help us begin answering the above two questions. There are noticeable differences between approaches that have suggested nonviolent strategies, and those that have not. The suggestion to use violent means to end the Zimbabwe impasse has gained traction, understandably so, given the frightening levels of violence that ZANU-PF has unleashed on members and supporters of the MDC and critiques alike. As Senator Coltart has also argued, cycles of violence repeat themselves endlessly, even over hundreds of years. Nonviolent theory and practice, under the broader framework of Peace Studies, emphasizes the importance of studying the root contexts of problems in order to know how to address them. As Mahmood Mamdani observed in an essay in the London Review of Books in December , the discourse on Zimbabwe turned into a dichotomous contention between two options: In his attempt to free the debate from such a binary, Mamdani suffered the fate of many who have made the argument for historical understanding of the roots of the problem, being dismissed as someone who was defending Robert Mugabe. Thus when Heidi Holland wrote her psychobiography of Mugabe, attempting to provide both a historical context and a psychoanalytical interpretation of why Mugabe turned from a hero to a villain, the result was a book whose description of the context that created Mugabe became something of a rare breath of honesty and a break from the vilification and demonization, which was nevertheless not totally absent. Holland, a point Mr. Mugabe buttressed in his recent CNN interview with Christian Amanpour in September , when Mugabe told Amanpour one does not leave power because an imperialist has demanded thus: Holland went on to suggest that for someone who was prepared to destroy his country just to make a point against an opponent, estranging and vilifying him the way the West was doing was equally reprehensible. But that Britain and others choose to shun Mr. Mugabe rather than attempt to settle these differences is quite frankly reckless. Both Gandhi and King preached that at the heart of principles of nonviolence was love; nonviolent activists protested against oppression and injustice whilst still being able to love and respect the perpetrator of those vices. Nonviolence strategies did not aim to defeat and humiliate an opponent, a piece of wisdom that allowed the British to leave India without ill feelings. It was this philosophy that also enabled the wider mainstream American public to understand and appreciate the Civil Rights struggle, leading to both the Voting Rights Act and the Civil Rights Act in and respectively. Former Archbishop Desmond Tutu extended this philosophy, framed in the African concept of uBuntu, as it facilitated the extension of forgiveness from Black South Africans toward White South Africans, and enabled a transition from White minority rule to a democratic dispensation that opened up political participation for all South Africans. It is not very easy for many people to consciously imagine themselves forgiving Robert Mugabe and facilitating a new process of engagement with him, but neither does Mugabe show signs of a capability to do that himself. Seeing nonviolence as both principle and strategy opens up new possibilities in thinking differently about the causes of the Zimbabwe crisis, and envisioning new solutions that represent a break from the intractable impasse that has clouded the minds of many. Zimbabwean peace activists have a lot to teach us about nonviolence, given the realities of what they go through every day. Nonviolent theory and practice teaches that local activists have a much better chance of effecting change in their own locality than activists coming in from outside, with no deeper knowledge of the issues and ties to the community. This does not mean outsiders have no role to play; rather it means outsiders need to show their solidarity based on respect of local knowledge, a consciousness and awareness of historical wrongs and their own complicity in that history, as well as a readiness to learn from the people of the area. However several factors highlighted in this article offer key concepts in nonviolence theory and practice as a compelling alternative towards attempts to better understand and resolve problems of violent conflict anywhere in the world. Some of the biggest struggles to end repression in the 20th century and at the beginning of the 21st century have been carried out using largely nonviolent means. One such untold story is how my own country

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Malawi waged a largely nonviolent struggle between and to rid itself of an entrenched thirty-year dictatorship. In Zimbabwe, the MDC, WOZA and such other groups are keeping the traditions of nonviolent struggle alive, even as they learn new lessons about what works and what does not. Entrusting a crucial Ministry of Education, Sport and Culture to a strong, respected advocate of peace and principled nonviolence is a major step that has the potential to transform the role of education in how Zimbabweans and other African nations envision the future. Handled with the requisite care and sensitivity, the recent ADEA conference in Mombasa, Kenya, by seven African Ministers of Education to lay the foundation for a peace education curriculum in African school systems will be a major step in envisioning a different future for Africa.

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3: Mahatma Gandhi - Wikipedia

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Audio Introduction Culture comprises a plurality of discourses. Architectural forms are the most visible discourses of past civilizations. Indian civilization presents a very rich and diversified architectural tradition. Meaning, Form and Context In common parlance, architecture is a study of forms: But built spaces are a medium to study societies as well. Architectural spaces, both sacred and secular have a functional aspect, in the sense that they fulfil the need for what they were created. Power and authority are as much reflected in these built spaces as are notions of aestheticism that are otherwise embodied in contemporary literature. Architecture is also a medium to study society because built spaces delineate communities, give them a sense of belonging and a cultural identity. Often these spaces become sites of contestations, conflicts, state formation, assimilation and exclusion - generating multiple meanings. They are lived spaces with firm social moorings. At the same time, monuments, even religious structures have multilayered histories and not belong to one monolithic community or compact power structures. They are always shared spaces where different individuals and communities come together to create it. They have multiple affiliations. Architectural forms therefore, are not just a study of forms, the pure exotica, but they are a part of a larger social cultural history. Religion, in all time and space has always been a major propeller of architectural creations as of other artistic activity. Both sacred and secular architecture instead, manifests a continuous process of adaptation and transformation across different regions and communities and is as much inclusive of local forms as of forms that came from beyond the borders. Overlap and interaction is the key to understand Indian architecture. And since there is no linear development in Indian architecture, the discipline being a multiple discourse, we need to move away from the primacy of one region, period, dynasty or patronage. No architectural type is a self contained category with a monolithic identity. Monuments need to be analysed in relation to their own historical and ideological contexts. And finally, this would also mean, that architecture is not just a study of forms " of icons or decorative motifs, of spatial and scientific-technical production or of even the pure functional - but is a part of a larger history of culture, society and politics. Historiography The history of Indian architecture, as a systematic study, was first taken up in British India. Several influential writers, from - , set the future trends of scholarship. Partha Mitter divides these writings and their approaches into two broad groups: To the first group, classical European art was the exemplar of perfect taste against which all Indian art and architecture was to be judged. This is easily discerned in the writings of its major protagonists: Primacy of religion and race were crucial in understanding Indian architecture for this approach. Buddhism, Hinduism and Islam were the markers of Indian cultural identity. In this paradigm, Vedic and Buddhist periods were periods of pristine purity, while medieval Hinduism coincided with decay as evidenced from overtly decorative temples. The debate concerning Aryan versus Dravidian centred on Buddhist art being alone worthy of appreciation as it was Aryan and influenced by Graeco-Bactrian antiquity. In some writings, Islamic art too was superior and rational because it came from outside and Islam did not have the constraints of the Hindu caste system. Central to this construct is the foreign origin of Gandhara, as it was influenced by Greek art. The second group was concerned with characterizing Indian art as transcendental and can be called nationalist in its approach. The writings of these art historians, led by Ernest Binfield Havell and Ananda Kentish Coomaraswamy centred on Indian art embodying an idea, an inner world of beauty that has an intrinsic meaning. Based on classical norms of Neoplatonist doctrines, this approach read all Indian art as spiritual. The vehicle through which this happened was a special technique of vision, the practice of yoga, known to the traditional Indian artists. Even the architectural form of the dome, to Coomaraswamy, was a work of imagination and not one of technicality. However, Coomaraswamy too, like the other writers, took refuge in

