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# HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

*A Monthly News Bulletin*

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1744-1803

Great German philosopher, theologian, poet, and literary critic, associated with the periods of Enlightenment. His profound works inspired great figures like Ludwig Schur, Friedrich Hegel, Johann Wolfgang von Goethe.

### Johann Gottfried Herder

**Mankind's origins can be traced to India,**

where the human mind got the first shapes of **wisdom and virtue**

with a simplicity, strength and sublimity which has — frankly spoken, nothing, nothing at all equivalent in our **philosophical, cold European world.**

Source: Sacred Jewels of Yoga: Wisdom from India's Beloved Scriptures, Teachers by - Dave DeLuca

\*

**Where Shakuntala lives with her vanished boy,  
Where Dushmanta receives her anew,  
anew from the Gods,**

**Hail to thee, o holy land, and Thou,  
leader of sounds,**

**Voice of the heart, uplift me often  
thither through celestial space.**

Source: Herder's poem in appreciation of Shaktanta) India and the Germans: 500 years of Indo-German contacts by - Walter Leiber



1866-1946

Eminent prolific English novelist, journalist, sociologist, philosopher; best known for his science fiction stories.

### H. G. Wells

The history of India for many centuries had been happier, less fierce, and more dreamlike than any other history. In these favorable conditions, they built a character - meditative and peaceful and — **a nation of philosophers such as could nowhere have existed except in India.**

source: The Outline of History - by H. G. Wells

\*

**In Hinduism, tolerance is not simply a matter of policy but an article of faith.**

Source: Encyclopedia of Hinduism - by Sunil Sehgal

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## An Apolitical Thought

### On nascent Heritage

The country attained its freedom 70 years ago *albeit* on a broken form of motherland a land of heritage pregnant with ancient civilization, beautifully woven culture of diverse nature with inherent unity in thought of creation and Creator. After independence the country is known to the world as the largest country practising democracy which was in fact intact in the civilization itself. A period nearly 70 years of this democracy has seen many ups and downs in the political history of recent times. A family umbrella has been over heading the established and inherited democracy of the country covering some later decades of 70 years. An ascent thought of getting the democracy out from the familial lineal chain has almost erupted through length and breadth of the country. Assam, in particular, of the North East Bharat has experienced the joy of getting rid of the Yoke of the family-rule. But the latter one is down but not out. The present setup of the state is powered by the strong will of the people who believe in secularism with its *lexicon* graphical meaning, as against the imposed meaning of it as appeasement to a majority section the people of the country labelling a word minority on them.

Proper education and proper understanding among the so-called minority groups has pushed them above board and cast their best wishes through ballots for development of the state. This awakening will make Assam a pioneer in eradicating appeasement politics to a naught, in shorter period than expected.

The present set up of Governance of the state as cherished by the people will do the needful as time passes. But apolitically this change is most welcome to store it as Heritage of the today for better tomorrows.

Editor

## North-East : Faith Matters

**North-East shares philosophical, religious, historical and cultural oneness with Sanatan Dharma. Tribal communities, like other Hindus, believe in monism**

- L Khimun

Tribal people in the North-East believe in Nature worship as they believe that nature and its creations & creatures are manifestations of the self-effulgent, self-actuating, formless and all-pervading substance in different modes and designs. The Nagas of Arunachal Pradesh call this formless all-pervading substance as Rang-Fraa or Rang-Jawban or Tingkao-Wa, the Nagas of Nagaland, Manipur and Assam call it Tingkao-Rakwang or Ting-Wang, the Taanis of Arunachal Pradesh call it Donyi-Polo, the Mismis call it Amik-Matai or Ringya-Jawmalu and the tribal communities of Assam call it as Bathou, Shibrail. Its equivalent term in Hindi is Ishwar which has two aspects—Objective and Subjective. The objective aspect of God or Ishwar is nothing but the unseen self-effulgent power that operates and controls the Nature which is called by various names like Rang, Tingkao, Amik, Ringya and Donyi while consciousness and its related existents like thoughts, feelings, emotions, peace, perfection, justice, dharma constitute the subjective aspect of God which is basically formless but we generally conceive him in human form as symbolic for which we call as Fraa, Matai, Jawban, Jawmalu whose equivalent term in Hindi is Bhagawan.

We the tribal people of North-East believe in the universal principle which states that 'God is omnipotent, omniscient and

omnipresent'. The Hindus including the tribal people of the North-East believe in Manifestation and not in Creation because a belief in creation contradicts this very universal principle. So, the term Creation suggests that there is a Creator and the Created. This type of belief in duality is called dualism. The dualists hold that the Creator and the Created have two separate and independent existences. If they are separate and independent then the Creator is definitely absent in the Created which denies the omnipresence of God. If God is not omnipresent it cannot be omniscient too. Again, if God is not omniscient then it is not omnipotent either. If God is not omnipotent; it is at all not God, hence believing in Creation leads to absurd result thereby contradicting the Universally Accepted Principle.

All western religions especially of Semitic origin like; Christianity, Judaism and Islam believe in Creation that is they believe in dualism. Therefore, there are countless contradictions in their religions and philosophy for example; they believe in the existence of Satan (Devil) which directly contradicts the omnipresence of God because there must be no God at least in Satan; had there been God in Satan then there would not have been a Satan at all. Whereas, the tribal communities of North-East and the Hindus of the plains especially the Advaita Vedantists

believe in Manifestation that is they believe in monism hence no contradiction in the oriental religions and philosophy because if everything is the manifestation of God then God must be present in everything; just as water is found throughout the ice. Therefore, the Hindus and the tribal people of the North-East do not believe in the existence of Satan or Ghost. Since the tribal people of the North-East and the Hindus have same belief, it would not be wrong to treat the Indigenous people of the North-East as Hindu or belonging to the Sanatan Dharma.

Before any attempt is made to trace the link of the North-East with Bharat with regards to past civilisations, we should be very clear about what civilisation actually means. If it means modernity in terms of physical development or scientific advancement, to be very true, I don't think there had been any civilisation in the North-East but if it means the advancement or evolution in human thought process or unfolding of human true nature; I would say, the people of the North-East are no less advanced than any other race. Unlike present, in the past the tribal people of the North-East always lived with a high sense of dignity and pride. In fact, they are brave yet very innocent, simple, straight-forward, honest people on the earth. They are the most God fearing people who especially in the past never felt the need of

locking their doors because the word like 'theft' or 'steal' etc. were never found in their dictionary but now they are little bit degrading due to the influence of outside cultures. Therefore, in order to make a retreat to the original state, many reformation movements like Rangfraa Faith Promotion Society (RFPS), Donyi-Polo Yelam Kebang (DPYK), Zeliangrong Heraka, Seng Khasi, among others have been launched in various parts of North-East.

Like the Hindus of the mainland, the people of the North-

society. Rather, to live for the poor and weak is the true dharma according to us. The race that applies this theory on human society is the most degraded race on the earth. Therefore, by civilisation if we mean the superiority of thought, we are no less civilised than any other race on the earth.

So far as historical oneness is concerned; North-East has been an integral part of Bharat since the time of Mahabharata war. Malinithan is one of the evidences that link up the history of the North-East with Bharat. According

evidence to prove that North-East is an integral part of Bharat. According to the Hindu mythology, Parashuram was the sixth avatar of Vishnu. He was the son of Renuka, a kshatriya mother and the Saptarishi Jamadagni, a Brahmin father. Parashuram was an immortal soul who actually belonged to Treta Yuga but he witnessed the Mahabharata war also that took place in the end of Dwapar Yuga. He received a blessed Parashu (axe) after undertaking penance for thousands of years to please Mahadeva, who in turn taught him

**Like the Hindus of the mainland, the people of the North-East also believe that God is One which is worshipped by the entire humanity in different names and forms. Therefore, we all being the children of the same heavenly Father, irrespective of our nationality, caste, creed, race and religion, belong to the same family. This had been said long ago in Samskrit 'Vasudhaiva Kutumbakam' which means the entire world belongs to one single family.**

East also believe that God is one which is worshipped by the entire humanity in different names and forms. Therefore, we all being the children of the same heavenly Father, irrespective of our nationality, caste, creed, race and religion, belong to the same family. This had been said long ago in Samskrit 'Vasudhaiva Kutumbakam' which means the entire world belongs to one single family. We the people of the North-East believe that every religion is a gift of the same God; therefore, we respect all religions. We believe unity in diversity and not in uniformity. Unlike the West, we believe in co-existence and mutual respect but not in exclusive survival or survival of the fittest. The theory 'Survival of the fittest' is not applicable to human

to the local legend associated with the place; Lord Krishna and Rukmini, the daughter of Bhisimaka, the Vassal King of Magadha, fell in love with each other but Rukmini's eldest brother named 'Rukmi' was against the marriage of his sister with Lord Krishna. He was willing to give his sister to his friend Shishupala, the crown prince of Chedi. Therefore, Lord Krishna came to Vidarbha and eloped Rukmini on the eve of her marriage with Shishupala. After elopement, they are said to have been welcomed by Parvati at Malinithan near Likhali in Arunachal Pradesh. Thus this place was named 'Malinithaan' after Malini or Parvati, the Goddess of wealth.

Similarly, Brahma Kund or Parashuram Kund is another

the martial arts, hence the name Parashuram. As recorded in the Kalika Purana, once the mother of Parashuram was charged by his father of adultery who then ordered Parashuram to kill his mother and accordingly he carried out the order of his father. The great sage Parashuram is said to have washed away the sin of killing his mother in the water of Brahma Kund located near Tezu in Arunachal Pradesh.

Therefore, we can easily conclude that North-East and its people are not different from the rest of the country but very much a part and parcel of it from ages.

