

MEN OF THE 20th CENTURY

PROJECT REPORT

P- 619

VINOTH N.M.

SUNDARARAJAN.N.

BHARATHI KUMAR.S

LIYA JOHN

ARVIND KUMAR

ASHLEY CHERIAN

BALAJI .R

NISHI ANNA ABRAHAM

KATHIRESH KUMAR .N

KARTHIKEYAN .S

DEPARTMENT OF ENGLISH
KUMARAGURU COLLEGE OF TECHNOLOGY
COIMBATORE

Certificate

This is to certify that the project entitled "MEN OF THE 20th CENTURY" is a bonafide record of studies carried out by this group at KUMARAGURU COLLEGE OF TECHNOLOGY under the guidance of MR. JIJU JACOB and submitted to Department of English in partial fulfilment of the requirements for completion of I-BE English paper.

LIST OF NAMES:

VINOTH N.M.

ASHLEY CHERIAN

SUNDARARAJAN.N.

BALAJI .R

BHARATHI KUMAR.S

NISHI ANNA ABRAHAM

LIYA JOHN

KATHIRESH KUMAR .N

ARVIND KUMAR

KARTHIKEYAN .S

Guided By

MR. JIJU JACOB
(Lecturer)
(Department Of Science and Humanities)

PRE FACE

THE LIFE, CHARACTER AND ACHIEVEMENTS , DESCRIBED IN THE PAGES TO COME, ARE OF MEN WHO HAVE SACRIFICED THEIR LIFE FOR A PARTICULAR CAUSE .THEY ARE MEN WITH RESOLVE AND HAVE SHOWN GRIT AND COURAGE IN TIMES OF CRISIS. THESE ARE MEN WHO HAVE HAD THE COURAGE TO THINK AND ACT DIFFERENTLY .THEY ARE MEN WHOM THE THE 21ST CENTURIANS LOOK AT WITH AWE AND ADMIRATION.

STARTING WITH CHARLIE CHAPLIN ,WHO HAS IMMORTALISED THE TRAMP HE PLAYED IN THE SILENT MOVIES .IT ALSO LOOKS INTO THE LIFE OF ADOLF HITLER ,A MAN WITH A STEELY RESOLVE AND WHOSE LEADERSHIP QUALITIES HAVE THUS FAR REMAINED UNPARALLELED.IT ALSO HIGHLIGHTS THE LIFE OF MOHAMMED ALI ALIAS CASSIUS CLAY ,WHO HAS BEEN CHOSEN NOT ONLY FOR HIS SPORTING ACHIEVEMENTS BUT ALSO FOR HIS COURAGE TO SPEAK OUT.NO ONE ELSE COULD POSSIBLY GET AWAY WITH THE COMMENTS SO OUTRAGEOUS AS THE ONES PASSED BY HIM.AND THEN THERE IS JOHN KENNEDY AND WINSTON CHURCHILL-BOTH ,MEN OF GREAT TALENT AND CHARACTER .THE FORMER'S CHARISMA MAY WELL REMAIN UNPARALLELED FOR AGES TO COME.STEVEN SPEILBERG IS A PERSON WHO HAS BEEN ABLE TO NARROW DOWN THE GAP BETWEEN REAL LIFE AND CELLULOID .HIS MOVIES SUCH AS "SCHINDLER'S LIST AND "JURASSIC PARK" HAVE BEEN TREND SETTERS.AND THEN THERE IS NELSON MANDELA,A MAN OF TREMENDOUS RESOLVE.NOTHING ,INCLUDING 27 YEARS OF IMPRISONMENT ,SEEMS TO DETER THIS GREAT MAN WHO IS STILL PURSUING HIS GOALS. ALBERT EINSTEIN FIGURES NEXT ON THE LIST.A NOBEL LAUREATE ,HIS "THEORY OF RELATIVITY" HAS BEEN THE MOST IMPORTANT DISCOVERY OF THE 20TH CENTURY.RESERVING THE BEST FOR THE LAST,YES,IT IS OUR OWN

BAPU.MOHANDAS KARAMCHAND GANDHI WAS A MAN WHO STOOD BY HIS PRINCIPLES OF "AHIMSA" TILL THE VERY END.

ALL THESE MEN HAVE HAD HAD THEIR OWN FALLIBILITES BUT IT THEIR CONFIDENCE AND COURAGE THAT HAS MADE THEM STAND APART FROM THE REST AND IT IS FOR THE VERY SAME SIMPLE REASON THAT THESE MEN FIGURE IN OUR STUDY AND THE OTHER LESSER MORTALS DO NOT.....

**INDEX
THE PERSONALITIES**

- 1. CHARLIE CHAPLIN**
- 2. ADOLF HITLER**
- 3. MOHAMMED ALI**
- 4. JOHN FITZGERALD KENNEDY**
- 5. WINSTON CHURCHILL**
- 6. STEVEN SPIELBERG**
- 7. NELSON MANDELA**
- 8. ALBERT EINSTEIN**
- 9. FIDEL CASTRO**
- 10. MOHANDAS KARAMCHAND GANDHI**

CHARLIE CHAPLIN



Charlie Chaplin was many things to many people. He was first and foremost a great silent artist. He was also a complex individual who equally delighted and enraged those around him. He lived at the top of the world, and his instantly recognizable screen image pierced the psyches of people everywhere, from cities to the most remotest places on earth. While historians are unable to agree precisely on the when he created his "little tramp" character, it cannot be denied that even in silhouette it is unmistakably Charlie Chaplin.

Some of Chaplin's artistic beliefs were highly criticized. Taking great amounts of time to create his feature films was considered eccentric at the least, and money-squandering at the most, by his backers. He preserved every possible scrap of film, which seemed wasteful and expensive (why not just melt the film down for the silver in the nitrate?). Charlie also shot thousands of feet of film. How much storage space should be allotted for reels and reels of retakes? In 1946, when Alf Reeves, the Chaplin Studio manager, retired, his unsentimental replacement, John McFadden, issued an order to burn all the old footage "to save room." Rollie Totheroh, Chaplin's faithful cameraman since the 1910s, desperately warned Chaplin against such a move. Fortunately, Chaplin heeded Totheroh's warning. Rollie knew that any footage of Charlie was precious, and fans are grateful for his courage and quick action.

Previously, his working methods were a mystery until the rediscovered cache of films he had stored away, brought to light after his death. Lady Oona Chaplin, his wife from 1943 to his death, consented to provide generously of Charlie's private film legacy. We now know that one of Chaplin's professional secrets was he rehearsed on film.

Sometimes the film that ends up on the cutting-room floor tells more about the creative process than the final cut. The point is Chaplin's love for the art of silent filmmaking was deep and abiding - the final judgment of replacing silents with talkies was not going to happen to Chaplin without a good fight. It is a shame that Charlie's views were not widely shared. Perhaps silent films could have been made concurrently

with sound films. Why compete? They are both legitimate art forms. *City Lights* (United Artists, 1931) and *Modern Times* (United Artists, 1936) are wonderful films that were both extremely popular. Albeit the audiences came to see Chaplin, rather than a silent film, it is clear that a well-made silent film could coexist with the talkies. Even when he was finally forced to acquiesce to the pressure to produce films in full sound, the best moments in these later films are the silent ones. A famous example is the scene in *The Great Dictator* (United Artists, 1940), where Chaplin's character bats the world about in the air like a toy balloon.

Charlie had an incredible business acumen. He carefully saved and preserved, as well as owned, his own pictures. Maybe he had foresight - or just good common sense. Chaplin loved exposure and early in the game rereleased many of his films to generations that followed. He never had a period of nonexposure, which was not the case of other giants of the silent era. Charlie's deep desire to maintain the art of silent film foreshadowed the silent screen renaissance decades later - the rediscovery, the preservation and the appreciation by new generations. Perhaps there is a place today for the new silent films being produced. One image is worth a million words. If you want to give credit where credit is due - thank Charlie.

If you are interested in reading more about Chaplin, *The Silents Majority* highly recommends the definitive bio *Chaplin: His Life and Art* (McGraw Hill, 1985), by David Robinson. This book covers Chaplin from derby to slap shoes and everything in between. It includes excellent photos along with a very detailed filmography. Robinson's labor of love (and truth) even outshines Chaplin's autobiography and does justice to "The Little Tramp." A must-have for any Chaplin fan. Also, the combing of the Chaplin personal film vaults culminated in the outstanding three-part documentary *The Unknown Chaplin* (1982), produced by Kevin Brownlow and David Gill. This fascinating documentary was made possible with the complete cooperation of Charlie's widow.

ADOLF HITLER



Not being a professional historian, we take on this essay with fear and trembling. That's because, although defeated, although dead, this man is frightening. What was the secret of his power over his listeners? His demagogic appeal to immoderation, to excess and to simplifying hate? They spoke of his intuitive powers and his "luck" (he escaped several attempts on his life).

Adolf Hitler or the incarnation of absolute evil; this is how future generations will remember the all-powerful Fuehrer of the criminal Third Reich. Compared with him, his peers Mussolini and Franco were novices. Under his hypnotic gaze, humanity crossed a threshold from which one could see the abyss.

At the same time that he terrorized his adversaries, he knew how to please, impress and charm the very interlocutors from whom he wanted support. Diplomats and journalists insist as much on his charm as they do on his temper tantrums. The savior admired by his own as he dragged them into his madness, the Satan and exterminating angel feared and hated by all others, Hitler led his people to a shameful defeat without precedent. That his political and strategic ambitions have created a dividing line in the history of this turbulent and tormented century is undeniable: there is a before and an after. By the breadth of his crimes, which have attained a quasi-ontological dimension, he surpasses all his predecessors: as a result of Hitler, man is defined by what makes him inhuman. With Hitler at the head of a gigantic laboratory, life itself seems to have changed.

