Chapter 5 : Power and Panchsheet : Summation

The final chapter portrays the perspective provided by anti-imperialist resistance in Nehru's prose work against the biased colonial concept of power. Apparent similarities are also considered. It also points out a difference between 'Power' and 'Panchsheel' and finally suggests how imbalance can be resolved through Panchsheel.

As the study probes deep to find the source from which sprang their attitude as reflected in their writing. Alike in being writers, leaders statesman, Nehru & Churchill are less alike in origins of their attitude, vision and motivating direction of their literary work. Their history writing reminds that history is transparent not because it makes the past comprehensive but, instead, it reveals patterns of exploitation and domination. The present chapter interrogates whether Churchill's attitude to India is an apparatus of power that turns on the disavowal of cultural and historical difference.

A major aspect of post-colonialism is the rather violent-like, unbuffered contact or clash of cultures as an inevitable result of former colonial times; the relationship of the colonial power to the (formerly) colonised country, its population and culture and vice versa seems extremely ambiguous and contradictory. This contradiction of two clashing cultures and the wide scale of problems resulting from it must be regarded as a major theme in post-colonialism. For centuries the colonial suppressor often had been forcing his civilised values on the natives. But when the native population finally gained Independence, the colonial relics were still omnipresent, deeply integrated in the natives minds and were supposed to be removed.

So decolonisation is a process of change, destruction and, in the first place, an attempt to regain and lose power. While natives had to learn how to put independence into practice, colonial powers had to accept the loss of power over foreign countries. However, both sides have to deal with their past as suppressor and suppressed.

This complicated relationship mainly developed from the Eurocentric perspective from which the former colonial powers saw themselves. Their colonial policy was often criticised as arrogant, ignorant, brutal and simply naive. Their final colonial failure and the total independence of the once suppressed made the process of decolonisation rather tense and emotional.

Post-colonialism also deals with conflicts of identity and cultural belonging. Colonial powers came to foreign states and destroyed main parts of native tradition and culture;
furthermore, they continuously replaced them with their own ones. This often lead to conflicts when countries became independent and suddenly faced the challenge of developing a new nationwide identity and self-confidence.

As generations had lived under the power of colonial rulers, they had more or less adopted their Western tradition and culture. The challenge for these countries was to find an individual way of proceeding to call their own. They could not get rid of the Western way of life from one day to the other; they could not manage to create a completely new one either.

On the other hand, former colonial powers had to change their self-assessment. This paradox indentification process seems to be what decolonisation is all about, while post-colonialism is the intellectual direction that deals with it and maintains a steady analysis from both points of view.

So how is this difficult process of decolonisation being done? By the power of language, even more than by the use of military violence. Language is the intellectual means by which post-colonial communication and reflection takes place. This is particularly important as most colonial powers tried to integrate their language, the major aspect of their civilised culture, in foreign societies.

Churchill & Nehru

Churchill & Nehru two Titans of literature, were persons of profound historical significance. Nehru, was one of Asia's most notable and important figures in the twentieth century. Both were strong individualists never scared to express their own beliefs. But both had different source of such attitude. The only common factor between them way their phenomenal literary skill. History without a philosophy of history is a mere chronicle and it is this base of philosophy which divides their writing in two opposite directions. Churchill remained Eurocentric and power oriented.

In the prevailing atmosphere of the late victorian era – racism and biological determinism, imperial philosophy were at height. The writing and pamphleteering of Conrad, Casement and Morel were quite exceptional. They condemned colonialism and showed a humane attitude towards the African victims of European imperialism.

Similarly, Nehru's writing is eloquent excursion on how to be free without creating the arrogance and resist imperialism of Eurocentric models. The corollary of this has immediate pertinence to contemporary debates about postcoloniality – how do a nation stop think-
ing like an empire or determinedly pretend not to be one in the first place. Nehru's writing replies "we must be made to feel in our bones, sense of unlimitedness in the spirit of adventure, the true Renaissance spirit of world view." Post-colonial criticism also takes the form of literature composed by authors that critique Euro-centric hegemony.

In concordance with the philosopher Michel Foucault, Said proposed that power and knowledge are an inseparable binary intellectual relation; therefore, the Occidental claim to "knowledge" of the Orient gave the West the power to name peoples, places, and cultures, and thus the power to control them, the peoples of The East. The power-knowledge binary relationship is conceptually essential to understanding colonialism in general, and European colonialism in particular, and thus essential to recognising post-colonialism, thus:

To the extent that Western scholars were aware of contemporary Oriental movements of thought and culture, these were perceived either as silent shadows to be animanated by the Orientalist, brought into reality by them, or as a kind of cultural and international proletariat useful for the Orientalist's grander interpretive activity.


On 10 May 1940, Churchill assumed the great burden of leading the British people and Empire towards their own finest hour. On 13 May, he spoke these immortal words in the House of Commons:

"I would say to the House, I have nothing to offer but blood, toil, tears and sweat"

Similarly Nehru's famous speech on the eve of Independence sounds the same spirit:

"Long years ago we made a tryst with destiny and now the time comes when we shall redeem the pledge".

Both have written history, the record of the world-changing events, not by arm chair authors but by men upon whose shoulders rested the destiny of their countries. Both are most praised writers of their period. The spirit of the age has often been spoken through them. They were in the thick of conflict, trial, struggle, turmoil but visionary and they translated their vision into objective reality.

Both of them wrote popular article, delivered numerous speeches, faced serveral interviews without objectionable valgarization of their subject. In their writing we find
degnified and stately expression. Both have made indelible mark on the story of our times. Both are poetic in their expression at a given moment. For both, literary and political activity run parallel. Both Churchill and Nehru had different but comparable gifts in making themselves admired and understood by the ordinary citizens. They combined imagination and a capacity for original thought, with independent judgement. As statesman both dedicated to the mission to fight, in case of Churchill, Nazism, fascism and Nehru, imperialism, colonialism.

If Churchill, for six years, as he said again and again had only one objective to win the war (World War II), Nehru for twenty six years involved in reconstructing India free from imperialism and colonial mentality. Both of them had indeed remarkable political rise and were respected as model of patriotism and sacrifice. As writer, both of them have the rhetorician element. Their writing has extraordinary vigour, verve and resource, striking in phrase, pictures-quely vehement and at the same time persuasive. But the similarities cannot be extended further.

The study attempt to inquire if Churchill’s attitude to India is an "apparatus of power" that turns on the disavowal of racial cultural and historical differences. Churchill’s imperialism is seen in his closed outlook while Nehru has the willingness to enter into dialogue with others. It is rather the imperial powers that donot respect the other’s laws and ways, but misrecognize and deligitimate them – as mere uncivilized, savage, the lawless state of nature and then intervene and subvert them. This has been the structure of argument and practice of the imperial right since the Sixteenth Century.

Bertrand Russell in his *Power – A New Analysis* (London : George Allen and Unwin Ltd. 1938, p.9) writes :

"Of the infinite desires of man, the chief are the desire for power and glory.... As a rule, however, the easiest way to obtain glory is to obtain power, this is especially the case as regards the men who are active in relation, to public events. The desire for glory, therefore, prompts, in the main, the same actions as are prompted by the desire for power, and the two
motives may, for most practical purposes, be regarded as one."

Churchill's imperialism is this desire for power. Unlike Churchill, Nehru had little respect for military might of nations. He always criticised warring nations as also he had no kind words for empires. He takes note how all empires ultimately decline and from this follows his generalisation:

"the empire of imagination is more lasting than the empire of fact."