*(The writer is Secretary General of the Rangfraa Faith Promotion Society (RFPS) in Arunachal Pradesh)*

## INFLUENCE OF KARBI RAMAYANA IN KARBI FOLK LITERATURE

- Dhaneswar Engti

There is a great influence of the Ramayana and other Hindu literatures in the Karbi society. However, there is little influence of the Mahabharata in Karbi's social life. Apart from that, Karbis also owned various epic ballads which could be heard from a Karbi dirge singer, performed by a Karbi woman. The dirge singer recounts through her singing talent and try to enlighten about the legends. Thus, it is a better way to comprehend the story and able to transmit their epic stories.

According to Albert B. Lord, - 'Oral Epic song is narrative poetry composed in a manner evolved over many generations by singers of tales who did not know how to write; it consists of the building of materials lines by means of formulas and formulaic expressions and of the building of songs by the use of themes.' In the same way, the Karbis also do have their epic style of ballads understandably belonging to the oral narrative/ story poetry type in nature. As for example, we can take the name of 'Sabin Alun' and 'Ha-ih-mu', etc. - these two oral narrative poetries are epic categories of ballads in style and character. 'Sabin Alun', the song of Sabin, is documented and written into text form in 1986, containing 2775 lines with 7 syllables in each. It is an epic story of the 'Ramayona', which is retold, in the typical Karbi folk style with Karbi traditional settings and tests. It is the 'Karbi Ramayona.' In Karbi's 'Sabin Alun' (Karbi Ramayona), the name of Ravana also named as 'Rawon', gifted

with six parts of hands and he himself transforms into Maris, the Golden deer when needed. Moreover, the name of Sita in Karbi Ramayana is a well-known name as 'Sinta Kungripi' who was born out of an egg of a peacock; she is also an expert weaver like Serdihun, the goddess of Karbi weaving. Her father Janaka is called as 'Bamonpo', who happens to be a peasant king and the name of Rama is identified as 'Rambeni' in Karbi Ramayona.

From the above accounts, we may come into a conclusion that in the prehistoric era, the Karbis had a closed assimilation with the great Hindu Religion and beliefs. Moreover, the messages of Lord Rama strongly strewed in the listless Karbi social lives and in the region with their sincere loyalty to the incarnation of Almighty God, Rama.

The Karbi's Philosophy of life, beliefs, symbols and Pilgrim centers have been able to identify in the 'Ha-I-Mu', another vital Karbi Epic story in verses, containing 2625 lines with 5 syllables in each. It is a Karbi Epic ballad. The pathetic narration of the sufferings of 'Ha-I-Mu' was very painful and hurting one to listen it. She was a very beautiful daughter of a poor farmer, Sai Ronghang. The ruling gentry forced her to marry a very powerful minister called as 'Long Dilli' of the ruling Karbi gentry in the olden days. She, who already betrothed to her childhood's sweetheart, Long Teron, and was raising a baby child by then, was unacceptable to marry Long Dilli,

at any price. Therefore, she did not submit herself to the cruel minister (Long Dilli) and finally her supreme sacrifice was to embrace death. It is believed that, her soul is still wandering with her agony in the sky and her tears of agony have brought forth to incessant rain onto the mother earth. That is why the Karbis believed and considered her as the goddess of rain. Since then the 'Katharpo', the head priest of Ronghang Rongbong, alone can sing the song of 'Sabin Alun' in an annual ritual (Minu kibur) to invoke the rain before the onset of the monsoon.

Now, while talking about the Oral Memories to Written Text: Promoting Karbi Literature, Language and Culture of the Karbis, it is essential to know about the ethnographic account, the stories about Karbi legends, the myths, the songs, the folk dances, the riddles, the proverbs, the metaphors, the folklores of the Karbis including its land, people and their culture. Without studying the folklore of non-literate people of the Karbi community, it is impossible to writing a complete history on the Karbi Oral Literature.

It also consists of Karbi myths, tales, proverbs, riddles and such other unwritten literary aspects of culture. It represents a brief account of oral literature of the Karbi community. We must acknowledge the depth of knowledge and experience of the unwritten oral literary world of the Karbi tribes of Assam and other

parts of the northeast India.

The Karbis have a habit to utilize most of their time in jhum cultivation, dancing, and singing to recreate them. They like to spend an ideal life, although it was a very challenging life to spend in the reality of life in the jhum field. On every good and satisfactory harvest, their feelings of joy exhilarated beautifully expressed in their singing of songs and dances. These kinds of folk songs reflect the life styles of the Karbi tribe in all their variety and fullness of cultures, which generally exhibited in their social and family gatherings and celebrations of their ethnic cultural functions and performing rites and rituals.

The folk songs sung by the ordinary village folk try to convey their aesthetic sense of feelings and it is a unique feature of authorship of the folk songs. All those folk literatures/folk songs are - preserved by Oral traditions.

Those Folk Songs or Folk Literatures of the Karbi Tribes can be divided and broadly classified into three main parts, - those are basically – (1). Social Songs, (2). Ritual Songs, and (3). Love Songs.

**1. Social Song:** - The Social songs of the Karbi tribes are mostly thanks giving Songs to the Almighty God, who is the giver and the taker of human lives.

One of such important Social Songs is - "Adam Asar." (Marriage Song). On the marriage ceremony, a revered Lunsepo, the singer, who has full knowledge to sing this sacred song of Hemphu Arnam, chants this marriage song. The song goes like this, –

*"Si...  
Chu pirbi kangdukri  
Bang sumpho pen  
Sumphi same akhatri  
Voham chetongri (si)  
Charju alamdi."*

Meaning:- In the days of old, Sumphong and Sumphi got to meet each other at the toll road and discussed."

Earlier, there was no socially acceptable marriage system in the Karbi society; therefore, 'Li-e Ve Longbi' and 'Tung-e Harlongbi' were instrumental for introducing a lasting Karbi Marriage system of 'Adam Asar', which is still prevalent in the Karbi society.

There is strong underpinning of philosophy of Karbis about life, beliefs, symbols and pilgrim centers and it is existed since time immemorial in the Karbi society. Earlier, the Karbis were ignorant about their existence and physical health and they did not know anything about their dreams. Why they dreamt dreams was a matter of great surprise in the olden days. When they dreamt dreams at night, they got amused and gradually tried to understand that there is the existence of soul, the soul of human being is appearing in his dream to say something to do when he/she is awake. It has brought into oral form by the Karbi elderly dirge-singers, which generally sung by the 'Charhepi/Lunsepi' during the 'Chomkan' festivals. It goes like this,-

*"Sengkan suri an  
Ronglin ne nangsang  
Kiben lolelang  
Hakir kanghot an  
Seng palang kreng ang..."*

Meaning:- I've been in the Jompuri (Ronglin) years after years and not a single drop of water is offered to drink, I'm extremely thirsty now!

Thus, the Karbis have started to know about the existence of soul and they have started to realize that the soul is nothing but transformation of his own body. They have further started to believe that the existence of his/her life is nothing but a creation of soul during lifetime. The human's soul persists to live in the body of a man so long he/she is alive in this world and departs it for the 'Chom-arong' (Jompuri) as soon as he/she dies. The Karbis strongly believed that human's body is not permanent, it is a temporary one and perishable after burning it in the fire, but, the soul of a man is permanent and imperishable, it goes directly to the kingdom of 'Chom-arong', the abode of dead people, after his death leaving his/her mortal body behind here.

After the expiration of golden history of the Karbis, a new chapter of migration history has started in the Karbi's social order. It goes like this;-

*"...Ansi bang naka atum  
Ansi bang Nara atum  
Asim alongle nangrap  
Parok alonle nangrap  
Teke aso pangreng voiphit  
Chulang kerung voiphit  
Nongphlut alongle nangrap  
Socheng ili nangrap..."*

Meaning:- 'We were harassed by Nagas and Naras, then we went to Ahom Kingdom, after that to Kochari Kingdom, the king had kept a tiger-cub, hence, human's milk was required to feed the cub, Karbi mothers were, thus, greatly



exploited, they had to contribute milk taken out forcefully from their breasts to the ruler, Rongpharpi was a courageous woman, she had protested it with her blazing axe, after that left the place and took shelter in the Janta Kingdom, they had settled there in Nongphlut area, and subsequently came down to Socheng area for their permanent settlement...'

The Karbi Tribes do not have a written history of their own, but, there are sufficient historical monuments to display in order to claim their possession over the Karbi lands. These historical monuments can help to establish precisely that these lands were once belonged to the Karbis in the olden days. It was very difficult to have a correct assessment of their history of migrations. As such, we have to depend mainly on the adequately available folklores and folk songs of the Karbi tribe. Those folk lore and folk literatures could be the most authentic evidences of their migration history.

Today, some enthusiastic historians would like to opine that legends are the testimony of migration history of a tribe, - like this, the Karbis do have many strong legendary episodes, that would help contributing the fact to establish, once they had the original settlements on this soil.

According some scholars,- 'Legend can be said as the father of modern archaeology. Long prevailing legends are seen to have played an important role in the discovery of some famous site of the world... the tale of Atlantic in one of the oldest legends of the world and section of marine

archaeologists of today busy in unearthing in with varying degrees of success.'

Legends are scientifically important because, science was originated from the myth, so science is dependent on the legends and myths to unearth the truths of human are history of the past.

Some of the Karbi Folk Legends available with us at present are:-

1. Lakhi Keplang, 2. Karbi Keplang, 3. Sot Richo Keplang, 4. Musera Kehir, 5. Towar Kethan, 6. Rongkim Alun, 7. Thap Keplang Alun, 8. Bongkrok Keplang Alun, 9. Hanso Keplang Alun, 10. Jambili Athon Alun, 11. Sabin Alun, etc. Those are the oral memories of Karbi literature categories and today it has contributed in promoting the Karbi literature, language and culture into a great extend.