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western thought and knowledge of Platonism to explain Indian art. Again, although, Coomaraswamy was right in assessing the role of religion in Indian art, but when it came to explaining the precise relation between art and religion or the nature of Indian art, he took recourse to collective metaphysical generalizations. The problem with this approach is that it does not show how the meaning is derived, or how to read meaning in a form by virtue of its intrinsic properties. Much of writing today explains the exact nature of this relationship in more concrete and individual ways, rather than in generalized collective notions. Indian art and architecture has to be studied in specific religious, cultural, political and social contexts. Different endeavours and forms have to be assessed from their own specific contemporary positions. I Audio Buddhism was the earliest Indian religion to require large communal spaces for worship. This led to three types of architectural forms: Stupa, originally the focus of a popular cult of the dead, is a large burial mound containing a relic of the Buddha. There is evidence of community patronage of landowners, merchants, officials, monks, nuns and artisans associated with these Buddhist projects. Along with stupa architecture, a novel cave architecture or rock-cut architecture too developed in most parts. The best known are Karle 50 - 70 CE and Ajanta cave 9 and 10 in the c. Again after a gap of some years, innumerable shrines and monasteries were cut into hills and rocks where Buddhist, Jain and Hindu monks could live and pray. To this latter phase belongs the Kailashnath temple at Ellora caves CE , built under the patronage of the Rashtrakutas - CE , to be followed by the rock-cut temples of Elephanta c. Rock-cut shrines were emerging elsewhere south of the Deccan as well. Meanwhile free-standing shrines or structural temples started to develop as well. The earliest were small structures of brick and wood as the one that exists at Bairat, near Jaipur c. Early structural temples of stone are found in the hilly tracts of Madhya Pradesh, on the southern fringes of the Gupta Empire â€” CE. They belong to the late Gupta period c. The area is rich in stone, unlike northern Madhya Pradesh, where most temples would have been of brick and hence have perished. But even among the stone shrines, less than a score remain, and none has an intact superstructure. These early Gupta temples are flat roofed small structures with ornate pillars. Like the elegant flat roofed Sanchi temple with a pillared porch and a walled sanctum, resembling a Greek shrine, is one of the earliest. But the Gupta Vishnu temple at Deogarh c. The Bhitargaon temple near Kanpur, the sole survivor among many brick temples too, has a definite curvilinear spire. This period in Indian history is marked by great temple building activity. Down the years, these temples became more institutionalized. Rich donations of land, cash and other riches were made to these shrines that became the hub of social and economic activities. They were great craft and cultural centres and fostered many traditional performing arts. Each region experimented and responded in its own local way and the temple forms with what we are familiar today emerged more definitive. Three distinctive styles, often overlapping, can be discerned, confirming that there was no all India uniform style. The temple is a holy site tirtha where the devotees come to perform the circumambulation pradakshina to earn religious merit. These worship ritual texts, went hand in hand with the rise of Tantricism, a major movement that challenged Bhakti. Gradually, more functional buildings were added to the basic structure. Regional variations led to Hindu temples being broadly classified into the northern type Nagara , belonging to the area between the Himalayas and the Vindhya and the southern type Dravida , falling in the region between river Krishna to Kanyakumari. A third one, taking the features of both these types is the Vesara, located between the Vindhya and the Krishna. However, these are at times only arbitrary classifications as Nagar temples are found in Kurnool district in Andhra Pradesh and Dravida can be seen at Ellora in the Deccan. The distinction rests on the shape of the tower, the ground plan and the elevation. The Nagara tower shikhara has a curvilinear slope with a fluted disc amalaka at the pinnacle. The Dravida tower vimana is pyramidal, follows a dome and cornice pattern with diminishing stories tala , and is crowned by a square, polygonal or a round dome. The Nagara elevation consists of a series of projections rathas and recesses, whereas the walls of the Dravidian type are relieved by enshrined images in recesses at regular intervals. In south India, temples are enclosed within enclosure walls having gate towers gopuras , marking the entrances. The Vesara or the Chalukyan also called the Karnataka - Dravida tradition is the mixed type, located in the Deccan region. The Chalukyan, actually speaking has the same source of inspiration as the

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Dravidian, the earliest examples being at Aihole, Badami and Pattadakal in the Bijapur district in Karnataka. Aihole alone has as many as 70 temples. Temples in the regions of Bengal, Kashmir and Kerala evolved their own local variation, while subscribing to either of the styles. The most striking feature of the Hindu temple is the profuse use of ornamentation on its surface. This ranges from narrative stone reliefs to depiction of figural, floral, animal, geometrical and other foliated designs. These repetitive motifs follow clear geometrical rules and are conceived three dimensionally. Each component of the temple matches the human body, such as the head, neck, shoulders, trunk, arms, thighs and feet. The centre stands for the nucleus of energy from where the cardinal directions emerge. The square ground plan is a perfect shape for the Hindu temple, according to canonical literature. The work mentions rare cases of circular and octagonal temples. The symbolism behind the Hindu temple has been explained by Coomaraswamy. He interprets the temple not only as a building providing shelter to the image and the worshipper, but also as the image of the cosmos. The temple in this metaphysics is the house of God and his body, representing in its parts, the drama of disintegration and reintegration, which is an essential theme of Indian thought. She argues that the temple is the cosmos, embodying the universe in its entire form. The fragmentation and proliferation of motifs on the surface may be seen as the external expression of this emanation. Kramrisch also sees movement in the temple structure, which is both upward and downward, experienced by the spectator in the unfolding of the architectural forms as he moves towards mystical union. Moving away from the symbolism of the temple, what has been the point of much debate in recent times is the issue of regionalization of art and architecture, as seen in the various temple types at this time in Indian history. The issue is wound up with the larger debate of the interpretation of early medieval Indian centuries. Devangana Desai in her writings treats the regionalization of art and architecture at this time against the backdrop of the feudalism hypothesis.

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4: Gandhi: Selected Scholarly Research Resource Bibliography

VEENA RANI HOWARD teaches in the Religious Studies Department and Asian Studies Program at the University of Oregon. Her research interests include Hinduism, Gandhi's philosophy of asceticism, and Comparative Religions.