Churchill's history is full of warriors autocrats, conquerors, diplomats, commanders and soldiers while Nehru admiring philosophers, poets and artists of the particular period of history. Churchill could not find single virtue in India but Nehru knew the British that brought imperialism also brought Shakespeare and Milton, noble speech and science and technology.

Churchill scorned the freedom movement of Indians. But Nehru's sympathies with a brave people (allies) fought against the forces of aggression (Nazism) and went through a good deal of suffering during the Second World War. For him courage for a good cause and suffering for the right end and right means are praiseworthy. While Churchill thinks of the past in term of wars and massacres Nehru is concerned with the day-to-day life of the people in ancient India. He would not appreciate Machiavelli's book or theory. It is for this reason he is not speaking in high terms about Alexander the great and finds Plato and Socrates more meaningful.

From Churchill, if one has to embark on Nehru, it is a steady decolonization and finally reaching postcolonialism. The gathering storm of colonialism finally setforth. The researcher has evaluated Nehru's literary work from post-colonial view point to establish the spirit of Panchsheel against Churchill's powercentric-athnocentric trait. Post-colonial criticism is similar to cultural studies, but it assumes a unique perspective on literature and politics that warrants a separate discussion. It concerns with literature produced by colonial powers and works produced by those who were colonized. Post-colonial theory looks at issues of power, economics, politics, religion and culture and how these elements work in relation to colonial hegemony.

The difference between the two is that of sympathy and concern for the suppressed and downtrodden. In a review of an abridged edition of Nehru's *The Discovery of India* (titled *India Rediscovered*) in *Madras Information* for June 1954, writes:
"If one sets aside the sonorous periods of Churchill's descriptions and the breath-taking accounts of the war episodes there is little left to feed the intellectual hunger in man's quest for the meaning of life. But in Nehru there is always the restless undercurrent of spiritual evolution..."

The spiritual evolution is not to be found in Churchill. Apparent similarities are impressive, however, the task of this study is to point out the contrary position and attitude that differ their mindset and decide their unique position. The aggressive tones of reassuring rhythm of Churchill's tone shows imperial power while Nehru's soft and gentle voice has modesty. Reading his work, Churchill sounds brash, assertive ego-centric, wholly absorbed in himself and in his own career. Churchill did, indeed, have behind him a vast empire. Nehru gives impression of being a dreamer, poet, philosopher.

Churchill's tough, ruthless and determined temperament proves that his heart had always been in the Royal Navy. But he was the one who by oratory and leadership kept the nations united and single minded when crisis was heaped on crisis. For Churchill "facts are better than dreams". Nehru has remarkable self-awareness and capacity for introspection. He often described himself as a child of Mountains. Churchill, certainly did not possess a philosophic habit of mind. His love for history was because it threw light on the characters of great successful or important men. Nehru was, by nature democratic and friendly. Often the visionary in the political Nehru removes matter-of-fact day-to-day life and looks to something beyond.

**Colonial Hegimony:**

Churchill's attitude manifest colonial ideology. Colonizers believe that the colonizers alone is qualified to speak of the colony. "The Power and Panchsheel" is a study caught between the racist usurpation of the colonizers and the building of a future nation by the colonized. Churchill and Nehru are viewed in this reference. Reading Churchill on India one realizes that European imperialism was nothing more than barbarism. It reveals that the interests of civilization and the interests of colonialism were basically antagonistic. He used to present history in most cases from the point of view of wars for territorial expansion and he did not stress enough the death of civilization as a result of genocide. In
contrast, Nehru studies the destruction of the national pattern of the oppressed group: the "other" the imposition of the national pattern of the oppressor.

Via intercultural exchange, Nehru searches the new situation arising from physical changes, creative energies within the culture and the impact of outside influences. The rise and fall of Indian Civilization has been explained by adaptative power of the whole cultural pattern without which the culture becomes static. Thus the source of Nehru's attitude is openness. Nehru possessed a liberal faith in internationalism, not winning but mingling is his essence. He realizes that the destruction of cultural symbol is genocide.

Reading Nehru and Churchill one feels that two channels Raj and resistance culture and imperialism imposed authority and desire for self identity runs parallel. Nehru unconsciously, often emotionally, gives voice to what was silent or marginally present or ideologically misrepresented in Churchill's opinion about India. In Churchill's remark on India we find a self originating authority imposed by the Raj (imperialist). The structure of attitude and references raises the whole question of power. Nehru's writing is a cultural enterprise as narrative strategy answering to the power of authorizing agency.

The mind of Nehru, shaped by Eton, Harrow and Cambridge, successfully and appealingly brings out self-representations of Indians. It also enables one to understand the relationship between political hegemony and knowledge. In Churchill's depiction of Indians, we find the will to domination which suppressed the freedom of thought. Nehru could avoid both glorifying myth as well as colonial degradation. With commendable ease and grace he dismisses 'orientalism'. He is not antiwest, instead he offers simplistic polarization by suggesting harmony. This study was started with the binaries of colonizers/colonized, domination/dominated, and center/periphery in order to view empires and colonies. As the study proceeds and analyses the prose work of Nehru, one realizes colonialism has become a source of creativity and experiment, though certainly not being without pain. For Nehru, colonial encounters caused the dissolution of values on all sides but at the same time creating new ways of doing things in a humanitarian sense.

Churchill's European imagination could not accomodate India which has an antiquity. Churchill's India was lamentally underhumanized, antidemocratic, barbaric, backward and so forth. Churchill continued the ageold ambivalence of the West towards the East. His was not a scientific discourse corresponding with reality.
As a consequence, India has been mythologised, it is considered to be a country of
superstitious and lethargic people who cannot create structures of governance for them-

selves.

O What Nehru did, was let the orient India have a language which must be listened to,
cared for and nourished.

O He introspects what happened to thousands of years old structures of culture, reli-
gion and the rest that the West is simply not trying to consider and understand. He
emphasises that India is larger than the Idea of itself. But he is rationalist and anx-
iously inquires why India could not stand united even after thousand years of pretence
under the rubies of culture and religion!

His *Glimpses of World History*, has been compared with Louis Blanc, a philosophic
historian. Even in his history writing he stands by the weak and oppressed and want to
share the good things of life with the downtrodden. Here lies his roots of political philos-
ophy. While reading Churchill, one remembers the often quoted saying "A study of history is
about *hybris*", creative minorities have no place in his writing. One would miss human
touch in him. Tom Wintringham wrote in *Abhinandan Granth* containing tributes to Nehru:

"Some of us in Britain who have read these *Glimpse of World History, The Discovery of India* or Nehru's *Auto-
biography* feel envious of India. And it is not easy to see
why our own past rulers taught despair and greed. Our
present leaders take a tepid pride in persuading us to endure,
without hope or aim great enough to stir us, some inconvinences.
It is natural we should envy a nation led by a man aware of the
whole world's agony, past and present, yet inspired by its
"possibility of infinite advance". Some of us, if we felt our
right equal to our need, would claim Nehru as a world's
leader rather than a nation's."

Nehru is looking for India's pantheism, its spirituality, its stability, its longevity, its
primitivity. He was looking for moral and artistic truth about the human condition, rather
than documenting what he had found around him. Nehru's writing shows sincere endeav-
our and answers one of the most difficult tasks facing the Indian subcontinent is to free all
scholarship concerning its development and its relationship to the world from the biased
formulations and distortions of colonial-influenced authors. Nehru studies the West and
other civilizations with dispassionate objectivity. Ideas of modernization his trust of the scientific achievement, with a strong claim to the universality of values is his contribution. He at a time works on combination of cultural pluralism and universalization.