According to Basanta Das, a resource persona of Karbi folk culture and literature, - it is not too late to realize and grasp the importance of Karbi Legends to study properly and to do the justice for establishing the scientific facts to be realized from them in the pages of modern day history book in a very scientific way. Folk tale and folklore are mingled with the illogical imaginations of the ancient people, - those were striving for establishing the facts of their search for truth, and no human being was absolute about their knowledge on the mystery of creation of the universe. Hence, the process was a beginning of science to start its journey from the legend and myth stage to attain its present status of

absoluteness of truth.

In the 'Porom Alun' we do find about the creations of our Mother Earth as follows:

*" Iru song sarpo marang  
Lasi pirthe kim nangrang  
Pirthe kim rang laputang  
Sorjon tipli pen phelang  
Sorjon thengpi  
pen thengphrang  
Inglong arlok siri kang  
Aroi ajeng siri kang  
Sorjon thijok-phakleng an  
Sorjon vrotek voso an  
Sorjon son amung do an  
Pirthe tang bolon chenam  
Iru sining that chedam..."*

Meaning:- Iru Songsarpo Marang is the creator of our Mother Earth. At first, he has created grass and straw, then he has created plants and trees, after that he has created hills and mountains, then follows, - streams and rivers, deer and hog, different kinds of birds, and other necessary living and non living beings required for the sustenance of our Mother Earth, and everything was looking good. After completion of his creation works he went back to the Heaven."

Thus, Iru Songsar Richo had beautifully created our Mother Earth along with other necessary items as per the objectives of Hemphu Arnan in the Heaven.

From the above-mentioned "Porom Alun", we can easily understand that the Karbis are the believers of one Supreme God, and His is none other than - "Hemphu Arnam". Everything is born out of His will and without His will nothing will perish from this world.

## Discover Jaintia Festival

- P.K.Paul

The **10<sup>th</sup> Discover Jaintia Festival** was set to commence on February 24<sup>th</sup> 2016 and continued till February 27<sup>th</sup> 2016, hosted jointly by District Administration of West Jaintia Hills and Jaintia Tourism and Environment Society at Jowai. The Four days long programme took place at Thadlaskein, Jowai, Jalong and Tuber.

The function was scheduled to inaugurate by Hon'ble Chief Minister Dr. Mukul Sangma followed with a series of events like Competition, Folk Songs and Dances, Creative, Traditional Dance and Fashion Show, Food Fest, Wine Festival, Musical Night, Dienkhlam Flying etc. which are all attractive events for youth and old including children. Festival is observed and celebrated with cleanliness, purity and gaiety offering due respect and obeisance to the occasion. Divinity and holiness of festivals attract people to gather together to celebrate the festival. Pompous display and joyful public celebration of **Discover Jaintia Festival**, reminds all the Socio-cultural, Socio-religious faith and belief inherited by the people celebrated all over Jaintia Hills.

Jaintia Hills Festival may be categorized according to the season that it is celebrated.

1. Rainy Season Festival – *Behdienkhlam*.
  2. Autumn Festival – Sri Sri Durga Puja.
  3. Winter Festival – *Christmas and New Year*.
  4. Spring Festival – Holi.
- All these festivals are

celebrated in Jaintia Hills publicly with joy, gaiety and devotion.

1. Rainy Season Festival Behdeinkhlam is celebrated in Jowai, Jalong, Mukhla, Muthlong and Tuber. Family festival *Behdeinkhlam Charmang* is also celebrated. The celebration continues for four days with State Holiday. The celebration starts with cleanliness, purity and gaiety followed by Puja and Knia, ending with social gathering and Immersion. Social head *Doloi, Pator, Basan* and *Lyngdoh* are the prime persons for performing the rites and rituals. People participate with due devotion and prey to *Trai Kynrad*, the Lord for Peace, Prosperity, Well being and **eradication of epidemic and devastating diseases**.

2. Autumn Festival, Sri Sri Durga Puja is celebrated in the temple premises at Nartiang, seasonal head quarter of Jaintia King since time immemorial. The Holiness of Nartiang is of the earnest of *Ka Mei Kha* or *Kamakhyia*. All the Jaintia *Doloi* use to participate in the celebration with devotion, offerings and sacrificial goat, pigeon, duck, fruits vegetable etc. Till date rites and rituals are performed in the temples of the Holy Place Nartiang with due sanctity. The inherited custom and practice is unique like many other Sacred and Holy Places in the country. Sri Sri Durga Puja is performed all over the country and many other parts of the world according to the lunar day and Indian Almanac. People enjoy State Holiday during these days

of celebration.

3. Winter Festivals are Christmas and Celebration of New Year. The Festivals are celebrated in Churches with devotion, mass gathering of followers and prayers. During these days students enjoy winter vacation and other enjoy State Holiday. In the society during winter some perform traditional family Puja and Knia in this season. In some villages community *Bamkhana* or picnic is organized.

4. Spring Festival is popularly known as Holi or Sri Sri Krishna's *Dool Yatra*. This festival is also observed in Nartiang, Jaintia Hills, three days celebration with Phira or return Dool, a daylong festival is observed after few days of Dool festival. During the celebration singing songs beating Khool (musical instrument), beating Cymbal, blowing conch and the women produce sweet tune of tongue in the midst. The songs sung are to welcome the Lord Krishna, prays and praise the greatness of the Lord and sweet relation between Radha and Krishna. The songs lost its lyric and words but remained only the rhythm, holiness and spirituality. A particular hillock considering holy is preserve for the purpose is locally named *U Lum Duitara* or *Doolyatra*. This is the only sacred place of Lord Krishna in the State. The holiness and greatness of the place can be perceived from the name of the organization **International Society for Krishna Consciousness (ISKON)**

spreaded all over the world who follow, teach and preach the words and philosophy of Lord Krishna Himself. The organization also has a unit in Shillong. They too celebrate Holi.

### Significance of Jaintia Hills:

The name Jaintia has come from the name of the Goddess Jayanti, who manifested herself on this land, one of the 51 sacred of the sacred places of the earnest of Kamakhya, as described in Almanac. Thousands of years of slavery, ignorance, poverty and loss of script and scriptures made the Holy place unknown to the people and dormant.

Jaintia Hill and Jaintiapur are neighboring to North Cachar in the East, Barak Valley in the South-East, Tripura and Bangladesh in the South, Khasi Hills in the West and Mikir Hills or Karbi Anglong and then Brahmaputra Valley in the North. All these places were connected since old age by radial bridle paths and footpaths – namely Jowai – Jarain – Muktapur, Jowai – Nongbah – Nartiang and then onwards towards Kamakhya; Jowai – Sohryngkham, Jowai – Shangpung – Shaphai Pohrtiang; Nartiang – Borato, Nartiang – Kheinduli – Baithalangu and many others. At present some of these are improved motorable roads.

### Discover Jaintia Festival reminds discovery of two sacred and Holy places of Jaintia Hills:

1. Sacred place of Devi Jayanti at Nartiang popularly known as Durga is a Peethsthan, one of the 51 Sacred of the Sacred

places spreaded in South Himalayan Foot hills. It is of the earnest of Kamakhya in the North and Tripureswari in the South. Different write-ups published by the undersigned since 2005 remained unopposed. It is therefore, undoubtedly very clear that Nartiang is a Holy Place of Goddess Jayanti as described in Punjika or Almanac.

2. **Mawbsein Barwai** at Barwai, Shangpung Jaintia Hills. Mawbsein Barwai is a sacred place of Lord Vishnu. The Maw or stone looks like seven headed expanded head of bsein or serpent. Legendary story on Mawbsein Barwai as told by the people that it is a protected sacred place. Singing on hymonding is heard in the vicinity that coming out from the rock, hence it is named Barwai (rwai means singing or hymonding)

Seven headed expanded head of a snake or serpent is seen in the picture of Lord Vishnu stretched out on **Shesa or Ananta Nag**, Lord of Serpent who supports the earth. When the universe was one ocean at the end of a 'Kalpa', Goddess Lakshmi nursing Him and Brahma, the father of beings sitting on the lotus that came out from Lord Vishnu's navel, hymonding to extrol Mahamaya and to awake Lord Vishnu or Hari to save him. Lord Vishnu then was in self-absorbed and overwhelmed by Yoganidra, the Queen of Cosmos supporter of the worlds, cause of sustentation and dissolution alike (of the universe), dwelling in Hari's eyes. This description we find in **Sri Sri Chandi in Sanskrit or Devi**

**Mahatmyam** translated into English, a **Hindu Scripture** ---- **1.63-71**. The hymonding slokas are 1.72-87. This is the narration of sustentation of this universe in this cycle. This reminds the fact that Jaintia Hills Range stretched to East and West including Shillong Peak was above the Sea when Himalaya the highest peak in the world was under the sea.

Mawbsein Barwai was visited first on 2<sup>nd</sup> May 2010 and inculcated in the booklet 'Meghalaya Rajyer Hindu Pithasthan and Devasthan' and then an English write up under the heading '**Stone Sculpture of Meghalaya**' published in the Independence Day Special issue '**Sacred Places of Northeast Bharat**', Heritage Explorer Vol. XIII, No 08 August 2014, with concluding suggesting, 'These Stone Sculptures Deserve Thorough Research'.

In view of historical and mythological facts, the **Mawbsein Barwai** should deserve a place in the tourist map of Meghalaya as a place of Pilgrimage may be added as a Tourist Spot and a place of Pilgrim in the World Tourist Map.

Other famous Festivals celebrated in Jaintia Hills as known are:

1. *Shad Khla*, Nongtalang
2. *Pastieh* Nongbah
3. *Noh Sakyriat*, lalong
4. *Pomblang*, Shangpung
5. *Khon Chnong*, near Garampani

All these festivals of Socio-Cultural celebration are based on Socio-Religious faith and belief inherited by the people since time immemorial.