The price of silence. Are employee unions still relevant in the United States? Indians for Collective Action honors Anna Hazare. Do we deliver a verdict on adultery without a trial? Navratri is more than a celebration. A sure sign of autumn. Ten popular beauty foods. By Girija Sankar and Lakshmi Mani. Indians in the blues music scene. Interview with Imran Khan. So many people blast teachers unions without an understanding that theyâ€”the NEA, the AFT, and other unions that larger cities might have i. Teachers, firefighters, police, and public medical employees are not the drain on state budgets that they have been made out to be. People with PhDs are paid peanuts, while those who pay capitation fees to get medical degrees make millions. Educators, who shape minds and society, are paid peanuts, while entertainers make millions. Brilliant thinkers make peanuts while mediocre marketing people make huge bucks. Where are the American values? Unfortunately immigrants always seem to say that they came to America for its money, wealth, economic opportunity or profitability, rarely for culture, education, social ideals, etc. If greed got you into debt then you need to fend for yourself. However, I worry that she sometimes makes extremely uncritical observations and is quiteprone to sweeping generalizations. Why worry about that? India Currents is planning a series of articles leading up to the Presidential elections in We are looking for varied viewpointsâ€”from the grassroots organizer to the seasoned campaigner. To share your experiences and perspectives, get in touch with us at editor indiacurrents. It is only when she tries to lift the Hazaretype action lock, stock and barrel and tries to dump it into a totally different contextâ€” American politicsâ€”that she begins to lose credibility in my eyes. Of course, corruption is a part and parcel of governance the world over, as is structural violence built into political systems. But such a sweeping comparison reflects fuzzy thinking. Elizabeth Warren is someone I admire, and she, to me, represents an American Hazare with a difference, just as Anna Hazare could be an Indian Warren with a difference. And why would somebody do a satyagraha in front of the New York Stock Exchange? Sharmila Mukherjee, online Microfinance Not Implemented Properly The concept of microfinance is excellent, but its implementation was wrong, especially the role played by NGOS, with their callous attitude towards women Challenging the concept of Microfinance, September The government, instead of helping, criticized the scheme. Dismissing Muhammad Yunus, a Nobel Prize winner, from the Grameen Bank which he founded to alleviate the poverty of women, is disgraceful. Send us an original letter of up to words, and include your name, address, and phone number. Letters are edited for clarity and brevity. Suite , San Jose or email letters indiacurrents. The conforming rate upto K for ready to lock loans: Peformed by a clown, princess, pirate. Lic Your credit score, loan amount, appraisal value, loan to value, impound option, documentation verification may affect your interest rate and qualification. The Clayton Act of paved the way for unions by exempting human labor from being considered a commodity or article of commerce and thus allowing for collective bargaining. While union membership has been in decline since the s, it is still widely prevalent in representing many industries in our economy such as auto workers, teachers, nurses, and the police. Unions have succeeded in making many reforms at the workplace, such as the hour workweek, overtime pay, sick leave, unemployment insurance, workplace safety and hazard protections and ending child labor, that have benefitted all workers in America, not just those that belong to a union. That assault on the employee unions now stands poised to spread nationwide, fanned by the Republican Party. While some may argue that unions have lost their purpose and do not benefit the workers they represent, the truth is far from that. In this age of rapid globalization, outsourcing, off-shoring, and unfettered pursuit of profits and savings by both corporations and the public sector, often at any cost to the workers, unions remain the last bastion of support and defense for many American workers. At the same time, I would acknowledge that the unions need to focus on their basic function and renew their partnership with the employers rather than have an adversarial unyielding stance.

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Such cooperation benefits both workers and allows employers to add jobs. The employee union should consider reasonable compromises that will preserve city jobs while still providing for a fair pension. We need employee unions now more than ever in this global economy to step up and advocate for the American worker. Unions have been in a steady decline since and make up about While unions in the past helped maintain wages and the standard of living for the middle class, this trend is unsustainable. Economists have proved that unionization frequently produces higher wages at the expense of fewer jobs, and given the current economic climate, we should not be advocating for policies that depress jobs. Also, the future of our workforce is changing. As of , a third of the workforce participated in freelance or independent activities. Collective bargaining, pension benefits, improving working conditions etc. We need a new safety net for these employees when they trapeze between contracts and employers. A new social contract, perhaps a Medicare part P private which would cover anyone under certain conditions. We ought to be thinking regulated, defined benefit pension plans similar to social security, funded and owned by employees. Instead our attention has been diverted by the attempt of Republicans to demolish these archaic institutions that have not evolved in step with the dramatic changes to the way people live and work. That public support for unions is low can be demonstrated by the reaction of voters after the egregious union busting in Wisconsin. Despite protests by unions and substantial press coverage of these events, Democrats failed to win sufficient seats in the recall elections to gain majority in the state legislature. Such apathy is understandable. Teachers unions have weird rules protecting bad teachers and dispensing with newer, better ones on the basis of seniority. Union managements often become bureaucracies that lose touch with rank and file members, thus defeating their objective of representing them fairly. We have all heard of overpaid employees in every branch of the public sector who fight tooth and nail to keep their cushy retirement benefits continuing. It is this attitude that alienates trade unions for most people. Mani Subramani works in the semi-conductor industry in Silicon Valley. F In this age of rapid globalization, unions remain the last bastion of support and defense for many American workers. October 16, , Sunday - 1: A gold medallist with an M. She is recognized as one of the finest artists and teachers in the San Francisco Bay Area. She is an inspiring mentor to many students. Come with family and friends to hear her superb voice and devotional singing. Events are free and open to all.

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5: Gandhi - Dharmapedia Wiki

Evolving Narratives and Native Discourse in Gandhi Studies" () and "Non-violence and Justice as Inseparable Principles: A Gandhian Perspective" ().

We publish discipline-specific, interdisciplinary and cross-cultural articles, interviews, and creative writings on the literatures, the histories, the politics, and the arts whose focus, locales, or subjects involve South Asia. Submissions We invite submissions of interest to academics and others interested in South Asian studies. Our publication process allows us to produce a journal with high-quality full-color artwork and photographs, so articles which require such capabilities are especially welcome. Manuscripts for publication must be written in English and submitted electronically in a recent MSWord format. Foreign text must be transliterated in a Roman typeface. The approximate length should be between 4, and 5, words, and must follow the MLA Style Manual 7th edition format. Submissions should be sent as attachments to an email sent to dshimkhada@sasia.org. Images and graphics should be included in the document and also sent as individual attachments minimum 300 dpi. Creative Commons Attribution-Share Alike 3. All rights reserved by Bharat Hotels Ltd. Creative Commons Attribution-Share Alike 2. Photos courtesy of the authors. All photos used with the kind permission of the author. Vishnu in his Man-Lion Avatar. Photos by John Lamberton. Jain Manuscript of the Kalpasutra and Kalakacaryakatha, Indian, From the collections of the Imperial War Museums. Licensed under Public domain. The South Asian Studies Association SASA was founded to promote scholarly study of and public interest in South Asian civilizations and affairs; to provide a public forum for the communication of research and scholarship on South Asia; to promote scholarship and networking opportunities for scholars of South Asia through electronic and other media; to assist public and private cultural and educational agencies and institutions in the development and dissemination of programs and teaching materials on South Asia; to facilitate exchange of information among persons and accredited academic institutions interested in South Asian studies, to disseminate research results, and to further educate the general public about South Asian affairs; and to build bridges of understanding linking the academic, entrepreneurial and diaspora communities. Further information may be found at www.dhanyavad.org

Managing a journal on a nonexistent budget is not a job for the faint of heart. Authors and editors steal time from their other, compensated, activities to research, write, present, select, edit, design, and publish something which they hope will disseminate new knowledge to a willing and waiting audience. At times I am humbled by the sheer volume of information which comes to me from Deepak Shimkhada, our Editor. Each article is the culmination of countless hours of dedication, and this collection comes from all corners of the globe, representing the passionate commitment of significant scholars. Our authors are not featured in the relentless news cycles which dominate our lives. Most of them will not be feted at national celebrations in their honor. Exemplar exists to capture that sweetness, to present that blush, to offer a vehicle for works of importance which may otherwise languish unknown. The Art of Transformation, curated by Debra Diamond: Das Frog Hymns and Rain Babies: Cohen " reviewed by Bhumitra Chakma South Asia The job of an editor indeed is difficult. I have been appreciated I hope and by the same token have been hated by some. But I have enjoyed my task and have learned a great deal from the experience. I get to read some of the most fascinating research papers on various subjects of the humanities as well as the social sciences. This I considered a privilege only a few people ever have. And hence the loving part outweighed the hating. In that sense, I feel that I have come out a winner. Now that I have been promoted to the position of the SASA presidency my term began in April, I am going to step down from serving as editor of Exemplar. The present issue will be my last issue as editor. I hope you like its contents. Exemplar is never dull. We have always tried to provide readers with a wide variety of articles on topics that appeal to a larger audience. Before I bid goodbye, I am pleased to introduce a capable editor who is a well-published and well-respected scholar. Duffey and Deborah S. Marquette University Press, Veena has graciously volunteered to assume the duties of editor of Exemplar on short notice. I could