He does not divide Indian history into the widely used term "Hindu India", "Muslim India" and "British India". He, even does not consider "Islam" as invador as they gradually Indianised and settled and look upon India as their homeland.

Nehru's writing seems to prove that subaltern peoples reply to the colonial legacy of the Mother Country by writing back to the center is valid. It is an example of how the indigenous peoples write their own national histories, and create cultural legacies for their own national purposes.

Nehru's sense of history helped him in promoting the good of the world and so at every step he thought of things in a big way. Nehru tries to put right the historical imbalanced relationship between the world of colonizers and colonised through the philosophy of Panchsheel.

Reading Nehru in context of post-colonialism definitely fixed his position as post-colonial writer as he evokes a precolonial version of his own nation by reinterpreting ancient history and tries to reject colonial status. There is reversal of orientalism – Nehru shows an awareness of representations of the non-European considered by the West as exotic or immoral "other". Nehru allows orient to stand on their feet, to be known by what they are actually. Moreover his process is not anti-western, in fact Nehru was basically multipolar and cosmopolitanism was his temperament.

Way back in 1936 in his Presedential Address to the Indian National Congress at Lucknow, Nehru announced:

"I am convinced that the only right way of looking at our own problems is to see them in their proper place in a world-setting. I am convinced that there is an intimate connection between world events, and our national problems is but a part of the world problem of capitalist imperialism."
Non-Aligned Movement:
(The Philosophy of Panchsheel)

Jawaharlal Nehru's greatest achievement as a Prime Minister was his Foreign Policy. It sums up his dream, his ideology, his promise to his nation and his vision as a leader. Nehru's purpose is, "it is not ultimately by violence that men are ruled, but by the wisdom of those who appeal to the common desire of mankind, for happiness, for inward and outward peace, and for the understanding of the world in which, by no choice of our own, we have to live".

For Nehru's faith is, if the world wish to survive, must be as far as possible free from hatred and destructiveness, and also from fear and subservience. Following this philosophy, the greatest success of Jawaharlal Nehru's non-committal international politics was the formation of the Non-Alignment Movement (NAM). An alliance of newly independent and long colonized nations was not taken seriously in the beginning, either by Eastern or the Western bloc. However, the importance of the alliance was soon felt and initially led to a great degree of international pressure from both parts of the globe. However, Nehru proceeded with his mission undaunted. It was great test for his courage and it was soon found that the NAM was not merely a passive platform of neutral and inactive nations. It had clear objectives that included the gradual decolonization of the world and a strong statement that the member countries were not party to the ever escalating tension of the cold war. The favoured process of decolonization as adopted by the NAM member countries was of peaceful agreement. On many occasions, NAM met with success, often under the leadership of Nehru.

Nehru's unshaken belief in the force of international brotherhood was attested with his decision to continue with India's commonwealth status. He was made subject to much criticism back home because of the support he extended towards the commonwealth, particularly after the complication of the independence issue by the British government in the Post-World War II years, leading to the unwanted partition. However, Nehru, always the believer in peaceful alliances and solution of international affairs based on discussions, went on with his ideals. He writes:

"National isolation is neither a desireable nor a possible idea in a world which is daily becoming more of a unit. International and intra-national activities dominate the world and nations are"
growing more and more interdependent. Our ideal and objective cannot go against this historical tendency and we must be prepared to discard a narrow nationalism in favour of world cooperation and real internationalism."

– The Bombay Chronicle 9-11 October 1933 "Whither India?" (Jawaharlal Nehru : An Anthology p.21)

The Non-Aligned movement was never established as a formal organization, but became the name to refer to the participants of the "Conference of Heads of State or Government of Non-Aligned countries. In a 1954 Speech in Colombo, Sri Lanka. In his Speech, Nehru described the five pillars to be used as a guide for Sino-Indian relations, which were first put forth by Chinese Premier Zhou Enlai.

Called Panchsheel (five restraints), these principles later served as the basis of the Non-Aligned Movement. The five principles were:

- Mutual respect for each other's territorial integrity and sovereignty
- Mutual non-aggression
- Mutual non-interference in domestic affairs
- Equality and mutual benefit
- Peaceful coexistence

In Bandung Conference of Asian and African States for the Non-Aligned Movement in 1955, NAM declared their desire not to become involved in the Cold War and adopted a "declaration on promotion of World Peace and Cooperation", which included Nehru's five principles (Panchsheel).

Nehru welcomed Panchsheel with open arms, pointing out in Parliament that it was on ancient phrase in India that the Lord Budha had used in the moral context. In China the idea of Panchsheel can be traced back to ancient times. The great Chinese philosopher, Confucius spoke of harmony in the midst of differences and outlined certain ethical principles of human conduct. Nehru honoured this philosophy arose from the civilizational matrix of Asia.

Neutralization of the pro-western States and strong support of states like India which openly proclaim a policy of neutrality in the East-West conflict was Nehru's greatest gift to Asian and African countries. Speaking in the Indian Council of States (the Rajya Sabha) in
August 1954, Nehru declared:

"We talk about the crisis of our time and many people do it in different ways ... well the crisis of the time in Asia is colonialism verses anti-colonialism".

Again and again, Nehru has rung the worth of this theme. He epitomized the essence of Panchsheel.

Nehru's mission had potential. The five principles came to be accepted almost universally by countries and finally by the United Nations Organisation. Thus Panchsheel became the presiding principle of the Asian-African movement for equality and freedom against the prevailing colonial and imperialist domination of the world. In the new context, the Five Principles have become intensely relevant in the conduct of international relations.

Nehru believes in a multi-polar world where power is diffused over several centres in a world of infinite diversities and differences in terms of culture, language, religion, economic condition and political persuasion. Nehru never preferred unipolar and interventionist theories and practices as he was convinced that such theories are unsustainable and opposed to a democratic and pluratetic world order. Nehru had faith that Panchsheel can work to bring about such a democratic transformation of the world body to serve the interests and aspirations of humankind. In 1950 Nehru observed that:

"it should be open to each country to develop in its own way, learning from others and not imposed by them. Essentially this calls for a new mental approach. The Panchsheel offers that approach."

Through Panchsheel one can rechannelise their outburst and redirect their aggressive energy. Instead of setting man against man, and group against group the power of hatred can be directed against these eternal and universal enemies of humanity with a minimum of teaching, preaching and propaganda, everybody's patriotic ethos and pathos can be easily incited, maintained and exalted to the highest pitch of intensity ever reached in any international treaty. Nehru's ideal of Panchsheel is answer to the power intoxication, noble declaration against ignoble policies. In Nehru's Panchsheel, one finds the brighter trend of emergence of the seeding of a new integral sociopolitical order. There is no burden of mental, racial,
or even national superiority or ego. He realized that friendship, cooperation, fraternity and equality is incomparably nobler and potentially greater factor than the power factors.

When Nehru was campaigning for the Non-Alignment tradition of Panchsheel, Churchill in the last phase of his life was anxious to have Union of Europe. Nehru was essentially cosmopolitan. Nehru was trying to construct secular history. Secular history, not as a mere chronicle of kings, queens but as the biography of a people, traceable through a people's archive of achievements as manifested in archeological, monumental and documentary records, the story assuming heroic and epic proportions through sagas of migrations, wars, invasions and conquests. Such history is a record of collective achievement.