## Mega dam tussles in Arunachal

There appears to be more to Monday's police firing incident at Tawang than meets the eye, in a region which has been witnessing continuing protests against mega dams. Questions are being raised as to whether the policemen were unduly trigger-happy as barely a couple of hundred supporters of a lama had gathered outside the Tawang police station to demand his release. Did the police issue a warning to protesters to disperse, and if they had, should they not have used rubber bullets first? The firing left two persons dead and several injured, prompting chief minister Kalikho Pul to order a probe into the incident. Earlier, lama Lobsang Gyatso had been taken into custody following a complaint filed by the local zilla parishad chairman — over an audio clip in which Gyatso had purportedly cast aspersions on the nationality of Guru Tulku Rinpoche, the abbot of Tawang monastery. In the clip, Gyatso is also alleged to have warned the abbot 'not to meddle' in matters related to hydro-electric projects in Tawang, as the abbot had supposedly refused to permit lamas in his monastery from taking part in anti-dam protests. Supporters of lama Gyatso, also the leader of the 'Save Mon Region Federation (SMRF)', are alleging a deep conspiracy to discredit him for his unyielding anti-dam activism. The SMRF has been agitating against as many as 13 dams coming up in Tawang district, with students associations, environmental and civil society groups and Buddhist lamas in large numbers joining the protests. The agitation notched up

a significant win last month when the National Green Tribunal suspended its clearance to the 780 MW Nyamjang Chhu project in Tawang, which will now have to re-conduct environmental impact studies and public hearings.

Gyatso supporters now allege that this was the trigger which made local authorities, backed by powerful politicians — dig up the audio clip of a speech the lama had made at a public meeting in 2012, and thereby attempt to nail him with charges of hurting religious feelings, promoting enmity and criminal intimidation. Anti-dam groups in Tawang have been fiercely opposing the 13 hydel projects proposed for the district, pointing to the region's fragile ecosystem and seismic vulnerability, as well as lack of transparency in the manner project developers get necessary clearances from the government. In its petition to the Green Tribunal, the SMRF argued that the Nyamjang Chhu project developer failed to disclose while securing environmental clearance that the project site is located close to the wintering habitat of black-necked cranes. For the Buddhist Monpa tribe inhabiting Tawang, it is a sacred bird, believed to embody the sixth Dalai Lama who hailed from the district. This has parallels to the Supreme Court in 2013 upholding the ban order against Vedanti on mining the Niyamgiri hills of Odisha for bauxite. This landmark ruling had made headlines, as 12 villages of the local Dongria Kondh tribe had unanimously voted against the

proposal to mine the hill they considered home to their deity Niyam Raja. The apex court order was widely welcomed as a come-uppance rap on mega developers and high-and-mighty government joining up to ride roughshod over local sentiment and interests.

Interestingly, the SMRF has raised another allegation that the Arunachal government, in its unseemly haste to lay out the red carpet to mega hydel projects — has allowed around 25 small and mini hydro-power projects in Tawang to languish in benign neglect, plunging the district into an entirely avoidable power crisis. Meanwhile, other anti-dam activists have alleged that environmental clearances have been issued to several hydel projects despite protests, after developers in cahoots with local politicians and officials, rushed through public hearings in hush-hush manner or falsely claimed getting no-objection certificates from local village bodies. In particular, much misgivings have been voiced over the 2,880 MW Dibang multi-purpose project, the largest hydroelectric project to be undertaken in the country, for which clearance came through in May last year in the teeth of stiff public opposition. The 278 meter tall concrete dam will submerge a forest area stretching 45.77 sq km in Lower Dibang Valley district, a major part of which is community-owned. Over the past few years, the Arunachal Pradesh government has signed over 100 MoUs for hydel projects in the state. It is feared that of the 160-

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## As foreign minister, Suu Kyi's first task is to manage large Chinese shadow looming over Myanmar

- Rajiv Bhatia

May 5, 2016: A month after coming to power, the new government under Aung San Suu Kyi's de facto leadership has been settling down well. A modus vivendi with the army is developing. Interest thus shifts to management of external relations, especially as she herself is the foreign minister.

The country's strategic location and complex power-sharing arrangement, geopolitical contest in East Asia, and India's huge stakes in its eastern neighbour – all combine to raise the question whether Myanmar's foreign policy will be different in the future. The answer lies in appreciating the dynamics of four triangles.

First, much interest centres on China-Myanmar-US relations. In the defining conflict between the National League for Democracy (NLD) and the army for a generation (1988-2010), the US was supportive of NLD, whereas China was squarely on the generals' side. With the army calling the shots, China had little difficulty in emerging as the largest and most influential economic and strategic partner of Myanmar. But the Chinese ascendancy triggered a blowback. President Thein Sein, bowing to public pressure, took firm measures to arrest further expansion of China's role, though without injuring China-Myanmar cooperation.

Having sensed that change was coming, China invested heavily in cultivating ties with NLD. Their efforts culminated in

Daw Suu Kyi's visit to Beijing last June when she had a productive meeting with President Xi Jinping. Hence, it was no surprise that the first foreign dignitary to call on her was Wang Yi, the foreign minister of China. Like other nations, Myanmar too needs Chinese capital and knowhow to accelerate economic development. Besides, Beijing has time-tested pressure levers, namely its hold on militias of several ethnic groups in Myanmar.

Foreign Minister Suu Kyi would need to tread cautiously, keeping in mind that in the region's larger US-China strategic rivalry, Myanmar does not move too close to Beijing. After all, in Suu Kyi's (still unfinished) tussle with the army for constitutional reform and genuine democracy, she can bank only on one power – the US.

The second triangle is China-Myanmar-India. In the race to establish close relations China is no doubt far ahead. But India remains in the game, equipped with a different set of cards. Myanmar may need to learn from the experience of other democracies. Suu Kyi is a firm believer in people-to-people relations. Much can be achieved in this domain.

At a recent media dialogue held in Shillong, important participants from Myanmar and India shared the view that governments and business sectors should accelerate their endeavours to strengthen bilateral relations, but they must also help

the 'third space' – the community of scholars, journalists, thinktanks and universities – to expand links between the two countries. Fields such as skill development, education, healthcare, civil society linkages and tourism may be leveraged to recreate the old India-Burma friendship. In this task, India's northeast and Myanmar's western region deserve to play a pivotal role.

The third triangle entails Myanmar's relations with the Asean secretariat and member states. Suu Kyi and her party appear to evoke a mix of curiosity and unease from member states. The two sides need to cooperate with each other quickly.

The fourth triangle involves China, Myanmar and Japan. Quite apart from the historical links – Japan had helped Suu Kyi's father, General Aung San and his comrades, in their struggle against the British Raj – the Japanese today are set to build on the success they achieved in recent years as a strategic partner. Knowing that China was on the defensive, Tokyo moved to forge close ties with the Thein Sein government. Suu Kyi is likely to enhance them further as a neat way to balance China.

In Suu Kyi, Myanmar has a foreign minister whose mobile probably contains phone numbers of more presidents and prime ministers than that of any other foreign minister in the world today.

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## INAUGURATION OF “THE HOUSE OF WORSHIP OF TINGKAO RAGWANG” AT SAWOMBUNG NAMDAI

- Padma Kamei

The dedication programme of the house of worship of Tingkao Ragwang at Sawombung Namdai was held on Sunday 13th March, 2016. The function was presided by Shri. Ksh. Biren Hon'ble MLA (Lamlai A/C) as Chief Guest, Smt. Dr. T. Bilasini Devi Vice President of Kalyan Ashram Manipur (KAM) as Guest of Honour and Shri Kaibajei Kamei Khullak (Chief) of *Sawombung Namdai* as function President respectively. Chief Guest, Guest of Honour, President and delegates of TRC followers from three different states assembled and started the programme at 8:00 am sharp. Around 5000 delegates representing from different communities and devotees from more than 50 Rongmei villages participated this auspicious religious congregation from three state viz Assam, Manipur and Nagaland.

Speaking at this function Shri Chaoba Kamson, Gen. Secy. TRC (AMN) said to the gathering to read and understand the religious books published by the *Tingkao Ragwang Chapriak Phom*, so, as to enable us to know well we have the aptitude of

learning the devotional songs and sing the same in every place. Now time has come for all of us to unite and fight against the attack on our religion by inside and outside forces. So, he appealed to all the followers of TRC to come and worship Tingkao Ragwang at the place of worship on every Sundays and every full moon days punctually. He also mentioned that we are born as TRC and we are now living as TRC and we must die as TRC and we will request Tingkao Ragwang to give us re-birth us as TRC. He also highlighted the contribution and services of Kalyan Ashram toward T.R.C villages in Manipur. The relentless support and encouragement of Kalyan Ashram Manipur has boasted the confidence of T.R.C followers in the far inling village and therefore expressed his gratitude.

Addressing the function as guest of honour Dr. T. Bilasini Devi, said that, She could attend in this religious congregation as a guest of honour because of Kalyan Ashram. She also encouraged the other tribal communities to take inspiration from TRC to preserved their

indigenous faith and cultural identities and offer all possible help from Kalyan Ashram for such effort.

Shri. Lanbilubg Golmei Ex-Secy. (TRC/AMN) speaking at this function said, Zeliangrong worship Tingkao Ragwang considering as “creator God” and followed T.R.C as a religion due to changing scenario. Worship with some modification and around 30,000 Zeliangrong peoples from Manipur, Assam and Nagaland are following the religion. He said and stressed the need for preserving TRC faith. Tribal following Christian faith get every benefit as scheduled tribe and minority but T.R.C followers are not getting any benefit though they are minority he said and regretted that India government fails to recognize TRC followers as minority group.

About 35 members of tuition and balwadi teachers, Full-time workers and students of Linthoingambi girls' hostel of KAM also participated in the programme. Devotional songs, folk songs and cultural dances were the other highlight of the function.

