

## 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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**Introduction to Academic Writing** Alice Oshima, Ann Hogue, 1997 The book will help students master the standard organizational patterns for paragraphs and essays The text's approach integrates the study of rhetorical patterns and the writing process with extensive practice in grammar mechanics and sentence structure

*Krishna Sobti's Views on Literature and the Poetics of Writing* Rosine-Alice Vuille, 2022-10-03 How does a writer discuss her creative process and her views on a writer's role in society How do her comments on writing relate to her works The Hindi writer Krishna Sobti 1925-2019 is known primarily as a novelist However she also extensively wrote about her views on the creative process the figure of the writer historical writing and the position of writers within the public sphere This study is the first to examine in detail the relationship between Sobti's views on poetics as exposed in her non-fictional texts and her own literary practice The writer's self-representation is analysed through her use of metaphors to explain her creative process Sobti's construction of the figure of the writer is then put in parallel with her idiosyncratic use of language as a representation of the heterogeneous voices of her characters and with her conception of literature as a space where time and memory can be held At the same time by delving into Sobti's position in the debate around women's writing especially through the creation of a male double the failed writer Hashmat and into her views on literature and politics this book also reflects on the literary debates of the post-Independence Hindi literary sphere

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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

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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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