How did this Austrian without title or position manage to get himself elected head of a German nation renowned for its civilizing mission? How to explain the success of his cheap demagogy in the heart of a people so proud of having inherited the genius of a Wolfgang von Goethe and an Immanuel Kant? Was there no resistance to his disastrous projects? There was. But it was too feeble, too weak and too late to succeed. German society had rallied behind him: the judicial, the educational, the industrial and the economic establishments gave him their support. Few politicians of this century

have aroused, in their lifetime, such love and so much hate; few have inspired so much historical and psychological research after their death. Even today, works on his enigmatic personality and his cursed career are best sellers everywhere. Some are good, others are less good, but all seem to respond to an authentic curiosity on the part of a public haunted by memory and the desire to understand.

We think we know everything about the nefarious forces that shaped his destiny: his unhappy childhood, his frustrated adolescence; his artistic disappointments; his marriage to the SA, whom he had assassinated in 1934; his endless hatred of Jews, whose survival enraged him--each and every phase of his official and private life has found its chroniclers, its biographers.

And yet. There are, in all these givens, elements that escape us. How did this unstable paranoid find it within himself to impose gigantic hope as an immutable ideal that motivated his nation almost until the end? Would he have come to power if Germany were not going through endless economic crises, or if the winners in 1918 had Hindenburg had no choice but to allow him, at age 43, to form the new government, marking the end of the Weimar Republic. And the beginning of the Third Reich, which, according to Hitler, would last 1,000 years.

From that moment on, events cascaded. The burning of the Reichstag came only a little before the openings of the first concentration camps, established for members of the opposition. Fear descended on the country and squeezed it in a vise. Great writers, musicians and painters went into exile to France and the U.S. Jews with foresight

emigrated toward Palestine. The air of Hitler's Germany was becoming more and more suffocating. Those who preferred to wait, thinking that the Nazi regime would not last, could not last, would regret it later, when it was too late. The fact is that Hitler was beloved by his people--not the military, at least not in the beginning, but by the average Germans who pledged to him an affection, a tenderness and a fidelity that bordered on the irrational. It was idolatry on a national scale. One had to see the crowds who acclaimed him. And the women who were attracted to him. And the young who in his presence went into ecstasy. Did they not see the hateful mask that covered his face? Did they not divine the catastrophe he bore within himself? Violating the Treaty of Versailles, which limited the German army to 100,000 men, Hitler embarked on a rearmament program of massive scale: fighter planes, tanks, submarines. His goal? It was enough to read *Mein Kampf*, written in prison after the abortive coup of 1923 in Munich, to divine its contours: to become, once again, a global superpower, capable and desirous of reconquering lost territory, and others as well. And the free world let it happen.

His army entered the Rhineland in 1936. A tangible reaction from France and Britain would have led to his fall. But since nothing happened, Hitler played on the "cowardice" of democratic principles. That cowardice was confirmed by the shameful Munich Agreement, by which France and Britain betrayed their alliance with Czechoslovakia and abandoned it like a dead weight. At every turn, Hitler derided his generals and their lack of audacity. In 1939 he stupefied the entire world by reaching a nonaggression pact with Stalin. Though they had never met, the two dictators appeared to get along perfectly; it was said that a sort of empathy existed between them. Poland paid the price of this unnatural "friendship"; cut in two, it ceased to exist as a state.

Hitler also counted on Stalin's naivete. In a sense he was right. According to all witnesses, Stalin had total confidence in Hitler. To humor Hitler's extreme anti-Semitic sensibilities, the Soviet hierarchy withdrew certain Jews, such as Maxim Litvinov, the Soviet Foreign Minister, from the international scene. Stalin's order to honor the commercial agreements between the two countries was scrupulously executed, at all

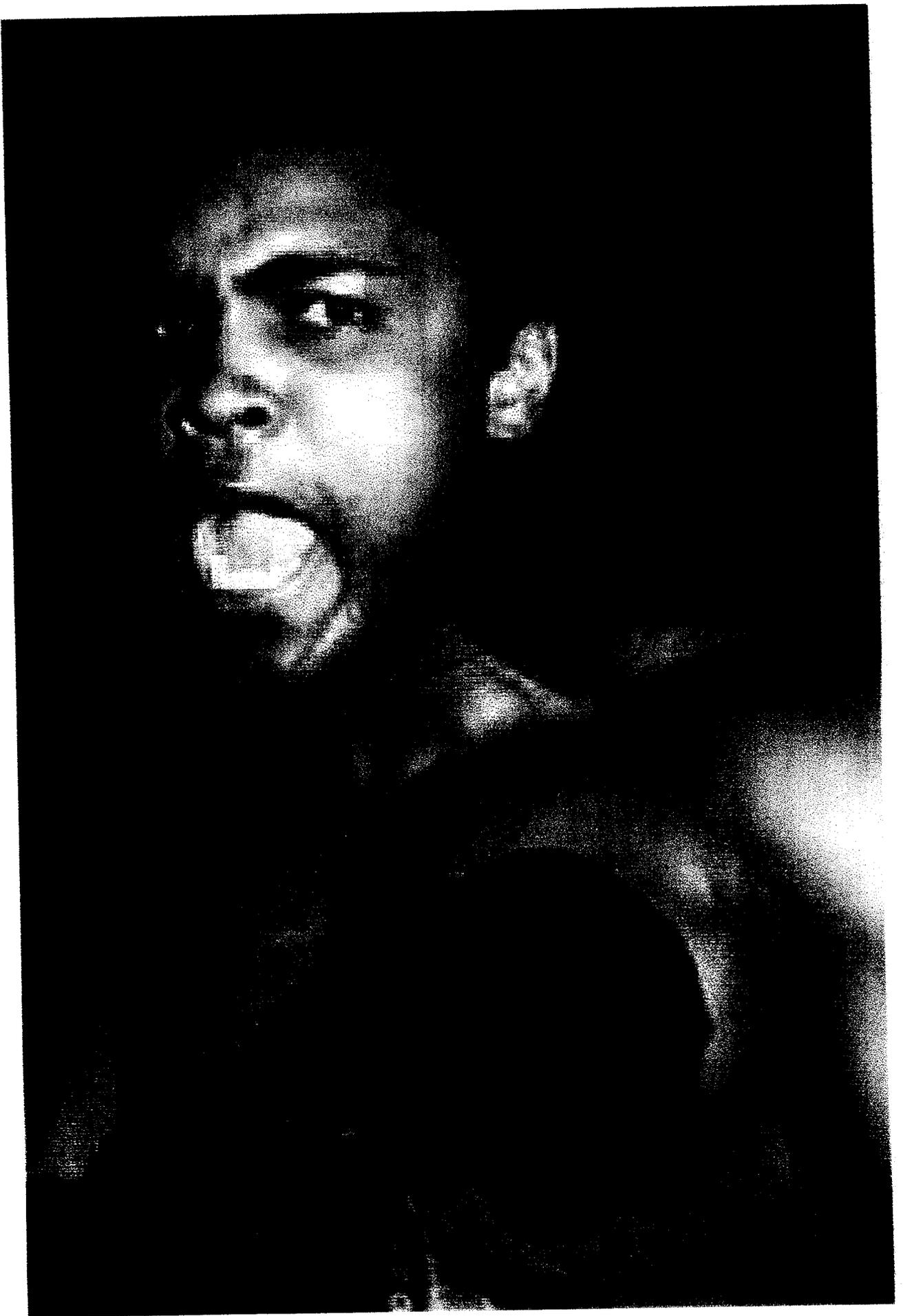
levels, until the beginning of hostilities: the day of German aggression, one still saw Soviet trains stuffed with raw materials heading toward German factories. Was Hitler shrewder than Stalin? Certainly he was more tenacious than his French and British adversaries. Winston Churchill was the only man of state who unmasked Hitler immediately and refused to let himself be duped by Hitler's repeated promises that this time he was making his "last territorial demand." And yet. In his own "logic," Hitler was persuaded for a fairly long time that the German and British people had every reason to get along and divide up spheres of influence throughout the world. He did not understand British obstinacy in its resistance to his racial philosophy and to the practical ends it engendered. In fact, he wanted to swallow up Russia, Poland, Ukraine and the Baltic countries to augment lebensraum: Germany's vital space. But then why did he launch his destructive war against London? Why did he declare war against the U.S.? Solely to please his Japanese ally? Why did he mandate a policy of cruelty in the Soviet territories occupied by his armies, when certain segments of the population there were ready to greet them with flowers? And finally, why did he invest so much energy in his hatred of Jews? Why did the night trains that took them to their death have priority over the military convoys that were taking badly needed troops to the front? His dark obsession with the "Jewish question" and its "Final Solution" will be long remembered, for it has evocative names that paralyze men's hearts with terror: Auschwitz, Treblinka and Belzec.

After Rommel's defeat in North Africa, after the debacle at Stalingrad and even when the landings in Normandy were imminent, Hitler and his entourage still had the mind to come up with the Final Solution. In his testament, drafted in a underground bunker just hours before his suicide in Berlin, Hitler returns again to this hatred of the Jewish people that had never left him. But in the same testament, he settles his score with the German people. He wants them to be sacked, destroyed, reduced to misery and shame for having failed him by denying him his glory. The former corporal become commander in chief of all his armies and convinced of his strategic and political genius was not prepared to recognize his own responsibility for the defeat of his Reich. His kingdom collapsed after 12 years in a war that remains the most atrocious, the most

brutal and the deadliest in history. But which, by the same token, allowed several large figures to emerge. Their names have become legendary: Eisenhower, De Gaulle, Montgomery, Zhukov, Patton ...

But when later we evoke the 20th century, among the first names that will surge to mind will be that of a fanatic with a mustache who thought to reign by selling the soul of his people to the thousand demons of hate and of death.