Nehru developed a role for India on the world stage based largely on its civilizational history and moral standing, making India the voice of the oppressed and the marginalised against the big power hegemons of the day and a force for peace. His is a kind of India created by large scale. Missionaries and orientalists gave package of India which had past but no present. Nehru brought present. Nehru wrote in *Discovery of India*:

"Till recently many European thinkers imagined that everything that was worthwhile had its origins in Greece or Roma." But now we are assured that Panchsheel is Nehruvian way of decolonisation. It has future, potential to lead self and the rest. Thus power and Panchsheel is a hard and fast line separating colonizer from colonised in matters of challenging the silence of Orientalism.

Nehru's 'decolonization' does not halt at narrow nationalism or anti-Western. Time and again in his writing –

"In India the moment we tried to make our culture rigid in order to protect it from foreign incursions. We stopped its natural growth, and slow paralysis crept in and brought it near to death." *(The Nehru Era)*

Churchill records history, Nehru tries to rewrite history uncovering bias and assumptions of racial superiority. Freedom from bias is his philosophy of history. And history without philosophy is nothing but data. Nehru's interest in human affair is what lacking in Churchill's history, Nehru's secularism, his broadmindedness and conviction that love bigets love and hate generates hate, that altruistic person like longer than egoistic individuals is reflected throughout in his writing. To him love is a powerful antidote against fear and hate.
What then is the moral of Churchill’s life? Through his steadfast stance, Churchill rallied the English to die with honour – therefore they deserved to win. The study does not omit positive side of Churchill. Both these leaders dedicated themselves thoroughly to their roles. Though divided into opposite side of the play they shared common traits that is their wisdom. Both believe in "Let us have no fear of the future".

Churchill said:

"We have surmounted all the perils and endured all the agonies of the past. We shall provide against and thus prevail over the danger and problems of the future, withhold no sacrifice, grudge no toil, seek no sordid gain, fear no foe ...

We have, I believe, within us the life-strength and guiding light by which the tormented world around us may find the harbour of safety, after a storm-beaten voyage."

Though, he always called war "the unnecessary war". or "To jaw-jaw is always better than to war-war".

Both believed, in the words of Churchill:

"What is the use of living, if it be not to strive for noble causes and to make this muddled world a better place for those who will live in it after we are gone?"

More commonly, Nehru is labelled an idealist or a liberal internationalist and is often seen as a post colonial leader who sought the extension of ‘International Society’ to include India. Nehru's frequent comments on the inevitability of a World Government or World Federation suggest that he was a person who adhered to the idea of cosmopolitanism. Gopal Krishna calls Nehru 'a pragmatic idealist' who tried and failed, to promote the transformation of world order. (Krishna, 1984, pp. 272, 274, 285-6)

Like Gandhi he sought to find ways of exercising power morally. As Sunil Khilnani using a phrase 'reminiscent of Bertrand Russel' has argued, he spent much of his life trying to fashion a modern politics grounded in a reasoned morality (Khilnani 2004, p.28).
One must take note that Russell was an early influence and long standing acquaintance whose books made a significant impact on Nehru in the 1920s. His desire for an ethical project that is underpinned by a reasoned morality. His ethic of internationalism was the product of this project which took shape in the context of the anti-colonial movement and drew on what Nehru would call a 'strange medley' of influences from Gandhi, Marxism, Buddhist philosophy and Tagore. For Nehru an ethical National Project could flourish only within an internationalist frame.

He always believed that all our cultural heritage is a product of the contribution of all nations. His final search was peace and harmony for the whole World. He says:

"...But still it (India) seeks to synthesize it with its own fundamental conceptions, to find a harmony between the inner man and this ever-changing outer environment. That harmony is strangely lacking in the world today and all of us seek blindly for it, and till we find it we shall have to march heavily through the deserts of conflict and hatred and mutual destruction."*

*(from The Unity of India, 1941, pp.25-6)*

Nehru wants mankind be unified into one permanent solidary body by its perennial common enemies – hatred and fear. No other enemy. In the first chapter of Orientalism, Said states the "main intellectual issue raised by 'Orientalism'." is Can one divide human reality, as indeed human reality seems to be genuinely divided, into clearly different cultures, histories, traditional societies, even races, and survive the consequences humanly?" (p.45)

Nehru's solution is Panchsheel, live and let live be free and make others free. Ramchandra Guha rightly finds Nehru's respect for democratic procedure, his inclusive social vision and his independent foreign policy all remain relevant. His ideas of religious and linguistic pluralism remain entirely relevant.

Indira Gandhi described Jawaharlal Nehru as a "generous and gracious human being who summed up in himself the resurgence of the Third World as well as the humanism
which transcends dogmas. Nehru, has lot to learn from other regions (the West). His Panchsheel faith is **Genuine Pluralistic Universalism**, opening up to other ways of knowing. Today the World faces challenge of reconstructing a pluralist universalism, an attitude which would be less focussed on the scruples of representing other cultures.

Power locks the self and others, Panchsheel promises democracy, individualism, rationality and are formed out of the amalgamation of various practices. The specific virtue of prose is that it is judicial but Nehru's prose heightens by being garnished with an appeal to emotion. His thought is systematized emotion and that emotion attains dignity of conviction.

The society living on the subcontinent that the British called India experienced many foreign influences before the European one. Surprisingly it managed to either absorb and add or reject them and thus denied only major structural transformation coming from the outside for hundreds of years. Nehru, inspired by Mahatma Gandhi, his own Western education and his own rationalism and understanding transformed India from colony to free country. That is why he is among the first few makers of Modern India. He delicately balanced Indian identity between antiquity and modernity. He never burdened himself with the past, at the same time did not leave it. He agreed:

"The culture of a people must have its roots in the national genius. It must smell of the soil and draw its inspiration from its past history. But it cannot live for ever on the earnings of its forefathers.... It must be a live and growing thing responsive to new conditions and flexible enough to adapt itself to them."*

*(The New Era [13 May 1928])

Nehru's foreign policy also witnesses the same spirit. Socialism can be said to be one of the greatest influence on Nehru, as Gandhi's ideals of Satyagrah also influenced him to a great degree. But he committed himself to neither point of view in framing his foreign policy. His foreign policies were characterized by two major ideological aspects. First, he wanted India to have an identity that would be independent of any form of overt commitment to either power bloc. Secondly, he had an unshaken faith in goodwill and honesty in matters of international affairs. These led him to the founding Non-Aligment Movement (NAM). This does not mean he was anti-Western. Nowhere his writing reveals intrigues,
plotting, ego, self-praise or narrow mindedness. Non-Alignment was not just a Political Strategy but philosophy of life for him. He wrote:

"Independence therefore cannot mean for us isolation but freedom from all imperialist control, and because Britain today represents imperialism, our freedom can only come after the British connection is severed. We have no quarrel with the British people, but between British imperialism and Indian freedom there is no meeting ground and there can be no peace. If imperialism goes from Britain we shall gladly cooperate with her in the wider international field. Not otherwise."*


After Independence, as Prime Minister he proved how he was true to his words. He gloriously passed the acid test by joining the Commonwealth against much criticism at home front. After Independence, Nehru forgot the past and bitterness between the rulers and the ruled and extended friendship to the British People and the Commonwealth of Nations. He even looked at the British rule as a challenge of a mighty wave, and adds:

"Are we to complain of the cyclone that uproots us and hurts us about or the wind that makes us shiver?"

Again he compares the British rule with the fire "that is needed to test and challenge" us and "before India" is reborn it will have to go through again and again the fire that cleanses..."