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not be happier to know that the journal is in good hands. Finding early Indian manuscripts that have not been broken up is rare, but in this instance the sheer number of illustrations is staggering. Norman Brown worked with 14 manuscripts and the number of illustrations in them ranged from 17 to 79 – all but one have 50 miniatures or less, so this number is quite surprising. It comes as no surprise that art found following the longer text, at others it continues historical literature spends little time with Jain narrative the numbering as it does here. In this case the text reasons, representing what usually is referred to and illustrations are spread over twenty-four sides of as the Western Indian Style although there have been twelve folios. In his landmark monograph *W. Norman* attempts over the years to change the nomenclature. It must have been considered appropriate to center and one at either end. When writing the texts the scribe left spaces for the artist to illustrate. The illustrations are done only after the folios are laid out and sometimes one finds blank spaces left for illustrations that were never started or finished; for an example see Doshi. In many instances, as seen in our manuscript, small labels written in a different and less elegant hand were placed next to these spaces. One can see these labels as cues to the artists. The text is written on one side of the folio and then continuously from the top folio to the bottom one. This is due to the origins of be seen together. Seeing two illustrations together can add considerably to the narrative experience of these manuscripts. When the manuscript was read commentary often was added in the margins. We see the king on horseback, apparently out hawking with a bird in his right hand, encountering the nun in the top register and Figure 2: Full page, folio v. Meanwhile the emperor, who a manner that an approaching army, men and beasts, is overlord to 96 rulers, sends messengers to all of will all fall dead. The messenger appears to arrows the moment that she opens it to bray [see Figure 6: offering the king a bowl of poison. This gives the ure 6]. This is important since it demon- arrows at her open mouth. Adding insult to injury, the strates labdhi, magical power attained through yogic animal proceeds to foul the king with urine and excre- practices. In our manuscript the entire folio receives ment. The are only eight standard compositions. In [see Figure 1]. In our manuscript a common illustra- this case Figure 4 would be seen with Figure 5. Rath- true form as seen in Figure 8 Dye. Neither of these two scenes are in our hallmark of the Western Indian Style, as seen in the manuscript. The figures are clearly borrowed from paintings from west of India, from Islamic lands. His right hand holds the cloth with which he covers his mouth when he speaks. The contrast between the two figures could not be more striking. A comparison of the paintings in the two manuscripts displays how conservative the style was over a long period. At the Figure 6: The siege of Ujjain. Dispersed folios are found in many museums and private collections. Be- sides the Virginia example, which is as high in quali- ty as the Nelson-Atkins example – and actually more elaborately laid out – there is a later, cruder manuscript in the Berkeley Art Museum. Norman One must recall that Gujarat was actually under Mus- Brown had used for his two early studies, but the lim control in this period. This dynasty ruled Patan until the Mughals an- nexed Gujarat in. Throughout this period Patan played a major role in the production of Jain manu- scripts. We can add this one to that list. One must speculate that many illustrated Islamic manuscripts were also produced during the period, but very few have survived. The sheer number of Jain manuscripts un- Folio v. This is rarely pointed out. I have worked with two complete manuscripts in the past with forty and fifty paintings, but many paint- ings are divided into registers, so the actual number of scenes can be much larger. All of the illustrations are from the following manuscript: Jain Manuscript of the Kalpasutra and Kalaka- caryakatha, Indian. Others have tried to rename the style in the past, but changing the name after its long usage seems pointless; scholars understand the limitations of the title. Besides the Brown publications cited here, others have done serious work on early Jain material. Coomaraswamy; Ghose a-b; Chandra; Khandalavala and Chandra; Khandalavala and Doshi; Nawab, , , and; and Doshi Pal, van Alphen, Granoff, and Bennett. Some comments on his translations are found in Emeneau. For illustrations of these scenes see Brown, figs.

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6: Reception Studies Conference » Presenters

The first panelist to speak was Dr. Veena Rani Howard of the University of Oregon, who pointed out that in today's world Gandhi's values were considered ascetic, and were dismissed as quaint, and merely symbolic.

His articles have appeared in journals including Peace Review, Contemporary Justice Review, and the Journal of Sustainability Education, and he has been a regular contributor to online publications such as Common Dreams, Huffington Post, and Truthout. A specialist in the religions of India, he has published more than a dozen books, including *In Praise of Mother Earth*: He edits the journal *Worldviews*: She was a visiting faculty at the Florida International University where she spearheaded the establishment of Bhagwan Mahavir Chair in the department of Religious Studies. Doty serves on the Board of Directors of numerous non-profit foundations, including the Dalai Lama Foundation of which he is the Chairman; and on the International Advisory Board of the Council for the Parliament of the World Religions. For more click here. Flugel, has published widely on Jaina history and culture. His life and his work are dedicated to cultivating compassion in men and boys, himself included. He is currently working on a book entitled *Raising Compassionate Boys*. She was recognized as Educator of the Year for California Region 4 in Her clinical research focus is on biofield and whole-systems approaches for healing. Her current extramurally-funded research includes a prospective outcomes trial to examine the impact of a comprehensive cancer clinic InspireHealth on quality of life and survival in late stage cancer patients, the examination of the impact of gratitude on psychoneuroendocrine functioning in pre-symptomatic heart failure patients, and the development and testing of systems biology-based models for understanding and tracking resilience and wellness. Jain has authored numerous peer-reviewed publications in integrative medicine and psychoneuroimmunology, and has received several awards from scientific organizations for her work. He is interested in exploring the inter-connection between inner peace and peace around us. She left home shortly after the Kosova war of to pursue an education that would allow her to return and help her country with its post-war development. She is currently enrolled in a graduate program at the University of Calgary, Canada. His research interests include international education and anti globalization as well as the preservation of African languages. He is currently working on a book chapter on the role of intellectuals in the creation of apartheid. She is also an outpatient provider for the VA San Jose. Lisa is the author of a highly regarded textbook on Buddhist psychology for mental health professionals, *Effortless Mindfulness: Genuine mental health through awakened presence*. Training clinicians in the practical application of Buddhist psychology is her greatest joy. Lisa has been a yogic and Buddhist meditation practitioner for four decades. Focusing on teens through a 12 week program, CL teaches engaged mindfulness practice. Student learn to use mindfulness in daily life through a collaborative social justice project based on design thinking. Vlad has been practicing meditation since and teaching since He is also a certified advanced yoga teacher. His areas of research and publication include character education, interdisciplinary approaches to teaching of ethics, and interfaith dialogue and conflict resolution. Over the past ten years, she has worked with men in both state and county prisons, teaching courses on emotional literacy skills. In , Phillips released the documentary, *The Dhamma Brothers*, which challenges the assumptions about the nature of prisons as solely places of punishment, and prisoners with no prospect of reform. Deeply rooted in the Vipassana meditation program at Donaldson Correctional Facility, the story of the Dhamma Brothers serves as an example to other prisons. While working on the film, she received more than letters from the Alabama prisoners documenting their changing lives in the prison and their quest for inner peace. These letters were published in a book she edited, *Letters From Dhamma Brothers* He also seeks to translate these findings into clinical application for treating anxiety disorders and learning issues. He was a Tibetan Buddhist monk for 18 years and is well versed in Tibetan Buddhist theory and practice. He is the author of many books, including *Tibetan Medicine: A Holistic Approach to Better Health*. She has a growing interest in the role of ethics and mindfulness in education. He received his doctorate from the University of California, Berkeley

