

burha bhi kha le tu jawani yad dela dy

"Tells the story of migrants and communities in the Southeast Asian borderlands. The Black Flags raided their way from southern China into northern Vietnam, competing in the second half of the nineteenth century against other armed migrants and uplands communities for control of commerce (e.g., opium) and natural resources (e.g., copper for making coins). At the edges of empires--the Qing empire in China, the Vietnamese empire governed by the Nguyen dynasty, and, eventually, French colonial Vietnam--the Black Flags and their rivals sustained networks of power and dominance through the framework of political regimes. The history of these imperial bandits and the communities that resisted them demonstrates the plasticity of borderlines, the limits of imposed boundaries, and the flexible division between apolitical banditry and political rebellion in the borderlands of China and Vietnam. Historical studies of these areas tend to examine events only from the perspective of local communities or from the anxious view of imperial officials. By focusing on the Black Flags, upland communities, and their relationships to various empires, this study illustrates borderland processes at the violent edges of empire. It contributes to the ongoing reassessment of borderland areas as frontiers for state expansion, arguing that projects of empire often were instruments of power for armed migrants and their allies, and that, as a setting for forms of human activity that defy tight boundaries, borderlands continued to exist well after the establishment of formal boundaries"--

Beautiful and charismatic, the daughter of one of Pakistan's most popular leaders -- Zulfikar Ali Bhutto, hanged by General Zia in 1979 -- Benazir Bhutto is not only the first woman to lead a post-colonial Muslim state, she achieved a status approaching that of a royal princess, only to be stripped of her power in another example of the bitter political in-fighting that has riven her country. From her upbringing in one of Pakistan's richest families, the shock of the contrast of her Harvard and Oxford education, and subsequent politicisation and arrest after her father's death, Bhutto's life has been full of drama. Her riveting autobiography, first published in 1988 and now updated to cover her

own activities since then and how her country has changed since being thrust into the international limelight after 9/11, is an inspiring tale of strength, dedication and courage in the face of adversity.

“We tried to live with 120 percent intensity, rather than waiting for death. We read and read, trying to understand why we had to die in our early twenties. We felt the clock ticking away towards our death, every sound of the clock shortening our lives.” So wrote Irokawa Daikichi, one of the many kamikaze pilots, or tokkotai, who faced almost certain death in the futile military operations conducted by Japan at the end of World War II. This moving history presents diaries and correspondence left by members of the tokkotai and other Japanese student soldiers who perished during the war. Outside of Japan, these kamikaze pilots were considered unbridled fanatics and chauvinists who willingly sacrificed their lives for the emperor. But the writings explored here by Emiko Ohnuki-Tierney clearly and eloquently speak otherwise. A significant number of the kamikaze were university students who were drafted and forced to volunteer for this desperate military operation. Such young men were the intellectual elite of modern Japan: steeped in the classics and major works of philosophy, they took Descartes’ “I think, therefore I am” as their motto. And in their diaries and correspondence, as Ohnuki-Tierney shows, these student soldiers wrote long and often heartbreaking soliloquies in which they poured out their anguish and fear, expressed profound ambivalence toward the war, and articulated thoughtful opposition to their nation’s imperialism. A salutary correction to the many caricatures of the kamikaze, this poignant work will be essential to anyone interested in the history of Japan and World War II.

This is a brilliant translation of the Aab-e-hayat (Water of Life), the last classical anthology of Urdu poetry. First published in 1880, it has exerted enormous influence over modern Urdu literary history.

A book that dares to describe individualism as a religion and paint a reality that is primarily virtual, rather than physical. While the authors don’t mind challenging the reader’s view of the self and the world, their main intention is to induce passive receivers of the future to become more active participants. Engaging observations and perceptive interpretations of contemporary society.

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