MOHAMMED ALI



Oliver Wendell Holmes once observed that every profession is great that is greatly pursued. Boxing in the early '60s, largely controlled by the Mob, was in a moribund state until Muhammad Ali--Cassius Clay, in those days--appeared on the scene. "Just when the sweet science appears to lie like a painted ship upon a painted ocean," wrote A.J. Liebling, "a new Hero...comes along like a Moran tug to pull it out of the ocean."

Though Ali won the gold medal at the Rome Olympics in 1960, at the time the experts didn't think much of his boxing skills. His head, eyes wide, seemed to float above the action. Rather than slip a punch, the traditional defensive move, it was his habit to sway back, bending at the waist--a tactic that appalled the experts. Lunacy. Nor did they approve of his personal behavior: the self-promotions ("I am the greatest!"), his affiliation with the Muslims and giving up his "slave name" for Muhammad Ali ("I don't have to be what you want me to be; I'm free to be what I want"), the poetry (his ability to compose rhymes on the run could very well qualify him as the first rapper) or the quips ("If Ali says a mosquito can pull a plow, don't ask how. Hitch him up!"). At the press conferences, the reporters were sullen. Ali would turn on them. "Why ain't you taking notice?" or "Why ain't you laughing?" It was odd that they weren't. He was an engaging combination of sass and sweetness and naivete. His girlfriend disclosed that the first time he was kissed, he fainted. Merriment always seemed to be bubbling just below the surface, even when the topics were somber. When reporters asked about his affiliation with Islam, he joked that he was going to have four wives: one to shine his shoes, one to feed him grapes, one to rub oil on his muscles and one named Peaches. In his boyhood he was ever the prankster and the practical joker. His idea of fun was to frighten his parents--putting a sheet over his head and jumping out at them from a closet, or tying a string to a bedroom curtain and making it move after his parents had gone to bed.

The public as well had a hard time accepting him. His fight for the heavyweight championship in Miami against Sonny Liston was sparsely attended. Indeed, public sentiment was for Liston, a Mob-controlled thug, to take care of the lippy upstart. Liston

concluded, saying he was going to put his fist so far down his opponent's throat, he was going to have trouble removing it. Then, of course, three years after Ali defended the championship, there came the public vilification for his refusal to join the Army during the Vietnam War--"I ain't got no quarrel with them Viet Cong"--one of the more telling remarks of the era. The government prosecuted him for draft dodging, and the boxing commissions took away his license. He was idle for 3 1/2 years at the peak of his career. In 1971 the Supreme Court ruled that the government had acted improperly. But Ali bore the commissions no ill will. There were no lawsuits to get his title back through the courts. No need, he said, to punish them for doing what they thought was right. Quite properly, in his mind, he won back the title in the ring, knocking out George Foreman in the eighth round of their fight in Zaire--the "Rumble in the Jungle." Ali was asked on a television show what he would have done with his life, given a choice. After an awkward pause--a rare thing, indeed--he admitted he couldn't think of anything other than boxing. That is all he had ever wanted or wished for. He couldn't imagine anything else. He defended boxing as a sport: "You don't have to be hit in boxing. People don't understand that." He was wrong. Joe Frazier, speaking of their fight, said he had hit Ali with punches that would have brought down a building. Coaxed into fights by his managers long after he should have retired, and perhaps because he loved the sport too much to leave it, Ali ended up being punished by the likes of Leon Spinks and Larry Holmes, who took little pleasure in what they were doing.

Oscar Wilde once suggested that you kill the thing you love. In Ali's case, it was the reverse: what he loved, in a sense, killed him. The man who was the most loquacious of athletes ("I am the onliest of boxing's poet laureates") now says almost nothing: he moves slowly through the crowds and signs autographs. He has probably signed more autographs than any other athlete ever, living or dead. It is his principal activity at home, working at his desk. He was once denied an autograph by his idol, Sugar Ray Robinson ("Hello, kid, how ya doin'? I ain't got time"), and vowed he would never turn anyone down. The volume of mail is enormous.

The ceremonial leave-taking of great athletes can impart indelible memories, even if one remembers them from the scratchy newsreels of time--Babe Ruth with the doffed cap at home plate, Lou Gehrig's voice echoing in the vast hollows of Yankee Stadium. Muhammad Ali's was not exactly a leave-taking, but it may have seemed so to the estimated 3 billion or so television viewers who saw him open the Atlanta Olympics in 1996. Outfitted in a white gym suit that eerily made him seem to glisten against a dark night sky, he approached the unlit saucer with his flaming torch, his free arm trembling visibly from the effects of Parkinson's.

It was a kind of epiphany that those who watched realized how much they missed him and how much he had contributed to the world of sport. Students of boxing will pore over the trio of Ali-Frazier fights, which rank among the greatest in fistic history, as one might read three acts of a great drama. They would remember the shenanigans, the Ali Shuffle, the Rope-a-Dope, the fact that Ali had brought beauty and grace to the most uncompromising of sports. And they would marvel that through the wonderful excesses of skill and character, he had become the most famous athlete, indeed, the best-known personage in the world.

JOHN FITZGERALD KENNEDY



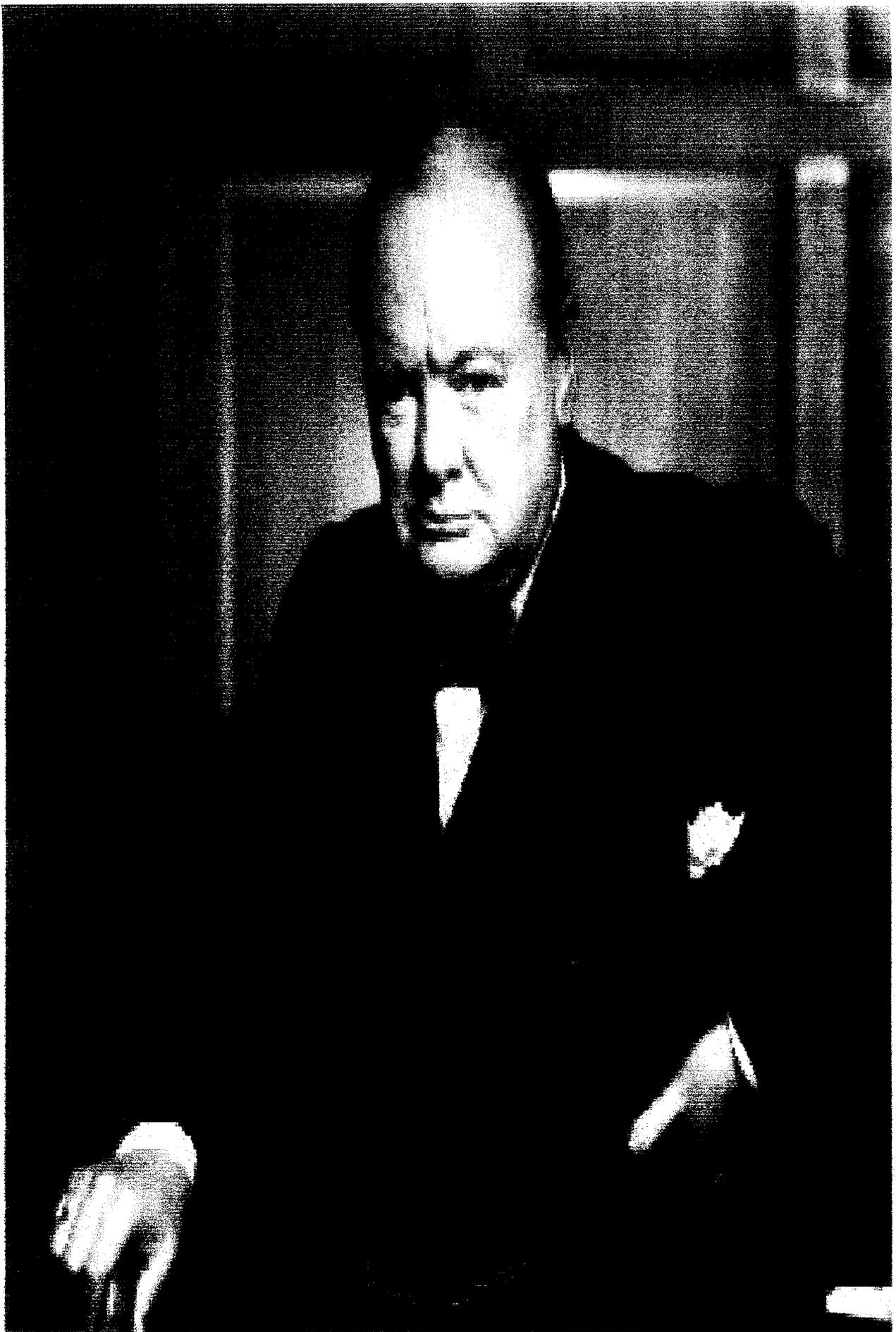
On November 22, 1963, when he was hardly past his first thousand days in office, John Fitzgerald Kennedy was killed by an assassin's bullets as his motorcade wound through Dallas, Texas. Kennedy was the youngest man elected President; he was the youngest to die. Of Irish descent, he was born in Brookline, Massachusetts, on May 29, 1917. Graduating from Harvard in 1940, he entered the Navy. In 1943, when his PT boat was rammed and sunk by a Japanese destroyer, Kennedy, despite grave injuries, led the survivors through perilous waters to safety. Back from the war, he became a Democratic Congressman from the Boston area, advancing in 1953 to the Senate. He married Jacqueline Bouvier on September 12, 1953. In 1955, while recuperating from a back operation, he wrote *Profiles in Courage*, which won the Pulitzer Prize in history. In 1956 Kennedy almost gained the Democratic nomination for Vice President, and four years later was a first-ballot nominee for President. Millions watched his television debates with the Republican candidate, Richard M. Nixon. Winning by a narrow margin in the popular vote, Kennedy became the first Roman Catholic President.