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### Mega dam tussles in Arunachal

odd hydel projects proposed for Arunachal to generate its estimated potential of 50,328 MW, many will have irreversible impact not only on the state's fragile mountain ecology, but also downstream impact in Assam as well. The Narendra

Modi government has made no secret of its determination to fast track the hydro-power route to meet the country's burgeoning power needs. But after the disaster wrought on Uttarakhand's hydro-power infrastructure by the calamitous

floods of 2013, no government can afford to cut corners and play fast and loose with the people's safety.

(<http://www.sentinelassam.com/editorial/story.php?sec=3&subsec=0&id=266025&dlP=2016-05-05&ppr=1#.VzLW7ORslaY>)

## Nagas don't need change – Just a return to old values

- Dr. K. Hoshi

May 8, 2016: The word 'change' is the most popular slogan in present age. The desire and demand for change is not in Nagaland only. It has become a global phenomenon. Barak Obama stormed to power in 2008 USA Presidential election on the slogan 'change'. Similarly, Narendra Modi won 2014 Parliamentary election on the 'change' mantra. Sadly, such election promises seldom bring changes in human values.

Today, people wants change because something is definitely going wrong politically, socially and even in religion. Corruption has reached an all time high and percolated down to the last level of village administration. Individualism has taken over welfare interest. There is random embezzling of public funds for development, high stake commission in all public fund releases and rampant abuse of political power. Nepotism and favoritism have taken control in public employment and government sponsored technical courses. On top of all these, multiple taxations in the name of Naga nationalism have tested the patience of the people beyond tolerance. Corruption has become accepted norm in a Christian majority state of Nagaland. All these are due to loss of human values.

Quite unlike the modern Nagas, Naga ancestors were honest, hardworking, straightforward and courageous. They were men and women of principle. They were kind, selfless

and loved fellow human beings. They were not Christians but they feared the supernatural spirit. It was taboo to cheat or rob others. Leadership was only for men with integrity. Men feared to misuse public office. There was absolute respect for parents. None dared question the wisdom of an elder. None was too rich. It was great shame to beg from others. The wealthy provided feast out of surplus earned by their sweat and brow. There was no modern education but they followed strict codes of conduct in all social life. They had high respect for village institutions. Irrespective of one's social standing, all received the same degree of justice. There was complete harmony in Naga society. Naga ancestors possessed the treasure of all human values that was hard to find anywhere in the world.

It was unbelievable that savage people that took head taking as an honored tradition could evolve so fast to practice great human values in such a short time. Such values were

unique to Naga ancestors. It was for that reason that Naga leaders with God given wisdom, declared Nagas as sovereign people to live as a nation among nations.

The values of our ancestors were the core values that Nagas should strive for, to bring meaningful change to degenerated Nagas of today and promise hope to generation next Nagas. The desire for change should lead to restoration of our ancestors' treasured values. Change without human values will be worthless. Restoration of old values will be possible if the village institutions start teaching the youngsters of ethics, ideals, conventional codes of conduct and traditional taboos. The church needs to spend all its energies on preaching the fear of God. The rulers should be honest to show good example. Going back to our own root is the only answer to the predicaments that Nagas' of present generation are facing.

*(<http://morungexpress.com/nagas-dont-need-change-just-a-return-to-old-values/>)*

(Contd. from Page 13)

### **As foreign minister, Suu Kyi's first task is to manage large Chinese shadow looming over Myanmar**

With much of her international stature still intact, despite recent criticisms, she is best placed to navigate her nation through the turbulent waters ahead. She has the acumen and assets to pursue a foreign policy that

promotes Myanmar's national interest. It will be a delicate essay in calibration.

*(<http://blogs.timesofindia.indiatimes.com/toi-edit-page/as-foreign-minister-suu-kyis-first-task-is-to-manage-large-chinese-shadow-looming-over-myanmar/>)*

## ISRO'S IRNSS-1G : Proud example of 'Make in India'

- Radhakrishna Rao

On April 28, 2016 Bharat completes its landmark mission for a home-grown navigational system with the successful launch of IRNSS-1G

The flawless and text book perfect launch of IRNSS-1G, the last and seventh satellite of the Indian Regional Navigation Satellite System (IRNSS), on April 28, from the Satish Dhawan Space Centre (SDSC), Sriharikota has paved the way for the Indian Space Research Organisation (ISRO) to operationalise a full-fledged, national satellite navigation system that could be used for a range of civilian and military uses. By all means, IRNSS is a strategic national asset that the country can be proud of to possess. IRNSS-1G satellite was orbited by means of an augmented XL version of the trusted, four stage Indian space workhorse, PSLV (Polar Satellite Launch Vehicle) in around twenty minutes after its majestic take off from the first launch pad of SDSC. The satellite, designed for a mission life of twelve years, was placed into a sub geosynchronous transfer orbit by the thirty fourth consecutively successful PSLV mission. As it is, PSLV-XL was also deployed for launching India's maiden lunar probe, Chandrayaan-1 in 2008 and also the first interplanetary probe, Mangalyaan mission to Mars in 2013. As it is, some of the advantageous features of IRNSS include highly precise position, velocity and time information data with a good accuracy for a single

frequency user with the help of ionospheric correction and all weather round the clock operation. As pointed out by sources in ISRO, the home-grown IRNSS, in distinct contrast to the commercial navigation platforms, would provide signal coverage even in the remote areas of the country with a high degree of precision.

***"This is example of make in India, made in India and made for Indians. 125 crore Indians have got a new Navic. The benefits from this new technology will benefit our people, our fishermen. The world will know it as Navic."***

***- PM Narendra Modi"***

In an address to the nation in the aftermath of IRNSS-1G launch, Prime Minister Narendra Modi named the system NAVIC (Navigation with Indian Constellation) and stressed the point that it will make the country totally self reliant by ending its dependence on foreign support platforms for vital navigation services. "The new technology will benefit our people, our fishermen and sailors," said Modi. Not surprisingly, Modi pointed out that IRNSS stands out as a proud example of Make in India and Made for India initiatives. While appreciating the innovative efforts of ISRO in bequeathing this gift to the nation", Modi noted that the potentials of NAVIC could be harnessed to benefit the countries of the SAARC (South Asia

Association for Regional Co-operation) region. Thanks to the initiative of Modi, a satellite meant to cover the countries in the SAARC region with a range services would be launched by the end of this year. Of course Pakistan had decided to opt out of the SAARC satellite project. This satellite system being built by ISRO has been described as Bharat's gift to its neighbours.

With the completion of the IRNSS constellation, India has notched up the distinction of being the fifth country in the world to design, build and operate a sophisticated satellite navigation system. The importance of IRNSS lies in the fact that it would free the country from its dependence on American GPS system. In fact, during 1999 Kargil war with Pakistan, USA had denied Bharat the access to the restricted services of GPS which is under the control of US military. In a way, the US refusal proved to be a blessing in disguise in that it nudged India to develop its own satellite navigation system in the form of IRNSS. IRNSS is similar to the other global satellite navigation systems including GPS of USA, Glonass of Russia, Galileo of Europe and BeiDou of China. For the Bharatiya defence forces, the importance of a fully home-grown navigation satellite system that can be harnessed without any hindrance need not be overemphasised. According to ISRO, the total cost of all the seven satellites of IRNSS constellation was Rs 1,420 crore.

While the navigation payload is



designed to transmit navigation service signals to the users in L5 and S bands, the ranging payload made up of a C-band transponder would facilitate the accurate determination of the range of the satellite. Significantly, a highly accurate Rubidium atomic clock, forming a part of this satellite, is a vital component that would make available time and location signals to users on land, sea and air. In addition, IRNSS satellites carry a Corner Cube Retro Reflector for laser ranging.

The IRNSS spacecraft constellation is designed to provide accurate position information service to users in Bharat as well as the region extending upto 1,500 km from its boundary. Further, the IRNSS constellation is equipped to provide a Standard Positioning Service (SPS) and Restricted Service (RS) and is expected to provide a position accuracy of better than 20-m in the primary service area (Bharat). Some of the civilian applications for which IRNSS could be harnessed include terrestrial, aerial and marine navigation, disaster management, search and rescue operations, vehicle tracking and fleet management, supporting mobile telephone services, mapping and geodetic data capture, terrestrial navigation aid for hikers and travellers as well as visual and voice navigation for drivers.

For the Bharatiya defence forces, the availability of a home-grown, exclusive navigation satellite system would be a big morale booster. For it was the non availability of a satellite

based navigation service that had hindered Bharatiya army's intelligence missions before and during the 1999 short lived Kargil war with Pakistan. However, with IRNSS in place, Bharatiya defence forces will not have problem locating targets, navigating the movement of troops and supplies and launching precision weapons with a high degree of accuracy at enemy targets.

An independent satellite navigation capability is also critical for the Bharatiya defence establishments' plan to refine and enhance the network centric warfare capabilities of the defence forces. Similarly, a well endowed satellite navigation capability is also critical for the proposed tri service Bharatiya aerospace command, the formation of which is awaiting clearance from the Bharatiya Government. For the defence forces, in the thick of operations in the remote and difficult to access war zones, a GPS system similar to IRNSS enables locating objects and landmass in the darkness and paves the way for coordinating the troop movements in a hitherto unfamiliar area in addition to facilitating reconnaissance as well as search and rescue operations

All said and done, there is no denying the point that an independent satellite positioning system like IRNSS cannot but be a valuable, strategic asset for the country especially during the times of crisis when the possibility of international navigation satellite

operators denying access for their service cannot be discounted. Clearly and apparently, continuous and uninterrupted access to exclusive, dedicated navigation satellite systems, have now become indispensable for the combat aircraft, naval warships and ground based troops to acquire a head start in the battle zone and ultimately stay at the winning edge of the war. For Bharat, which is all poised to position itself as a technological and military super power in the none too distant a future, the need to own and operate an independent navigation satellite system has become the paramount need of the hour.