This is truly Nehruvian spirit. At this point the difference between power and Panchsheel is self-evident. Panchsheel is Indian tradition.

In this context Guenon's affirmation that "...the outstanding difference between the East and West (which really means in this case the modern West), the only difference that is really essential (for all others are derivative), is on the one side the preservation of tradition, with all that this implies and on the other side the forgetting and loss of this same tradition.

– R. Guenon, Oriental Metaphysics, p.55

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Annexure-I

Sir Winston Churchill

Prime Minister of the United Kingdom: 26 October 1951 - 7 April 1955

Monarch George VI

Elizabeth II

Deputy Anthony Eden

Preceded by Clement Attlee

Succeeded by Anthony Eden

In Office

10 May 1940 - 26 July 1945

Monarch George VI

Deputy Clement Attlee

Preceded by Neville Chamberlain

Succeeded by Clement Attlee

Minister of Defence

In Office

28 October 1951 - 1 March 1952

Prime Minister Himself

Preceded by Emanuel Shinwell

Succeeded by The Earl Alexander of Tunis

In Office

10 May 1940 - 26 July 1945
Prime Minister Himself
Preceded by The Lord Chatfield as Minister for Coordination of Defence
Succeeded by Clement Attlee

Chancellor of the Exchequer

In Office

6 November 1924 - 4 June 1929

Prime Minister Stanley Baldwin
Preceded by Philip Snowden
Succeeded by Philip Snowden

Home Secretary

In Office

19 February 1910 - 24 October 1911

Prime Minister Herbert Henry Asquith
Preceded by Herbert Gladstone
Succeeded by Reginald McKenna

President of the Board of Trade

In Office

12 April 1908 - 14 February 1910

Prime Minister Herbert Henry Asquith
Preceded by David Lloyd George
Succeeded by Sydney Buxton

Member of Parliament for Woodford

In Office

5 July 1945 - 15 October 1964
Preceded by New constituency

Succeeded by Patrick Jenkin

Member of Parliament for Epping

In Office

29 October 1924 - 5 July 1945

Preceded by Sir Leonard Lyle

Succeeded by Leath Manning

Member of Parliament for Dundee

with Alexander Wilkie

In Office

24 April 1908 - 15 November 1922

Preceded by Alexander Wilkie

Edmund Robertson

Succeeded by Edmund Morel

Edwin Scrymgeour

Member of Parliament for Manchester

North West

In Office

8 February 1906 - 24 April 1908

Preceded by William Houldsworth

Succeeded by William Joynson-Hicks

Member of Parliament for Oldham

with Alfred Emmott

In Office
24 October 1900 - 12 January 1906

Preceded by
Walter Rounclaman
Alfred Emmott

Succeeded by
Alfred Emmott
John Albert Bright

Personal Details

Born
Winston Leonard Spencer - Churchill
30 November 1874
Blenheim Palace, Woodstock, Oxfordshire, England, United Kingdom

Died
24 January 1965 (aged 90)
28 Hyde Park Gate, London, England

Resting place
St Martin's Church, Bladon, Oxfordshire

Citizenship
British

Nationality
English

Political party
Conservative (1900-04, 1924-64)
Liberal (1904-24)

Spouse(s)
Clementine Churchill (m.1908-1965)

Relations
Lord Randolph Churchill (father)
Lady Randolph Churchill (mother)
John Stranges Spencer-Churchill (brother)
Pamela Harriman (former daughter-in-law)
Winston Churchill (grandson)

Children
Diana Churchill
<table>
<thead>
<tr>
<th>Residence</th>
<th>10 Downing Street (Official)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Chartwell (Private)</td>
</tr>
<tr>
<td></td>
<td>28 Hyde Park Gate, London</td>
</tr>
<tr>
<td></td>
<td>(Private, place of death)</td>
</tr>
</tbody>
</table>

**Alma mater**  Harrow School, Royal Military Academy Sandhurst

**Profession**  Member of Parliament, statesman, soldier, journalist, historian, author, painter

**Religion**  Anglican

**Military service**

**Allegiance**  British Empire

**Service/branch**  British Army

**Years of service**  1895-1900, 1902-24

**Rank**  Lieutenant-Colonel

**Battles/wars**  Anglo-Afghan War

* Siege of Malakand

Mahdist War

* Battle of Omdurman

Second Boer War

* Siege of Ladysmith
Annexure-II

JAWAHARLAL NEHRU:
A CHRONOLOGY

1889 Born 14 November in Allahabad, the son of Motilal and Swaruprani Nehru.
1905-7 Harrow School, Harrow-on-the-Hill, Middlesex
1907-10 Trinity College, Cambridge
1910-12 Inner Temple, London
1912 Returned to India, Lawyer, Allahabad High Court
1913 Joint Secretary, Allahabad branch of St. John Ambulance Brigade
1916 Married, 8 February Kamala Kaul
1917 Joined Home Rule League, Daughter, Indira, born 19 November
1918 Secretary, Home Rule League
1919 Started the newspaper, Independent, with Motilal Nehru
1920 Joined the Non-co-operation Movement
1921 Arrested 6 December for participating in the Volunteer Movement and urging
the boycott of the visit of the Prince of Wales to India
1922 Released 3 March. Arrested 11 May for picketing cloth shops
1923 Released 26 January. Elected April Chairman, Allahabad Municipal Board.
(Resigned January 1925.) Arrested 19 September for defying an order banning
entry into Nabha State. (Released 6 October.) Presided October over the
United Provinces Political Conference, Benaras. Founded December the
Hindustani Seva Dal. General Secretary, Indian National Congress, 1923-5.
1926-7 Visited Europe and Britain. Attended 10 February 1927 the Congress of
Oppressed Nationalities, Brussels. Visited November the Soviet Union.
Moved December the 'Independence Resulution' at the Madras session of
the Indian National Congress. General Secretary, Indian National Congress, 1927-9.
1928 Presided April over the Punjab Provincial Conference. Founded August the
Independence for India League. Presided September over the All Bengal Stu-
dents Conference. Active in the boycott of the Simon Commission; lathi-
charged November, Lucknow.
1929 Presided 30 November over the Nagpur session of the All India Trade Union Congress. Presided 29 December over the Lahore session of the Indian National Congress.

1930 Participated in the Salt Satyagraha Movement and arrested 14 April. (Released 11 October.) Arrested 19 October for speech made in favour of the no-tax campaign.

1931 Released 26 January. Motilal Nehru died 6 February. Arrested 26 December for breach of an internment order prohibiting him from leaving the municipal limits of Allahabad. (Released 30 August 1933.)

1934 Organized January relief for the victims of the Bihar earthquake. Arrested 12 February for speeches made in Calcutta. (Released 11 August on parole.) Returned 23 August to prison. (Released 4 September 1935.)

1936 Kamala Nehru died 28 February in Lausanne, Switzerland. Presided 23 April over the Lucknow session of the Indian National Congress. Travelled April-December around India campaigning on behalf of Congress candidates for the General Elections. Presided 27 December over the Faizpur session of the Indian National Congress.

1938 Swaruprani Nehru died 10 January. Visited Spain, France, Britain and some other European countries. Chairman, National Planning Committee.

1939 Visited Sri Lanka and China. Drafted the Congress resolution on the war.

1940 Chosen to be the second satyagrahi in the Individual Satyagraha Movement. Arrested 31 October for speeches made in Gorakhpur. (Released 4 December 1941.)