His Inaugural Address offered the memorable injunction: "Ask not what your country can do for you--ask what you can do for your country." As President, he set out to redeem his campaign pledge to get America moving again. His economic programs launched the country on its longest sustained expansion since World War II; before his death, he laid plans for a massive assault on persisting pockets of privation and poverty.

Responding to ever more urgent demands, he took vigorous action in the cause of equal rights, calling for new civil rights legislation. His vision of America extended to the quality of the national culture and the central role of the arts in a vital society. He wished America to resume its old mission as the first nation dedicated to the revolution of human rights. With the Alliance for Progress and the Peace Corps, he brought American idealism to the aid of developing nations. But the hard reality of the Communist challenge remained.

Shortly after his inauguration, Kennedy permitted a band of Cuban exiles, already armed and trained, to invade their homeland. The attempt to overthrow the regime of Fidel Castro was a failure. Soon thereafter, the Soviet Union renewed its campaign against West Berlin. Kennedy replied by reinforcing the Berlin garrison and increasing the Nation's military strength, including new efforts in outer space. Confronted by this reaction, Moscow, after the erection of the Berlin Wall, relaxed its pressure in central Europe. Instead, the Russians now sought to install nuclear missiles in Cuba. When this was discovered by air reconnaissance in October 1962, Kennedy imposed a quarantine on all offensive weapons bound for Cuba. While the world trembled on the brink of nuclear war, the Russians backed down and agreed to take the missiles away. The American response to the Cuban crisis evidently persuaded Moscow of the futility of nuclear blackmail. Kennedy now contended that both sides had a vital interest in stopping the spread of nuclear weapons and slowing the arms race--a contention which led to the test ban treaty of 1963. The months after the Cuban crisis showed significant progress toward his goal of "a world of law and free choice, banishing the world of war and coercion." His administration thus saw the beginning of new hope for both the equal rights of Americans and the peace of the world.

WINSTON CHURCHILL



The political history of the 20th century can be written as the biographies of six men: Lenin, Stalin, Hitler, Franklin Roosevelt and Winston Churchill. The first four were totalitarians who made or used revolutions to create monstrous dictatorships. Roosevelt and Churchill differed from them in being democrats. And Churchill differed from Roosevelt--while both were war leaders, Churchill was uniquely stirred by the challenge of war and found his fulfillment in leading the democracies to victory. Churchill came of a military dynasty. His ancestor John Churchill had been created first Duke of Marlborough in 1702 for his victories against Louis XIV early in the War of the Spanish Succession. Churchill was born in 1874 in Blenheim Palace, the house built by the nation for Marlborough. As a young man of undistinguished academic accomplishment--he was admitted to Sandhurst after two failed attempts--he entered the army as a cavalry officer. He took enthusiastically to soldiering (and perhaps even more enthusiastically to regimental polo playing) and between 1895 and 1898 managed to see three campaigns: Spain's struggle in Cuba in 1895, the North-West Frontier campaign in India 1897 and the Sudan campaign of 1898, where he took part in what is often described as the British Army's last cavalry charge, at Omdurman. Even at 24, Churchill was steely: "I never felt the slightest nervousness," he wrote to his mother. "I felt as cool as I do now." In Cuba he was present as a war correspondent, and in India and the Sudan he was present both as a war correspondent and as a serving officer. Thus he revealed two other aspects of his character: a literary bent and an interest in public affairs.

He was to write all his life. His life of Marlborough is one of the great English biographies, and *The History of the Second World War* helped win him a Nobel Prize for literature. Writing, however, never fully engaged his energies. Politics consumed him. His father Lord Randolph Churchill was a brilliant political failure. Early in life, Winston determined to succeed where his father had failed. His motives were twofold. His father had despised him. Writing in August 1893 to Winston's grandmother, the dowager Duchess of Marlborough, he said the boy lacked "cleverness, knowledge and any capacity for settled work. He has a great

talent for show-off, exaggeration and make-believe." His disapproval surely stung, but Churchill reacted by venerating his father's memory. Winston fought to restore his father's honor in Parliament (where it had been dented by the Conservative Party). Thirty years after Lord Randolph's death, Winston wrote, "All my dreams of comradeship were ended. There remained for me only to pursue his aims and vindicate his memory." Churchill entered Parliament in 1901 at age 26. In 1904 he left the Conservative Party to join the Liberals, in part out of calculation: the Liberals were the coming party, and in its ranks he soon achieved high office. He became Home Secretary in 1910 and First Lord of the Admiralty in 1911. Thus it was as political head of the Royal Navy at the outbreak of the First World War in 1914 that he stepped onto the world stage. A passionate believer in the navy's historic strategic role, he immediately committed the Royal Naval Division to an intervention in the Flanders campaign in 1914. Frustrated by the stalemate in Belgium and France that followed, he initiated the Allies' only major effort to outflank the Germans on the Western Front by sending the navy, and later a large force of the army, to the Mediterranean. At Gallipoli in 1915, this Anglo-French force struggled to break the defenses that blocked access to the Black Sea. It was a heroic failure that forced Churchill's resignation and led to his political eclipse.

It was effectively to last nearly 25 years. Despite his readmission to office in 1917, after a spell commanding an infantry battalion on the Western Front, he failed to re-establish the reputation as a future national statesman he had won before the war. Dispirited, he chose the issue of the Liberal Party's support for the first government formed by the Labour Party in 1924 to rejoin the Conservatives, after a spell when he had been out of Parliament altogether. The Conservative Prime Minister appointed Churchill Chancellor of the Exchequer, but when he returned the country to the gold standard, it proved financially disastrous, and he further weakened his political position by opposing measures to grant India limited self-government. He resigned office in 1931 and entered what appeared to be a terminal political decline.

Churchill was truly a romantic, but also truly a democrat. He had returned to the gold standard, for instance, because he cherished, for romantic reasons, Britain's status as a great financial power. He had opposed limited self-government for India because he cherished, for equally romantic reasons, Britain's imperial history. It was to prove more important that as a democrat, he was disgusted by the rise of totalitarian systems in Europe. In 1935 he warned the House of Commons of the importance not only of "self-preservation but also of the human and the world cause of the preservation of free governments and of Western civilization against the ever advancing sources of authority and despotism." His anti-Bolshevik policies had failed. By espousing anti-Nazi policies in his wilderness years between 1933 and 1939, he ensured that when the moment of final confrontation between Britain and Hitler came in 1940, he stood out as the one man in whom the nation could place its trust. He had decried the prewar appeasement policies of the Conservative leaders Baldwin and Chamberlain. When Chamberlain lost the confidence of Parliament, Churchill was installed in the premiership. His was a bleak inheritance. Following the total defeat of France, Britain truly, in his words, "stood alone." It had no substantial allies and, for much of 1940, lay under threat of German invasion and under constant German air attack. He nevertheless refused Hitler's offers of peace, organized a successful air defense that led to the victory of the Battle of Britain and meanwhile sent most of what remained of the British army, after its escape from the humiliation of Dunkirk, to the Middle East to oppose Hitler's Italian ally, Mussolini. This was one of the boldest strategic decisions in history. Convinced that Hitler could not invade Britain while the Royal Navy and its protecting Royal Air Force remained intact, he dispatched the army to a remote theater of war to open a second front against the Nazi alliance. Its victories against Mussolini during 1940-41 both humiliated and infuriated Hitler, while its intervention in Greece, to oppose Hitler's invasion of the Balkans, disrupted the Nazi dictator's plans to conclude German conquests in Europe by defeating Russia.

Churchill's tendency to conduct strategy by impulse infuriated his advisers. His chief of staff Alan Brooke complained that every day Churchill had 10 ideas, only one of which was good—and he did not know which one. Yet Churchill the romantic showed acute realism in his reaction to Russia's predicament. He reviled communism. Required to accept a communist ally in a struggle against a Nazi enemy, he did so not only willingly but generously. He sent a large proportion of Britain's war production to Russia by Arctic convoys, even at a time when the convoys from America to Britain, which alone spared the country starvation, suffered devastating U-boat attacks. From the outset of his premiership, Churchill, half American by birth, had rested his hope of ultimate victory in U.S. intervention. He had established a personal relationship with President Roosevelt that he hoped would flower into a war-winning alliance. Roosevelt's reluctance to commit the U.S. beyond an association "short of war" did not dent his optimism. He always hoped events would work his way. The decision by Japan, Hitler's ally, to attack the American Pacific fleet at Pearl Harbor on Dec. 7, 1941, justified his hopes. That evening he confided to himself, "So we had won after all." America's entry into the Second World War marked the high point of Churchill's statesmanship. Britain, demographically, industrially and financially, had entered the war weaker than either of its eventual allies, the Soviet Union and the U.S. Defeats in 1940 had weakened it further, as had the liquidation of its international investments to fund its early war efforts. During 1942, the prestige Britain had won as Hitler's only enemy allowed Churchill to sustain parity of leadership in the anti-Nazi alliance with Roosevelt and Stalin.

Churchill understandably exulted in the success of the D-day invasion when it came in 1944. By then it was the Russo-American rather than the Anglo-American nexus, however, that dominated the alliance, as he ruefully recognized at the last Big Three conference in February 1945. Shortly afterward he suffered the domestic humiliation of losing the general election and with it the premiership. He was to return to power in 1951 and remain until April 1955, when ill health and visibly failing powers caused him to resign.

It would have been kinder to his reputation had he not returned. He was not an effective peacetime Prime Minister. His name had been made, and he stood unchallengeable, as the greatest of all Britain's war leaders. It was not only his own country, though, that owed him a debt. So too did the world of free men and women to whom he had made a constant and inclusive appeal in his magnificent speeches from embattled Britain in 1940 and 1941. Churchill did not merely hate tyranny, he despised it. The contempt he breathed for dictators--renewed in his Iron Curtain speech at Fulton, Mo., at the outset of the cold war--strengthened the West's faith in the moral superiority of democracy and the inevitability of its triumph.