However, at the end of the day, the potentials of IRNSS can be harnessed only through the availability of navigation receivers to be manufactured on a large scale at an affordable price. One of the suggestions put forth to encourage the popularisation of navigation devices designed to work in tandem with IRNSS is the mandatory use of the services of NAVIC by the all wings, agencies and departments of the central and state governments. There is no denying the fact that in the days ahead IRNSS could very well occupy a pivotal position in the developmental saga of the country.

(The writer is a freelance columnist who writes on Science, Tech and Defence related issues)

*(<http://organiser.org//Encyc/2016/5/9/isro-s-irns-1g—Proud-example-of-%E2%80%98Make-in-India-.aspx>)*

## Kashmir's 'Media Malaria' :: 265 Dailies and Counting !

SRINAGAR, 28th April 2016 : At 265 and counting - both in English and vernacular - Jammu and Kashmir' summer capital could well have the largest of such 'daily newspapers' in the country given its population of 1.4 million.

What is intriguing about these 'daily newspapers' is the fact that most of them are not available at news stands in Srinagar and other places in the Valley.

Why are so much daily newspapers published in a city that does not have a readership for more than two dozen vernacular and English language dailies?

"These newspapers, which do not have sustainable readership, are published only to get government advertisements," a top official of the state information department told IANS on condition of anonymity, given the sensitiveness of the issue.

"That finally becomes the source of sustenance for the publishers of such newspapers," the official added.

Asked what use is an advertisement for a government department or a business establishment in a newspaper that does not have any appreciable readership, the official threw up his hands.

"You should ask that question from the publishers of such newspapers," he finally offered.

The state government norms till 2010 stipulated uninterrupted publication of one year for a daily

newspaper to become eligible for government advertisements.

There was no mention of how many copies the newspaper should publish daily to become eligible for government advertisements.

"The revised state information department policy on government advertisements is uninterrupted publication for three years. Plus, a minimum of 1,000 paid copies daily," said the official.

He rued that out of an annual budget of Rs.22 crore (over \$3 million) available for advertisements to newspapers, hardly Rs.10 crore was properly utilized in the past.

"Of the funds, just Rs.10 crore was used properly in the past as these were paid to newspapers widely read and circulated.

"The rest was paid to newspapers that did not have any reach to carry the advertisements. We could not refuse advertisements to such newspapers in the past because there was no stipulation on the minimum print order," the official said.

"All that mattered was that the newspaper concerned should send copies of its daily publication to our office for the official record to determine eligibility for advertisements.

"The revised norms will change that scenario completely. Figures could be fudged in the past by unscrupulous publishers as receipts from newspaper

distributors would be furnished as proof of daily publication," the official said.

"An empowered committee is now planned which can check the newsprint bought by each newspaper that is to be declared at the Lakhanpur toll post in Kathua district when it enters the state", the official added.

An interesting sidelight of the mushrooming of dailies in Srinagar has been that the majority of them are published without any offices.

"In many such cases, one computer operator works for five newspapers. All he/she does is open the Internet and start copy-pasting stories with the difference that something appearing as an anchor in one newspaper is carried as a story on the third page in the other newspaper", said a computer operator working at one of daily newspaper office.

For obvious reasons, the operator did not wish to be named.

Some of the funniest names and some of the most intriguing publishing practices have helped sustain many newspapers in Kashmir, irrespective of whether they have a readership or not.

Given the revised norms for carrying official advertisements, would the 'media malaria' finally meet its antidote in the troubled Valley?

*(<http://www.newindianexpress.com/nation/265-Dailies-and-Counting-Will-Kashmirs-Media-Malaria-End-Soon/2016/04/28/article3405039.ece>)*

## Is China Provoking India to Aim at its Soft Belly?

Apr 27, 2016 : The four-day conference of a host of anti-Beijing international Chinese action groups in Dharamsala from 28 April is bound to mark a watershed in the history of India-China relations. Contrary to India's established policy of playing the underdog or a hesitant victim, New Delhi appears to be shifting to the combat mode in its dealings with Beijing.

This is first time such a big conglomeration of leaders representing various anti-Beijing Chinese action groups belonging to Tibet, Xinjiang, Mongolia, Taiwan, Hongkong and, of course, pro-democracy Chinese dissidents and leaders of oppressed religious minorities of China like Christians, Muslims and Falun Gong will be meeting together in India.

They are scheduled to exchange notes and probe common strategies on democratising China and getting justice for China's colonised nationalities like Tibet, East Turkistan and Inner Mongolia. Invited leaders include Yang Jianli, the star of 1989 Tiananmen Square democratic uprising of Chinese students.

A leading NGO, Tibetan Centre for Human Rights and Democracy (TCHRD), will host the conference jointly with US-based group Citizen Power for China (CPC) and Initiatives For China (IFC), also US-based.

The delegates will be addressed by Tibet's exiled ruler and supreme spiritual leader, the Dalai Lama. This is first time that

India is allowing almost all such groups to sit together, each of whom has its own compelling reasons, and capacity, to hit their Communist tormentors' regime at its soft belly from within.

China has repeatedly irked the Narendra Modi government since day one. Beijing's repeated use of its veto in the UN to block India's move to get Pakistani terrorist Masood Azhar's name included in the world body's official list of terrorists is only the latest one.

Many other Chinese steps like PLA soldiers intruding into Ladakh on the eve of President Xi Jinping's visit to India and a swathe of military-oriented 'developmental' projects by China in Pakistan-occupied Kashmir have put India-China ties under severe strain of late.

Even before the conference started, Dolkun Isa, a known human rights fighter from East Turkistan, stole the limelight when New Delhi issued visa to him and his two Uyghur colleagues to attend this conference. India later withdrew Dolkun's visa, fearing that it may not be able to protect him from arrest by Interpol during his travels between Germany and India.

Dolkun Isa is the secretary of World Uyghur Congress (WUC), the umbrella organization of various Uyghur groups across the globe which are working for freedom of East Turkistan from Chinese occupation. He had been repeatedly jailed by Chinese authorities before he escaped to Germany in 1997. China has officially branded him a 'terrorist'

and managed to get Interpol's red-corner notice issued against him in 2003.

Interestingly, despite protests from Beijing, New Delhi has neither withdrawn the visas of the other Uyghur leaders nor put any restrictions on the Dharamsala conference.

In an interview with me a few months ago, Dolkun strongly contested his being labeled a 'terrorist' by Beijing.

"Since China annexed our country in 1949 they were using terms like 'criminals', 'gangs' and 'thugs' for those Uyghurs like me who dared to express themselves against the colonial occupation of our country. But soon after the September 11 attack in the US, when 'terrorism' became a buzzword, the Chinese government started using terms like 'terrorism' and 'terrorists' for people like me. .... Now they are using term 'war on terror' as a pretext to divert world attention from the colonial occupation and suppression of East Turkistan (Xinjiang)," he said.

On the possibility of a dialogue with Beijing, the Uyghur leaders refer to Chairman Mao's strange 'dialogue policy'. Mao sent invitation to various clan leaders of East Turkistan for a 'friendly dialogue' in August 1949 when he discovered that the Uyghur clans were up in arms against the invading PLA. He sent a plane to Novosibirsk in the Soviet Union to fetch the Uyghur leaders for a dialogue. But before the plane could reach Beijing, it exploded

(Contd. to Page 24)

## Global Warming: Are worst doubts about future of climate change coming true?

- Rajendra Shende

Apr 27, 2016 : Rewinding fast backward reveals that when the Kyoto Protocol was opened for signature 18 years ago, on March 16, 1998, only six countries signed it on the opening day. Four of them were small island countries. When the Paris climate deal was opened for signature at UN headquarters on Earth Day, 22 April, 2016, a whopping 175 countries lined up and inked the deal. Never before in history have so many countries signed an international accord in one single day in one ceremony.

It definitely was a “historic moment”, stated Ban Ki-moon, the UN Secretary General and host of the ceremony. It signalled hope for mankind in addressing climate change, a defining challenge for mankind.

The Paris climate deal is unique in the sense that never before has every country given commitment for reducing Green House Gases (GHGs). The most welcoming and encouraging fact is that 15 of the signatories - all of them in the developing world - have already ratified the Paris agreement. No country had ratified the Kyoto Protocol when it was opened for the signature.

Many sceptics and cynics say that inking is one thing and executing the plans is another. One cannot dismiss these scoffers, given the experience of the past two decades of fatally flawed global efforts to reduce GHGs and control global warming.

The seven years taken to meet

the conditions of entry into force were a nightmare. The US Senate has blocked the ratification right from 1998, mainly for two reasons. First, the Kyoto Protocol left emerging countries like China and India without any reduction commitments. Second, the US industry was not in favour of giving up fossil fuels.

The conditions for the Paris agreement to enter into force are similar - after the date on which at least 55 parties to the convention totalling an estimated 55 percent of the GHG emitters have deposited their instruments of ratification. The difference this time is that India and China have taken the commitment for reduction along with every other nation. Secondly, never before were the business and investment settings so conducive to get going full blast on implementing the Paris deal.

But the US presidential race and the debate leave much to the doubt if the Senate is conducive to ratifying. President Barack Obama’s plans to bypass the Senate and ratify the Paris treaty before he completes his tenure is termed “anti-constitutional” by most American experts.

Irrespective of the political debates, the market, including the investment climate, is reacting in favour of de-carbonization like never before. As they say, every boxer has plans and strategies until they get punched in the mouth. Then starts the real fight. The shocking punches are

already evident on the face of energy market.

In the last two years, the global economy has grown by about six percent, but energy and transport-related carbon dioxide emissions have not grown at all as per the findings of the International Energy Agency (IEA). The US, the EU and even China have all shown that CO2 emissions have been falling.

Such decoupling has happened, surprisingly, in the face of a steep fall in oil prices by nearly 75 percent in two years. Clean energy investment, including in renewable energy, broke new records in 2015 and is now seeing twice as much global funding as fossil fuels.

