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Anthony J. Parel is Professor Emeritus of Political Science at the University of Calgary. He is the author of *The Machiavellian Cosmos* (1992) and *Gandhi's Philosophy and the Quest for Harmony* (Cambridge, 2006).

Gandhi: Hind Swaraj and Other Writings Centenary Edition---

Anthony J. Parel (ed.) *Hind Swaraj* is Mahatma Gandhi's fundamental work. Not only is it key to understanding his life and thoughts, but also the politics of South Asia in the first half of the twentieth century.

Anthony J. Parel (ed.): Gandhi: Hind Swaraj and Other---

Anthony J. Parel is Emeritus Professor of Political Science at the University of Calgary. His previous publications include *Gandhi: 'Hind Swaraj' and Other Writings* (1997) and *Gandhi, Freedom and...*

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Anthony J. Parel, ed., *Gandhi, Freedom, and Self-Rule*. New York and Oxford: Lexington Books, 2000. 176 pp. \$70.00, cloth, ISBN 978-0-7391-0137-7. Reviewed by Eric L. Martin Published on H-World (December, 2000) Unlocking Gandhi's Worldview Edited by Anthony Parel, professor emeritus of political science at the University of Calgary.

Anthony J. Parel, ed., Gandhi: Freedom, and Self-Rule:

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In his Introduction, Anthony Parel sets the work in its historical and political contexts. He analyses the significance of Gandhi's experiences in England and South Africa, and examines the intellectual cross-currents from East and West that affected the formation of the mind and character of one of the twentieth century's truly outstanding figures.

Two Meanings of Swaraj—Oxford Scholarship

1 Quotes are from Gandhi-Nehru Exchange of Letters in: Anthony J. Parel, ed.,*Gandhi—Hind Swaraj and Other Writings* (Cambridge: Cambridge University Press, 1998), pp 149—56, *passim*. the other," he forecasts a dreary and devastating future for India and the World. Isn't he painting a picture of

FOREWORD—M. K. Gandhi

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Gandhi: Hind Swaraj and Other Writings

Edited by Anthony Parel, professor emeritus of political science at the University of Calgary, *Gandhi, Freedom and Self-Rule* is a compact eight essay volume circulating around the heart of Gandhian thought-- swaraj (self-rule). Written by several prominent Gandhi scholars, this material originated from a 1997 Mahatma Gandhi conference.

H-Net Reviews

Gandhi, Freedom, and Self-Rule [Parel, Anthony J. (ed)] on Amazon.com. "FREE" shipping on qualifying offers. *Gandhi, Freedom, and Self-Rule*

Gandhi: Freedom, and Self-Rule: Parel, Anthony J. (ed)---

Gandhi's Philosophy and the Quest for Harmony. By Anthony J. Parel. New York: Cambridge University Press, 2006. 240p. \$75.00. Postmodern Gandhi and Other Essays: Gandhi in the World and at Home. By Lloyd I. Rudolph and Susanne Hoeber Rudolph. Chicago: University of Chicago Press, 2006. 272p. \$45.00 cloth, \$18.00 paper.

Gandhi's Philosophy and the Quest for Harmony and---

In this book Anthony J Parel builds a fundamental philosophical background on the basis of which various ideas of Gandhi can be best understood. Gandhi has been seen in multiple directions, as an exponent of non-violent civil disobedience (satyagraha) against the British, one who constantly changed his life style like things he wore to what he ate.

Gandhi's Philosophy and the Quest for Harmony by Anthony J---

Pax Gandhiana: The Political Philosophy of Mahatma Gandhi Anthony J. Parel Abstract. Gandhi's political philosophy concerns the peaceful political order—Pax Gandhiana. Its main contention is that peace cannot be achieved by politics alone. Peace requires the confluence of the four canonical ends of life: politics and economics (artha ...

Pax Gandhiana: The Political Philosophy of Mahatma Gandhi---

A new interpretation of Gandhi's political philosophy, and how he strove to connect it with the four goals of life (purushartha). Anthony Parel argues that Gandhi's aim was the restoration of harmony and the removal of any opposition between the spiritual and the temporal, the political and the ethical.

Gandhi's Philosophy And the Quest for Harmony—Anthony J---

Gandhi Hind Swaraj & Other Writings Centenary Edition by Mohandas Gandhi, Anthony J Parel available in Trade Paperback on Powells.com, also read synopsis and reviews. Special centenary edition of *Hind Swaraj*, celebrating 100 years since the first publication of...