Fidel Castro Ruz was born on May 13, 1927, on his family's sugar plantation near Biran, Oriente province, Cuba. His father, originally an immigrant laborer from Galicia, Spain, became owner of a 23,000-acre plantation. As a boy, Castro worked in the family's sugar cane fields and, at 6 years old, convinced his parents to send him to school. He attended two Jesuit institutions, the Colegio Lasalle and the Colegio Dolores, both in Santiago. In 1942 he entered the Colegio Belen, a Jesuit preparatory school in Havana. He was voted the school's best athlete in 1944.

In 1945 Castro attended the University of Havana's Faculty of Law, and having earned a law degree, went into practice in 1950 in Havana with two partners. As a lawyer he devoted himself to helping the poor. Castro intended to campaign for a parliamentary seat in the election of 1952 but General Fulgencio Batista overthrew the government of President Carlos Prio Socarras in a coup d'etat and canceled the election. Castro went to court and charged the dictator with violating the constitution. The court rejected Castro's petition. With no legal recourse left, Castro organized an armed attack by 165 men on the Moncada Barracks in Oriente province. That attack and the one on Bayamo garrison failed completely. Half the attackers were killed; Castro and his brother Raul were taken prisoner. They were released in a general amnesty on May 15, 1955.

Castro tried unsuccessfully to oppose the military dictatorship by peaceful means. He then went to Mexico and organized Cuban exiles into another fighting force called the 26th of July Revolutionary Movement. The group of 82 men launched an attack on the north coast of Oriente province on December 2, 1956. Again, the attempt met defeat; only 12 of the original attackers survived. Nevertheless, the 12 retreated to the Sierra Maestra mountains and from their mountain stronghold waged continuous guerrilla warfare against the Batista government. His movement grew to 800 men, and scored victory after victory. A defeated Batista fled the country on New Year's Day 1959, and Castro's force made a victorious entry into Havana.

Fidel Castro Ruz was born on May 13, 1927, on his family's sugar plantation near Biran, Oriente province, Cuba. His father, originally an immigrant laborer from Galicia, Spain, became owner of a 23,000-acre plantation. As a boy, Castro worked in the family's sugar cane fields and, at 6 years old, convinced his parents to send him to school. He attended two Jesuit institutions, the Colegio Lasalle and the Colegio Dolores, both in Santiago. In 1942 he entered the Colegio Belen, a Jesuit preparatory school in Havana. He was voted the school's best athlete in 1944.

In 1945 Castro attended the University of Havana's Faculty of Law, and having earned a law degree, went into practice in 1950 in Havana with two partners. As a lawyer he devoted himself to helping the poor. Castro intended to campaign for a parliamentary seat in the election of 1952 but General Fulgencio Batista overthrew the government of President Carlos Prio Socarras in a coup d'etat and canceled the election. Castro went to court and charged the dictator with violating the constitution. The court rejected Castro's petition. With no legal recourse left, Castro organized an armed attack by 165 men on the Moncada Barracks in Oriente province. That attack and the one on Bayamo garrison failed completely. Half the attackers were killed; Castro and his brother Raul were taken prisoner. They were released in a general amnesty on May 15, 1955.

Castro tried unsuccessfully to oppose the military dictatorship by peaceful means. He then went to Mexico and organized Cuban exiles into another fighting force called the 26th of July Revolutionary Movement. The group of 82 men launched an attack on the north coast of Oriente province on December 2, 1956. Again, the attempt met defeat; only 12 of the original attackers survived. Nevertheless, the 12 retreated to the Sierra Maestra mountains and from their mountain stronghold waged continuous guerrilla warfare against the Batista government. His movement grew to 800 men, and scored victory after victory. A defeated Batista fled the country on New Year's Day 1959, and Castro's force made a victorious entry into Havana.

The United States recognized the new government on January 7, 1959. Castro assumed the position of premier in February. Soon, however, friction occurred between Castro and the United States when the new Cuban government began expropriating American-owned properties for inadequate compensation. In February 1960, Cuba became friendly with the USSR, and made an agreement to buy Russian oil. After Cuba had seized nearly all U.S.-owned properties in Cuba and made further agreements with other communist governments, the United States broke diplomatic relations with the Castro government. Cuba and the United States were brought into confrontation on two occasions soon after Castro had taken power. The United States made an unsuccessful attempt to destabilize the Castro government. On April 17, 1961, a force of 1,300 Cuban exiles, supported by the CIA, made an unsuccessful attempt to invade Cuba at a southern coastal area called the Bay of Pigs. The assumption was that the invasion would inspire the Cuban population to rise up and overthrow Castro.

It was a U.S. miscalculation; the Cuban population supported him. In October, 1962 the so-called Cuban Missile Crisis occurred when the U.S. government discovered the Soviet Union was setting up long-range ballistic missiles in Cuba. These were perceived by the United States as a threat. President Kennedy instituted a naval blockade of Cuba that lasted until Khrushchev agreed to remove the missiles. Thereafter, U.S.-Cuban relations remained mutually hostile.

Castro became a committed Marxist-Leninist who nationalized industry, confiscated property owned by non-Cubans, collectivized agriculture, and enacted policies to benefit laborers and peasants. Many of the middle class fled the country, some establishing a large, active anti-Castro community in Miami, Florida. Castro has supported a number of other revolutionary movements in Latin America and Africa. Cuba became increasingly dependent on the USSR, and the Soviet Union's collapse in 1990 has brought economic hardship to Cuba.

The problem of Cuban refugees landing on U.S. shores has recently brought the Cuban and U.S. governments together in negotiations. Conversely, tensions were heightened when Cuban fighters shot down two unarmed, U.S.-registered aircraft piloted by an anti-Castro relief organization engaged in rescuing Cuban refugees.

STEVEN SPIELBERG

Steven Spielberg's first films were made at a time when directors were the most important people in Hollywood, and his more recent ones at a time when marketing controls the industry. That he has remained the most powerful filmmaker in the world during both periods says something for his talent and his flexibility. No one else has put together a more popular body of work, yet within the entertainer there is also an artist capable of *The Color Purple* and *Schindler's List*. When entertainer and artist came fully together, the result was *E.T., the Extra-Terrestrial*, a remarkable fusion of mass appeal and stylistic mastery.

Spielberg's most important contribution to modern movies is his insight that there was an enormous audience to be created if old-style B-movie stories were made with A-level craftsmanship and enhanced with the latest developments in special effects. Consider such titles as *Raiders of the Lost Ark* and the other *Indiana Jones* movies, *Close Encounters of the Third Kind*, *E.T.* and *Jurassic Park*. Look also at the films he produced but didn't direct, like the *Back to the Future* series, *Gremlins*, *Who Framed Roger Rabbit* and *Twister*. The story lines were the stuff of Saturday serials, but the filmmaking was cutting edge and delivered what films have always promised: they showed us something amazing that we hadn't seen before.

Directors talk about their master images, the images that occur in more than one film because they express something fundamental about the way the filmmakers see things. Spielberg once told me that his master image was the light flooding in through the doorway in *Close Encounters*, suggesting, simultaneously, a brightness and mystery outside. This strong backlighting turns up in many of his other films: the aliens walk out of light in *Close Encounters*, *E.T.*'s spaceship door is filled with light, and *Indy Jones* often uses strong beams from powerful flashlights.

In Spielberg, the light source conceals mystery, whereas for many other directors it is darkness that conceals mystery. The difference is that for Spielberg, mystery offers promise instead of threat. That orientation apparently developed when he was growing up in Phoenix, Ariz. One day we sat and talked about his childhood, and he told me of a

formative experience. "My dad took me out to see a meteor shower when I was a little kid," he said, "and it was scary for me because he woke me up in the middle of the night. My heart was beating; I didn't know what he wanted to do. He wouldn't tell me, and he put me in the car and we went off, and I saw all these people lying on blankets, looking up at the sky. And my dad spread out a blanket. We lay down and looked at the sky, and I saw for the first time all these meteors. What scared me was being awakened in the middle of the night and taken somewhere without being told where. But what didn't scare me, but was very soothing, was watching this cosmic meteor shower. And I think from that moment on, I never looked at the sky and thought it was a bad place."

There are two important elements there: the sense of wonder and hope, and the identification with a child's point of view. Spielberg's best characters are like elaborations of the heroes from old *Boy's Life* serials, plucky kids who aren't afraid to get in over their head. Even Oskar Schindler has something of that in his makeup--the boy's delight in pulling off a daring scheme and getting away with it.