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where he studied Sanskrit, Tamil and Telugu literary traditions and wrote his thesis on the Vijayanagara emperor Krishnadevaraya and his grand Telugu epic, Amuktamalyada. Subsequently, his translation of this work was published as, *Giver of the Worn Garland* Penguin Books, Reddy is also a professional concert sitarist and has given numerous recitals throughout the world. He has three albums to his credit: Her interests include character education, environmental education, social justice and empowerment, and nonviolent social change. He has received numerous design awards to his credit. Under his leadership, LUNAR, which is based in the Silicone Valley, has become a world leader in creating successful and memorable products for the consumer, technology, and medical industries. He is a recipient of Ahimsa Center Fellowship and participated in the ahimsa summer institute on Gandhi. He was initiated into mindfulness practice by Thich Nhat Hahn which inspired him to integrate the practice of mindfulness in his classroom. He is the author of more than 35 books and director and producer of nearly films, documentaries and T. His field research has taken him to some 80 countries. Tobias is the President and CEO of the Dancing Star Foundation, a California nonprofit public benefit corporation devoted to animal welfare, international biodiversity conservation and environmental education. Tobias is director and producer of the film, *Yasuni: Ordained as a Buddhist monk by the Dalai Lama* in , he has taught Buddhist meditation and philosophy worldwide since , and has served as interpreter for numerous Tibetan scholars and contemplatives, including the Dalai Lama. After graduating summa cum laude from Amherst College, where he studied physics and the philosophy of science, he returned his monastic vows and went on to earn his Ph. He is one of the most prolific writer and translators of books on Tibetan Buddhism, medicine, language and culture and the interface between science and Buddhism. His most recent books include *Dreaming Yourself Awake: Cultivating a Boundless Heart*. He has been associated with a variety of development projects in Mexico, Colombia, South Africa, India and Chile; and has a keen interest in finding innovative solutions to promote sustainable lifestyles.

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7: SAGE Books - Understanding Gandhi: Gandhians in Conversation with Fred J Blum

Her publications include "Gandhi, The Mahatma: Evolving Narratives and Native Discourse in Gandhi Studies," Religion Compass (May), "Non-violence and Justice as Inseparable Principles: A Gandhian Perspective," in Justice and Mercy Will Kiss: The Vocation of Peacemaking in a World of Many Faiths, eds. Michael K. Duffey and.

The Movimento Sem-Terra in Brazil by Dawn Plummer In a nation noted for its savage social inequalities, a movement of landless people presses the claims of displaced peasants and urban homeless people through nonviolent action and education. Isernhagen lives in Sao Leopoldo in Southern Brazil. Nthunya is a South African activist based in Durban. Roy works with Swadhina, the host of the Nonviolence and Social Empowerment conference. Darweish lives in Jerusalem where he is a teacher. The Tibetan Nonviolent Resistance: Empowerment in an Extraordinary Situation by Senthil Ram An examination of the relationship between Tibet and China and the prospects for nonviolent action to create a more just relationship. Ram is a peace researcher in Delhi, India. By Vesna Terselic Buzz words. They change from season to season, from year to year. Once upon a time, the magic word was "participation," but for the last few years, it has been "empowerment. The term empowerment must suit my work better--I am up to date with activist nad linguistic fashions! More than a fad, I would like to present some arguments why the concept of empowerment is a step forward compared to the concept of participation. The idea behind asking for participation was that "big power" might be left to the existing power holders, as long as they allowed space for communities to make their own local choices. Soon, the big organizations including the United Nations accepted the language of participation. They started proclaiming it themselves. Unfortunately, with or without participation, the poor continued to get poorer, there have been more wars, and things have gone from bad to worse for many people. Wrong, "is the capacity of a person to produce intended and foreseen effects on others. While this definition does not cover all that might be said about nonviolence and empowerment, it will be good enough for this argument about participation vs. The phrase "power to the people" does not sound very fresh, but may be a promising way to understanding empowerment. Seen in this light, empowerment seems to be better than participation because it expresses determination not just to offer any kind of contribution something that participation has very often meant , but to contribute in a way that will lead to shifts in power relations. Following an era of shyness, when activists felt that any kind of power was wicked--and many people involved in civic initiatives were afraid of being seen as power hungry or manipulative--embracing the concept of empowerment might mean that civic initiatives want to have real influence. To realize that goal, they need to deal with power. Inequalities, first addressed centuries ago, are still enshrined in present power structures. When power relationships shift today, do we know how to act and not merely complain? Reality Check the Concepts In the aftermath of the anti-globalization protests that began in Seattle, the question we should ask might not be "What is the utopian horizon of a more just world? Now is the time to seize it. How often have those opportunities been fully exploited? The point is not just to demonstrate at the front doors of decision-makers, but to participate in the decision making process. I do not want to look at distant examples and will start, therefore, with what is happening in my own backyard. Power structures in Croatia are shifting following the elections in January Organizations that have been working on peace-building since the beginning of the war in are out of breath and out of sight. The authoritarian regime of the HDZ lasted too long, and it is unclear whether we will be able to use this unique chance to exert any influence at all. We had hoped for dialogue between people of Serbian and Croatian nationality from the two parts of the war-damaged town. We had hoped for dialogue on normalization with the local media and authorities. But, our hopes dissolved after several days of military action in May during which most of the Serbian people fled from Western Slavonia. Still there have been some important changes; we may have failed in creating space for dialogue, but we have opened paths of empowerment for women. The group carried out impressive actions before the general election, inviting people to use their power and vote. Women, who had been invisible a few years ago,