1942 Negotiations March-April with Sir Stafford Cripps. Moved 7 August the ' Quit India' resolution at the All-India Congress Committee meeting. Arrested 9 August.

1945 Released 15 June. Represented 25 June-14 July the Congress at the Simla Conference. Campaigned for Congress candidates in the elections. Appeared November as a lawyer for the defence at the trial of the Indian National Army Officers. Vice-President, Indian Centre of the P.E.N. Elected December President of the All-India States People's Conference.

1946 Visited March South-east Asia. Held April-June talks with members of the British Cabinet Mission. Elected May President of the Indian National Con-
gress. (Resigned in September.) Trip June to Kashmir, arrest and release. Interim government formed 2 September with Nehru as Vice-President of the Viceroy's Executive Council and member for External Affairs and Commonwealth Relations. Moved 13 December the 'Objectives Resolution' in the Constituent Assembly.

1947 Inaugurated 23 March the Asian Relations Conference, New Delhi. Broadcast 3 June to the nation accepting the partition proposals. Became 15 August first Prime Minister of free India.


1949 Inaugurated 20 January the conference of eighteen nations to condemn Dutch aggression on Indonesia. First visit October-November to the U.S.A. and Canada.

1950 India became a Republic 26 January. Became March Chairman, Planning Commission. (Held this office till his death.)

1951 Elected President, Indian National Congress. (Continued till 1954.)

1952 Formed May new government after the first General Elections. Began 2 October Community Development Programme.


1954 Chou En-lai visited India. Issued June joint statement of the Prime Ministers of India and China, listing the five principles (Panchsheel) for the regulation of relations between nations.

1955 Moved January the resolution on a 'Socialistic Pattern of Society' at the Avadi session of the Indian National Congress. Afro-Asian Conference, Bandung, 13-25 April.

1956 Conference 17-18 July with President Nasser of Egypt and President Tito of Yugoslavia, Brioni. Conference November of the Prime Ministers of Indonesia, Burma, Ceylon and India, New Delhi.

1957 Formed April new government after the second General Elections.

1959 Sponsored January resolution on co-operative farming and state trading of food grains at the Nagpur session of the Indian National Congress.
1961  Conference of Non-aligned Nations, Belgrade, September.
1962  Formed April new government after the third General Elections. Presided June over the National Integration Council meeting. State of Emergency proclaimed 26 October by the President of India following the Chinese aggression.
1963  'Kamraj Plan' – ministers relinquished office to reorganize the Congress Party.
1964  Died 27 May in New Delhi. Cremated at what is now Shanti Vana on the banks of the Yamuna.

**Primary Source**

**Major Works**

Soviet Russia (1928)
Letters from a Father to His Daughter (1930)
Window in Prison and Prisonland (1933)
Glimpses of World History (1934)
An Autobiography (1936)
India and the World (1936)
Eighteen Months in India (1938)
China, Spain and the War (1940)
The Unity of India (1941)
The Discovery of India (1946)
A Bunch of Old Letters (1958)

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The following is a complete list (arranged by date) of Churchill’s 43 book-length works in 72 volumes, published over the course of his lifetime (1874-1965) and posthumously. When titles are divided by a slashmark, the second title is the American, the first the English.


THE STORY OF THE MALAKAND FIELD FORCE

First published by Longmans Green, London: 1898

Woods A1

Churchill’s greatest early work: a prose epic with much relevance today. Editions through 1965 are highly collectable. All editions from 1902 had an abridged text, in which Churchill excised about 25% of the original manuscript, but also some new material. First editions have 950pp, others 456 or less. An indispensable work. The Churchill Center is now facilitating publication of a new unabridged edition.

SAVROLA

First published by Longmans Green, New York: 1899

Woods A3 (Churchill’s only novel)

Much underrated, Savrola reveals the 25-year-old Churchill’s emerging political philosophy, much of which stayed with him for his entire life (Finest Hour 74 was almost entirely devoted to
Savrola. Though Savrola was Churchill’s only novel, he wrote several short fiction stories including Man Overboard! On the Flank of the Army and The Dream.

Last reprint 1990 by Leo Cooper (London).

LONDON TO LADYSMITH VIA PRETORIA

First published by Longmans Green, London: 1900

Woods A4

The most exciting early Churchill work, this colorful book sets down Churchill’s Boer War experiences, including his escape from the Boers after the Armoured Train attack and his return to British lines. First editions are beautifully illustrated with cover artwork showing the ill fated armoured train. Illustrated by maps and plans within 498 pages. First of the two Boer War volumes. Last reprint 1989 (“The Boer War”) by Leo Cooper (London) and W. W. Norton (New York).

IAN HAMILTON’S MARCH


Woods A5

In his sequel to the Ladysmith, Churchill takes us through the march on and capture of Pretoria and his triumphant reentry to free his fellow prisoners at the Staats Model Schools. This is some of WSC’s best writing on early military campaigns. 410pp, illus, with maps. Last reprint 1989 (The Boer War) by Leo Cooper (London) and W. W. Norton (New York).

MR. BRODRICK’S ARMY

First published by Arthur L. Humphreys, London: 1903

Woods A6

Likely a vanity press edition commissioned by Churchill with Humphreys, who was known for such projects, this is the author’s rarest work, comprising a collection of Churchill’s speeches
on Army Reform. Last reprint 1977 by the Churchilliana Co. (Sacramento, Calif.) Included in Early Speeches, a reprint bound from the 1974 collected Works.

LORD RANDOLPH CHURCHILL


Woods A8

Winston’s fillal biography is still a standard of its type, brilliantly illustrating the great days of Victorian politics and life in the upper strata of British Society. First editions comprise 2 vols, 840pp. illus. All subsequent editions are one volume but complete, and the 1952 edition adds a new Foreword by the author and a new appendix on Lord Randolph’s resignation from the government in 1886. Last reprinted 1952 by Odhams Press, London, A reprint bound from the 1974 Collected Works.

FOR FREE TRADE


Another collection of speeches, this work probably saw fewer than 500 copies and is Churchill’s second rarest book. Last reprint 1977 by the Churchillian Co. (Sacramento, Calif.) Included in “Early Speeches,” a reprint bound from the 1974 collected works.

MY AFRICAN JOURNEY

First published by Hodder & Stoughton, London, 1908

Woods A12

Those who impute racism to Churchill have never read the enlightened views expressed over East Africa in this entertaining travelogue. First editions have handsome woodcut covers (WSC with his White Rhino), 61 photos by the author and contain 226 pages. Last reprint 1989 by Leo Cooper (London). Also published 1992 in a limited leather-bound edition by the Easton Press, Norwalk, Conn.
LIBERALISM AND THE SOCIAL PROBLEM

First published by Hodder & Stoughton, London: 1909

Woods A15

This early speech collection of the fighting radical (“a traitor to his class”) is now extremely scarce and many predict it will soar in value over the next decade. It collects speeches that demonstrate Churchill’s remarkably progressive views as a member of the last great Liberal Government of 1906-10. 5000 first editions were printed, each 414pp. Last reprint 1970 by Haskell House (New York). Included in Early Speeches, a reprint bound from the 1974 Collected Works.

THE PEOPLE’S RIGHTS

First published by Hodder & Stoughton, London: 1910

Woods A16

The third rarest Churchill book after Brodrick’s Army and For Free Trade, this speech collection from the 1911 election was published cheaply, to be read and thrown away. Now it’s period piece, and scarce. Last reprint 1971 by Taplinger, New York. Included in “Early Speeches,” a reprint bound from the 1974 Collected Works.