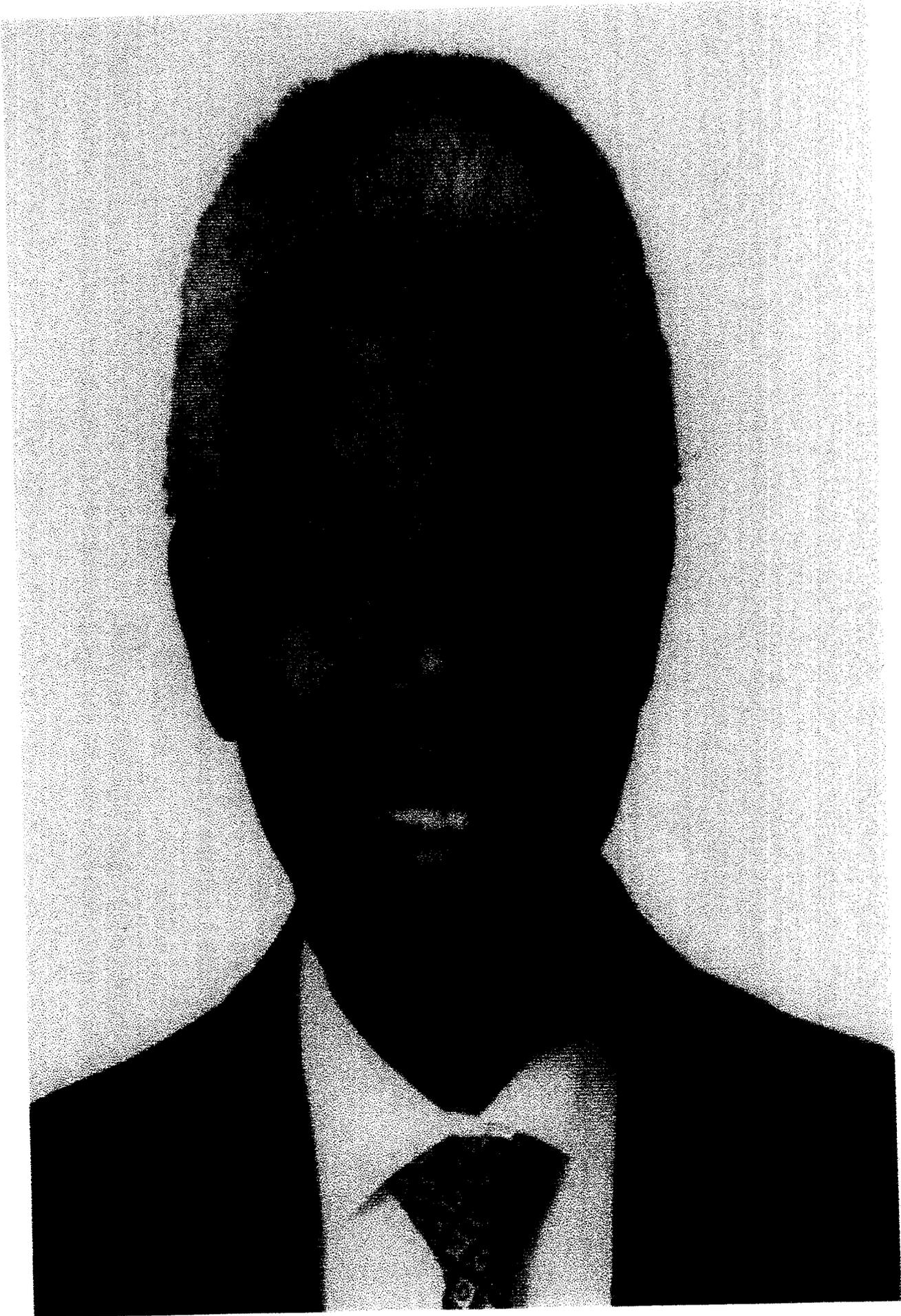
Spielberg heroes don't often find themselves in complex emotional entanglements (Celie in *The Color Purple* is an exception). One of his rare failures was *Always*, with its story of a ghost watching his girl fall in love with another man. The typical Spielberg hero is drawn to discovery, and the key shot in many of his films is the revelation of the wonder he has discovered. Remember the spellbinding first glimpse of the living dinosaurs in *Jurassic Park*? Spielberg's first important theatrical film was *The Sugarland Express*, made in 1974, a time when gifted auteurs like Scorsese, Altman, Coppola, De Palma and Malick ruled Hollywood. Their god was Orson Welles, who made the masterpiece *Citizen Kane* entirely without studio interference, and they too wanted to make the Great American Movie. But a year later, with *Jaws*, Spielberg changed the course of modern Hollywood history. *Jaws* was a hit of vast proportions, inspiring executives to go for the home run instead of the base hit. And it came out in the summer, a season the major studios had generally ceded to cheaper exploitation films. Within a few years, the *Jaws* model would inspire an industry in which budgets ran wild because the rewards seemed limitless, in which summer action pictures

dominated the industry and in which the hottest young directors wanted to make the Great American Blockbuster. Spielberg can't be blamed for that seismic shift in the industry. *Jaws* only happened to inaugurate it. If the shark had sunk for good (as it threatened to during the troubled filming), another picture would have ushered in the age of the movie best sellers--maybe *Star Wars*, in 1977. And no one is more aware than Spielberg of his own weaknesses. When I asked him once to make the case against his films, he grinned and started the list: "They say, 'Oh, he cuts too fast; his edits are too quick; he uses wide-angle lenses; he doesn't photograph women very well; he's tricky; he likes to dig a hole in the ground and put the camera in the hole and shoot up at people; he's too gimmicky; he's more in love with the camera than he is with the story.'"

All true. But you could make a longer list of his strengths, including his direct line to our subconscious. Spielberg has always maintained obsessive quality control, and when his films work, they work on every level that a film can reach. I remember seeing *E.T.* at the Cannes Film Festival, where it played before the most sophisticated filmgoers in the world and reduced them to tears and cheers.

In the history of the last third of 20th century cinema, Spielberg is the most influential figure, for better and worse. In his lesser films he relied too much on shallow stories and special effects for their own sake. (Will anyone treasure *The Lost World: Jurassic Park* a century from now?) In his best films he tapped into dreams fashioned by our better natures.

NELSON MANDELA



For the second half of the 'fifties, he was one of the accused in the Treason Trial. With Duma Nokwe, he conducted the defence. When the ANC was banned after the Sharpeville massacre in 1960, he was detained until 1961 when he went underground to lead a campaign for a new national convention. Umkhonto we Sizwe (MK), the military wing of the ANC, was born the same year. Under his leadership it launched a campaign of sabotage against government and economic installations.

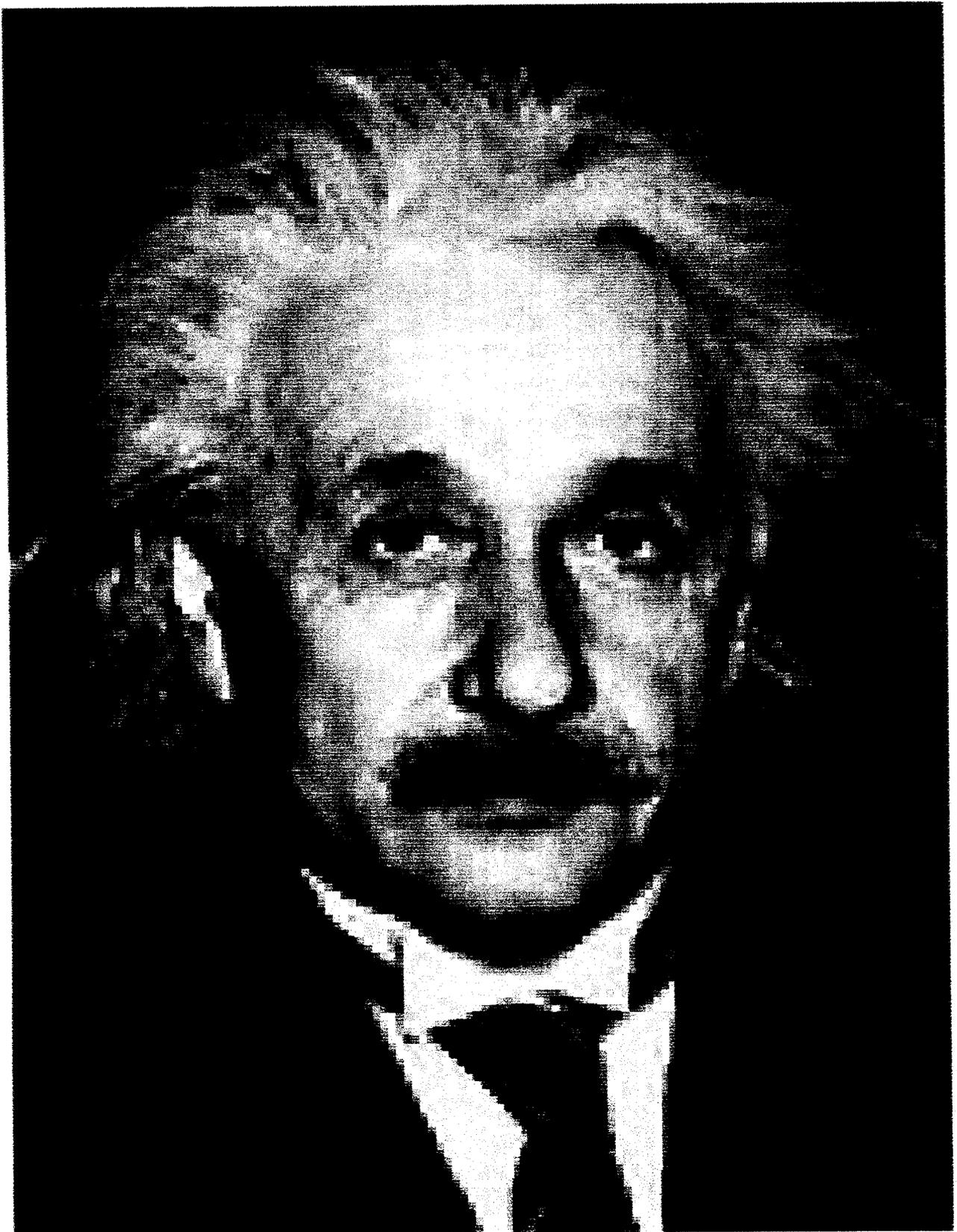
In 1962 Mandela left the country for military training in Algeria and to arrange training for other MK members. On his return he was arrested for leaving the country illegally and for incitement to strike. He conducted his own defence. He was convicted and jailed for five years in November 1962. While serving his sentence, he was charged, in the Rivonia trial, with sabotage and sentenced to life imprisonment.

A decade before being imprisoned, Mandela had spoken out against the introduction of Bantu Education, recommending that community activists "make every home, every shack or rickety structure a centre of learning". Robben Island, where he was imprisoned, became a centre for learning, and Mandela was a central figure in the organised political education classes. In prison Mandela never compromised his political principles and was always a source of strength for the other prisoners.