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now have a voice. Women can put issues on the local agenda and can no longer be ignored. How to address important issues like the return of refugees, war crimes and peace-building in the media? How to start local projects to increase economic empowerment? How to open public dialogue? For civil initiatives in Croatia--and anywhere in the world--it remains to be seen whether we are empowered to take responsibility for transforming a crisis. Are we empowered to stop assuming that everyone will see the value of our arguments? Are we empowered to step out of the margins and jump into mainstream culture, to avoid compromise while promoting dialogue? Assumptions and Fears Are we ready to question our assumptions? Are we ready to face our fears? Burrows underlines how important personal change is, pointing out that "everyone can learn to speak the truth But why should one do that? More than two thousand years ago Buddha made similar recommendations. Jesus Christ offered a similar message. Utopian socialists like Thomas Moore described towns of happy, satisfied people. The 18th century English feminist Mary Wollstonecraft demanded equal rights for women. Friends of mine, working on the protection of human rights, share the same dream as Martin Luther King Jr. All of them could do their best to explain that things might work better if all of us could act according to certain prescribed ideals. The saints have proposed different options: But, that does not answer the question. What about the people who do not find themselves following these prescribed ideals? Everywhere in the world activists are a minority. While being abused some feel it is better to sit still and wait, others resist. But resisters seem to be the much smaller group. Dialogue among ourselves is important. How do we continue dialogue with people who are not ready to give up mainstream values? Or are not interested in searching for new kinds of power, but prefer to struggle for their portion of the dominant power? One of the questions we might consider in reaching out to mainstream audiences is whether their daily struggles within the dominant power system--struggles which appear perfectly natural to many people--are not the source of anxiety and fear. In turn, they might be entitled to gain a share of security--maybe even power. Perhaps the best way to change these ancient patterns is not to expect radical transformation, but to work out methods of involving more people in dialogue, and eventually in common projects. Activists often speak about apathy, prevalent in many communities. Apathy is a defense that prevents one from facing fear. It is a refusal to feel that, which unattended, creates numbness and ultimately non-action. In Place of a Conclusion Empowerment may be a more promising concept than others that have been offered in the development debates of previous decades. Taking steps closer to power, on both a conceptual and working level, means something, but the questions arising from previous concepts have remained unanswered, and are still painfully present. Significant, tangible change is not around the corner. But, that fact does not dissolve my desire for change or diminish my will for accountable power. Even if it does turn out that empowerment has been just another phrase. Retallack, Simon, "After Seattle: A version of this article appeared in the June-August No. What Power Do We Want? It becomes even more difficult because, over the centuries of human history, the word power itself has been contaminated with notions of authority and domination. Frequently when power is discussed, it is referred to as the power of those who govern, those who maintain their power through the appropriation of common treasures--such as land and natural resources--for their own interests. This story has been repeated since prehistoric times, when tribal communities became sedentary and began to enter into disputes over land with their neighbors, occupying territories by force, expelling people, and appropriating natural resources and even human beings into slavery. At this stage in human development, wars also began to occur. The scenario continues into the present day, in which a few multinational and transnational corporations control economic and political power, and place the rest of the world at their feet. The globalized world is their territory and they move through it searching for markets and for cheap labor to exploit. More and more, everything becomes subordinated to their obsessive desire for wealth and profit. This kind of power is based on control by the few, egotism, individualism, competition, the exercise of violence on all levels, and exploitation. However, another type of power has also existed throughout the history of humankind. Thanks to this other kind of power unjust situations have been transformed. In the face of death, this other power manifests itself as the power of life. Faced with the destruction of wars and violence, it emerges as a

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constructive force. In the face of individualism, it exists in collective and solidarity efforts. Nonviolent leader Mohandas Gandhi said that the power to change resides in the people. Similarly, some Eastern philosophies assert that the power to change comes from within ourselves. These beliefs refer not only to collective power but also to individual power. Change at both levels is needed because the dominant power has sought to put external obstacles in the way of our freedom in order to dominate us and it has lodged internal obstacles as false values in our way. These internal obstacles--patriarchy, individualism, egotism, competition, materialism, discrimination, the instinct to consume which has damaged the environment so severely --sometimes impede us far more than the external ones. We have been trained for submission and passivity, so that we obey and do not rebel against the power exerted over us. On occasion, many of these false values have represented the greatest hurdles in the way of social and political revolutions. We have also been brainwashed to believe that the only way to have power is to impose our will on the next person.

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8: Study Material-2

The scholarship on Gandhi tends to situate him in one of three camps: political leader, nonviolent revolutionary, or spiritual figure. But for Gandhi, his methods of Ahimsa (nonviolence) and Satyagraha (passive resistance or Soul Force) were.

Biography Early life and background Mohandas Karamchand Gandhi [14] was born on 2 October [1] into a Gujarati Hindu Modh Baniya family [15] in Porbandar also known as Sudamapuri, a coastal town on the Kathiawar Peninsula and then part of the small princely state of Porbandar in the Kathiawar Agency of the Indian Empire. His father, Karamchand Uttamchand Gandhi, served as the diwan chief minister of Porbandar state. His first two wives died young, after each had given birth to a daughter, and his third marriage was childless. As a child, Gandhi was described by his sister Raliat as "restless as mercury, either playing or roaming about. In his autobiography, he admits that they left an indelible impression on his mind. To keep two or three consecutive fasts was nothing to her. His family then rejoined him in Rajkot. There he studied the rudiments of arithmetic, history, the Gujarati language and geography. Mehtab was older in age, taller and encouraged the strictly vegetarian boy to eat meat to gain height. The experience caused Mohandas mental anguish, and he abandoned the company of Mehtab. The two deaths anguished Gandhi. Harilal, born in ; Manilal, born in ; Ramdas, born in ; and Devdas, born in But he dropped out and returned to his family in Porbandar. Gandhi wanted to go. To persuade his wife and mother, Gandhi made a vow in front of his mother that he would abstain from meat, alcohol and women. Putlibai gave Gandhi her permission and blessing. Upon arrival, he stayed with the local Modh Bania community while waiting for the ship travel arrangements. Gandhi informed them of his promise to his mother and her blessings. The local chief disregarded it, and excommunicated him an outcast. But Gandhi ignored this, and on 4 September, he sailed from Bombay to London. His brother saw him off. Gandhi in London as a law student At UCL, he studied law and jurisprudence and was invited to enroll at Inner Temple with the intention of becoming a barrister. His childhood shyness and self withdrawal had continued through his teens, and he remained so when he arrived in London, but he joined a public speaking practice group and overcame this handicap to practise law. He tried to adopt "English" customs, including taking dancing lessons. They encouraged Gandhi to join them in reading the Bhagavad Gita both in translation as well as in the original. He returned to Rajkot to make a modest living drafting petitions for litigants, but he was forced to stop when he ran afoul of a British officer. Abdullah owned a large successful shipping business in South Africa. His distant cousin in Johannesburg needed a lawyer, and they preferred someone with Kathiawari heritage. Gandhi inquired about his pay for the work. He accepted it, knowing that it would be at least one-year commitment in the Colony of Natal, South Africa, also a part of the British Empire. Gandhi was kicked by a police officer out of the footpath onto the street without warning. He found it humiliating, struggling to understand how some people can feel honour or superiority or pleasure in such inhumane practices. He planned to assist Indians in opposing a bill to deny them the right to vote, a right then proposed to be an exclusive European right. He asked Joseph Chamberlain, the British Colonial Secretary, to reconsider his position on this bill. He helped found the Natal Indian Congress in , [20] [58] and through this organisation, he moulded the Indian community of South Africa into a unified political force. In January, when Gandhi landed in Durban, a mob of white settlers attacked him [64] and he escaped only through the efforts of the wife of the police superintendent. However, he refused to press charges against any member of the mob. According to Arthur Herman, Gandhi wanted to disprove the imperial British stereotype that Hindus were not fit for "manly" activities involving danger and exertion, unlike the Muslim "martial races". They were trained and medically certified to serve on the front lines. They were auxiliaries at the Battle of Colenso to a White volunteer ambulance corps; then at Spion Kop Gandhi and his bearers moved to the front line and had to carry wounded soldiers for miles to a field hospital because the terrain was too rough for the ambulances. At a mass protest meeting held in Johannesburg on 11 September

