

in the mists of history. Nonetheless, some explanation of the authors' choices in this regard would strengthen their argument. In addition to this lapse, the authors also fail to draw a clear line determining which countries or areas should be included or excluded in analyzing any social development in a given area. For example, one might wonder why Africa did not have as much of a role as America or other regions on the development of the West. More importantly, how might it be possible for someone to limit the number of others that have influence on human development?

To conclude, in spite of these critiques, *How the West Came to Rule* offers a compelling analysis of developments in European history by considering the "international" vantage point, and is a good contribution to the research seeking to escape from the ontological singularity that lies at heart of Eurocentrism. So, despite some shortcomings, I can recommend this book to those who are interested in reading history from a more broad perspective, and who want to move beyond the literature that remains mired in Eurocentric perspectives.

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## Inglorious Empire: What the British Did to India

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By Shashi Tharoor

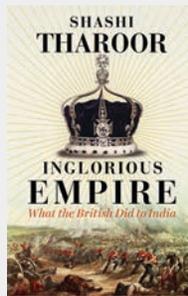
London: Hurst & Company, 2017, 296 pages, £20.00, ISBN: 9781849048088

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The dominance of European scholars and a Euro-centric framework in social sciences, including history, has both stemmed from and perpetuated ignorance about the perspectives and feelings of colonized people in writing about the colonial period. Such narrations portray colonial rule as an inevitable and progressive stage in the economic, political and social development of Asian and African countries. Even though there is plenty of literature about the looting and brutality of the colonial powers, most of this has gone unnoticed among the academic community. *Inglorious Empire*, which was published in India in 2016 under the title *An Era of Darkness: The British Empire in India*, a brilliant work by Shashi Tharoor, is distinguished among this literature in its manner of presentation and



dazzling arguments. Its popularity as one of the *Sunday Times* top ten bestsellers shows the wide and enthusiastic acceptance of this book. Even though it does not make any new arguments or add value to the existing nationalist literature, Tharoor's 'ferocious and astonishing' writing distinguishes it from others.

The book is a continuation of the debate that occurred in the Oxford Union on the extent to which 'Britain owes reparations to her former colonies.' However, the author shifts his focus in the book from reparations to colonial impacts.

Tharoor brilliantly depicts the impacts of British colonial rule on the Indian economy, polity and society. He continues throughout the book without diverting from the central ques-

tion of 'what the British did to India.' The first chapter focuses on the economic aspects of colonialism and explains the different forms of looting that caused a weakening of the Indian economy from a 27 percent share in the world economy in 1700, under Aurangzeb, to 3 percent when the Britain departed India in 1947. Tharoor dismisses arguments that the decline of India's industries was due to its inability to compete with western machinery. According to Tharoor, the industrial revolution of Britain was built on the destruction of Indian industries. He calls the destruction of the textile industry, the "first great de-industrialization in the modern world" (p. 5). The second and third chapters focus mainly on the political impacts, along with a few social impacts, of British rule. The author dismisses the arguments of apologists who present democracy, the free press, the parliamentary system, the rule of law, and even the unity of India as a British contribution. Rather, he notes that India's political institutions and press were controlled and constrained by British policies. Interestingly, Tharoor argues that a presidential system of government, not the British parliamentary model, is best suited to an independent India (p. 87). He differentiates the British colonial system from that of other colonial powers such as the French and Portuguese, and contends that Britain did not try to change or reform Indian society as other imperial powers did as part of their "white man's burden" or crusade. However, the author ignores the social impacts of the cultural imperialism and assimilation policies of French and Portuguese in their colonies.

The fourth chapter examines the social impacts of Britain's "divide and rule" policies. This "divide et impera" was epitomized by the colonial classification of Indian societies into different sections based on their caste, religious, linguistic and racial identities. The

census and electoral policies of the government constructed division among different sects of people. The creation of Pakistan was an outcome of such colonial policies. The following chapter negates the argument that the British rule was 'for' the people, even though it was not 'by' the people. He argues that the famines that occurred in the nineteenth and twentieth centuries were a consequence of poor governance and Britain's racial and discriminative policies. Tharoor uses the term "Brutish" to describe the brutality of the British. The author analyzes the various so-called contributions of Britain, such as the railway, education system, English language, and tea and cricket, and clearly sketches the colonial interests in introducing the railway and English education. India is still suffering from the textual harassment in an educational system by including colonial narration of Indian history that divided Indian society on communal lines. Even though the author acknowledges some contributions of the British, according to Tharoor the disastrous outcome of their rule far exceeds its positive impacts. Even though the author follows the nationalist historians' narration of Indian history, unlike many other nationalist historians Tharoor points out the limitation of Gandhism and the non-violence method in different contexts such as the oppression of dictators and discrimination against Dalits. At the same time, he acknowledges the greatness of Gandhism and its influential role in India's independence movement.

Historical narrations are not always, if there is any exception, objective descriptions of the past without having any value-biases. It can be said that this book also has some pre-determined intentions and biases. However, narrations such as Tharoor's are needed to counter the arguments of imperialist historians that justify colonial rule. As the author

himself indicates, the purpose of this book is not to tell the story of the past, but to present a counter-narration about the harmful impacts of colonial rule in India. So, rather than merely presenting a historical narrative of the colonial period, Tharoor critically examines the legacy of the British Raj.

The reference method that the book follows, without any numbers to identify endnotes, makes it difficult for readers to identify the

sources and authenticity of its arguments. However, this book is an eye-opener and a valuable source of reference for students and others to understand India's experience under British colonialism. If scholars and writers from other colonized countries also contribute to this debate, such counter-narrations will be able to challenge the dominant imperialist narration of western supremacy and to disclose the hypocrisy of the so-called liberal states in the application of liberal principles.

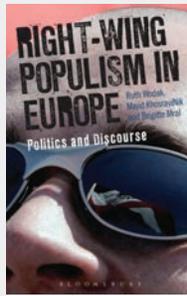
## Right-Wing Populism in Europe: Politics and Discourse

*Edited by Ruth Wodak, Majid KhosraviNik and Brigitte Mral*

London: Bloomsbury Academic, 2013, 334 pages, \$30,00, ISBN: 9781780932453

*Reviewed by Erdem Selvin, Boğaziçi University*

*Right-Wing Populism in Europe: Politics and Discourse*, edited by Ruth Wodak, Majid KhosraviNik and Brigitte Mral, compiles theoretically and methodologically rich articles analyzing the rise of radical right movements, discourses and political parties in Europe. More than twenty scholars with different academic backgrounds focus on examples of right-wing populisms (RWP) in different socio-political and cultural contexts. Addressing the histories of these movements, the studies pay attention to the nativist and revisionist ideologies and racist rhetoric influenced by the current neo-Nazi movement and various social processes after WWII. The collection of articles fundamentally scrutinizes the organization of RWP parties including their political leadership, the network of right-extremism, political communication strategies focusing on their reliance on media-



savvy democracy, their discriminatory immigration policy proposals, and their anti-elitist, anti-Semitic and Islamophobic discourses that feed the politics of fear on a global scale. The book offers a broad framework with which to analyze the various ideologies, notions and structural factors that lead to the social changes which support RWP in Europe and beyond.

The book has four sections exploring the democratic systems that open the way for RWP parties to enter into parliaments. The first section offers a theoretical, philosophical and ethical discussion and conceptualization of the extreme right in Europe and the U.S.. Through comparing the similarities and differences on the meaning of populism (which does not have a clear-cut definitions), democracy and nationalism, the studies emphasize