Gandhi Hind Swaraj & Other Writings Centenary Edition---

Parel, Anthony J. 1991. "Gandhi's Idea of Nation in Hind Swaraj." *Gandhi Marg* 13, 3: 261 - 82. For a primary source these facts should be given: Title of the book in standard transliteration, with diacritics. Date of publication. If not the original edition (a revised edition, a new edition), then give the original date in parentheses

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

This volume presents an original account of Mahatma Gandhi's four meanings of freedom: as sovereign national independence, as the political freedom of the individual, as freedom from poverty, and as the capacity for self-rule or spiritual freedom. In this volume, seven leading Gandhi scholars write on these four meanings, engaging the reader in the ongoing debates in the East and the West and contributing to a new comparative political theory.

Hind Swaraj is Mahatma Gandhi's fundamental work, and a key to the understanding both of his life and thought, and South Asian politics in the twentieth century. This volume presents for the first time the original 1910 edition of this work, including Gandhi's Preface and Foreword, not found in other editions. This is the first fully annotated edition of the work, and the volume also includes Gandhi's correspondence with Tolstoy, Nehru and others. Anthony Parel's introduction sets the work in its historical and intellectual contexts. Short bibliographical notes on prominent figures mentioned in the text and a chronology of important events are also included as aids to the reader.

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

Anthony Parel affords a new perspective on the philosophy of Mahatma Gandhi. He explores how Gandhi connected the spiritual with the temporal. Parel shows how Gandhi, drawing on the Indian time-honoured theory of the purusharthas or 'the aims of life', fitted his ethical, political, aesthetic and religious ideas together. In this way Gandhi challenged the notion which prevailed in Indian society that a rift existed between the secular and the spiritual, the political and the contemplative life.

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

"Was Gandhi a philosopher? Yes." So begins this remarkable investigation of the guiding principles that motivated the transformative public acts of one of the top historical figures of the twentieth century. Richard Sorabji, continuing his exploration of the many connections between South Asian thought and ancient Greek and Roman philosophy, brings together in this volume the unlikely pairing of Mahatma Gandhi and the Stoics, uncovering a host of parallels that suggests a deep affinity spanning the two millennia between them. While scholars have long known Gandhi's direct Western influences to be Platonic and Christian, Sorabji shows how a look at Gandhi's convergence with the Stoics works mutually, throwing light on both of them. Both emphasized emotional detachment, which provided a necessary freedom, a suspicion of universal rules of conduct that led to a focus not on human rights but human duties—the personally determined paths each individual must make for his or her self. By being indifferent, paradoxically, both the Stoics and Gandhi could love manifoldly. In drawing these links to the fore, Sorabji demonstrates the comparative consistency of Gandhi's philosophical ideas, isolating the specific ideological strengths that were required to support some of the most consequential political acts and experiments in how to live.

The writings of Henry David Thoreau (1817-1862) have captivated scholars, activists, and ecologists for more than a century. Less attention has been paid, however, to the author's political philosophy and its influence on American public life. Although Thoreau's doctrine of civil disobedience has long since become a touchstone of world history, the greater part of his political legacy has been overlooked. With a resurgence of interest in recent years, A Political Companion to Henry David Thoreau is the first volume focused exclusively on Thoreau's ethical and political thought. Jack Turner illuminates the unexamined aspects of Thoreau's political life and writings. Combining both new and classic essays, this book offers a fresh and comprehensive understanding of Thoreau's politics, and includes discussions of subjects ranging from his democratic individualism to the political relevance of his intellectual eccentricity. The collection consists of works by sixteen prominent political theorists and includes an extended bibliography on Thoreau's politics. A Political Companion to Henry David Thoreau is a landmark reference for anyone seeking a better understanding of Thoreau's complex political philosophy.

Notwithstanding his contributions to religion, nonviolence, civil rights, and civil disobedience, among other areas, Gandhi's most significant contribution is that as a political philosopher. While he is not often treated as such, Gandhi was, as Anthony J. Parel argues, a political philosopher sui generis, both in his philosophical method of constant self-criticism and his framework of philosophical analysis. Gandhi wrote daily on politics, but he did so as an activist: political philosophy was to him not just a way of understanding truths of political phenomena but was directly related to understanding those truths in action. If realized in action these truths would give rise to new political institutions, which in turn would create a corresponding peaceful political and social order. Parel dubs this order Pax Gandhiana. The main contention of Pax Gandhiana is that peace cannot be achieved by politics alone. Peace requires the confluence of the canonical ends of life: politics and economics (artha), ethics (dharma), forms of pleasure (kama), and the pursuit of spiritual transcendence (moksha). Modern political philosophy isolates politics from the other three ends, but Gandhi's originality, according to Parel, lies in the way that he brings all four together. In fact Gandhi's political philosophy is relevant not only to India but also to the rest of the world: it is a new type of sovereignty that harmonizes the interest of individual states with the community of states. Arguing against scholars who dispute a theoretical unity in Gandhi's writings, Parel suggests that Gandhi is the preeminent non-western political philosopher, and in this book he seeks to identify the conceptual framework of Gandhi's political philosophy, the Pax Gandhiana.

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