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that year, Gandhi adopted his still evolving methodology of Satyagraha devotion to the truth, or nonviolent protest, for the first time. He took these back to India in 1915. He was not interested in politics. This changed after he was discriminated against and bullied, such as by being thrown out of a train coach because of his skin colour by a white train official. He entered politics by forming the Natal Indian Congress. Gandhi suffered persecution from the beginning in South Africa. Like with other coloured people, white officials denied him his rights, and the press and those in the streets bullied and called him a "parasite", "semi-barbarous", "canker", "squalid coolie", "yellow man", and other epithets. People would spit on him as an expression of racial hate. In some cases, state Desai and Vahed, his behaviour was one of being a willing part of racial stereotyping and African exploitation. Scholars cite it as an example of evidence that Gandhi at that time thought of Indians and black South Africans differently. The general image of Gandhi, state Desai and Vahed, has been reinvented since his assassination as if he was always a saint, when in reality his life was more complex, contained inconvenient truths and was one that evolved over time. The medical team commanded by Gandhi operated for less than two months. Andrews, Gandhi returned to India in 1915. He brought an international reputation as a leading Indian nationalist, theorist and community organiser. Gandhi joined the Indian National Congress and was introduced to Indian issues, politics and the Indian people primarily by Gokhale. Gokhale was a key leader of the Congress Party best known for his restraint and moderation, and his insistence on working inside the system. The British did not recognise the declaration but negotiations ensued, with the Congress taking a role in provincial government in the late 1920s. Gandhi and the Congress withdrew their support of the Raj when the Viceroy declared war on Germany in September without consultation. Tensions escalated until Gandhi demanded immediate independence in 1930 and the British responded by imprisoning him and tens of thousands of Congress leaders. In August 1947 the British partitioned the land with India and Pakistan each achieving independence on terms that Gandhi disapproved. In a June 1942 leaflet entitled "Appeal for Enlistment", Gandhi wrote "To bring about such a state of things we should have the ability to defend ourselves, that is, the ability to bear arms and to use them. If we want to learn the use of arms with the greatest possible despatch, it is our duty to enlist ourselves in the army. The Champaran agitation pitted the local peasantry against their largely British landlords who were backed by the local administration. The peasantry was forced to grow Indigo, a cash crop whose demand had been declining over two decades, and were forced to sell their crops to the planters at a fixed price. Unhappy with this, the peasantry appealed to Gandhi at his ashram in Ahmedabad. Pursuing a strategy of nonviolent protest, Gandhi took the administration by surprise and won concessions from the authorities. Kheda Satyagraha In 1918, Kheda was hit by floods and famine and the peasantry was demanding relief from taxes. Gandhi moved his headquarters to Nadiad, [88] organising scores of supporters and fresh volunteers from the region, the most notable being Vallabhbhai Patel. A social boycott of mamlatdars and talatdars revenue officials within the district accompanied the agitation. Gandhi worked hard to win public support for the agitation across the country. For five months, the administration refused but finally in end-May 1918, the Government gave way on important provisions and relaxed the conditions of payment of revenue tax until the famine ended. In Kheda, Vallabhbhai Patel represented the farmers in negotiations with the British, who suspended revenue collection and released all the prisoners. Before this initiative of Gandhi, communal disputes and religious riots between Hindus and Muslims were common in British India, such as the riots of 1930." Gandhi had already supported the British crown with resources and by recruiting Indian soldiers to fight the war in Europe on the British side. This effort of Gandhi was in part motivated by the British promise to reciprocate the help with swaraj self-government to Indians after the end of World War I. The Act allowed the British government to treat civil disobedience participants as criminals and gave it the legal basis to arrest anyone for "preventive indefinite detention, incarceration without judicial review or any need for a trial". He leveraged the Khilafat movement, wherein Sunni Muslims in India, their leaders such as the sultans of princely states in India and Ali brothers championed the Turkish Caliph as a solidarity symbol of Sunni Islamic community ummah. It initially led to a strong Muslim support for Gandhi. Jinnah began creating his independent support, and later went on to lead the demand for West and East Pakistan. Deadly

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religious riots re-appeared in numerous cities, with 91 in United Provinces of Agra and Oudh alone. Non-co-operation movement With his book Hind Swaraj Gandhi, aged 40, declared that British rule was established in India with the co-operation of Indians and had survived only because of this co-operation. If Indians refused to co-operate, British rule would collapse and swaraj would come. In February , Gandhi cautioned the Viceroy of India with a cable communication that if the British were to pass the Rowlatt Act , he will appeal Indians to start civil disobedience. The satyagraha civil disobedience followed, with people assembling to protest the Rowlatt Act. On 30 March , British law officers opened fire on an assembly of unarmed people, peacefully gathered, participating in satyagraha in Delhi. On 6 April , a Hindu festival day, he asked a crowd to remember not to injure or kill British people, but express their frustration with peace, to boycott British goods and burn any British clothing they own. He emphasised the use of non-violence to the British and towards each other, even if the other side uses violence. Communities across India announced plans to gather in greater numbers to protest. Government warned him to not enter Delhi. Gandhi defied the order. On 9 April, Gandhi was arrested. On 13 April , people including women with children gathered in an Amritsar park, and a British officer named Reginald Dyer surrounded them and ordered his troops to fire on them. The resulting Jallianwala Bagh massacre or Amritsar massacre of hundreds of Sikh and Hindu civilians enraged the subcontinent, but was cheered by some Britons and parts of the British media as an appropriate response. Gandhi in Ahmedabad, on the day after the massacre in Amritsar, did not criticise the British and instead criticised his fellow countrymen for not exclusively using love to deal with the hate of the British government. Investigation committees were formed by the British, which Gandhi asked Indians to boycott. With Congress now behind him, and Muslim support triggered by his backing the Khilafat movement to restore the Caliph in Turkey, [96] Gandhi had the political support and the attention of the British Raj. Linked to this was his advocacy that khadi homespun cloth be worn by all Indians instead of British-made textiles. Gandhi exhorted Indian men and women, rich or poor, to spend time each day spinning khadi in support of the independence movement. Gandhi thus began his journey aimed at crippling the British India government economically, politically and administratively.

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9: Nonviolence and Social Empowerment | War Resisters' International

Veena Paul Howard, Lane Community College. veenhoward@www.enganchecubano.com) "*Non-violence and Justice as Inseparable Principles: Gandhi's Interpretation of War Narratives in Religious Texts*".