The International Energy Agency (IEA) reported this week that about \$100 billion of oil investments had been cut as a result of slump in oil prices. Shell and Statoil have halted oil exploration in Arctic and Antarctic. Smaller producers are driven out of market and even the largest oil producer, Saudi Arabia, has declared a debt for the first time in 25 years!

Dangerous air pollution and inefficiency of coal-fired plants are driving the market away from coal. During the last eight years, shares of coal companies have tumbled more than 90 percent. Peabody, the world’s biggest private-sector coal producer, 10 days ago filed for bankruptcy, unable to bear its debt of more than \$10 billion.

(Contd. to Page 25)

## Bharat Mata Ki Jai : Bharat as the 'Motherland'

- Sadhu Prof V Rangarajan

Shri Mohan Bhagwat, Sarsanghchalak of Rashtriya Swayamsevak Sangh, said on March 3, 2016: "Now the time has come when we have to tell the new generation to chant Bharat Mata Ki Jai." It created unnecessary controversy by irresponsible reaction. It fails to die down even after clarification by Mohan Bhagwat in which he said, "We have to create such a great Bharat where people themselves chant 'Bharat Mata Ki Jai'. It need not be imposed. It should be real, spontaneous." Therefore, there is a need to understand and realise the nature of Bharat as a motherland.

In response to Shri Bhagwat's statement, there were varied responses. AIMIM MP Asaduddin Owaisi came out with a statement that he will not chant 'Bharat Mata Ki Jai' even if a knife is put to his throat. Maharashtra Assembly suspended AIMIM MLA, Waris Pathan, for refusing to say 'Bharat Mata Ki Jai'. While 73-year old Tajuddin Barbhuiyan of Assam proclaimed: "What's wrong in Chanting that slogan? Am I not Indian? I am not on Asaduddin Owaisi's page. I will chant the slogan a hundred times." However, Islamic seminary Darul Uloom Deoband in Uttar Pradesh, issued a Fatwa on April 1, 2016, against chanting of 'Bharat Mata Ki Jai', holding that the slogan goes "against the tenets of Islam". In Meerut, members of the Muslim community chanted 'Bharat Mata Ki Jai'. The worst was intellectual justification given by Irfan Habib,

who claims himself to be a historian, in an interview to The Hindu in which he says that consideration of Bharat as a mother was not there in ancient India and it was a concept that came from Europe.

We would like to bring to the attention of that ignoramus, what an eminent Indologist and patriotic Bharatiya, Anwar Shaikh, has pointed out, commenting on the verses of Bhumi Sukta of Atharvana Veda. Writing on 'BHARATA MATA' in his quarterly, Liberty, published from Prescott, U.K., he says:

"Verse 12 expresses the total devotion of a Hindu to Bharat Mata: '... I am the son of Earth, Earth is my Mother.' Study of this hymn reveals that while the Vedic doctrine respects all gods, it attaches the greatest importance to the land of Bharat because it is the Mother of all those who dwell in her bosom. One can live in India and believe in any God he likes because so vast is the Vedic concept of Divinity that there is no jealousy among Gods. This liberality is based on the advanced Vedic thinking, which realises that as the wheel of time moves forward, changes of all sorts must take place, thus religious doctrines may not form the cause of social discord.

It goes without saying that just confession of love is not a convincing proof of one's affection; it must be reinforced by sustained action. Therefore, a dweller of India does not acknowledge her as his

Motherland if he hates Kaashi and loves Kaaba. All his civic rights depend on this point.

The Sanskrit word, Rashtra, is a politico-cultural term, which is different from the western political concepts of 'nation' or 'state'. The Barhaspatya Samhita says, Himalayaad aarabhya yaavad indu sarovaraparyantam tam deva nirmitam deshah hindusthaanam prachakshate—that land created by God and stretching from the Himalayas up to the Indian Ocean is Hindusthan. It is also known as Bharatavarsha. The Vishnupurana says, "Uttaram yat samudrasya himaadreschaiva dakshinam, varsham tad bhaaratam naama bhaaratee yatra santatih"—that land which is to the north of the ocean and south of the Himalayas is Bharati and the people of the land are Bharatiyas. Chanakya, who was instrumental in the building up of the mighty Maurya Empire by Chandragupta Maurya, declared: "Prithivyaa samudra paryanataayaa eka raat"—the entire land stretching up to the seas is one nation. Lord Ramachandra declared: Jananee janmabhoomischa Swargaadapi gareeyasi—"Mother and Motherland are more sacred than Heavens!"

Since times immemorial, spiritualism has been the bedrock on which the edifice of our glorious nationhood has been built. The Vedic Rishi prays in a sookta in the Atharvan Veda: "Oh Mother, those who hate us, those who march with armies to

overpower us, those who think evil of us in their minds, and those who desire our death and destruction, may you crush them to pieces; it is this my Motherland on whose lap my forefathers, the great Rishis, performed sacrifices, penances and sang songs in the seven seasons.”

Swami Vivekananda, in his clarion call to the Hindu nation, proclaimed, “For the next fifty years this alone shall be our keynote — this, our great Mother India. Let all other vain gods disappear for the time from our minds.” His illustrious disciple, Sister Nivedita, gave us a prayer on the same lines.

Swami Rama Tirtha propounded patriotism as practical Vedanta. He roared: “The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chalas are girt round my loins. The Coromondal is my left and the Malabar my right leg. I am the whole of India and its east and west are my arms.” The great Tamil poet-philosopher, Mahakavi C Subramania Bharati, addressing the little kids of his Motherland, sang:—  
Chedamillaata Hindusthaanam,  
Atai deivamenru kumbidadi  
paappaa— “Oh little child, adore and worship the Undivided Hindustan—Akhand Bharat—as your Goddess.”

Sir John Woodroffe, the renowned Western exponent of Tantra, referring to the children of the sacred Bharatavarsha, says: “They will gain power (Shakti) to uphold their race and will receive

all their desires, if they serve their country in the belief that service (seva) of Shri Bharata is worship (seva) of the Mahashakti. Shri Bhagavati, who though appearing in one of Her forms as Bharata Shakti, is not merely a Devi of the Hindus, but their name for the one Mother of the World”.

Eulogising Bankim Chandra as “one among the Rishis of the later age”, Mahayogi Sri Aurobindo says: “It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-embracing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born.”

Rev. Fr. Anthony Elanjittam of St. Catherine of Siena School, Mount Mary Road, Bandra, Mumbai, an enlightened Christian missionary, who followed the footsteps of the great patriot-revolutionary of India, Sri Brahmabandhav Upadhyaya, says in his article on “Vedantic India”, in Tattva Darsana, quarterly: “This Bharat is so carved out by Mother Nature that our sub-continent is a world of its own with an inalienable soul of the highest Everest-high esoteric wisdom, enshrined in our Vedic culture.”

It does not require a magnifying glass to discern that those who are opposing ‘Vande Mataram’ and ‘Bharat Mata Ki Jai’

are first rate traitors and progeny of those who aggressed this holy land and subjugated the Rashtra. Unfortunately, the English educated and Europeanised leadership which took over the reins of the country from the outgoing Britishers played into the hand of anti-national and treacherous forces inside the country. On February 4, 1938, John Francis Ashley Erskine, Governor of Madras, wrote to Victor Hope, Governor-General and Viceroy of Bharat, seeking his view on dropping Vande Mataram from the proceedings of the Legislative Assembly sighting walkouts by Muslim members were staging walkouts. Even in Independent Bharat, the story continues.

Today there is a need to scream into the ears of our sleeping dharmacharyas to awaken them and appeal to them to go to every nook and corner of the country spreading the cult of worship of the Motherland Bharatavarsha, who is the Mother of all our gods, goddesses, saints, sages, sannyasins and of our sampradayas and consecrating temples dedicated to Her. Proud, patriotic and self-respecting Hindus should celebrate Akshaya Triteeya—Vaishaka Shukla Triteeya—falling on May 9, 2016, which is the auspicious day for the worship of Sri Bharatamata.

(The writer is Founder Trustee, Sister Nivedita Academy)

*(<http://organiser.org/Encyc/2016/4/25/Opinion-Bharat-Mata-Ki-Jai—Bharat-as-the-%E2%80%98Motherland-.aspx>)*

## Triple Talaq : Personal Laws under Scanner

- Alok Goswami

Yet again, a voice has emerged within the Muslim society to somehow placate the miserable condition of women within the community. One of the Muslim women has again decided to question of customs that lead to exploitation and expulsion of women. Unfortunately, the dominant section of society considers those very customs denying women their rights and liberty as the "matter of religious pride". The courage shown by Shah Bano 30 years ago, by challenging the fundamentals of these religious principles, has been repeated by a resident of Uttarakhand, Shayara Bano. This has provoked many pro and anti reactions within the Muslim society.

Now the matter is under consideration before the Hon. Supreme Court of India. The Hon Court has consented to hear the plea of Shayara Bano to ban "Triple Talaq". First hearing is already over; the other is scheduled for April 29, 2016. In the midst of all this, the arguments from the both sides are being weighed with reference to Quran and Hadith on one side and human rights on the other. The role of All India Muslim Personal Law Board (AIMPLB) is a major bone of contention. The Board's intention of filling a petition to challenge Shayara's plea must be seen as an attempt to fuel passions of those who want to cite Shariat for everything.

**Shayara Bano:** Aged 42, married Muslim woman with two children, hails from Kashipur in

Uttarakhand. Fifteen years ago, she was married to Rizwan of Allahabad. She had to face immense physical and mental harassment torture inflicted by her husband. To get some relief, she went to her mother's place in mid 2015. She was shocked to receive a notice for Talaq by her husband in October 2015. The mother of two, Shayara was perplexed about the abrupt ending of 15 year long married life.

After a storm of many questions, she decided to knock the doors of the apex court to get justice. Through her plea, Shayara has questioned the legal validity of Triple Talaq. This way, she has also questioned the constitutional validity of Article 2 of the Muslim Personal Law (Shariat) Application Act 1937. This is the same act which under Shariat validates polygamy, Triple Talaq, Niqah and Halala. The plea has labeled these provisions as anti-women and anti-human rights. She has also cited examples from many Muslim countries where some provisions are there to legally ban polygamy.