THE WORLD CRISIS

First published by Scribners, New York: 1923-31 (5vols, 6 parts)

Woods A31

The most compelling of Churchill’s multi-volume works puts you at his side during the crucial years 1911-28; fine writing that is impossible to put down. First editions have lately fallen off in value, making them affordable to many; later impressions are now readily available. The US edition is the true first. 5vols in 6 parts, 2500+pp, illustrated with folding maps & plans. As impressively produced as it was written. Strongly recommended for all Churchill libraries. A derivative work was The Great War (1933-34), the first illustrated edition. Last full reprint 2007 by the Folio Society, London.
MY EARLY LIFE: A ROVING COMMISSION

First published by Thornton Butterworth, London: 1930

Woods A37

Hooked by My Early Life. Though inaccurate his places, especially about his schooldays, it remains his most beloved and engaging volume. Fine firsts (392pp, well illustrated) are rare, but frequently reprinted, with probably more individual editions and foreign language translations than any other Churchill work. In print as a Touchstone Paperback with a new introduction by William Manchester, Simon & Schuster, New York.

INDIA

First published by Thornton Butterworth, London: 1931

Woods A38

Manfred Weldhorn, in the foreword to the American first edition, finds Churchill’s speeches on India equal to the war speeches in power and persuasive argument, but in a futile and probably wrong cause. First Editions (144pp.) usually come in orange wraps, seconds in green; the American First is a replica of the rare hardbound first.

THOUGHTS AND ADVENTURES / AMID THESE STORMS


Woods A39

There’s so much in this book; speculations about the future that are either chillingly or encouragingly accurate, retrospectives on WW1 and divers election experiences, essays on the likes of Moses: hours of great reading. Jacketed firsts (320pp, frontis., cartoons) are rare, but many reprints have appeared over the years. In print in a large-format paperback by ISI Books, with an erudite new foreword by James W. Muller and thoroughly footnoted by Muller and Paul H. Courtenay.
MARLBOROUGH: HIS LIFE AND TIMES


Woods A40

As you read this great biography you will realize where much of Churchill’s World War II thought and rhetoric came from. The same themes are there; unity through alliance, death to continental tyrants. Jacketed firsts are uncommon but not rare; however, prices have tumbled. The first British (4vols) and American (6vols) editions contain 2550pp, illus. The American vols. 1&2 equate to the British vol. 1 and vols. 3&4 to the British Vol.2. These were originally sold in pairs. Last full reprint 1991 by the Folio Society, London. An abridged one-volume edition with an introduction by H. S. Commager was published by Scribner in 1968.

GREAT CONTEMPORARIES

First published by Thornton Butterworth, London: 1937

Woods A43

Churchill’s essays on the great personages of his time remains a classic. His views are largely derived from personal acquaintance, and range over a multitude from late Victorian statesmen (Morley, Rosebery, Joseph Chamberlain, Balfour, Asquith) through notables of the Great War (Hindenburg, the Kaiser, Foch, Clemenceau


ARMS AND THE COVENANT / WHILE ENGLAND SLEPT

First published by George Harrap Ltd., London: 1938

Woods A44

A scarce works that was reprinted only once after the war, this contains some of Churchill’s most prescient and masterful speeches covering the period from 1932 through Munich. First editions contain 466pps. Last reprinted 1971 by N. W. Ayer, Nashua, N. H.
STEP BY STEP 1936-1939

First published by Thomton Butterworth, London: 1939

Woods A45

Churchill’s foreign affairs articles from 1936 to 1939 are compiled in this important work, which chronicles Britain’s loss of air parity, France’s decline, and the renascent Germany of Adolf Hitler. First editions contain 366 pages and are illustrated with a folding map. Last reprinted 1971 by N. W. Ayer, Nashua, N. H.

INTOBATTLE / BLOOD SWEAT AND TEARS

First published by Cassell, London: 1941

Woods A66

His best selling prewar work, this book contains the greatest Churchill speeches of the war, from Blood Toll Tears & Sweat to his homecoming at Harrow School. 300pp. Last reprinted 1966 by Capricorn Paperbacks, New York.

THE UNRELENTING STRUGGLE

First published by Cassell, London: 1942

Woods A89

Contains speeches from 12Nov40 through Pearl Harbor and the “Some chicken, some neck” speech in Ottawa, 12/41. First editions 350pp, illustrated. Last reprinted 1971 by N.W. Ayer, Nashua, N. H.

THE END OF THE BEGINNING

First published by Cassell, London: 1943

Woods A94
Contains speeches given at the turning point of the war, following victories at Alamein and Stalingrad and the North Africa landings. 258pp, illustrated. Last reprinted 1971 by N. W. Ayer, Nashua, N.H.

ONWARDS TO VICTORY

First published by Cassell, London: 1944

Woods A101

Churchill’s speeches before prior to the invasion of Europe on 6 June 1944 are key to the canon. 280pp, illustrated. Not reprinted since 1946 but readily available secondhand and as part of the three.

THE DAWN OF LIBERATION

First published by Cassell, London: 1945

Woods A107

Contains Churchill’s 1944 speeches on the road to victory, from “Preparation, Effort in Resolve” to “Hope for Victory. 330pp, illustrated. Not reprinted since 1947 but readily available secondhand and as part of the three volume definitive edition, The War Speeches.

VICTORY

First published by Cassell, London: 1946

Woods A112

The final war speeches, 240 pages, illustrated. Ronald Cohen discovered that there are two states (page 177 is numbered “77” in the first and this is corrected in the second with a page cancel.) Not reprinted since 1946 but readily available secondhand and as part of the three volume definitive edition, The War Speeches.

WAR SPEECHES 1940-1945

First published by Cassell, London: 1946
A softbound collected set of war speeches distilled from the previous six titles, important bibliographically as the first collected edition. Now rare, this work was not reprinted since the 1940s, when it also saw a number of foreign language translations.

SECRET SESSION SPEECHES


The last war volume publishes six secret speeches, the first being only partial, reproduced from Churchill’s typed manuscript. 96pp. The American edition preceded the Cassell English edition. Not reprinted since 1946 but readily available secondhand and as part of the three volume definitive edition, *The War Speeches*.

THE SECOND WORLD WAR


The books that brought most of us to Churchill. “This is not history; this is my case,” he said; but what a case, Volume 1, “The Gathering Storm,” continues where The World Crisis left off the volumes contain 5000 pages, illustrated by maps and plans. The American edition preceded the Cassell English Edition by six months because Churchill insisted on numerous last minute changes to the latter, which he considered definitive. Reprinted frequently, still in print and readily available secondhand. An abridged edition with a discussion by Churchill of the first ten years since the war, was published in 1959.

THE SINEWS OF PEACE

First published by Cassell, London: 1948

The first of five postwar speech books, comprising Churchill’s preparations from the end of the war. Last reprint 1949 by Houghton Mifflin Co., Boston.
PAINTING AS A PASTIME

First published by Odhams, London: 1948

Woods A125

Originally published in 1921, this famous essay finally made book from 37 years later. It contains 34 pages of text plus 16 pages of color plates. Frequently reprinted it last appeared as a Penguin Paperback in the 1960s.

EUROPE UNITE

First published by Cassell, London: 1950

Woods A128

Contains the Leader of the Opposition’s speeches from 1947-48, including the all-important “Europe Unite” speech the Hague. Not reprinted.

IN THE BALANCE

First published by Cassell, London: 1951

Woods A130

The sizzling Leader of the Opposition speaks on Korea, NATO and Socialism on the eve of returning to Downing Street. 430 pages. Not reprinted, and increasingly scarce.