During the 'seventies he refused the offer of a remission of sentence if he recognised Transkei and settled there. In the 'eighties he again rejected PW Botha's offer of freedom if he renounced violence. It is significant that shortly after his release on Sunday 11 February 1990, Mandela and his delegation agreed to the suspension of armed struggle. Mandela has honorary degrees from more than 50 international universities and is chancellor of the University of the North.

He was inaugurated as the first democratically elected State President of South Africa on 10 May 1994 - June 1999 Nelson Mandela retired from Public life in June 1999. He currently resides in his birth place - Qunu, Transkei.

ALBERT EINSTEIN



Einstein was born into a Jewish family at Ulm, Germany. They moved to Munich the following year, where his father Hermann and his uncle Jakob opened a small electrical and engineering works. His mother, Paulina Koch, encouraged him to study music during his youth, and he became an accomplished violinist, but it was Jakob who inspired his fascination for mathematics. Initially an unremarkable student, he was educated at Munich and Aarau, eventually going on to graduate in physics and mathematics from the Federal Polytechnic University in Zürich in 1900. He became a Swiss citizen in 1905, and was appointed examiner at the Swiss Patent Office (1902-09). He married fellow student Mileva Maric in 1903, and they had two sons: Hans Albert and Edward (who later had a mental breakdown). However, the outbreak of World War 1 caused him to be separated from his family - he was in Berlin while they were in Switzerland. They were divorced in 1919. A gifted physicist in her own right, Mileva and Albert would work together on the mathematics of his theoretical thinking. In recognition of this he later gave her the money that came with his Nobel Prize. She gave up physics to look after their son Edward. A second marriage, to Elsa, his first cousin (d.1936), took place in 1919.

From 1905 Einstein published papers on theoretical physics in the prestigious monthly *Annalen der Physik*, including his special theory of relativity, which in its embryonic form was an essay he had written aged 16. Entitled "Zur Elektrodynamik bewegter Körper" (On the Electrodynamics of Moving Bodies), the theory showed that in the case of rapid relative motion involving velocities approaching the speed of light, puzzling phenomena such as decreased size and mass are to be expected. This provided a new system of mechanics which accommodated James Clerk Maxwell's electromagnetic-field theory, as well as the hitherto inexplicable results of the Michelson-Morley experiments (1881, 1887) on the speed of light. He became professor at Prague in 1911, and at Zürich in 1912, then worked in Berlin, where he was director of the Kaiser Wilhelm Physical Institute (1914-33). On accepting the post in Berlin, he reassumed his German citizenship, relinquishing it again in 1933.

"Die Grundlagen der allgemeinen Relativitätstheorie" (The foundation of the General Theory of Relativity) was published in 1916. This theory accounted for the slow rotation of the elliptical path of the planet Mercury, which Newtonian gravitational theory failed to do. Fame and recognition came suddenly in 1919, when the Royal Society of London photographed the solar eclipse and publicly verified Einstein's general theory of relativity. In 1921 he was awarded the Nobel Prize for Physics for his photoelectric law and work in the field of theoretical physics, but such was the controversy still aroused by this theories on relativity that these were not specified in the text of the award.

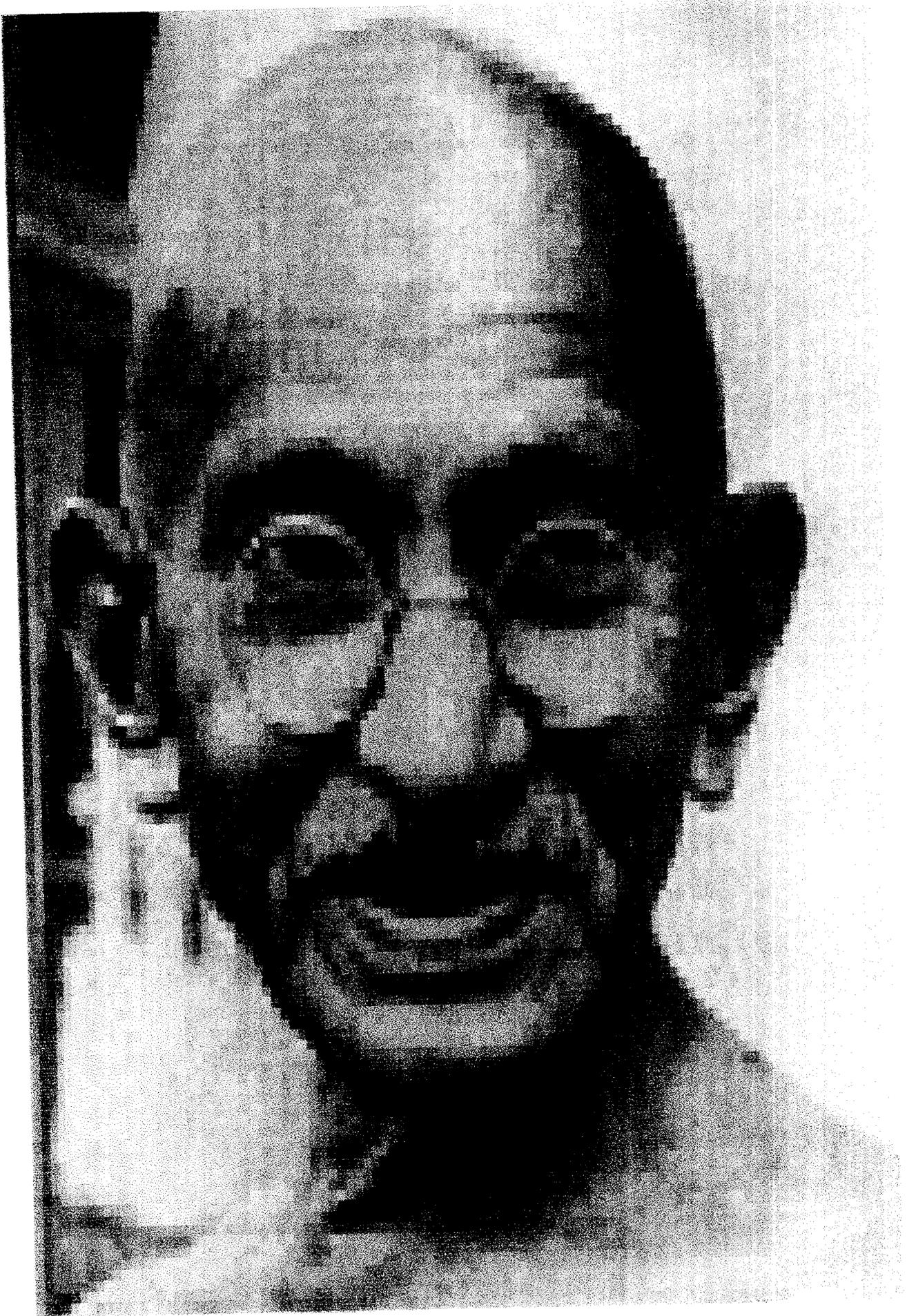
Einstein was regarded suspiciously in Berlin for his outspoken pacifism and socialism, and also for his Jewish background. He was a supporter of Zionism, publishing About Zionism (Uber Zionismus) in 1931. After Hitler's rise to power, he was deprived of his post at Berlin and his home at Caputh. He left Germany, and from 1934 lectured at Princeton, NJ, took US citizenship, and became professor at Princeton in 1940.

From the 1930s he was increasingly outspoken in support of world peace. In 1933 he joined with Sigmund Freud to write Warum Krieg? (Why War?). However, when it was brought to his attention by German chemists that the splitting of uranium atoms could result in a mammoth explosion, he carried out experiments at Princeton verifying this possibility, and was persuaded in September 1939 to write to President Roosevelt warning him of the possibility that Germany would try to make an atomic bomb. Despite his pacifism, Einstein felt that force should be used to prevent this happening, and in this way he helped to initiate the Manhattan Project (research work led by Robert Oppenheimer into the creation of the atomic bombs dropped on Hiroshima and Nagasaki), although he was not directly involved in it himself.

After the war, Einstein urged international control of atomic weapons, and protested against the proceedings of the Un-American Activities Senate Subcommittee, which had arraigned many scientists. In 1952 he was offered the presidency of Israel, but declined. He spent the rest of his life trying, by means of his unified field theory (1950), to establish a merger between quantum theory and his general theory of

relativity, thus bringing subatomic phenomena and large-scale physical phenomena under one set of determinate laws. His attempt was not successful. After many years of deteriorating health, he died in his sleep in hospital at Princeton. Einstein ranks with Galileo and Newton as one of the great conceptual revisers of our understanding of the universe. He was the originator of completely new ways of looking at space, time, and gravitational forces, as well being a champion of pacifism and liberalism, and the "grand old man" of world peace.

MOHANDAS KARAMCHAND GANDHI



"Think Different." Gandhi, in his younger days a sophisticated and Westernized lawyer, did indeed change his thinking more radically than most people do. Ghanshyam Das Birla, one of the merchant princes who backed him, once said, "He was more modern than I. But he made a conscious decision to go back to the Middle Ages." This is not, presumably, the revolutionary new direction in thought that the good folks at Apple are seeking to encourage.

Gandhi today is up for grabs. He has become abstract, ahistorical, postmodern, no longer a man in and of his time but a freeloading concept, a part of the available stock of cultural symbols, an image that can be borrowed, used, distorted, reinvented to fit many different purposes, and to the devil with historicity or truth. Richard Attenborough's much-Oscared movie Gandhi struck me, when it was first released, as an example of this type of unhistorical Western saintmaking. Here was Gandhi-as-guru, purveying that fashionable product, the Wisdom of the East; and Gandhi-as-Christ, dying (and, before that, frequently going on hunger strike) so that others might live. His philosophy of nonviolence seemed to work by embarrassing the British into leaving; freedom could be won, the film appeared to suggest, by being more moral than your oppressor, whose moral code could then oblige him to withdraw.