As was expected, many Muslim women have raised their voice in support of Shayara. The treasurer of Maulana Azad Educational Foundation, Dr. Naheed Zafar openly says that, "when Muslims in India have to get married or divorced, they deal through Sharia laws, but when it comes to property rights, they approach the regular courts." A legislator from Kheda District in Gujarat, Asma Khan says, "If Muslim society ever witness a

social revolution, it will come from women only." Mumtaz, Chairman of 'Mother Women Welfare Organisation', a Jammu and Kashmir based institute, takes a step further in claiming that, "Muslim men interpret the Quranic text according to their convenience. This has left many women homeless and children to lead a pathetic life." Moreover, founder and Chairperson of All India Muslim Women Personal Law Board, Shaista Amber says that, "Shayara has met injustice. This has been done because of an ineffective knowledge of Quran Sharif. This has led to misuse of the provisions of talaq. Shayara must get justice."

The All India Muslim Personal Law Board is in no mood to render to these voices. They are once again ready to play their old tricks to maintain their monopoly over the system.

The Vice Chancellor of Nalsar University, Hyderabad rightly says that, "no Muslim can be compelled to follow the Personal Law Board. The board is based on certain thoughts, and every human being is free to agree or disagree with any sort of thought." Prof. Tahir Mahmud of Institute of Advanced Legal Studies, Amity University is vehemently against this pattern of divorcing randomly and without reasoning. He writes in a leading daily that, "the Islamic laws do not permit husbands to give divorce without a reason, without thinking. Like marriage (Niqah), divorce (Talaq) is also a process which should be followed."

There are many Muslim

countries such as Iraq, Kuwait, Egypt, Sudan, Jordan, UAE and Yemen who have negated the thinking behind practices like triple talaq and Halala.

However, Muslim Personal Board is away from these realities or else living in its own illusionary world. This board was constituted in April 1973 to give opinion on various issues pertaining to the Muslim society, in accordance to the Quran and Hadith. But whether society is satisfied with the hitherto played role by the board is a matter of an objective inquiry. No such efforts are allowed, may be because the board is afraid of losing its prominence. Fortunately, many voices are coming from within for rights and justice. The movement started for Durgah entry at Haji Ali in Mumbai is one of them. Today a vast section of women within the Muslim society are hopeful about the proceedings in the apex court, where Shayara has raised voice for rights.

### **A survey of Indian Muslim Women Movement**

A survey was conducted among Muslim women about their perception about the Muslim Personal Laws. An extensive Survey with sample size of 4710, spreading over 10 states, constituted 73% women belonging to lower class, with annual income less than 50 thousand rupees. Almost 50% of the respondents said that they were married before 18 years of age and do not have a copy of their Niqahnama.

#### **According to the Survey:**

- 53.2% women are vulnerable to domestic violence
- 75% women are in favour

of fixing the eligible age for marriage to 18 years and 21 years for female and male respectively.

- 40% of the respondents received less than 1,000 rupees as Mehar, and 44% didn't receive any.

- Out of the total surveyed, 525 women, 65.9% were divorced verbally, and 78% witnessed a one sided divorce from the husband's side.

- 90% women want to have some legal system to recognise the Qazis.

#### **Who is Shah Bano**

Muslim Personal Law Board, formed in 1973, vehemently opposed the Shah Bano case.

- Shah Bano was divorced by her husband in 1978.

- The battle for Muslim women's rights and liberty commenced with Shah Bano in 1985.

- The case was lodged in Supreme Court of India under Section 125.

- Shah Bano fought the legal

battle for the compensation for a living, and won it, but was not compensated.

- Rajiv Gandhi, under pressure from Mullahs led the passing of a legislation called Muslim Women (Protection of Rights on Divorce) Act, 1986.

#### **Shayara Bano Case**

- Uttarkhand's Shayara has challenged the Islamic tradition of Triple Talaq system in the apex court and pleaded for declaring it illegal and unconstitutional.

- The court has given its consent to hear the plea and look into the matter of protecting the rights of the women.

- Muslim Personal Board has made it clear that it cannot accept any distortion in the Triple Talaq system in its present form.

- Shayara was married in 2002 with Rizwan from Allahabad who forced her to go for abortion as many as six times.

- In October 2015, Rizwan gave Talaq to her.

(<http://organiser.org//Encyc/2016/4/25/Triple-Talaq—Personal-Laws-under-Scanner.aspx>)

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### **Is China provoking India.....**

midair on August 26 and almost an entire generation of East Turkistani leadership was wiped out in a single go.

Although New Delhi has revoked Dolkun Isa's visa and India remains unhappy on China's stand on Masood Azhar, but the real issues are far deeper and more serious than what meets the eye. It would not be surprising if future developments prove that by protecting Masood Azhar, China has focused on using Pakistani

terror leaders as its extended arm to neutralize the freedom struggle of Muslim Uyghurs.

But, by its unending anti-India actions, China has also compelled India to aim at the soft belly of this rogue and aggressive opponent. The Dharamsala conference appears to be beginning of a new game between the two powers.

(<http://www.firstpost.com/world/is-china-provoking-india-to-aim-at-its-soft-belly-2751682.html>)



## US Government on Arunachal Pradesh

Itanagar: US Consul General in Kolkata Craig L Hall has said that the US government is absolutely clear that Arunachal Pradesh is an integral part of India.

Mr Hall said this during a meeting with Arunachal Pradesh Chief Minister Kalikho Pul while referring to the often repeated claims of China over Arunachal Pradesh territory, an official release said.

Through Craig Hall, Mr Pul also asked the United States government to help rectify Google Maps wherein China has indicated Arunachal and some parts of Assam as a part of its territory.

Mr Hall said India's Act East Policy could be strengthened

further if road connectivity through northeast India is developed well, as Arunachal Pradesh is located in a strategically important position having international borders with Myanmar, Bhutan, and China.

Private companies of the United States are looking for better connectivity in the region so that pace of developmental activities can be accelerated, he said.

"In fact, the US government is working with the Indian counterpart to promote business relations with Northeast India," he said, adding that the region has potential in hydro-power and tourism sectors.

He put forward his opinion to Arunachal Pradesh chief minister

Kalikho Pul for global tendering of the hydro-power and infrastructure developments projects of the state, so that the advertisement could be sent to the companies in the US, the release said.

Seeking US support in developing road connectivity and harnessing hydropower of the state, chief minister Kalikho Pul said Western investors should feel free to invest in Arunachal Pradesh.

The chief minister also sought the help of the US for capacity building, particularly in training, support and equipment for dealing with natural disasters.

*(<http://www.ndtv.com/india-news/arunachal-pradesh-an-integral-part-of-india-says-us-government-1400710>)*

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## Global warming: Are worst doubts about future .....

China's excessive addiction to coal has resulted in the worst kind of air pollution that hit the global headlines. China now targets the share of non-fossil fuels at 15 percent of total primary energy by 2020, up from 12 percent at the end of last year, mainly going away from coal-fired plants. China will stop the construction of coal-fired power plants in 15 regions.

Never before is every car manufacturer scrambling to put in assembly lines for hybrid or electric cars. China has started race with Tesla for manufacturing electric cars. India and China have ambitious targets, like never before, for solar and wind energy

by 2022. Never before did the world have an opportunity to push and accelerate the implementation.

Interestingly, Obama, whose country has contributed most to climate change, was conspicuous by his absence in such historic moment in his own country. On the day before the Earth Day, he played golf with British Prime Minister David Cameron. On Earth Day, Obama lunched with the Queen, dined with the Duke and Duchess of Cambridge and Prince Harry at Kensington Palace.

On the same day, all the small

island nations, the most affected and sinking countries that have not contributed to climate change lined up for the signature on the Paris Climate deal. Are our worst doubts about future of climate change coming true?

*(Rajendra Shende, an IIT-alumnus, is chairman, TERRE Policy Centre and former director of the UNEP. The views expressed are personal. He can be contacted at [shende,rajendra@gmail.com](mailto:shende,rajendra@gmail.com). The piece was released by IANS.)*

*(<http://www.firstpost.com/world/global-warming-are-worst-doubts-about-future-of-climate-change-coming-true-2751732.html>)*

## The Foolish Crane and the Mongoose



There was a huge Banyan tree beside a lake, which nested a number of cranes.

In the hollow at the foot of the tree lived a poisonous black snake. He used to climb up and eat the crane's young after they were hatched.

One crane, who had lost her children to the cunning black snake, started weeping on the banks of the lake.

A crab, who was nearby, heard the crane weeping, and asked, "Why do you cry, aunty?"



The crane replied, "I am the unlucky mother, all of whose children have been eaten by the wicked black snake, who lives in the hollow of the tree. What else can I do but weep? I would have killed the snake if I could!"

The crab thought for a while, "I have to devise a plan to have the black snake killed, and have the cranes destroyed at the same time. The cranes are our natural enemy. I will tell him half truth and half lies, to my advantage."

Thinking so, the crab said to the crane, "Aunty! I will tell you a plan to get rid of the black snake. All you have to do is scatter some fish and flesh from a nearby burrow, where a mongoose lives, to the snake's hollow. When the mongoose will come following the food and reach the snake's home, he will certainly kill him!"

The crane agreed to do as the crab planned. As anticipated, the mongoose saw the black snake while following the trail of food. They had a



fight, and the mongoose killed the snake.

After this, the mongoose realized that there were many cranes on the top of the trees. In due course of time, the mongoose climbed up the trees and started killing the cranes, till all the cranes were destroyed.



**The wise indeed say:** *The solution of the problem should not be worse than the problem itself. That is, while trying to solve the problem, you should not complicate the problem further.*





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