

Indira Gandhi and the Sikhs

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Introduction

Indira Gandhi was born on 19 November 1917. Her father was Jawaharlal Nehru, a nationalist leader and the first Prime Minister of independent India. The Nehru family was a prominent family politically, and her grandfather, Motilal Nehru, was a nationalist leader who led India's quest for independence from Britain. Indira Gandhi studied at various schools in India before acquiring higher education in Britain, specifically in the Somerville College in Oxford.

While in England, she met her future husband Feroze Gandhi, from whom she got the famous surname. However, Indira is not related to the famous Indian independence leader Mahatma Gandhi in any way. She returned to India in the year 1941 and married Feroze the following year. Indira Gandhi's political exposure began with her return to India, which coincided with her father's stint as the first Prime Minister of India (Steinberg 756). She subsequently served her father as his personal assistant.

Inevitably, as she rubbed shoulders with many politicians and leaders whom her father interacted with on a daily basis, her exposure to politics increased. When her father passed away in 1964, she secured a seat in India's parliament. Her status and influence further grew when she was appointed minister for Broadcasting.

Following the death of then Prime Minister Lal Bahadur Shastri, Indira Gandhi, and some of her political mentors, began a series of calculated maneuvers that would eventually see her assume the premiership seat in 1966. From her early days in politics, Indira Gandhi had shown a unique ability to win elections and outmaneuver opponents.

Therefore, with the help of the then president K. Kamaraj, she was eventually able to assume India's ultimate political seat as the country's Prime Minister. She served three consecutive terms from 1966 to 1977, winning three elections and after her party's defeat in 1977, she was able to rally her party members and followers, which saw her Congress Party win the following elections in 1980.

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OPSC 25 Practice Sets General Studies Paper 1 Pre Examination 2021 Arihant Experts, 2020-04-08 Odisha Public Service Commission has recently released a notification announcing 392 vacancies for Group A and Group B posts under Odisha Civil Services Interested candidates must have a bachelor's degree from the recognized institutions Practice for OPSC General Studies Paper 1 with revised and updated edition of OPSC Cracker 25 sets General Studies Pre Loaded with an ample number of questions making this book a practice tool for candidates As the title of the book suggests it has 25 Practice sets for a thorough revision of the subjects and the correct style of answering Solved Papers are provided to get the complete insight of the paper Solutions for every question are provided with well-explained detailed theory for quick understanding TOC Solved Paper 2019 2015 Practice Sets 1-25

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quests They designed their temple as an exuberant visual feast to sustain both modes of being In Opening Kailasanatha Padma Kaimal deciphers the intentions of the monument s makers reaching back across centuries to illuminate worldviews of the ancient Indic south She reveals how circling the complex in a clockwise direction focuses the mind and spirit on worldly engagement in a counterclockwise direction on renunciation and ascetic practice This pairing of highly charged complementary pathways enabled devotees to grasp these counterpoised opportunities in their own listening gazing moving bodies By focusing on the material form of the complex the architecture inscriptions and sculptures along with the spaces they carve out that guide light shadow sound and footsteps Kaimal offers insights that complement what surviving texts tell us about Shaiva Siddhanta ideas and practices providing a rare opportunity to walk in the distant past

Citizenship, Belonging, and the Partition of India Neeti Nair,2024-08-23 This book revisits the aftermath of the partition of 1947 and the war of 1971 to examine some of the longer term consequences of the redrawing of borders across South Asia From the eastern frontier of Assam to the westernmost reaches of Gujarat and Sindh the chapters in this volume study the minority question and show how it has manifested in different regional contexts The authors ask how minorities have sought to belong and trace how their sense of belonging has shifted with time Working with intercepted letters pamphlets and poetry novels and ethnographic fieldwork each of these articles foreground the voices of the refugee and the minority Taken together the essays argue that a deep dive into how people have been affected by border making and remaking in each of these frontier regions is integral to understanding the big picture that is South Asia By drawing upon current research in history memory studies and literature this book will interest students researchers and scholars of modern Indian history Partition studies colonial history postcolonial studies politics and South Asian studies The chapters in this book were originally published as a special issue of Asian Affairs

Encyclopedia of the Essay Tracy Chevalier,2012-10-12 This groundbreaking new source of international scope defines the essay as nonfictional prose texts of between one and 50 pages in length The more than 500 entries by 275 contributors include entries on nationalities various categories of essays such as generic such as sermons aphorisms individual major works notable writers and periodicals that created a market for essays and particularly famous or significant essays The preface details the historical development of the essay and the alphabetically arranged entries usually include biographical sketch nationality era selected writings list additional readings and anthologies

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Understanding Fascism: Writings on Class, Caste and the State K.Balagopal, The articles are responses at a point in time but why the book is important is because they are relevant even now They are about the arduous task of building democracy and charting the

contours of the justice system in its everyday guise as well as when it sets out to make and implement policies

Authoritarianism Balagopal points out lies immanent in the dominance of the national project by the hegemonic classes and castes The elites have deliberately sought to work this as well as regional contradictions to their advantage They do this by building a repository of social contempt and negativity against shifting targets religious minorities workers civil rights activists political dissenters dalits and adivasis movements and protesting women Balagopal writes about how in India the alchemy between caste class and the State creates a uniquely Indian alloy of fascism Reading them gives the impression that he was standing on top of a tall tower with a powerful pair of binoculars which enabled him to see what nobody else could In truth there was no tower and no binoculars just an extremely fine courageous and honest mind looking around at what others turn away from Arundhati Roy

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