Jayanthan and Deepti Sexena Dedication [Page v] To all those who struggle for a just society, and in particular, the late and much-missed Usha Mehta [Page vi] Foreword [Page ix] A student of Gandhi is puzzled by many aspects of his life and legacy. Gandhi said that religion and politics were inseparable and that his own politics was motivated and shaped by his religion. But he also insisted that the state must be thoroughly secular, and should not have any formal ties with or give any kind of political or financial support to religious institutions. But he made several exceptions to it in personal and political life and gave it a kind of militancy that deeply worried and even alienated some of the traditional Christian, Jain and even Hindu votaries of non-violence. He appealed to what he [Page x]took to be the central values of Hinduism to attack its ugly social customs and practices, and argued from within the Hindu tradition. Although the Left was highly critical of some of his beliefs and actions, it remained closely associated with him and some even came under his intellectual spell. He not only never left Gandhi, but under his influence moderated some of his socialist aspirations and developed a markedly spiritual outlook of the Gandhian type towards the end of his life. Jayaprakash Narayan, who was an even stronger critic of Gandhi, parted company with him for some time. Yet he not only continued to be haunted by him, but became an ardent Gandhian barely a decade after his death. Roy, the strongest critic of Gandhi and whom he regarded as his most dangerous opponent, not only paid him a moving tribute but borrowed his ideas such as decentralization, partyless democracy, the need to build up a cadre of committed and locally based social workers and the importance of personal example. Why the Left, especially the Hindu Left, felt drawn to Gandhi is a difficult question that has received little attention. It is, of course, true that his hold over the Indian masses was so powerful that no one dared challenge him, and in any case he was shrewd enough to outsmart anyone who did, as Subhas Bose painfully realized. Many Leftwing leaders with political ambitions, therefore, thought it prudent not to fall foul of him. The Left also knew that its best hope of propagating its relatively unfamiliar ideas and policies lay in securing his patronage by means of quiet persuasion and persistent pressure. All this, however, represents only part of the story. Both Gandhi and the Left did, of course, need and use each other. Nevertheless, as the examples of Nehru, Narayan, and others show, they were bound to him by deeper bonds. The bonds, further, were not entirely personal and emotional, for many on the Left did not enjoy the kind of intimacy with Gandhi that Nehru, Narayan, Rajkumari Amrit Kaur and others did. The Left was morally overwhelmed by the fact that while they were content to preach their doctrines, Gandhi actually lived by his, and that his concern for the poor and his critique of British colonialism were in some respects deeper than theirs. It also seems to have felt that he had raised basic questions about the nature of man and the character of Indian society which they had long ignored and with which they needed to come to terms. That only shows that the question deserves far more attention than it has so far been given. Gandhi enjoyed the loyalty and support of both the Left and the Right, the intellectuals and the masses, the Westernized as well as the traditionalist intellectuals, the conservative as well as the radical masses, the industrialists and the workers, the landlords and the landless workers, and various groups. Although no group of Indians, not even the upper and middle peasantry whose life-style he symbolized and who were his most loyal supporters, was entirely happy with all his ideas and actions, each felt able to accept enough of them to give him its allegiance and support. As a result Gandhi enjoyed their loyalty and love and was able to hold them all together in a way no one before had been able to do. This is apparently puzzling, for it is not clear how one man could build bridges between such diverse groups of people. In order to answer it satisfactorily, we must examine the manner in which he went about cultivating different constituencies and appropriately reformulating his programme and vocabulary. He began his political life in India by organizing and winning over the textile workers in Ahmedabad, one of the most industrialized

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cities in India. In so doing, he demonstrated his concern for the industrial workers in general and sent out appropriate messages all over India. Each of his satyagrahas took up the cause of and consolidated his hold over a particular constituency and broadened his political base. Each was carefully conceived and formed part of a larger strategy of mass mobilization. Since the interests of different groups conflicted, Gandhi resisted the pressure from the Left to offer a clear-cut socio-economic programme. He knew that such a programme would break up the delicate and precarious unity he had forged among them. He knew that his followers came from different economic, social, religious, educational and cultural backgrounds, that they lacked a common language of communication, and that he was the first political leader in India to bring them all together. He also knew that he had to reassure such mutually hostile groups as the industrialists and their workers, the rich landlords and their land-hungry workers, the Westernized middle classes and the conservative masses, and the high-caste Brahmins and the untouchables. Accordingly, he developed a language of discourse that allowed him to speak to each group in its own idioms and also left him enough room to escape when the idioms conflicted. It is striking that while he dominated pre-Independence India, he became a solitary and marginal figure soon after Independence. His countrymen who had once adored him grew tired of him, and some even wished his death. And Justice Khosla had no doubt that had Godse been tried by a jury, he would have been acquitted! Soon after , India embarked upon a path of development to which Gandhi was totally unsympathetic. And his old comrades adopted a life-style wholly opposed to the one he had long advocated and practised. Neither encountered opposition from the masses who had for nearly three decades adored his simple and austere life. Even the Gandhian language of discourse was reduced to an esoteric dialect spoken by a small and understood by an even smaller minority. It is not easy to explain all this. One would have thought, however, that the process of de-Gandhification would have begun after at least a decent interval and encountered some sustained opposition for at least a few years. Instead, it started and gathered [Page xv]momentum from the very day India became independent, as if the country had suddenly woken up from a long Gandhian nightmare and could not wait to make a clean break with its past. While one can see why the new leadership was anxious to marginalize Gandhi, it is difficult to explain the attitude of the orthodox Gandhians. Barring a small group of committed men and women, hardly any of them continued his great work in the villages, acted as the moral conscience of the nation, or raised their voice against the policies of the new government. None, again, conducted satyagrahas against glaring social and economic injustices at the national and local levels or even built up a dedicated cadre of workers. Among the scores of able leaders Gandhi had trained, none even reinterpreted his thought in a manner that connected with the problems of independent India. Vinoba Bhave was the only obvious exception. And even he was a pale and barely recognizable copy of the original. He relied on moral persuasion and never forced an issue, organized a boycott, demanded impartial inquiries, or launched satyagrahas. He never built up an organization or created a cadre of dedicated workers, and remained little more than a one-man pressure group. He travelled from village to village as if he alone had the power to persuade people, and dissipated his energies. Unlike Gandhi, who freely used the material resources of prominent industrialists but never hesitated to attack their lack of patriotism and the capitalist [Page xvi]system, Vinoba was overwhelmed by the attention paid to him by Nehru and Indira Gandhi and could not even protest against the Emergency. Not surprisingly, he remained a politically marginal figure whose voice could not frighten the government or command its attention. The absence of any kind of systematic and nationwide Gandhian movement in independent India cannot be explained in terms of the personal limitations of individual Gandhians, for not all of them were devoid of the qualities of leadership and, in any case, leadership does not precede but grows out of a social movement. Nor can it be explained in terms of the ethos of post-Independence India. The Gandhians could have capitalized on and built a movement around it. Apart from the communists, no other political party had taken serious interest in them, and even the communists were mainly focused on the industrial working classes. There was thus ample room for an independent Gandhian movement. They knew him well, and had a good understanding of his thought. Later in life they also had the opportunity to reflect on his ideas without being [Page xvii]overwhelmed by his presence

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and in the light of the turn India took after his death. This blend of an intimate knowledge of Gandhi and the benefit of reflective hindsight gives them a unique vantage point. Blum interviewed twenty-four such men and women at length and left behind valuable material. Usha Thakkar and Jayshree Mehta consulted it, and selected six of the most interesting interviews for inclusion in the volume. Like them I had the opportunity to read the transcripts of all the twenty-four interviews, and agree with their judgement. This excellent volume fills a gap in the extensive literature on Gandhi. It provides valuable information and insights and assists a balanced and just critical assessment of him. Lord Bhikhu Parekh University of Westminster [Page xviii] Acknowledgements [Page xix] We are indebted to many friends and colleagues who have helped us in our understanding of Gandhi and preparation of this book. This book has been possible mainly because of the unstinted support and encouragement received from Prof. We value his help to us in the project at all stages, from location of the interviews to the fruition of the project as a book. Discussions with him have been immensely stimulating and intellectually motivating. Our special thanks to him. We are thankful to Mrs Arna Blum for giving permission to use transcripts of the interviews taken by the late Dr Fred J. Blum and for contributing his life-sketch for the book. We gratefully acknowledge her graciousness and help. We thank The Abbey Sutton Courtenay for making the material available, as part of its Gandhi library. Our discussions with Mr Yogesh Kamdar, Prof. Douglas Allen have been rewarding. We acknowledge our debt to them. We thank Mr Meghshyam T. We also thank Ms Kashmira Rao for her assistance. We sincerely thank Prof. Ms Elina Majumdar has been very cooperative in seeing the book through the various stages of publishing. We sincerely thank her and Mr P. Jayanthan, the copy editor, for all their efforts.

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