But such is the efficacy of this symbolic Gandhi that the film, for all its simplifications and Hollywoodizations, had a powerful and positive effect on many contemporary freedom struggles. South African antiapartheid campaigners and democratic voices all over South America have enthused to me about the film's galvanizing effects. This posthumous, exalted "international Gandhi" has apparently become a totem of real inspirational force.

The trouble with the idealized Gandhi is that he's so darned dull, little more than a dispenser of homilies and nostrums ("An eye for an eye will make the whole world go blind") with just the odd flash of wit (asked what he thought of Western civilization, he gave the celebrated reply, "I think it would be a great idea"). The real man, if it is still

"Think Different." Gandhi, in his younger days a sophisticated and Westernized lawyer, did indeed change his thinking more radically than most people do. Ghanshyam Das Birla, one of the merchant princes who backed him, once said, "He was more modern than I. But he made a conscious decision to go back to the Middle Ages." This is not, presumably, the revolutionary new direction in thought that the good folks at Apple are seeking to encourage.

Gandhi today is up for grabs. He has become abstract, ahistorical, postmodern, no longer a man in and of his time but a freeloading concept, a part of the available stock of cultural symbols, an image that can be borrowed, used, distorted, reinvented to fit many different purposes, and to the devil with historicity or truth. Richard Attenborough's much-Oscared movie Gandhi struck me, when it was first released, as an example of this type of unhistorical Western saintmaking. Here was Gandhi-as-guru, purveying that fashionable product, the Wisdom of the East; and Gandhi-as-Christ, dying (and, before that, frequently going on hunger strike) so that others might live. His philosophy of nonviolence seemed to work by embarrassing the British into leaving; freedom could be won, the film appeared to suggest, by being more moral than your oppressor, whose moral code could then oblige him to withdraw.

But such is the efficacy of this symbolic Gandhi that the film, for all its simplifications and Hollywoodizations, had a powerful and positive effect on many contemporary freedom struggles. South African antiapartheid campaigners and democratic voices all over South America have enthused to me about the film's galvanizing effects. This posthumous, exalted "international Gandhi" has apparently become a totem of real inspirational force.

The trouble with the idealized Gandhi is that he's so darned dull, little more than a dispenser of homilies and nostrums ("An eye for an eye will make the whole world go blind") with just the odd flash of wit (asked what he thought of Western civilization, he gave the celebrated reply, "I think it would be a great idea"). The real man, if it is still

possible to use such a term after the generations of hagiography and reinvention, was infinitely more interesting, one of the most complex and contradictory personalities of the century. His full name, Mohandas Karamchand Gandhi, was memorably--and literally--translated into English by the novelist G.V. Desani as "Action-Slave Fascination-Moon Grocer," and he was as rich and devious a figure as that glorious name suggests.

Entirely unafraid of the British, he was nevertheless afraid of the dark, and always slept with a light burning by his bedside. He believed passionately in the unity of all the peoples of India, yet his failure to keep the Muslim leader Mohammed Ali Jinnah within the Indian National Congress's fold led to the partition of the country. (For all his vaunted selflessness and modesty, he made no move to object when Jinnah was attacked during a Congress session for calling him "Mr. Gandhi" instead of "Mahatma," and booed off the stage by Gandhi's supporters. Later, his withdrawal, under pressure from Jawaharlal Nehru and Vallabhbhai Patel, of a last-ditch offer to Jinnah of the prime ministership itself, ended the last faint chance of avoiding partition.)

He was determined to live his life as an ascetic, but, as the poet Sarojini Naidu joked, it cost the nation a fortune to keep Gandhi living in poverty. His entire philosophy privileged the village way over that of the city, yet he was always financially dependent on the support of industrial billionaires like Birla. His hunger strikes could stop riots and massacres, but he also once went on a hunger strike to force one of his capitalist patrons' employees to break their strike against the harsh conditions of employment. He sought to improve the conditions of the untouchables, yet in today's India, these peoples, now calling themselves Dalits and forming an increasingly well-organized and effective political grouping, have rallied around the memory of their own leader, Bhimrao Ramji Ambedkar, an old rival of Gandhi's. As Ambedkar's star has risen among the Dalits, so Gandhi's stature has been reduced. The creator of the political philosophies of passive resistance and constructive nonviolence, he spent much of his life far from the political arena, refining his more eccentric theories of vegetarianism, bowel movements and the beneficial properties of human excrement.

Forever scarred by the knowledge that, as a 16-year-old youth, he'd been making love to his wife Kasturba at the moment of his father's death, Gandhi later forswore sexual relations but went on into his old age with what he called his "brahmacharya experiments," during which naked young women would be asked to lie with him all night so that he could prove that he had mastered his physical urges. (He believed that total control over his "vital fluids" would enhance his spiritual powers.)

He, and he alone, was responsible for the transformation of the demand for independence into a nationwide mass movement that mobilized every class of society against the imperialist, yet the free India that came into being, divided and committed to a program of modernization and industrialization, was not the India of his dreams. His sometime disciple, Nehru, was the archproponent of modernization, and it was Nehru's vision, not Gandhi's, that was eventually-- and perhaps inevitably--preferred. Gandhi began by believing that the politics of passive resistance and nonviolence should be effective in any situation, at any time, even against a force as malign as Nazi Germany. Later, he was obliged to revise his opinion, and concluded that while the British had responded to such techniques because of their own nature, other oppressors might not. Gandhian nonviolence is widely believed to be the method by which India gained independence. (The view is assiduously fostered inside India as well as outside it.) Yet the Indian revolution did indeed become violent, and this violence so disappointed Gandhi that he stayed away from the independence celebrations in protest. Moreover, the ruinous economic impact of World War II on Britain, and--as British writer Patrick French says in his book *Liberty or Death: India's Journey to Independence and Division*--the gradual collapse of the Raj's bureaucratic hold over India from the mid-'30s onward did as much to bring about freedom as any action of Gandhi's. It is probable, in fact, that Gandhian techniques were not the key determinants of India's arrival at freedom. They gave independence its outward character and were its apparent cause, but darker and deeper historical forces produced the desired effect.

These days, few people pause to consider the complex character of Gandhi's personality, the ambiguous nature of his achievement and legacy, or even the real causes of Indian independence. These are hurried, sloganizing times, and we don't have the time or, worse, the inclination to assimilate many-sided truths. The harshest truth of all is that Gandhi is increasingly irrelevant in the country whose "little father"--Bapu--he was. As the analyst Sunil Khilnani has pointed out, India came into being as a secularized state, but Gandhi's vision was essentially religious. However, he "recoiled" from Hindu nationalism. His solution was to forge an Indian identity out of the shared body of ancient narratives. "He turned to the legends and stories from India's popular religious traditions, preferring their lessons to the supposed ones of history." It didn't work. In today's India, Hindu nationalism is rampant in the form of Bharatiya Janata Party. During the recent elections, Gandhi and his ideas have scarcely been mentioned. Twenty-one years ago, the writer Ved Mehta spoke to one of Gandhi's leading political associates, a former Governor-General of independent India, C. Rajagopalachari. His verdict on Gandhi's legacy is disenchanted, but in today's India, on the fast track to free-market capitalism, it still rings true: "The glamour of modern technology, money and power is so seductive that no one--I mean no one--can resist it. The handful of Gandhians who still believe in his philosophy of a simple life in a simple society are mostly cranks." What, then, is greatness? In what does it reside? If a man's project fails, or survives only in irredeemably tarnished form, can the force of his example still merit the extreme accolade? For Jawaharlal Nehru, the defining image of Gandhi was "as I saw him marching, staff in hand, to Dandi on the Salt March in 1930. Here was the pilgrim on his quest of Truth, quiet, peaceful, determined and fearless, who would continue that quest and pilgrimage, regardless of consequences." Nehru's daughter Indira Gandhi later said, "More than his words, his life was his message." These days, that message is better heeded outside India. Albert Einstein was one of many to praise Gandhi's achievement; Martin Luther King Jr., the Dalai Lama and all the world's peace movements have followed in his footsteps. Gandhi, who gave up cosmopolitanism to gain a country, has become, in his strange afterlife, a citizen of the world: his spirit may yet prove resilient, smart, tough, sneaky and, yes, ethical enough to avoid assimilation

by global McCulture (and Mac culture too). Against this new empire, Gandhian intelligence is a better weapon than Gandhian piety. And passive resistance? We'll see.

A thin Indian man with not much hair sits alone on a bare floor, wearing nothing but a loincloth and a pair of cheap spectacles, studying the clutch of handwritten notes in his hand. The black-and-white photograph takes up a full page in the newspaper. In the top left-hand corner of the page, in full color, is a small rainbow-striped apple. Below this, there's a slangily American injunction to "Think Different." Such is the present-day power of international Big Business. Even the greatest of the dead may summarily be drafted into its image ad campaigns. Once, a half-century ago, this bony man shaped a nation's struggle for freedom. But that, as they say, is history. Now Gandhi is modeling for Apple. His thoughts don't really count in this new incarnation. What counts is that he is considered to be "on message," in line with the corporate philosophy of Apple. The advertisement is odd enough to be worth dissecting a little. Obviously it is rich in unintentional comedy. M.K. Gandhi, as the photograph itself demonstrates, was a passionate opponent of modernity and technology, preferring the pencil to the typewriter, the loincloth to the business suit, the plowed field to the belching manufactory. Had the word processor been invented in his lifetime, he would almost certainly have found it abhorrent. The very term word processor, with its overly technological ring, is unlikely to have found favor.

Voted:

"The man of the century"

Source:

THE TIME MAGAZINE.

REFERENCES:

Websites

1. www.who2.com
2. www.time.com
3. www.gandhi.org
4. www.biography.com
5. www.kamat.com

books

1. Discovery of India
2. My Experiments with Truth