THE WAR SPEECHES DEFINITIVE EDITION

First published by Cassell, London: 1951-52(3vols)

Woods A136

Compiled from the seven volumes of War Speeches and differing slightly in content, this is the best war speech edition to own because it is printed and bound in superior fashion to the wartime volumes. Last reprinted 1969 by Purnell, London.
STEMMING THE TIDE

First published by Cassell, London: 1953

Woods A137

A resurgent Churchill leads the Conservatives to victory and makes his first speeches as Prime Minister since 1945. 380pp. Last republished in a remainder binding by Cassell in 1965. Scarce in all its forms. This was also the last Churchill speech book with an American edition (Houghton Mifflin, 1954).

A HISTORY OF THE ENGLISH-SPEAKING PEOPLES


Woods A138


THE UNWRITTEN ALLIANCE

First published by Cassell, London: 1961

Woods A142

Churchill’s last book in his lifetime collects his speeches from 1953 through 1959. There were no reprints and no American (or other) counterparts to this work; as a result it is very scarce.

FRONTIERS AND WARS

First published by Eyre & Spottiswoode, London: 1962

ICS A142/1
Mentioned by Woods under A1, this is actually a distillation of his first four war books, the Malakand Field Force, River War, London to Ladysmith and Ian Hamilton’s March. Last reprinted by Penguin, 1962.

YOUNG WINSTON’S WARS

First published by Leo Cooper, London: 1972

ICS A143

Edited by Frederick Woods, this work is the first appearance in volume form of Churchill’s 1897-1900 war dispatches. A subsequent printing, entitled Winston Churchill, Was Correspondent, added the Cuban dispatches from 1895. This was the last published version, by Brassey’s London, 1992.

IF I LIVED MY LIFE AGAIN


ICS A144

A grand compilation from Churchill’s writings by Jack Fishman, who unfortunately didn’t bother to footnote his sources. Not reprinted.

WINSTON S. CHURCHILL: THE COMPLETE SPEECHES


ICS A145

A nearly complete, and enormous compilation of Churchill’s speeches from his maiden political speech (Bath, 26 July 1897) through 1963 (accepting Honorary American Citizenship). Containing 9,000 pages, this work is now quite scarce and desirable. The only reprint was an abridged 8vol paperback in 1983.

THE COLLECTED ESSAYS OF SIR WINSTON CHURCHILL

ICS A146

A supplement to the 1974-75 “Collected Works,” this is the only collection of Churchill’s periodical articles in volume form. It contains all the articles the publishers could find that were not picked up in Churchill’s books. Published in two versions, the Centenary Edition

THE DREAM


ICS A147

A limited edition of 500 leather-bound copies, of which 20 had handmade marbled endpapers and the rest red moiré cloth endpapers. This work was subsequently reprinted in softbound format and remains available from ICS. It contains Churchill’s imagined (some say not quite imagined) conversation with the shade of his father, who returns to visit him in 1947 and is told the history of the world since his own death in 1895, without a hint of the many roles his son played.
Annexure IV

100 Books about Sir Winston Churchill

Comprehensive Biographies

1. Best, Geoffrey Churchill A Study in Greatness
2. Rose, Norman, Churchill an Unruly Life
5. Taylor, Robert I Winston Churchill, An Informal Study of Greatness (1952)
6. Broad, Lewis The Years of Preparation; of Achievement 2 vols
7. Kraus, Ren. Winston Churchill A Biography (1940)
8. Ephesian Winston Churchill (1927)
9. Gilbert, Martin Winston Churchill (1979)
11. Grant, R.G. Winston Churchill An Illustrated Biography
12. Manchester, Wm. The Last Lion 1874-1932
13. Manchester, Wm. The Last Lion 1932-40

Photo Biographies

15. Gilbert, Martin. Churchill- A Photographic Portrait
17. Soames, Mary, A Churchill Family Album
18. ILN. An Eightieth Year Tribute to Winston Churchill
19. Thompson, Maleom. The Life and Times of Winston Churchill
20. Longford, Elizabeth. Winston Churchill
22. The Times. 1874-1965 The Churchill Years
23. American Heritage. Churchill The Life Triumphant

Churchill as writer and painter

24. Weidhorn, Manfred. Sword and Pen
25. Alldritt, Keith. Churchill the Writer
26. Ashley, Maurice, Churchill as Historian
27. Woods, Frederick. Artillery of Words
28. Soames, Mary. Winston Churchill, His life as a Painter
29. Coombs, David. Churchill His Paintings

Books about specific periods
30. Chaplin, E.D.W. Winston Churchill and Harrow
31. Morgan, Ted. Churchill; Young Man in a Hurry 1874-1915
32. Sandy, Celia. From Winston with Love and Kisses
33. Higgins, Trumbull, Winston Churchill and the Dardanelles
34. Gilbert, Martin, The Wilderness Years
35. Sandy, Celia. Churchill; Wanted Dead or Alive
36. De. Mendelssohn, Peter. The Age of Churchill 1874-1911

First hand accounts by colleagues
37. Wheeler-Bennett, Sir John (editor). ACTION THIS DAY!
38. Bonham-Carter, Violet. Winston Churchill as I Knew Him
40. Graebner, Walter. My Dear Mr. Churchill
41. Pawle, Gerald. The War & Colonel Warden
42. Birkenhead, 2nd Earl. Churchill 1874-1922
43. Cowles, Virginia. Winston Churchill: The Era and the Man
44. Colville, John. The Fringes of Power: Downing Street Diaries 1939-1955

First hand accounts by servants
45. Murray, Edmund. I Was Churchill's Bodyguard
46. Moir, Phyllis. I Was Winston Churchill's Private Secretary
47. Nel, Elizabeth. Mr. Churchill's Secretary
48. Howells. Roy. Churchill's Last Years
49. Moran, Lord. Winston Churchill The Struggle for Survival
50. Thompson, W.H. I Was Churchill's Shadow
51. McGowan, Norman. My Years with Churchill

The seventh category is collections of quotes and anecdotes. Czarnomski offers the best indexing for finding quotes on a particular subject, but Kay Halle's book is probably the best fun. The small books here are cheap and make good gifts to your friends.

Books of anecdotes and quotes
52. Halle, Kay. The Irrepressible Churchill
53. Willians and Rocter, The Wit of Winston Churchill
54. Sims, Victor. Churchill the Great, The Best Stories
55. Sykes and Sproat. The Wit of Sir Winston
56. Coote, Colin. Maxims and Reflections
57. Czarnomski, F. B. The Wisdom of Winston Churchill
58. Frewin, Leslie. Immortal Jester
59. Coote, Colin, Churchill - A Self-portrait

**Churchill as Military Leader**
60. Higgins, Trumbull, Churchill and the Second Front
61. Lewin, Ronald, Churchill as Warlord
63. Hough, Richard. Former Naval Person
64. Roskill, S.W. Churchill and the Admirals
65. Cretton, Vice Admiral Sir Peter, Former Naval Person
66. Lamb, Richard. Churchill as War Leader

**Collections of essays & commentaries**
68. Stansky, Peter. Churchill, A Profile
69. Eade, Charles, Churchill by his contemporaries
70. WSC servant of crown and commonwealth (1954)
71. Blake & Louis, Churchill- A major new assessment
72. Churchill by His Contemporaries an Observer Appreciation
73. Taylor, A.J.P. et al, Churchill Revised
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